

# LEGENDA AND READINGS

OF THE

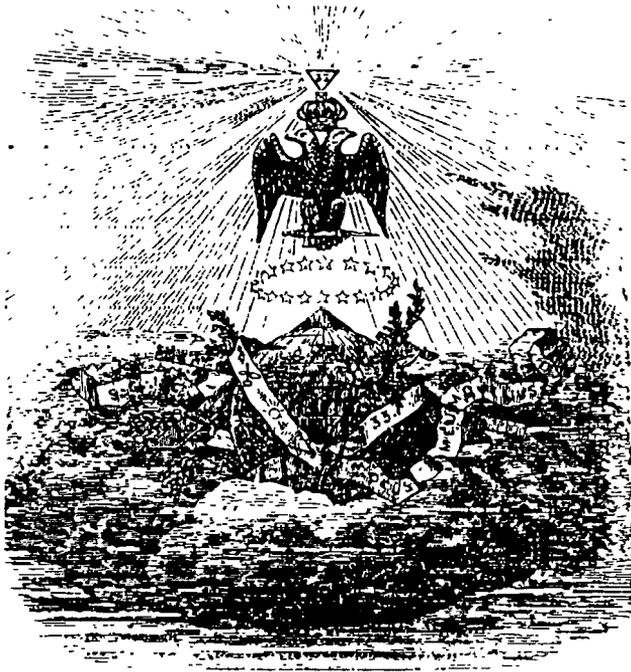
ANCIENT AND ACCEPTED SCOTTISH RITE

OF

# FREEMASONRY

FOR THE

SOUTHERN JURISDICTION OF THE UNITED STATES



Albert Pike

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## PUBLISHER'S INTRODUCTION

"There are other things that you should hear said now, and without which you will not be fully in possession of this degree.... You will find them in the Legenda which will be furnished you, and which you must without delay read and study and reflect upon."

--Twenty-Sixth Degree, Prince of Mercy.

"We shall not now detain thee, to recite to thee the instruction.... Thou wilt find it more profitable to read it in the Legenda."

--Thirtieth Degree, Knight Kadosh, or Knight of the White and Black Eagle.

While receiving the degrees of the Ancient and Accepted (Scottish) Rite, Southern Jurisdiction, U.S.A., countless Masons have heard the above words recited without fully appreciating their intended meaning. While many members of the Rite have heard of or seen Morals and Dooms, Albert Pike's much-abused commentary on the rituals<sup>1</sup>, most are wholly unfamiliar with the Legenda, a series of monographs intended to supplement the ritualistic instruction. The present volume contains the following works:

- (1) Legenda of the Lodge of Perfection. Southern Jurisdiction, U.S.A. (Charleston [Washington?]: N.p., 1888)
- (2) Legenda. XIX-XXX (N.p., [c]1884)
- (3) XXXII<sup>o</sup>. Legenda [A]-B. (N.p., [c]1880)
- (4) Readings XXXII<sup>o</sup> (N.p., [c]1880)

Although the above listing may appear wanting yet

it is complete. The above constitute all the Legenda belonging to the Scottish Rite. For some reason Pike failed to produce a volume of Legenda corresponding to the Fifteenth through Eighteenth Degrees. It will also be noticed that the last item (# 4) is not one of the Legenda, but a Reading. This rare work, similar in some respects to the Legenda, was formerly available only to Thirty-second Degree Masters of the Royal Secret. As all these works are now difficult to obtain we have decided to include them in a single handy volume.

In Legenda of the Lodge of Perfection are found but two chapters, "The AEnigma of Hiram," and "The AEnigma of the Sphynx." The former bears a strong resemblance to a chapter entitled "The Flaming Star" in Eliphas Levi's posthumously-published Livre des Splendeurs (1894)<sup>2</sup>, and was likely based on the then unpublished writings in circulation among occultists. In treating the symbolism of the Hiramic legend Pike remarks that the interpretation he provides was "given by an Adept." As it is now common knowledge that Pike lifted liberally from Levi when compiling Morals and Dogma we should not be surprised to find the same here. Since Levi died in 1875 and Pike in 1891 it is not known how, when or where he obtained the writings. The included descriptions of rituals are based on French exposures,<sup>3</sup> but the interpretation is Levi's.

In "The AEnigma of the Sphynx" Pike seeks the origins of Blue Masonry and the significance of the Master's Word. Regarding the meaning of an allegedly Hebrew word Pike remarks:

"'What! is this the Builder?' seems to us as far removed from being a true interpretation, as 'marrow in the bone.'"

Although in this instance Pike reiterates what he wrote ten years earlier in The Book of the Words<sup>4</sup> he fails to mention that he accepted the former interpretation and included it in his first version of the Scottish Rite rituals.<sup>5</sup>

The title Legenda XIX-XXX is misleading as Pike omitted chapters on the 20<sup>o</sup>, 22<sup>o</sup>, 23<sup>o</sup>, 24<sup>o</sup>, and 29<sup>o</sup>. For the degrees which are represented Pike provided both historical and symbolic instruction. Arthur Edward Waite, always hostile to Pike's recension, commented on "the poverty of invention by which Pike was always characterized" in an article on the Twenty-eighth Degree, or Knight of the Sun, in his New Encyclopedia of Freemasonry<sup>6</sup>. If Pike was to be thus criticized Waite is to be scolded, for his article describes not the workings of Pike's rituals but those of the Cerneau organization, a pseudo-Masonic group which was anathema to members of the genuine Scottish Rite.<sup>7</sup> Pike's supplementary information for both the 28<sup>o</sup> and 30<sup>o</sup> in the Legenda fill the lacunae of the ritual by providing essential information, without which, in Pike's opinion, initiation is not complete, as the following excerpts likewise infer.

"We shall permit you...to read in the Legenda.... You may find something in the reading, which will profit you."

"Wholly unknown to most men, and misunderstood by all others, except the Adepts, the Kabalah and Hermeticism are generally held in slight esteem, and believed to contain only an incoherent mysticism. We desire to dispel this illusion, but time will not permit us to do it now, and we must again invite you to study the residue of our instruction in the Legenda."

--Twenty-eighth Degree, Knight of the Sun

The XXXII<sup>o</sup>. Legenda [A]-B. commences with an explanation of the teachings and symbolism of the Scottish Rite degrees from Entered Apprentice through Knight Kadosh. Thereafter Pike stresses the importance of obtaining true Light and Knowledge to combat SPIRITUAL TYRANNY, IGNORANCE, SUPERSTITION, AMBITION and FANATICISM, those

enemies of a Rite which promotes LIBERTY, EQUALITY and FRATERNITY. Pike then turns to extolling his view of Masonry's religious tolerance:

"No Atheist can be a Mason, nor should any irreligious libertine be permitted to become one. Masonry is of no Church, but it respects all, so far and so long as they only teach and persuade, and allow full freedom of thought and freedom of conscience, and the right of private judgment.

Therefore the Scottish Free-masonry owes to itself to declare that it disowns anarchists in religion as it disowns anarchists in politics. Not deciding upon or discussing the merits of rival and contending creeds, God, Religion and Worship are not for it hateful or even indifferent words; and those who deny all these and audaciously declare an Atheistic independence of all religious faith, cannot be of its household."

The second part, or Legenda B as it is called, was to be studied by the member of the Rite "until he is completely master of the information contained herein." It is a treatise which serves as an admirable introduction to Pike's monumental studies, Indo-Aryan Deities and Worship as Contained in the Rig-Veda (1872), Irano-Aryan Faith and Doctrine as Contained in the Zend-Avesta (1874) and Lectures of the Arya (1873).<sup>8</sup> It constitutes, also, a study of comparative religion and philosophy which greatly enhances one's understanding of Pike's hauts grades (30<sup>o</sup> -32<sup>o</sup>).

The Readings XXXII<sup>o</sup> contain some of Pike's most interesting speculative works. Its contents include chapters on

- \* The Words Kadosh and Heirodom.
- \* The Templar Dogma.

- \* The De Iside et Osiride of Plutarch.
- \* Of Ineffable Words.
- \* Pythagoras: His Life and Doctrine.
- \* Hermes.
- \* The Royal Secret.
- \* The Symbolic Camp of the Thirty-Second Degree.

We will limit ourselves to a few brief remarks on isolated tidbits. Pike remarked that one possible derivation of the word "Heirodom" may be from the Greek heiros, holy, and domos, house. John Yarker claimed credit for Pike's view in this regard. In a scathing review of Waite's Secret Tradition in Freemasonry (1911 ed.) written for Aleister Crowley's Equinox, Yarker explains,

"I can provide first-hand light as to the transliteration of the word into Heredomus, or Holy House. Many years ago, or about 1870, I was in correspondence with Mr. J.W. Papworth on the subject, and he put the question to very learned friend whom he knew at the British Museum, and who suggested to him the above derivation. As he requested that his name should not appear I sent it to the the Freemason's Magazine, under the signature of [delta], and it was at once adopted by Pike; hence the term 'Holy House' is about forty years old."<sup>9</sup>

In his chapter, "The Symbolic Camp," Pike struggles to decipher the "words" appearing upon the apron of the Thirty-second degree: SALIX, NONIS, TENGU. By 1880 he had abandoned the interpretation presented in the Magnum Opus<sup>10</sup> and left the words without explanation in the degree. The solution was discovered in the 1783 Francken Ms. wherein the words form the initials of the

phrase, "Soutenons apresent L Invincible Xerxes, Nous offres Notres Incomparable Sacre Tresor, Et nous gagnerons, Victorieusement" (Let us now offer to the invincible Xerxes our sacred incomparable treasure, and we shall win victoriously).

This Pike anthology, essential to members of the Rite, is extremely valuable not only for supplementing the degree work, but for widening our views of, and providing insight into, that enigmatic man, prolific writer and monumental Freemason, Albert Pike.

## ENDNOTES

1. Pike's Morals and Dogma was once delivered as a gift to each candidate of the Scottish Rite. It has unfortunately been replaced with Rex R. Hutchens, A Bridge to Light (Washington, D.C.: Supreme Council, 33<sup>o</sup>, 1988). Hutchens' work is useful for its brief description of the degree work, its fine illustrations, its historical overview and its explanation of Masonic symbolism, but it offers only the most meager of morsels from Morals and Dogma. Ideally both works should be given to candidates with A Bridge to Light serving as an introduction to Morals and Dogma rather than a substitute. Substantial portions of Morals and Dogma formed part of the Lectures in Albert Pike's original version of the Scottish Rite rituals. The complete original rituals are available in the so-called Magnum Opus ([Philadelphia, 1857], reprint ed., Kila MT.: Kessinger Publishing Co., 1992)
2. Eliphaz Levi, The Book of Splendours. The Inner Mysteries of Oabalism, its Relationship to Freemasonry, Numerology & Tarot, Forward by R.A. Gilbert, Appendix by Papus (York Beach, ME: Samuel Weiser, 1984)
3. Compare Harry Carr, The Early French Exposures (London: Quatour Coronati Lodge 2076, 1971)
4. [Albert Pike] Sephar H'Debarim. The Book of the Words. (N.p., [1878], reprint ed., Kila MT.: Kessinger Publishing Co., 1992), p. 88.
5. Pike, The Magnum Opus, p. XIV...16.
6. Arthur Edward Waite, A New Encyclopedia of Freemasonry 2 vols. (London: Wm. Rider & Son, Ltd., 1921), 2:451.
7. Compare the Cerneau "Knights of the Sun" ritual exposed in Charles Blanchard, Scotch Rite Masonry Illustrated 2 vols. (Chicago: Ezra A. Cook, 1887-1888), 2:206-228 with Pike's authentic

"Knight of the Sun, Adept" in The Inner Sanctuary. Part IV. The Book of the Holy House ([New York?: Macoy?], 1844), pp. 295-342.

8. These works are available through Kessinger Publishing Company.

9. In his first version of The Secret Tradition in Freemasonry 2 vols. (New York: Rebman Co., 1911), 1:10, Waite remarks that "Heredom, by a romantic etymology...has been held to signify the Holy House...." His far-superior 1937 edition omits this, and we discover in his New Encyclopedia (1921) that "There is more grace in a greater speculation which connects it [Heredom] with the Greek [heiros] = holy, and [domos] = house." It will be noticed from note 7 that part four of Pike's Inner Sanctuary (Scottish Rite rituals 19<sup>o</sup>-30<sup>o</sup>), is sub-titled "The Book of the Holy House." We add that several other Supreme Council publications and certificates include the word "Heredom" written in Greek.

10. The interpretation is a strange mixture of English and Latin, to wit,

S...Salus Populi, Suprema Lex.

A...Acerrimi libertatis et veritatis defensores.

L...Labores magnos pro hominum salute loete excipere.

I...In virtute vere gloriamur.

X...Xenia utilissima Dei hominibus data, Religioque et Latomia.

N...Non nobis solum nati sumus; ortusque nostri partem patria vindicat.

O...Ora atque labora.

NI..Non vultus instantis tyranni justum virum mente quatit solida.

S...Summam nec metuere diem, nec optare.

T...Thrice-

E...Excellent

N...Noble

G...Glorious

U...Union

LEGENDA

OF THE

LODGE OF PERFECTION.

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SOUTHERN JURISDICTION, U. S. A.

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1956

LEGENDA, I.



*The Enigma of Hiram.*

# LEGENDA.

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## I.

### THE ÆNIGMA OF HIRAM.

THE Divine Symbols and hieroglyphs that constitute what has in all time been called the Kosmos, the WORLD, the UNIVERSE, or the CREATION, which is represented by the Lodge, have in all ages been misinterpreted. They are the manifestation of the Deity, the formulated expression and utterance of His THOUGHT, the unfolding and succession of the manifold in being from the Divine unity of Idea. It is of necessity that the Symbol should always be capable of being misunderstood, and, therefore, Omnipotence intended that they should be so; and these misinterpretations are the philosophies and the religions that have succeeded each other like shadows upon the water.

The Universe is an enigma, of which the Sphynx is the symbol. The whole Egyptian land was a great Book, and the teachings of this Book were repeated, translated in pictures, sculptures, architecture, in all the cities and in all the temples. The Desert itself had its eternal teachings, and its Word of Stone sat squarely upon the base of the Pyramids, before which the colossal Sphynx has meditated during so many ages, slowly burying itself in the sand. Its head, mutilated by Time, is still visible above its tomb, as if to disappear it only waited for a human voice to come and explain to the New World the problem of the Pyramids.

Superstitions, it has been said, are religious forms that survive lost ideas. All once had, as their reason of being, a truth no longer known, or a truth transfigured. Their very name.

from the Latin *superstes*, signifies that which *survives*. They are the material relics of Ancient Knowledge or Opinions. Once the meaning of the Sphynx, of the Assyrian human-headed bulls and lions, of the cherubim, of the oxen under the brazen laver, of the mystic-winged and many-eyed creatures of Ezekiel, was known, at least to the Sages. Who now possesses the key to that meaning?

Nor is it only the Symbols of that first revelation which we term Creation, that are misinterpreted. The Oracles, also, have always spoken in enigmas, and whoso has not divined their meaning has, in attempting it, died. The sacred Books of the Hebrews are also Oracles—a succession of symbols and allegories—which those who read them literally the least understand. Who can interpret the Prophecies and the Apocalypse?

MASONRY also has its ancient Symbols, inherited from the Mysteries and the Kabalah, and intended to veil and conceal the truth from all except the Adepts. Like the religions, also, Masonry gives false interpretations of its Symbols, to mislead those who would not value the highest philosophical truth, and the Profane to whom these interpretations may be divulged.

The Statue of Truth is always veiled. Nature reluctantly yields up to us her secrets, so that as yet we know them only in part, and imperfectly. Science is a progressive revelation, and the revelation by the written word is continuous; its true meaning, which is the revealing, being slowly evolved during the march of the centuries.

Unfortunately, the Sages die, leaving no successors, and the true interpretation of the Symbols that they used dies with them; but the false interpretations to which they resorted survive. The Symbol itself is taken for the thing or the truth symbolized. The symbolic ceremony is deemed to possess the energy of salvation; and to neglect a sacrifice

or a Rite, or for any except the Priest to dare to use it, is regarded and punished as sacrilege: while dull mediocrity invents tame and common interpretations, that make the ceremony which once was solemn to be trivial, and the Symbol itself to be worthless.

But when an interpretation is in part true, and in part intentionally false or obscure, symbolism performs its own accustomed office, requiring the Initiate to separate the True from the Untrue by his own study and reflection, or to remain among the mass of those to whom the highest Truth is of the least value.

Such an interpretation is that which follows. It is given by an Adept, and, therefore, propounds the truth enigmatically, that which it plainly expresses being of less value than that which it conceals or only hints at.

“Anarchy alone flatters the prejudices of the multitude. Absolute truths are not needed for the masses; for otherwise progress would be arrested, and life would cease in humanity. The ebb and flow of contrary ideas, the shock of opinions, the passions that rule the intellect, determined always by the dreams of the moment, are necessary to the intellectual growth of the peoples.”

“Few men, in any age,” to use the energetic language of the Oracle, “*have heard the Light speak.*” The Light, indeed, in the visible world, alternates with the Shadow; they mingle with each other, also, and the line between them is not to be defined. So also it is with Truth and Error; for Error is the shadow of the Light. Errors, also, in science and philosophy, often lead to the discovery of the truth; and the intellect is more profitably exercised in detecting them, and so for itself extracting the gold from the ore, than in digesting the truths which those who so discovered them teach.

Let the Initiate, then, winnow the Error from the Truth in the following interpretation of a Masonic legend.

“The Grand Kabalistic Association, known in Europe under the name of MASONRY, appeared all at once in the world at the period when the Protest against the Church came to break the Christian unity. The historians of the Order do not know how to explain the origin of it. Some ascribe it to a free association of Masons, formed at the time of the building of the cathedral of Strasburg: others give it Cromwell for founder, without troubling themselves to inquire whether the rites of the English Masonry of the time of Cromwell were not organized against that chief of the Puritan anarchy; and others are ignorant enough to attribute to the Jesuits, if not the foundation, at least the continuation and direction of this society, long secret and always mysterious. Rejecting this last opinion, which refutes itself, we may reconcile the others, by saying that the Brethren-masons (*frères-maçons*) borrowed from the builders of the Cathedral of Strasburg their name and the emblems of their art; and that they were publicly organized for the first time in England, under favor of its radical institutions, and in despite of the despotism of Cromwell.

“We may add, that they have had the Templars for models, the Roses-croix for fathers, and the Johannites for ancestors. Their dogma is that of Zoroaster and Hermes; their rule is progressive initiation; their principle, equality, regulated by the hierarchy and universal fraternity: they are the continuers of the school of Alexandria, heirs of all the ancient initiations; they are the depositaries of the secrets of the Apocalypse and the Sohar; the object of their worship is Truth, represented by the Light; they tolerate all creeds, and profess but one and the same philosophy; they search for Truth alone, teach only Reality, and desire to lead all intelligences progressively to Reason.

“The allegorical object of Masonry is the rebuilding of the Temple of Solomon: its real object is the reconstitution of

social unity, by the alliance of Reason and Faith; and the re-establishment of the Hierachy, in accordance with knowledge and virtue; with initiation and tests by means of degrees.

“Nothing is finer, we see, nothing grander than these ideas; but unfortunately the doctrines of unity and of submission to the hierarchy have not been preserved in the universal Masonry. There soon sprung up a dissident Masonry, opposed to the orthodox, and the greatest calamities of the French Revolution were the consequences of this schism.

“The Freemasons have their sacred legend; that of HIRAM completed by that of CYRUS and ZERUBBABEL.

“This is the legend of Hiram :

“When Solomon caused the Temple to be builded, he intrusted his plans to an architect named HIRAM or HARAM.

“This Architect, to establish order in the work, divided the laborers according to their skill and experience; and as their number was very great, in order to be able to recognize them, whether to employ them according to their capacity, or to remunerate them according to their work, he gave to each class, to the Apprentices, Fellows, and Masters, particular passwords and signs.

“Three Fellow-crafts who desired to usurp the rank of Master, without being entitled to it by their deserts, lay in wait at the three principal gates of the Temple, and when Hiram was about to go forth, one of them demanded of him the Masters’ word, menacing him with his *Rule*.

“Hiram replied to him : ‘*I did not so receive the word that you demand of me.*’

“The enraged Fellow-craft struck Hiram with his *Rule of iron*, and inflicted on him the first wound.

“Hiram fled to another gate, and there found the second Fellow-craft : the same demand was made and the same reply given, and this time Hiram was struck with a *square*, or, as others say, with a *lever*.

“At the third gate was the third assassin, who finished the Master with a blow of a *mallet*.

“The three Fellow-crafts afterward hid the body under a pile of rubbish, and planted on this improvised grave a branch of *Acacia*, and then fled, like Cain after the murder of Abel.

“Meanwhile Solomon, his Architect not returning, sent nine Masters to seek him. The branch of acacia led them to find the body; they drew it from the rubbish, and as it had remained there for some days, they cried, upon raising it, *Mach-benach!* which means, ‘the flesh parts from the bones.’

“The last duties were performed to Hiram, and twenty-seven Masters were then sent by Solomon to search for the murderers.

“The first was surprised in a cave; a lamp burned near him, a rivulet ran at his feet, and a poniard was near him for his defence. The Master who entered the cavern recognized the assassin, seized the poniard, and stabbed him, saying ‘*NEKUM!*’ a word that means ‘*Vengeance.*’ His head was carried to Solomon, who was angered on seeing it, and said to him who had killed the assassin: ‘*Wretch! did you not know that I had reserved to myself the right to punish?*’ Then all the Masters prostrated themselves, and begged for pardon for him whom his zeal had carried too far.

“The second murderer was betrayed by a man who had given him refuge. He was hidden in a grotto among the rocks, near a burning bush, over which glowed a rainbow, and a dog watched near him. The Masters eluded the vigilance of the dog, seized the criminal, bound him, and led him to Jerusalem, where he was put to death.

“The third assassin was killed by a lion, which it was necessary to conquer in order to gain possession of the body. But other versions say that the assassin defended himself against the Masters with an axe, until they succeeded in disarming him, when they took him to Solomon, who ordered him executed, to expiate his crime.

“Such is the first legend. See now the explanation of it.

“SOLOMON is the personification of *Knowledge* and the Supreme Wisdom.

“The Temple is the realization and figure of the Holy Empire, the reign of Truth and Reason on the earth.

“Hiram is *Man* attaining Empire by means of Knowledge and Sagacity.

“He governs by Justice and Order, rewarding every one according to his works.

“Every degree of the Order has a Word which expresses its meaning.

“There is for Hiram only one Word, but this is pronounced in three different manners.

“In one manner for the Apprentices, pronounced by whom it signifies Nature, and is explained by Toil.

“In another manner for the Fellow-crafts; and with them it means Thought, explaining itself by Study.

“In another manner for the Masters; and in their mouth it signifies Truth, a word that is explained by Wisdom.

“This Word is that used to designate God, whose true name is ineffable and incommunicable.

“So there are three degrees in the Hierarchy, as there are three gates to the Temple.

“There are three principal rays in the Light;

“There are three Forces in nature.

“These Forces are figured by the RULE, which unites; the LEVER, that raises; and the MALLET, that consolidates.

“The rebellion of the brutal instincts against the Hierarchical aristocracy of wisdom, arms itself in succession with these three forces, which it turns aside from the harmony.

“There are three typical rebels:

“The rebel against Nature;

“The rebel against Knowledge;

“The rebel against Truth.

“These were figured in the Hell of the ancients, by the three heads of Cerberus.

“They are figured in the Bible by Korah, Dathan, and Abiron.

“In the Masonic legend they are designated by names that vary according to the Rites.

“The first is called YUBELA and ROMVEL. He strikes the Grand Master with the *Rule*.

“It is the history of the first man put to death, in the name of the Law, by human passions.

“The second is called YUBELO or HOBHEN. He strikes Hiram with the *Lever* or the *Square*.

“So the popular Lever or the Square of a senseless Equality becomes the instrument of Tyranny in the hands of the multitude, and wounds yet more severely than the Rule the Royalty of Wisdom and Virtue.

“The third is called YUBELUM, *Abairam, Akhirop, Gibs, or Gravelot*. He slays Hiram with the *Mallet*.

“As the brutal instincts do, when they attempt to create Order in the name of Violence, and Fear by crushing Intelligence.”

“The branch of ACACIA on the grave of Hiram is like the Cross upon our altars.

“It is the *Sign* of knowledge surviving knowledge, the green branch that announces another spring.”

[The acacia, or, as it is to be read, *akakia*, in the Greek *ἀκακία*, from *ἀνή*, a *point*, is that genus of trees to which belong that which yields the gum arabic, the mezquite, and the locust. It is the *satah* or *satam* wood of the Hebrew writings, שטח . . . שטח . . . *satah, satam*. used in the construction of the Tabernacle and the Temple, and therefore a Symbol of Holiness and Divine Truth. In the Greek, *ἀνακος* and *ἀνακία* mean freedom from evil, שׁקד, *Holy, Holiness*, the TEMPLE, or HOLY HOUSE. It is, therefore, not the Symbol of Immortality alone, but of that life of innocence

and purity for which the Faithful hope when they shall have been raised up to a new and spiritual existence.]

“When men have so troubled the order of nature, as the slayers of Hiram did, Providence intervenes to re-establish it; as Solomon, symbol of the Infinite and Creative Wisdom, did to avenge the death of Hiram.

“He who assassinated with the Rule dies by the poniard.

“He who struck with the Lever or the Square will die under the axe of the law. This is the eternal sentence of the Regicides.

“He who completed the murder with the Mallet, falls a victim to the Force which he abused, and is strangled by the Lion.

“The Assassin by the Rule is denounced by the very Lamp that gave him light, and the Spring at which he drinks.

“That is to say, he is subjected to the *lex talionis*.

“The Assassin by the Square will be surprised when his vigilance is at fault, like a dog asleep, and he will be betrayed by his accomplices; for Anarchy is the Mother of Treason.

“The Lion that devours the Assassin by the Mallet, is one of the forms of the Sphinx of Œdipus.

“And whosoever shall have conquered the Lion, will deserve to succeed to the dignity of Hiram.

“The body of Hiram, putrefied, shows that forms change, but the spirit remains.

“The stream which flowed near the first murderer, refers to the deluge which punished unnatural crimes.

“The Burning Bush and Rainbow, which cause the second Assassin to be discovered, represent Light and Life denouncing violences against Thought.

“In fine, the Lion vanquished represents the triumph of Spirit over Matter, and the definitive submission of Force to Reason.

“Since the beginning of the toil of the Spirit to build the

Temple of Unity, Hiram has been killed many times, and always raised again to life.

“He is ADONIS killed by the wild boar, OSIRIS assassinated by *Tuphon*.

“He is PYTHAGORAS proscribed, ORPHEUS torn by the Bacchantes, HERMES, HORUS, MITHRAS, CAMA, ATYS, BALDER, MOSES abandoned in the caves of Mount Nebo, JESUS put to death by Judas, Caiaphas and Pilate.

“The true Masons, then, are those who persist in striving to build the Temple according to the plan of Hiram.

“Such is the grand and principal legend of Masonry. The rest are not less fine nor less profound, but we do not think it right that we should divulge their mysteries; though we have received initiation of God and our labors alone, we regard the secrets of High Masonry as our own. Having by our efforts attained a scientific degree which imposes silence on us, we hold ourselves more firmly bound by our convictions than by our oath. Science is a Nobility which obliges; and we will not be unworthy of the princely crown of the Rose Crosses. We, too, believe in the resurrection of Hiram.

“The Rites of Masonry are devoted to transmitting the remembrance of the legends of initiation, and preserving it among the Brethren.

“We shall, perhaps, be asked how, if Masonry is so sublime and so holy, it could have been proscribed and so often condemned by the Church?

“We have replied to this question in speaking of the schisms and profanations of Masonry.

“Masonry is the Gnosis; and the false Gnostics have caused the true to be condemned.

“What compels them to secrecy, is not fear of the Light: light is what they wish, seek for, and adore.

“They fear the profaners—that is to say, the false interpreters, the calumniators, the skeptics with their stupid laugh, the enemies of every creed and all morality.

“In our time, moreover, a great number of men who believe themselves Free Masons, are ignorant of the meaning of their Rites, and have lost the key of their Mysteries.

“They do not even any longer comprehend their symbolic pictures, and as little understand the hieroglyphical signs with which the hangings of their Lodges are decorated.

“These pictures and signs are the pages of the book of the absolute and universal knowledge.

“They can be read by the aid of the Kabalistic clues, and hide nothing from the Initiate who possesses the keys of interpretation of Solomon.

“Masonry has not only been profaned, but it has even served as a veil and pretext for the plottings of anarchy, by the secret influence of the avengers of Jacques de Molai, and the continuers of the schismatic work of the Temple.

“Instead of avenging the death of Hiram, his Assassins have been avenged.

“The Anarchists have retaken the Rule, the Square, and the Mallet, and written on them, ‘LIBERTY, EQUALITY, FRATERNITY.’

“That is to say, Liberty for the covetous to plunder, Equality for the basest, and Fraternity to destroy.

“These are the men whom the Church has always condemned, and always will condemn.”

These interpretations are ingenious, but not correct.

In the Hebrew, **קָרַם**, Khrm, meant ‘devoted, consecrated,’ devoted to the sacrifice as a victim. **חַוֵּר** means ‘white, an aperture, a window.’ The name of the Artificer is, in Kings, Khirm; and in Chronicles, Khurm. Whether the second syllable is *am*, *ūm* or *ōm*, is uncertain.

Also, **חַי**, khi, means ‘life, living, alive;’ **אֱלֹהֵי-חַיָּה**, Aloha-Khia, ‘the Living God.’ And **רָאָם**, rām, meant ‘was, or shall, be raised, elevated.’

The English Masonry was Christian (which means Trinitarian) from the beginning, and in it Hiram was the representa-

tive of Christ. In the Scottish Masonry he represented Jacques de Molaï, and Charles I. of England. But in it he became afterwards the representative of civil and religious liberty. Khur or kur, in Persian, means 'the Sun, Light : ' and Hiram or Hiram (*Khūrôm, ūm or ðm*), personifies moral, political and religious Truth. He is the Apostle of Truth, the Tribune of the People, the Reformer, the Defender of Free Thought.

Christ, preaching the equality of men before God, and making of those who followed him a Brotherhood, denouncing oppressors and hypocrites, scourging the money-changers out of the Temple, selecting his disciples among the poor of the Earth, became the type, in Free Masonry, of the Man of the People, endeavouring to enfranchise and elevate them.

To know whom his assassins personify, ask by what agencies such men have always disappeared from the earth.

ROYALTY fears the PATRIOT, and, as fear is always cruel, sends him to the scaffold. The PRIESTHOOD convicts the daring INQUIRER and philosophical THINKER, of Heresy or Contumacy, and professing to abhor the shedding of blood, delivers him to the secular arm to be murdered. The PEOPLE, slave of both the Crown and the Tiara, as a mob, or embodied as soldiery, executes with brutal violence the savage will of both.

At the Station of the Junior Warden, Hiram is stricken with the RULE, or twenty-four inch GAUGE, on the *throat*. At the Station of the Senior Warden, with the angle of the SQUARE, over the *heart* : and at the Station of the Master, with the SETTING-MAUL, on the *forehead*.

In the THROAT are the organs of speech : the HEART was for ages spoken of as the seat of the affections, and is so yet ; and the FOREHEAD is the Seat of the Intellect.

What is meant by the three implements ? Evidently they are symbolical. Men intending to extort a Secret, or take life if refused, would not arm themselves with rules and small squares. Webb and Cross, and the babblers of their school,

who have never rightly interpreted a single Symbol, have not attempted to interpret these. Their business has been to more completely obscure the meaning of all the Symbols, by leading thinkers and thoughtless alike *away* from the truth, by trivial and worthless interpretations, whereby the Symbols have lost all value.

The clue to the meaning of the first of the three Symbols, the RULE, is, that in the Greek, a RULE, whether an implement, or a rule of conduct, or law, is *κᾶνών*, *canōn*; and the Law of the Church of Rome, derived from various sources, has always been called "The Canon Law."

The RULE, therefore, *canōn*, is an apt Symbol of the Church; and, in connection with the putting to death of Jesus of Nazareth, of the Jewish Church, represented by Annas and Caiaphas, the High Priests, who most urgently demanded and urged the People to demand the crucifixion of Christ, before Pilate and Herod, even inciting them, when Pilate desired to release him, to demand the release instead, of the thief, Barabbas.

The Jewish Priesthood at Jerusalem desired to silence Christ, being exasperated by his denunciations of their hypocrisy and vices: and therefore the Junior Warden, with the RULE, Symbol of the Pontifical and Sacerdotal Power, smote Hiram on the throat, where the organs of speech are.

Augustus Cæsar became the absolute Tyrant of Rome, not by usurping power, but by uniting in his own person all the great offices of the State, and so investing himself with all the powers of Government. Possessed of all Civil and Judicial Power, he also became possessor of all Religious Power, by becoming Pontifex Maximus; and all this accumulation of powers his Successors inherited.

The rigid, unbending Square of Steel, its two arms uniting to form the unyielding unity of the right angle, is an apt Symbol of the Imperial Power of Rome, union of all Civil and all Religious Power, a hard, harsh, unrelenting, merciless Des-

potism, its laws the edicts of an arbitrary will, and, whether just or unjust, executed without ruth or pity.

Wherefore, and because every Despotism, jealous, suspicious, and cruel, because suspicion and jealousy are cowardly, and always cruel, crushes without mercy or remorse the affections of the heart, upon mere suspicion sends the husband or father to Siberia, or to hard labour in mines, or to a dungeon for life, consigns to exile, imprisonment, or death, even the nearest blood-relations of the Tyrant, lest they should have partizans, and the disaffected should gather around them, and imperil the Tyrant's tenure of the throne, the Senior Warden smites Hiram with the Angle of the Square over the heart, the Seat of the Affections.

The Maul or Mallet, like the Club, a brutal weapon which crushes and defaces the image of God in Humanity, is a fit Symbol of the mob, blind and unreasoning, beating down and crushing with brute force whatever resists its mad rage, or has excited its insane suspicions. Utterly without reasoning, and hating cultivation and enlightenment, it looks upon the men of thought, the Statesmen and Scholars, and Thinkers, as its enemies, and like Jack Cade, considers knowledge a crime. Wherefore, at the Station of the Master, Hiram is stricken with the Setting-Maul upon the forehead, Seat of the Intellect, and falls stunned and crushed at the feet of the third Assassin.

Reason and Intellect have, in all ages, been found powerless, as they still are, to oppose a Military Despotism or organized Anarchy, in which alike the base and the brutal govern, and the good and the wise serve. The Revolutionary Tribunal, the Star Chamber, the Military Commission, Tribunals that sit sworn to condemn, and girded with bayonets, are the embodiments of this brute Force, and strike with its Club of Steel at the brain of Constitutional Freedom. It is the people that clamors for the blood of the Patriot; and the Soldiery is but the mob, organized and directed by a single will—an instrument, wielded like the Mace, blind and unreasoning as fate. In

the hand of Cyril it smites Hypatia, the Virgin enamored of the old philosophy: in that of Marat it tears asunder the white limbs of the Princess Lamballe, and offers the last indignities to her palpitating flesh. It howls after Rienzi as he treads the road that leads to the scaffold: it digs up the bones of Cromwell at the will of an English Monarch, who becomes a prisoner of the Throne of France. It followed Christ with execrations as he staggered under the crushing weight of the Cross: it lauded Jeffries when he murdered under the forms of English justice: it slaughtered the Grand Pensionary De Witt: it yelled for the blood of Vergniaud, and would, if he had been unsuccessful, have hounded Washington to the scaffold as a Traitor. It betrays and abandons its chiefs, and does not, like Iscariot, repent, but obtains absolution for its own sins by assenting to the sacrifice of those whom it forced into rebellion against the Throne, or the voluntary union of States. There is always a scape-goat devoted to Azazel, a sacrifice to expiate the sins of the multitude; and God permits the people to be base, in order to demonstrate the legitimacy of the despotisms of the Cæsars, the Cromwells, and the Napoleons.

The *Crown* itself is but a symbol, and Royalty is but the most common type of tyranny. The Kings of the mob are despots also, and free States, like Athens or Sparta, subjugating other free States, and animated by a vindictive revenge, strike with the Rule at the throat, their anger and hatred taking the form of law, and prohibiting the discussion of human or constitutional rights. When, among Republics, Force decides erroneously, as it always does, it becomes a crime, sometimes called Treason, to be the advocate and defender of the Truth, or even to re-state the facts of History.

The Mitre and Tiara also are but symbols, and the Pontificate but the most usual mode in which spiritual despotism manifests itself. Everywhere, and in every age, the Priest covets temporal power; and in Republics, the pulpit becomes the Tribune, and the dogmas and cruel angers of the Mountain

of Jacobinism become a part of the religion of Christ. The Sanctuary goes back to the days of Moses and Joshua for its precedents, and the Creed persecuted yesterday becomes the persecutor of to-day. In all ages, the Priesthood, hater equally of what it styles Heresy, and of true Liberty, makes Thought and Opinions crimes. That murderously cruel Agency, the Inquisition, was sanctified by being called "The Holy Office;" as wars of religious persecution have been baptized by the Church as "Holy Wars."

"He who assassinated by the Rule, dies by the poniard. . . . He who struck with the Lever or the Square will die under the axe of the Law. This is the eternal Sentence of the Regicides."

Cæsar falls, pierced by the dagger of Brutus. The Tyrant is deemed the enemy of the human race, and the Neros, Caligulas, Domitians, and Robespierres, like the Tarquins and the Appii, are wild beasts whom it seems lawful to slay by any means whatsoever. The victims of the Autocrat of the Tatars and Cossacks in Poland, and the countless Exiles sent to die in Siberia, are at last avenged by the Nihilist bomb that slays an Emperor of Russia. But the truer Regicides than those who so assassinate, or those who try and condemn the false and faithless, or feeble King, the Charles or the Louis, are those who assassinate the Kings of Thought, the Royalty of the Intellect. Justice is slow, but it at length overtakes the persecuting Church, arraigns it before the great Tribunal of the Nations, and smites it with the axe of Justice, wherever it may have been enthroned, and under whatsoever name it may have usurped the prerogative of God. The blood of the Huguenot, the Covenanter, and the Quaker, the Sicilian Vespers, and the Eve of St. Bartholomew are always avenged at last by the justice of Omnipotence.

Tyranny is dethroned by the Intellect of which it constitutes itself the patron, and by the burghers and the commons to whom it grants privileges, that they may be bribed to sus-

tain it with moneys, and aid it in crushing the Nobles that endanger the power of the Crown: and the enemies of the Church—its Luthers and Wesleys—always spring from its own loins. Its own children turn upon it and rend it. It was the Monk of Einslieben that wounded the Romish Church unto death; and the Church of England has been, like Protestantism in Germany and New England, the nursing-mother of her deadliest foes.

But what if there should be other and profounder meanings than these, dangerous if known to the multitude, and only darkly hinted at by the Adepts?

What if KHUR-OM, Symbol of the LIGHT and representative of the SUN, and himself typified at his summer and winter solstices by Saint John the Baptist and Saint John the Evangelist, were also the Symbol of that Divine and Perfect TRUTH that dazzles the eyes of all except the Eagles and the Hawks, which in ancient Egypt were sacred to ATUM, AMUN-RA, and MENDES, the great Gods!

This Divine and perfect TRUTH, known only to the Hierophants and the Sages, and of which Herodotus, Hermcs, and Plutarch speak in enigmas and by obscure hints, has often died and risen again from the dead. Wounded unto death by that literal interpretation of the holy writings that has been so fruitful of narrow and short-sighted creeds, it lived again and became immortal for the Initiates, when the Christ raised it, as he did Lazarus, its personification, from the tomb. The *Rule* and the *Square* are apt symbols of the rectangularity and stiff precision of that interpretation which makes a figurative Oriental book to have been written, as it were, in Geneva, or by an unimaginative Puritan or Presbyterian.

“*The Letter killeth; but the Spirit vivifies.*” The Rule and Square of a stunted and pedantic verbal interpretation wounded this Divine Truth unto the death; and at last Orthodoxy always resorts to the Mace or Mallet of Force, with which the Priests slaughtered the sacrificial victim at the

bloody altar which Israel borrowed from the worshippers of Baal and of Moloch, and whose horns dripping with gore revealed its origin. Thus read, the sacred oracles of all nations, intelligible to the Sages, are fruitful of idolatries among the vulgar. All the mythologies are but allegories accepted as the recitals of facts ; the Truth hidden under the veil of the Symbol remaining invisible within the Holy of Holies, where the Visible Presence dwells for the true Initiate between the cherubim.

## LEGENDA, II.

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The *Aenigma of the Sphinx.*

THE  
ÆNIGMA OF THE SPHYNX.

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It is in its *antique* Symbols and their occult meaning that the true secrets of Freemasonry consist. These must reveal its real nature and true purposes; and in these, also, consists its superiority over all other Associations.

Not all its Symbols are ancient. Some were adopted from the English and Scottish Craft of Stone-Masonry, when those who created the order, somewhat before the beginning of the eighteenth century, assumed the name of Free-Masons, by which, in the old English statutes, those who worked in *free* stone, as contradistinguished from those who worked in *rough* stone, were known.\* And some of the Symbols now

\* The Statute of Labourers [25 Edw. III. Stat. 1] had this provision: *Item qe carpenters, masons, teglers, et autres coverours (or overours) des mesons, ne preignent le jour par leur overeygne forsege en manere come ils soloient; cest assaver mestre carpenter iii d. et autres ii d. mestre mason de franche piers iv. d. et autres mason iii d. et leur servants i d. ob.; teguler iii d. et son garceon i d. ob., &c.*; the translation whereof in the Statutes at Large is, "Also that Carpenters, Masons, Tilers, and other workmen of Houses, shall not take by the day for their work, but in manner as they were wont; that is to say, a Master Carpenter three-pence, and another two-pence; a Master *Freemason* four-pence, and other Masons three-pence, and their servants one penny half-penny; Tylers three-pence, and their knaves one penny half-penny, &c.

The Statute 34 Edw. III. Chap. ix, entitled "The Statute of Labourers confirmed, altered and enforced," provided that "the Carpenters and Masons take from henceforth wages by the day, and not by the week nor in other manner; and that the Chief Masters of Carpenters and Masons [*les chiefs mestres des Carpenters et Maccons*] take four-pence by the day; and that all alliances and covines of Masons and Carpenters, and congregations, chapters, ordinances, and oaths betwixt them made or to be made, shall be from henceforth void and wholly annulled: so that every Masou and Carpenter, of what condition soever he be, shall be compelled by his master to whom he serveth, to do every work that to him pertaineth to do, either of *free stone* or of *rough stone*. [*ou de fraunchs pers ou de grosse pers*]. And also every Carpenter in his degree."

And in the Statute 2 & 3 Edw. VI. Chap. xv., entitled "An act touching Victuallers

used in the Blue Lodges of the United States are of still more recent manufacture; as, for example, Time combing out the ringlets of the Virgin's hair, and the two parallel lines with the Holy Bible resting upon them.

Freemasonry has been many different things, at different periods, and in the hands of different persons. It is not one and the same thing everywhere now. In some countries it is now a political association, its degrees having for its Initiates no philosophical signification whatever. In the United States, the Blue Degrees teach morality only, refuse to intermeddle with questions political or religious, and require only a belief in God, and, faintly, in the immortality of the soul; except so far as they declare the Holy Bible to be the rule and guide of man's conduct, and the inspired Word of God; which, if it were not evaded in practice, by the admission of Hebrews, would make the Masonry of the United States a strictly Christian Association. In the earlier part of the eighteenth century, Freemasonry was, for many of its Initiates, the teaching of the Hermetic philosophy. There are, we are told, six different Kadoshes, that which belongs to the Ancient and Accepted Scottish Rite being the veritable philosophical Kadosh: and so there have been, and still are, several Freemasonrics, of which this Rite is the only true philosophical one.

It has been objected to us, that in our lectures we undervalue that which is absurdly called "Symbolic Masonry," as if any Masonry could be not symbolic.

It is quite true that we should not value it, if we saw nothing in the Symbols of the Blue Lodge beyond the imbecile

and Handicraftsmen," we find "the Craft, mystery or occupation of Victnallers" spoken of, and provision "that no person or persons shall at any time after the first day of April next coming, interrupt, deny, let, or obstruct any *Free Mason, Rough Mason, Carpenter, Bricklayer, &c.*, to work in any of the said crafts."

And in the Statute 3 & 4 Edw. VI., *Chap. xx.*, repealing a certain branch of the act last before mentioned, and reciting it, we find "the Artificers and Craftsmen of the arts, crafts, and mysteries aforesaid" spoken of, and "the *Free-men*, being artificers of the *crafts, arts, and mysteries* aforesaid."

pretences of interpretation of them contained in the ordinary sterile instruction which we owe to Webb and his predecessors. These misinterpretations are not so much guesses at the true meaning, as merely arbitrary and unwarranted explanations, invented with but a moderate degree of ingenuity, and no more authoritative or genuine than any others that an ingenious fancy might invent to-day. To pretend that they have been transmitted to us from antiquity is a mere fable. By the same process, an Egyptian hieroglyph might be made to mean anything.

To these pretended interpretations it is owing, and to those blind guides who look no further into Masonry, that intelligent men find so little to attract and interest them in Masonic Symbolism, and that much which is found in the degrees seems trivial and sometimes absurd.

Freemasonry must once have had other and very different purposes, and other and vastly more interesting and important objects, than those for which, in the United States and England, at least, it now exists. All of its symbols, that are not merely modern inventions, have a concealed meaning, which never appeared in the Liturgies or Rituals, these containing only hints cautiously given, and ideas easily misunderstood (and so intended to be) by all but the Adepts.

The legends of the different degrees, that of the third included, and those which purport to give historical accounts of the progress and transmission of Masonry during the Middle Age, and up to the year 1700, are told as if they contained statements of facts. So were the parables of Jesus of Nazareth, spoken by him to his disciples, and which they found hard to understand. We have not felt at liberty to discard them. But these legends are neither historical nor traditional; and in that respect it is true to say that Masonry has no real traditions, but only inventions. There is not the

slightest evidence that the legend of the third degree is true. It is not historical, and it has not come to us by tradition. It is allegorical; and its signification is revealed by the name of the Hero of the legend in its resemblance to HERMES. The accounts given of the connection of the Masons with the rebuilding of the Second Temple are simply allegorical, having a meaning which you may hereafter come to know: and the recitals of the career of the Perfect Elect have no foundation in fact. They are but allegorical and legendary. We preserve them, but we do not give you or the world solemn assurances of their truth, or gravely pretend that they are historical or genuine traditions.

If the Initiate is permitted for a little while to think so, it is because he may not prove worthy to receive the Light; and that, if he should prove treacherous or unworthy, he should be able only to babble to the Profane of legends and fables, signifying to them nothing, and with as little apparent meaning or value as the seeming jargon of the Alchemists. In times when it is unpopular or dangerous to teach the truth, Wisdom sometimes wisely wears the mask of Folly, and many of the grotesque fables of the old mythologies and of the myths that came afterward to be regarded as history, had a like origin.

But when it is gravely and persistently attempted to transform mere follies and pretended traditions into historical facts, to deny or doubt which is to be heretical or sceptical, and these pretended facts of history are imposed upon a whole Order and upon the world, and excite the derision and contempt of men of learning, it is time to endeavor, from the mass of historical falsehoods, to extricate the simple truth. If the fabulous and the false were ever useful to Masonry, they have ceased to be so now, and it is able to stand alone without their support.

That the Freemasonry of the present day dates more, at the most, than a few years back of the year 1700, is as utterly unsustained by evidence or tradition entitled to respect as the pretences that it is in any way or degree the successor of or connected with the Dionysian architects or the German workers in stone, or the English or Scottish Freemasons of the fourteenth, fifteenth, and sixteenth centuries, or as the fables of the holding of a Grand Lodge at York, by the son of Athelstane, or of the existence of a Grand Lodge in that place before the year 1780, or of Encampments of Masonic Templars anywhere in England from time immemorial.

There is no evidence that there was any *revival* of Freemasonry in England in 1717, or that the Lodges and Societies of operative Stone Masons then *became* bodies having no connection whatever with the operative "Art, Craft, and Mystery." There was, on the contrary, then or not long before, the institution of a *new* Association, for purposes carefully concealed, and which, for a concealed reason, assumed the name of Freemasonry.

We think that the concealed reason for assuming that name was, that the Hebrew word *Amun* means both a Mason and faithful or loyal; and that the new associates called themselves Masons, because of this double meaning of the Hebrew word, and because the Initiates were anciently called The Faithful; and we also think that the new Association was first established in Scotland, by adherents of the House of Stuart, represented Charles I. by Hiram, and meant by the word *Mason*, one faithful and loyal to that House.

There are concealed meanings, also, beyond any question, in words and phrases where, as yet, such meanings are unsuspected; as there were in the name of the Master and Architect, in the two grips that fail and the one that succeeds, in the names of the assassins, in the Symbolic Tem-

ple, its erection, its destruction, and its rebuilding, and in the Triads of the Lodge and ceremonial. Such meanings have already been found in questions and answers and phrases which had seemed meaningless or absurd, as in the "chalk, charcoal, and clay," and the clothing of "blue and gold" of the Master. The real meaning of the substitute for the Master's word is concealed with singular ingenuity; and in this and other cases, ignorance has, by its interpolations, superadded a second veil, more impenetrable than the first.

We do not mean that there are these concealed meanings in *all* the degrees of the Ancient and Accepted Scottish Rite. Some of them, like other and more modern degrees, never had any particular meaning or significance or purpose. The inventors of degrees were not always adepts.

It is not Blue Masonry itself that we undervalue. Nor do we undervalue its symbols and legends. We condemn only the untrue explanations of them. They are themselves full of interest to us, and are worthy to be the subjects of incessant study. It may be that we *over*-estimate them. For we think that many of the Symbols had their origin in the infancy and at the source of civilization, that their interpretations were for many centuries transmitted from one to another of the adepts, and that many have been lost in the long passage.

Of other portions of the Symbolism, not more than two centuries old, there were also, we think, concealed interpretations, indicating the political and religious doctrines and purposes of those who used the degrees, invented the new Symbols, and appropriated the old. If this is to *undervalue* the three degrees, words have lost their meaning.

It seems to us that Masonic students, seeking to learn the real meaning of the Symbols of the Blue Lodge, have adopted wrong methods, sought in the wrong direction for the keys of interpretation, looked over and beyond that which

lay at their feet and close to them all around, into a distant darkness, lighted only by the delusive gleams of *ignes fatui*. We do not speak of the babblers who have merely followed the old track, repeated the old commonplaces, and incubated only on the mysterious texts; but of the few real students who have endeavored by real scholarship to interpret the obscure oracles and elucidate the symbols of the Lodge.

These have overlooked the obvious truth that the symbols of antiquity were not used to *reveal*, but to *conceal*, like the hieroglyphs, the idols, and the sacred language of the Brahmans: that each is an enigma to be solved, and not a lesson to be read; a hieroglyph to be deciphered, and not the letter of a vulgar alphabet, familiar to all. *The symbols of the wise have in all ages become the idols of the vulgar.* "What! is this the Builder?" seems to us as far from being a true interpretation, as "marrow in the bone." That which is so rendered, and the necessity of the presence of *three*, can be made to reveal, we think, a wholly different meaning.

We do not believe that the meaning of the Blue Degrees or their symbols, or of any other of the degrees, is to be learned by explorations among the rubbish of Egyptian antiquity. Some of the symbols are to be found there, and, older still, in the religious mysteries of other countries; but the explanations were never written, for any to read who chose. Like the oracles of the Gods, they were always covered with a veil, spoken of in enigmatical language, and false interpretations of them publicly given, to mislead those to whom it was not deemed wise to intrust them. This was done in all the mysteries, to the end that it might be known, after a time, who among the many had the intelligence, the zeal, and the eagerness for knowledge, that could enable them to divine or entitle them to receive, in a higher circle, the true explanations, know the mysterious secrets, and become possessed of the Holy doctrine.

We think that these secret meanings are always concealed in one manner and upon one plan, the same as those by which the Alchemists and Hermetic philosophers and Kabalists concealed their meaning under the double veil of their jargon and its pretended interpretation, the true signification being only hinted at and perhaps never openly disclosed. We think that there is less that is really trivial in the ceremonial of the Blue Degrees than appears upon its face; and that almost everything has an occult significance, much of which is perhaps so completely lost, that it may never be discovered. We doubt if we yet know the meaning of some of the simplest things: and we are sure that very little is correctly explained in the Blue Lodge, even the preparation of the Candidate, and the relative positions of the Compasses and the Square in the different degrees.

We know that the mysteries of Mithra were practised in Rome even after Christianity became the State religion of the Empire. There is no reason to doubt that the succession of Initiates was continued until the times of the latest Crusades, in Syria and Asia Minor. It is known that the Ismaelites had secret ceremonies of some kind, and they still survive among the Druses. Such institutions, in such a country, do not die out. The testimony given when Philip and Clement crushed the order of the Temple, proved at least the fact that the Knights had brought from the East some ceremony of secret initiation that the Pope hated, and perhaps the King feared. The knowledge of the rites and symbols of these initiations, even if confined to a few, was not likely to be wholly lost among the successors of the Templars, who would, on the contrary, cling the more firmly to it because they were persecuted. The Roman de la Rose is symbolical, and so in the highest degree is the Divina Commedia of Dante. The Rosicrucians and the Alchemists, all

of whom were anti-papal, and the Hermeticists, had some knowledge of the ancient Initiations. Of this there is evidence enough. Naturally we should not expect to find it openly avowed.

Maier says: "Like the Pythagoreans and Egyptians, the Rosicrucians exact vows of silence and secrecy. Ignorant men have treated the whole as a fiction; but this has arisen from the five years' probation to which they subject even well qualified servitors, before they are admitted to the higher mysteries; and within this period they are to learn how to govern their own tongues."

Michael Maier wrote a work especially dedicated to "that Order which has hitherto lain concealed, but is now made known by the report of the Fraternity, and their admirable and probable confession;" and he is said to have transplanted the Rosicrucianism of Andreä from Germany into England.

At all events, we know that early in the seventeenth century, many of the learned heads in England were occupied with theosophy, kabalism, and alchemy. Chief among these was Dr. Robert Fludd, who began to write in 1616, and died in 1637. He wrote the *Summum Bonum*, published in 1629, and an *Apology for the Rosicrucians*, published in 1617. He was intimate with Maier, while the latter was in England, and as the books published in Germany, relating to alchemy or other occult knowledge, were sent to England and speedily translated, he could easily have become acquainted with the three works of Andreä.

About 1633 the name of Rosicrucians was dropped in England, and that of *Sophoi*, Sages or Adepts, adopted. "We transmute," said Fludd, "the dead stones into living philosophical stones." Elias Ashmole, the antiquary, was one of this sect, who, as is well known, was received into a Lodge of Operative Masons. He, with William Lilly, Drs. Wharton

and Hewson, and others, established a Society which had some meetings at Warrington, about 1646, before it was finally settled in London. Their purpose was to construct, in the literal sense of the word, the House of Solomon on the Island of Bensalem, in secret, and they clothed their purpose in symbols. Nicolai of Berlin says that they first erected the pillars of Hermes, from whose holy sentences Iamblichus answered all the doubts of Porphyry. Then they advanced, by a ladder of seven steps, to a chequered pavement, and were shown the symbols of the Creation or the work of five days. And, Nicolai says, "to cover their secret and mysterious meetings, they got admitted, in London, into the Masons' Company, and held their meetings at the Masons' Hall, in Masons' Alley, Basinghall-street, and as freemen of London could take the name of Freemasons."

There would of course be no history or record of the origin of the new Initiation. There is none of the origin of the mysteries or of any Ancient Order. Their first beginnings are always secret, and not intrusted to the treachery of written records.

It is certain that the Association or Order became suddenly and at a bound, a different thing from that which it was before, ceasing at once to be operative, and multiplying its members with great rapidity among all classes of men. It is especially nonsensical to derive Masoury in its present form from the Steinmetzen and Operative Masons, while admitting that neither of these ever practised anything like the Master's Degree, in which, it may be said, Blue Masoury wholly consists. We know that the Degree had no existence until the year 1723, perhaps a year or two later. It would naturally be confined to a few, at first, and kept a profound secret.

Made in this way, probably by Desaguliers and his associates, it is in one sense modern, much more so than the Rose Croix; but in another it is of an unknown antiquity;

for it had the symbols and the symbolic ceremony, in its chief features, that were first used by the Hierophants in India, and afterward carried into Assyria, Egypt, Phœnicia, Persia, and Greece; and it has condensed, as it were, into these symbols, all the great and mysterious truths of the old Theosophy and Philosophy. It is, indeed, to those who can read its symbols aright, philosophy embodied in and taught by Symbols.

Surely this is not to undervalue the Masonry of the Blue Lodges, in all the Degrees of which the Ancient Symbols are found intermingled with modern ones, adopted and adapted to mislead all but the Sages and the Adepts. Thus viewed, Freemasonry is the heritage given to us by the remotest Past; the greatest, the oldest, the most venerable of all human institutions. Its so-called traditions are but Symbols and Enigmas that speak an intelligible language to the Adept, who knows that they are neither the recital of facts verified by history, nor actual occurrences whose memory is preserved by tradition.

The Apprentice is bound to secrecy and silence alone, and his manhood and courage are tested by the faint images of the old Initiations. The Fellow-craft is amused by the rudimentary instruction known to school-boys. Yet each is surrounded by the old and eloquent Symbols of the Orient, which the Ancient Isis holds out to them, while no word issues from her silent, stony lips. The sands of the desert cover all but the head of the mysterious Sphynx, and that, impassive as the pyramids themselves, utters no oracles. The Master Mason sees in the ceremonies Symbols still more significant, and in which the profoundest truths are hidden; but for explanations he hears but an idle babble of words, and, if he knew aught of the truth, would begin to understand the allegorical punishment of Tantalus. He became a Master, that he might obtain the *Master's Word*, and with it travel into *foreign*

*countries and earn a Master's wages.* But he is misled by a *Substitute* that has for him no meaning, although it indeed contains his reward if he but knew it. So far from finding his Masonry universal, he cannot demand assistance in danger anywhere except in his own country, and wherever the English language is spoken. He cannot gain admittance into a Lodge in Denmark, Norway, or Sweden, and hardly in Canada, if the law of the Order is enforced there. Verily he has *not* the *Master's Word*, by which to travel into foreign countries and earn the wages of a Master.

We have heard, even to nausea, the assertion a thousand times repeated, that the Degrees of the Ancient and Accepted Rite are no *higher* than the Blue Degrees, and that they are no part of genuine Masonry. They *are* higher, nevertheless, because they are not conferred indiscriminately on all, nor intended to be popular; and because they illustrate and explain the Symbols of the Blue Lodge. And they are Masonic, if by Masonry we mean initiation into the mysteries. If we do not mean that, all *Masonry* is contained in the Apprentice's Degree.

If the Ancient and Accepted Scottish Rite, the Masonry of Heredom, the Rose Croix and the Holy House, commends itself to, and satisfies those who obtain its Degrees, that is enough. It is not its mission to teach others; and still less, to publish in books, with a view to money-making, those things which ought to be taught in the sanctuaries only. We need not lament if others are satisfied with the instruction of the Blue Lodge; and if we advance slowly, we at least do not have to complain, year after year, until the world wearies of it, that the doors of our sanctuaries swing too smoothly on their hinges, and that our initiates are multiplied with dangerous rapidity, through over-eagerness for numbers and for the fees for receptions.

Masonry claims to be an advance toward the Light. That Light is Truth. How far does Symbolic or Blue Masonry advance toward it?

None of the Truths of physical science are taught in either of the Blue Degrees. The letter G hangs in the east, and the Candidate is told that it is the initial of the word Geometry; and the names of the seven liberal arts and sciences as known to the ancients are repeated to him, with the names of the five Orders of Architecture. His whole Geometrical instruction consists in looking at the diagram of the forty-seventh Problem of Euclid, and receiving no explanation of it.

Other Truth than that of the physical sciences is Moral, Intellectual, Political, or Religious.

Blue Masonry utters a few of the commonest dicta of moral Truth, known and familiar to all men in all ages. It does no more. It limits itself to so much as is useful to bind together in a kind of Brotherhood the mass of a numerous Order. In the lesser mysteries no more was ever required. Its four Cardinal Virtues are Prudence, Fortitude, Temperance, and Justice. An Initiate of a secret Order must be prudent and cautious to reveal nothing to the Profane, to conceal the fact that he belongs to the Order, or perhaps that there is such an one. He must have fortitude to foil all attempts by force or torture to compel him to divulge these secrets; and also to be able to do efficiently what the Order may require of him. He must be temperate, for the drunken man divulges all secrets and becomes incapable to perform any duty well; and he must be just to his fellows, and not wrong one of them of the value of anything, or there can be no unity or harmony. There *must* be harmony among the workmen, because harmony is essential to the success of every Secret Association. The tenets of the Order are said to be Brotherly Love, Relief, and Truth. These are common to every Association.

Used everywhere, the name of Brother amounts to little anywhere, since the time of Jacob and Esau.

Thus the morality of Masonry in these Degrees suffices for its purpose, and aims at no more. The Brethren are to meet on the level, to act, walk, and work by the plumb, and to part on the square. They are punctiliously to obey the law of just dealing and honest uprightness. Without these, there could be no bond of union to insure the success of the objects of the Order. *What that object is, they are never told. It was not meant that they should know it.*

We hear nothing of generosity, of self-sacrifice, of toleration. Hiram is not the Apostle of these. He leads no crusade against Error, Bigotry, Intolerance, Abuses, and Villainies. He is simply the type of the Initiate who dies rather than divulge the Secret Word of the Association. The Apprentice is bound to Secrecy only: the Fellow-craft, to obey his Superiors, and to run to and fro when they command, and not to wrong a fellow or cheat a Lodge. The Master is to keep a Master's Secret; to aid and assist a comrade; to respect the virtue of his relatives; not to speak ill of him, not to strike or wound him, except in self-defence. In all this we see, not a great system of morals, but only enforcement of the mutual offices of service and duty, of the members of a Secret Association to which it was dangerous to belong, and whose object was not known to the mass of initiates.

Compare all the moral teachings of the Blue Degrees with, we will not say the Sermon on the Mount, but the Proverbs of Solomon, the teachings of Socrates, Confucius, Zarathustra, Seneca, or Mahomet; and one page of either will convince any intelligent man that the Masonry of the Level, Plumb, and Square is not a system of Morals, not even the handbook or primer of such a system. The Zendavesta, the Chinese

Books, and even the Koran, are, in their moral teachings, so Blue Masonry, like an oration of Cicero or an essay of Plato to the first utterances of a child.

Of political truth, nothing whatever is taught in the Blue Masonry of the English Rite. Nothing is heard in it of free government, the rights of the people, the rights of man, or of free thought, free conscience, and free speech. On the contrary, the Mason was to be submissive to the laws of Parliament, the supreme Legislature, which had changed the succession to the Throne, and to support the House of Hanover against the House of Stuart, not engaging in plots or conspiracies against the State. There is nothing in the Ritual to offend Pope or King, Inquisitor or Jesuit. All the Symbols that had originally and still have in the Scottish Rite, a political meaning, have been assiduously misinterpreted, until they teach no political Truth whatever.

The Masonry of the Higher Degrees teaches the great truths of Intellectual Science; but as to all these, even as to the rudiments and first principles, Blue Masonry is absolutely dumb. Its drama *seems* intended to teach the resurrection of the body; but it teaches nothing more. As the truths of politics, the great principles of human freedom, free government, free thought, and free conscience could not safely be proclaimed to the mass of Initiates as the cause to which by their association and by the oaths that insured secrecy and co-operation, they were to be devoted, so it was unnecessary, for the purpose of such union and co-operation, to teach the philosophical truth.

Of this, and of religious Truth, all that is taught is included in a single question and answer: "In whom do you put your trust?"—"In God." It was necessary that a Candidate should profess his belief in a Deity, since otherwise his oath would have no more binding force than a simple promise.

For the purposes of the Order, no more was necessary. Wherefore he is taught nothing as to the nature of the Deity or of himself, nor is any inquiry made in regard to his notions of either. That he believes in some sort of God who will punish perjury, is enough: and even if his God be but a monstrous image of himself, a mere hideous or grotesque idol of the imagination, Blue Masonry asks no more and teaches him nothing.

If, when the lesser mysteries were communicated to all men indiscriminately, any number of men who knew them only, had continually and confidently magnified these mysteries, proclaimed that they taught and revealed wonderful things, a complete system of morals and all known truth; and insisted that there were no other and higher mysteries; if by these bold and impudent assertions they had come to be looked upon as Hierophants by the mass of Initiates, and inventing silly interpretations of the Symbols over which they stumbled, had led their flocks far away from the truth and made them in love with the babblings of folly, the true Adepts would but have smiled to see the multitude misled, and have permitted their blind guides to strut to the end in their tinselled glories. For all this would no more have added value to the lesser mysteries, or have diminished the value of the greater ones, than the imprisonment of Galileo caused the sun to revolve round the stationary earth. Every man of high intelligence, Initiate of the Lesser Mysteries, but ignorant of the Greater, would still have known that the former were but preparatory, and that there must be some place in which their symbols were explained and their real purposes made known.

How can the intelligent Mason fail to see that the Blue Degrees are but preparatory, intended to enlist, and band and bind together the rank and file of the Masonic army, for purposes undisclosed to them? that they *are* the lesser mysteries,

in which the Symbols are used to conceal the truth! They do see and feel and know this; and hence the resort to higher degrees which, known nowhere else in the world, teach nothing at all, and have no object or purpose.

The books of Bro. Oliver and others like him, are wholly made up of that which Blue Masonry does *not* teach: and it is a singular absurdity that a Rite should be valued and lauded, not for what it *does* teach and disclose, but for what the Initiate can only learn from books as open to be read by the Profane as by himself. And it is a greater absurdity, if that is possible, that nearly the whole of the immense mass that has thus been written has little or no real connection with Blue Masonry, and might with quite as much propriety have been written upon any other text.

Of course nothing is to be done with those who accept literally the legend of Hiram and of the building and rebuilding the Temple. In the Mysteries, those who misunderstood the Symbols and allegories were left to remain in the complacency of their ignorance.

The existence of the Scottish Freemasonry, before 1717, was not publicly known; for its purposes were, by the laws of England and Scotland, treasonable. It was carried to France by the adherents of the Pretender, and there used for the same purpose, to unite the adherents of the House of Stuart, and enable them to act in concert with those who, during the reign of Anne and George I., were plotting to restore the Stuart dynasty. There, also, it was connected with the higher degrees, already existing, or from time to time invented, in France. That the English Freemasonry, established at the moment of the death of Anne, was the creation of the adherents of the House of Hanover, is sufficiently evident from the pledge of its Masters, that they would obey the will of the Supreme Legislature, that is, of

the English Parliament which had changed the succession to the crown; for this promise was never exacted by the Scottish Freemasonry. And it also offers the only rational explanation of the rapid increase of the new association and of the existence of fifty or more Lodges in London in a few years.

The Symbols of Antiquity and a Ceremonial resembling that of the Mysteries, were perhaps used, at first, to conceal the true purposes of the Organization; and the certain destruction that would be caused by betrayal, while the aim of the Order was to overthrow the Government, accounts for the penalties of the obligation.

When there was no longer hope of the restoration of the Stuarts, the higher Degrees, which had become a part of the system of Scottish Freemasonry, were carried to England by the adherents of Laurence Dermott, of whose politics we know nothing; and with the annihilation of that hope the purposes of that Freemasonry changed. Becoming connected with some, and giving birth to others, of the higher Degrees, the system became philosophical and of course anti-papal, because Rome was the enemy of both Science and Philosophy. The English Masonry stood still. Suspicious of the higher Degrees, it refused to recognize them as Masonic, or to form any connection with them, or with the Royal Arch of Dermott, framed from the Royal Arch of Enoch. It changed its lectures and formulas, again and again; but it never had any especial object, after the struggle of the adherents of the Stuarts had ended. The Scottish Freemasonry, on the contrary, engaged in its long controversy with Royal and Pontifical Despotism, and became the apostle of Free Thought, Free Speech, and Free Conscience.

We do not demand your assent to these conclusions. We state them here, to lead you to reflect and study, that you may decide for yourself. All that we positively assert is, that

so far from containing in themselves all Freemasonry, the Blue Degrees, especially in England and the United States, only conceal the Light from the Initiates, were at the beginning only a means of organization, and are now only preliminary and rudimental. The Degree of Perfection is so called because it *completes* and *perfects* the Third Degree.

THE END.

LEGENDA.



XIX TO XXX.

## LEGENDA.

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### XIX TO XXX.

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#### XIX.

MASONRY has and always had a religious creed. It teaches what it deems to be the truth in respect to the nature and attributes of God, as the loving and beneficent Father of all mankind, as a Supreme and Perfect Intelligence, as not in anywise the gigantic and distorted image of a man reflected upon the clouds. It no more tolerates false *ideas* of the Deity and accepts *them* as God, than *images* of Him carved of wood or stone. To believe and teach the immortality of the soul, it must of necessity have some not *wholly* erroneous idea of the *nature* of the soul, or else its belief is but an idle formula of empty words.

If this were not so, if it were only necessary to believe in and fear a *Something* eternal and omnipotent, *called* God, Masonry might again with propriety become Paganism, accepting as Initiates the bloody worshipers of Baal and Moloch, consenting that the scaffold should again be the supplement of the altar, and the Executioner the appendix of the Priest. For all religious mysteries have been also mysteries of blood, and there have been no worships without the sacrifice.

Charity and loving-kindness are two words that comprehend the whole political and religious creed of Freemasonry. The law of charity cannot have been enacted by, the spirit of loving-kindness cannot have emanated from, a cruel or ferocious God. It is the expression of the Divine will because it is of the Divine nature. A cruel God arms cruelty and persecution with the sanction of Divine authority. Idolatry is but the worship of an arbitrary despotism; and the kings of the world and the chiefs of republics are made after the image of the Gods whom the world or the republic adores. A cruel and vindictive God permits bloody revenges to be preached in His churches and authorizes all the barbarities of autocrats. When men shall conceive of a just God, charity and loving-kindness will be preached in His Temples, and there will be equitable kings and merciful and generous popular chiefs. Beliefs make opinion; and opinion consecrates powers. The Divine right of the Tudors perfectly corresponded with the God of Laud and Pole, the extermination of the Aztec and Peruvian races, the Eve of St. Bartholomew, Alva's rule in the Netherlands, and the slaughtering of Covenanters and Albigenses, with the God of Dominic and Pius V., the murder of Servetus with the God of Calvin, and the hanging of Quakers with the savage God of the Puritans. A people's idea of God is its God; and therefore it is true to say that as man makes progress, the excellence of his God increases; as Humanity elevates itself, its God becomes greater and more exalted. Then the ideal which the world forms of God for

itself reacts upon the world. The Divine ideal is a mirror from which the rays of human thought are reflected to humanity. This reflection from the ideal world becomes the light of the real one; manners and habits form themselves in accordance with creeds; and political principles are the result of these manners and habits.

Degrees, if worthy to be called such, are so many steps of the mystic ladder, by which we ascend to the knowledge of the TRUE WORD, to the Knowledge of GOD and of NATURE, which is His Revelation. They are, therefore, instructions, by symbols and their interpretations in political, philosophical and religious knowledge. If not this, they are nothing or merely vain and empty ceremonies. Masonry must teach the truth or die. It lives only by teaching the truth. God, being infinite, is known to us only by His finite manifestations; the Known leading us, by necessary or reasonable hypothesis, to divine the relative Unknown; and the Wisdom of God, by which everything begins and ends, the principle of all that eternally exists, consists in the spirit of loving-kindness or charity. It created the universe, and it preserves it, and by it dissolution is regeneration. To it alone the soul owes its immortality; and whatsoever, in Masonry or in political conduct or in religion, is contrary to this spirit and this Supreme Wisdom, is false.

## XXI.

### HISTORY OF THE VEHM-GERICHT.

[From Kohlrausch's 'History of German.']

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BEFORE we conclude our description of the state of judicial affairs in the middle-ages, we will contemplate one of its most remarkable institutions, namely, that of the *Vehm* or *Fehmgericht* (secret executive tribunal), which formed itself in Westphalia, and which gives us a profound view of the spirit of that period. But, for the sake of connection, we must previously enter upon and anticipate the limits of the immediate succeeding period.

In Westphalia the jurisdiction of the princes and nobles was wholly founded upon the *Gogerichte* or Centgraviates. The ancient tribunal, however, of the Graf or Count had also maintained itself, although much diminished in authority, as the supreme and royal court. The high nobility and the families comprising the original free-land proprietors, who had continued free from fiefs and had never become the vassals of the dominant lords, could alone be chosen as *Schöfen* or ministers in this court, they being called on that account *Freischöffen*, or free ministers and judges, and the court was styled a free court or tribunal.

Again, as the rights of the free tribunals were attached

to the primitive rights of the ancient jurisdiction of the counties, so also those of the *Stuhlherr* were connected with the *Freistuhls* or free courts; for the term *Stuhlherr* was applied to every prince, noble and knight, who as judicial lord possessed a jurisdiction which did not depend upon the Emperor. The *Stuhlherr* was appointed to watch especially that justice was done. For this purpose he created a *Freigraf* or Free Count, who was invested with authority by the Emperors, or Dukes; and after the fall of Henry the Lion, he was appointed by the Archbishop of Cologne as inheritor of the Duchy of Westphalia. The Free Count stood in the same affinity to the *Stuhlherr* as the judge or judicial lord; the *Freischöffen*, however, were not servants of the judge, but they represented the ancient community or jury, and the Free Count was only the president or foreman who maintained order in the assembly. All the *Freischöffen* present possessed the right to participate in pronouncing judgment; a less number than seven members could not form a court, and if there were too many to enable all to take an immediate part in the proceedings, the remainder formed the audience, of whom, in the later and more splendid periods of this tribunal, there were assembled hundreds and even thousands. Besides this, every Free Count had his clerks, who were called *Fronboten* and were appointed to serve him especially, taking no share in the decisions of the court.

The superior *Freistuhl* or tribunal was at Dortmund, that city being a free city of the empire and acknowl-

edging no Stuhlherr or judicial lord, owing, perhaps, to the antiquity and celebrity of its tribunal, as well as the aboriginal privileges it had acquired in the time of Charlemagne. In Dortmund all the Free Counts assembled every year to meet a general Chapter, where they founded *Weisthümer*, or principles of law, examined the judgments of the free courts, and confirmed or put them aside when an appeal was entered.

As these tribunals drew their origin from those of the ancient county courts, it will be readily perceived that they exercised a jurisdiction over ordinary legal disputes, which we call civil actions, as also over penal cases, which pre-suppose a crime. But this last division of their office, at that time so important, became still more so in the course of time, in order to enable them to exercise their whole power in suppressing as much as possible the savage spirit existing so universally and among all classes to commit the most serious crimes against life, honour and property. And as they adjudged in the name of the Emperor and by the law of life and death, they thought that in all criminal affairs they could extend their jurisdiction beyond the limits of Westphalia, more especially as not another tribunal existed throughout the empire so authorized, from which to obtain justice against criminals. In fact, such influence did this tribunal command that at length no cases of contention, nor even purely civil disputes, arose which could not be brought before them for decision, if the defendant refused to do justice and honour to the plaintiff; for thence the crime

became one absolutely confirmed ~~against the sanctity of~~ the law.

Thus in the fourteenth and fifteenth centuries the power of the *Freigerichte* extended over all parts of Germany, as far as Prussia and Livonia, while all complaints, even from the most distant districts, were obliged to be brought before a Westphalian superior tribunal, and it was upon Westphalian ground (styled in the judicial language the red earth) that the cited person was forced to appear. Beyond Westphalia no such Freistuhl could exist, and when the Emperor Wenceslas endeavored to introduce one in Bohemia, the Free Counts declared that any one participating in such a Freistuhl incurred the penalty of death. Thus originally it was Westphalians alone, and of these only the ancient free born *schöffen* or *Stuhlfreien*, that could be constituted judges in the tribunal; but in the thirteenth century it was the custom to receive also other free, irreproachable, and honourable men as *Schöffen*, and when the court itself extended its jurisdiction beyond the boundaries of Westphalia, every free German could become a *Freischöffe*; and princes, counts, knights and citizens strove to attain the honour of participating in the privileges of *Freischöffen*. A *Freischöffe* could be cited only before a *Freigericht* or free tribunal, and great weight was laid upon his word and oath. But they were very careful and strict in their election of a *Freischöffe*; he was obliged to prove that he was free born, of a good family, not suspected of any misdeeds, and was in the enjoyment of all his rights; and

finally two Freischöffen were obliged to become his security. The reception could take place only in Westphalia. Even the Emperor himself could make Freischöffen only upon the so-called red earth, in this superior court. They had among them a very ancient, secret sign and peculiar greeting whereby they recognized each other, whence, or perhaps from their knowledge of the laws, they were called the initiated, and in order to make any one knowing or wise implied receiving him among the Schöffen of the superior tribunal; even Emperors were subjected to this reception, for in the year 1429 the Emperor Sigismund was solemnly received among the initiated at the Freistuhl of Dortmund. We may consider these courts of justice in Westphalia, at this brilliant moment of their existence, when almost all the princes, nobles, and knights became Freischöffen, as an absolute and important association which, in all its ramifications, spread over the whole of Germany and which, at a time when all the other courts had lost their power, acted as a substitute and constituted a barrier against the rude and brutal force of crime. A solemn oath held all the members united, and not even in the confessional were they suffered to reveal a secret of the Vehm tribunal; neither were the clergy themselves admitted into it.

Originally the non-initiated were not taken at once before the secret tribunal but before the ancient tribunal of the community or jury court (the *Echte Ding*), but that was formed by the same individuals; the forms only were less severe, and likewise there everyone could be present.

But if the cited individual did not appear, he was then taken before the closed or secret court, so called because only those initiated could be present, and any non-initiated one venturing to introduce himself was immediately hanged. The term *secret* here, therefore, implied *closed* court and does not indicate those terrible mysteries which dared not be exhibited before the light of day.

It is equally as fabulous that these tribunals were held at night in woods, caverns and subterranean vaults, although in later times, when this court had become degenerated, it may have occurred in isolated cases. But the place of meeting was the ancient palace-court of the Grafs or Counts, generally upon a mountain or hill, whence the eye could command a view of the entire country around, under the shade of lime-trees and by the light of the sun. The Free Graf or Count ascended and presided on the seat of justice; before him lay the sword, the symbol of supreme justice, at the same time representing, in the form of its handle, the cross of Christ, and the next to it the *Wyd* or cord, as a sign of right over life and death. The Count then opened and closed the court; that is, he called the Schöffen around him and assigned to them their places. They were obliged to appear bare-headed and without arms or armour. Upon the Judge's declaration that the court was opened, peace was commanded for the first, second and third time. From that moment the deepest silence reigned throughout the assembly; no one ventured to argue or converse, for by so

doing he transgressed against the solemn decreed peace of the tribunal. The cited person, who was also obliged to appear without arms, stepped forward, accompanied by his two sureties or bail, if he had any. The complaint made against him was stated to him by the judge, and if he swore upon the cross of the sword the legal oath of purification, he was free. "He shall then take *Kreuzpfennig* or farthing-piece," says an ancient work on jurisprudence, "throw it at the feet of the court, turn round and go his way. Whoever attacks or touches him, has then, which all freemen know, broken the king's peace." Such was the ancient proceeding with the genuine Freischoffen, who enjoyed particular privileges, and who were presumed to have a strict love for truth and honour. In later times, that simple, straightforward way seems to have become quite changed, for we read in other ancient codes that the plaintiff was entitled to oppose and destroy the validity of the purifying oath of the defendant by three witnesses, which, however, the latter could again oppose with six; if the accuser appeared with fourteen, the defendant could swear himself free with twenty-one, which was the highest testimony. If the defendant acknowledged the crime, or if the plaintiff convicted him by oath and witnesses, the *Schöffen* then gave judgment. If the criminal received sentence of death, he was executed immediately and hanged on the next tree; the minor punishments were exile and fine.

But if the defendant did not appear upon the third citation and could produce no satisfactory cause of absence

within a stipulated period, he was considered as having confessed his crime, or as one despising justice and peace, and, therefore, having placed himself beyond the pale of either, the sentence of the *Vehm*, which was equivalent to condemnation, was pronounced against him; and thence these courts received the name *Vehmgerichte*.

The sentence pronounced by the Court was dreadful: "As now N. has been cited, prosecuted, and adjudged before me, and whom, on account of his misdeeds, I summoned before me, and who is so hardened in evil that he will obey neither honour nor justice and despises the highest tribunal of the holy empire, I *verfeme*, or denounce him here, by all the royal power and force, as is but just, and as is commanded by the *Königsbann*, [the royal ban]. I deprive him, as outcast and expelled, of all the peace, justice and freedom he has ever enjoyed since he was baptized; and I deprive him, henceforward, of the enjoyment of the four elements which God made and gave as a consolation to man, and denounce him as without right, without law, without peace, without honour, without security; I declare him condemned and lost, so that any man may act toward him as with any other banished criminal. And he shall henceforward be considered unworthy and shall enjoy neither law nor justice, nor have either freedom in or guidance to any castles or cities, excepting consecrated places. And I herewith curse his flesh and his blood; and may his body never receive burial, but may it be borne away by the

wind, and may the ravens and crows and wild birds of prey consume and destroy him. And I adjudge his neck to the rope, and his body to be devoured by the birds and beasts of the air, sea and land; but his soul I commend to our dear Lord God, if He will receive it."

According to some customs, after he had cast forth the rope beyond the walls of the court, the Count was obliged to pronounce these words three times, and every time to spit on the earth with the collective Schöffen, as was the usage when any one was actually executed. The name of the condemned criminal was then inserted in the book of blood, and the Count then concluded the sentence as follows: "I command all kings, princes, lords, knights and squires, all free counts and all free, true Schöffen, and all those who belong to the holy empire, that they shall help with all their power to fulfill this sentence upon this banished criminal, as is but just to the secret tribunal of the holy empire. And nothing shall cause them to withhold from so doing, neither love nor affection, relationship, friendship, nor anything whatever in this world."

The banished man was now in the condition of the criminal condemned to death, over whom execution lowered. Whosoever received or even warned him was also taken before the tribunal of the Free Count. The assisting members of the court were bound by a terrible oath, and by a heavy sentence of death, to conceal the judgment which had been passed against any one, that is to say, to make it known to nobody but one initiated, and even if the condemned man was a brother or father, the

member durst not warn him thereof. Besides which, each initiated one to whom the sentence was authentically conveyed was bound to help to put it in execution. Generally a letter of outlawry was given to the plaintiff, with the seal of the Free Court and seven Schöffen, that he might pursue the guilty party; the oath of three Freischöffen sufficed to confirm the sentence. Wherever the Verfemte, or banished man, was found, whether in a house, in the open street, on the high road, or in the forest, he was hanged to the next tree or post, if the servants of the secret court could obtain possession of him. As a sign that he was put to death in execution of the holy Vehm and was not murdered by robbers, they left him all that he bore about him, and stuck a knife in the ground close beside him. Beside this, the Schöffen of this secret court possessed the privilege of hanging without a trial every criminal *taken in the fact*, if, faithful to the laws of honour, they took nothing from him which they found about him and left behind the sign of the Vehm.

We are astonished when we contemplate this terrific and mighty power of the Schöffen alliance and can at the same time easily comprehend how the most extraordinary traditions of this *Vehmgericht*, or secret tribunal, based upon their nocturnal assemblies, their mysterious customs, their initiations and course of justice, together with their condemnation and execution of the criminal, have been preserved in the mouths of the people, for even the plain historical descriptions thereof are sufficiently striking. An association of several thousand men spread

throughout the whole of Germany, from the highest to the lowest class (for we find examples of common freemen, mechanics, and citizens being clothed with the dignity of a Free Count, and that even princes and knights did not disdain to assist as Schöffen under their presidency), such a society whose members recognized each other by secret signs, and by a solemn oath were bound to support each other, who adjudged and punished in the name of the Emperor and the Empire, who reached the criminal even after an elapsing of years and in whatever corner he might seek refuge, and finally who were not subjected to give any account for what they did, if only the terrific knife was present as evidence: what power, we repeat, did not this alliance command against the evil-minded, and what a powerful support and guarantee might it not have been for the peace and justice of the empire? The prince or knight who easily escaped the judgment of the imperial court, and from behind his fortified walls defied even the Emperor himself, trembled when in the silence of the night he heard the voice of the Freischöffen at the gate of his castle, and when the Free Count summoned him to appear at the ancient malplatz or plain, under the lime tree, or on the bank of a rivulet upon that dreaded soil, the Westphalian or red ground.\* And that the power of these

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\*We must add here, that the summons was executed by two Schöffen, who were the bearers of the free court's letters. If they did not succeed in finding the accused, because he was living either in a city of a fortress where they could not safely enter, they were authorized to execute the summons in the night. They stuck the letter, in-

Free Counts was not exaggerated by the mere imagination, excited by terror, nor in reality by any means insignificant, is proved by a hundred undeniable examples, supported by records and testimonies, that numerous princes, counts, knights, and wealthy citizens were seized by these Schöffen of the secret tribunal and in execution of its sentence perished by their hands.

Such power placed in human hands without the protecting check of publicity and responsibility could not long exist without misuse. In the great development and extension of the association, it could not be avoided but that unworthy individuals should be received as members who used the power confided to them for the sole satisfaction of their revengeful and baser passions. At the end of the fifteenth century many complaints arose in several parts of the empire, and particularly on the part of the clergy, against these free courts; and we find that the whole spirit of modern times began to work against them far more than these charges upon isolated events. The power of the lords of the soil had now become increased and confirmed; they could not endure that their subjects should be judged by a strange although originally imperial tribunal. Thence arose alliances of princes, nobles,

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closing a farthing-piece, in the panel of the gate of the castle, and cut off three chips from the same gate, which they handed to the Free Count as a testimony that they had delivered the summons, having, when leaving the gate, cried out to the sentinel on the walls that they had deposited there a letter for his lord. If the accused was a man without any regular place of residence, and if he could not be met with, he was summoned at four different cross roads, wherein at each point, the east, west, north and south, they attached the summons, inclosing in each the royal petty coin.

knights, and cities against the Westphalian courts; and when the law for the lasting peace of the land, the new imperial chamber of justice, and a new criminal court were introduced, the study of law and jurisprudence became substituted for a knowledge of the ancient customs; and when crimes against the peace of the land and against obedience to the authorities ceased, then did the power of the secret tribunal evaporate of itself without any formal abrogation, so that it is equally difficult to trace the last as it is to fix the first year of its existence.

In the sixteenth century, the association contended for its rights and privileges, and the struggle still continued in the seventeenth century, although much weakened and the scene confined to Westphalia. In the eighteenth century there were left only a few traces, the ruins of the past; its recollections and its signs, however, still continued to exist among the peasants of certain provinces in Westphalia. At Gehmen in Munster the secret tribunal was only extinguished entirely by the French legislation in 1811; and even to the present day some of the free peasants who have taken the oath of the Schöffen, meet annually at a particular spot around the *Freistuhl*, and it has been impossible to extract from them the secret oath. The principal signs are indicated by the letters S.S.G.G., which signify stock (stick), stein (stone), gras (grass), grein (tears); but we cannot trace the mysterious meaning these words convey in connection with the *Vehmgericht*.

## XXIII.

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IN Greece every person who came to the solemn sacrifices was purified by water. To which end, at the entrance of the temples there was commonly placed a vessel full of holy water. This water was consecrated by putting into it a burning torch taken from the altar. The same torch was sometimes made use of to besprinkle those who entered into the temple. Thus we find in Euripides:

*Mēllōn de dalōn chēiri dēxia phērēin  
Eīs chērnib' liōs bapsēin, Alkmēnēs tōkōs:*

*'Alcmēnē's son now being about to bear;  
'In his right hand the torch, unto the holy water,  
'Then to wash.'*

Also in Aristophanes:

*Phērē de to dadiōn, tod' embapso labōn:  
'Bring now the torch! I, taking it, will immerse it.'*

Where the scholiast observes, that this torch was used because of the quality of fire, which is thought to purify all things. Instead of the torches, they sometimes used a branch of laurel, as we find in Pliny. Thus Sozomen, where he speaks of Valentinian following Julian into a pagan temple, relates, that when they were about to enter, a priest *thallōus tinas diabrōchōus katēchōn, nōmō Hēllēnikō pēriērrainē*, 'holding certain green boughs dropping water, besprinkled them after the Grecian

*manner.*' Instead of laurel, olive was sometimes used. Thus we find in Virgil:

*Idem ter socios purâ circumtulit undâ,  
Spargens rore levi et ramo felicis olive.  
'Old Corynæus compass'd thrice the crew,  
And dipp'd an olive branch in holy dew.'*

This custom of surrounding, here expressed, was so constant in purifying, that most of the terms which relate to any sort of purification are compounded with περι, around. Thus *pērrainein*, *pērimattēsthai*, *pērithēiōun*, *pēragnizēin*; 'to sprinkle round about, to purify all round, to fumigate all round, to wash or purify all round,' etc. The vessel which contained the water of purification was termed *pērrantēriōn*. And the Latin word *lustrare*, which signifies to purify or expiate, came hence to be a general word for any sort of surrounding or encompassing. Thus it is used by Virgil:

*dum montibus umbroæ  
Lustrabunt convexo.*

*'While the shadows from the mountains shall  
In the convex expanse wander around.'*

Spandanus tells us that before the sacrifices of the celestial gods, the worshippers had their whole bodies washed, or if that could not be, at least their hands; but for those that performed the sacred rites of the infernal gods, a small sprinkling was sufficient. Sometimes the feet were washed as well as the hands; whence came the proverbs: *aniptōis chērsin*, 'with unwashed hands,' and *aniptōis pōsin*, 'with unwashed feet,' in Latin *illotis manibus*, and *illotis pedibus*, which are usually applied to

men who undertake anything without due care and preparation. Porphyry tells us there was a programma fixed up, that no man should go beyond the *pēnirrantērion* till he had washed his hands; and so great a crime was it accounted to omit this ceremony, that Timarchides hath related a story of one Asterius, who was struck dead with thunder because he had approached the altar of Jupiter with unwashed hands. Nor was this custom only used at solemn sacrifices, but also at the smallest parts of their worship. Hector tells us he was afraid to make so much as a libation to Jupiter before he had washed:

*Chērsi d' aniptōisin Dii lēibēin aithōpa ōinōn  
H'azōmai.*

*'I dread with unwash'd hands to bring  
My incens'd wine to Jove an offering.'*

And Telemachus is said in Homer's *Odysseis* to have washed his hands before he adventured to pray to the gods. This they did out of a conceit that thereby they were purified from their sins; and withal signifying, that nothing impure ought to approach the deities. On the same account they sometimes washed their clothes, as Homer relates of Penelope before she offered prayers to the gods. The water used in purification was required to be clear and without mud and all other impurities. It was commonly fetched from fountains and rivers. The water of lakes or standing ponds was unfit for this purpose. So was also the purest stream, if it had been a considerable time separated from its source. Hence *recens aqua*, fresh water, is applied to this use in Virgil:

*Occupat Æneas aditum, corpusque recenti  
Spargit aqua, ramumque adverso in limine figit.*

'Æneas did the entrance occupy,  
And with fresh water there his body sprinkle,  
And hung the branch upon the threshold's side.'

The same custom prevailed in other countries. The Jewish Essenes made use of *katharōtērōn tōn prōs hagneian hudatōn*, 'the purer sort of water for cleansing,' as we are informed by Porphyry. The Apostle seems to allude to the same practice in the following words: "Let us draw near, . . . having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." The Prophet Ezekiel, in like manner: "Then I will sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you." But if sea-water could be procured, it was preferred before all others, because by reason of its saltness, *phusēi tō hudōr tēs thalassēs kathartikōn esti*, 'the water of the sea is naturally cleansing,' as we are informed by the scholiast upon Homer. Hence Aristæus reports concerning some of the Jews who lived near the sea, that every day before matins they used *apōnipsasthāi thalassē tas cheiras*. The Argonauts in Appollonius are said to find Circe washing her head in the sea:

*Kirkēn*

*Heurōn hālos nōtidēssi karē ēpiphairunōusan  
Toion gar nuchiōisin ōnēirasin ēptoiēto.*

'Here saw they Circe, as in Ocean's bed,  
Dismayed with nightly dreams she plunged her head.'

And that saying of Euripides,

*Thalassa kluzēi panta t' anthrōpōn kaka,*

that 'the cleansing sea removes all human ills,' is applied to superstitious men, *Hōi thalassē pērīkathairōntai*, 'who purified themselves in the sea,' according to Stobæus. When sea-water could not easily be procured, they sometimes mixed the water with salt, and to that they frequently added brimstone, which also was thought to be endued with a purifying quality, whence *pērithēiōun* signifies 'to purify.' In Theocritus a house is thus purified:

*Katharō dē purōsate dōma thēēiō*

*Pratōn, ēpēita d' halēssi mēmigmēnōn dōmo  
nēnōmistai Thallō epirrainēin ēstēmēnōn ablabēs  
hudōr.*

'First with pure sulphur fumigate the house:  
Then with a laurel-branch to sprinkle all  
The house around with water pure,  
Mingled with salt, the custom is.'

The same custom is also mentioned by Juvenal:

*Cuperent lustrī, siqua darentur*

*Sulphura cum tōedis, et si foret humida laurus.*

'They would be eager to be purified,  
If sulphur were, with torches, furnished them,  
And if there were moist laurel.'

It may be further observed that the purified person was thrice besprinkled, the number three being commonly observed in the performance of religious ceremonies.

Thus in Ovid:

*Terque senem flamma, ter aquâ, ter sulphure  
lustrat.*

*'Thrice doth the flame the old man purify,  
The water thrice, and thrice the sulphur.'*

There are two ways of purifying mentioned in the Moral Characters of Theophrastus, which differ from those already described. The first by drawing round the person purified, a squill, or sea-onion, of which rite Lucian hath also taken notice. The second, called *përiskulakismōs*, from *skulax*, 'a whelp,' which was drawn about the purified person. This method was used by almost the whole Greek nation, as we are informed by Plutarch. Grangæus, in his commentary on the fore-mentioned passage of Juvenal, mentions another way of purifying, by fanning in the air.

## XXV.

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THE scene of this Degree is the long since ruined city of Kanout, in the Anti-Libanus, situated on the deep river of that name, which flows between steep banks through the middle of the city. It has been calculated that the extent of the city along the river, following a bend of it, was between two and three miles. To the southwest was a copious spring, standing by which, one has an extensive and uninterrupted view of the beautiful plains of the Houran or Hauran, bounded on the opposite side by the snow-capped mountains of the Haish. The Prophet Ezekiel refers to these fertile plains in his vision respecting the borders of the land (xlvii. 16-19), "Hazarhatticon, which is by the coast of Houran . . . and the east side ye shall measure from Houran and from Damascus."

The Romans called the Houran, 'peræa,' and divided it into six cantons, the most northern being that of Abilene, between Lebanon and the Anti-Libanus.

The mountain Gebel al Sheik, in the Anti-Libanus, due west from Damascus, is supposed to be the highest of that region, its summit being perpetually covered with snow.

In approaching from the sea the ancient city of Sidon, one beholds, of a summer's morning, one of the most magnificent and inspiring pictures ever looked upon by mortal man, prominent in which is the snow-capped peak of Lebanon, covered with the golden glories of the Dawn.

The land promised to Abraham and his seed forever lies in full view, high mountains with snowy tops sparkling in the morning sunlight, marking a bold outline against an intensely blue sky. On the summits and in the valleys and dells of these mountains the people known as the "Druses" dwell, a people isolated from all others in the matter of faith and doctrines and in regard to the hopes and fears which are connected with the unknown land into which the dead enter.

The Druses are supposed to be the descendants of those Hivites among whom the Hebrews dwelt in the time of Joshua, and afterward, upon Mount Lebanon. They never adopted the Hebrew religion, but they were compelled, ages afterward, to accept that of Mohammed, although they continued to worship in secret caverns and solitudes, according to the faith of their fathers, which was a mixture of various beliefs, of legends and superstitions.

The Druses on the Lebanon are estimated to amount to about 29,000 souls.

According to their own tradition, the Druses believe that their ancestors originally dwelt upon that range of mountains which is situated between Laodicea and the extensive plains of the Amuk, now exclusively inhabited by fierce and little known Ansyrii tribes.

Though not the most numerous, the Druses are acknowledged to be the most warlike and courageous people inhabiting the Lebanon. Occupying all the southern portion, the western slope of Anti-Lebanon, and

Gebel al Sheik, they have upward of forty large towns and villages inhabited exclusively by themselves, and nearly two hundred and thirty villages occupied by a mixed population of Druses and Christians; while in Anti-Lebanon they are also possessed of nearly eighty exclusively Druse villages.

Some of their Akals or Ockals say that the name Druse is derived from the Arabic word *durs*, which signifies 'clever, industrious;' others, that it is from the Arabic word *turs*, 'shield'; and that they are called by it, because in the time of the Crusades they were selected by Nur-eddin and Salah-eddin to watch and defend the line of coast from Beyrout to Sidon.

The cities Ammatam and Bachlin are sacred to the Druses of Lebanon. They are rallying points, where, in time of trouble and warfare, the tribes meet and swear allegiance to each other and to their cause, standing in their Khalué or Mosque, where all the books of their faith are guarded religiously and with jealous zeal. In Anti-Lebanon the cities Hasbeya and Rosheya answer the same purpose; and whenever anything is astir, going wrong or suspicious, the news is telegraphed from these points through the Druse Districts with startling rapidity, by means of bonfires lit at various points; and the scene then presented by the mountains is there wild and picturesque beyond description.

The Druses adhere to their old faith, being honest and earnest in what they believe, and proving that there is nothing more beautiful than human nature, when not

tainted by the vices of doctrinal discipline.

In many villages of the Anti-Libanus, the Druse inhabitants appear strictly to adhere to the tenets of the Mohammedan law, being scrupulous in their attendance to rites and ceremonials, observing rigidly the Ramazan; but in this they only obey the precept of their own faith, which in secret they devoutly cherish.

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The Khalués, or edifices erected for worship, are simple, differing outwardly but little from the Druse houses generally, are whitewashed or plastered with lime, usually set apart from the villages upon commanding positions, where, by means of sentries stationed, they are secure against interruption or the prying propensities of the inquisitive while engaged in performing the secret duties of their religion. The floors are covered with rush mats and there is always a basin, filled by a running stream.

All the Khalués have property attached to them, the revenues of which are consecrated to the relief of the poor and the demands of hospitality. Two or three are dedicated to the Prophet Ayüb, and in the one at Neeha, in the district of the Shoof, which stands on a lofty escarped rock, a lamp is kept burning night and day.

The clergy and the learned doctors and the elders constitute the class of Akals among the Druses. They superintend the ordinances of worship and instruct the children in the elements of their religion. Their dress is

extremely simple, and they are forbidden to wear any article of gold or silk.

The word 'Akal' means 'sober,' or 'quiet,' and the whole lives of the Akals are devoted to doing good. They desire to detach themselves, as much as possible, from the ordinary pursuits of mankind. They lead a life of the strictest devotion, passed in prayer and profound contemplation of the mysteries of religion, and are held in the highest respect and esteem for their amiable manners and virtuous lives by the whole of the people.

They are more especially regarded as ministers of peace. Their very presence banishes discord, and whenever a Druse peasant meets an Akal, he salutes him as one who is the harbinger of peace and happiness and kisses his hand with reverence and affection.

They exercise great influence in temporal matters, for no one would think of entering any place or conducting an affair without consulting the Akals. Nothing of importance would be attempted, even by a Sheik, without their advice and approval; and altogether, they exercise a general control and supervision over the manners, morals and proceedings of the Druse people, which has a most beneficial effect.

Highly revered during their lives, they have all honour paid them when death has summoned them to another world. At an Akal's funeral the whole village accompanies the body to the grave, and the last rites are solemnly performed. Sums of money, pieces of cloth and numerous presents are given by the villagers to be

deposited in the grave or vault of the deceased Akal; and all the virtues and good actions which have distinguished him in life are described on his tomb with affectionate fidelity.

The Akals do not in the least resemble a priesthood. They are the wiser and more sober of the Druses, who meet in privacy and simplicity at certain intervals, to cultivate the spirit of brotherly love and union, to inspire each other with a solemn regard for the strictest principles of moral virtue, and with a holy and untiring zeal for the faith and doctrines which they firmly believe the Deity has communicated to them by the first glorious emanation of His mysterious and indescribable essence, the Universal Intelligence.

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The passages that here now follow are extracted from the Druse books without comment.

When men were created, they knew not the origin of their existence, nor did they seek God by their works.

Wherefore He impressed upon their souls convictions of truths, and the knowledge of truth, so that they knew and acknowledged Him. He manifested His Self unto them by His works, and by His revelations of Himself in Nature, taught them His greatness and made them to know His unity, so that they said, "God in great: There is no God but God." Thus He called them unto Him, saying, "Am I not your God?" and they believed in the unity of the Most High.

It was the Most Wise Intellect which was standing with God in the place of a priesthood, inviting the people to know their Creator, the Most High, and His Unity. And this Intellect taught the people the arts and sciences, aided by the Creator, who gave him wisdom and spiritual sovereignty and potencies, and made him Priest, Prophet, Aider, Director and Adviser.

And this Intellect gave to men the faculty to distinguish between what is right and good and wise, and what is wrong and bad and foolish, enabling them to avoid excesses and follies and evil deeds. And the benediction of the Lord God Almighty was over all the earth.

May God make us and all our Brethren disciples of the true Faith, and deliver us from doubts after having attained to the truths! Amen!

The Paradise of the Creator was then extended over all the earth, and the disciples of Truth dwelled therein; but there grew up disciples of Falsehood, deniers of the unity of God, who misled men, so that they fell in many ways into sin, permitting that which in their nature they were in common with the animals, to overcome and be master of that in which they were not animal or material, but rays of the Intellect and Soul.

And the Divine Wise Intellect sent teachers unto men, whose minds were of Him and in whose words He spoke, one after another, during many ages, Enoch, and Noah, and Abraham, and Moses, the Son of Imran, and the Prophets, and Pythagoras and Plato, and Jesus the son of Joseph, the Lord, the Messiah, and his Apostles, and after

these Mohamed, the Son of Abdalla, with his law, which is the law of Islam; and the disciples of truth followed the law of Islam; and Ali Ebn Abi Taleb, Mohamed Ebn Ismail the Prophet, whose law is the final of all laws, inciting to the right path; and he is from the seed of Ali Ebn Taleb.

And it is certain that Mohamed Ebn Ismail is a prophet, and that God has sent him an evident book, and he has an open law and a secret law, and his works are the works of the eloquent ones who have passed before him.

And in all these the perfect Intellect was manifested.

And last of all Hamza Ebn Ali established the order of Truth in his faith and ordered Hakem to proclaim the Unity of God and the Godhead.

The Creator, the Supreme, produced all things.

That which He first produced was His Minister, the Universal Intellect, to which He imparted power to create, classify and arrange all things.

This Intellect is "The Virgin of Power," "The Receiver of Revelation," "The Knower of Desires," "The Explainer of Commands," "The Spring of Light," "The Will whence Production proceeds," "The Chosen of the Creator."

This Intellect, manifested by these attributes, fashioned and arranged the Universe.

He is the Pen, and the Tablet it writes upon is the Soul.

He is a perfect Being, capable of acting and having free will. Yet all that He ordains or creates is ordained or created in accordance with the will of the Creator.

When the Creator created this Intellect, He gave him power to separate from Himself, or to remain and dwell with Himself.

And He created for him a helpmate, Universal Soul. And He inspired Intellect, and Intellect inspired Soul, and created the Word.

And the Word could do good or evil.

Then the Word created the 'Preceding,' and the 'Preceding' created the 'Following' and the 'Following' created the Heaven and the Earth and all that is therein.

When the Universe was created, it was created at the will of the Creator, who called it "The World of Souls." And these souls are masculine or feminine.

All the *Spirits* created were produced out of the Intellect immanent in the Creator.

The Creator is the source from which these Spirits emanate. Next to the Creator is Intellect, and next to Intellect, Soul.

All Souls are essentially incorruptible and unchangeable, each distinct and different from the other, and each always continuing to be what it was at first.

There are seven laws which every Akal will observe, while the ray of the Divine light within him is not withdrawn from him, leaving to him only his animal nature.

The first is that of the Truth of the Tongue. It is the belief in the presence of the Word in Humanity; the belief in all those who in different ages have taught men the truth; the belief in that wisdom which is the Religion in which alone is safety; the belief in the goodness of God,

and in another life after this, and the reward or punishment that will there be decreed.

The second is that of the preservation of Friendship among Brethren; to remember them in their needs and sorrows, and to love them whether they be near unto or far from us; to respect with manly self-respect our Superiors; to be gracious and kind to those who are below us, and sustain them both secretly and publicly, giving them their due rights, whether temporal or spiritual, and proving ourselves to be their true friends.

The third is that of the abandonment of the worship of idols, formed in the mind by false and distorted conceptions of God, and seen with slavish superstition in the symbols which have usurped the places of the things symbolized, and become the objects of an ignorant reverence, and the fruitful source of false and impure religions. It is also that of the abandonment of the doctrine of those who believe in legends and fables, and of those who say that God is not present everywhere, in sympathy with His creatures, but somewhere remote from them, where He looks unconcernedly on, and sees the action of the Universe, and its forces, both of matter and intellect, proceeding under the operation of 'laws' enacted by Him, which make His personal intervention and concern and interest unnecessary. It is also that of the abandonment of the doctrine of those who believe in traditions and babble nonsense, and say that God is not one.

The fourth is that of the disbelief in Evil Spirits in rebellion and antagonism against the one God.

The fifth is that of implicit truth and confidence in God, as infinitely merciful and loving, and of that worship of Him which has rested in every age and generation on the belief that He has personality by Unity of Will and Wisdom, but without body, form or shape, or confinement within limits; by imagining which men make a God after their own image, conceiving of themselves as infinitely magnified, and fancying this conception of be God.

The sixth is that of being satisfied with the acts of God, whatever they may be, not endeavoring to avoid the operation of His laws or condemning as wrong or criminal anything whatsoever that is done in obedience to them, as they appear and act in Nature and Humanity.

And the seventh is that of resignation, cheerful and implicit, to His will, even when He afflicts us with sorrows and what seem to us cruel and unnecessary desolations and deprivations. For in adversity we cannot know what evils and miseries prosperity might have brought upon us, what enmities and slanders, what moral and mental and physical diseases; nor from what extremities of shame and agony and suffering and sorrow He may have rescued by death the loved ones whom He has taken from us.

The Truth of the Tongue is better than clamorous and complaining prayer; the preservation of friendship among Brethren, than ceremonial observances; the abandonment of the worship of idols, than fasting; the disbelief in evil spirits, than the wrath against sinfulness

and against error in doctrine, that makes men intolerant and sour; the worship of God, than reluctant performance of duty and mortification of the flesh, out of fear of punishment and hope of remuneration in another life; to be satisfied with the acts of God, than warfare for the conversion of heathen and the propagation of religion by force; and resignation of His will, than belief without examination or knowledge, in articles of faith that are incomprehensible.

The conclusion is, that whosoever knows and believes as the Seven Laws require, and is sound of mind and body, and of full age, and free from servitude, may be of those who are destined to the ranks, and entitled to be present at the private assemblies, at which whosoever is present must revere God and be true and generous to his Brother, and whosoever is absent with right to be present will repent it.

When you shall see faith become rare among men, and pious men reviled and scorned, when the teachers of religion shall bring it into contempt, and it shall be a subject of jest and ridicule, when it shall persist in demanding that men shall believe what they cannot believe, when long prayers shall be written and delivered like orations, and sermons shall be political harangues, religion will have fallen into decay and the day of reckoning will be at hand.

Look on the fields, for they are already white to the harvest, and he that reapeth receiveth wages, and gathereth fruit unto life eternal; for the Sign of the Holy

Doctrine has appeared, and the day of its manifestation is at hand.

Watch, Brethren, for the time of the coming draweth nigh; cleave to the faith, and be a separate and peculiar people, for the Sign of the Truth is about to appear, and the veil which concealed it will be withdrawn.

These were the teachings of the Druses. Hear now the words of an adept of a later age.

The Father sends fiery serpents to sting and slay His children. Yet He commands us to forgive those who trespass against us. And this law is not the mandate of His WILL, but the expression of His NATURE.

Who will explain this great mystery?

One serpent, the Sarap, on the Earth, is the Minister of Death. The image of another, Nakhish, lifted on high, heals and averts death.

The first Sages who sought for the cause of causes saw Good and Evil in the world: they observed the Shadow and the Light; they compared Winter with Spring, Old Age with Youth, Life with Death: and said, "THE FIRST CAUSE IS *Beneficent* AND *Cruel*: It *gives life and destroys*."

"Are there, then, *two* contrary Principles, a Good and an Evil?" cried the disciples of Manes.

No! the two Principles of the Universal Equilibrium are *not* contrary to each other, though in apparent opposition; *for it is a Single Wisdom that opposes them one to the other*.

The GOOD is on the right, The EVIL on the left; but the SUPREME GOOD is above both, and makes The Evil subserve

the triumph of The Good, and The Good serve for the reparation of The Evil.

The human equilibrium requires two feet: the worlds revolve by means of two forces; generation requires two sexes. Such is the meaning of the *arcanum* of Solomon, figured by the two columns of the Temple.

The equilibrium is the resultant of two Forces.

If the two forces are absolutely and always equal, the equilibrium will be immobility, and consequently non-life. Movement is the result of an alternating preponderance.

The impulse given to one scale of a balance necessarily determines the movement of the other. Contraries thus act upon contraries, everywhere in nature, by correspondence and analogical connection.

The whole of life consists in an inhalation and expiration of the breath. Creation is the sub-positing of a Shadow, to serve as a limit for the Light; of a void, to serve as a receptacle for the plenitude of Being; of a passive Principle impregnated, to support and manifest in reality the inherent power of the active generating Principle.

All nature is of both sexes: and the movement which produces the appearance of life and death is a continual generation.

The occult laws are often diametrically opposite to the ordinary ideas. Thus, for example, the vulgar believe in the sympathy of those who are *alike*, and the antagonism of the *unlike*; while the exact contrary is the *real* law.

It used to be said: "Nature has a horror of a vacuum." It should have been said: "Nature is amorous of the vacuum;" if vacuum were not, in physics, the most absurd of fictions.

God loves the Void, which He has made that He may fill it; Knowledge loves Ignorance, which it enlightens; Force loves Weakness, which it sustains; the Good loves the Apparent Evil, which makes it glorious; the Day is amorous of the Night and incessantly pursues it around the world. Love is at once a thirst and a fullness that must flow forth abroad. Whatever gives movement receives it; and whatever receives it gives it. It is a perpetual exchange.

There are in nature four movements, produced by *two* forces, which sustain each other by their tendencies in *opposite* directions. And the law that rules bodies is both analogous and proportioned to that which governs Spirits; and the law which governs Spirits is the very manifestation of the Hidden Self of Deity; that is to say, of the mystery of Creation.

To know the law of this interchange, of the alternating preponderance or simultaneous proportion of these Forces, is to be in possession of the first principles of the Grand Secret, which constitutes the true human Divinity.

It is for you to discover this Law and this Secret for yourself. The Initiate learns by reflection, and not, like the children, by committing words and definitions to memory.

The Divinity, ONE in its ESSENCE, has two essential conditions, as fundamental bases of its Being—NECESSITY

and LIBERTY.

It could not *not* have been. It could not have been *other* than it is.

The Laws of the Supreme Reason *necessitate*, in GOD, and regulate, LIBERTY, which is *necessarily* reasonable and wise.

To make Light visible, and for that only, GOD has *sub-joined* shadow.

To manifest the *Truth*, He has made doubt possible.

Shadow is the foil of Light; and the possibility of Error is necessary, for the temporal forth-showing of Truth.

If the buckler of Satan did not stay the flight of Michael's lance, the *power* of the Archangel would be *lost* in the void, or would *necessarily* display and manifest itself by an infinite destruction, directed from above to below.

And if the foot of Michael did not arrest Satan in his ascent, Satan would go to dethrone GOD, or to lose himself in the abysses of height.

Satan is then *necessary* to Michael, as the pedestal to the statue; and Michael to Satan, as the brake to the locomotive.

In analogical and universal dynamics we *rest* only on that which *resists*.

Wherefore, as we have said before, the Universe is balanced by two forces, which maintain it in equilibrium; the force which *attracts*, and that which *repels*. This is the equilibrium of the mountain of gold, which the Gods on one side, and the Demons on the other, hold tied by the

symbolic Serpent of India; and its *scientific* reality is demonstrated by the phenomena of Polarity and by the universal law of *Sympathies* and *Antipathies*.

Two affirmations make possible or necessary two corresponding negations. "EXISTENCE IS," is an averment that "NON-EXISTENCE, or NOTHINGNESS, IS NOT." The affirmation, as WORD [or the thought uttered] produces the affirmation 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 Deity, regarded as Evil, is composed of the letters upside down [ ם ן ן ן ] of the Very Name of the Deity as Good [ י ה ו ה ].

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

What is in *visible* nature *reveals*, as we already know, by the one dogma of the Kabbalah, that which is in the realm 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 *One* composed on *two*, each of the two divided so that they constitute *four*; the Cross, that key of the mysteries of India and Egypt, the TAU of the Patriarchs, the divine symbol of Osiris, the Stauros of the Gnostics, the Keystone of the Temple, the symbol of the Divine Wisdom, the Divine Word, the Divine Power and Divine Sovereignty, radiating from one

centre, manifested in the Universe of truth and intelligence; the Cross, that central point of junction of the right angles of four infinite Triangles; the four-in-one of the Divine Tetragram.

## XXVI.

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WHILE you were veiled in darkness, you heard repeated by the voice of the great Past its most ancient doctrines. No one has the right to object if the Christian Mason sees foreshadowed in Krishna and Caoshyanc, in Mithra and Osiris, the Divine WORD, which, as he believes, became Man and died upon the cross to redeem a fallen race. Nor can *he* object if others see in "The WORD that was in the beginning with GOD, and that was GOD," only the LOCOS of Plato and Philo, and the Uttered THOUGHT or First Emanation of LIGHT, or of the REASON of the Great Silent, Uncreated Deity, believed in and adored by all.

We do not undervalue the importance of any Truth. We utter no word that can be deemed irreverent by any one of any faith. We do not tell the Moslem that it is only important for him to believe that there is but one GOD, and wholly unessential whether Mohammed was His prophet. We do not tell the Hebrew that the Masayah whom he expects was born in Bethlehem nearly two thousand years ago; and as little do we tell the Christian that YESUS of Nazareth was but a man, or his history the revival of an older legend. To do either is beyond our jurisdiction. Masonry, of no one age, belongs to all time; of no one religion, it finds its great truths in all.

To every Mason, there is a GOD: ONE, Supreme, infinite in Goodness, Wisdom, Foresight, Justice and

Benevolence; Creator, Disposer and Preserver of all things. How or by what intermediates He creates and acts, and in what way He unfolds and manifests himself, Masonry leaves to Creeds and Religions to inquire.

To every Mason, the soul of man is immortal. Whether it emanates from and will return to God, and what its continued mode of existence hereafter, each judges for himself. Masonry was not made to settle that.

Thus it disbelieves no truth and teaches unbelief in no creed, except so far so such creed may lower its lofty estimate of the Deity, degrade Him to the level of the passions of humanity, deny the high destiny of man, impugn the goodness and benevolence of the Supreme God, strike at the great columns of Masonry, FAITH, HOPE and CHARITY, or inculcate immorality and disregard of the active duties of the Order.

Masonry is a worship, but one in which all civilized men can unite, for it does not undertake dogmatically to settle those great mysteries that are above the feeble comprehension of our human intellect. It TRUSTS in GOD, and HOPES; it BELIEVES, like a child, and is humble. It draws no sword to compel others to adopt its belief or to be happy with its hopes. And it WAITS with patience to understand the mysteries of Nature hereafter.

The greatest mysteries in the Universe are those which are ever going on around us, so trite and common to us that we never note them or reflect upon them. Wise men tell us of the *laws* that regulate the motions of the spheres, which, flashing in huge circles and spinning on

their axes, are also ever darting with inconceivable rapidity through the infinities of Space. They tell us learnedly of centripetal and centrifugal *forces*, gravity and attraction, and all the other sounding terms, invented to hide the absence of meaning. There are other forces in the Universe than those that are mechanical.

Here are two minute seeds, not much unlike in appearance, and two of larger size. Hand them to Chemistry, who tells us how combustion goes on in the lungs and how plants are fed with phosphorus and carbon and the alkalis and silex. Let her decompose them, analyze them, torture them in all the ways she knows. The net result of each is a little sugar, a little fibrin, a little water—carbon, potassium, sodium and the like—one cares not to know what.

We hide them in the ground, and the slight rains moisten them, and the Sun shines upon them, and little slender shoots spring up and grow; and what a miracle is the mere growth! the force, the power, the *capacity*, by which the little feeble shoot, that a small worm can nip off with a single snap of its mandibles, extracts from the earth and air and water the different elements, with which it increases in stature, and rises imperceptibly toward the sky!

*One* grows to be a slender, feeble stalk, like an ordinary weed; another a strong bush, armed with thorns, and sturdy enough to bid defiance to the winds; the third a tender tree, subject to be blighted by the frost and looked down upon by all the forest; while another spreads its

rugged arms abroad and cares for neither frost nor ice, nor the snows that for months lie heaped around its roots.

But lo! out of the brown foul earth and colorless invisible air and limpid rain-water, the chemistry of the seeds has extracted *colors*—four different shades of green that paint the leaves which put forth in the spring upon our plant, our shrub and our trees. Later still come the flowers—the vivid colors of the rose, the beautiful brilliance of the carnation, the modest blush of the apple, and the splendid white of the orange. Whence come these *colors*? By what process of chemistry are *they* extracted from the carbon, the phosphorus and the lime? Is it any greater miracle to make something out of nothing?

Pluck the flowers. Inhale the delicate *perfumes*, each perfect, and all delicious. Whence have *they* come? By what combination of acids and alkalies could the chemist produce *them*?

And the fruit—the ruddy apple and the golden orange! The texture and fabric, how totally different! The *taste*, how entirely dissimilar—the *perfume* of each distinct from its flower and from the other. Whence the taste and this new perfume? The same earth and air and water have been made to furnish a different taste to each fruit, a different perfume not only to each fruit, but to each fruit and its own flower.

Is it any more a problem whence come thought and will and perception and all the phenomena of the mind than this, whence come the colors, the perfumes, the taste of the fruit and flower?

And lo! in each fruit new seeds, each gifted with the same wondrous power of reproduction—each with the same wondrous *forces* wrapped up in it to be again in turn evolved: forces, that had lived three thousand years in the grain of wheat found in the wrappings of an Egyptian mummy; forces of which learning and science and wisdom know no more than they do of the nature and laws of action of GOD. What can *we* know of the nature, and how can *we* understand the powers and mode of operation of the human soul when the glossy leaves, the pearl-white flower, and the golden fruit of the orange are miracles wholly beyond our comprehension?

We but hide our ignorance in a cloud of words, and the words too often are mere combinations of sounds without any meaning. What *is* the centrifugal *force*? A *tendency* to go in a particular direction? What force, then, produces that tendency?

What force draws the needle round to the North? What force moves the muscle that raises the arm, when the will determines it shall rise? Whence comes the *will* itself? Is it spontaneous—a first cause, or an effect? These too are miracles, inexplicable as the creation, or the self-existence of GOD.

Who will explain to us the passion, the peevishness, the anger, the memory and affections of the small canary-wren? the consciousness of identity and the dreams of the dog? the reasoning powers of the elephant? the wondrous instincts, passions, government and civil polity and modes of communication of ideas of the ant and bee?

Who has yet made us to understand, with all his learned words, how heat comes to us from the Sun and light from the remote Stars, setting out upon its journey earth-ward from some, what time the Chaldaeans commenced to build the Tower of Babel? Or how the image of an external object comes to and fixes itself upon the retina of the eye, and when there, how that mere empty, unsubstantial image becomes transmuted into the wondrous thing that we call SIGHT? Or how the waves of the atmosphere striking upon the tympanum of the ear produce the equally wondrous phenomenon of HEARING, and become the roar of the tornado, the thunder, the voice of the ocean, the chirping of the cricket, the delicate notes and exquisite trills of the bird, or the magic melody of the instrument of music?

Our senses are mysteries to us, and we are mysteries to ourselves. Philosophy has taught us nothing as to the *nature* of our sensations, our perceptions, our cognizances, the *origin* of our thoughts and ideas, —but *words*. By no effort of reflection, never so long continued, can man become conscious of a personal identity in himself, separate and distinct from his body and his brain. We torture ourselves in the effort to gain an idea of ourselves and weary with the exertion. Who has yet made us understand how from the contact with a foreign body, the image in the eye, the wave of air impinging on the ear, particular particles entering the nostrils and coming in contact with the palate, come sensations in the nerves, and from that, perception in the mind?

What do we know of Substance? Philosophy still doubts whether it exists. The Metaphysicians tell us that our senses only make known to us the *attributes* of it, extension, hardness, color, and the like; but not *the thing itself* that is extended, solid, black or white; as we know the *attributes* of the Soul, its thoughts and perceptions, and not the Soul *itself* which perceives and thinks.

What a wondrous mystery is there in heat and light, existing, we know not how, within certain limits, narrow as a point, in comparison with Infinity, beyond which on every side stretch out infinite space and the blackness of unimaginable darkness, and the intensity of inconceivable cold! Think only of the mighty power required to maintain warmth and light in the central point of such an Infinity, to whose darkness that of midnight, to whose cold that of the last arctic island is nothing! And yet God is everywhere.

And what mysteries are the effects of heat and cold upon the wondrous fluid that we call water! What a mystery lies hidden in every flake of snow and in every crystal of ice, and in their final transformation into the invisible vapor that rises from the ocean or the land, and floats above the summits of the mountains!

What a multitude of wonders, indeed, has chemistry unveiled to our eyes! Think only that if one single law enacted by GOD were at once repealed, that of attraction or affinity or cohesion, the whole material world, with its solid granite and adamant, its veins of gold and silver, its trap and porphyry, its huge beds of coal, our own frames

and the very ribs and bones of this apparently indestructible earth, would instantaneously dissolve, with all Suns and Stars and Worlds throughout all the Universe of God, into a thin invisible vapor diffused through infinite space; and with them Light and Heat would disappear; unless the Deity Himself be, as the Ancient Persians thought, the Eternal Light and the Immortal Fire.

The mysteries of the Great Universe of God! How *can* we with our limited mental vision expect to grasp and comprehend them? Infinite SPACE, stretching out from us every way, without limit: infinite TIME, without beginning or end; and We, HERE and NOW, in the centre of each. An infinity of Suns, the nearest of which only *diminish* in size, viewed with the most powerful telescope: each with its retinue of worlds; infinite numbers of such Suns, so remote from us that their light would not reach us journeying during an infinity of time, while the light that *has* reached us, from some that we *seem* to see, has been upon its journey for fifty centuries: our World spinning upon its axis, and rushing ever in its circuit round the Sun; and it, the Sun and all our system revolving round some great central point, and that, and suns, stars and worlds evermore flashing onward with incredible rapidity through illimitable space; and then, in every drop of water that we drink, in every morsel of much of our food, in the air, in the earth, in the sea, incredible multitudes of living creatures, invisible to the naked eye, of a minuteness beyond belief, yet organized, living, feeding, *perhaps* with consciousness of identity, and memory and instinct.

Such are the mysteries of the great Universe of God! And yet we, whose life and that of the World on which we live form but a point in the centre of infinite Time, would fain learn how GOD created this Universe, would understand His Powers, His Attributes, His Emanations, His Attributes, His Emanations, His Mode of Existence and of Action; would fain know the plan according to which all events proceed, that plan profound as GOD Himself; would know the laws by which HE controls His Universe; would fain see and talk to HIM face to face, as man talks to man:—and we try not to *believe*, because we do not *understand*.

He commands us to love one another, to love our neighbor as ourself; and we dispute and wrangle and hate and slay each other, because we cannot be of one opinion as to the Essence of His Nature or as to His Attributes; whether this doctrine or the other be heresy or truth; drenching the world with blood, depopulating realms and turning fertile lands into deserts, until, for religious war and persecution, the Earth has for many a century rolled round the Sun, reeking with human gore, the blood of brother slain by brother for opinion's sake, that has soaked into and polluted all her veins and made her a horror to her sisters of the Universe.

While, if men were all Masons and obeyed with all their hearts her mild and gentle teachings, that world would be a paradise. For this is the Masonic Creed: BELIEVE in GOD'S Infinite Benevolence, Wisdom and Justice: HOPE for the final triumph of Good over Evil and

for perfect HARMONY as the final result of all the concords and discords of the Universe; and be CHARITABLE, as GOD is, toward the unfaith, the errors, the follies and the faults of men; for all make one great brotherhood.

## INSTRUCTION.

⊕.: Brother Junior Warden, are you a Prince of Mercy?

○.: I have seen the golden Triangle and the Holy Words upon it, and am an AMETH like yourself, in the Triple Covenant, of which we bear the mark.

⊕.: What do the three sides of the Delta denote to us?

○.: The three great Attributes, Expressions or Self-limitations of the Essence of the Deity, familiar to all Masons: His WISDOM or the Reflecting and Designing Power, in and by which, when there was nought but Himself, the plan and idea of the Universe was formed; FORCE, or the Executing and Creating Power or Energy, the WORD, utterance of the THOUGHT, which made real the plan and idea formed by WISDOM, and thereby all Stars and Worlds, and Light and Life, and Angels and Men and all living creatures became; and HARMONY, or the Preserving Power, Beauty in the Deity and Order in His Works, maintaining the Universe in its state, uniting all its discords into a single concord and constituting the Law by which it is conducted: the Masonic Trinity, three Potencies of one Essence—the three Columns which support the Universe, physical, intellectual and spiritual, of which every Masonic Lodge is a symbol—while to the Christian Mason they represent the “three that bear

record in Heaven: the FATHER, the WORD and the HOLY SPIRIT, which THREE are ONE.”

⊕ ∴ What is the symbol of the Triple Covenant?

○ ∴ The Triple Triangle.

⊕ ∴ Of what else is it the symbol to us?

○ ∴ Of the Trinity; and of the triple essence of Man; the Principle of Life, the Intellectual Power, and the Spirit or Immortal Emanation from the Deity.

⊕ ∴ What, to the Christian Mason, is that Triple Covenant?

○ ∴ That which The Eternal made with Abraham by circumcision; that which He made with His people in the Desert, by the intermediation of Moses; and that which He made with mankind by the death and passion of YESUS the CHRIST.

⊕ ∴ What to the Hebrew and Mohammedan Mason?

○ ∴ That which GOD made with NOAH—that there should never again be a flood to destroy the earth, as a token of which he set his bow in the clouds; that made with ABRAHAM, that he should be the progenitor of many nations, that kings should come from his loins, and that Jehovah should be his GOD and the GOD of his descendants; and that made with all men by His Prophets—that He would gather all nations and tongues, and they should come and see His glory; that His Spirit and His Word should remain with men forever; that His salvation should be forever, and His righteousness should not end, and there should be Light among the Gentiles and Salvation unto the ends of the Earth.

⊙.: What to every Mason, of every faith?

○.: That of The Supreme and Perfect WISDOM, contained in the gift to man of the heroic virtues and tender affections, whereby he resembles GOD—that these virtues and affections shall not die with the mortal body, but the immortal soul shall live beyond the grave; that of the Supreme ENERGY and POWER, contained in the gift to man of an Intellect that ever strives to penetrate the unknown and shrinks not from grappling with the mightiest problems—that in another life this Intellect shall continually advance toward The Eternal Light and grow in knowledge like the angels; and that of the Divine HARMONY, contained in the Universe, which is the expression of a single thought of GOD and therefore itself One—that everything in that Universe shall concur to produce one great and perfect result, and that at length, sin and sorrow, falsehood, darkness and wrong shall disappear, and the pure and perfect Light reign everywhere.

⊙.: What are the symbols of the purification necessary to make us perfect Masons?

○.: Lavation with pure water, or baptism, because to cleanse the body is emblematical of purifying the soul and because it conduces to the bodily health, and virtue is the health of the soul as sin and vice are its malady and sickness; unction or anointing with oil, because thereby we are set apart and dedicated to the service and priesthood of the Beautiful, the True, and the Good; and robes of white, emblems of candor, purity and truth.

⊙.: What is to us the chief symbol of man's ultimate

regeneration?

○.: The fraternal supper, of bread which nourishes and of wine which refreshes and exhilarates, symbolical of the time which is to come when all mankind shall be one great harmonious Brotherhood; and teaching us these great lessons: that as matter changes ever but no single atom is annihilated, it is not rational to suppose that the far nobler Soul does not continue to exist beyond the grave, that many thousands who have died before us might claim to be joint owners with ourselves of the particles that compose our mortal bodies; for those of the ancient dead, the patriarchs before and since the flood, the kings and common people of all ages, resolved into their constituent elements, are carried upon the wind over all continents and continually enter into and form part of the habitations of new souls, creating new bonds of sympathy and brotherhood between each man that lives and all his race. And thus, of the bread we eat and of the wine we drink tonight, *may* enter into and become parts of us some particles of matter that once formed parts of the bodies of Moses, Confucius, Plato, Socrates, or YESUS who died upon the cross. In the truest sense, we eat and drink the bodies of the dead, and cannot say that there is a single atom of our blood and body, the ownership of which some other Soul might not dispute with us and produce prior title. It teaches us also the infinite beneficence of GOD, Who sends us seed-time and harvest, each in its season, and makes His showers to fall and His sun to shine alike upon the Evil and the Good, bestowing upon

us, unsolicited, His innumerable blessings and asking no return. For there are no Angels stationed upon the watch-towers of creation to call the world to prayer and sacrifice; but He bestows His benefits in silence, like a kind friend who comes at night, and leaving his gifts at our door to be found by us in the morning, goes quietly away and asks no thanks, nor ceases his kind offices for our ingratitude. And thus the bread and wine teach us that our mortal body is no more WE than the house in which we live or the garments that we wear, but the SOUL is I, the ONE, identical, unchangeable, immortal emanation from the Deity, to return to GOD and be forever happy, in His good time, as our mortal bodies, dissolving, return to the elements from which they came, their particles coming and going ever in perpetual genesis. To our Jewish Brethren, this supper is symbolical of the Passover; to the Christian Mason, of that eaten by CHRIST and His Disciples, when, celebrating the Passover, He broke bread and gave it to them, saying, "Take! eat! this is my body;" and giving them the cup, He said, "Drink ye all of it! for this is my blood of the New Covenant, which is shed for many for the remission of sins;" thus symbolizing the perfect harmony and union between Himself and the Faithful, and His death upon the cross for the salvation of man.

## XXVII.

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### HISTORY.

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WHEN St. Jean d'Acre, the Ancient Ptolemais, on the southern side of which was Mount Carmel, was besieged by the Christian forces, for nearly two years, under Guy of Lusignan, King of Jerusalem, Conrad, Marquis of Montferrat, and other Princes and leaders from every country in Europe, and especially by Henry VI of Germany, son of Frederic Barbarossa, joined, near the end of the siege, by Philip Augustus of France and Richard Cœur de Lion of England, they were long afflicted with famine, until they ate the flesh of horses with joy, and even the intestines sold for ten sous; men of high rank and the sons of great men greedily devoured grass; the starving fought together like dogs for the little bread baked at the ovens; they gnawed the bones that had already been gnawed by the dogs; and noblemen, ashamed to *beg*, were known to *steal* bread. Constant rains added to their miseries; and Salah Eddin, Sultan of the Saracens, encamped near them with a vast army from every portion of his dominions, and all the great Emirs of Islamism harassed them with constant attacks—Salah Eddin, whom his people called The Elect of God; Malek-Adhel, Sayf-Eddin, his Brother; the Prince of Hamah, his nephew; and the Princes of Damascus and Aleppo, his

sons; the yellow and green banners of the Emirs of Emessa, the Princes of Baalbec, Harran and Edessa in Mesopotamia, Singar and Gezire on the Tigris, and all the tents of Islamism.

Sickness also, caused by the rains and the intense heat, decimated the Christian forces. The wounded German soldiers, whom none of the others understood, could not make known their sickness nor their necessities. Certain German nobles from the cities of Bremen and Lubec, who had arrived at Acre by sea, moved by the miseries of their countrymen, took the sails of their ships and made of them a large tent, in which for a time they placed the wounded Germans and tended them with great kindness. Forty nobles of the same nation united with them and established a kind of hospital in the midst of the camp; and this noble and charitable association, like the knights of the Temple and of St. John of Jerusalem, soon and insensibly became a new Hospitaller and Military Order. This was in the year 1191. In 1192, Pope Celestin III, at the request of the Emperor, Henry the 6th, solemnly approved of the Order by his Bull of the 23d of February. He prescribed as regulations for the new Knights, those of Saint Augustine; and for special statutes, in all that regarded the poor and sick, those of the Hospitallers of St. John; in regard to military discipline, the regulations of the Templars. This new Order, exclusively composed of Germans, was styled "The Order of Teutonic Knights of the House of St. Mary of Jerusalem" as the Templars were styled "of the House of the Temple at Jerusalem."

The author of the "Critical and Apologetic History" of the Templars (Rev. Father Mansuet Junior) says:

"A great number of German noblemen, who had followed that Prince (Frederic of Suabia, second son of the Emperor) to Acre as volunteers, some actuated by religious enthusiasm and some by the desire of glory, joined the soldieries of the Temple and of the Hospital or engaged in attending on the wounded and caring for the sick of their nation. This was the origin of the Teutonic Order, the first branch of that of the Templars."

"The Chiefs, desiring to advance these pious gentlemen and to gratify the German nation, proposed to them the institution of a new Order of Chivalry, to be at once hospitaller and military. Forty German lords, distinguished by their nobility and feats of arms, agreed to this and became the founders and original members of the Order. On entering the Order, they bound themselves by the three solemn vows and also obliged themselves to serve the poor, in imitation of the Hospitallers, and to follow the claustral and military discipline of the Templars in peace as well as in war."

Their title of Knights of the House of St. Mary of Jerusalem was given them, because while the city of Jerusalem was under the government of the Latin Christians, a German had erected there, at his own expense, a Hospital and Oratory for the sick of his nation, under the protection of and dedicated to the Virgin Mary.

An old writer says that the Order was founded "by an Almain who, with his wife, settling in Jerusalem after the

taking of the city, founded there a Hospital for the reception of pilgrims, with an Oratory dedicated to the Blessed Virgin, and in a short time had drawn such resort that from thence arose a Fraternity, electing a Grand Master.”

The author first cited again says: “HENRI WALPOT,” (Heinrich Walpoti) “was elected the first Master of the growing Order and was put in possession of the Hospital of Mount Sion, as the principal place of the Establishment. The Popes and Sovereigns, induced thereto by the services rendered theretofore by the other two Military Orders, were not slow in proving their favorable opinion of this. It received from the Holy See the same privileges as the Templars and Hospitallers, and the right was granted it of holding in perpetuity all such lands and provinces as it might conquer from the Moslems.”

“It was divided into seven Provinces: Armenia, Achaia, Sicily, Teutonica, Apulia, Austria, Prussia and Livonia.”

“The Templars had adopted a form of government, in part monarchical and in part aristocratic, of which the Grand Master was the Chief, and the Marshal, Draper and Senechal, with the Provincial Masters, were the principal members. The Teutonic Knights adopted the same system, with the addition of a Hospitaller, an office borrowed from the Knights of St. John the Baptist or Hospitallers.”

The Grand Master was chosen by Electors. When a vacancy occurred, the Lieutenant Grand Master convoked a Chapter, which appointed a President of the

Electors. He selected a second Elector, these two a third, these three a fourth, and so on, to the number of thirteen, among whom there had to be a Priest, eight Knights and four other Brethren from four different Provinces, when that was possible. These nineteen elected the Grand Master by a plurality of votes.

The Grand Master and Chapter appointed and removed the Grand Officers. Under him were, first, the Bishops, then the Provincial Masters, each exercising the whole power in his Province, presiding in the Provincial Chapters and seeing that the regulations of the Grand Master and of the Chapters-General were observed. The other officers or Preceptors were *five* in number, the Grand Commander, the Marshall, the Grand Hospitaller, the Draper and the Senechal, or Treasurer.

The Grand Commander was originally only the Counselor or Assessor of the Grand Master. Afterward he was appointed to govern in the Grand Master's absence. In time of peace he had precedence of the Marshal and convoked the Chapter when the Master and Sub-Master were absent. He was also called Preceptor.

The Marshal had command of the Knights, under the Grand Master, and military command of campaigns. In time of war he had precedence over all the other high officers, including the Grand Commander.

The Grand Hospitaller had the charge of the poor and the administration of the Hospitals.

The Draper had charge of the clothing and furnished the Knights with their ordinary and military dress and

equipment.

The Treasurer or Senechal was also the Commissary-General of Supplies.

There were also Chatelains or Governors of fortified places, with the Turcopilier and Chaplain.

The Turcopilier commanded the light cavalry. In the Teutonic Order, the Marshal appointed him whenever occasion required.

The Chaplain had charge of the Chapel and its ornaments, and when the Knights lived in tents, he regulated the religious services.

To distinguish this Order from the other two, they adopted the BLACK CROSS. It is ordinarily said that they also adopted the white mantle; but about the year 1210, the Templars of Palestine complained to Pope Innocent that after they had received from the Holy See the white mantle as the distinctive dress of their Order, the Teutonic Knights, and especially those of St. Jean d'Acre, had assumed to wear it. Innocent wrote to the latter and to their Grand Master, HERMAN BART, a gentleman of HOLSTEIN, and directed them that, in order to avoid all occasion for jealousy or quarrel, they should content themselves with their ordinary dress and leave the white color to the Templars; and at the same time he ordered the patriarch of Jerusalem to see to it that the Teutonic Knights should follow their first custom and to censure and so compel them to do it, if necessary.

It is true that they paid little regard to the mandate of the Pope and soon adopted the white mantle again, but it

was not their primitive dress; and therefore we, in this degree, wear a different color.

The leading objects of the three great Military Orders were the same, and to them was well applied the phrase of the Preacher, the Son of David, the King of Jerusalem, "a three-fold cord is not quickly broken."

The Teutonic Knights soon rivaled the other Orders in numbers and influence. In 1223, Herman de Saltza, Grand Master of the Teutonic Knights, was present at a celebrated assembly convoked by Pope Honorius III, at Ferentino in Campania, to deliberate concerning the mode of raising succors for the Holy Land, at which were also present the Pope, the Emperor Frederic II, of Sicily, John, King of Jerusalem, the Bishop of Bethlehem, the Grand Masters of the Templars and Hospitallers, and other distinguished personages; and it was by the influence of Herman de Saltza, 4th Grand Master of the Teutonic Knights, then exercised, that Frederic espoused and married the daughter of the King of Jerusalem and engaged in a new crusade.

In the year 1226 most of the Teutonic Knights went from the Holy Land to Prussia, the people of which were still idolaters, waging cruel war against their Christian neighbors, murdering Priests at the foot of the Altar and employing the sacred vessels for profane uses. Conrad, Duke of Masovia, called in the Teutonic Knights to his assistance and gave them, as a commencement for their establishment there, the whole territory of Culm, with all lands they should conquer from the Infidels. De Saltza,

the Grand Master, sent thither a Knight called Conrad de Lansberg, who concluded the Treaty, which was signed by three bishops of that country. The Knights then entered those northern countries and by continued wars acquired in time the entire sovereignty of Royal and Ducal Prussia, Livonia and the Duchies of Courland and Semigal, all vast provinces and capable of forming a great kingdom. And when, in 1291, the Sultan stormed and took St. Jean d'Acre, the Teutonic Knights that survived returned to Europe and joined their Brethren in Prussia and Livonia.

In their war against the Heathen of Prussia, it is said, "they got great honor; and the Emperor, granting them permission to enjoy what by the sword they had wonne with expense of some blood, they purchased great revenues in Prussia, founded Konigsberg, Dantzick, and all the chief towns and built many illustrious edifices and some cathedrals, establishing bishops there, who were enjoined to wear the habit of the Order."

In 1257, Pope Alexander accorded to the Teutonic Order all the indulgences, immunities and privileges before then granted by the Holy See to the two Houses, of the Temple and the Hospital, and this, because it observed with edification the Statutes of the Hospitallers in regard to the sick poor, and those of the Templars, in what regarded the functions of the Chaplains, Knights and other persons. "For this reason," said the Pope, "it is just to make you the equals, in favors and privileges, of those whose virtues and good conduct you zealously

strive to imitate.”

For many years the Teutonic Knights held Prussia as a fief depending on the Crown of Poland. During this period, fierce contests arose between the Grand Masters of the Order and the Kings of Poland, the former struggling for independence and the latter obstinately asserting their right of sovereignty. Albert, a Prince of the House of Brandenburg, elected Grand Master in 1511, engaged keenly in the quarrel and maintained a long war with Sigismund, King of Poland; but adopting the doctrines of Luther, in 1525, he made a treaty with Sigismund, by which that part of Prussia belonging to the Order was erected into a secular and hereditary Duchy, and the investiture of it granted to Albert, who bound himself to do homage for it to the Kings of Poland as their vassal. Immediately afterward he publicly professed the Protestant faith and married a Princess of Denmark. The Knights exclaimed so loudly against his treachery that he was put under the ban of the Empire, but he kept possession of the Province he had usurped and transmitted it to his posterity; and in process of time it fell to the Electoral Branch of the family, all dependence on Poland was shaken off, and the Margraves of Brandenburg took the title of Kings of Prussia, which has thus become one of the leading powers of Europe.

The remnant of the Order continued their ancient rule in Franconia, under their newly elected Grand Master, Albert Wolfgang, and a kind of Order was formed at Utrecht for Protestants, who were required before admis-

sion to pay a certain sum into the fund for charity and to prove themselves noble by four generations.

After the Order of the Temple had been "suppressed, extinguished, and abolished," in the year 1312, by the Papal Bull of the 6th of May of that year, by which all persons were forbidden to enter the Order, or to assume the name of Templars, or to wear their dress, under pain of excommunication, an extension of the same, in the same year, adjudged all the property and estates of the Templars to the Knights of Rhodes (of St. John, or the Hospitallers, afterward Knights of Malta), except such as were in the realms of Spain and without prejudice to the rights of any kings, princes or lords to any property of the Order in other countries.

In Germany, all the princes desired to vest the property of the Templars in the Teutonic Order, in order to augment and enrich it and create great establishments for their children. They insisted that at least a portion of the property should be adjudged thus, for the reason that it had in part been bestowed on the Templars by their ancestors. This demand was made in a tone that permitted no refusal, and the Pope accordingly yielded and consented to the division.

No Templar were executed in German, and yet the Order disappeared. History does not tell us what became of the individual members, but as the one Order was but an off-shoot of the other, bound to the same service and professing the same vows, it is easily believed that the ranks of the Teutonic Knights readily opened to receive

these impoverished unfortunates. Connected, like the other Military Orders, with the Masons, at least as to part of its members, the Teutonic Order privately preserved the title of Knight Commander of the Temple, though the red mantle and Black Cross replaced the white mantle and Red Cross of the soldiery of the Temple of Solomon.

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PART OF DISCOURSE.

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Times change, and circumstances, but Virtue and Duty remain the same. The evils to be warred against have only taken another shape and are developed in a different form.

There is the same need now of truth and loyalty as in the days of Frederic Barbarossa.

The characters religious and military, attention to the sick and wounded in the Hospital, and war against the Infidel in the field are no longer blended; but the same duties, to be performed on other fields, continue to exist for us all.

The innocent virgin is no longer at the mercy of the brutal Baron or licentious ~~Man-at-arms~~, but purity and innocence still need protectors.

War is no longer the apparently natural state of society, and for most men it is an empty obligation to assume that they will not recede before the enemy; but the same high duty and obligation still rest upon all men.

For Truth, in act, profession and opinion, is even rarer now than in the days of Chivalry. Falsehood has become a current coin and circulates with a certain degree of respectability because it has an actual value. Lying has become the great vice of the age. For political preferment men profess whatever principles are expedient and profitable; at the bar, in the pulpit and in the halls of legislation, they argue against their own convictions, and, with what they term *logic*, prove to the satisfaction of others that which they do not themselves believe; and it is no longer the *truth* of an opinion or a principle, but the net *profit* that may be realized from it which is the measure of its value.

There was a time when a Knight would have died rather than utter a lie or break his Knightly word. The Knight Commander of the Temple must revive the old knightly spirit and devote himself to the old knightly worship of Truth. No profession of an opinion not his own, for expediency's sake or profit, or through fear of the world's disfavor, no slander of even an enemy, no coloring or perversion of the sayings or acts of other men, no insincere speech and argument for any purpose, or under any pretext, must soil his fair escutcheon. Out of the Chapter as well as in it, he must speak the Truth and *all* the Truth, no more and no less, or else speak not at all.

To purity and innocence everywhere the Knight Commander owes protection, as of old, against bold violence, against those, more guilty than murderers, who by art and treachery seek to slay the soul, and against that grim

want and that haggard destitution that drive too many to sell their honor and their innocence, that they may not die of cold or hunger.

In no age of the world have men had better opportunity than now to display those lofty virtues and that noble heroism which so distinguished the three great Military and Religious Orders, in their youth, before they became corrupt and vitiated by prosperity and power.

When a fearful epidemic ravages a city, and death is inhaled with the air men breathe, when the living scarcely suffice to bury the dead, most men flee in abject terror, to return and live respectable and influential when the danger has passed away. But the old knightly spirit of devotion, of disinterestedness, and of contempt of death still lives and is not extinct in the human heart. Everywhere a few are found to stand firmly and unflinchingly at their posts, to front and defy the danger, not for money or to be honored for it, or to protect their own households, but from mere humanity and to obey the unerring dictates of duty. They nurse the sick, breathing the pestilential atmosphere of the hospital. They explore the abodes of want and misery. With the gentleness of woman, they soften the pains of the dying and feed the lamp of life in the convalescent. They perform the last sad offices to the dead, and they seek no other reward than the approval of their own consciences.

These are the true Knights of the present age, these, and the captain who remains at his post on board his shattered ship until the last boat, loaded to the water's

edge with passengers and crew, has parted from her side, and then goes calmly down with her into the mysterious depths of the ocean; the pilot who stands at the wheel while the swift flames eddy round him; the fireman who ascends the blazing walls and plunges amid the flames to save the property or lives of those who have upon him no claim by tie of blood or friendship, or even of ordinary acquaintance—these, and others like these—all men, who, set at the post of duty, stand there manfully, to die if need be, but not to desert their post, for these too are sworn not to recede before the enemy.

To the performance of duties and of acts of heroism like these, you have devoted yourself, my Brother, by becoming a Knight Commander of the Temple. Soldier of the Truth and of Loyalty! Protector of Purity and Innocence! Defier of Plague and Pestilence! Nurser of the Sick and Burier of the dead! Knight, preferring Death to abandonment of the post of Duty! Welcome to the bosom of this Order!

## XXVIII.

[LECTURE OF BROTHER TRUTH.]

⊕ ∴ My Brother, this is the last philosophical Degree of the Ancient and Accepted Scottish Rite. Everything in it and in the Council, even to the names and titles of the officers, is symbolical. These symbols do not explain themselves, and it will depend upon yourself whether what we have said and shall say to you shall be an explanation of them, or only additional enigmas.

Besides the Master and Warden, whose names you will understand hereafter, there are seven Chief Dignitaries. You heard their names while making your seven circuits and receiving their instruction. They bear the names of the Seven Malakoth or Archangels, assigned by the Hebrews to the Seven Planets, as Saturn, Jupiter, Mars, the Sun, Mercury, Venus and the Earth were then styled; and each has a banner of the color and wears bracelets of the metal anciently assigned to his Planet. On the banners of four of them, stationed in the four corners of the chamber, are the figures, respectively, of the EAGLE, the LION, the Ox and the MAN, which you have so often seen and probably so little understood during your progress in Masonry.

These four symbols are not Hebraic, but Magian. They represent four of the Divine Potencies of the religion

taught, ages before Ezekiel lived, to the Aryans of Bactria by Zarathustra—the EAGLE, the DIVINE INTELLECT, MIND or WISDOM, abiding in the Deity; the MAN, the same Divine Wisdom, manifesting and uttering itself as the WORD in Human Thought; the BULL, the Divine Virile STRENGTH, POWER or ENERGY; and the LION, the Divine SOVEREIGNTY.

The number *Seven* has always been peculiarly sacred. It is composed of the Ternary and Quaternary, or *three* and *four*, which are represented by the triangle and the square and appear in the ineffable name of Deity, consisting of but three different letters, one of which being repeated makes the whole number of letters four. Adding three to seven, we obtain the sacred number *ten*, embodied in the Tetractys of Pythagoras, and the number of the Sephiroth or Emanations from the Deity, of the Kabbalah, themselves subdivided into three and seven, as you will hereafter see. The numbers 3 and 4 are also assigned to the base and perpendicular of the right-angled triangle in the 47th Problem of Euclid, which is one of the symbols of Blue Masonry; the sum of their squares, 9 and 16, being equal to 25, the square of the hypotenuse, and 25 being the number of the degrees of Perfection.

Listen, now, to the mythical utterances of the Prophet Ezekiel and the Apocalypse of Saint John:

THE VISION OF THE LIKENESS OF THE GLORY OF GOD.

“A stormy wind from the North, a great cloud, and a *flame* infolding it, and *splendor* enwrapping it; and out of the *fire* an amber-colored *blaze*.

“And in the midst of that the likeness of four living creatures, of four cherubim, each in the form of a man, and each having four faces and four wings, and human hands under their wings on their four sides.

“Each of the four had the face of a MAN below; the face of a LION on the right, of an Ox on the left, and of an EAGLE above.

“And their wings were extended upward; two wings of every one were joined, and two covered their bodies.

“Each cherub went straightforward; whither the spirit was impelled to go, thither they went; and they turned not as they went.

“They resembled *blazing coals* of fire, and *lamps*. A bright *flame* seemed to flash to and fro within the living creatures, and from it *lightning coruscating*; and the cherubim went to and fro like flashes of lightning.

“By each of the four cherubim was a wheel, with four faces or sides, and the color of each, that of a chrysolite, or sea-green. All were of one fashion, of a wheel in the midst of a wheel. They moved backward or forward, to the right or left, and when they moved, went straight forward.

“When the cherubim went, the wheels went by them; when *they* stood, *these* stood; and when *they* were lifted up, *these* were lifted up; for the spirit of the cherubim was in them.

“And the whole body of each cherub, their necks, hands and wings, and the wheels, were full of eyes round about.

“Over the heads of the cherubim was the likeness of the firmament, like crystal, terrible, spread out over their heads above.

“And above the firmament, the likeness of a Throne, of the color of a sapphire; and on that a form like that of a man. The appearance of an amber-colored flame, flowing from him, enwrapped him, above and below his loins, as the resemblance of fire encircling him, like a rainbow in a cloud on a rainy day.

“The noise of their wings like the noise of many waters, as it were the voice of the Most High God.

“A Throne set in Heaven, and one sitting upon it; one in color like the jasper and sardonyx, and round the Throne an emerald-colored rainbow.

“Around the Throne were twenty-four seats, and on the seats twenty-four ancients sitting, clothed in white, and wearing crowns of gold.

“From the Throne issued lightnings, voices and thunders; and Seven Lamps, that are the Seven Spirits of GOD, burned before the Throne.

“In the midst of and round about the Throne, four living creatures, full of eyes before and behind; the first like a LION, the second like a CALF, the third having the face, as it were, of a MAN, and the fourth like an EAGLE flying.

“And each of the four living creatures had six wings, and around about and within are full of eyes.

“And they rested not, day and night, saying ‘HOLY, HOLY, HOLY, LORD GOD ALMIGHTY, Who Is all that Was, and Is, and Is to come.’

‘And when these living creatures ascribed glory, honor and blessing to him who sitteth on the Throne, the Eternal, the twenty-four Ancients fell prostrate before him that sitteth on the Throne, and adored the Eternal, and cast their crowns before the Throne saying: ‘Thou art worthy, O LORD our GOD, to receive Glory and Honor and Power! because thou hast created all things, and by thy WILL all has been made!’

“And *Seven* Lamps of Fire burning before the Throne; which are the Seven Spirits of THE THEOS.

“In the midst of the Throne stood a Lamb, as if slain, having *Seven* horns and *Seven eyes*, which are *the Seven* Spirits of THE THEOS, sent forth to all the Earth.

“In the midst of the Seven Golden Candlesticks a somewhat like unto a human being, girt with a golden girdle, and having in his right hand Seven Stars . . . and his countenance shining with a splendor like that of the Sun.”

And the Prophet Zechariah speaks of “*the Seven eyes of the LORD*, which run to and fro in the whole earth.”

The figures in appearance so singular, which the Apocalypse of Saint John presents, are hieroglyphics, like those of all the oriental mythologies. The Initiator, clad in white, standing between the Seven Golden Candlesticks, and holding Seven Stars in his hand, represents the single dogma of Hermes, and the universal analogies of light.

The woman, clothed with the Sun and crowned with twelve Stars, is the celestial Isis, the Gnosis, whose child

the Serpent of material life wishes to devour; but she takes the wings of an eagle and flees away into the desert, the protestation of the prophetic Spirit against the materialism of the authorized religion.

The colossal angel whose visage is a Sun, his aureole a rainbow, his garment a cloud, his legs pillars of fire, and who sets one foot on the land and one on the sea, is a true Kabalistic Pantheon.

The feet represent the equilibrium of Briah, or the world of Forms; the legs are the two columns of the Masonic Temple, YACHIN and BOAZ; the body, veiled with clouds, whence emerges a hand holding a book, is the sphere of Yezirah, or of the tests of initiation; the solar head, crowned with the luminous seven-colored rainbow, is the world of Aziluth or of the perfect revelation; and we cannot but wonder that the Hebrew Kabalists have not recognized and divulged this symbolism which so closely and inseparably connects the highest mysteries of Christianity with the secret out invariable dogma of all the Masters in Israel.

The beast with seven heads is, in the symbolism of Saint John, the material and antagonistic negation of the luminous Septenary; the Harlot of Babylon corresponds in the same manner with the woman clothed with the Sun; the four horsemen are analogous to the four allegorical animals; the seven angels, with their seven trumpets, their seven vessels and their seven swords, characterize the contest of the Good against the Evil, by speech, religious association and force. So the seven seals

of the occult book are successively opened, and the universal initiation is accomplished.

Before all things that exist in essence, but not as yet in form, said the old Oriental philosophy, there is one God, prior to the first God and King, to the first manifested and named, remaining immovable in the solitude of his Unity. Within him was as yet no result of an act of intellection, as an entity separate and distinct from himself. He is wholly *subject*, without *object*. He is the exemplar of the God who is father of Himself, the exemplar of Himself in Entity and Action, of the Self-generated IHUH, father of Himself, Self-begotten.

Such also was the doctrine of the Kabalah. In it the Absolute, or Very GOD, has no name and is simple Unity, the essence of unmanifested Light; and so, by the poverty of language, said to be Light itself, or rather that unknown Substance and Essence, which Light is the manifestation.

Self-limited, manifested, and in act, the Deity becomes two in one, and the second number is obtained, the Binary. The Deity, thus defined and limited within his own Immensity and Infinitude, is of both sexes, that is, can create. Yet, above or around this duality, still and ever, remained the Supreme Immovable Unity, the Absolute Reason; and IHUH or Jehovah was GOD, but not the Very GOD, inaccessible and One. "*In his own image GOD created man; male and female created he them.*" He is ADAM KADMON or the MACROPROSOPOS, not the AINSOPH or INFINITE. He is the Universal, the Idea of the manifested GOD, containing in Himself the unevolved Universe, and Himself a point within the circle of the Infinite.

The notion of duality, of **Male and Female** (found in Brahmanism, where **BRAHM, THE ONE**, moved by Desire, divides Himself into **Brahm and Maya**, to generate and produce, the issue being the **TRIMURTTI**) is not contained in the teachings of Zarathustra, which do not speculate in regard to creation. Nor did he teach that in the Creator were two Principles, contraries and antagonistic, Good and Evil, Light and Darkness. **AHURA MAZDA** was the Creator, Source of Life and Light, having in Himself the Beneficent and brilliant Intellect or Wisdom. The Antagonist of this Divine Wisdom was **Ang-ra Mainyu**, 'the Malevolent Mind,' the Self-existent negative of good, as Darkness is the absence and negation of Light. The Creator created neither Evil nor Darkness. But this negation of Good, this Evil mind, soon came to be considered an actual Being antagonistic and hostile to Ahura himself, dividing with him the powers of government and administration of the Universe, each alternately overcoming and overcome.

The folly was enacted of severing **GOD** in twain; the Star of Solomon was separated into two triangles, and the Manichæans imagined a Trinity of Darkness. This evil **GOD**, born in the imaginations of Sectarians, became the inspirer of all follies and crimes.

And yet, if it is right to define **GOD** as 'He who necessarily exists,' His antagonist and enemy must be defined 'he who necessarily does *not* exist.' The absolute affirmation of Good implies the absolute negation of Evil; wherefore in the light, shadow itself is luminous.

Woman is the creation of man; *and the universal Creation is the female of the First Principle.*

When the Principle of Existence made himself Creator, he uttered from himself the letter Yud, to make for which a place in the plenitude of uncreated Light, he needed to hollow out, by withdrawing himself every way from a point, a circular void of shadow, equal to the dimension determined by his creative desire and attributed by him to the ideal Yud of the ray-emitting Light.

Such is the mysterious language of the Kabalists; and yet they imagined a Principle of Evil entering into this Universe created by the out-flowing of light from the Deity Himself, through the Creative letter Yud: as if the shadow, which is simply exclusion of Light, were a substance.

The Harmony of the Universe, said the Pagan Heraclius, like the harmony of a harp, is made up of concords and discords, a mixture of Good and Evil.

And Good and Evil, said Euripides, cannot be separated from each other, though they are so tempered as to produce Beauty and Order.

To reconcile these with each other, and the liberty and free will of man with the Omnipotence and fore-knowledge of GOD, are the great problems to be solved.

Next after ADAM KADMON, said the Kabalists, outflowed or emanated the ten Sephiroth or Numerations; first, GOD as WILL, above the others, and their source; then from this Unity a second Duality of the two sexes, the Divine WISDOM and the Human UNDERSTANDING, whereby the

Divine manifests itself, as other Potencies of the Deity manifest themselves in Nature. From this Wisdom, so manifesting itself, came DAATH, not a Sephirah, but Thinking or Intellection. Then a third duality, GOD as Justice or Severity, and GOD as Mercy or Benignity, one male, the other female, and from these, Harmony or Beauty. Next, GOD as Victory or Success, and as Glory, the fourth duality; from these, Stability or Permanence, the result of Equilibrium; and from this, Dominion or the Absolute Supremacy and Sovereignty throughout the Universe, of the will of GOD.

Behold, in the mystic triangles of our Council and the different colors of the sides, the symbols of this Supreme Unity, developing itself in the Binary, and returning into Unity by the Ternary! the equilibrium of contraries and the universal harmonies of GOD and Nature!

Modern Science continually confirms the deductions of the Ancient Philosophy. Acted upon by an acid, plates of two metals, copper and zinc, arranged alternately, produce the magnetic fluid. Electricity presents many phenomena, which are only explainable by the theory of the negative and positive and of equilibrium. The heart is double, yet its action is one; and though the brain consists of two hemispheres, the thought and the will which are generated and produced there are each single and one. Oxygen, acting on the food in the stomach, produces the vital heat, by means of slow combustion; and the fermentation which kills the grain produces alcohol. Everywhere, from two, each annihilating, as it were, the other, one results.

“What is below,” you have already heard us say, “equals or resembles what is above. What is above equals or resembles what is below.” Behold in the North a symbol of this truth! You must study it and learn its meaning for yourself. We are not, like Œdipus, to slay the sphynx of symbolism, but to endeavor, on the contrary, to resuscitate it. The Sphynx devours only blind interpreters; and he alone slays it who has not been able to solve its riddle aright. We must subdue it, enchain it, and force it to be our follower. The Sphynx is the living palladium of Humanity, the conquest of the King of Thebes. It would have been the salvation of Œdipus if he had fully divined its enigma.

The symbolic Quaternary figured in the mysteries of Memphis and Thebes by the four forms of the Sphynx, which you may see on the four banners of the chief of the Malakoth. The Man, the Eagle, the Lion and the Bull corresponded with the four elements of the ancient world; and these four signs, with all their analogies, are the explanation of the single word concealed in all the sanctuaries, and which the Bacchanals seemed to divine in their intoxication when, celebrating the feast of Iacchos, they excited themselves to delirium, to shout *Io EVOHE!*

This mysterious word was the name composed of the three primitive letters of the mother-language; the *JOD*, symbol of the vine or of the paternal sceptre of Noah; the *HE*, image of the cup of libations, sign of the divine maternity; the *VAV*, which unites together the two former signs, and was figured in India by the great and

mysterious Lingam. Such was, in the Divine word, the triple sign of the Ternary; then the maternal letter appeared a second time, to express the fruitfulness of nature and woman, so to formulate the dogma of universal and progressive analogies, descending from causes to effects and ascending again from effects to causes. Wherefore the sacred Word was not pronounced; it was spelled and uttered in four words which are the four sacred words, JOD, HE, VAV, HE.

The transposition of letters in words was one of the most ordinary modes among the ancients, of concealing their mystic secrets from all but the Initiates; and this was used by the Hebrew Priesthood in regard to the Ineffable Name. Invented to embody the dogma that the first self-limitation of the Deity was of both sexes, that so the mystery of the production of the Universe might be explained, it is compounded of the personal pronouns, HUA, HE, and HIA, she; that is, Male and Female, and by the elision or cutting off a letter, common in the Hebrew, HU and HI. Taking the two words in this order and reading each backward, we have the Ineffable Name, the Quaternary resulting from the Binary; and the Sacred Books themselves give the key to the reading and meaning of the word. "I am," said this first Emanant from Deity, to Moses, "all that was, is, or shall hereafter be." And thus the Quaternary, two added to two, or the square of two, is the symbol of the named and limited Deity, containing within himself the Universe of things that are to become; or Unity, developed as duality and containing the unevolved manifold.

In the West, over the Warden, you behold the holy and mysterious Pentagram, the sign of the Microcosm, or Universe, called in the gnostic schools "The Blazing Star," the sign of intellectual Omnipotence and auto-cracy, which has been partially explained to you heretofore. It represents what is called in the Kabala Microprosopos, being in some sort a human figure, with the four limbs and a point representing the head. It is the Universe contained within the Deity.

It is a sign ancient as history and more than history, and the complete understanding of it is the key of the two worlds. It is the Absolute Philosophy and Natural Science.

All the mysteries of Magism, all the symbols of the Gnosis, all the figures of the Occult Philosophy, all the Kabalistic keys of prophecy are summed up in the sign of the Pentagram, the greatest and most potent of all signs.

It expresses the universal Unity and orthodoxy of the dogma, covered successively with many allegorical veils. It is the Truth that was rescued by Moses from the profanations of Egypt, preserved in the Kabala of the prophets, emancipated by the Christian schools from its servitude to the Pharisees, attracting to itself all the poetic and generous aspirations of the Greek and Roman civilizations, protesting against a new Phariseism, more corrupted than the first, with the great Saints of the Middle Age and the bold thinkers of the revival. This Truth is always universal, always one, always living; it alone reconciles Reason and Faith, Science and Submission, the

Truth of Being demonstrated by Being, of harmony demonstrated by harmony, of Reason manifested by Reason.

For men to submit to one and the same discipline and so become Masters of others, they must be in communion of ideas and desires; and this communion can only be attained by a common religion founded on the same bases of intelligence and reason.

This religion has always existed in the world and is the only one that can be termed One, infallible, without imperfection and truly catholic, that is to say universal.

This religion, of which all others have been the successive veils and shadows, is that which demonstrates being by being, Truth by Reason, Reason by evidence and common sense.

It is it that proves by realities the reason of existence of hypotheses and admits no reasoning on hypotheses, independently of and outside of realities.

It has for its bases the dogma of universal analogies, but never confounds matters of Science with matters of Faith. It can never be an article of faith, that two and one make more or less than three; that, in physics, what is contained is greater than that which contains it; that a solid body, considered as solid, can act as a fluid or gaseous body; that a human body, for example, can pass through a closed door, without fracturing or opening it. To say that one believes such a thing is to talk like a child or a fool; but it is no less senseless to define the Unknown and to reason, from hypothesis to hypothesis, until we

reach the point of denying evidence, *a priori*, to affirm rash suppositions. The Sage affirms what he knows; and believes in what he does not know, only according to the measure of the reasonable and known necessities of hypothesis.

But this reasonable religion cannot be that of the multitude, which must have fables, mysteries, well-defined hopes, and terrors based on material grounds; and therefore it was that Priesthood established itself in the world.

Neither Liberty nor Science are given; they must be siezed. Humanity can make itself immortal and omnipotent only by its works, and this is especially demanded of it now. The Sanctuary has been despoiled and fallen into ruins, because its key has been flung away. Whoever shall know how to take and use that key will be a healer of the nations and a liberator of the world.

To disclose the Absolute Truth never profits the common people. Fables and leading-strings always have been and always will be necessary for children, but those who hold the strings must not themselves be children and listeners to fables.

Let the most Absolute Science and the highest Reason again become the appanage of the Chiefs of the people; let the Sacredotal Art and the Royal Art reassume the double sceptre of the ancient initiations, and the world will yet again emerge from chaos.

Burn not the holy images, nor demolish the Temples, Men must have Temples and images, but let us chase

away the traffickers from the house of prayers; let not the blind any longer be the leaders of the blind; let us reconstitute the Hierarchy of Intelligence and Holiness and recognize those only who know, as teachers of those who believe.

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[LECTURE OF FATHER ADAM.]

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The power of the Magus is composed of two things, a Science and a Force. Without the Force the Science is nothing, or rather it is a danger. To give Force to Science alone is the Supreme law of initiations. Accordingly the Great Revealer has said, "The Kingdom of GOD submits to violence, and the violent take it by force." The gate of the Truth is closed. To enter it, one must be a man. All miracles are promised to faith, but what is faith but the audacity of a will which does not hesitate in the darkness and which advances toward the light through all tests and by surmounting all obstacles!

The Priesthood is recruited by initiation, and religious forms perish when initiation ceases in the Sanctuary, either by means of disclosure, or by neglecting and forgetting the sacred mysteries.

The Gnostic disclosures, for example, estranged the Christian Church from the lofty truths of the Kabbalah, which contains all the secrets of transcendental theology. Wherefore, the blind becoming the leaders of the blind,

great obscurations resulted, great lapses, and deplorable scandals; and then the old sacred books, whose keys are all Kabalistic, from Genesis to the Apocalypse, became so unintelligible to the Christians that their shepherds, with good reason, deemed it necessary to forbid their being read by the unlearned faithful. Literally taken and materially understood, they would be but an inconceivable tissue of absurdities and scandals.

The same is the case with all the ancient dogmas, with their brilliant theogonies and poetic legends. To say that the ancients believed, in Greece, in the amours of Jupiter, or worshiped, in Egypt, the ape and hawk as living and real gods, is to be as ignorant or act in as bad faith as if one were to assert that the Christians adore a triple God, composed of an old man, a person crucified and a pigeon. The non-understanding of symbols is always slanderous. And for this reason we should be careful not to scoff at first at things which we do not know when the enunciation of them seems to suppose an absurdity or even only some singularity, for this is quite as senseless as to admit them without discussion and examination.

We now know that all the extravagancies of the Greek and Roman Mythology, all the legends of Brahmanism, the worship of the Lingam in India, of the Phallus in Syria, of Priapus at Rome, and the later absurdities and impossibilities, not to believe which was heresy once, and demanded the sentence of the Inquisition, and the rack, the stake or the scaffold have come of ancient symbols, and the words of an old dead language and poetic

phrases, misunderstood. Superstition is the worship of the Symbol when it has become a lying idol.

In every primitive word, the parallelism of the physical and moral relations is established upon the same radicals.

Every word carries with itself its material and sensual definition, and this living language is as perfect and true as it is simple and natural in the man-creator.

Let the Seer express, with the same word slightly modified, the Sun, Day, the Light, Truth, and applying one and the same epithet to the white Sun and to a lamb, let him say *Lamb* or CHRIST instead of *Sun*, and *Sun* in lieu of *Truth, Light, Civilization*—there is no allegory in this, but true relations, seized and expressed with inspiration.

But when the children of the night say, in their incoherent and barbarous dialect, *Sun, Day, Light, Truth, Lamb*, the scientific relation so clearly expressed by the primitive word is effaced and disappears, and by simple translation, the Lamb and the Sun become allegorical beings, symbols with lost meanings.

The Seers used the same inspired radical to express *nourishment* and *instruction*. Is not the knowledge of the Truth the nourishment of souls?

Thus, the roll of papyrus or biblos eaten by the Prophet Ezekiel; the little book which an angel causes the writer of the Apocalypse to eat; the feasts of the magical palace of Asgard, to which Gangler is invited by Har the Sublime; the marvelous multiplication of seven small loaves, related by the Evangelists of the Nazarean; the

living bread which CHRIST gives his disciples to eat, saying, "This is my body," and a great number of incidents like these are a repetition of the same allegory; the Life of Souls, which are nourished by the Truth; the Truth, which without diminution multiplies itself, augmenting, on the contrary, in proportion as it is fed upon.

Exalted by a noble sentiment of nationality, dazzled by the idea of an immense revolution, there arises a Revealer of occult mysteries, who strives to popularize the discoveries of the antique Science among men, rude, ignorant, innocent of the most simple elementary notions.

Let him say, for example, "The earth turns; the earth is round like an egg."

What can the barbarian do who hears him, except to *believe*? Is it not evident that every proposition of this kind becomes for him a dogma from on high, an article of *faith*?

And is not the veil of a scientific allegory sufficient for him to make of it a *Mystery*?

Consider only how little you know upon the evidence of your own senses, or by reason and analogy, and how much of what you call your *knowledge* is what you only *believe*?

In the schools of the Seers, the terrestrial globe was represented by an egg of pasteboard or painted wood; and when the little children were asked, "What is this egg?" they answered, "It is the earth."

Children of larger growth, the barbarians, hearing

that, repeated, after the children of the Seers, "The world is an egg."

By that they meant the physical and material world, and the Seers meant the geographical and ideal world, the image-world, created by the Spirit and the Word.

In fact the Egyptian Priests represented the Spirit, Intelligence, Kneph, with an egg upon his lips, the better to show that the egg was but a comparison, an image, a manner of speaking.

The Hindu philosophers have explained in the same manner the golden egg of Brahma, the mundane egg from the two halves of the shell whereof the heaven and earth were fashioned.

The symbols of the Sages become the idols of the vulgar; the allegories and myths of the wise, the fictions of history.

The Indo-Âryans of the Panjab, sacrificing, produced the sacrificial fire by attrition of a pointed stick held upright, and a flat piece upon the ground; and the Vedic poet said, 'The Fire, Agni, is *generated*, and as soon as born he devours his parents,' and these two 'parents' became at last the Lingam, the male and female organs united, an object to be worshiped for thirty centuries by a whole race numbering millions, which still worships it to-day.

Mankind must ever, in this world, be divided into two classes; the few, the Seers, the Kings of Thought and Science, who lead, and the many, the blind multitude who follow. The people cannot be enlightened beyond a cer-

tain point. It is the immutable law of God.

The Seer, the Initiate, the Elect of Nature and of the Supreme Reason, is the Great Man, the Priest and King.

To him alone belong Light, Science, the Truth, because confining his imagination to its proper secondary place, he never allows it to gain the mastery over his reason and that natural logic which results from the comparison of ideas, because his ideas grow, multiply, extend, in the same proportion as his necessities, and the circle of his knowledge expands by degrees, without any intermixture of false judgment and erroneous deduction.

To him alone belongs that intuitive sagacity which enables his intellect to reach and pass at a bound, and without any process of formal logic, the goals which others slowly struggle to attain and never reach, by which his conclusions are always sound and wise and his judgment unerring. This sagacity, so wonderful to the many, has been the secret of the power of those who have been styled Magicians. It is a portion of the Absolute Light and infinitely progressive. The power of the will is in exact proportion with it, and therefore the reach and scope of that power are also indefinite, that is, without known limits.

Few such men arise in any age, and long intervals elapse between them. For there is an infinite gradation in Humanity, and God has given of his Light to men in infinitely various degrees, from the minute portion allotted to the rude barbarian, almost without a language and scarcely distinguishable from the apes, to the large

measure bestowed on the great Kings of Thought who come as His Viceroys to rule the world.

When such men fail and fall, it is because other forces sometimes govern them than Reason and Justice alone, in other words, because they are not the Deity, Who alone is Absolute Reason and Absolute Justice. Above and before all that is agreeable or apparently profitable, there is always a Truth, that is to say, a Reason, and by this Reason all human actions ought to be guided, and not by considerations of gratification or advantage, if we desire to enlarge in ourselves that intelligence which is the reason-of-being of immortality, and to make nearer perfection that justice which is the reason-of-existence of law. The man who is truly a man can will that only which reasonably and justly he ought to will; wherefore he silences his lusts and fears, that he may hear Reason alone; and this is a chief object of Magism and the Hermetic philosophy, as it is also the secret of power.

The Egyptian initiations were perpetuated, while enfeebled, in the secret societies of the Middle Age. Christian radicalism, based on a false interpretation of this text: "You have but one Father and one Master, and you are all brethren," struck a terrible blow at the Sacred Hierarchy. Thereafter, Sacerdotal dignities became the fruit of intrigue or chance; active mediocrity supplanted modest and therefore unacknowledged superiority; and meanwhile, initiation being an essential law of the religious life, as the "Secret Discipline" among the earliest Christians strikingly shows, a society instinctively

magical was formed at the time of the decline of the Pontifical power and soon concentrated in itself alone all the power of Christianity, because it alone, though comprehending it vaguely, exercised positively the Hierarchical power, by the tests of initiation, and the omnipotence of Faith, in passive obedience.

The more dangerous and terrible the ancient initiations, the more they were efficacious; wherefore the world then had men to govern and instruct it. The Sacerdotal Art and the Royal Art consisted chiefly in trials of the courage, discretion and will of the neophyte. It was a novitiate like that of the priests now so unpopular under the name of Jesuits, and who would again govern the world if they had a truly wise and intelligent head.

The Candidate, in the ancient initiations, surrendered without reservation his life and liberty to the Masters of the Temples of Thebes or of Memphis; he advanced resolutely amid innumerable terrors that might well lead him to suppose that it was intended to take his life. He passed through fire, swam torrents of dark and foaming water, was suspended by frail ropes over bottomless gulfs. Was this not blind obedience, in the fullest sense of the word? To surrender one's liberty for the moment, in order to attain a glorious emancipation—is not this the most perfect exercise of liberty itself? This is what those have had to do, what those have always done, who have aspired to the Holy Empire of Magical Omnipotence. The disciples of Pythagoras imposed on themselves a complete speechlessness for many years, and even the

followers of Epicurus only learned the sovereignty of pleasure by a self-imposed sobriety and calculated temperance. Life is a warfare in which one must prove himself a man to ascent in rank. Force is not given. It must be siezed.

The intellectual and social chaos, in the midst of which we perish, has for its cause the neglect of initiation, of its tests and its mysteries. Men, in whom zeal overpowered knowledge, have believed in the primitive and absolute equality of men. The essential law of nature, that of initiation by labors, and of dangerous, toilsome and voluntary progress has been fatally disowned. Masonry, like Catholicism, has had its deserters. The result is the Level of Steel, substituted for the intellectual and symbolic Level. To preach equality to that which is below without teaching it how to rise is to pledge yourself to descend. To rebuild society, shattered and decayed, we must reestablish Hierarchy and Initiation. The task is difficult and arduous, but all the intelligence of the world sees the necessity of undertaking it; and this is the great purpose of the Ancient and Accepted Scottish Rite. Woe unto it, if it be found unequal to its mission!

The reign of Superstition has begun and must endure until the time when the true religion shall be established on the eternal bases of the Hierarchy in three degrees, and of the triple power which the ternary exercises, fatally or providentially, in the three worlds.

To reconcile Faith with Reason and to be actuated and exalted by Faith are the great needs of the Human Soul.

It is by Faith, and not by Reason, that nations effect great conquests and achievements and that society is saved from corruption and putrefaction. Want of Faith is the epidemic of the present century. The men of intellect, the High-Priests of the natural and physical sciences, the Statesmen and the Hierarchs of the Priesthood, are notoriously Infidels, that is, men without Faith, professing to be guided by Reason alone and deeming Faith and Reason to be hostile to each other. And on the other hand, where Faith prevails, it is divorced from Reason and diseased, until, the more absurd a doctrine, the more dreamy a theory, the more impudent a pretence to supernatural gifts, the more readily it gains credence and founds a sect. It is literally the return to chaos and to anarchy, which, unless the evil be speedily corrected, must lead to the annihilation of the human race, as GOD has often heretofore, at the great geological epochs, destroyed with a breath whole races of animated creatures that now only remain as fossils to be studied by Science.

*Credulity* exists, more abundant than ever in the world, but True *Faith* is rare. Impostors find ready credence, while to the true Adept few care even to listen. A new age of miracles has begun, but the miracles are vulgar, without purpose, and easily imitated by fraud. Yet all errors have a basis of Truth, or rather are the shadows of Truth; and it is at least demonstrated that there are powers in the human will, hitherto unknown, or, if known, long since forgotten. That the will should possess those powers

is no more a miracle than that a needle, rubbed a little while by a stone which is an ore of iron, should ever after turn its point to the North. The agent, whose invisible force so draws the needle, is as far beyond the jurisdiction of the senses, and as immaterial, as the will of man is.

When we see the needle, balanced on its pivot, turn amorously to the North, we *know* that there is an unseen agent, acting everywhere on the earth's surface, that thus draws round and holds fast the needle; and then by analogy we reason that this agent will produce other effects, by means of the same force, and we can divine what some, perhaps many, of those effects will be.

Faith and Reason are subject to the universal law of Equilibrium. Contrary in their natures, they are not hostile to each other, and the man or people that acts on the theory that they are so, by ignoring either, treads the downward path to perdition. The French Revolution ended in despotism as it began in bloodshed and glided into anarchy, because it repudiated Faith and adored Reason alone. The Church of Rome disowned Reason and enthroned a blind Faith, which at once degenerated into imbecile credulity; and it is known to what depths it and the countries that wore its yoke had fallen.

Movement and life consist in the extreme tension of the two forces. Let each exactly equal the other, and we have immobility and death. Without the sensual appetites, the energies of human nature would not exist. It would be but apathy and inertia. Hence men with strong animal passions and violent mental emotions are

those who are found to have great intellectual powers and the sublimest virtues. Alexander, Cæsar, Hannibal, Mahomet, Cromwell, Mirabeau, Napoleon, Danton, Ney and Burr, these were men to shake the world. Emasculate the body, and you emasculate the soul. It is in the due proportion of all the forces that the secret of greatness is found.

Thus Necessity and Liberty are in equilibrium, and stability and movement alternately preponderate; and again, in each case, the result is harmony—in the former, the moral harmony of human nature; in the other, the material harmony and order of the Universe of spheres and of life.

GOD is the author of the Darkness as well as of the Light, and in other than a Spiritual world, that perfection of which we dream, absence of sin, want and suffering is as impossible as to have the Light without the shadow.

What is above, we repeat, equals what is below. The Visible is the revelation of the Invisible. In everything, not only the Finite but the Infinite is present. Everywhere, the Spiritual and Material natures are *in equilibrio*, not in the stagnation of immobility, like two scales equally balanced, but each alternately prevailing over the other and being in turn overcome, in which alone movement and life consist—Good everywhere counterbalancing Evil. Light everywhere alternating with Darkness, from which again results the Universal Harmony. Man is thus both human and divine, and the apparent antagonism of his senses and his moral instincts,

of his passions and his reason, is a *real* equilibrium, from which results the harmony of vigorous action and of life. Always, the two Forces, and the equilibrium which they produce, are a single law.

We have often spoken of the two columns YACHIN and BOAZ. To conceal their meaning, one is called *Strength*, the other *Establishment*. "By WISDOM," say the Hebrew books, "he has *established* the world." They are POWER and WISDOM. Unlimited and Infinite *Power*, if the *only* attribute of Deity, would have no bounds set by Reason and Justice and might change the law of Right and Wrong. It is the *opposite* of Wisdom, but from the equilibrium of the two, Beauty and Harmony result. Christianity substitutes LOVE for Wisdom.

But man is free to err, while the planets are the slaves of the Absolute Reason. The regularity of *their* movements is mathematical, because the equilibrium is perfect, but man is free to err, that is, to *wander*, either from the light of Truth or from the excellence of Virtue. These errors, in their turn, are the cause, occasion and reason of excellence and heroism, in himself and others, and therefore *necessary*. The Divine Reason, which is one, maintains the eternal equilibrium between the contrary forces of nature, between Light and Darkness, and Good and Evil in the Universe, but the equilibrium in man must be maintained by himself; and therefore, in him, one scale or the other often preponderates, either too long or altogether.

To produce in ourselves moral and intellectual equili-

brium is the "Great Work" of the Hermetic Sages.

The balance of forces, termed the magical equilibrium, is expressed in the Kabala by the number 6. This equilibrium, considered in its first cause, is the will of God; in man, is liberty; in matter, is the mathematical equilibrium.

Equilibrium produces stability and duration.

Of Liberty is born the immortality of man, and the will of God puts in operation the laws of the Eternal Reason. Equilibrium in ideas is wisdom, in forces power. It is most exacting. When the law is observed, it exists; when the law is violated, how slightly soever, it no longer is.

Hence it is that nothing is useless or lost. Every word and every movement are for or against the equilibrium, for or against the truth; for the equilibrium represents the Truth, which is composed of the for and against reconciled, or at least in equilibrium together.

Omnipotence is the most Absolute Liberty. But Absolute Liberty could not exist without a perfect equilibrium. The magical equilibrium is therefore one of the first conditions of success in the operations of Science and is also to be sought for in occult chemistry by learning to combine without neutralizing one by the other.

It is by the magical equilibrium we explain the great and antique mystery of the existence and relative necessity of Evil.

If you say to a reasonable man that equilibrium is the law of movement and life, and that the moral equilibrium, liberty, rests on an eternal and immutable distinc-

tion between the False and the True, the Good and the Evil, if you tell him that, endowed with a will that is free, he should place himself by his works in the empire of Truth and the Good or he will fall back eternally, like the rock of Sisyphus, into the chaos of Falsehood and Evil, he will understand this doctrine; and if you call Truth and the Good, Heaven, Falsehood and Evil, Hell, he will believe in your Heaven and Hell, above which remains the Divine Ideal, calm, perfect, inaccessible to anger as to injury, because he will comprehend that if hell is eternal in principle like liberty, it can in fact be but a temporary torment for souls, since it is an expiation, and the idea of expiation necessarily supposes that of reparation and the destruction of the Evil.

Almost all popular superstitions are the profane interpretations of some great axiom or marvelous secret of the occult Wisdom. Pythagoras, in committing to writing his admirable symbols, bequeathed to the Sages a perfect philosophy and to the vulgar a new series of vain observances and ridiculous ceremonies.

Superstition comes from a Latin word which signifies to *survive*. It is the sign that has survived the thought; it is the dead body of a religious observance. It is to initiation what the idea of the Devil is to that of God. The dogma most holy in its first conception may become superstitious and impious when it has lost the inspiration and spirit of that first conception. Then it is that religion, always one like the Supreme Reason, changes its garments and surrenders the ancient rites to the covet-

ousness and knavery of recreant priests, metamorphosed by their dishonesty and ignorance into charlatans and jugglers.

Truth, veiled in symbols, misinterpreted and misunderstood, has been transmuted into the strange error that there exists a Power or Principle of Evil antagonistic to the Deity, a fallen Angel, the rival of God and sometimes successful over him; that the Universe therefore is imperfect and a failure and that things therein have gone quite contrary to the intentions and will of the Deity, to remedy which, the Evil Principle will some day be overcome as to a small part of mankind, and atonement and reparation be made by God to man in another life for the wrongs inflicted on him by Omnipotence in this.

But the world teems everywhere with life and is peopled with innumerable myriads of beings sensitive to pain. It was not created for man alone, and it is not only precisely what the Divine and Perfect Wisdom intended, but it is all that a material world, peopled by beings with material bodies, could by possibility be. The millenium on this earth is the real Utopia, fabulous and impossible, of visionary dreamers. Man is what the Deity meant he should be, imperfect, feeble, fallible, liable to err and sensitive to pain, but capable of improvement and progression and of a heroism that can smile at agony, be content with destitution, preserve an equal mind under the lash of injustice, and without unmanly fear await the approach of death and count the pulses of his life. The man who can do this has attained the equilibrium of Faith and

Reason and may claim to be called Magus, Prince, Adept, and Knight of the Sun.

The beautiful final dream of the Holy Writings, of a New Jerusalem, in which the light of Truth is to shine everywhere and the world be the temple of justice—that Divine Utopia, the realization of which the Church has with reason postponed until another and better life, has been the rock of shipwreck of all the Ancient Heresiarchs and of many Modern Ideologists. The simultaneous emancipation and absolute equality of all men suppose the cessation of progress and consequently of life. In the world of equals, there could be no more children or old men, and therefore there could no longer be birth or death. This is enough to prove that the New Jerusalem no more belongs to this world than the primitive paradise, in which was to be known neither good nor evil, nor liberty, nor generation nor death, so that the cycle of our religious symbolism begins and ends in eternity.

Some have with great learning traced this relative identity of all symbols, and thence have concluded to the negation of all religious. They should have come to an affirmation diametrically contrary and have recognized it as true that there never have been false religions in the civilized world, that the Divine Light, that Splendor of the Supreme Reason, of the Logos, of the Word, which enlightens every man that comes into the world, was no more wanting to the children of Zarathustra than to the faithful Lambs of Saint Peter, that the permanent, single and universal revelation is written in visible nature, ex-

plained in the Reason, and completed by the wise analogies of Faith, that there is, in fine, but one true Religion, one dogma, one legitimate creed, as there is but one GOD, one Reason and one Universe, that revelation is obscure for no one since all the world more or less comprehends Truth and Justice, and since everything whatever that can exist, can only exist analogically to that which is. *Being is being; אהיה אשר אהיה Ahayah asar Ahayah.*

It is as absurd to suppose that correct ideas in regard to the Deity are the peculiar property of even the educated moderns as it is to imagine that monotheism was in the earlier ages peculiar to the Hebrews. The mass of that people were always idolaters, as the Christian world, in every country, is today. To the Hebrew people at large and to nearly all their kings and nobles, up to the time of the Babylonian captivity, Jehovah was no more than AL, ADONAI, or ALUH, the gods of the Canaanites, Phoenicians and Arabians. To the people, the Alohim, or the Potencies of GOD, were themselves gods, and Solomon, the wisest of their kings, worshiped all the gods of all the neighboring nations with an admirable impartiality.

The Priests who wrote their sacred books found it necessary to adopt these gods and use their names and that of Jehovah indifferently, as the Christian Priesthood of Rome made of the statue of the Olympian Jupiter an image of The Father.

The initiated among the Hebrews, like the initiated in

every age and among every people of the world, were in possession of true conceptions of the Deity. But their ideas, like those of the intellectual and thoughtful of the present day, were in no wise superior to those of the Initiators of other nations; and Philosophy taught them and has taught us nothing more in regard to the Absolute than had been discovered by the Sages of other nations before the birth of Moses.

“Then HE, who exists of Himself,” said the Hindu Philosophy, “the ORIGIN, who is Himself not the object of any perception, He made this world, composed of great elements, perceptible. He manifested Himself and dispelled the gloom.”

“HE, whose nature is beyond the reach of our intellect, whose essence is not cognizable by our Senses, who is undiscernible but eternal, He, the All-pervading Spirit, whom even the mind cannot grasp and frame of Him an idea or conception, *even He rayed Himself forth.*”

“In an ocean without shore,” said the same Philosophy, “in the centre of the Universe, Greatest of the Great, His radiance streaming forth in all light, dwells Brahma, LORD of created things, secluded from all. Into Him this All enters and again streams forth. In Him all the Gods are contained. This is all that Was and Will be. He dwells in the highest unchangeable Ether.”

“Brahma, by whom all things are illumined, by whose light the Sun and Stars Shine, *but who is not revealed by their light*, He is the Cause of Being; He is the Light and imperishable.”

“He whom the mind alone can perceive, whose essence eludes the bodily organs, who has no visible parts, who IS from Eternity, even He, the Soul of all Beings, who is comprehended in no Being, shone forth, in personality.”

The “One Existence” of the Hindus is the AINSOPH, the endless, unlimited, nameless Deity. This is “All things,” says the philosophy of the Magi, “and outside of it there is nothing. No substance has issued forth out of absolute nothing. All that is has drawn its origin from a source of eternal Light, from God.”

The Deity is comprehensible only in his manifestation; the non-manifested is for us an abstraction. He is the nothing, the Indivisible and Infinite Unity Ainsoph. He is without bounds, in no wise limited, undefined, formless. This is Anaximander’s To Apeiron, the Buddhists’ Non-Existence, the Chinese Tao. None of these are *Persons*; for personality is limitedness, definiteness, bounding.

The primitive Light of the Deity, who is nothing, filled all space. It is space itself. All creation has progressively emanated or flowed out from the Divine Light. The Infinite Ainsoph manifested himself, in the beginning, in one first Principle or Cause, the Deity containing the Universe, the Son of God, the universal from which manifoldness was to flow, the Macrocosm or Macroprosopos, to whom the Kabalists assigned a human figure, as the Holy Writings gave them the right to do, and called him Adam Kadmon, the Prototype of aggregate humanity. This is the “figure of a man” that hovered above the symbolic animals of Ezekiel and which you see in our

Council at the entrance to the Symbolic Temple of Solomon.

“GOD,” said the Mithriac Hierophants, “is The First, Indestructible, Eternal, Uncreated, Indivisible ONE. He is voiceless and communicates only with the Intellect and is cognizable by Souls through the Intellect alone. In him all things were originally contained, and from him all things were evolved. For out of his Divine Silence and Rest, after an infinity of Time, was unfolded the WORD, or the Divine Potency in action, and then in succession the mighty, everacting, measureless Divine Intellect; and from the Word were evolved the Suns and Worlds, and Fire and Light, and the Harmony of Spheres and numbers; and from the Intellect all Souls and minds of men.” And the Brahmans said: “In the beginning, the Universe was but one Soul. HE was the All, alone with Time and Space, and Infinite.”

According to Maimonides, the Tsabæans acknowledged the existence of a Supreme God. This mighty and ineffable Being they supposed to dwell in eternal glory, inaccessible and invisible. Innumerable spiritual natures had emanated, it was imagined, from the Divine Essence, and these peopled the Universe and ministered to the Will, as they were instructed by the Wisdom of the Deity.

The Sun and the Stars were first considered as the emblems of the manifestations or self-limitations of GOD, and of the Angels who govern the world, and who preserve the order of nature, under the control of their Omnipotent Sovereign. But in process of time, as always

has happened and always will happen, the types came to be mistaken, first by the common people and then even by their teachers, for the prototypes. The invisible GOD was forgotten, with all the spiritual agents that execute his will, and the Stars and elements themselves were elevated to the rank of Deities.

The Ancient Persians adored one eternal Principle of Good, one eternal beneficent GOD. Their creed said: "He is First, Incorruptible, Eternal, Unbegotten, without parts, unlike to all other beings." "The Chaldeans," says a Greek writer, "think there is one Principle of all things," and Eusebius shows that they acknowledged a First and Supreme Being, the GOD, Father and King of all things.

"The Persians," Ibn Shahna says, "after the time of Zoroaster, asserted the existence of GOD the Creator, who was alone, without any companion. He created Light and Darkness; Good and Evil are produced out of the mixture of Light and Darkness; if these were not mixed, the world could not exist, and they will continue so to exist until they shall be placed in separate worlds appropriated to each. Between the Principle or God of Good, Ormuzd, and Ahriman, the Principle or God of Evil, was Mithras, whom they called the Mediator," thus recognizing the Ternary and the equilibrium of two contraries.

"Light and Darkness," said Zoroaster, "are the world's eternal ways. GOD is the Principle of everything that exists, the Generator of all Beings, Eternal, Immovable, Self-Existent. There are no bounds to His power. He

is the Infinite mind and Supreme Intelligence.”

But you should know that whatever is commonly reputed to have been said by Zoroaster was in reality not said by Zarathustra, but was written by some one at a much later day. The utterances above quoted as his are not to be found in the letter or the spirit, in the Gâthâs which he composed and which are included in the Zendavesta. Ormuzd, also, is a corruption of the name Ahura Mazda, and Ahriman of Anra-Mainyu. Mithras was Mithra, the Vedic Mitra, not spoken of at all by Zarathustra, but only in the much later works of the Zendavesta. That he was the mediator between Ormuzd and Ahriman was a notion that made its appearance when Zarathustra had been dead for centuries. He was at first the Morning-Star and afterward the Sun.

“Wisdom,” say the old Hebrew books, “had flowed forth from Eternity, from the beginning, from the earliest times of the earth.” “When He prepared the Heavens, I was there; when He described a circle in the ocean of light.” And the word rendered “Wisdom” means the Generative Intellectual Potency of Deity.

This Wisdom, the daughter of God, is also Male and Generator. “She is the out-breathing of the Potency of God and a perfect influence flowing forth from the glory of Omnipotence.”

“For she is the out-shining of the Eternal Light, the perfect mirror of the Power of God and the image of his Beneficence.”

“He has formed earth by his Power and established it

by his Wisdom and stretched out the Heavens by his Understanding.”

Such were the ancient ideas in regard to Deity. You will hereafter become more fully acquainted with them in the kabalah, whose dogma is that of the Hermetic Philosophers and the Magi.

Our Masters have said that Human life is composed of these three phases or successive transformations—Birth, Life, Death, followed by immortality. The immortality of the Soul, necessitated as the completion of the Quaternary, is Kabalistically proven by analogy, which is the single dogma of the truly universal religion, as it is likewise the key of Science and the inviolable law of Nature.

Death can no more be an absolute end than birth is a real beginning. Birth proves the preexistence of the human being, since nothing is produced from nothing, and death proves immortality, because existence can no more cease to be than nothing can cease not to be. To say that the world came forth from nothing is to propose a monstrous absurdity. Everything that Is proceeds from that which was, and consequently nothing of that which is can ever not be. The succession of forms is produced by the Alternations of movement. These are the phenomena of life, which succeed without destroying each other. Everything changes, but nothing perishes. Forms, even the most mobile, are immortal and subsist always, in the permanence of the reason for their being.

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Such are some of the doctrines of Masonry in this degree. Do you still ask if it has its secrets and mysteries? It is certain that something in the Ancient Initiations was regarded as of immense value by such Intellects as Herodotus, Plutarch and Cicero. The Magicians of Egypt were able to imitate several of the miracles wrought by Moses, and the Science of the Hierophants of the mysteries produced effects that to the Initiated seemed Mysterious and supernatural.

The grand magical arcanum is figured by all the Symbols of Science and closely connected with the single and primitive dogma of Hermes. In the book ascribed to him is to be found the key of all the Magical allegories. It may be called the keystone of the whole edifice of the occult Sciences, and around it the unnumberable legends array themselves, which are either its partial translation or its commentary, incessantly renewed under a thousand different forms. The fabulous history of the Golden Fleece is the summary, while veiling them, of the Hermetic and magical doctrines of Orpheus. The Thebaïd is an astounding synthesis of the whole dogma, present, past and future, an infinite fable which touches at once, like Orpheus, the two extremes of the cycle of human life. The seven gates of Thebes, defended and attacked by seven chiefs, who have sworn on the blood of one victim, mean the same as the seven seals of the sacred book explained by seven Genii, and attacked by a monster with seven heads, after being opened by the living and immolated Lamb, in the Allegorical book of Saint John. OEdipus

wars against his father and without knowing him slays him— tremendous prophecy of the third emancipation of reason without Science. Then he comes face to face with the Sphynx! the Sphynx, the Symbol of Symbols, the eternal enigma of the herd, the granite pedestal of the Science of the Sages, the devouring and silent monster that expresses by its unvarying form the single dogma of the Grand Universal mystery. How does the quaternary change itself into the binary and explain itself by the ternary? How does the dogma of the elementary forces produce the idealism of Zoroaster, and how is it summed up by the Triad of Pythagoras and Plato? What is the last reason for allegories and numbers, the last word all symbolisms?

Œdipus replies by one simple and terrible word, which slays the Sphynx and makes the diviner King of Thebes. The word of the enigma is MAN. Unfortunate! He sees too clearly and not clearly enough and will soon expiate his fatal and incomplete sagacity by a voluntary blindness and thereafter disappear in a storm, like all those civilizations that will at different times divine, without comprehending its whole scope and all its mystery, the solution of the enigma of the Sphynx.

Men adhere to the *form* and let the *idea* be forgotten. Signs, multiplying themselves, lose their power. The crime of Œdipus bears its fruits of death, and the Science of the Good and of the Evil erects the Evil into a sacrilegious divinity. Men, weary of the light, take refuge in the shadow of the corporeal substance; *the dream of*

*the void which God fills seems to them far greater than God himself; and hell is created.*

The crime of the King of Thebes was not that he read the enigma of the Sphynx, but it was that he destroyed the scourge of Thebes without being sufficiently pure to complete the expiation in the name of his people. Wherefore pestilence soon avenges the death of the Sphynx, and the King of Thebes, forced to abdicate, sacrifices himself to the terrible manes of the monster, more alive and more ravenous than ever now that it has passed from the domain of form into that of idea. Œdipus saw what man is and closed his eyes in order *not* to see what God is. He divulged one half of the great magical arcanum, and, to save his people, he needed to carry with him into exile and to the grave the other half of the terrible secret.

Nature solicits us, for the well-being of Humanity, to reconstitute the great sympathetic and religious chains which once bound men together. Sympathy is a mysterious instinct which unites human beings together, embraces with equal force reason and folly, good and evil, and diminishes the merit of Virtue as well as the criminality of Vice. Self-interest is that which divides and dissevers them, and no society of men can long endure, whether civil, political or religious, the individuals of which are governed by it, the attraction of sympathy among them being wanting. It is, in that case, only a bank of shifting sand.

To ascribe sympathy to the instinct of imitation is absurd. To term it *magnetic* is but to say that its phenom-

ena resemble those of magnetism and are equally incomprehensible, and yet no better term of explanation can be found. Whatever it be, it is the great instrument and agent by which the Magus works; and he who can possess himself of it and control it becomes a king and priest among men and works miracles.

Sympathy produced the Crusades; and then, as always when it exists in its highest degree, it produced, in those on whom it acted, a loss of all power over the will and that mental bondage which has been more often used for evil purposes than for good. The dancing mania in Germany, the Netherlands and Italy, in the 14th and 15th centuries; the convulsions by which multitudes were affected, in England and France, in the 18th and early in the 19th; the religious ecstasies, swoonings and spasms of later days in America; the child-pilgrimages of the middle ages, in the chief of which, in the year 1212, more than thirty thousand boys gathered around a shepherd-boy in France who claimed to be an ambassador from the LORD: the people knelt to him as a Saint who performed miracles, new child-prophets arose and led whole armies to him of the children of persons of all ranks, and seven large shiploads sailed from Marseilles to Palestine—all these were caused by that wondrous sympathy which binds the human race together and proves it to be unit and, as it were, a single individual.

Spiritual ambition, itself destitute of religion, has often, for its own unworthy purposes, excited religious intoxication in the ignorant multitudes, and our own times

have seen like mental epidemics, accompanied by entire suspension of the will, prevail among not only the ignorant but the intelligent, and lead to the most alarming results.

This mighty agent, like the other powers of Nature, may be used for good as well as for evil, by the Magus as well as by the Sorcerer. The Ancient Hierophants knew its value, and it has always been the bond of union of all secret societies and occult associations. The Magus is the Sovereign Pontiff of Nature, possessed of the traditional knowledge of her secrets and using a force which he knows to attain power over other men. When the man of genius discovers a real law, he possesses thereby an invincible force of action and direction. He may die in the work, but what he has willed is accomplished despite his death and often by means of his death. A great action always prepares an equal reaction, and the secret of great successes is wholly contained in the fore-knowledge of reactions. To oppose a current that is beginning its circle is to be crushed by it, like the Emperor Julian; to oppose a current that has run the whole round of its action is to put yourself at the head of the contrary current. The Great Man is he who comes at the right time and knows how to innovate in the right manner. The world has nearly run the round of materialism, unfaith, egotism and cynicism and is prepared for a great movement of enthusiasm and disinterestedness, a new birth, a renovated civilization.

No *individual* can effect this, but yet it must be

wrought or the race of men be annihilated. Omnipotence will not permit selfishness to reign supreme forever. An *association* of men, using the great magical agent, Sympathy, and themselves inspired by profound Faith and earnest sincerity, with an indomitable will and courage, may do so.

In religion, universal and hierarchical orthodoxy, restoration of the Temples in all their splendor, reestablishment of all ceremonies in their primitive pomp, hierarchical teaching of symbolism—mysteries, miracles and legends for the children, light for the grown men who will be careful not to give offense to the little ones in their simplicity and belief—this is the desire and need of humanity.

Philosophically, everything exists by knowledge. To know is to be. Science and its object become one in the intellectual life of him who has knowledge. To doubt is not to know. And what we do not know, does not as yet exist for us. To live intellectually is to learn.

Being is developed and amplified by knowledge. The first conquest of Science is the first result of the exact Sciences, is the sentiment of reason. The laws of nature are algebraic. Wherefore the only reasonable faith is the adherence of the student to those theorems, of the entire accuracy whereof, in itself, he is ignorant, but the applications and results whereof are sufficiently demonstrated to him.

Philosophy should be neither charlatanism, nor empiricism, nor a system, but the study of being and its

realities compared, the metaphysics of nature, without mysticism, philosophic reveries or poetry, the pure mathematics of physical and moral realities. To religion should be left the liberty of its infinite aspiration, but it, in its turn, should leave to Science the rigorous conclusions of absolute experimentalism.

Man is the child of his works. He is what he wills to be; he is the image of the God whom he creates for himself; he is the realization of his own ideal. If his ideal wants basis, the whole edifice of his immortality falls. Philosophy is not the ideal, but it should serve as basis for the ideal. The Known is for us the measure of the Unknown; the Visible enables us to appreciate the Invisible; the sensations are to the thoughts what the thoughts are to the aspirations. Science is a celestial trigonometry; one of the sides of the absolute triangle is Nature, submitted to our investigations; another is our Soul, which embraces and reflects nature; the third is the Absolute, in which our Soul expands. Atheism is no longer possible because we no longer pretend to define God. He is, for us, the most perfect and best of intelligent beings, and the ascending hierarchy of existences sufficiently demonstrates to us that he exists.

Being is what it is, and is perfected only according to the real laws of being. Observe and do not prejudge! Exercise your faculties, but do not force them; enlarge the domain of life in life! See the truth in the truth! All is possible to him who wills only what is true. Remain in nature, study, know, then dare; dare to will, dare to act,

and be silent!

Hate no one! Each will reap what he sows. The result of works is inevitable, and it is for Supreme Reason to judge and chastise the bad. He who goes in a way without outlet will retrace his steps or be crushed. Advise him gently, if he will hear you; then let him go on; human liberty must run its course.

We are not judges, one of another. Life is a field of battle. Let us not cease to combat on account of those who fall, but let us avoid marching over them! When victory comes, let the wounded of both sides become brothers by suffering and, in the presence of humanity, meet together in the ambulances of the conquerors.

Such are the consequences of the philosophical dogma of Hermes; such has been in all times the morality of the true Adepts; such is the philosophy of the Rosicrucians, inheritors of all the ancient wisdom; such is the secret doctrine of those associations that are denounced as subversive of public order, and which have been always accused of conspiracy against thrones and altars.

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#### LECTURE OF THE MALAK GABRIEL.

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The opening of the first Book of the SOHAR, the SIPHRA DE ZENIUTHA, "the Book of Occultation or Mystery," is thus rendered by an Adept, and one is astonished at the

profundity of its views and the grand simplicity of its images:

“The understanding of The Occult is the knowledge of the Equilibrium.

“Forces that are produced without being balanced perish in the void.

“So perished the Kings of the Old World, the Princes of the Giants. They fell like rootless trees, and their place is found no more.

“It was by the conflict of Forces not in equilibrium that the waste earth was naked and formless when the Breath of GOD made for itself a place in Heaven and pressed down the mass of the waters.

“All the aspirations of Nature were then toward the Unity of Form, toward the living Synthesis of the powers in equilibrium, and the forehead of GOD, crowned with Light, lifted Itself above the vast Sea and was reflected in the waters below.

“His two eyes appeared raying with brilliancy, shooting forth two jets of flame which crossed with the rays of reflection.

“The forehead of GOD and His two eyes formed a triangle in Heaven, and the reflection formed a triangle in the waters.

“Thus was the number Six revealed, which was the number of the Universal Creation.”

“The Mercy of Benignity of GOD,” says the same book, “is male, and His Rigor, Justice or Severity is female. These constitute the Balance, and they are in equilibrium

because the Supreme Wisdom, resident in the Very, Un-manifested Deity, holds the beam." And from these, thus in equilibrium, results the perfect and eternal Beauty or Harmony, which Reason teaches us *must* be the law of the Universe and therefore the essence of the wholeness of the Divine Attributes; and this is symbolized in Masonry by the two columns, connected by the arch, at whose summit is the keystone of the mythical Temple of Solomon.

The existence of evil and suffering, at the same time that God is all-wise and perfectly beneficent, and the co-existence of his Omnipotence and Omniscience and the moral accountability of man, have in all ages been the rocks on which philosophies and religions have made shipwreck. Whole nations have held it blasphemy to say that God is the author of Evil, and the idea is not easily dismissed that a world not all good and always happy is imperfect and unworthy of a Perfect God, unless there is to be compensation in another life.

But the Holy Writings expressly say that God has created the Evil as well as the Good, and it is for us to reconcile this and the punishment by Him of iniquity and wrong with His All-knowledge, All-power and Infinite Beneficence. For we are conscious that in doing wrong we exercise our free will; we know that suffering is, by God's ordinance, the *consequence* of vice, its consequences often descending to our children; and Logic asks us if it is not true that man can do nothing contrary to the will of God?—if HE did not fore-know and *intend* that we should do the wrong? And if so, why He should punish us?

It is said to be an unsatisfactory doctrine that GOD was compelled by necessity to create Evil with the Good and that it is virtually a system which teaches that GOD was forced to create a Devil.

The Devil was created by human imagination, because man considers pain, sickness, hardship, toil and oppression as *wrongs* inflicted on him, to atone for which it is necessary that there should be another world in which all this is to be remedied and where virtue is to be rewarded and vice and wrong punished.

But if pain, torture, starvation and untimely death are wrongs and the cruelties of GOD, when inflicted on *us*, are they not equally so when inflicted on the harmless lamb or bird, the intelligent dog or horse?

Why is it one of the Commands of the Law of Moses, 'Thou shalt not seethe a kid in its Mother's milk'? Are not cruelties perpetrated on animals wrong and reprehensible and evidences of a cruel, heartless nature in man?

It is owing to human vanity that no man has ever dared to reason with common sense on this subject. Man pursues, tortures and kills the most innocent animals, birds, and fishes to gratify his appetite or for mere pleasure. He crushes thousands of insects without a thought of wrong; nay, he destroys, as does every other animal, myriads of animalculæ and infusoria daily, unconsciously and without being able to avoid it. Throughout the whole scale of animal creation, one creature lives by devouring another, and every step taken, or movement made, or breath drawn by each, crushes out life. Pain and sickness,

calamity and death are the lot of all created beings. When the dove is torn by the hawk, shoals of small fish swallowed by the whale, the lamb devoured by the lion, the buffalo crushed and devoured by the boa—when an epidemic sweeps away the deer, the swine, the cattle, a whole species of fish, and innumerable myriads of insects—when the volcanic fire, heating the waters of shallow seas, has destroyed whole races of fish, whose bodies are still found in stone, contorted as in the last writhings of their immense agonies—when at the different geological periods, by some huge convulsion, all the individuals of a particular fish, reptile or animal have suddenly died and the species become extinct—are these *injustices* of God, to atone for which there must be a new world in which all these created existences shall again and externally exist, that by an immortality of happiness the wrongs done them and the pain unjustly suffered by them in this world may be atoned for?

When one animal devours another, the cruel and rapacious slaying the innocent and harmless—when the young chicken steals and runs away with the food to which it has no right—when pigeons and fowls and dogs fight each other to exhaustion without cause—when the horse or cock satisfies his amorous appetite without ceremony of marriage—when the cat and dog steal from their master and lie by actions to conceal the theft—when all animals covet the food given to others of their kind, is it necessary to invent a Devil in order to assign to *his* promptings these irregularities of the flesh, these pas-

sions, these injustices?

Let us suppose, not that there had *never* been any sickness, pain or death on this earth, but that for fifty years only, beginning with today, there should be none. Then ask the student of Nature how rapidly noxious insects and animalculæ are propagated, and imagine the condition of the earth before the end of these fifty years. It would be impossible for Omnipotence to continue man's existence in a world so teeming with life. Universal death would become a necessity. Air, earth and water would be all animalculæ, and the myriads of noxious insects would make human life an impossibility.

The plan of creation is that one creature shall serve as food for another, and without this law, living creatures could not exist and increase.

What we term Evil, therefore, *was* necessary, and God was compelled to create it, or not to create at all; for everything below Himself must be imperfect, and imperfection is the intermingling of Evil. To give bodies to human beings, bodies capable of receiving the impressions that cause pain, bodies with sensual appetites and provoking sensual passions, it was *necessary* that the creature so constituted should be imperfect. To dream of perfection in the body is a simple absurdity. A millenium on earth is impossible. Pain, suffering, sickness, death, wrong, oppression, distress and evil are absolutely necessary, in the sense that without causing them, God could not create human beings, with bodies, senses and appetites at all.

That He has so constituted man that his moral principles and reason act as a check and restraint upon his appetites and passions and enable him to temper and restrain them is a better proof that man, while an animal, with the instincts, cunning, ferocity and greed of animality, is also *more* than an animal, and that his body is not his whole being, than all the arguments of logical metaphysics. How are we to explain the utter baseness of one man and the supreme nobility of nature of another, the unspeakable degradation and falseness of one woman and the perfect purity and truth of another, the infinite difference between a man at one time and the same man at another: cruel, heartless, contemptible, base when in power over the conquered in time of war and kind of heart, genial and even gentle in time of peace, unless upon the hypothesis that the intellect and moral sense of men are rays or sparks of the Divine Intellect and Wisdom, and that there is a really infinite difference between the man in whom these are the masters of, and him in whom they are the slaves of, the sensual appetites and evil passions?

The whole theory of perception, with which one half, at least, of every work on mental philosophy is engaged, applies as well to the horse or dog as to the man. These have the same consciousness of identity as we; they think, they reason from cause to effect, they plan, they dream. But they have neither the moral sentiment nor the higher reason, which make the equilibrium in human nature.

The laws of Nature are the development of love, which

is the universal law. Hence flow attraction and affinities and the swift flash of the electric current, and tides, the clouds, the movements of the worlds, the influence of will, and the mysterious power of magnetism. Nature is one great HARMONY, and of that harmony every human soul is a tone. From GOD it flows in never-ceasing circles, as light and splendor from His Sun. To Him the notes of that harmony return and mingle with the mighty diapason of the spheres and are immortal.

We cannot escape the conclusion that it is impossible for Man to do anything not intended by the Deity. To hold that we can contravene His will is to deny His Omnipotence. We are thus forced to a belief in Fatality or Predestination; and yet our consciousness, which is higher evidence than Logic, and Reason, which tells us that otherwise GOD would be unjust, that is, would *not be*, concur in proving to us our Free Will or Liberty.

This is an enigma more terrible than that of the Sphynx; for upon it hang life and death and the justice or injustice of all divine and human laws. What is its solution?

My Brother, it is time that men should begin to think. Modern Science is the experimentalism of Bacon run mad. It ignores all immaterial influences and forces and refers all cause and effect in Nature to material laws and chemical forces. The Universe is for it a machine or mechanism, created and set going by the Deity so many ages ago, to be run without His further intervention by means of these forces and laws. It is true, then, that GOD,

after resting an Eternity, created the Universe and has rested ever since, that *rest* being immobility, non-action and stagnation! It exiles GOD to a distance from the Universe so that if He were to sleep, the Universe would still run on and the work of growth and generation continue unimpeded.

Light and Electricity and the Magnetic attraction, gravitation and the attraction of cohesion, and the vital forces are for Science properties of matter, the results of material combination, or the first three, matter itself, particles and a fluid. Why not the intellect and soul and thought, also results of the combination of material atoms? To it the vital heat is the result of the combustion of the food. What is there in the world more mysterious than combustion itself? Watch the candle as it burns and see if you understand the process. Is the light of the glow-worm a result of combustion? If it be, why is no heat evolved? Why does no heat accompany the moon-beams?

If light be a substance, how does it pass without delay or impediment through water and even glass? What unknown force, inherent, or communicated to it, impels through a medium so solid, particles so minute, and to which only a new law, revolutionizing matter, could give weight and momentum?

If it is an effect of the undulations of ether, what is an effect? Is not the existence of ether a mere supposition? And if not, how can the undulations of a substance which is invisible, and of infinite rarity, produce Light? Does it exist where the atmospheric air is present? And if so, how

do the two coexist? And if not, how does a lamp make light in a room? How does the electric light have being within a globe? And what is there in the flame produced by a lighted match that causes the ether to undulate?

Religion, in direct opposition to the nonsense of modern Science, represents the Deity as everywhere present, within us and without, and therefore directly and immediately acting in all the operations of Nature, and yet, with singular inconsistency, it prays to Him as "Our Father," that is, our Generator, "Who art *in Heaven.*"

Inquire of your own mind, and you will admit that you habitually conceive of GOD as a Being at a distance, not present with and within you. You constantly replace a present Deity with the Laws of Nature and the Forces of matter.

What are the forces of matter? Can you conceive that matter, of itself, is possessed of or generates any forces unless inertia be one? The forces of matter are forces of the Deity, acting through matter. Analyze matter and see if you can discover the vital force and the force of growth, the attraction of gravitation or cohesion?

According to Religion, GOD everywhere frames every minute infusorium as carefully as the first one to which He communicated life. Every leaf and every blade of grass is framed by His hand, and there is no middle ground between this and the theory of His total absence from the Universe, wherein the laws of Nature take His place.

What then are these *Laws*? If the Deity were to end,

would they continue! Science means by that term that God has willed that certain causes shall always and invariably produce certain effects, certain combinations always produce certain results, certain consequences always follow certain acts; and certain powers and properties always belong to matter. If these could *not* survive the Deity and are only maintained by His Will, then they *are* the determinations of His Will, acting immediately and continually, and not *laws* enacted by Him and afterward operative of themselves. A law may outlast the lawgiver; the attraction of cohesion could not survive the Deity. To will and effect the result are not *successive* with the Deity, but simultaneous; and, as the Kabbalah teaches, one *is* the other. The forces of Nature *are* the powers of God in action and manifested.

According to modern Science, the Sun is the greatest of all miracles, for how, in accordance with any idea we have of Light, can an opaque globe, surrounded by a luminous atmosphere, emit an ocean of Light and Heat, reaching even to this earth—a heat so intense that even here, collected by a lens, it melts the metals? How could any mass of matter, possessing the qualities of matter as known to *us*, continue in a solid or even a fluid state, encircled by a fire of such intensity of heat as must surround the Sun?

*Our* darkness is a cone of shadow, the earth's circumference its base, its apex in immensity. Ever revolving like a wheel, it also describes its great ellipse in space; *and God is present in the Darkness as well as in the Light.*

Man has made GOD after his own image. When he does not assign to the Deity of his imagination his own bodily members and organs, he invests Him with his moral qualities, his mental and intellectual powers. How are we warranted in assigning to Him any of these? Why should the creature assign his *created* attributes and powers to the Creator? We possess five senses and can conceive of no others. If Sight had not been given us, we could form no conception of that sense. Omnipotence may have created, in this or some other sphere, races of beings with senses wholly different from ours. Elsewhere there may be matter with other qualities than those of the matter known to *us*; and there may be many Entities that are neither matter nor non-matter, though we can conceive only of matter and nothing, or the void.

We possess Intelligence and Reason, and without these, to *us*, there is no Intellect or Mind or Soul. By these alone can we conceive that the effects could be produced which seem to be the contrivances of design and ingenuity and which constitute the Universe of things. Yet other Beings may possess not these, but other and wholly different powers, utterly foreign to our conception and beyond our comprehension.

We may as rightfully term GOD *Light*, as *Intelligence*. To predicate Intelligence and the process of *understanding* in HIM is to transfer to Him our own powers and predicate in Him limitation and inferiority and *originated* powers, unless we hold that *our* Reason and Intelligence are but parts of His, rays from the great central

source and ocean of both, as we are taught by the Kabalah and the Hermetic philosophy.

Forces, light, electricity *are*, but do not *exist*. They are like thoughts and the sensations of pain and pleasure. To *be* and to *continue* are not to *exist*, that is, to *live*. The *Will* is not a Being, and yet it is a power. Existence can be predicated only of combinations of matter. We can conceive of no *existence* of the Soul separate from the body. This is not the mere envelope and instrument of the Soul, and still less a clog upon it, or its enemy. They are wedded together and form one, and this union constitutes existence.

Hence some of the ancient philosophers denied that even existence could be predicated of the Deity. The Very Deity, they said, *is* but does not *exist*. Existence, they said, is succession of phenomena in time; but with the Deity, all is simultaneous, and the IS, the WAS and the SHALL BE are one.

May it not be that GOD and the Universe are one, and that He *exists* only in connection with it? If He *created* it, there was an eternity before it; and before it, said the old philosophy, GOD WAS, silent, immovable, inaccessible, but did not *exist*, since existence is action, change, alternating preponderance of forces?

We utter no dogma as to these things nor say that such are our opinions. We but suggest, in order that you may think.

We only say that GOD is one and the Universe is one; that He is not remote from it, but present everywhere

within it; that its Forces are His Forces, its Laws the immediate action of His Will; that the power of the Human Will is unknown and indefinite; that there are no *hostile* forces, but only contraries in Nature; and that as Darkness is the Shadow, the absence and not the enemy of Light, so the Evil in the Universe is as necessary as the Good, and Suffering as the Enjoyment, Death as Life. And in terming GOD the Absolute Reason, we assign to Him no intellectual faculty of our own, since Reason is as independent of us as Truth is.

Light, Vitality and Electricity, supposing the latter to include Magnetism and Galvanism, are the mightiest agents of the Deity known to us in Nature. How far their essences are independent of each other and distinct, we do not know. Light, at least, by the common consent of all ages and men, is the most apt symbol of the Deity Himself, and therefore we use the symbol, by means of the great Light of our Council, which represents the Sun.

Over each of the three candlesticks which stand near the Altar is the letter S. The rituals say that these three letters are the initials of the words, *Stelloto, Sedeck, Solo*, "meaning the residence of the Sovereign Master of all things." These words are a corruption of the Latin phrase, *STELLATO SEDET SOLO [OR SOLIO]*, "*he sits in his starry seat [or on his starry throne]*," but the explanation is, like those of Blue Masonry, which it resembles, an arbitrary guess or mere invention. The three letters stand for the words *SOLI SANCTISSIMO SACRUM* "*Sacred to the Most Holy Sun,*" and are borrowed from an inscription on an altar

at Rome, accompanying a bust, with a radiating head of an eagle, and commencing with these words, thus: "SOLI SANCTISSIMO SACRUM, . . . TIBERIUS, ETC., VOTUM SOLVERUNT."

We also find the inscription:

"SANCTO. SANCO.

"SEMONI. DEO. FIDIO.

"SACRUM."

SEM-ON signifying the Celestial Sun, and SANCUS being the Subine Sun-God.

The white *Dove* and black *Raven* in the West represent the two Principles of Zarathustra and Manes, Good and Evil, Light and Darkness, and the fourth and fifth Sephiroth of the Kabalah, the Mercy or Benignity, and the Justice or Severity of the Deity. And this brings us again to that great source of doctrine, so often mentioned and so little understood, as the same symbols, with the four triangles, which represent the four elements, lead us naturally to the doctrines of the Hermetic Philosophers or Alchemists.

For further instruction in respect to the Kabalah and the Hermetic and Alchemical philosophy, we refer you to the printed *Morals and Dogma*, which you may study at your leisure. It will depend upon yourself whether what is there written shall be to you light or obscurity. Truths, like the Temples of Truth, are dark on one side and project their shadows.

Prepare yourself to understand what is written by believing that those who wrote it were men of thought

and that there is a profound meaning in the utterances, if you can but possess yourself of the keys to it. It is not the babble of fools or the incoherences of the insane. The Kabalah is from beginning to end a succession of symbols, the meaning of which was not meant to be easily penetrated, and the writings of the Alchemists are still more enigmatical. That they have been always misunderstood and misinterpreted only proves the unskillfulness of the Commentators. You also may wholly fail to penetrate their meaning, for none but the true Adepts can enter into the Sanctuary.

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You have the key with which to study profitably the symbols of Masonry. These ought hereafter to have for you a new significance. All the Triads with which Masonry abounds, and those of Hermeticism and Alchemy, point to one and the same dogma. Even the white chalk, the black charcoal and the crucible of clay have a meaning. The human triangle is the analogue of the Divine. The Balance, in Masonic symbolism, is often associated with the Key. It is in your power to unlock the Secrets of Masonry. The rest depends on yourself.

Finally, my Brother, remember that one of the essential conditions to which the Magus must subscribe is never to submit, by force or willingly, to temptation, that is, to proof of his power.

The Masters of the Science have never satisfied the

curiosity of any one. The Sibyls burned their books when Tarquin refused to estimate them at their full value; the Grand master was silent when asked for proofs of his divine mission; Agrippa died of destitution rather than obey those who demanded of him a horoscope. To give proofs of the Science to those who doubt the reality of the Science is to imitate the unworthy, to profane the gold of the Sanctuary, to deserve excommunication by the Sages and the death of those who reveal the mysteries.

### XXX.

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It is not necessary, at this day, to enlarge upon the necessity of study and the importance of knowledge. For knowledge alone gives men power; it alone enables a man to be useful and makes him necessary to the community. Little can be expected from an ignorant man. He is always ready to be the dupe of the artful and cunning and to become their servant. Prejudice and error always hold him in bonds. The well-informed man only is really free. Education expands his intellect, enlarges his mind and bears him, as it were, to the very steps of the Throne of Eternal Truth. He sees, he understands, he knows. Upon his eyelids shines the True Light, the light of Knowledge, Truth, Philosophy. He may be to his Brethren a teacher and a guide. Even in the General, it is his shining civil qualities that command the respect of the rudest soldiery. The ignorant man is blind, goes staggering all his life in the dark, serves Imposture and Tyranny, bears the burdens they impose on him and is ever ready to be their instrument to enslave his Brethren and to remove out of the way of his Masters those who seek to elevate the enslaved above their present condition. Knowledge is power. The world has at least learned that.

You conclude that, in this Degree, the words on the seven steps of the Ladder mean something more and higher than the mere elementary Sciences of which they

are the names. You are right, for while an acquaintance with the rules of Grammar and with Arithmetic are mere ordinary acquirements, taught in the cheapest schools to boys, one may be a Logician without studying Logic; there are but few eminent Astronomers in the world, and Musicians and Rhetoricians are not particularly public benefactors. One may be a true Knight Kadosh, as he may be a Statesman, an Orator, an Advocate, without studying Logic or Rhetoric at all and certainly without being an adept in Music, Geometry or Astronomy.

The seven Sciences of Pythagoras would not now be named as constituting the circle of human knowledge. Grammar, Rhetoric, Logic and Arithmetic are dethroned as Sciences, and have become but the preparatory studies of youth in schools and academies, while Geometry, Music and Astronomy have made such advances, that to attain eminence in either demands the whole of a man's time and life. New Sciences, unknown to the ancients—Geology, Botany, Chemistry, Dynamics, Electrology, Physics—now constitute the principal Chambers of the great Temple of Knowledge.

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#### GRAMMAR.

Let us imagine the world unpeopled and that a thousand persons, of both sexes and mature age and in full possession of all their faculties but without any language whatever, are created and placed on some portion of the globe together.

The first study of each would be himself. He would find himself thinking. Seeing others like himself, he would wonder if they also thought. A thousand things would impel him to *communicate* his thoughts. A thought is intangible, not cognizable by any of the senses. How shall it be communicated to another? The desire of indulging an appetite, and some of the passions and feelings could be expressed by gestures—the desire to eat, for example, because that is a desire to do an act by means of particular organs of the body—hatred, because the act of repelling or beating would be evidence of ill-will.

To go beyond this, language would be invented. Words, which are but arbitrary sounds combined and modified, would be agreed on, to represent, either singly or together, not only objects, but mental operations, arguments, deductions—in short, the invisible, intangible thoughts.

We easily see how men could agree on a sound that should stand for a particular part of the body, a particular object. But more than that would be necessary. Before men could argue, conclude or agree, in regard to anything beyond visible objects, they would have to settle among themselves the precise meaning to be attached to a vast number of words not the representatives of visible objects. Take “Thought,” “Perception,” “Imagination,” “Good,” “Bad,” “Law,” and the like as examples. No wonder in the world is so great as this: how men ever could get beyond visible, tangible, material objects, beyond the passions that are evidenced by outward

manifestation and communicate to each other metaphysical ideas and make known to each other their thoughts, the fine distinctions of logic, the nice shades of meaning of dialectics?

The value of this communication depends upon its accuracy. If we agree on a word or phrase as expressing the same idea to each of us, when in reality my idea, which I endeavor to express by it, is not your idea, which *you* try to express, and *think* you express by it, neither of us really expresses his idea at all. So far, there is really no *language*, but only unmeaning *sounds*—unmeaning, because their meaning is really not agreed on. Hence there will arise constant misunderstanding and disputes.

Take, for example, in some Christian country, ten men of different degrees of intellect. Each believes that there is a God, the Creator and Ruler of the Universe. Yet, because to each the word "GOD" has a meaning different from that which it has to each of the others, they worship different Deities, one bowing down to Moloch, one to Baal, and perhaps of the whole ten not one to the true God.

Again, the thought that is conceived in, or that comes, we know not whence, into the mind is transitory. It passes away and is forgotten. Not only to communicate it to persons at a distance is it necessary to find something, to agree on something that shall represent it to the eye, but it is also necessary to do so in order to perpetuate it, to be enabled to refer to it, to recall it even to ourselves, who originate and then forget it, and in order to make it exer-

cise any extended or continued influence. Here, again, the value of this representation of the thought is its *accuracy*.

Besides that, words do not represent the same ideas, in all cases, to different persons (one reason for which is that we apply to *mental* phenomena and *spiritual* things words that have intrinsically material meanings); many words represent no *ideas* at all, but only vague and confused *notions*, or are wholly without any meaning whatever. Many such words are current in religion, metaphysics, philosophy and politics, the great fields of disputation of the World, and, of course, as to these words and their meanings, constant disagreements arise, to settle which is impossible.

Out of these disputes as to words, and chiefly as to words without meaning, grow sects, schools, polemics, hatreds, persecutions and wars.

GRAMMAR is the wonderful gift and science of accurately communicating to other minds, through the medium of the ear or eye, by language or writing, the thoughts that come into our own mind and of so recording them with exact accuracy, by symbolic characters that conventionally represent them, as that these characters shall always recall to us and others the self-same thoughts and ideas with all their more delicate shades and colorings. It, therefore, this science of accurate communication of ideas, is the first step toward knowledge, toward the foundation of society and social relations, toward law, contracts, business and philosophy.

## RHETORIC.

For our thousand persons to act together, to combine, to form a society, make laws, establish a government, nay, even to refrain from destroying each other and to live in peace, some of them must sway, move, impassion, excite, stir, persuade the others. The mind of one must take fire at the mind of another. The thoughts of one must exercise a *power* over the thoughts and will of another. Thoughts and ideas, it is found, can not only be communicated, but are actual *powers*, and produce visible and tangible results. And this art of persuasion, of agitation, of exciting and swaying by impassioned and eloquent words, and so of waking enthusiasm, love, hate, anger, patriotism, in the breasts of others—this magnetic influence of will on will—this still greater mystery of *Creation* by intangible Thought—is the RHETORIC represented by the sixth step on the reverse side of the ladder.

## LOGIC.

But many minds, not so impressible and susceptible, are not to be moved by Rhetoric and Eloquence. Is there any *higher* power innate in Thought? Yes, argument, proof, demonstration, induction, analysis, synthesis, analogies, *reductio ad absurdum*, Socratic method of questioning, everyting that can convince the *judgment* and the *reason* are put in use, and lo! a new power in Thought, acting on the intellect and not upon the pas-

sions or imagination, and ruling and controlling by convincing. The miracle is now complete. I stand here and not only find means to inform you, without moving a single limb of my body, what thoughts have sprung up within me and forthwith vanished again, but by persuading and convincing, without laying a finger on you, without using the least bodily exertion to constrain you, I compel you to do my will. The creation of the universe by a Thought of God is not more wonderful. This power of convincing by reasoning and argument is Logic, the stable foundation of all human power and human government.

#### ARITHMETIC.

Rhetoric is a mercenary Soldier and specious Knave that takes wages on any side, as frequently to maintain hoary abuses and old usurpations, to gild and gloze over vice and to defend wrong and make the worse appear the better reason, as to advocate reform, laud and commend virtue and vindicate the Right; and there is a bastard Logic, called Sophistry, much more common than Logic itself, a cunning juggler that dexterously plays with words, misleads, and cheats the understanding, and into which men often fall through mere pride in their intellectual powers and acuteness. Beware of this degenerate Logic and lend not thy Rhetoric or eloquence to an evil or a doubtful cause. With a Knight Kadosh, the two sides of the ladder must always correspond.

The simplest business transactions, following imme-

diately upon communication of thoughts and ideas, would compel our thousand persons to the knowledge and use of *numbers* and of the elementary *Arithmetic*. With a little experience the Future would become important to them, the alternations of Day and Night, the Seasons, the changes of the Moon, the revolutions of the Sun, the number and movements of the Planets. By far the most important of all things to them would be the regular return of Spring. Certain numbers would thus become particularly noticeable. The day of twenty-four hours would represent the unit. The year of twelve moons, divided each into four weeks, to agree with the changing figure of the moon, would give them the number seven, agreeing with the number of the planets. Mercury, Venus, Mars, Jupiter, and Saturn would make the number 5 sacred, and the three beneficent seasons, Spring, Summer and Autumn, the number 3. The months of these seasons, nine in number, would sanctify the square of 3. Geometrical figures—the circle, point, triangle, five-pointed star, the cube, the triple triangle, the seal of Solomon, the three squares of the 47th problem—would soon become symbols of the mysterious numbers. Hence the idea of “intellectual numbers,” existing in the Deity before anything was created, of numbers as unconnected with any object and having in themselves a peculiar virtue and potency, of which so much was said in the philosophy of Pythagoras.

Thus men, going a step further, a step beyond mental intercommunication with each other, began to commune

with the universe around them, to reason as to cause and effect and to inquire into the mysteries of nature. Logic was soon found to be unsatisfactory, since it always ended in some insoluble difficulty or brought them to some impregnable obstacle; and mathematical demonstration seemed the only certainty, the only process that could rightfully demand the assent of all minds. To us the word *Arithmetic* means the Science of *Mathematics* and mathematical demonstration in physics and philosophy, and its numbers and figures were seen by the ancients in the heavens, written there in stars by the finger of God. It was a great advance in the direction of Truth.

#### GEOMETRY.

The Science of Mathematics, applied to the earth, which appeared to be and was supposed to be a great flat level with occasional inequalities, was termed GEOMETRY. The world, with the stars and other heavenly bodies that seemed made only to minister to it, became a great machine, subjected to and governed by certain mere mechanical forces, laws of unerring accuracy imposed upon it by Omnipotence. These laws and that mechanical, unvarying accuracy of movement demonstrated the existence of a single Omnipotent Will, and thus men arrived at the conviction that there was a Supreme Architect or Builder of the Universe, an incomparable Machinist, who had made the Universe as men make a clock, and having wound it up and set it running, left it to go on of itself by the never-ending action and impulsion

of eternal Forces which He had impressed upon it. The unity of GOD, the Creation of the Universe or great World-machine by Him, and the certainty and immutability of the laws that govern its mechanical motions, still another step toward the Truth, are the GEOMETRY of the Knights Kadosh.

## MUSIC.

This system also was found insufficient. It gave no basis for the *Moral* Law. It accounted for nothing *Spiritual*, nor even for the phenomena of vegetation. It assigned to the Deity no *moral motive* for exercising the power of creation. It removed Him too far from the Universe and annulled all sympathy between Him and His work. This Universe was foreign to Him, a machine manufactured by Him in which He could feel only that gratification which the workman feels in the product of his art and skill.

Therefore men began to see, in the revolutions of the spheres all arranged so as never to interfere with each other, in the alternation of the seasons and of the hours for rest and labor, in the eternal genesis of living creatures, in the phenomena of growth, something more than the exercise of mechanical skill on the part of the Creator. They found that musical notes proceeded by octaves and were connected with, and could be represented by, numbers; they connected all musical sounds in nature with one universal harmony and imagined that the

spheres, revolving in their orbits, made exquisite MUSIC and thought that the law which made their movement eternal was not two opposing mechanical forces, but *One* law of *Harmony*, in which something more than the mechanical genius of the Deity played a part and was the lawgiver. They saw the same law of harmony in the nature of man, in the birth and death of things, in growth and in decay; and thus they connected all the phenomena of nature with the incessant movements of the Stars and made all these the result of that one law of *Harmony*, which sense the word MUSIC has in this Degree—the Harmony of Equilibrium, resulting everywhere from the opposite action and tendency of contraries.

#### ASTRONOMY.

Still no sufficient motive was assigned why the Deity, after an eternity of immobility during which He had been alone with Time and Space, silent, speechless and inactive as they, should have been impelled to create; nor any in its nature so permanent as to give us guarantee that He might not at any moment become weary of His work and annul it when it should no longer give Him pleasure; nor any indeed at all consistent with the loftiness and infinity of His perfection. Surely the gratification arising from the exercise of an even infinite mechanical skill and inventive capacity was not so; nor could the contemplation of the smooth and accurate working of a mere machine long give Him pleasure. And though of higher degree, the mere sensual delight which Harmony could

give would be in its nature the same. It is only in part *intellectual*, and in no degree *moral*.

Man studied the mysterious of the great Universe. He invented the telescope and microscope, and that Universe unfolded itself to his rapt and wondering eyes. Infinite as the world above him seemed, he found a world as infinite below him, and the minuteness and magnitude of creation equally unlimited. Everywhere he saw *life*, rioting in enjoyment; everywhere something adapted and designed to minister to the enjoyment of some living thing. With eyes unsealed, he studied again the great pages of the Book of Nature and sought to read the thought of the Creator written indelibly there and to discover the motive for creation and the great law of the Universe in the wondrous profusion displayed by the Almighty; and in the stars, thick as the leaves of great forests in the spring-time, in air, earth and water, teeming with life, in the greenness of the earth and the azure of the sky, in everything within him and without, he discovered that motive and that Law—the motive, infinite BENEFICENCE; the Law, infinite LOVE; and he saw that, as the time never was when GOD was not, so the time never was when GOD was alone, with nought to love and care for, and when He had *not* created the Universe. ASTRONOMY is the religion of space, leading man through a starry peristyle, up to the religion of ideas.

The law of Love, which governs the Universe, is of the essence of the Deity and not a mere enactment of arbitrary Will. It governs us, free and intellectual as we are,

because it *is* of the essence of the Deity and because it is, in the nature of things, the true Law. It is the last word of Philosophy and Religion, the unerring test by which all systems, schools, creeds are to be tried, and by which they must stand or fall. GOD is the Absolute Love, as He is the Absolute Reason, and can no more be otherwise than He can *not be*. The Law of Love is the *perfection* and *ne plus ultra* of all religion and all philosophy.

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The feeling of revenge and desire for vengeance in the bosoms of those Templars who survived when the Order suffered shipwreck, at first personal in their character, soon became ennobled, by being directed against the abuses of which Philip, Clement and the Hospitallers were the type and embodiment. After Philip's death, the fallen Order, reviving under different names in different parts of Europe, labored to overthrow Royal Despotism and Feudal Oppression. After that of Clement, it sought to thwart the arrogant assumption of temporal power by the Popes and nurtured throughout Europe, among men of letters, poets and divines, the anti-papal spirit. The Knights entered and controlled various Orders and Associations, became Alchemists, Hermetic philosophers and Rosicrucians, to teach liberal doctrines under different masks, and inspired the Gallican Church and the Parliaments and Jurists of France with a feeling of sturdy independence. In the Order of Hospitallers it warred against an arrogant and bloated monopoly of wealth and

power; against privileges granted at the expense of the people; against abuses licensed by charter and for ages beyond the reach of the law. The day for the *people* to spawn tyrants had not yet returned.

These, then, are, to us at least, the three Assassins of Human Freedom, of Liberty of Thought and Conscience —irresponsible autocratic power, sacerdotal usurpation, and corporate monopolies and abuses that enrich privileged classes. The Templars made no issue with liberal and well-regulated government. They were not at first, nor are they now, the advocates of radicalism and unbridled popular license, itself the worst of tyrannies; but they do believe that a constitutional Monarchy or a well-regulated and safely-balanced Republic, based on an inviolable Constitution, expressing the will and having the assent of the people, is the only government to which a moral and enlightened human being ought to submit.

Nor did they make war upon the religion of Rome. They wished only to see limits set to its extravagant claims to temporal power, its intolerable usurpations checked, the knife and actual cautery applied to its rank abuses, the right of private judgment in matters of faith asserted, and that of every man to worship GOD in such manner as his own conscience should dictate. They had not those ideas of the Pope's supremacy and infallibility that were in those days required of all good Catholics, though they admitted that among Bishops, he, by the consent of Christendom, held the highest rank.

Many of the Crusaders had become familiar, while in

the East, with the doctrines of the Gnostics and Manichæans and had adopted those of Saint John rather than those of the Bishops who succeeded Saint Peter and Saint Paul. There is reason to believe that there was a secret schism between them and Rome and that their Johannite doctrines and their practice of the mysteries which they had learned in the East were the sole foundation for the charges of monstrous crimes and blasphemies brought against them, and so confidently alleged to have been fully established by testimony and confession. Des Paiens was learned in the esoteric doctrines and formulas of initiation of the Christians of the orient, and he was, say the Chronicles, clothed in 1118 with the Patriarchal power, in the legitimate order of succession of Saint John, who never went beyond the East, and whose doctrines seemed more pure to the Templars than those of other Apostles, who, carrying the word of CHRIST to the remotest nations, conceded something to their manners and customs and allowed other rites to be practiced than those of the East.

The Great Order naturally revolted against a Church which demanded of its members an absolute surrender of the reason as well as of the will. And it is quite probable that many of the Templars believed the Hermetic doctrines and were even Pantheists. To many, perhaps, the Monotheism of the Kur'an seemed a more rational faith than Athanasianism.

The race of Philippe le Bel no longer sits on the throne of France. The Empire has become a Republic, and a Masonic Grand Orient of Italy sits at Rome. The

Apostolate of Liberty in Europe has belonged to Free Masonry, and Tyrants have hated and feared the Order, and Popes have excommunicated Masons. These were represented among the Third Estate and aided in making the Monarchy constitutional. Many of them, lovers of liberty but haters of anarchical license, were cut off by the guillotine, many fell in the ranks of the republican armies when the hosts of the first coalition desecrated the soil of France. They fought in the new world under the banners of Washington, followed to every corner of Europe the victorious eagles of the Republic, the Consulate and the Empire, and still stood by them when they looked down on disaster and defeat alone. In almost every regiment of the Empire was a Masonic Lodge, of the French or of the Scottish rite. CAMBACERES, the Arch-Chancellor of the Empire, EUGENE BEAUHARNOIS, Viceroy of Italy, MASSENA, SERRURIER, LASNES, MURAT, SOULT, MACDONALD, KELLERMANN, PERIGNON, BERNADOTTE, MORTIER, LEFEBVRE, AUGEREAU and LATOUR D'AUVERGNE, and many Generals of the Empire were Freemasons of the Ancient and Accepted Scottish Rite and in possession of the 33d Degree. In 1830, the Masons helped to hold the barricades against the soldiery of the Bourbons and in 1848 against those of the last King of the House of Orleans, and thus aided to undo forever the work of the Holy Alliance. In the world of letters they also labored to propagate liberal opinions before the opening of the first French Revolution. But they were never Jacobins, nor were the revolutionary tyrants of France Knights of the

Order. The despotism of Sylla or Couthon is more odious than that of Octavius.

The Pope no longer sets his foot on the necks of Kings, nor by a bull from the Vatican places Realms under interdict and dethrones Emperors. The first Napoleon carried the Roman Pontiff a prisoner of state to Paris, and so avenged the indignities which that priest's predecessors had often shown to kings. Realm after realm, Rome has lost the brightest jewels of her tiara, since the preachings of Luther and Melancthon shook the foundations of her power as with an earthquake. Even Catholic countries no longer tolerate the iniquities of the Inquisition nor permit the once terrible Order of JESUS openly to exist and plot within their limits; and the temporal authority of the Roman Bishop in "The States of the Church" has ceased to exist.

The Hospitallers fell in 1798. The Order had long before lost its object and with it its dignity and strength. The Knights possessed large estates in different countries, but though their duty was to protect the Christian nations against the Barbary States and to destroy the infamous pirates that infested the Mediterranean, they maintained no efficient naval force and their Bailiffs and Commanders, spread over Christendom, consumed the revenues of the Order in luxury and indolence. There was not a single Knight who had ever been engaged with the Barbary Corsairs. The possessions of the Order had been taken from it in France and seized by Napoleon in Italy, and no one cared enough for the effete Institution to

remonstrate in its behalf.

On the 10th of June, 1798, Napoleon landed on the Island of Malta and captured it almost without opposition. The Grand Master accepted the promise of a Principality in Germany, or an annuity of 300,000 francs and an indemnity of 600,000 francs in ready money, and to each French Knight an annuity of 700 francs was granted, or of 1,000 if they were sixty years of age. The Grand Master kissed the hand of the Conqueror, and the Order of Knights of St. John of Jerusalem expired.

And thus the warfare against the powers of evil that crushed the Order of the Temple goes steadily on, and Freedom marches ever onward toward the conquest of the world. Whether the sentences were intrinsically just or unjust, it was a mighty stride, when a *king* of England, and afterward a King of France were formerly *tried* and convicted of high treason against THE NATION. The immense power of public opinion is no longer disregarded by even the most absolute monarchs. America daily preaches revolution to Europe and the inherent right of every state and people to adopt such form of government as to itself may seem best suited to its needs, and thus, by its example, wages incessant war against the abuses and hoary oppressions of the old world. The infamous tortures of the middle ages are no longer known. The whole civilized world would now cry out against an *auto da fe*, or denounce as an act of ignorant and brutal barbarity the imprisonment of a Galileo for asserting that the earth revolved around the sun. Jews are no longer plundered

and then roasted alive. Christian nations league together to protect and defend the Ottoman. Persecutions with fire and steel, for opinion's sake, are only remembered like plague and pestilence that swept the earth with the besom of destruction centuries ago. Enlightened monarchs no longer fear to educate the children of the people. Rapine and robbery are no longer licensed by law. The noble's castle is no longer a den of brigands, and mercenary Free Companions no longer wage private war and levy forced contributions. Dispensations, under the forged seal of God, are no longer sold, authorizing and pardoning crimes yet to be committed, at prices graduated by a regular tariff, proportioned to the degree of enormity proposed; and the spiritual power no longer patents incest and dissolves the obligation of a judicial oath. Even despotism respects private rights and finds it necessary to let its courts decide impartially between man and man and to hold sacred the title to property, and everywhere the will of the people is coming to be recognized as the true basis of all civil power and government.

To assist in this great work is the noblest enterprise in which human virtue can engage. It is the nobler because it promises only labor and danger, with little expectation of any other reward than the approval of one's own conscience and that of such Brethren as love the truth, and that of God, from whom Justice and Truth emanate.

The arms wherewith to war against Tyranny, Superstition and Ignorance are Knowledge, Virtue and Love, and

Charity for mankind. Superstition and Fanaticism are the progeny of Ignorance. To Ignorance oppose Knowledge; instruct men and make known to them the Truth. Whenever Virtue and Information are united, the world will be rescued from the grasp of those monsters that now, like serpents, embrace and strangle it. No arms are so perfect in purity, so formidable, as these. Even heaven can furnish no other.

Born thus, these monsters were begotten by Ambition and Knavery. Against these, also Knowledge and Truth are the only reliable weapons. The history of the world remains and will be our auxiliary. Men will yet listen to it. It speaks, looking back along sixty centuries of misery. Present to men its most striking facts and examples. It will speak for thee, will be eloquent on the side of Truth, touch the hardest hearts and confound the perverse. Paint a country harrassed, despoiled, desolated because its people could not believe, as impudent arrogance dictated, in things beyond the reach of human understanding; paint its fields fattened with corpses, its mountains loathsome with human blood. Paint its eternal servitude, that has become its only heritage, and in that servitude the tortures, the glowing coals, the gallows; Scotland the prey of Claverhouse, the inhuman crusade against the Albigenses, the fires of Smithfield, and Alva's saturnalia of hell in the Netherlands; Saint Bartholomew and the Sicilian vespers.

There still exist remnants of nations that can testify to those terrible calamities, still mourning over their cities in ruins and their country in the tomb. Interrogate *them!*

Place on the stand that unfortunate people of Idumæa, whose ancient name was Israel. Better than any other people it can tell you the cost of Ignorance and Fanaticism, and into what deplorable excesses it can lead mankind.

Ask that people how many thousands of men and women it murdered, how many kings it slew, how many virgins its priests violated, and by whose promptings, after it invaded Canaan?

Ask it why it burned living children to Moloch, the god of the same people whom it was commissioned to exterminate?

Ask why its priests and prophets degraded and put to death its kings and continually murdered one another?

Inquire of it under what circumstances a brother was required to slay his brother, a father his son, his daughter, his nearest friend, the very wife of his bosom, in what case it was required that they should burn a whole city and slay every living thing—the animals, men, women, the aged, the very infants on the bosoms of their mothers?

Or, if that be not enough, ask it to describe, in the language of Josephus, the atrocities committed by fanaticism in the beleaguered city before the armies of Titus slaughtered or ravished all Jerusalem?

Interrogate the Teocalli of Mexico, streaming with the blood of human sacrifices. Ask the columns of Stonehenge of what horrid orgies they have been silent spectators. Ask the Gauls why they burned women and

children in honor of their god Taranis and sought a knowledge of futurity in human entrails?

Ask the more modern nations: who caused the divisions and ruin of the Roman empire? Who murdered the Saxons, the Waldenses and the Lollards? Who massacred whole nations in America, and under what banner, and more than decimated the population of Europe?

Listen to the savage bell that sounds on the eve of Saint Bartholomew! Traverse the streets of Paris and ask who has strewn them with corpses and inundated them with blood? Behold the grey head of that most virtuous of men, the Admiral de Coligni, and tell us what assassins severed it from his body and sent it as a grateful present to the arch-pontiff at Rome to be displayed as a trophy in his horrible rejoicings, ordered for the celebration of the most infamous of victories!

Call from his tomb that remorseless bloody butcher, the Eighth Henry of England, and from theirs the two female Furies that reigned after him, and ask them of what atrocity either man or woman, invested with arbitrary power, is *not* capable? Ask the Catholics of Ireland, the Puritans of England, the Covenanters of Scotland, the Huguenots of France, the Moors of Spain, the Jews of every nation, the Christians of Turkey and Syria, the Heretics of the Netherlands and Germany, the Quakers of Massachusetts! Ask the ghosts of Huss, Servetus, Ridley, Cranmer, Sir Thomas More, Hampden, Sidney, Sir Walter Raleigh, the countless victims of Couthon, Marat, Danton, Robespierre—ask all the

martyrs, and all the murdered, and all the persecuted of all the ages of the long carnival of blood who it was that committed all these horrible atrocities; and from all you shall hear, as with one voice, the answer, ominous and awful—POWER, of monarch, priest and demagogue, unrestrained by law—AMBITION, RAPACITY, FANATICISM and SUPERSTITION.

For these outrages we righteously swear to detest these monsters and to wage eternal war against them. There shall be no peace, no truce, no armistice between them and us, henceforward forever. If ignorance and imposture dare indict us, HISTORY shall absolve us in the sight of the world and of God.

Heaven has not denied all remedy for these monstrous abuses. He who created the great suns to light the universe also created Reason and Knowledge to be our guides, to console us in this awful labyrinth of horrors and calamities. If Fanaticism is fruitful of monsters, heaven has also created virtuous men to do battle with them; and every age, it may be truly said, has seen arise a Redeemer, by the side of the genius of Malevolence. Heroes, Sages and Friends of Humanity have appeared in almost uninterrupted succession, in all ages, to enlighten and console the world. Bring together their august names; collect their divine precepts, ancient as the world and common to all countries and climes, their virtues, their sublime actions, and urge them incessantly upon the remembrance of those with whom thou hast intercourse, and thus re-inspire despairing hearts with hope

by proving to them the possibility of doing good.

GOD has given us the Truth, my Brother, the TRUTH armed with which we are invincible. A special Truth, a great idea, is a power. It flatters no man, offers to serve no personal and private interest and then forbear its work, will be no man's slave. It seems weak and impotent, as if some some self-constituted censor of the Press could blot it out forever. It is ready to perish. And now some startled tyrant or pampered priest has it in the dust and stamps it out! O, idle fear! He could as easily stamp out the lightning. It is as invulnerable as GOD. Heaven and earth may pass away, but a Truth, never. It is immortal, unchangeable and cannot grow old. Every true word is endorsed by the Almighty, and all the armies of the world, and all the tyrants and priests and popular orators of the world cannot destroy or alter it.

Not many years ago, the great leading Truth asserted in this degree began to be obscurely seen. "*Man has natural empire over all institutions: they are for him, according to his development, and not he for them.*" That seems to us a very simple statement, one to which all men everywhere ought readily to assent. But once, and that not very long ago, it was a great new truth. It has led to much. It made its way, feebly at first, confined to a few speculative heads. Then it began to get abroad; one taught it to another. It soon had philosophers to explain it, apologists to defend it, orators to set it forth, and by-and-by it got into the heads of the people. Its application to the Catholic Church was seen, to that mighty institu-

tion, deeprooted in the soil of every country of Europe, that had for centuries been absolute over the souls of men, from the cradle to the grave. The church gave way and recoiled before this truth. It had become a power and measured its strength with the church and worsted it. Afterward men saw its application to the temporal despotisms that had so long relieved men of the trouble of governing themselves and ruled them by virtue of pretended patents issued by GOD to certain families and individuals. So soon as it gained foothold, revolutions followed thick and fast, in Holland, England, America and France, until it has inspired millions, built institutions, called a multitude of men into life; and one day all Europe and the world will be ablaze with that idea. Men opposed it: one of the Stuarts said, "It shall not cross the four seas of England," but it crossed the Stuart's neck, drove his children from the faithful soil and gave the throne to a foreigner, whose descendant sits upon it still. At first feeble, and strong with its own strength only, it has long ago got itself cannon and gunpowder and armies and ships of war, and has its flags, which it forces all the world to know and respect. At first destructive, it was destined to become creative and conservative. It came to America in company with those who fled from England and France across the wide Atlantic to escape persecution, little knowing what fruit would come of their planting; and lo! what institutions have sprung up on the soil then shaded by interminable forests and hideous with wild beasts and wilder men! Out of the now old truth,

what constitutional ideas have blossomed! Under the shadow of this idea, what a family of States, self-governing and sovereign, clasping hands across the great central mountains and deserts, has sprung up. And should these unfortunately ever separate and even war against each other, still the separation and the war will be caused by the assertion and maintenance of the same great truth of the right of the people of every State to govern themselves and to adopt or continue only such institutions of government as shall seem to *themselves* best suited to their condition.

And now this great truth, long since recognized as *true*, and now by experience proved *expedient* and *practicable*, goes back over the sea, and earnest nations welcome it to their hearts—this sovereign truth: “MAN IS SUPREME OVER INSTITUTIONS: NOT THEY OVER HIM.” How it has startled the throned masters of Europe and how it still rings there in the people’s hearts! Before it, Thrones and Hierarchies and Privileges are doomed to go down and at last lie groveling in the dust, for it belongs to the nature of man, can only perish when the race is exterminated, and all the armies of the world cannot crush it. It has the Omnipotence of GOD on its side and can no more be overcome than he.

Russia emancipates its serfs; the yoke is lightened on the neck of Ireland; constitutional guarantees are given by kings; France again elects by popular vote an emperor; Lombardy is rescued from the grasp of Austria; a constitutional kingdom, with representative bodies and

free discussion, amazes Italy; Savoy votes itself to France; Dukes lose their thrones, and none know into what obscurity they vanish; the Pope is shorn of most of his temporal power; and still the same great truth marches onward to new and greater conquests.

Preach the truth, and thou wilt find more disciples than thou imaginest. The heart of man craves only justice and love. Men are good. Evil institutions alone have made them bad, and it is the duty of Masonry and of every Knight to aid in leading them back to the truth.

For much still remains to be done. Tyranny is startled and weakened, but not overthrown. The chains still weigh on human thought and conscience. Monopolies and privileges, in the hands of favored classes, still impose burdens on the people. It is the old contest between Good and Evil, between the Sons of Light and the Children of Darkness, between Hercules and the giant Antæus. The spirit of tyranny, in ambition, is immortal. The race of those who desire to play the despot will never end in any country: in peace the scheming demagogue, in war the military usurper, and the smaller of each the more tyrannical. Woe to the people that submits for an instant to usurpation, and gives itself a Sylla or a Caesar for an hour, because of present peril or under the plea of necessity! There is no burden from which the masses so anxiously seek to escape as that of intelligent self-government, and the freer their institutions, the more ready they have ever been to accept a dictator and tremble before a tyrant.



XXXII°.



LEGENDA.



## XXXII.

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# LEGENDA.

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The FIRST Degree shows you Man, such as Nature has made him, with no other resources than his physical strength. But each symbol and ceremony of Masonry has more than one meaning; one, enveloped, as it were, within the other; and all not developed or made known at once. The inmost meaning of the first degree shows you, in the Candidate, neither naked nor clad, barefoot nor shod, blindfolded and in bonds, penniless and destitute, the great dumb, inarticulate masses of THE PEOPLE, blinded by *Superstition*, and defenseless through *Ignorance*, the body bound by the chains of *Despotism*, toiling that it may pay tribute; and the soul in bonds to a church that has become a Hierarchy, and exterminates Heretics in the name of a God of Mercy and a loving Redeemer. Poor and humiliated, dumb and blind, and yet instinctively longing for LIGHT, the Apprentice knocks timidly at the door of Masonry, is received, sworn to secrecy, and made to stand upright in the north-east corner of the Lodge, as a man—AS A MAN! . . . . *It is his first lesson.* Before then, he was half-naked, and half-clad, neither barefooted nor shod, half free-man and half serf.

As a *Fellow-Craft*, you were taught the necessity of KNOWLEDGE, which alone can constitute man a king over creation and master over himself. So Masonry teaches the people, when once they have learned to stand erect, that there is a

GOD for *them*, as well as for the noble and the churchman ; that by PRUDENCE, FORTITUDE, TEMPERANCE and JUSTICE, not by *Rashness* or *Desperation*, *Excesses* or a wild *Revenge*, they can become politically and spiritually free ; that in the Lodge there is an exemplar of free government ; and that Masonry is the pure and primitive Religion.

The THIRD degree, in its ceremony, and in the very *name* of KHIRUM, shadowed forth to you the great doctrine of another life and the immortality of the soul. And it also symbolized the people, raised from the DEATH of *Vassalage* and *Ignorance*, to the LIFE of *Freedom* and *Intelligence*. As a MASTER MASON, you united yourself in stronger ties of Brotherhood with your fellows. Their lives became dear to you as your own. You could no longer do wrong to or speak evil of your Brother, nor allow private person, priest or potentate to wrong him, if it were in your power to prevent it. A new and stronger bond united you to your race ; to the dignity of MANHOOD, taught in the first degree, was now joined the strength of BROTHERHOOD. There, that the people may fully appreciate the nobility of their own nature, and feel how base it is in them to remain buried in ignorance and spiritual bondage, they are taught by an impressive ceremony and symbolism, that their souls are immortal, and each the peer of every other soul that ever lived, if its equal in virtue and manly excellence. In the character of KHIRUM living, they are taught the dignity of labor, and that to work is not ignoble. And in KHIRUM rising from the grave, they see Humanity, the Human race, once supine at the feet of Power Spiritual and Temporal, now rising triumphant from the sordid earth on which it groveled, and standing redeemed, the true and living image of its God.

In the FOURTH degree, you commenced your ascent toward the Heights on which Truth, in Morals, Philosophy and Political Science, sits enthroned. Going back to the beginning of that instruction, the necessity whereof was indicated in the first degree, and its outlines hinted at in the second, in order to attain the result foreshadowed in the third, you received the first lesson—SECRECY, OBEDIENCE and FIDELITY.

You were reminded that your duty and mission as a Mason were to serve your fellows, your country and mankind: and the way was pointed out by which you might achieve that destiny. Those who have been long degraded and oppressed, are intoxicated with too large a draught of sudden freedom; and to secure Liberty as a permanent estate, they must advance toward it by degrees, and by proper training be made fit for it, or it will prove an evil and not a blessing. You could only be fitted to receive the truths of Philosophy, by thorough instruction in morality, without which you would have been in great danger of falling into skepticism or sensualism. Masonic Light, like the light of day at the close of the long night in far northern climes, must come, not all in one flash, but by slow and imperceptible degrees.

As a *Perfect Master*, you were taught by the ceremonies there performed, what is the most excellent reward of human virtue—the approbation of good men, and the regret for our death, of those whom we have served and benefited. You were there reminded to do that which is right, because it is right, and to regard the gratitude of the people as the most glorious civic crown of virtue. You were reminded that the good man makes no one poorer, by himself becoming richer; that he receives nothing from any one without returning an equivalent, and takes no wages that are not his due; for that, without these virtues and industry and honesty, homely though the latter are, Liberty is naught and independence but a name.

In the SIXTH degree you were taught the excellence of disinterestedness and generosity: that the performance should never fall below the justly entertained expectation; and that it is the mission of Masonry, and the duty of every true Mason to heal dissensions and differences, and restore Peace, Concord and Harmony among men. For kings both usurp and retain power, by means of hatreds and quarrels between nations and factions; and spiritual despots rest their religious domination most securely on the intolerance which they always assiduously cultivate.

In the SEVENTH degree you were especially charged to be

JUST, without which no man is fit to be *free*: to prevent the commission of wrong, and to punish wrong-doers; to judge impartially and mercifully, and to reverence the law, without which as a habit, and, as it were, a second nature, no people can long remain free.

In the EIGHTH degree you were taught the rights of the laboring classes, and your duties toward them. It was especially impressed upon you that every laboring man is your Brother, entitled to your regard and assistance. Inculcating a generous sympathy for those who toil, and charging you in nowise to defraud the workman of *any* of his wages, nor to abandon him when the finger of God has stricken him with inability to work, this degree embodies the great and noble creed of Human Brotherhood or Fraternity, without which there can be no genuine government of nations, except that of force and the sword.

If the legends and ceremonies of the ninth and tenth degrees were not symbolic and allegorical, they would be very unfit to constitute a part of Masonry. The dagger and the bloody head, and punishment inflicted by a private person without warrant and against the express mandate of the Ruler or the Law, have nothing in common with the teachings or spirit of Masonry; especially when this barbarous vengeance is taken upon a sleeping man.

But when you learned that the Master, Khirūm, was the symbol of rational LIBERTY, physical, intellectual and spiritual, and that by his assassins were symbolized the *Ignorance* of the people, ready when misled to cry aloud for the release of a malefactor and the crucifixion of their Wisest and Best; the *Despotism of Tyranny, Oligarchy or Party*; and the *Intolerance of Fanaticism, Hypocrisy and Superstition, Political and Religious*; when by the very absurdity of the names assigned to these assassins, the allegorical character of the legend became transparent, then you saw that the raising of KHIRUM symbolized the irrepressible vigor and force of the spirit of FREEDOM, which, however often crushed to earth, will still rise again; and that IGNORANCE in Kingdom or Republic, not want of education, or inability to read,

write and cipher, but the not-knowing the Truth and Right, and accepting the error instead, the want of true Wisdom among the people, is a foe that must be extirpated and exterminated, to be overcome; that it can only be dealt with by *beheading*; while TYRANNY and SPIRITUAL DESPOTISM may be *fettered* so as to be harmless. In these degrees you became pledged to the cause of true Freedom, of the PEOPLE as contradistinguished from the mob and populace; of Free Thought, Free Speech and Free Conscience; and in the eleventh degree you assumed the title of "A True Man," and promised that none should repent relying on your resolves, your word, or your professions. In the same sense the people must be true, or free government will become anarchy or usurpation. *In veritate et honestate salus Populi.*

In the TWELFTH degree you were taught, that having ceased to work with the instruments of the LABORER, the *Square*, the *Level*, the *Plumb* and the *Trowel*, you had assumed those of the ARCHITECT and GEOMETRICIAN; that you had advanced beyond right lines and angles; and, both points of the compasses being above the square, had reached the mathematics of the heavens and the spheres; and thus you were given to understand that you were about to advance from the realm of morality into that of true Philosophy, and to deal with spiritual problems, as contradistinguished from those material ones which are represented by the working-tools of the Masonry of the Blue Lodges. You were thus approaching the threshold of the Holy of Holies, having hitherto been in the Middle Chamber only; and were about to begin to know what Masonry really is.

In the THIRTEENTH degree you were not only solemnly devoted to HONOR and DUTY, the two pole-stars by which every true Mason must always shape his course; but you saw the TRUE WORD of a Master Mason, and began to understand in what its value consists, of which its lost pronunciation is the symbol. You thought that a thin veil only hung between you and the whole Truth and the perfect Light. Such had been the pretensions of the rudimental Masonry, as to the sublimity of its Secrets, that you thought soon to put

our your hand and draw aside all impediments that intervened between your eyes and the true solution of the great enigmas of God and Nature, of Good and Evil, of Light and Darkness, of Necessity and Liberty, of Law and Freedom, of Authority and Equality. You have long since learned that you were only to receive so much of the truth as you were then capable of receiving, and that the heights were still far above you.

In the FOURTEENTH degree you were in part rewarded for your labors, by being made to understand the true nature and mission of Masonry as a moral and philosophical Teacher, the true nature of the Deity, and the nature and immortality of the human soul. These were explained to you, not in accordance with the dogmas of a narrow sectarianism, claiming to be alone in possession of all the truth, but in such terms that all upright and intelligent men of every creed may assent to the great truths and splendid ideas embodied in the instruction of the degree. You saw shadowed forth the end of all the old mythic forms of Masonry, in which the ignorance of men had compelled it to envelop the truth, so as to be enabled to teach it. You saw foreshadowed, also, if your sight was keen enough, the future destiny of Masonry, involving the destiny of the Human Race; of man, preparing to enter upon that heritage of Freedom and Fraternity, of Intelligence and Virtue, intended for him by his Heavenly Father, and to recover THE TRUE WORD, of free constitutional government, so long lost during the universal empire of absolute Rome and the Despotism of the Middle Ages, and of which Anarchy and Atheism are the deadliest enemies. By the degree of Perfection is symbolized the PEOPLE, redeemed and enlightened, free in its obedience to law, all equal in rights in the presence of the law, all constituting one great Brotherhood, with common interests and common sympathies.

In the FIFTEENTH degree you were reminded that not the least among the enemies of human progress was the apathy of men and even of Masons. But still you were taught to look forward with HOPE and FAITH to the new day about to

dawn for mankind; when all the dead dry husks of forms and ceremonial and empty traditions will drop away, to rot, and men will make simple Truth the test of all institutions; and when Reason and Intelligence will fearlessly follow it, to the annihilation of whatever idols and images, and the extinction of whatever vain and unnourishing formulas it may lead. FIDELITY to obligation, and CONSTANCY and PERSEVERANCE under difficulties and discouragement were especially inculcated; and it is well for you always to remember that it is little to *establish* free institutions and constitutional government, unless they can be *maintained*. The price of liberty is not only eternal vigilance, but eternal loyalty to established forms, and eternal perseverance amid whatever discouragements; and no temptation, of fine theories or temporary necessity, must ever induce the leaders of the people to supersede the Constitution or subvert the Law in a given case; since, the dike once cut that holds back the inundation, the breach continually widens, until the whole is swept away.

In the SIXTEENTH degree you were again, and more impressively, taught how difficult and almost impossible a thing it is to build the Temple of Liberty, when it has been overthrown because of the loss by the people of THE TRUE WORD, the genuine spirit of manly and virtuous freedom. The Temple at Jerusalem was demolished by the Assyrian, because the Hebrews had ceased to reverence the true God, and offered incense to false idols; and this degree teaches us that an edifice so overthrown from turret to foundation-stone, is only to be rebuilt, and constitutional government reëstablished, on the three great columns, the WISDOM of the Rulers, the STRENGTH of the People, and the HARMONY of all interests; and only when new Architects worshipping THE TRUTH alone, in its simple and sublime majesty, with the SWORD of courage and the TROWEL of untiring labor, engage in the great work, and thus become the true Princes of the Holy City. So only it is that we can propagate Scottish Masonry, that universal Religion, founded on the great corner-stones of Love and Toleration; that universal Phi-

osophy, which, like an arch springing from the two great columns of FAITH in one God, and HOPE of a future life, spans the abyss between Time and Eternity; that universal Morality which embodies the wisdom of all ages; that universal political Creed, which rests immovable on the three great pillars, LIBERTY, EQUALITY and BROTHERHOOD, and places upon its altars the BOOK OF CONSTITUTIONS, the SQUARE OF THE LAWS, the COMPASSES of AUTHORITY and ORDER, the SWORD of the SOLDIER subordinate to the Civil Power, and the SCALES of an independent JUDICIARY.

Soldier of Truth, every good Mason must regard himself as a pioneer, preparing the way for greater and better men who are to come after him; and always marching straight onward, he must unfalteringly follow the route which Truth indicates to every loyal man. Death alone must make him pause. Age gives no discharge from this service; and every true Mason may be certain that if he manfully toils and fights in this cause, he will, whether the effect of his labors be seen by his mortal eyes or not, leave to others who come after him a noble heritage, ever to increase as Mason follows Mason in uninterrupted succession, until men shall succeed each other in this world no longer.

In the SEVENTEENTH degree you saw in the remote Past the Essenes, whose doctrines John the Baptist preached in the Wilderness, wandering in the Desert in darkness, and waiting anxiously for the promised Light. These symbolized the human soul, weary of unprofitable speculation, a barren and diseased logic, and empty and soulless forms, setting out like the Candidate on his first journey from the West toward the East in search of the true Light or Masonic Philosophy that shall give him peace. The ancient and the modern metaphysics, which, after forty centuries of discussion, at most only *admit* the real existence of an external world, distinct from ourselves and our thoughts, have often denied it, and have either never *believed*, or never had the right, according to their own principles, to *believe* it,—the philosophies of India and Greece, of Alexandria and the schools of Europe, are well symbolized by the desert shores of the

Dead Sea, and by the darkness brooding upon its sluggish waters.

In the EIGHTEENTH degree it was attempted to point out to you the way by which you might arrive at a solution of the great enigma of the Universe, and reconcile the existence of sin and wrong, and pain and suffering, the wretchedness of the good, and the prosperous fortunes of the wicked, with the theory of the unbounded and unwearying beneficence of God. In it you saw the first glimmerings of the Dawn; and learned at least to believe that this solution was *possible*. The *right* of the Deity to make beneficence a duty for *us* depends upon its being a law of His own Nature. Full as the Universe is of proofs of the Wisdom of God, it is equally full of evidences of His thoughtful care and love for all His creatures, in their adaptation for enjoyment, and in the means of enjoyment profusely supplied.

Recognizing in the new Law of Love the simple and sublime expression of the Divine nature, man no longer trembles when he thinks of God, but looks up to Him with child-like confidence in His infinite Love and infinite Mercy. He no longer believes it to be his duty to persecute his Brethren. He no longer desponds and sits sunken in despair, for the evils that swarm around him; and thus he can no longer be the instrument or the victim of Despotism and Hypocrisy. FAITH and HOPE have made him strong and self-reliant; and he can *become and continue* FREE.

Seeing in CHARITY that by means of which the whole human family may become a unit, and in Intolerance the ready instrument by which Tyranny has always been enabled to perpetuate its usurped power, he learns civil and religious toleration, and ceases to regard with horror the founders of creeds other than his own. He wakes as from a dream, and looks back with amazement on the errors and prejudices that have so long blinded and bewildered him. Forget not these teachings, my Brother! For every man who endeavors to teach at all has a mission to perform. God tolerates him and allows him to teach, and we may well do the same. After all, the will of God governs, and the Doctrine that is

true will prevail ; while what is false will rot. What is persecuted *grows* ; but if error be combated with no other weapons than those of Masonry, the total regeneration of Humanity will come in God's good time. It is right to require of a man that he shall *seek* for the Truth, but not that he shall *find* it. We are expressly forbidden to *judge* ; but not to *love* ; and it is not what we *believe*, but what we *become*, that is important to a man. When man is no longer a slave, we must appeal to his heart and intellect. There are no other means by which an intelligent man can be *convinced*, however he may be *compelled*. Every one must of necessity assent to the falsehood which he takes to be *true*, and reject the truth which he takes to be a *falsehood*.

In the NINETEENTH degree you were taught that the Human Intellect cannot measure the great circles of the designs of God ; that with our feeble vision we see only an infinitesimal part of the great harmonious whole ; that we hear only a single note of the great anthem whose duration is measured by Eternity. You were thus taught that the Human Race must wait with patience for the coming of the eternal reign of Good, when the feet of Truth, Honor and Charity shall have crushed the triple-headed serpent of Falsehood, Baseness and Intolerance.

In the TWENTIETH degree you were taught how to govern and preside over your Brethren, when it should please them to select you to do so. And if you are or should be intrusted with civil power, inherited or conferred, the same lessons, if faithfully observed, will crown your memory with honor, and cause your name to be remembered with gratitude.

The true Initiate is both King and Priest over the people. He cannot be deprived of these powers, though the mode of their exercise has changed. To influence men, by the pen or the voice, is to reign over them ; to teach and instruct them is to be the real successor of the Hierophants and Magi ; and the Adept now rules by means of influence and reason, better than the ancient possessors of regal and pontifical power did by means of terror and superstition. For this it is that

Masonry has been called "The Royal and Sacerdotal Art;" and its form of government "a Hierarchy."

In the TWENTY-FIRST degree you were reminded by the ceremonial and legend how indispensable to Human Progress is a free and independent judiciary. For it is not so much the right to vote, that makes a people free, as the right of free entrance into the Courts of Justice, where even the weakest may prefer his complaint against the most powerful, and demand and receive equal Justice;—as inviolability of the rights of property and of personal liberty, secured by equal laws, and guaranteed by impartial tribunals, their tenure of office dependent neither on the will of Power, nor on the caprice of the Populace, but only upon the Law and the Constitution.

In the TWENTY-SECOND degree you were required to recognize the dignity of labor. For only when the people at large, and especially the young, recognize it to be true, that to work is not a curse inflicted by an angry God upon unwilling humanity, nor a disgrace, nor a misfortune, but a privilege, a blessing and an honor, will the laboring classes so appreciate their own value as to be capable of self-government, of gaining their freedom, and of maintaining it when gained.

And while your vows as a Prussian Knight bind you to right the poor man when he is wronged or oppressed, as strongly as they pledge you to protect innocence and virtue, your obligation as a Prince of Libanus makes it one of your highest duties to elevate the people in their own esteem, by teaching them their rights, and their importance as Workers and the Architects of the national fortunes.

In the TWENTY-THIRD, TWENTY-FOURTH and TWENTY-FIFTH degrees, you learned all that is known of the ancient Mysteries; and the origin and esoteric meaning of the Master's Degree were explained to you. You heard the ancient doctrines in regard to the origin, nature and destiny of the Human Soul, its fall from its original state of perfection and purity, and the processes of its ultimate return. You were taught the ancient science of the stars, the meaning of many symbols; and that simple faith is wiser than vain philosophy;

that the commonest things in the Universe are profound mysteries to us; and that the nature of God, the harmony of His attributes, and the existence and immortality of the Human Soul, are no greater mysteries than those hidden in every blade of grass that grows, and in every needle that constantly points to the North.

You heard the mythic utterances of the Kabalistic philosophy of the Hebrews, and were thus put in possession of the keys by which the true Initiate unlocks the secrets of the Universe. Whether these words of the Sphinx have meanings for you depends altogether upon your own intellect and industry. Like symbols, they *conceal* the truth, of which every Initiate must be a new discoverer.

In any event, you cannot help but understand this—that since we are so incapable of comprehending the great mysteries of material and spiritual nature, the Sectarianism must be idle and absurd which has for basis a difference in men's catalogues of God's attributes, and inventories of His persons, or in their notions as to the natures of His different emanations; or the observance or neglect of a particular Egyptian rite, the substitution of the symbol for the thing symbolized, of the ceremony for the spiritual act or change of which it is the emblem and the pledge; and the consequent adoration of the symbol or image, with sanctifying effect ascribed to the mere trivial or silly rite or ceremony.

Thus you were impressively taught the wedded wickedness and folly of Intolerance and Persecution, and the necessity of gathering under one great Standard, upon one broad platform on which all can stand, the virtuous and intelligent of all nations and opinions, who believe in the two great tenets and only Articles of Faith of Masonry; to resist and defeat the constant encroachments of those who make barren theories paramount to the practical virtues, and persecute all who dare to assert their intellectual independence.

In the TWENTY-SIXTH degree you saw shadowed forth the early Christian mysteries, and what were the doctrines of the Gnostics and the Kabala in regard to the Deity and His Emanations, and those of all the ancient nations in regard

to the Trinity. And above the uproar of all these discordant doctrines you heard the calm voice of Masonry uttering these simple but sublime truths, which all men of all faiths may assent to: that God is Unity; that His Thought, formed in His Intelligence, and uttered in His Word, the WISDOM, expressed, and thus becoming STRENGTH, created the Universe, and preserves it by the eternal Law of HARMONY, which is the continued expression of His WILL; that the Soul of man is immortal, as his Thoughts are: that he is free to do evil or to choose good, necessity and liberty being perfectly in concord; and that all evil, wrong and suffering are but the discords that mingle with the concords of the Universe, to produce one great harmony.

Becoming the soldier of Truth and Loyalty in the TWENTY-SEVENTH degree, as a Knight Commander of the Temple of Solomon, you received our final philosophical instruction in the TWENTY-EIGHTH, and thus advanced yet nearer toward the Light of which that degree especially treats. Whether that instruction is to be of value to you, depends upon yourself. The value of every creed and truth depends upon its being rightly understood; for every one is an enigma. Every creed is a vital truth in its earliest ages; but one becomes obsolete, and another arises. Each *veils* the Truth, and reveals only glimpses of it. "*The letter killeth,*" it is said, "*but the spirit maketh alive.*" We can now see the concealed truth in the old creeds, unknown to those for whom they were enacted, *concealed* under the letter, and *symbolized* in the formulas and ceremonies. There never could have been any actual efficacy or value in the burning of meat or incense upon an altar, or in circumcision; nor was there ever any truth in the *literal* sense of the declaration, "I am a *jealous* God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me."

The creeds of the past were the best that the men who then lived were capable of receiving. They were fitting for *them*; but as the world advanced, they became unfitting, and the new Law came—THE NEW LAW, which was hardly enunciated before it was misunderstood. The true Adept well

knows that to define the object of faith and circumscribe it, is to formulate the unknown. Professions of faith are the formulas of the ignorance and aspirations of man. The man who *denies* God, and the man who *defines* him, with a pretended infallibility, are equally fanatical. The error in all creeds is that they define the Deity by expressing everything that He is *not*. The Initiate, on the contrary, possessed of the key of analogy, which unlocks to him all the secrets of nature, and is the reason of existence of all revelations, knows that the *work* of God is the *Book* of God, and sees in what He has there written, the expression of His Thought, and consequently the manifestation of His Being, since we can conceive of Him no otherwise than as THE SUPREME INTELLECT.

The succession of our degrees, and the intermingling or parallelism of those that are chivalric with those that are philosophical, show you that Masonry is practical, and requires that a practical use should be made of its philosophical speculations. None of its lessons are valueless. Everywhere it teaches us that the duties of life are to be done, and that we are to do them, everywhere doing away with the errors that infest the world, and supplying their places with truths radiant from Heaven. It is only thus, by constant labor in the daily walks of life, that we can come to rest in that Eden and New Jerusalem, the domain of Truth and Brotherhood, and see groveling at our feet the many false theories with which a practical Atheism, the exiling of a God of Love from the universe, has for so many ages afflicted the world, teaching men that it is a merit and duty to hate and curse and persecute one another. Thus only can the Knights Kadosh become the true soldiery of the Holy House of the Temple of Solomon, and Scottish Masonry be the Benefactor of mankind.

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It is time that you should pause and reflect. We have briefly passed in review before you the principal features of

the first thirty degrees of the Ancient and Accepted Rite, in the hope that all the details of their ceremonial and doctrine would thus present themselves freshly and vividly to your mind. It is now well for you to ask yourself whether these degrees really have for you such an intrinsic value as you were led to believe they had while receiving them; or whether you have found, as in some other branches of Masonry, that extravagant pretensions are to be contrasted with the most meagre performance; and that the whole is delusion and deception, insolvency with lying show of wealth.

If you have been thus disappointed, our labor has been in vain. Whether these degrees have for you a real value depends upon your capacity to understand them, and upon the amount of study and the degree of reflection you have bestowed upon them. The wisdom that constitutes true intellectual wealth is not easily acquired. In these degrees, the Lectures, the Obligations, the incidental explanations, the opening and closing ceremonies, are all in unison, each word carefully weighed, and each meant to have effect. No man can understand them fully, without close and long study, and profound thought. *Often the sentence is truly the symbol that HIDES the meaning, or the hint that puts you upon the track of discovery.* The symbolism of Masonry is not only a Sphynx, but a Sphynx nearly buried in the sand, which the envious centuries have heaped around it.

To many men there is nothing of value or interest in philosophical speculation; as to many men there is no melody in music. These are natural incapacities that diminish the value neither of music or philosophy.

Of course, if it does not interest one to know what he is, and what is to be his future destiny; if the existence of a God, and the great mysteries of God's omnipresence and of the creation by HIM, or outflowing from HIM, of all that becomes, are matters of indifference to him, as they are to the animals below him; if he cares not to comprehend the great and distressing enigma of the existence of Evil and Wrong, under the dominion of a God at once infinitely omnipotent and beneficent, or that of the coëxistence of free will and

necessity, then the interpretations which Philosophy endeavors to give of these will be spoken to him in an unknown tongue.

Every man best knows the worth of his own soul, and whether the questions of its immortality, of his liberty and responsibility, of its nature, origin and connection with God, are of any importance to him. For all to whom they are of none, the Philosophical degrees, of this Rite, will seem foolishness, and their Orphic sayings mere idle jargon. Such is the economy of Providence. A few only are fitted to be the Kings of Thought, the Masters of the Royal Secret, the Overseers over the Work; and these are generally patented by God and not by popular election. A few only, among the many, are gifted with the intellect that can enable them to scale the heights of Science, Philosophy and Political Wisdom; and always and everywhere the Prophets of Baal are more numerous than those of Jehovah.

While Masonry remained in the hands of the select and wise few, it was a science and a religion. But it fell into other hands, and became what it is to the Multitude. Few Masons there now know the profound meanings of their symbols. The COMPASSES of the Grand Architect, and the SQUARE of Solomon, have in whole countries become the gross and material *Level* of an unintelligent Jacobinism, expressed and realized by a *Triangle of steel*.

The Initiations of the ancient Mysteries have ceased; because those fit to be initiated no longer finding Initiators, and the Hierophants or directors of consciences having long since become as ignorant as the masses that listen to their babble, the blind are weary of following the blind, and no one is willing to submit to tests and trials that neither relieve from doubt nor save from despair. For all except a few, *the road to the Light is lost*.

Ask yourself if you have the key that unlocks the ancient allegories of the oriental books? The creation of the Female from a portion of the Male near his heart; the Garden of Eden, at the source of the four mystic rivers flowing to the four cardinal points of the compass; the Tree of Knowledge,

Generator of Good and Evil; the two rivers, one of which waters the Land of Gold, that is, of *Light*, and another, that of Ethiopia, or of *Darkness*; the Sphynx or Cherub at the gate of the garden, with the flaming sword, every way revolving, of the Guardians of the symbol; the Serpent, with the gift of language, that persuades Eve to gather and eat the fruit of the Tree of Knowledge; the Alohim who created, and intermarriage of their sons with the daughters of Humanity; the *black* RAVEN that returns not, and the *white* DOVE that comes back with the olive-leaf to the Ark—have these any meaning, and are they luminous to you? In other words, are you a true Initiate? and do you hail with enthusiasm and love the perpetuity of the HOLY DOCTRINE, and the universality of the same initiation in all the Sanctuaries of the world.

SANCTA SANCTIS! the Holy things 'for the Holy, for the KADOSHIM! In the Tracing-Board or Camp of this degree, we offer you a symbol, which, combining the mysterious numbers 1, 3, 5, 7 and 9, with the CROSS, that key of the mysteries of India and Egypt, the central point of junction of the right angles of four infinite Triangles; also, with the white DOVE, the black RAVEN and the golden PHENIX, displays the LION, the OX or BULL, the EAGLE and the radiant heart of the MAN, of Masonic Symbolism, in conjunction with the ARK of the COVENANT, between the Mithriac palms and torches; and so brings us face to face with the splendid images of the Prophet Ezekiel, and the Apocalypse of Saint John.

The new Temple of Ezekiel, with its Kabalistic measurements, is the type of the labors of the primitive Masonry. Saint John, in his Apocalypse, reproduces the same images and the same numbers, and ideally reconstructs the Edenic world in the new Jerusalem; but at the source of the four rivers, flowing to four cardinal points, and forming the Great Mystic Cross of our Tracing-Board, the Solar LAMB replaces the mysterious Tree. Initiation by toil and blood is accomplished; and there is no longer any Temple, because the Light of Truth is universally diffused, and the Universe itself has become one Temple of Justice.

In the four symbolic animals, the EAGLE, the MAN, the

Ox and the LION, Ezekiel typified the four Male Amēsha-Ūpēntas of Zarathustra, the Divine Wisdom, the Divine Word, or Wisdom uttering itself as the Human Intellect, the Divine Power, and the Divine Sovereignty.

The RAVEN of JUSTICE, inflexible LAW of Demerit and Punishment, and of NECESSITY; and the DOVE of MERCY, BENIGNITY or GRACE, and of LIBERTY, produce, in GOD and NATURE, the LIGHT, the IMMORTALITY and the victorious GLORY, of which the PHENIX is the symbol; and these three, like the three sides of the Triangle of our Camp, are UNITY.

To the LION, the EAGLE, the MAN and the BULL, correspond, respectively, the four elements of the ancients and the alchemists, FIRE, AIR, WATER and EARTH. Man becomes king of the animals only by subduing them, or by appropriating them. Otherwise he would be their victim or slave. And the animals figure our passions, or the instinctive forces of nature.

The world is a field of battle, which Liberty disputes with the Force of Inertia, by opposing to it *Active Force*. The physical laws are the mill-stones, of which he who is not the miller will be the grain.

Man is called to be king of the Air, the Water, the Earth and the Fire; but to reign over these four animals of symbolism, he must conquer and enchain them.

He who aspires to be a Sage, to know the great enigma and royal secret of nature, must be the heir and despoiler of the Sphynx. He must have its human head, in order to possess the faculty of speech; the wings of the Eagle, to conquer the heights; the flanks of the Bull, to traverse the depths; and the claws of the Lion, to make way for himself, right and left, before and behind.

The Oracles have always uttered enigmas, fatal to those who misunderstood them. Nature teaches by symbols, and not by explanations. If the symbols of Masonry have been misinterpreted, the same has happened to those of nature. The Sage invents or adopts the symbol, and ignorance, conceit and malice interpret it, each after his own manner, until the Truth becomes Folly, and the sublime degenerates into common-place.

Symbols are the language of Masonry, as they are the language of God and nature. There is no word, or sign, or thing, in Masonry, however trivial it may seem, that does not have a meaning for the true Initiate.

The Altar and the Throne! symbols originally of the instruction of the Sage and the paternal government of the ablest and the bravest; but now the representative signs of intolerance and spiritual bondage, and of despotism unrestrained by constitutional guarantees. But here the ancient symbolism is preserved, and you sit between Instruction and Protection, facing the source of Light.

When the Knights of the Order of the Temple were multiplied until they became armies, that happened which at length comes to pass in all Mysteries, Orders and Rites whatever. The large mass of the Knights, mere soldiers and unlettered men, were unfit to be entrusted with the chief secrets of the Order, and these were confined to only a select few, forming an inner circle in the Order; and pains were taken, while *seeming* to make all known to all, to conceal them by symbols, by enigmatical expressions, by trivial explanations, which led away from the Truth, instead of toward it. The same thing has occurred in Masonry: not only in that of the Blue degrees, where no symbol receives its true explanation, the formulas have been reduced to the merest forms of words, and the most essential portion of the third degree has been wholly cut away; but also in the higher degrees, where each, intended to be exclusive, has multiplied its members, until a new degree and then again a new one have become necessary, in turn to become worthless and be abandoned to the multitude that soon gained admission.

After a portion of the Templars assumed the title and established the Order of Knights Kadosh, the same evil was not slow to manifest itself, and to compel the creation of a still higher degree, a circle within the circle, to whose members alone the higher secrets were entrusted. Into that degree you now seek to be admitted. In addition to the necessity for concealing the fact that the Kadosh were really

but the Knights of the Temple of Solomon under another name, for fear of suppression and persecution, the Secret or Holy Doctrine, which had never been entrusted to any save a select few among the Knights of the Temple, was not of a nature to be appreciated or understood by the vast majority of the Brethren.

The same anti-papal spirit, growing out of the natural repugnance of men of intellect to the yoke of a spiritual despotism, that made Reason and Free Thought crimes, and which was hidden under the grotesque mask of Rabelais, behind the jargon of Alchemy and the Hermetic philosophy, in the Roman de la Rose, and in the splendid verse of Dante, ruled in the inner circle of the Order of the Temple, and was carefully concealed in the symbols of the new Orders, which even adopted titles so lofty and high-sounding as to be absurd, for the purpose, by exciting ridicule, of turning aside suspicion.

Born in Palestine, and defending the Cross for two centuries in Syria, the Order of the Temple was reared, as it were, and grew to manhood, in the cradle, not only of the ancient oriental faiths, but of Christianity itself. Around it breathed the influences of the Hindu and Egyptian philosophy, naturalized in Asia Minor by Pythagoras; of the Persian creed, studied by the Hebrews while captives, and intermingled with the mystical enigmas of the Kabbalah; of the Grecian and Alexandrian Platonism; of Gnosticism and the doctrines of Manes; and above all, of the teachings of Saint John, whose followers never admitted the spiritual supremacy of Rome, and dissented from many of her doctrines.

Even when the thirty-second degree was created, in order that the profounder doctrine might be confined to a select few, it was deemed necessary to teach it only orally, and to conceal its mysteries by the great symbol of the military Camp, said to be the invention of Frederic the Great, and to give no key to its meaning except by a word or two, intended to appear to be taken at random and without particular motive or object.

In the meantime, the practical purposes of the Order re-

mained the same, and were pursued with untiring assiduity. While by their philosophical tenets they asserted their independence in matters of faith and creed, and denied the infallibility and the right of dictation of any Church, the Knights are believed to have adopted the forms of Masonry, and become the Kadosh, with the intent, by accepting Khirūm as their Hero, to teach the doctrines of Equality and Fraternity. The Brotherhood of the human race was taught by Christianity; but it was left to Masonry to preach the doctrine of political Equality. Clement V., and Philip the Fair, who had murdered De Molaï and suppressed and plundered the Great Order, had long since become mere names in history; but the mitre of the one and the crown of the other were the symbols, and remain the symbols of the enemies whom it is the purpose of the Order of the Temple of Solomon, of the Holy House, or Hierodom, of Jerusalem, to war against without remission or relaxation. Daily the Pope must submit to see his influence and prerogative narrowed and circumscribed, his temporal power by degrees annulled, and his spiritual supremacy acknowledged only by those countries in Europe whose people are deepest sunken in ignorance and superstition. Daily the Kings must yield to the just demands of their subjects, recognize the people as the only true source of power, and submit to see their prerogatives lessened and their powers restrained by constitutional guarantees of individual freedom.

Such is the decree of destiny. If the people are content with freedom of conscience and constitutional liberty, it will be well. If, going to the other extreme, they plunge into universal doubt and anarchy, let us hope that this may be but a step in the process of spiritual and political regeneration. For us, the only law is, to fulfil our duty.

Blue Masonry neither remembers its duty, nor knows its powers. It can neither prevent political convulsions, nor avert the horrors of civil war. When these rage, its voice is not uplifted to still the storm; but it withdraws into its cells and asylas, hoping to emerge again when the skies are

clear once more, to renew its self-glorification, and weary men with its idle vanities.

If you still desire to be received in this degree, you desire to be numbered among the apostles of Human Liberty. You seek neither an easy, nor a safe, nor a profitable task. The crucifixion of Christ was clamorously demanded by the very people whom he sought to serve ; and it is the malefactor whose release is most commonly demanded by the multitude. If the history of Christ were not true, it would be none the less instructive as a lesson in human nature.

It is chiefly the Ignorance of the masses, that fits them to be the ready slaves of despotism, and the prey and instruments of the Demagogue. It has, in whole countries, degraded the populace to a level with the beasts of burden, causing them to bow their necks eagerly to the yoke of the King and Priest, and hug the chains that gull their limbs. It is the potent auxiliary of Tyranny and Hypocrisy, by which the souls and bodies of the multitude are kept in bondage, till they regard themselves as an inferior race, born to toil, that Power and Craft may live in luxury, and Rank and Privilege be pensioned by the Public. It fitted the populace of Rome to be slaves to the Cæsars, and howl for bread and the games of the Circus ; made the peasantry of France, up to the latter part of the eighteenth century, the peers only of their own oxen ; continued serfdom and vassalage for many centuries in England ; and has upheld thrones and pontificates in all ages of the world.

In free countries it is quite as dangerous ; for it makes the masses the ready instruments of the Demagogue, gives influence to the corrupt, and places in office the base and the unworthy, entrusting to the blind the care of the country's destinies, because they possess the art of pandering to the passions of the populace, and flattering their vanity and prejudices ; until the experiment of governing the country by the basest fails, and all rushes headlong into general ruin.

You may well ask how a *whole* people is to be educated, and what hope there is for permanent Freedom anywhere, if that education is indispensable?—A knowledge of books

and letters cannot be given to *all* the individuals of a nation. Even where there are free schools for all, the education of the masses must always be very limited ; and a people would be little less ready to be enslaved, because every one could read and write. What the mass *thus* learns is hardly worthy to be termed *knowledge*, unless accompanied with other instruction.

Cheap knowledge for the million, and lectures that give a smattering of information in science, physics and other branches of knowledge, go but a little way to fit a people to be free. The Swiss maintained their independence and their freedom for centuries, without popular education ; and the philosophers of Athens were the true teachers to whom the Athenians owed their love for liberty.

To educate the people truly, is to teach them their rights as men, and their duties as citizens. The pulpit would be the best teacher, if the priesthood would be content with its old office of instructor, and would teach less error and more truth. To be able to read is but to possess the means of obtaining knowledge ; and the knowledge the people need is not of chemistry or geology, astronomy or physics, but of their own nature and dignity in the scale of creation, of the characteristics of true and rational liberty, and of the means by which alone it can be acquired and maintained. To a people already free, the knowledge that will enable them to detect the charlatan and impostor among those who seek their suffrages, and to discover the wise and able man among those who do or do not seek them, is the most valuable of all. To eradicate false ideas and gross errors in regard to religion and government, and replace them with sound and true notions, is the education which the people need and Masonry would fain give them. If this could be achieved, Despotism would be dethroned everywhere, and no more republics suffer shipwreck ; and the trade of the Tyrant, the Hypocrite and the Demagogue ceasing, every child of God would possess that share in his inheritance to which his intellect, his virtues and his deeds should entitle him.

Ignorance, indeed, is not only inconsistent with learning, education, scholarship; but it is often found most dense, in association with them. For ignorance in the truest sense of the word, is the not-knowing the Truth and Right. Gross error is gross ignorance, and much learning is often the fosterer of error.

The most ignorant of men, indeed, are those who have a little knowledge, the rudiments of knowledge, what is commonly called 'education,' which is, for the most part, a smattering, a slight and superficial knowledge of a few things, a thorough and exhaustive knowledge of nothing.

You cannot war against Ignorance with the sword; but the sword is the symbol of Truth; and wherever you can do so, it has become your duty to enlighten the people and instruct them in their rights and duties. To do so, you must yourself be well informed. Acquire the knowledge of the highest things, scale the heights of philosophy, study the lofty teachings of Masonry, not to communicate its *profoundest* truths to the people, to whom they would be foolishness; but that, your capacity and intellect enlarging, you may be the better able to teach them that which they *are* capable of receiving with profit. In this great work, every one, however limited his sphere, can do something, and it is something, indeed, to refrain from misleading the people, since in that work so many are successfully engaged.

The second formidable enemy against which Masonry has to contend, is SPIRITUAL TYRANNY. IGNORANCE makes it possible at first, and SUPERSTITION is its principal supporter; but it is born either of AMBITION or of FANATICISM. Nothing so degrades and brutalizes man as Superstition. By it alone, nations once resplendent with civilization, and from which as centres, science and the arts, and all that enlightens and elevates man, flowed abroad into all the countries of the world, are now sunken in stupid somnolence and asphyxia; and this fate has fallen upon them, because they surrendered their souls and consciences to the keeping of an ambitious priesthood, sought for the Truth in fables, and became idolaters, worshipping their own unworthy and groveling concep-

tions of the Deity as God, and making those conceptions the law of their conduct; instead of listening to the voice that speaks audibly in the soul of every man that lives, if he would but listen; instead of learning God's nature and attributes and the Law of Love which He has enacted, from the pages of the Great Book of Nature, His primitive Revelation; and from the teachings of the Great Reformers, whom Kings and Priests have always combined to persecute and slay.

It is true that in declaiming against Superstition, there is nothing original or novel, and that the occurrences of the latter part of the eighteenth century in France made it suspicious. It is quite true that it is the common resort of those who pride themselves on an ignorant infidelity, and who by Superstition mean all religion and all reverence for holy things. It is true that in France the outcry against Superstition led at last to national denial of a God, and to the installation of a Goddess of Reason; as the cry of "LIBERTY, EQUALITY and FRATERNITY!" led to the frightful excesses of the Revolution, its murders by the guillotine, its assassination of harmless and truly pious priests, its noyades at Lyon, and finally to a stern military despotism; and thus the world became weary of hearing either; and smiles in derision when the words are uttered.

There is a God; and *because HE IS*, He has made Religion and Worship a necessity for man. All men must of necessity adore either the True or the False God; either God, or an Idol of the hands or mind. Without a Supreme Intelligence to direct it, the Universe would but whirl and drift helplessly through the immensities of space, if it were possible either that it is self-existent, that is, eternal and without beginning, or that at some remote period it sprang spontaneously into existence from nothing.

No Atheist can be a Mason, nor should any irreligious libertine be permitted to become one. Masonry is of no Church, but it respects all, so far and so long as they only teach and persuade, and allow full freedom of thought and freedom of conscience, and the right of private judgment.

Therefore the Scottish Free-masonry owes it to itself to declare that it disowns anarchists in religion as it disowns anarchists in politics. Not deciding upon or discussing the merits of rival and contending creeds, God, Religion and Worship are not for it hateful or even indifferent words; and those who deny all these and audaciously declare an Atheistic independence of all religious faith, cannot be of its household.

To pronounce that God is but a metaphysical and useless hypothesis, and that religious ideas are fatal to the people and contrary to the dignity of humanity, is to announce a creed as hideous as to exclude from the social question the intervention of all authority and government.

To dispense with affirmance of a belief in the being of a God who is a protecting Providence, a Supreme Intelligence, infinitely wise, just and beneficent; or to substitute for the name of God the phrase '*Une Force Supérieure*' or '*Principe-Créateur*,' is to return to the Egyptian Paganism; for the 'Force' and 'Principle' need not be deemed Spiritual or Intellectual, but may be supposed, as they anciently were supposed, to be inherent in Matter: and the Linga and Phallus are as apt symbols of the Creator-Principle, as they anciently were in India, Egypt, Greece and Rome. The Egyptian God PTHAH with phallus erect was the *Principe-Créateur* and styled the Artificer of the World.

Not to Religion, but to Superstition and Spiritual Despotism, Masonry is hostile. Any creed whatever that declares the existence and watchful providence of one God, Supreme Reason and Supreme Intelligence, is to it, compared with the 'Worship termed Atheism, the negative of a God,' as Light is to the outer Darkness. One is day and the other night to it. So, equally, are Authority, Law and Government, as opposed to anarchy, misrule and popular tyranny.

Free-masonry cannot in the least interfere with the religious faith, duties and observances of its members. It cannot require them, it never has required them to renounce one or disregard or neglect the others. If it were to require them to agree that they would not receive, upon their death-

beds, the last consolations of religion, it would commit a crime against its own laws, and be guilty of a hideous outrage against the holiest instincts of humanity, by interposing its hand to keep the dying soul from reposing on the bosom of the God of Love.

If ever such a tyranny should be attempted to be established over the soul, in the name of Free-masonry, those who attempt it will have been guilty of treason against the Order. To order its members not to worship God, not to seek the holy consolations of Faith and Hope upon the bed of sickness and when overshadowed by the dark wings of Azrael, would be an inhuman atrocity not surpassed by the most horrid acts of Despotism, or of the most brutal Superstitions.

It is true that free inquiry always tends and too often leads to irreligion, as freedom and democracy degenerate into license and anarchy, and the cruelties and baseness and corruptions of popular rule; that sects multiply and wander farther and farther away from the truth; that the worship of Reason, as opposed to Faith, in the end becomes more irrational than Paganism; as it is at last but a step from the despotism of the mob and its chiefs to the despotism of Cæsar.

But nevertheless, that is a fearful enemy of humanity, which led the oriental nations to worship not only the sun and stars, but even the lowest animals and stocks and stones, and to support in luxury a cunning, pampered, avaricious priesthood; that which led the Israelites to worship a calf of gold, in the wilderness, and burn their children in fire to the God Moloch; that which made prostitution in open view at the doors of the Temples an act of piety, and the grossest indecencies acts of worship; that which made the people of Greece and Rome worship as Gods and Goddesses, adulterers, thieves and prostitutes, while the Priesthood, thriving by its trade, smiled at the popular delusion, and deemed such a religion necessary as a means of governing the multitude; that which made the Aztec pyramids reek daily with the blood of human victims; exposed Christian virgins, naked, at Rome, to the rage of lions; made Mohammedanism

and the Koran a great reform of Arabian idolatry; caused all Christendom to worship the images of Saints and the Virgin Mary; set up dispensations in advance for sale, for crimes, according to a graduated scale of prices; made forged and even indecent relics sacred objects of adoration, and miracles common in all Catholic countries.

Fanaticism erects its own cruel and remorseless nature into a vindictive and persecuting God. It is the active, and Superstition the passive phase of one and the same disease. So long as Superstition rules the masses, Fanaticism will be as savage and as brutal as ever. To make up its character, vanity, self-conceit, selfishness and lust of power are combined. It is the true serpent with many heads. To make proselytes and extirpate dissenters, it has slaughtered millions of human beings and shed rivers of blood. Its spirit still lives, active and vigorous everywhere. It seems to be an essential element of human nature. Even in a Republic where Church and State are divorced, where the Temples are built, and teachers of religion maintained by voluntary contributions, Fanaticism walks boldly in daylight, not paralytic, but stout and strong. Denied the rack, the gallows and the stake, it curses and excommunicates, and teaches those of one sect to hate those of another. It makes political questions out of social and religious ones, turns the pulpit into a tribune, and preaches a new crusade against men of the same race and blood and part of the same People. It exists among all sects; for there is nothing which man is so reluctant to forgive as a religious opinion in rebellion against his own.

To teach and persuade, to direct and guide, those who need instruction, guidance and direction, are the just prerogative and glorious mission of the legitimate Pontiff and real Priest. The founder of the Christian faith, and his immediate disciples claimed for themselves no higher power. These flowers of the sacerdotal prerogative constitute the true Holy Empire. There must be authority and obedience, rule and discipline in the Church as well as in the State; and there also the Wise should make the law for the Ignorant,

and the Learned for the Uneducated. But in the Church, as in the State, Power, always impatient of contradiction and intolerant of independent opinion, tends to become despotic; and though the heresy of to-day becomes the orthodoxy of to-morrow, yet in the codes of the newest as well as the oldest creeds it is branded, and has always been persecuted and punished, as a crime. What are now among the most ordinary truths of Science have been long denounced as blasphemous by Churches claiming to be infallible.

God has at different periods given men such creeds as they were capable of receiving and as would most benefit them at the time. Moses did not even teach the doctrine of the immortality of the Soul. The mass of the Hebrews would not have understood it. The gospel of Love, preached centuries afterward in Judæa and sealed with the sacrifice of blood, was to begin to bear fruit and be effectual, only after twenty centuries of persecution. 'Rather Turk than Papist' was the motto of Luther; and Protestantism ceased to be persecuted, only to become the Persecutor. It is remarkable that the three religions of civilization, the Hebrew, Christian and Moslem creeds, had their birth in the Orient, among the Abarim and Arabim, the Hebrew and Arabian branches of one race. Each was suited to the period and the people at and among which it initiated reform, and each was an energetic protest against idolatry, in the name of the one Infinite God. The revelation of Divine Truth, to nations and races, as well as to individuals, is in proportion to their enlightenment. It does not shine on all the earth at once or alike. Isis always wears her veil. The naked eye is only dazzled when it looks at the noon-day sun. All religions are, at their origin, more for the future than the present.

As Masons we deny the right of any Church or Pontiff or Council to prescribe to men what they shall believe, on pain of persecution, and to make honest belief or disbelief a crime. Intolerance, and Pontifical Ambition intoxicated with spiritual power have in the past ages drenched the earth with blood, impoverished the nations by wars, created eternal hate between races, and for centuries paralyzed the intellectual

energies of the Christian world, until it has almost seemed to men that a God of love was impossible, and that all religion was one curse.

But the Faith that persecutes always prepares for itself calamities. The conquest of opinions by the sword, the axe and the stake is short-lived, and by them no Church has ever been perpetuated in its supremacy. Reason is always engaged in reversing the judgments of Force. Even the Omnipotent Deity has not seen fit to compel all men or a single man to believe aright; and how dare man usurp a power which can of right belong to Infinite and Infallible Wisdom only? If Reason had not revolted against Tyranny over opinions and consciences, what would be, to-day, the intellectual condition of the Christian world?

Armed with the doctrines of Masonry, we war incessantly against these ancient enemies of the Truth—against Spiritual Tyranny, Intolerance, Fanaticism and Superstition. To possess the Truth ourselves, is not enough. We are to propagate it also, cost what trouble, and expose us to whatsoever persecution it may. Nor must we flatter ourselves that in this age of the world, and especially in this country, Superstition is no longer an enemy to be dreaded. Men are as prone to it as ever; and it may be doubted whether much of that which the vulgar believe at the present day, is not as irrational as the Oriental paganism. The vagaries of ignorance and cunning are readily accepted by abundant followers as inspiration; a new revelation, administered by impudent charlatanism, creates a new religion, founds a State and establishes polygamy; pretends to supernatural gifts, listened to with awe and wonder, establish new creeds of morals and the schools of a new philosophy; and immense numbers of men, forming powerful sects, idolatrously worship grotesque and hideous images of God, not indeed carved into visible shape in wood and stone, or moulded in clay, or cast in brass and iron, but formed and shaped in their own minds, by aggregating, and adding the qualification of infinitude to, their own weaknesses and worst passions. Why not as well express in images their fantastic

ideas, and represent the incongruous and repulsive attributes of their God of anger, hatred, cruelty and persecution, by idols with many faces and arms, and features that express the hideous and dreamy indistinctness of their ideas?

The Hierophants of Egypt, the Priesthood of India, China and Persia, were philosophers. The Priests of the Hebrews retained among themselves the little knowledge of their barbarous nation. The Pontiffs of Rome had learning and intellect. The Cardinals, Monks and Friars preserved the treasures of knowledge and the scholastic philosophy through the thick darkness of the middle age: the Jesuits were men of vast learning, acute reasoners, patient and indefatigable teachers of the Christian world and among the Indian aborigines in the remote and unknown West; and the Churchmen of England, Spain, Germany and Italy, have always been scholars and logicians. But now, to expound the great mysteries of God, Nature and Revelation, to immense numbers of men and women, ignorance profound as night, self-conceited and impudent, and proud of the depth of its want of knowledge and education, fills the pulpits, and undertakes to interpret and mediate between God and man.

Superstition has not ceased to be formidable. It is ineradicable. The wisest and greatest of men are not free from it, and among the masses it will ever remain a component part of Human Nature. To fear and revere the wonderful and unknown is as natural to man, as to seek always for some one to whom to entrust the power of governing him; and the utmost that can be done is to labor to extirpate those worst Superstitions that degrade and debase our nature; that lead men to imitate the God they have fashioned for themselves, by persecuting their brothers; and that make them the ready slaves and instruments of a cunning, crafty and ambitious class, claiming to be the agents and commissioners of the Deity.

In this work you *can* do good service. That the doctrines of Masonry will ultimately rule the Intellectual world, is certain, though that day is far distant in the Future; and

Masonry must in the end conquer, if true to itself, because its only weapons are Truth, Charity and Persuasion, and that Logic of Reason of which the Sword of a Knight is the symbol.

While DESPOTISM, on its ancient Thrones, its title strong by prescription, and guarded by Ignorance, Superstition, Fanaticism, Privilege, Rank and Capital, and by its armies levied of the People itself whom it oppresses, is too formidable to be overthrown by arms, it is, at the same time, timid and cowardly, and therefore merciless and treacherous. For Fear is always cruel. Tyranny forgives no attempt against itself. Even to be near the Throne by blood-relationship, has often been regarded by despots as a crime. The influences that will ultimately annihilate despotic Power among the intellectual nations, must gain strength and ground in secret, by toil and tears, by slow and imperceptible degrees. Everywhere the Tree of Liberty grows watered by the blood of Patriots. Alone, you can do little; nor is it now in the power of Masonry to inaugurate revolutions and by arms establish free Institutions. Still, by means of the multitude of its Lodges, it can do much, as it *has* done much in the Past. An immense Brotherhood, laboring silently and in secret to inform the people of their rights, and prepare them to overthrow the Thrones whose powers they cannot limit by constitutional guarantees, may wield a mighty power. The first French Revolution was carried onward through seas of blood. The second and the third were almost bloodless, unaccompanied by excesses, and permanently successful. Nations leagued together and placed immense armies in the field to replace Louis the Sixteenth on his Throne; but when France dethroned two other monarchs, they retired into obscurity amid the general contempt. When she elected her first Emperor, Europe combined to overthrow him and defeat her will; the second was recognized as a lawful monarch by all the kings of Christendom. The monarch of England became his firm ally, and visited the tomb of the First Napoleon; while the cannon of the two realms, side by side, crushed the Muscovite power that overthrew the Great Soldier.

Thus it is that through the long years and even ages, the silent influences work among the people, and prepare for the great crisis that, coming unexpectedly, changes the fate of an Empire in an instant. A single battle frees Lombardy; a small Italian kingdom becomes a great Power in a day; and Italian Grand Dukes, expunged by their people, sink at once out of sight, the world looking on without care or commiseration.

It is useless to clamor against IGNORANCE, SUPERSTITION, and TYRANNY, in our Lodges, and repeat the cry of "LIBERTY, EQUALITY and FRATERNITY!" and no more. To widen too much the circle of our exertions is to invite our Initiates to do nothing; because we urge them to what they feel to be impracticable. The object of Masonry is, on the contrary, to effect some *practical* good, within the limits of that circle, however narrow, in which its influences may be felt. It neither conceals an assault upon religion under its enmity to Superstition, nor a hostility to order and good government under its opposition to Tyranny. We must take care not to make our objects either odious and unwelcome, or unreal and chimerical. The problem whether this or the other form of government be preferable, is not yet solved. It is by no means certain that a republican government can be permanent; the experiment of selecting rulers, legislators and magistrates by popular vote is not as yet successful; and it is not sure that to commit the varied powers of government habitually to the most incompetent and unfit hands, is the best mode to perpetuate the national existence. It *may* be that it is as much a law of God for nations of men to be governed by a single will as it is for the bees to have one Queen. Masonry in Europe has been the propagation of republicanism; yet Solomon, the first Grand Master, was a King; and in Germany, Sweden, and the Netherlands, emperors and kings are the chiefs of Masonry.

Men and nations will not *be* free until they are *fitted* to be so; and the form of government of each must be the expression of its fixed habits of thought and opinion. A great living example of Freedom, in the calm, silent dignity of its

strength and peace, governing itself by means of its best and wisest, will be, *whenever such an one exists*, the mightiest antagonist of Despotism and arbitrary Power; and their best ally is a Republic, governing or *misgoverning* itself by its punier intellects, and at last plunged into dissension and civil war by incapacity and folly.

Where it is needed, Masonry labors to set limits to arbitrary Power; elsewhere, it may be equally its duty to maintain order in institutions and ideas, and to set limits to excesses in another direction; for *the PEOPLE* too may play the tyrant, and crush out individual independence of thought and opinion as ruthlessly as ever an Emperor did; and a Republic may so conduct itself as to disgust other nations with Liberty itself, and make them proud of their own fetters. There is a Despotism even in Republics; and it is ever where men have been most free, and have least felt the weight of government, where universal suffrage prevails, and that bastard Equality that brings all men *down* to one common level, that the people, in dangerous emergencies, are most ready to submit to military despotism, and tamely allow the sword to dethrone the laws, and the minions of illegitimate Power to usurp the functions of the law-maker and the judiciary. When a great danger impends, such a people ever hastens to become the slave of a single will. History is ever repeating itself; and human nature remains the same through all the ages.

Among the enemies of Freedom, none are more potent than the DEMAGOGUES, in all ages the bane, and workers of the ruin, of republics. Advocating dangerous and unsound doctrines, in order to climb to power, they care not by how crooked paths they reach it. To them are owing the diseases that eat out the heart of Republicanism, and make Freedom but a name; to them, popular license and disregard of law, interference with the freedom of elections, and fraud and violence at the polls; to them, the stirring of sectional questions that infuriate one part of a country against the other; fanatical doctrines that distract and divide; crude sophistries that mislead, and mad experiments that improv-

erish ; legislation that disgraces, and the neglect of national defences that weakens, a country. To them, injustices toward weaker nations, and violations of the general peace, which Providence invariably punishes at last with the ruin of the nation that so sins. To them, the destruction of all that is conservative in government. To them, the victories that ruin, and the revengeful cruelties that dishonor.

To corrupt and demoralize the People ; to enthrone Expediency as a national Idol, and make the people deaf to the voice of reason and justice ; to make the restraints of wholesome laws odious, and sound political doctrine be regarded as heretical ; to put themselves forward as the Tribunes of the People, demanding for them more liberty and less government ; to inflame their vanity and inflate their self-esteem ; to propose and urge agrarian measures, whose inevitable result is general demoralization and the desolation of ruin ; to cast into the hands of the people the election of all officers, even of the Judiciary, so making impartiality and independence on the bench almost impossible ; to lead the people to distrust all who are wise and sagacious among them, and banish from the public counsels all who are most fit and competent ; to descend to the lowest arts, the crookedest devices and the basest practices, to falsehood and slander and self-degradation, in order to obtain votes—these are the usual and common expedients of the Demagogue, fawning, sycophantic and servile to the people when seeking power, and insolent, vain and incapable when it has been gained.

By these means, the body politic after a time becomes wholly diseased and corrupt. Feuds and dissensions alienate its different sections from each other ; the plainest constitutional provisions are evaded or recklessly set at naught ; the most unsound and dangerous theories become parts of the national creed ; confidence in the honesty of public men is lost, and the velocity of the Nation's downward progress continually accelerates, until it rushes into swift and sudden ruin.

Sound opinions in Statesmanship are seldom popular ;

and the people, always short-sighted and unwise, distrusting the Statesman whose vision is keener and more prophetic than their own, will have no leaders but those who stand on their own level of capacity and intellect. No doctrine is so absurd, so dangerous, so demoralizing or so dishonest, that it will not find favor, or that the Demagogue, if he think it likely to advance his prospects for preferment, will not urge it on the people.

He needs neither honesty, nor honor, nor principle, neither intellectual capacity nor statesmanship nor learning; but only a kind of bastard eloquence, plausibility, cunning, and a total disregard for the ultimate consequences to the public of the courses to which he urges it, if only they are likely to result in profit to himself. Demagogues have never been wanting in any Government; and unfortunately there never was a people that was not prone to be deceived and deluded by them. To expose these architects of ruin, whenever it shall be in your power, to diminish their influence, prevent their success, and defeat their attempts to mislead the people, is henceforth for you a sworn and solemn duty; and in this work and warfare no man is wholly powerless. Everywhere and daily, occasions to counteract the poisonous influences of the Demagogue will present themselves; and, however little you may seem to effect, remember that the widow's mite may in the end be followed by results as great as those that flow from the rich man's costly offering.

In warring against the enemies you have already met, men often are defiled almost unconsciously, becoming fanatical against Fanaticism, intolerant persecutors of those in error, and despots to overthrow despotism. Such is ever the tendency of human nature. Revolutions against Tyrants produce Liberators, who in their turn become Dictators and Emperors. Reformers, above all men, are intolerant of schisms; liberal opinions wait only to be strong enough before they persecute; and even Atheism itself so hates Superstition as to hate those whom Superstition holds in intellectual bondage.

We must be well assured that you are sovereign over

yourself, and a king over your own passions. We must have sufficient guarantees that you are a true Mason; that you will neither be depressed by defeat, nor intoxicated by success; that you will not usurp in order to be enabled to punish usurpation, nor hate error so much as not to love mankind.

SELFISHNESS is the parent of APATHY and INDIFFERENCE, which flow from it, and are, as it were, its manifestations. This enemy is the more obstinate and almost unconquerable, because it is passive, stationary and inert, impregnable alike against persuasion, reproach and shame. If we could but overcome it, and replace it with zeal, ardor and disinterestedness, the victory over the other Wrongs and Injustices would be certain, however long delayed.

All men have fine sentiments, and many will do great deeds under excitement. But regard for the interest and welfare of self alone; disinclination to active exertion in the cause of humanity and improvement, beyond a small almsgiving; and indifference to, if not open contempt for, everything that looks beyond the boundaries of business and politics, are the besetting sins of the day. Selfishness is king; and never, in any age of the world, were men less inclined to sacrifice themselves for the public good, or to prefer the interests of humanity or their brethren to their own. Hence comes that lustful greed of gain which has made capital and labor enemies, and the laborer in many countries a slave and a machine. Hence it is that in great Empires famine yearly claims its countless victims, children toil in mines, men and women die of hunger, and human labor, less valuable than that of animals, is not worth its food. Hence come carelessness as to the public interest, acquiescence, equivalent to connivance, in public abuses, malfeasance in office, and the general corruption. Hence the entrusting of power to the most unfit and the least competent; hence combinations to defraud, not the Government, but the people who pay what the Government expends, by contracts at inordinate prices, schemes of no public utility, expenditures not demanded by the public interest.

Hence, in a great measure, the decay of morals, the neglect of education, the increase of vice and pauperism in city and country, and a thousand kindred evils that afflict and at last destroy a country.

Neither let Masons pride themselves that in this they are much superior to other men. It is difficult to rouse the mass of Masons to any energetic action. They take the obligations of Masonry, diligently attend the meetings of the Bodies to which, if to any, they belong, contribute to occasional charities, and with that remain content. It is quite impossible to convince them that there is anything in Masonry, beyond the mere work of the Lodge. There is no great object in view; and hence there are large pretence and meagre performance. Such ought not to be the case with the Scottish Free-masonry; and it is for each of us to see to this, to be faithful to our obligations, zealous in the performance of duty, eager to do *more* than strict duty requires. If we, too, let selfishness tempt us into an apathetic indifference, woe to our Masonry! for it will then have become but a Pretender and an Impostor.

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SEPARATED—as *Masons* have been for many years, by intestine dissensions, the jealousies of rival Rites and the efforts of illegitimate Bodies to exercise usurped power. *Separated*—as *Mankind* has been for ages, by differences of religious belief, by the ambition and interest of kings, by natural lines or mere imaginary boundaries that have made one people haters of another, and kept the world miserable with wars.

REUNITED—that REUNION of Masons, of all degrees, of which the Camp is the apt and fitting symbol, to accomplish the great ends of Masonry; to heal all dissensions within, and produce peace and harmony without; to reconcile all Rites and make toleration and charitable judgment universal; to elevate the masses of Mankind, and teach them their

true interest ; to substitute Equality and Brotherhood in the place of despotic Power and usurped Privilege ; to dethrone Anarchy and License, and canonize Law and Order ; and in the place of the smoking altars of Fanaticism and Superstition, of Bigotry and Sectarianism, to set up those of *true* Masonry, garlanded with flowers, and sending up toward Heaven, mingled with the perfumes of their incense, the thanks and gratitude of the Human Race to a Beneficent Father who loveth ALL the children He has made.

That is the Holy City, Jerusalem, of which the Army of Masonry hopes to take possession ; the *Heritage* which our Father intended His children to enjoy ; no particular spot on this Earth ; but the blessings of Free Thought, Free Conscience and Free Speech *everywhere*, common as the Light and Air ; and everywhere good Government, Education and Order.

The places of rendezvous of the Army are to be, it is said, at *Naples, Rhodes, Cyprus, Malta, and Joppa*. These are symbolical of the different periods in the world's progress toward that fortunate and happy state. The revolt of Intellect against forms, under the lead of LUTHER, was the firing of the *first* gun ; the assertion in America of the principle, proclaimed by the Philosophers of the Eighteenth Century, that all human government derives its authority from the will of the People, was the *second* ; and the proclamation in France of the Doctrines of Liberty, Equality and Fraternity was the *third*. The others will be heard in God's good time ; and *every* man may do SOMETHING to accelerate the coming of the day of final victory and triumph. For nothing that is done in this world is without its result ; and every man may effect something in his own sphere and immediate circle. The whole Globe is the field of our labors, but each runs his furrow and sows the good seed in his own little corner of it ; and every one who does a brave deed, or says a wise thing, helps the coming of the *great* day and final enfranchisement of Humanity. Wherever Masonry is practised and honored, there let *Masons organize* for the relief of their

less fortunate Brethren. The doctrines of Masonry are on the lips of many, but in the hearts of few. He who would *teach* it must first *practise* it, and let his example, his generosity, his charity and his toleration commend it to the consideration of others.



XXXII.



LEGENDA B.



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 LEGENDA . B.
 

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*To be omitted in working, and given to the CONSECRATUS to be by him presently studied and pondered upon, until he is completely master of the information contained herein.*

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 R. pp. 106 to 110.

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These hymns were composed in what is now called the Sanskrit language, but in a very ancient form of it. They were reduced to writing and compiled about 1400 years before our era, when the Sanskrit had become a dead language. Their composers were the Bards, styled Rishis, who chaunted them at the sacrifices to Agni and Indra, Fire and Light, and their manifestations in the sky.

Most of the Hymns were composed in the Pañjāb, the Land of the Five Rivers, on the Upper Indus or Sindhu; and the very oldest perhaps before the Indo-Āryans came into that from Kabūl, after leaving the country north of the River Oxus. Even the later ones were probably composed four or five thousand years before Christ.

In the Irano-Āryan creed, as we find it in the Gāthās of the Bactrian soldier and King Zarathrustra, quite as old as the Vedic Hymns, and forming part of the Zend-avesta, Ahura Mazda the Creator, long known to us, as to the ancients, by the corrupted name Ormuzd, was the Essential

Life and Light. The two names mean 'Living, being, existing;' and 'Bright,' or 'Splendour.' The Irano-Âryans, ancestors of the Medes and Persians, inhabited Bactria, the Land of the Seven Kareshvarés, or divisions formed by rivers, and the faith was even then an old one, having been taught by the father of Yima, who is said to have led that people southward, from the high valleys in which are the sources of the River Oxus, into Bactria.

Everywhere in our own Holy Books we find perpetuated the old Light-religion. 'God is Light; and in Him is no darkness at all.' 'In him was Life, and the Life was the Light of men.'

Darkness is not the opposite, but the absence and negation of Light. Ahura Mazda had no opponent. The notion that Ahriman is the antagonist of Ormuzd, of the Very God Himself, grew up in much later days.

If nothing had ever been, neither God, Spirit, Light, nor Matter, there would have been Darkness without beginning, and Space and Time infinite. Darkness was not created by Ahura, nor, the old faith held, was Evil. It is simply the absence or negation of Good. The Earth has always carried with it round the Sun its cone of shadow. Take the Light away, and Darkness remains. Light, the Vedic Poets said, creates Reality, Actuality. It is Life. Darkness is Nought and Non-Existence.

To both the Indo-Âryan and Irano-Âryan races, Light and Intellect were spoken of as one. Masonic Light is wisdom and knowledge. Ignorance is darkness. The Sanskrit verb, *vid*, 'to see,' whence the Latin *video*, 'see,' meant also 'to know,' and 'to shine.'

On the ceiling of our Chamber, you see depicted many luminaries of the sky. In the East, is the Sun, whom the Vedic Poets adored under the names of SÛRA and SÛRYA. Toward the West is the Moon, worshipped by them as SAVITRI. In the North are the Stars of the Great Bear, called by them SAPTARSHI, that is, SAPTAN RISHI, 'The Seven Rishis,' the Seven Angirasas, Sons of the supposed Rishi

Angiras, believed to have gone at their death to the sky and become Stars. In the Zend-avesta this Constellation, of Seven Stars, divided by three and four, is called HAPTÔ-RIŅGA, which means also the Seven Journeyers.

In the South are the principal Stars of the Great Constellation Orion, the three bright Stars in whose belt were probably called by the Vedic Poets Trita, 'the Triad.' Unfortunately, not enough is said in regard to Trita, to make this certain. Between them and the East are the Pleiades and Hyades; the former called probably, in the Zend-avesta, Catavaêça, and the latter, Vanañt; as the three Stars in the belt of Orion were called Tistrya.

Over the centre of the Chamber are the Twin-Stars of the Constellation GEMINI, CASTOR and POLLUX, the Dioscuri of the Greeks and Romans, the Açvinau adored in the Vedic Hymns. Their worship commenced when they rose heliacally, that is, a little before the Sun, at the Vernal Equinox, announcing the coming of the Spring and its fertilizing rains, between 6,500 and 5,000 years before Christ; as the Pleiades so rose 2,500 years before the Christian Era, and being in the Constellation Taurus, made the Bull an object of worship for Egypt and the Assyrians.

A little to the west of the Sun, is the Planet Jupiter, called by the Indo-Âryans, VARUŅA; and a little east of the Moon, the Planet Venus, called by them MITRA. Originally MITRA was the Morning-Star, the MITHRA of the Irano-Âryans, Phôsphôr of the Greeks, and Lucifer of the Romans; and VARUŅA the Evening-Star, Hesperos of the Greeks, Hesperus and Vesper of the Romans.

In the West are the Planets Saturn and Mars, called by the Vedic Poets AMÇA and ARYAMAN; and near the Sun and a little above him is the Planet Mercury, called by them PUSHAN.

The great enemy of INDRA, the Light, was VRITRA, the Gloom, Darkness, the absence or want of Light. In the Ninth Degree you vowed to do your utmost to extirpate Ignorance. It was a promise that you would lose no oppor-

tunity, nor fail, when you could, to make opportunities, to diffuse Light.

Light, the ancient Âryans said, flows forth from and reveals God. Man *was* 'made in the image of God,' because *man*, the origin of our word 'man,' is an Âryan verb, that meant 'to think,' and *manas* in that language, and *mano* and *mainyu* in the Zend meant 'mind, intellect;' and intellect, they said, is the Light of God. In the Stars, called in the Veda *devas*, from *div*, 'to shine,' and *dya*, 'the sky,' abided the intellects of good and great men, which, having ascended to the sky, were there united with light in immortal unity.

All these luminaries, and the numbers which some of them display, are symbols, and several of them belong to the Blue Lodge, whose Master is HERMES, the Divine Word, clothed in blue and gold.

Symbols are the language of Masonry, as they are the language of God and Nature. There is no word, or sign, or thing in Masonry, however trivial it may seem, that does not have a meaning for the True Initiate.

Light and Truth were synonymous terms in the old Âryan tongue, because Light makes the unreal become real. Ignorance is mental darkness, and it is mental and intellectual bondage. Darkness holds a man in bondage, closing all around him, like the walls of a prison or a shroud of stone.

In the Fourteenth Degree you were symbolically purified by Baptism, and were hailed 'Soldier of Truth and of Ahura Mazda.' Even then you became the Soldier of Light. Now you desire to become Priest and King. The Priest is the symbol of the Divine Wisdom, the King is the symbol of the Divine Sovereignty.

The Altar and the Throne were originally the symbols of the instruction of the Sage, and the protection of the People by Heroism. But they afterwards became, and have for many ages been, the representative signs of Spiritual Despotism and Autocratic Tyranny. It is chiefly the ignorance of the masses that sustains both.

You will find in the principal Legenda more of what we have to say in regard to Ignorance. Read and re-read it at your earliest leisure.

Science thinks itself the Great Teacher ; but most of its teachings are for scholars only, the vast majority of men having neither the time nor the means to become acquainted with them, nor any use for the knowledge when acquired.

It can tell us what *effects* are produced by light and heat and electricity ; but it cannot tell us what these *are*. What light *is*, it no more knows, than the Vedic Poets knew. There is not a single one of all the greater or minor mysteries of nature that it can explain. Yet we must not undervalue the sciences ; for they make known to us the great phenomena of nature, and much as to ourselves ; and God reveals Himself in Nature ; and we the more and better know Him, as we know Nature more and better.

By this knowledge men become wise ; but a vast proportion of what is called knowledge makes men no wiser. One moral lesson put in practice, one philosophical truth learned and appreciated, adds more to a man's true wisdom than half that the sciences have to teach him. To know how to classify shells and flowers and insects is not wisdom, any more than it is wisdom to know the titles of books.

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R. pp. 113, 114.

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*Omnis Potestas à Deo* ; all power is from God, the Apostle has said. Power bears in itself somewhat of the Sacred. When Force becomes Power, were it Tiberius, were it Borgia, were it the Proscription, were it Murder, from that moment when it flings a mantle of purple on its shoulder, it is no longer Force, Assassination, Robbery, Tiberius, Borgia ; it is the Lieutenancy of God here below, God derivatively, God crowned. We owe it that special adoration which Tertullian somewhere calls the religion of the Second Majesty. But this Power for the moment has committed crime ; and what matters the crime ? Success absolves it

and if, despite the absolution, it still experiences remorse, it will take a Chaplain, the Priest will pass his hand over this head troubled by a spectre, and with a drop of chrism will efface the stain of the blood shed ; and the incense will smoke ; *'Domine, fac salvum !'* . . . and Borgia will take rank in the Catechism immediately after the Trinity.

Despotism is the spontaneous growth of the Nation confiscated by the Despot, the Nation absorbed in the Despot, the immense Me of the Despot expanded from one end to the other of the realm, substituted for the Nation, acting, willing, decreeing for the Nation ; it is, in a word, the reduction of the life of all to the profit of one, and the invasion of one into the life of all. Life is a law of nature, and power necessarily, fatally, whether it wishes so or not, must, for its own defence, extinguish it, stifle it, compress it, corrupt it, idea by idea, atom by atom, until at last it has realized the fable of Tænarus, and, monarch of death, it reigns over the shadow of humanity in a shadow of a realm.

Free Speech must be proscribed. If every one could freely unburthen his conscience, there would be formed in the chimney-nook and on the marble table of the café a forum on a small scale, where intelligence could continually give lessons to ignorance. Words entrusted to the ear would go, would flit, from one to the other, would run, flow, glide, flash, through space and from neighbor to neighbor, would constitute the occult power, the tacit conspiracy of opinion.

Under a Despotism there is no consideration. Consideration is the recompense of opinion. Opinion exists only in a land of freedom. Here every one lives in broad daylight, under the public gaze. What he does, what he says, all the world knows, all the world hears. If by chance he has done ill, his conduct follows him pitilessly step by step, and calls him at every corner by the name of his action. If, on the contrary, he has lived well, it rests upon him like a dignity. Let a voice from the crowd insult him heedlessly, his entire life, its acts ranked around him like a guard of honor,

has but to make a sign, to remove the insult from his path. But Despotism everywhere extinguishes opinion. It puts the finger upon a man's chest, and leaves a blue or green mark, disguised under an honorable word, and says, 'I alone give consideration.'

The moment that Despotism renounces Justice, it appeals from it to Constraint. It reigns by terror, it puts the head of Medusa on its chest; but the terror which it creates around it strikes into its own heart. It makes silence, and silence alarms it; it makes night, and sees everywhere a phantom.

The limitless authority of the Despot isolates him from the rest of humanity. He may sometimes desire justice, but he has only the power of the will. When he speaks of equity, he speaks to the wind; his word falls dead upon the ground; a mysterious hand has drawn the curtain between him and the Nation, to intercept his thought or smite it with sterility.

*R. 114 to 117.*

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Man is a religious being; and religious Despotisms owe to this their being. The religious sentiment is like the finger of God, always pressed upon our soul, writing incessantly, from age to age, the phrase always new of a destiny always renewed. Every religion is simply the word of this first instinctive religion which each of us equally received in the cradle. The intellect, a minute ray of the Divine Intelligence, separated from It like the ray of Sunlight from the Universal Light, retains still a connection with it, and instinctively turns to it, and, conscious of its origin, longs to go back to it; conscious even when it does not frame the consciousness into a formulated thought, that there is an Intelligence which protects and rules it.

Hence it adores and worships; and the Indo-Āryan kinsmen of our ancestors personified this sentiment of adoration and worship as ÇRADDHA; and the Irano-Āryans as CRAOSHA. The only office of the Priesthood, simple sharer at first of

this sentiment more positively developed, then was to give expression to this sentiment by words and acts of adoration. The work of increasing and strengthening this religious sentiment among those for whom they officiated, naturally grew out of their office; for upon its sincerity and fervor depended the interest of the People in the Sacrifices, and their liberality in gifts to the Priesthood.

The Sacrifices themselves were not costly, nor were they of the flesh of slaughtered animals, or blood-sacrifices. There were three fires of wood in the open air, upon a mound in a cleared spot in the woods, into each of which were poured seven oblations of gṛīta ('clarified butter,' or, more probably, liquidized tallow), and seven libations of soma, supposed to have been the pressed-out juice of a weed, the *asclepias virida*, a kind of milk-weed; and which, whatever it was, was supposed to possess aphrodisiac virtues, as is apparent from the word itself, soma, *i.e.*, *sū*, 'to beget, engender, procreate,' + *ma*, the noun so formed meaning 'generative.'

With these two, sublimated together by the fire, and vaporized, and supposed to furnish light and the desire to cause production, were believed to combine the thoughts, utterances of intellect in the hymns sung or chaunted, afterwards compiled as the R̥ig-Veda; and the three formed what was called the Amṛita, *i.e.*, *a-mṛi + ta* (the verb *mṛi*, or *mar*, meaning 'to die'), literally 'one not dead,' life or vitality,' the ambrosia of the Greeks; and *sva-dhā*, 'selfness, essence,'—it being a veritable Trinity, of radiance, generative vigour and thought.

This, ascending, was supposed to invigorate and impassion Indra, the Light, and all the Luminaries, which were Manifestations and limited outshinings of himself, with the Dawn and the Northern Aurora.

For Indra himself was Light, both as luminous and as causing production and giving life, and he was also Intelligence. And in the Stars, called Devas, from *div*, 'the sky' (whence our word 'divine'), united with the luminous

and generative Light, were the intellects of sages who had died ; and these Devas and Indra were said to 'imbibe' the soma ; and, it has been preposterously supposed by the translators, to become intoxicated by it.

The Semitic races appeased and gratified their Gods with the sacrifice of life, not only that of animals, but of children, and with blood, the smell of which they supposed to be sweet in their nostrils. But the idea of so conciliating and appeasing the Deities they adored, never occurred to the ancient Áryan intellects.

The Áryan Priests were the Bards : the other officiators, merely their assistants. Brahman, 'prayer,' included both the hymn and the sacrifice. They did not pretend to receive communications from the Devas, to be their interpreters, or to act by their commission. They did not profess to foretell future events. These were functions usurped long afterwards.

The Hymns were at first imaginative Poems, in which their ideas as to Fire and Light and their manifestations, and the use and effect of sacrifice and praise, were ornamented by personification, figures, fancies, metaphors, similes, tropes, imagery, all the resources of the exhaustless Áryan poetic intellect. The poetry of Wordsworth and Shelley has the same characteristics.

When, in after ages, the Priesthood claimed communion with the Gods, and demanded authority and reverence as their interpreters, men by degrees became the slaves of these new masters. At first there was no mystery in religion, but afterwards the figures, metaphors, and phrases of the old Hymns, understood literally, created a Pantheon of Gods, and a multitude of legends were invented and antedated to suit or explain them ; and absurd, hideous and obscene faiths thus grew out of them, and brutalized the ignorant masses who accepted them as truths. Then religion became mystery, a fruitful capital to be exploited by the self-constituted Legates and Lieutenants of the Gods .

The Irano-Áryans also sacrificed, on the mountain heights,

before day, chiefly with the Haoma (the Zend name of Soma), to Ahura Mazda and his Seven Potencies personified, to Rashnu and Arstât, to Mithra, the Morning Star, to the four chief Constellations, to the Divine Light, in short, and all its visible manifestations. They personified Çraosha (worship) as a Deity, and they sung of Çaoshyañç, really an ancient chief who liberated his people from Tâtar rule, as a coming Redeemer. Zarathustra put his teachings, or rather recitals of well-known ideas, not needing proof or explanation, into the shape, sometimes, of answers made to him by Ahura Mazda ; but he meant and said, and his hearers understood, that Ahura spoke to him by Vohu-Manô, the URRER-ANCE, the WORD, the LOGOS, the Divine Intellect, not *in* the human intellect, but manifested and acting *as*, and *being*, it. This was, of course, afterward taken literally ; and the Priests who claimed to be his successors, pretended to be inspired, and that in their voices the People heard the Very Voice of the Deity Himself.

Certain numbers became sacred, because they expressed the number of the Potencies or Emanations, and the relations and connection of these with Ahura. After a time these numbers were supposed to possess efficacy and sanctity in themselves ; but the Magi still knew their true significance, and taught it to Pythagoras, who made it known to a few only of his disciples, permitting all others to suppose that he taught that abstract numbers, unconnected with things, had inherent potency and sanctity. Then the numbers themselves became a mystery, and the efficacy of a rite or ceremonial was deemed to depend upon the strict observance in it of these enumerations.

The Hebrew Priests, at Babylon, learned the significance of these numbers, and the doctrine of Zarathustra ; and increasing the number of the Potencies and giving them new names, they made the ten Sefirot, in lieu of the Seven Amësha-Çpentas, which to the Uninitiated became the Seven Arch-angels, Potencies of AL, or EL, 'High, Up,' the God of the Hebrews before YEHUAH.

Such was the origin of the faiths of the Brahmans and the Parsees, of Greece and Rome, of the Scandinavians, the Slaves and Germans. Asgard, in the Norse faith, the home of the Aser, was the Sky, from the Aryan word *as*, 'to be,' and *as*, *ash*, *ush*, 'to shine,' root of the Sanskrit word *Asura*, 'Living,' or 'Light-being;' in the Zend, *Ahura*. Such were the origins of all their Gods; and such the origin of the notions of Plato, the Greek Philosopher, and Philo, the Alexandrian Jew, as to the Deity, His Emanations, the Wisdom and the Word, and Numbers.

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R. pp. 119, 126.

We need not enlarge upon the despotism of that greedy, ravenous, conscienceless, heartless Tyrant, Party. There is no one who does not know it well. It domineers over individual consciences and convictions, it represses the aspirations of honest independence, it sets service to itself high above service to the country, it patronizes, protects, and uses useful roguery; in its estimate of the value of men, their moral worth is not a factor, in its choice of means to attain ends it displays neither conscience nor shame; it poisons the streams and wells of public justice, it subsidizes the Press and the Pulpit, it debauches public virtue; it pretends Patriotism when it means plunder,

“Wearing the livery of the Court of Heaven,  
To serve the Devil with;”

and making the bread of men depend upon their servility, it transforms freemen into enervated and trembling slaves.

And it invariably has, at last, the Demagogue for Leader.

The people do not so often become the abused instruments of crafty and often vulgar Demagogues through ignorance, as by the blindness caused by passion and that readiness with which men surrender to selected or self-constituted leaders, the business of thinking and planning for them, and directing their movements. If they cannot find

a genuine Hero or a live Prophet, they will still be restless and in commotion until they find a leader of some sort or other; and then, relieved of the trouble of thinking for themselves, they will follow wherever he leads, until he has had his day and they rid themselves of him, but not of the mischief that he has done.

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R. pp. 121, 122.

Free-masonry, which for the most part only beats the air, wishing to do somewhat that the world may feel, without knowing what,—Free-masonry, asylum for too many drones and laggards, loungers and listless idlers, who see nothing in Masonry for them to do, but to look on now and then while a Degree is conferred, and soon become weary of that,—Free-masonry which hears so many vows and soon records their breaking, too often finds those who have ascended highest laid up in idle inactivity, among the most useless and most worthless of all.

Nothing resists so effectually as inaction. One of the Irano-Âryan Daevas was Indolence. Apathy, Indifference, Selfishness,—it is these that make Masonry inefficient, as if, like the Pyramids, it were 'doting with age, and had forgotten the memory of its founders' To obtain a Degree, were it even the hundredth, amounts to little, if when its lessons are half-learned, all interest in the Order ceases, and even to attend its meetings becomes irksome.

Against these enemies one cannot be too zealous. The vessel will sail the better if the barnacles are occasionally scraped from the bottom.

Yet we must not expect too much of human nature. We must not expect men to be better than they are. We must look for the good in each, and overlook the evil, or we shall soon come to think all men bad—except ourself. We must not weary of endeavor to overcome indifference and apathy. As well quarrel with the dyspeptic for his want of appetite. We must not expect men not to be selfish. All men are

selfish in some things. There are many of our faults that we cannot help or cure. They are part of our nature. Men are ungrateful, because they cannot help it. We despise the coward; but is it his fault that he is not brave? We must take men as God has made and endowed them, and the world as He has made it, and make the best we can of all.

We must be kind, considerate, forbearing, patient, even, with the drones and sluggards. Persuasion goes farther than Force; and a curse attends the forced and reluctant performance of a duty. But as far as we can wisely go, we must go, to incite the lukewarm and apathetic; and then, if all exertions fail, charge them with habitual violation of their obligations by neglect of duty, and cross them off for unworthiness.

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R. pp. 125, 126.

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Derivative senses, flowing off from the primary meanings on divergent lines, usurped in the modern tongue the places of those meanings of a great number of words; and moreover those of a great number had been lost when the Hymns were compiled, about 1,400 years before Christ, the language having then not for a long time been spoken, but being a dead one, succeeded by one bearing the same relation and likeness to it as the Portuguese bears to the Latin. The ancient language was then heard only when the Hymns, retained in the memory, were recited; and the Brahmans gave such words conjectural meanings, or, as they called it, 'explained' them, by other words totally different from them.

\* \* \* \* \*

Not knowing the meanings of the Deities, or what they were, neither the Brahmans nor the scholars of Europe and America could by possibility translate the Hymns. They did not and do not know the Vedic conceptions and philo-

sophic notions in regard to Fire, Light, Heat and other Potencies of Fire, personified as Deities. They have not the remotest idea what Indra and Vishṇu, Vāyu, Rudra, Tvashrti, Varuṇa, Mitra, Aryaman, the Aṅvins, Yama, Pûshan, the Ṛibhus and the Maruts were.

They think that Indra was the Firmament; Savitṛi, the Moon, they suppose to have been the Sun. Varuṇa and Mitra they think were the Sun in the day-time and the Sun at night; Vāyu they call the Air; the Maruts, the Winds, or Storm-gods.

Utterly ignorant of the Vedic conceptions, the Brahmans also twisted and wrenched and tortured the texts to fit them to their own grotesque Mythology, and were utterly unable to discover the real sense. It may almost be said that their Commentators are never right, as to the sense of any but the plainest texts and commonest words. And the European scholars, though gradually abandoning their interpretations, still adhere to most of their errors.

*Veda* is 'knowledge,' from *vid*, 'to see, to know.' The verb *ṛich*, *arch*, means 'to shine, praise, honor;' to *shine*, because fire, flame, and praise were worship. The noun *ṛich* meant 'worship,' and *ṛig* in *Ṛig-Veda* is *ṛich* euphonized.

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Rudra, father of the Maruts, who were the Northern Lights, was the red glow, of fire and the sky. We have the same verbal root, *rud*, in our word 'ruddy.'

Varuṇa was at first the Evening Star; Mitra, the Morning Star. But in the Vedic times, Varuṇa had become Jupiter, and Mitra, Venus. Aryaman was Mars. The Aṅvins were the twin Stars, Castor and Pollux; Aṃṇa was Saturn.

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R. pp. 129 to 130.

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The Lights are ten in all. The Hebrews, who learned the

doctrines of the Magi, inherited by these Sages from Zarthustra, the Bactrian Soldier and King, who composed the ancient Gâthâs of the Zend Avesta, supposing that the number ten also had a special significance, enlarged the number of Emanations to ten, and called them Sephiroth, Kether, the Divine Will, then Hakemah and Bainah, the Divine Wisdom, in the Deity, and as the Human Understanding; then Justice, Mercy, and below them Harmony or Beauty; and below these Victory, Glory, Stability, and Dominion, one flowing out of the other in regular succession, and each being the Manifestation of God by a distinct Potency.

The greater Tetractys of Pythagoras, in the East, consists of 36 Lights. The first, at the summit, is Ahura; the second, He and the Divine Wisdom in Him; the third, these and the Divine Word, Vohumanô; the fourth, these and the Divine Might, Asha; the fifth, these and the Divine Sovereignty, Khshathra; the sixth, these and Productiveness, or the Love or Inclination that draws one sex to the other, Çpenta-Armaiti; the seventh, these and Physical Soundness, or Wholeness, Haurvât; and the eighth, these and Vitality, Amëřëtât.

The Apostle John, or the writer of the Gospel according to John, says of the Word (which he claimed that the Christ was): "The universe of things came into being from (or through) him; and without him what came into being was not." The current translation is: "All things were made by him, and without him was not anything made that was made." Ch. 1, v. 3, and in the same chapter, vv. 4, 9, 10, "In him was life, and the life was the Light of mankind. The Light was the true Light, which illuminates every man who comes into the world. It was in the world, and the world was produced from it, and the world did not recognize it."

The Neo-Platonists called this creative word (Logos, the 'Utterance,') the Dëmiourgos, literally, 'worker for the people,' and thence, 'worker, workman, artizan, maker, creator.' And Plotinus, of that School of Philosophy,

living ages after Zarathustra, taught his doctrine in regard to the Divine Trinity. He regarded the Demiurgus as the God of foresight, thought, essence, and power. Above him was the Deity of 'pure intellect' (exactly the meaning of Çpenta-Mainyu), and still above the latter was 'The One.' These three were the Persons (Hypostases) of the Trinity.

If you divide the lesser Tetractys into triangles, each equilateral, by lines drawn from point to point, you will have at the top a single triangle, below it 3; below that, 5; and in the figure you can see a Cube, with three faces visible, 4 lines on top forming a square, 3 lines forming two sides, and two lines at the bottom; in all, 4, 3, and 2 lines, or 7 and 9; also at the summit, one triangle with the apex upward, below it 2, and at the bottom 3; and in the middle of the figure three triangles with their apexes downward, one point in the centre being common to all. Other lines form a hexagon, a figure with 6 equal sides, the number of the six Potencies that manifest themselves in the universe, the Divine Wisdom being immanent, abiding in, the Deity.

In the greater Tetractys are, going downward from the top, 1, 2, 5, 7, and 9 triangles, all equilateral, then 11 and 13; 48 under the one at the summit. Of these, 27 (the number of Members of a Lodge of Perfection) have the apex upward, and 21 have it downward. 27 is  $3 \times 3 \times 3$ , the cube of 3; and 21 is  $7 \times 3$ . There are visible, also, 1, 3, and 5 cubes, and 1, 3 and 5 hexagons; and 1, 3, and 5 triple triangles, each united at one point, each 3 having 9 sides; and the number of cubes, hexagons, and triple triangles being 9 each.

Each Cube and Hexagon also forms part of an equilateral triangle, as in the lesser Tetractys, which contains, besides the cube, 3 smaller equilateral triangles. And in the greater Tetractys, if no line of one cube be allowed to form a line of another, there are 1, 2, and 3 cubes, again the Divine Light, the Creator, the Author, the Source, the FATHER; THE WISDOM, and THE WORD.

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R. pp. 131 to 133.

The number 7, divided as 4 and 3, derived its symbolic character originally from the Constellation of the Great Bear, Ursa Major, which to our ancestors, as to us, never setting, moved incessantly round the Polar Star.

The Indo-Āryan faith was, that the Intellects of great and good men ascended at their death, to the sky, and en-souled the Stars. As if still living men, they were called *Narah* ('men'); *Pitrāyah* ('the Fathers'); *Rishis* ('Bards'), and by other class-names which they bore in their lifetimes.

Yama, who led the first emigration southward, was supposed to have become the Star Arcturus.

The Indo-Āryans had no idea of any other immortality. Light, life, intellect were three in one to them; and the same idea remains with us. 'In him was Life, and the Life was the Light of men.' The Divine Light in the Mind is the Intellect, and knowledge is Masonic Light. We speak of the Light of Reason. The Stars *see* and *know*, for us, as they did for them.

This was the origin of the practice of burning the dead. The body, in part becoming light (for what the fire consumed became part of the fire), ascended to the sky and united with the light by which the Fathers shone; and the widow burned herself with her husband, that they might become one light, and ascend to the sky and become one Star, one intellect, to shine there forever.

Vishṇu, the generative power personified, the Generator, became in later ages the Preserver, *i.e.*, the Perpetuator by generation, of all living things, of the Hindu Trimūrti or Trinity. And Indra was not only the Light, as radiant, but the Light as causer of production. He was virile, radiant, intelligent.

In the Irano-Āryan sacrifices, the bundles of twigs or sticks of the pomegranate and other wood, contained 3, 5, 7, and 9 sticks; and in the Veda, 3 times 11 Devas are spoken of. The Devas were urged to come down to the sacrifices;

and the coming of their light, to mingle and unite with the light of the fires, *was their coming*.

The aphrodisiac Soma was poetically identified with Indra and the Devas; and the generative Potencies of Light, of Indra and his Manifestations, were ascribed to it. It was addressed as a person, and came, like the Devas, to be considered a God. It did whatever the Stars and Indra did, when excited and invigorated by it.

Vṛitra, the gloom caused by the heavy thunder-clouds, was pictured as the foe of Indra; for darkness is not only the enemy of Light, but its destroyer. Indra, with the lightning, slaying Vṛitra by shattering and dispersing the clouds, the Dasyus, caused them to discharge their rain upon the earth; and this poetical conceit caused this to be considered his chief function. The cloud-peaks (*purah*) which he dispersed came to be supposed castles and cities of the Dasyus, a dark-skinned, aboriginal race in India; and the epithets applied to the characteristics of the clouds and monsoons became the names of aboriginal chiefs slain by him with the Lightning.

So in the Spring he slew Ahi, Immobility, from cold, and set loose the mountain streams, to send down the Spring freshets into the five rivers, and fertilize the land: and thus Vṛitra and Ahi became demons, as the Drūks or Türkhs, Tâtar horsemen from the steppes, did; and men's evil passions, the Daevas, gave us a name for the fancied rival of God, the fallen angel.

The fire for the Indo-Āryan sacrifices had always to be obtained by the rapid attrition of a pointed stick of wood, held upright upon a flat piece on the ground. This, again, was said to be *generated*: and as soon as born, he, consuming, devoured his parents, the two pieces of wood, compared to the male and female organs of generation; and from this came the obscenities of the Lingam-worship in India and that of the Phallus in Syria and at Rome.

Thus it has always been, that simple yet, philosophical speculations as to the Deity and His personified Attributes

and Potencies, and poetical fancies and figures, have become the prolific mothers of mythology and superstitions and religions; and that by-and-by it becomes an offence, deserving tortures and death, not to believe the creeds, impossible to be believed, impossible to be understood, which have been made by reading these ideas and figures literally.

But the Aryan races were not persecutors. Ahura, as well as Agni, Indra, and Vishnu, was a beneficent Deity. They believed in no demons; their books do not revile the Gods of other races. They nowhere preach the Gospel of Murder, the Evangel of Persecution. The Greeks tolerated all religions. So did the Romans, until the Sect of Christians reviled their Gods. They were willing to place Christ in their Pantheon. The persecuting propensities of our race came to us from the Hebrews, with their books.

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R. p. 133.

The Hebrews, degrading these Seven Hypostases of the Deity, made them the Seven Archangels, Ministers of AL or EL, their first Sovereign Deity. The Seven Colors are, three primary and four secondary; the Amēsha-Çpentas, four male, three female; the Greek vowels are seven,  $\alpha$ ,  $\epsilon$ ,  $\eta$ ,  $\iota$ ,  $o$ ,  $\omega$ ,  $\upsilon$ , and those of the Magyar language, also seven, are three male, a, o, u, and four female, e, i, ö, ü.

The Alohim, whose number is nowhere mentioned in the Hebrew books, may have been seven or three; but, however many or few, were also *one*, governing a verb in the singular. It seems, from the account of the visit of God to Abraham, when He was three *men*, who accepted the Patriarch's hospitality, that the Alohim were three in number, and the three, one. YEHUAH-ALOHIM was YEHUAH, manifested and acting as ALOHIM, God acting by His personified Potencies; and the three letters of the Tetragrammaton, initials, probably, of three words, the *Yud* the creative or generative

power, the *He* the productive power, and the *Vav* the issue, represented this Trinity.

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R. *pp.* 135 to 137.

He said to them, 'Now I will declare to you what is the most Mighty of all things,—Adoration, with sincere Piety, of the Amēsha-Çpentas who are manifested. May the Most Beneficent Divine Ahura hear it, He to whom adoration is due by all who are devoutly loyal. May He, through His Divine Wisdom, teach me that which is the best!

'Now will I promulgate among you in this land that which is most potent for good, the utterance of the Divine Truth. Mazda, from whom it came forth, the Father of the most excellent efficient Spirit, is its essence. His daughter is Ármaiti, the Beneficent. Ahura, the all-knowing, is not to be deceived.

'The Amēsha-Çpentas are the authors of all that is good. Irreligious doctrine will not again bring calamity upon the Áryan land. Who created the preëminent Wisdom, united with Dominion? Who, by means of his True religion, the love of father for son? To know these things, I address myself to thee, above all, Divine, Beneficent, Creator of all things!

'How shall I maintain uncorrupted, to effect my purposes, the true religious doctrine, which the Lord of the Domain of Wisdom teaches; loyal dominions and zealous service, O Madza? Thou who by Asha and Vohumanô makest homes happy?

'That I will ask thee, tell me rightly, Ahura! Who at the beginning was the Creator and Source of the True Faith? Who besides Thee made for the Sun and Stars their path? Who that the Moon should increase and wane? These things, Mazda! and others, I desire to know.

'Who upholds the Earth and the Unsupported, so that they fall not? Who the Waters and Trees? Who has

given movement to the Winds and Clouds? Who, O Mazda! is the Creator of Vohumanô?

'I, Zarathustra, O Ahura! rejoice in the protection of the Divine Emanations, and place my reliance in the Divine Wisdom. May the Áryan people become obedient to the True Faith, and the powers of life be strong! May the Sun look beneficently upon the realm of Armaiti, and may blessings be bestowed for acts of worship inspired by Vohumanô!

'I thought of Thee as the Supreme Intellect, Ahura! when it came to me through Vohumanô, and imparted to me expressions of Thy Thoughts, comprehensible by the understanding. I deemed Thee to be the Beneficent, O Ahura! when Thy inspiration came to me through Vohumanô; when I was first taught, through your Prayer [the Prayer AHUNA VAIRYA, corrupted afterwards into a supposed creative *word*, HONOVER], that by the promulgation of the Ahurian doctrine, through me, among the Áryans, the infidel power would be crushed. I will follow that course which I was thus instructed would secure success.

'May Ahura, whose rule is absolute and uncontrolled, create Power and Strength, by the exertion of Thy Will! That I may be able to maintain the true religion, give me, O Armaiti! dominion, victory, and the inspiration of Vohumanô!

'Him, Ahura, we will worship with prayers that entitle to blessings. He who, by the observances and words that are the utterances of Vohumanô, knows the true religion, hath knowledge of Ahura Mazda Himself. By loyal devotion we will win the favor of Him who made prosperity and adversity serviceable to us. With Him I desire to commune, by means of offerings of the fruits of the earth, to Him who is called by us Ahura Mazda. Unto the man who with sincere faith and loyal singleness of heart proclaims Him the True God, Haurvât and Amëretât will give continually increasing might and strength in the Áryan kingdom.'

READINGS.

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XXXII.

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**Radost und Hierodam.**

## THE WORDS KADOSH AND HIERODOM.

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THE Hebrew words קדוש, קדש and קדוש, *Kadūsh* and *Kadish*, meant Holy, Pure, Clean. Yehuah, the Angels, and pious men were called קדושים, *Kadūshim*, in the plural. Gesenius reads it *Kōdaschim*.

With the definite article ה, prefixed, קדוש meant the Holy Place or Sanctuary; and קדש הקדשים, *Kadūsh h' Kadushim*, meant the Holy of Holies, that is the Most Holy place.

היכל, *Haikal*, means a fine house, a palace or Temple. היכל קדש, *Haikal Kadūsh*, the Holy House or Temple.

There is no proof that the Templars who survived the destruction of the Order, were reorganized anywhere as *Kadosh*. In fact the Degree of that name cannot be traced back to the beginning of the 18th century. But when it was made, it assumed to be a revival of the Order of the Temple, and to conceal this pretension from those to whom it would have been odious if it had appropriated the name of the old Order, it took the name of *Kadosh*, as indicating its claim to be the successor of that Order.

There is no real foundation, indeed, for the pretence that the Templars ever connected themselves with Freemasonry, which itself had no existence until, at the earliest, the latter part of the 17th century. The Modern Orders called Templar, in France, Great Britain, and America, have not the least claim to be considered the successors or continuations of the ancient Order. And the *Kadosh* was, at first, probably a Hermetic Degree.

It is said that when the Order of the Temple disappeared as an organization, the Knights in Scotland were received into the bosom of the Order of Saint Andrew of Scotland; and that the Rite in Freemasonry of which the Knighthood of the Temple afterward became a Degree, added the word "Scottish" to its designation, to indicate that the Order of the Temple was thus perpetuated by its union with Masonry and the Scottish Order of Knighthood; and for the same reason Saint John of Scotland was adopted as the Patron Saint of the Rite. In the Grand Constitutions of 1786, the 29th Degree is called "Sovereign Ecossais of Saint Andrew."

There is no doubt, notwithstanding the account given of the 'revival' of Freemasonry in England, that it had its origin in Scotland, some time earlier; and soon after it came to be in vogue in France. Degrees, which together were called Red Masonry, appeared there, some of which were called Ecossais. One of the oldest was the Maitre Ecossais, Scottish Master. This name Ecossais was given to the Degrees, because they were invented by Scottish refugees, partizans of the House of Stuart.

The Rite of Perfection was also sometimes called the Rite of Heredom, Herodum, or Heroden, said to be a mountain in Scotland. One form of the 18th Degree was entitled 'Rose Croix de Heredom, Herodum, or Heroden.' As every one knows, there is no such mountain in Scotland; and it is therefore evident that the word had some concealed meaning.

Hierodum (*Ἱεροδομ*) from the Greek *ιερός*, holy, and *δόμος*, house, has been substituted for it conjecturally, upon the theory that the Templars established the Degree of Rose Croix of Heredom, now a Degree of the Royal Order of Scotland, which Order is claimed to have been established by Robert Bruce, after the battle of Bannockburn; and that they used the word, slightly and purposely changed to Heredom, Herodum, and Heroden, as meaning the Holy House of the Temple.

What seems to be certain as to the Kadosh Degree is, that about the year 1766, the Jesuits and other soldiery of

the Roman Church had discovered that the Kadosh were the Templars in disguise. The Governments of all Catholic countries were warned of it; and the Degree of Kadosh was proscribed, prohibited to be worked, reduced to the mere taking of an obligation between the hands of an officer, and called the Knight of the Black and White Eagle.

But what is meant by saying that Heredom was a mountain? Is it, simply, that the Temple was built on the hill or Mount Moriah (הַר הַמְּזִבְחִים, *Hūr h' Mūriah*)? Or, as is often the case in Masonry, is the word a symbol that has more than one meaning?

הַר or הָר, *hūr* or *hōr*, is, in Hebrew, a Mountain. We find in Isaiah (ii. 2, 3) these sentences:

“But in the last days it will be that the Mountain of the House of IHUH [הַר בֵּית יְהוּה, *Hur bith IHUH*], shall be established [נִכְיֵן, *nakin*], on the summit of the Mountains [בְּרֵאשׁ הַהָרִים, *b' ras h' hōrim*], and it shall be exalted above the hills; and the people shall flow into it.

“And many nations shall come and say, Come and let us go up to the Mountain of IHUH [אֵל הַר יְהוּה, *al hūr Ihuh*], and to the House of Alohi of Yácob [וְאֵל בֵּית אֱלֹהֵי יַעֲקֹב, *u al bith Alohi Yácōb*], and He will teach us of His ways, and we will walk in His paths, for the Law shall go forth from Tsiūn, and the word of IHUH from Yarosalam.”

דָּם or דֹּם, *dōm*, means *Blood*, and דְּמוּה or דְּמִי, *domah* or *domi*, *Silence*. הַרְיֵדוֹם, *Horidom*, therefore, means the Mountain or Mountains of Blood, and of Silence. If it should be considered that this is merely an accidental coincidence, as probably it is, it may at least serve to chasten the zeal of those who deduce the most fanciful and far-fetched conclusions from etymological resemblances, even when these are really only apparent.

What we do *not* doubt is, that *Heredom* is called a Mountain, by way of an additional clue to the Secret intended to be concealed in the word; and to make it known to those entitled to know, that the Knights of the Rosy Cross of *Hierodom* were also of the Holy House of the *Temple* at

Ἱεροσολήμ. It is barely possible that the word had an allusion to the Mountain of Blood, where Jesus of Nazareth died upon the Cross.

In the same prophetic writings (*ch. iv., v. 3*), we read: "And it shall be that whoso is left in Tsiün and remains in Yarosalam, shall be called קדוש, Kadosh—every one inscribed as living at Yarosalam."

So Zachariah [*Zakar-IH*] viii. 3: "Thus saith IHUH, I am returned unto Tsiün, and will dwell in the midst of Yarosalam; and Yarosalam shall be called עיר האמת, *Áir h' Ameth*, a City of Truth), and the Mountain of IHUH Tsabaoth, The Holy Mountain (הר הקדוש, *Hör h' Kadosh*)." .

These, and other passages in Haggai and Zachariah show the connection between the Holy House of the Temple and the Mountain of the Lord, and perhaps indicate the true meanings of the two words.

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**The Templar Dogma.**

## THE TEMPLAR DOGMA.

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THE Ishmaelians, or the Society whose name was corrupted, in the Crusades, into 'Assassins,' were a Mohammedan Sect, a military and religious association, like the Templars and Teutonic Knights, having its members scattered over different countries. It is supposed to have been founded about the year 1090, and continued for seven or eight generations. The Chief was called "Sheikh al Jebal," the Chief or Captain of the Mountain. The word Jebal is the Hebrew גֶבֶל, Gebal or Gabûl, the city of Gebalim, or Byblos.

The word Assassins was perhaps a corruption of כַּשְׁדִּים, *Kasadim* [כַּשְׁדִּים בֵּית, Beth Kasadim, Isaiah xlvii. 1], the Chaldæans or inhabitants of Babylon; afterward meaning Astrologers, Magi. Among the Jews, in the time of the Maccabees, and probably from the time of Solomon, "the Khasideans," as is said by a learned writer, "were a religious fraternity, or an Order of the Knights of the Temple of Jerusalem, who bound themselves to adorn the porches of that structure, and to preserve it from injury and decay. It was composed of the greatest men of Israel, who were distinguished by their charitable and peaceable dispositions, and their ardent zeal for the purity and preservation of the Temple."

In many striking particulars the Assassins and Templars so much resembled each other, that they might be mistaken for branches of the same Order. Each had a secret doctrine or mystery, guarded with the most anxious care, and by the

most sacred oaths. This secret was probably the same in the two Societies.

The Chief of the Association resided in the lofty and inaccessible forests of Lebanon, where the descendants of his followers are now known by the name of Druses, who still retain the ancient learning, and practice the ancient ceremonies.

It is a certain fact that the Templars at one time entered into an agreement with the Assassins or Ishmaelites, by which they were to exchange with them the city of Damascus for that of Tyre. The attempt failed; but it proved the points of identity between them.

There is no doubt that there was something in common between these Mohammedan Sectarians and the Templars; and this must have been a Secret or Holy Doctrine—the same for which the Templars were persecuted and destroyed.

The Templars adopted for their emblem or distinctive badge or symbol, a very peculiar cross, the same as that worn by the Manichæans, and the emblem of the Indian Buddhists. It is red, mounted on a Calvary, and an emblem of the Tree of Life.

The eight-pointed red cross proves the Templars to have had something in common with the oriental philosophical Sects of Buddhists and Manichæans. The latter had a book, called the Treasure, or the Book of Perfection. What is the "Royal Secret," and why are the Princes of it "the faithful guardians of the Sacred Treasure"? Why, also, was the Beauseant half white and half black, unless it was a philosophical and religious symbol? We know that the disciples of Manes held the doctrine of the two Principles, of good and evil, in this respect adopting the dogma of Zathustra; while, at the same time, as we learn from Saint Augustine, who once belonged to the Sect, they were Trinitarians, believing in the Tri-une Father, Son, and Holy Spirit. The Master of the Royal Secret understands all this.

There is evidence enough that the Templars possessed the

Kabalistic and Gnostic doctrines. It is not even yet known what the idol Baphomet or Bahumid was, which they are said to have worshipped. It was of course some symbol of the anti-papal dogma. No one knows the *real* meaning of the Cross bearing upon it the Rose, of the Ladder of the Kadosh or of the Camp of the 32d Degree, as no one knows the real meaning of the Columns Yakin and Bâz.

The Templars in England formerly held their Chapters in the crypts of the Churches and Cathedrals, though the Gnostic emblems are not found in those Churches alone with which the Templars were connected. The Templar Churches were round like that of the Holy Sepulchre at Jerusalem, like the House of Solomon or Academy of Instruction built at Cairo about the end of the 11th century. There are now only four of these round Churches in England. Each was, no doubt, an emblem of the universe. Each Chapter consisted of twelve elect, perfect or initiated Past Masters, after the twelve signs, and of seventy-two Initiated, after the Dodecans, the symbols of the Universe. It will not be overlooked by the sages who think, that the Sem-ham-phorash contains seventy-two names of Deity, and that the Hebrew Sanhedrim consisted of seventy-two persons.

“By Wisdom” [חַכְמָה, HAKEMAH], it is said in the Proverbs [iii. 19], “יְהוָה יָסַד אֶת-הָאָרֶץ, has founded [יָסַד, *yesod*], the Earth; by Understanding [תְּבוּנָה, TABUNAH], He hath established [כִּוְנָן, *kunan*] the Heavens.” So it was Salomoh, the personification of Wisdom, who built the Temple, all the timbers and other materials being previously prepared, and no tool of metal being used in its erection. As Wisdom, revealed as the Logos, the Creative Word, was the Grand Architect of the Universe, Salomoh the Wise was the Grand Architect of the Microcosm of the Temple.

In the Kabalah, the Divine Idea of the Universe assumes the human form. This is “the Word that was made flesh, and dwelt among us.” It is the Macroprosopos, the Adam Kadmon. The ten Divine Sephiroth form this ideal of Humanity. That is to say, it was the ancient doctrine that

God *did* make man after His own image. At first, Adam [h'Adom] was alone, incapable of reproduction. The female is not created for him out of nothing, but he himself divides and becomes male and female. But also he is made after the image of God, in this, that he, himself, of whom the body is but the envelope and instrument, is a spirit with the power of *thinking*, and of manifesting himself in words and acts that are but the utterance of the Thought. We know God, only as we know ourselves and the very selves or souls of other men.

In brief, the Kabalistic dogma taught, what it borrowed from the Magi, that man was, in his spiritual and intellectual part, divine. From God all souls emanate, and to Him all return. There is the great question that more than all others concerns humanity; and which enters into the consideration of all other questions, even into that of all social and political ones. If the idea that man is in part divine, be but a dream and illusion of inordinate human vanity, man is one of the animals, to be governed as an animal, led, managed, persuaded, compelled as an animal, by appeal to his animal and brutal or selfish instincts. He is wholly the beast of prey that war makes him, when an invader licenses his marauders and murderers to ravage a land inhabited by those of their own color, language, blood, and kin. He is wholly the bird of prey, the hawk, the fishing-eagle and the vulture; or the ape, savage and malicious; or the swine, greedy and rapacious; or the panther, treacherous, cowardly, and cruel; or at best, the man of the world and of business, cold, selfish, artificial, cruel, heartless, or unsympathizing, greedy, and exacting.

The contradictions in human nature are only explainable by the hypothesis of the continually alternating preponderance of the Divine and the human in man. If the Divine is not held to intermingle with the human, the instincts, self-interest, and the hard cold reason of mere intellect are properly all to which governments should appeal, and of which the statesman should seek to avail himself; religion, denaturalized, sinks into a lower atmosphere and grovels on

the earth, and the chief encouragements and incentives to virtue, heroism, endurance, and the nobility of forgiveness disappear. Man becomes a dethroned king, and the splendor of the divine no longer irradiates his home or gilds with glory the common actions and toils of life. At once we become disinherited children, for whom there is no longer any kingdom of Heaven.

Philosophy has never yet succeeded, nor ever will succeed in establishing in lieu of this doctrine of Zarathustra, any other doctrine that does not or will not lead to Atheism, and at last end in it. There is no middle ground between it and Atheism.

Born in Palestine, and defending the Cross for two centuries in Syria, the Order of the Temple was reared, as it were, and grew to manhood in the cradle, not only of the ancient oriental faiths, but of Christianity itself. Around it breathed the influences of the Hindu and Egyptian philosophy, naturalized in Asia Minor by Pythagoras; of the Persian creed, studied by the Hebrews while captives, and intermingled with the mystical enigmas of the Kabbalah; of the Grecian and Alexandrian Platonism; of Gnosticism and the doctrines of Manes; and above all of the teachings of Saint John, whose followers never admitted the spiritual supremacy of Rome, and dissented from many of her doctrines.

The same anti-papal spirit, growing out of the natural repugnance of men of intellect to the yoke of a spiritual despotism that made Reason and Free Thought crimes, and which was hidden under the grotesque mask of Rabelais, behind the jargon of the Alchemical and Hermetic philosophy, in the Roman de la Rose, and in the splendid verse of Dante, ruled in the inner circle of the Order of the Temple, carefully concealed; and therefore the Order was destroyed.

The Scottish Masonry makes no war on Catholicism as a Religion. It resists only its claim of right, never abandoned, and in the last quarter of the 19th century re-asserted, to resort to force to compel men to believe what its infallibility decides to be truth in matters incomprehensible. It

sees the Inquisitor's features behind the mask, and has learned in Brazil and elsewhere what Jesuitism and Ultramontanism are. The claws of the tiger are there still, and always will be, though sheathed in velvet. No Bull of excommunication of Freemasons has ever been revoked. It is a war *à outrance* between Light and Darkness.

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The De Iside et Osiride

OF

PLUTARCH.

## THE DE ISIDE ET OSIRIDE.

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*The Glory of God is to Conceal the Word : and Wisdom is with those who keep Secrets.*

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PLUTARCHOS, author of the treatise *De Iside et Osiride*, as it is usually called, it being in Greek, and its title *Περί Ἰσιδος καὶ Ὀσίριδος*, was born, it is supposed, A.D. 46. He was the Preceptor of Trajan, afterward Emperor, A.D. 76, and Governor of Illyricum under Trajan, A.D. 105. Iamblichos flourished two hundred and fifty years later, about 300–320 A.D., in the time of Constantine the Great.

Pythagoras flourished six hundred years and more before Plutarch, and eight hundred and seven before Iamblichos, about 550 years B.C. Cyrus conquered Babylonia 538 B.C. ; and Plato was born 429 B.C.

It may be at once said, that when Plutarch wrote, nothing was known of the ancient history of Egypt, or of the ancient doctrines or Deities of the Egyptians, with any degree of accuracy ; and that what has been written as to the celebration of Mysteries in Ancient Egypt, as well as elsewhere, is for the most part sheer fiction.

So, too, it may be at once said, that in the time even of Plutarch, the explanations which Pythagoras possessed, and except from a few concealed, of the Symbols which he used, had been utterly lost. Nothing was known to the writers of the time of Trajan, of the sacred books or doctrines of the

Indo-Aryans or the ~~Irano-Aryans~~, or of the Sanskrit or Zend languages, both long before dead.

BRYANT says, in his "Analysis of Antient Mythology" (i. 180): "The Isis and Osiris of PLUTARCH may be admitted with proper circumspection. It may be said that the whole is still an enigma: and I must confess that it is: but we receive it more copiously exemplified, and more clearly defined; and it must necessarily be more genuine, by being nearer the fountain-head; so that by comparing, and adjusting the various parts, we are more likely to arrive at a solution of the hidden purport."

One who carefully studies this enigma, this work of PLUTARCH, *De Iside et Osiride*, will be struck with many glimpses which it intentionally, and yet in appearance accidentally gives us of the inner secrets of the ancient mysteries; and with the light which it throws upon the obscurest parts of Masonry. It is as though the wind lifted a corner of the impenetrable veil, at intervals, and only for a moment, with which the art and jealousy of the old Hierophants have carefully hidden from the eyes of all of us the esoteric meaning of the Words and Symbols of the Royal and Sacerdotal art.

According to Iamblichos, PYTHAGORAS declared that it was in the Mysteries of Orpheus, celebrated in Thrace, he had learned the unity of the First and Final Cause; or, to make use of his symbolic expressions, he had learned that "the Eternal Substance of Number was the Intelligent Principle of the Universe, of the Heavens, of the earth, and of mixed beings."—*Life of Pythagoras*, sec. 146.

The Mysteries were in fact not established to *teach* the unity of a God, and the doctrines of Creation, Providence, and a life to come; but to *transmit* those great truths, which had been recognized in all times, and had been uttered in the most ancient spoken words.—*Court de Gebelin*, iv. 317.

Stobæus has preserved in his dictionary a passage from an ancient author, which paints in a very vivid manner the startling spectacle of the Initiations.

"The Soul," says this author, "experiences at death the

same emotions as it feels during initiation ; and even the terms respond to each other as the realities do : *To die*, and *to be initiated* being expressed by words almost the same," [ *Teleutan* and *Teleisthai*, both derived from *tel*, end. *Death* is the *end* of animal life ; *Initiation* is the *end* of profane life, the death of vice.] "At first, there is nothing but errors and uncertainties, laborious journeys, toilsome and terrific circuits through the thick darkness of night. Arrived at the confines of death and initiation, everything presents itself under a terrible aspect ; all is horror, trepidation, dread, alarm. But when these terrifying objects have passed, a miraculous and divine light strikes the eyes, brilliant plains and meadows enameled with flowers are everywhere discovered, and hymns and musical choruses enchant the ears. The sublime doctrines of *The Holy Science* are the subject of conversation. Sacred and awe-inspiring visions wrap the senses in admiration. Initiated and made *perfect*, one is afterward *free*, is no longer subjected to any restraint. Crowned and triumphant, one walks through the regions of the Blessed, converses with holy and virtuous men, and the Sacred Mysteries are celebrated to the utmost of his desire." Such was what was then called PALINGENESIS, *Regeneration, the New Birth*.—*Court de Gebelin*, iv. 321.

Eusebius and Clement of Alexandria give a fragment of one of those Hymns that were sung at the opening of the Mysteries, and which gives a grand idea of them.

"I am about," said the Hierophant, "I am about to make known a secret to the Initiates. Let the entrances to these places be closed against the Profane ! O, Musæus ! thou who didst descend from the brilliant Selēnē, hear my words ! I will announce to thee important truths. Permit not prejudices and prepossessions to deprive thee of the happiness which thou desirest to find in the knowledge of the mysterious truths. Consider Divine Nature ; incessantly contemplate her ; keep thy mind and heart ever right ; and advancing along a safe path, admire the Master of the Universe ! HE is ONE, Self-Existent ; to him all Beings owe their being. He acts in all things and everywhere. Invisible

to the eyes of mortals, He Himself sees all things."—*Court de Gebelin*, iv. 323.

"Initiated, and made *Perfect*, one is afterward *Free*." Hence it is that in the Ancient and Accepted Rite, we call ourselves "*Perfect Freemasons*;" that we see the Dead raised; and undergo those tests and trials that are the symbols of those by means of which, according to the ancient faith, the soul was made fit to ascend through the seven spheres to its primal home.

Of this initiation PLUTARCH enigmatically writes; and it will perhaps not be unprofitable to occupy a little while in endeavoring to extract the meaning of his mystic utterances. The Sphynx, silent and mysterious, was the apt symbol of the old Hierophant; and Plutarch was one of the Initiated.

"To desire and covet after Truth, those Truths, more especially, which respect the Divine Nature, is to aspire to be partakers of that Nature itself, and to profess that all our studies and inquiries are devoted to the acquisition of holiness; an employment surely more truly religious than any external purifications or mere service of the temple can be. . . . ISIS, according to the Greek interpretation of the word, signifies *Knowledge*; as the name of her professed adversary *Tüpho* means *Insolence* and *Pride*; a name therefore extremely well adapted to one, who full of ignorance and error, tears in pieces and conceals that HOLY DOCTRINE, which the goddess collects, compiles, and delivers to those who aspire after the most perfect participation of the Divine Nature; a *Doctrine* which, by commanding a steady perseverance in one uniform and temperate course of life, and an abstinence from particular kinds of food, as well as from all indulgence in venery, restrains the intemperate and voluptuous part within bounds, and at the same time habituates her votaries to undergo those austere and rigid ceremonies which their religion obliges them to observe. The end of all which is, that by these means they may be the better prepared for the attainment of the *Knowledge of the First and Supreme Mind*, whom the Goddess exhorts them to search after, as dwelling near and constantly residing

with her. For this reason, her Temple, in the same language, is called ISEION; *alluding to that knowledge of the Eternal and Self-existent Being, which may be there obtained, IF IT BE PROPERLY APPROACHED, with due purity and sanctity of manners.*—*Plutarch, de Is. et Os., 2.*

“Isis . . . being none other, as it is said, than *Wisdom* pointing out the knowledge of divine truths to her votaries, the true *Hierophoroi* and *Hierostoloi*. Now, by the former of these are meant, *such who carry about them locked up in their souls as in a chest, the sacred doctrine concerning the Gods, purified from all such superfluities as superstition may have annexed to it; whilst the holy habit, with which the latter of them adorn the Statues of the Deities, partly of a dark and gloomy, and partly of a more bright and shining color, seems aptly enough to represent the notions which this doctrine teaches us to entertain of the Divine Nature itself, partly clear and partly obscure.* And forasmuch as the devotees of Isis after their decease are wrapped up in these sacred vestments, is not this intended to signify, *that this HOLY DOCTRINE still abides with them, and that this alone accompanies them in another life? . . . He alone is a true servant or follower of this Goddess, who after he has heard, and been made acquainted in a proper manner with the history of the actions of these Gods, searches into the hidden truths which lie concealed under them, and examines the whole by the dictates of Reason and Philosophy.*”—*Id., 3.*

To desire and covet after Truth, and especially after those truths that respect the Divine Nature; this is the object of Masonry; which is, as we learn at our initiation into the first degree of the lesser or popular mysteries, a *Search after Light*; after LIGHT, which, we are soon taught to understand, is *Truth*, ‘a Divine attribute and the basis of every virtue.’ In search of this Truth, which is light, that is, the very substance of the Omnipresent God, the אור, the AOR, or *Essence of Light*, the pure *Ether* of which the material or physical light is but the out-shining and manifestation—in search of this, we CONTINUALLY advance toward the East; as PYTHAGORAS and many other of the early sages repaired to

the Great Orient in search of philosophical Truth; of that knowledge of the Divine Nature, to aspire to which "is to aspire to be partakers of that Nature itself." In the highest degrees we profess to be, and we hope we are, in the *Grand Orient*, the very home and shrine of all the Truth in regard to the Divine Nature, of which man can be in possession.

As with the Ancient *Hierophoroi*, "who carried about them locked up in their souls, as in a chest,"—as in the *Ark of the Covenant*, hidden in the Soul's depths, beneath the nine arches, "THE SACRED DOCTRINE," the *ἱερός λογος*, concerning the Gods, so with true Masons, all their studies and inquiries are devoted to the acquisition of *Holiness*, "an employment more truly religious than any external purifications or mere service of the Temple can be." *Holiness*, alluded to in lower degrees, where the *Sanctum Sanctorum*, or Holy of Holies, is spoken of [בֵּית־קֹדֶשׁ הַקְּדוּשִׁים, *Bith Kadosh h' Kadoshim*], of the Temple built by Solomon, is that to which the 30th Degree of the Ancient and Accepted Rite is peculiarly devoted.

The especial characteristics, Plutarch says, of the goddess *ISIS*, are *Wisdom* and *Philosophy*. Her name in the Greek, derived from *ἴστω* or *εἶδω*, or *ἴσημι*, *scio*, *video*, I see or know, means *knowledge*, *Wisdom*, the second Sefirah of the Hebrews, the חַכְמָה, *Hakemah* or *Chochmah*, of the *Kabalah*.

The object of Masons, like that of the aspirants 'after the most perfect participation of the Divine Nature,' to whom *ISIS* delivers the *ἱερόν λόγον*, the HOLY DOCTRINE, is, "that by these means they may be the better prepared for the attainment of the knowledge [*γνῶσις*, *Gnōsis*] of the First, the Lordly, the cognizable by the Intellect only" [*ἡ πρώτη και κυρία και νοητή*] the knowledge and cognizance of *The Being*, [*τοῦ ὄντος*] that is, of the Very Deity, Ahura Mazda.

*ISIS* [*Initiation*] is *Dikaiosūnē*, also; *Righteousness* or *Justice*; and *Wisdom*, *Sophia*, *Hakemah*, "pointing out the knowledge of divine things to her votaries." She is the daughter of *HERMES* [*KHURM*, *HIRAM*, or *HURAM*], or of *PROMETHEUS*; of whom the former is said to have communicated to men the knowledge of Grammar [or Letters], and Music;

and the latter to have given them the inestimable boon of Fire [Light, or Truth], or, as Plutarch says, of Wisdom and Foresight [Pronoia, *Prudence*].

The clothing of the images of the Gods, part black, and part white, symbolical of the Duality of the Divine Nature, is imitated in the clothing of the Kadosh, white bordered with black, and the hilt of his dagger, half ivory, half ebony. In this mystery of Good and Evil we find the Beneficent Mind or Divine Wisdom, and the Malign Mind, its opposite and antagonist, of the creed of Zarathustra; and the investiture of the Isiacs after their death in these two colors, is a symbol showing that this Logos [*Word or Doctrine*], "still abides with them, and that it alone accompanies them in another life." This "*True and ineffable Word*" of the Perfect Elu, the meaning of which is the Royal Secret, is that by means of which the Adepts were enabled to travel into far countries and there to receive the wages of a Master.

And he alone is a *Master* Mason, or true Follower of Isis, "who searches into the hidden truths that lie concealed" under the common-place interpretations of the legend and symbols of the third degree, "and examines the whole by the dictates of Reason and Philosophy."

"Nor, indeed, ought such an examination to be looked upon as unnecessary, whilst so many persons are ignorant of the true reason even of the most ordinary rites observed by the Egyptian Priests. . . . Some, indeed, there are, *who never trouble themselves to think at all about these matters; whilst others rest satisfied with the most superficial accounts of them.*"—*Id.*, 4.

As most Masons do with what are called the *explanations* of the ceremonies and symbols of Masonry; as, for example, with those of the candidate being "neither barefoot nor shod;" of his being deprived "of all metallic substances;" of the female at the broken column, with "Time combing out the ringlets of her hair;" of "chalk, charcoal, and clay;" of one and then both points of the *compasses* being raised above the *square*; of the reason for investiture with the

“cable-tow;” and many other of our ceremonies and symbols.

“When we are told by *Hesiod*, ‘not to pare our nails, whilst we are present at the festivals of the Gods,’ we ought so to understand him, as if he designed thereby to inculcate that purity *with which we ought to come prepared, before we enter upon any religious duty*, that we have not to make ourselves clean, whilst we ought to be occupied in attending to the solemnity itself.”—*Id.*, 4.

Q. “Where were you first prepared to be a Mason?”

A. “In my heart.”——

—— And the naked foot, knee, and breast, make personal cleanliness, the symbol, most natural and obvious, of purity of the Soul, indispensable.

“The religious rites and ceremonies of the Egyptians were never instituted upon irrational grounds, never built upon mere fable and superstition, but founded with a view to promote the morality and happiness of those who were to observe them; or at least to preserve the memory of some valuable piece of history, or to represent to us some of the phenomena of nature.”—*Id.*, 8.

“The kings of Egypt were always taken from amongst either the Soldiery or the Priests. . . . If the choice fell upon a Soldier, he was immediately initiated into the Order of Priests, and by them instructed in their abstruse and hidden philosophy—a philosophy for the most part *enwrapped in myths and parables, and exhibiting only dark hints and obscure resemblances of the Truth*. And thus much even the Priests themselves hint to us in many instances, particularly in those Sphynxes which they seem designedly to have placed before their Temples, as types of the enigmatical nature of their Theology. To this purpose likewise is that inscription which they have engraved upon the base of the statue of Minerva [*Athēnē*] (whom also they call *Isis*) at Saïs; ‘*I am all that has become, that Is, and shall be; and no mortal has ever discovered what my veil conceals.*’ In like manner the word *Amoun* [or, in Greek, *Anmōn*], which is generally regarded as the proper name of the Egyptian Jupiter, is inter-

preted by Manetho the Sebennite, to signify *the hidden, and concealment* . . . their invoking *Amoun* is the same thing as calling on the Supreme Being, whom they suppose invisible and concealed in the universal Nature, to appear and manifest Himself to them. So cautious and reserved was the Egyptian Wisdom in those things that appertain to religion."—*Id.*, 9.

It is or seems to be the general notion, that the symbols of Masonry are used and were appropriated or invented as *explanations*; as a sort of picture-writing, intended to render *easy* the acquisition of knowledge. Hence the absurd, superficial and common-place interpretations of them, that make one wonder why they should have been used to express such trite, tame and ordinary truths or lessons.

But the real fact is, that they were used to *conceal* the truth; as a means, not of teaching it to, but of *hiding it from*, the vulgar. It was never meant that they should be *easily* interpreted. Like the symbols of the Egyptian Hierophants, every one is a Sphynx (half buried in the sand, moreover,) that only an Œdipus can interpret. The consequence is, that the ordinary interpretations of our symbols and ceremonies are simply absurd.

"None of the Grecian Philosophers seem to have paid a more especial regard to the method of philosophizing of the Priests, than Pythagoras, who has particularly imitated their mysterious and symbolical manner [τό συμβολικόν καὶ μυστηριώδες], in his own writings, and like them conveyed his doctrines to the world in enigmas. For many of the Pythagoric precepts come nothing short of the hieroglyphical representations themselves. . . .

"It is my opinion, that when the Pythagoreans appropriate the names of several of the gods to particular numbers, as that of *Apollo* to the *Unit*, of *Diana* to the *Duad*, of *Minerva* to *Seven*, and of *Neptune* to the *first cube* (8), in this they allude to something which the Founder of their Sect saw in the *Egyptian Temples*, to some ceremonies performed in them, or to some symbols there exhibited."—*Id.*, 10.

Plutarch supposed that Pythagoras brought his Symbols

from Egypt, and concealed in them the religious and mystical notions of the Egyptians. But they are not Egyptian Symbols, nor can they be interpreted by the Egyptian doctrines. They came from the Median Magi.

The Sun and the Moon are two lights of the Lodge. *Why* they are so, Masons are not now told. They learn, indeed, that these are associated with the Master of the Lodge, another of its Lights, and that the latter is one of the three because it is his business to dispense light there, as the Sun gives light by day and the Moon by night.

The Sun has always been the Symbol of the Generative power. In the Khordah-Avesta, a work of a later age than that of Zarathustra, but much earlier than the Conquest of Babylonia by the Medes and Persians, ΜΑΟΝΗ, in modern Persian, ΜΑΗ, the Moon, is female, and is praised in the Mâh-Yasht as the producer of cattle, and of vegetation, as bringing greenness, fruits and health. She was the Symbol of the productive Capacity of Nature. In Egypt, the Sun and Moon represented Osiris and Isis.

“*A Heart placed in the midst of a flaming censer* is made use of by the Egyptians to characterize the Heavens; which by reason of their being eternal, never are consumed or wax old. . . . For can it be imagined that it is the *dog* himself that is thus revered by them under the name of *Hermes*? They are the qualities of this animal, his constant vigilance, and his acumen in distinguishing his friends from his foes, which have rendered him, as Plato expresses it, a fit emblem of that God who is the more immediate patron of Reason. . . .

“If you, therefore, in this manner, O *Clea*, hear and entertain the story of these Gods, from those who know how to explain it consistently with religion and philosophy, if you will steadfastly continue in the performance of all those Holy Rites which the laws require of you, and are moreover fully persuaded that to possess correct opinions in regard to the Gods is more acceptable to them than any sacrifice or mere external act of worship can be, you will thereby be exempt from any danger of falling into Superstition; an evil no less to be avoided than Atheism itself.”—*Id.*, 11.

So if a Mason hears and entertains the myth (*ὁ μῦθος*) of the third degree, from those who know how to expound it in accordance with piety and philosophy; and if he at all times observes all the Holy Rites that are prescribed, and seeks, by forming true ideas of the Divine Nature, to find for himself "The True Word," his progress in Masonry will indeed be an advance toward The Light. The blazing or flaming heart, in the emblazonry of the 32d degree, is an apt emblem of incombustibility, and therefore of immortality.

Isis, "after much pains and difficulty, by means of some *dogs* that conducted her to the place where it was," found *Anubis*, her sister's child, and bred it up. In the ninth degree, a dog is the means of discovering the hiding place of the chief of the assassins.

"There are other circumstances in the Egyptian ritual, which hint to us the reality upon which this history is grounded, such as their cleaving the trunk of a tree, their wrapping it up in linen, which they tear to pieces for that purpose, and the libations of oil which they afterward pour upon it; but these I do not insist upon, *because they are intermixed with such of their mysteries as may not be revealed.*"—*Id.*, 21.

"The like may be affirmed also of *those other things which are so carefully concealed from the vulgar under the cover of mysteries and initiations.*"—*Id.*, 25.

"It is from these things [the senseless and inanimate], that we learn the true nature of the Gods, that they are not different amongst different people, that they are not some of them peculiar to the Greeks, and others to the Barbarians, some of them northern and others southern Deities; but that as the sun and moon, and the heavens and the earth and the sea, though common to all mankind, have different names given them by different people; so may the same likewise be affirmed of that One Supreme Reason who framed this world, and of that One Providence which governs and watches over the whole, and of those subordinate ministering Powers that are set over the Universe; that they are the very same everywhere, though the honors which are paid

them, as well as the appellations given them, are different in different places according to the laws of each country ; as are likewise those symbols, *under which the Mystics endeavor to lead their votaries to the knowledge of Divine Truths*; and though some of these are more clear and explicit than others, *yet are they not any of them without hazard*; for whilst some persons, by wholly mistaking their meaning and application, have plunged into Superstition, others, to avoid so fatal a quagmire, have unawares dashed themselves against the rock of Atheism."—*Id.*, 67.

"SARAPIS is none other than that common name by which all those are called *who have thus changed their nature*," [as Osiris did when translated from the order of Genii to that of Gods]; "*as is well known by those who are initiated into the Mysteries of Osiris*."—*Id.*, 28.

"Time begets all things out of itself, bearing them with itself, as it were in a womb; *but this is one of those secret doctrines which are more fully made known to those who are initiated into the worship of Anubis*."—*Id.*, 34.

"Nor is it Osiris's dead body only, but those likewise of the other Gods, as many of them as had a beginning and consequently were corruptible, which, *the Priests tell us, were after their deaths deposited with them, and carefully preserved, whilst their souls were translated to Heaven, there to shine forth in so many stars*. Thus, in particular, was the Soul of Isis translated into what the Greeks call the *dog-star* and the Egyptians, *Sothis*, Orus's into Orion, and Typhon's into the Bear."—*Id.*, 21.

"Isis herself, some say, in memory of the great contests and difficulties which she had undergone, and of the wanderings whereunto she had been exposed, unwilling likewise that so much courage and resolution as upon this occasion had been displayed, should be lost in perpetual silence, *appointed certain Rites and Mysteries*, which were to be as images, representations, or imitations rather of what was then done and suffered; with this further view likewise, that the commemoration of these events might serve as incitements to piety, and as a proper consolation to all those, whether

men or women, who might at any time after be in like circumstances of distress."—*Id.*, 34.

"So again, the histories upon which the most solemn feasts of Bacchus, the *Titania* and *Nuktelia* are founded, do they not exactly correspond with what we are told of the cutting in pieces of Osiris, of his rising again, and of his new life? nor does what relates to his *burial* in any way contradict this notion."—*Id.*, 35.

"The word *Amoun* is interpreted by Manetho the Sebennite to signify *concealment*, or something which is *hidden*. Hecataeus of Abdera indeed tells us, that the Egyptians make use of this term when they call out to one another; and if so, then their invoking *Amoun* is the same thing as calling upon the Supreme Being (*whom they suppose hidden and concealed in the Universal Nature*) to appear and manifest itself to them."—*Id.*, 9.

\* \* \* \* \*

"They further add that Isis and Osiris, having a mutual affection, enjoyed each other in their mother's womb, before they were born, and that from this commerce sprang *Aroueris*, whom the Egyptians likewise call the elder *Orus* and the Greeks *Apollo*."—*Id.*, 12.

"The Egyptians are wont to give Orus the name of *Kaimis*, by which word they mean 'Something which may be seen'; for this world is perceptible to the senses, and visible."—*Id.*, 56.

Plutarch was like a man walking in the dark. The "Something which may be seen" is that which is *manifested* or revealed, *i. e.*, the Divine Wisdom, Isis, manifesting itself as the Divine Word or Utterance, in Humanity,—Vohumanô.

Isis, he says, was also called MUTH (mother), ATHYRI (that in which Osiris *is*); and METHUER, Plenitude and Excellence.—*Id.*, 56.

She is to be considered, he says, as one who always participates of the Supreme God and is ever in conjunction with

Him. That is, she is the Divine Wisdom, immanent in the Deity; the Deity in so far as he is Wisdom.—*Id.*, 53.

The delineations, forms and Emanations (out-flowings, manifestations, revealings) of the Deity are diffused, he says, throughout the Heavenly bodies. All these, the Vedic Poets said, are the self-manifestations of Indra, the Light.—*Id.*, 59.

Plato asserts, he says, that the old name by which the Ancients expressed the essence of things, was derived from a word of the same import with this of Isis: and then, to hide what he means, “that knowledge, wisdom, understanding, the chief-good, and even virtue itself had their names, in the Greek language, originally taken from this same, or a root of similar signification.”—*Id.*, 60.

“Osiris is supposed to be that common reason, which pervades the superior and inferior regions of the universe,—the universal reason, called by them Anubis, and sometimes likewise Hermanubis.”—*Id.*, 61.

“Isis is frequently called by them *Athena*, signifying in their language, ‘I proceeded from myself.’”—*Id.*, 62.

“The mind and reason of the Supreme God, which in its own nature is invisible to us, and dwelling in obscurity [hidden], by putting itself into motion proceeds to the production of other beings.”—*Id.*, 62.

“Whatever beings are endued with life, with the faculty of seeing, that have a principle of voluntary motion in them, and that are able to distinguish what belongs to, and is proper for them, and what not, all these are to be regarded as the effluxes, as it were, or as so many portions taken off from that Supreme Providential Wisdom, that governs the universe.”—*Id.*, 77.

It is evident, from these extracts, that the principal purpose of the Mysteries was to teach the Initiates “*the Secret or Holy Doctrine*,” the Theology and Philosophy, which the Priests concealed from the vulgar, as beyond and above their comprehension. Plutarch, it is equally evident, was, like Herodotus, an Initiate; and could therefore give only glimpses of the truth, and hints understandable by the Initiates alone. To much of what he thus disclosed to them

only, the key is now lost, but somewhat the well-informed and studious Mason can still understand.

French writers say that the antiquarian, ELLAS ASHMOLE, digested and arranged the myth and ceremonial of the Blue degrees. And if we found in Plutarch, or in any other work treating of the Ancient Mysteries, much that is literally reproduced in Masonry, it would be permissible to conclude that the coincidences exist, not because Masonry and those Mysteries are one, or parent and child, but because the modern compiler of Masonry borrowed these from the old ceremonial, in order to give his work the air and aspect of a venerable antiquity.

It is much more satisfactory evidence of identity, when the coincidences are not thus perfect, and when Masonry only draws aside a corner of the curtain that hides, and for many centuries has hidden, those grey and venerable mysteries; for else we should have to ignore and deny the wasting influences of time, and that the memory of ancient things fades away and becomes indistinct.

As in the long succession of generations words in the same language change, and one letter displaces another, until words no longer appear the same; as inflections vary, and particles appear or vanish and are disused, and yet the grammatical forms abundantly prove the identity of the ancient and modern tongues, when in the mere words one seems an alien to the other; so in Masonry, when all the details of the ceremonial have been changed, and even the symbols are no longer in important respects the same, and their present interpretations were never even dreamed of by the ancient Sages, still its identity with the ancient Mysteries is amply proven by the most satisfactory of all evidence, identity of objects, identity of doctrine, and substantial identity of its Myth and that of the Egyptian, Phœnician, Samothracian and Grecian Mysteries.

Plutarch teaches us what that object was. Like that of Masonry, it was Holiness, and purity of life and conversation, and the attainment of religious and philosophical Truth. So, too, he teaches us that the *Hieros Logos*, the Holy or

Sacred Word or Doctrine was the true knowledge of the Nature of the Deity, hidden in myths and parables and symbols, and that of the immortality of the Soul. The Myth was, in substance, (for the name of the Hero of the legend, and the details of the allegory varied in different countries, and are all unimportant and not of the essence of the Myth), the temporary death of the Personification of the Principle of Good and of Generation, slain by the Evil Principle, and rising again after a brief sojourn in the realms of darkness, to a new life. This was dramatically represented in the Mysteries; and in all of them the Candidate was made to represent the murdered Hero, and so was symbolically *born again*. In Egypt it was *Typhon* or *Set*, who slew *Osiris*; in Syria, *Atys* was slain, and in Phœnicia, *Tammuz* or *Adonis*.

Those from whom our ceremonial comes replaced these by *Hiram*, *Hurūm*, or *Khurūm*, a Phœnician artisan who worked upon the Temple built by the legendary Hebrew King, שלמה, *Salamah* or *Shelomeh*, [Peace, Prosperity, Reward, Perfection]. As usual, the name of the Hero is used to *conceal* and *hide* from the vulgar, but reveal to the Initiate the meaning and doctrine of the initiation.

The name of this Artisan, or as we are in the habit of styling him, Architect, is given differently in different places in the Hebrew books, thus:

In 2 Chronicles, ii. 12, we have הורם אבי, *Khurm Abi*.  
In 2 Sam. v. 11, and 1 Kings, v. 16, הירם *Khirm*.

In 2 Chron. iv. 11, הורם and הירם, *Khurm* and *Khirm*.  
In 1 Kings vii. 40, הירום, *Khirom* or *Khirum*.

In 2 Chron. iv. 16, הורם אביו, *Khurm Abiu*, *Abiv* or *Abif*.

Gesenius renders הורם, *Khurm*, *Khorm*, *Khoram*, *Huram*, or *Hūrūm*, by *Nobilis*, *Ingenuus*; from הר.

Selig Newman renders הר [בן הרים] *Ben Khorim*, a *Freeman*, a *Nobleman*; supposed to be so called from the white robes they used to wear.

הור, *Khur*, means *white*, *noble*, an *aperture* through which the white light appears, *the opening of a window*, a *cavern*, *the socket of the eye*. הר *Khr*, the root, means *free*, *freeborn*;

קְרִי, *Khri*, also means *white*, and an *opening*, or the people who dwell in caves. קְרִי and קְרִי, *Khri* or *Khriis*, means the Sun—Job ix. 7, and Judg. viii. 13; the *Orb* of the Sun, properly—Judg. xiv. 18, Is. xix. 18. קְרִי, *Khriis*, also means an artificer, generally a smith, or worker in iron.

קְרִי, *Khriim*, means consecrated or devoted—either to God or destruction.

The Persic word KHUR is the literal name of the *Sun*. From *Khur*, the Sun, comes *Chora*, a name of lower Egypt. Bryant says [Mythology, i. 48], ‘The Sun was likewise named KUR, *Kûros*. *Kûρον γάρ καλεῖν Πέροα; τὸν Ἡλιόν*: *Plutarch in Artaxerxe*, 1012. Many places were sacred to this Deity, and called *Kura*, *Kuria*, *Kuropolis*, *Kurênê*, *Kureschata*, *Kuresta*, *Kurestika Regio*.’

In the Veda, the Sun is *Sûra* and *Sûrya*, *Hari* and *Harit*; in Zend Hvare *Khshaeta*, in modern Persian *Khorshid*.

In Egypt we find this Trinity; AMUN-RA, the Creator, OSIRIS-RA the Giver of Fruits, and HOR-US-RA, the Giver of Light; the Summer, Autumn, and Spring Sun. [So *The Children of the Widow* (*Isis*), (so called because each in initiation had represented her Son, *Hor-us*), Devotees of *Huram*, *Khurum*, *Hor-Ra*, are ever advancing and journeying in search of *Light*; and the *Sun* appears on the ceilings of all their Temples, and is one of their three great Lights.]

Uhlemann says, “On account of the different effects of the Sun in the three Egyptian seasons of the year,” [they had three only, instead of four, *the three gates of the Temple*], “this Deity appears in three forms, as Amun-Ra, Osiris-Ra, and Horus-Ra.”—*Handbuch*, part 2, p. 168.

In a papyrus published by Champollion, Aroeris, the Younger *Hor-us*, is styled “HAROERI, *Lord of the Solar Spirits, the beneficent Eye of the Sun* :” in which sense he bears some analogy to Apollo, who according to Plato, received his name from the emission of the rays of *Light*. *Hor-Apollo* says, “The Egyptians put *Lions* under the throne of *Horus*, this being their name for the Sun.”

Other meanings connect themselves with this of the Sun,

and illustrate and yet conceal the meaning of the ancient legend. Thus, analyzing the name **חִירָאִם**, *Khiram*, we have **חַי**, *Khi, living; Life.*—*Lev.* xxv. 36. **רָאִם**, *Ram, was, or prophetically, shall be, raised, elevated, lifted up.* **רוֹם**, *Rom, was raised, elevated, lifted up, raised himself.*—*Lee. Heb. Dict.; Selig Newman, Dict.; Gen.* vii. 17; *Ps.* xlvi. 10 or 11.

Thus **חַי יְהוָה**, *Khi IHOH, as IHOH liveth;* **חַי אֱלֹ**, *Khi AL, as AL liveth.*

And **רָאִם**, *Ram*, the same as **רוֹם אַרְם**, *Rom, Aram*, and **HRM**, *was lofty: whence Aram, for Syria, or Aramæa, as Highland.*

So that *Khiram* may be taken to mean, "WAS RAISED UP, LIVING, OR TO LIFE."

In Arabic, **HIRM** was an *Ox*, the symbol in Egypt of *Osiris*, or of the *Sun* in *Taurus*, at the Vernal Equinox.

**חִירָאִה**, *KHIRAH*, meant 'nobility, a noble family.'

According to *Menander*, **HIRAM** first celebrated the resurrection of *Hercules* in the month *Peritius* (*Berith*); [*Movers* 385; *Josephus, Antiq.*, vii. 5, 3]; and *Movers* says [386], that on the 2d of *Peritius*, the 25th of *December* in the Roman calendar, the festival *Natalis Solis Invicti*, corresponding to the *Hercules Tyrius Invirtus*, was celebrated; and that **HIRAM** OF **TYRE** first performed this ceremony.

**אֲבִי**, *ABI*, not only means *father*, but *Progenitor; Abi yosheb ahel, the first that made use of tents—Gen.* iv. 20; *Abi kal tepesh kanor, the first of all such as handled the harp—Gen.* iv. 21.

The letter **ו**, *Vav*, affixed to **אֲבִי** and so making **אֲבִיו**, *ABIV* or *ABIU*, means "*His*," and the word thus compounded, "*His Father;*" in 2 *Chron.* iv. 16.

*Plutarch* says [*De Is. et Os.*, § 35]: "The *Thyades*, or *Priestesses* of *Bacchus* with their hymns endeavor to raise their God, whom they at that time distinguished by the name of *Winnower*, *Αιχνίτης*;" in Hebrew **רוּחַת**, *rukhet* (from the root **רוּחַ**, *rukh*, (or, reversed, *khur*.) *Breath, Spirit*), *vannus, a winnowing fan*; in which, so reversed, the name of the *Sun* appears again.

Besides the general identity of the legend, there are not wanting in Plutarch coincidences between the Ancient and the Modern Rituals, even in the details.

“When the Egyptians sacrifice to the *Sun*, they strictly enjoin all those who approach to worship the God, *neither to wear any gold about them, nor, etc.*”—*De Is. et Os.*, § 30.

“The seal of the Sphragistæ, an order of Priests peculiarly set apart. . . . Their impress, according to Castor, is “*a man upon his knees, with his hands tied behind him, and a sword pointed at his throat.*”—*De Is. et Os.*, § 31.

When the ark or chest containing the body of Osiris had been carried by the waves of the sea to the coast of Byblos, [a city of the Phœnicians, between Tripoli and Berytus, not far from the sea, on a lofty site, called in Hebrew, גִּבְלִי, *Gebal*, the residence of our *Giblemites*, in Greek *Byblos* or *Biblos*,] it there gently lodged in the branches of a bush of *Tamarisk* [*Erica*], which in a short time had shot up into a large and beautiful tree, growing round the chest and enclosing it on every side. The King of Byblos, astonished at its unusual size, had it cut down, and made that part of the trunk in which the chest was enclosed, a pillar to support the roof of his house—[*De Is. et Os.*, § 15]. The real sepulchre of Osiris is also said to be in the little island which the Nile makes at Philæ, where his tomb “is overshadowed with the branches of a *tamarisk tree*, whose bigness exceeds that of an olive.”—*Id.*, § 21.

In the sacred dirge or lamentation which the Priests made over Osiris, they “bewailed him who was born on the *right* side of the world, and who perished on the *left.*” Perhaps the alternation of right and left in the first two degrees of Masonry, has a concealed allusion to this; and there is perhaps, in “the rough sands of the sea,” an allusion to the fact, that the Egyptian Priests “expressed an abhorrence, both toward the *Sea*, as well as *Salt*; calling this latter *Typhon's foam*, and amongst their other prohibitions, forbidding it to be ever laid upon their tables.”—*De Is. et Os.*, § 32.

Perhaps there is no symbol in Masonry for whose pres-

ence among our emblems it has been found so difficult to account, and which has been so persistently let alone, as the 47th Problem of Euclid, which figures in all our Monitors, as much out of place as an Etruscan cornice-stone in a Roman hovel. We know its meaning now, but Plutarch did not, nor did Iamblichus. It had been lost long before they lived. Pythagoras had too carefully concealed it; and these later writers looked in the wrong direction for it. Plutarch's explanation, altogether wrong, is as follows.

“Now universal Nature, in its utmost and most perfect extent, may be considered as made up of these three things, of *Intelligence*, of *Matter*, and of that which is the *result* of both these, in the Greek language called *Kosmos*, a word which equally signifies, either *Beauty and Order*, or the *World* itself. The first of these is the same with what Plato is wont to call the *Idea*, the *Exemplar* and the *Father*; to the second of them he has given the name of the *Mother*, the *Nurse* and the *place and receptacle of generation*; and to the latter of them that of the *offspring* and the *production*.”

“So again, with regard to the Egyptians, there is good reason to conclude, that they were wont to liken the Universal Nature to what they called the most beautiful and perfect Triangle; the same as does Plato himself, in that nuptial diagram, as it is termed, which he has introduced into his Commonwealth. Now in this Triangle, which is rectangular, the perpendicular side is imagined equal to *three*, the base to *four*, and the hypotenuse which is equal [whose square is equal] to the [squares of the] other two containing sides, to *five*. [ $3 \times 3 = 9$ ,  $4 \times 4 = 16$ ,  $5 \times 5 = 25$ ,  $9 + 16 = 25$ ; which is the 47th Proposition of Euclid.] In this scheme, therefore, we must suppose, that the *perpendicular* is designed by them to represent the masculine Nature, the *base* the feminine, and that the *hypotenuse* is to be looked upon as the offspring of both; and accordingly the first of them will aptly enough represent *Osiris* or the Prime Cause; the second, *Isis*, or the receptive Power; the last *Orus* or the common effect of the other two. For 3 is the first number which is composed of both *even* and *odd*; and 4 is a square

whose side is equal to the first even number 2 ; but 5, being generated, as it were, out of both the preceding numbers, 2 and 3 may be said to have an equal relation to both of them as to its common parents."—*Id.*, § 56.

Plutarch considers Isis to be "the feminine part of Nature, or that *property* of Nature which renders her a fit subject for the production of all other beings ; for which reason it is that Plato calls her the *Nurse* and All-Receiver, and that she is vulgarly termed *Myrionymus*, or the myriad-named Goddess ; denoting hereby that capacity, with which she is endued, of receiving and being converted into all manner of forms and species, which it shall please the Supreme Reason to impress upon her."—*De Is. et Os.*, § 53.

The Temple of Solomon, like every Lodge, is a Symbol of Isis or Universal Nature ; and the works of the Supreme Reason are symbolized by the labors of Khirum upon the Temple, and the columns, vessels and fabrics that he produced.

"The Soul of Osiris," we are told, "is eternal and incorruptible, though his body is often torn to pieces and hidden by Typhon, and as often searched after, found again, and joined together by the wandering Isis. For that Being *of whose essence it is to exist*" [ⲓⲣⲓⲛⲓ], "to be Intelligent, and to be Good, is so far from being corruptible, that He is not obnoxious to the least degree of mutability ; though, at the same time, those images, those delineations, forms and likenesses, which the material and passive part of Nature hath taken off, as it were, from him, and received upon herself, those, it must be owned, like the impressions of a seal upon wax, are not permanent and everlasting, but liable to the attacks of that unruly and turbulent Power, who was driven hither from above, and who makes constant war upon Orus, or that visible image of the Intellectual world which was born of Isis."—*De Is. et Os.*, § 54.

"They further add," says Plutarch, "that Isis and Osiris, having a mutual affection, enjoyed each other in their mother's womb before they were born ; and that from this commerce sprang *Arüeris*, whom the Egyptians likewise call



no especial importance, and has no special significance. Its principal *practical* use is, that if one erects a perpendicular line upon a base line, making one three measures and the other four, he will have one at an exact right angle with the other, if he connects the ends by a line of five measures. As a theorem it has no philosophical or religious value. To give it such a value, it must be in some manner a symbol. Pythagoras could not have so greatly exulted at discovering, if he did discover, this mere mathematical theorem, however valuable the knowledge of such theorems then may have been. There were fifty others equally as valuable.

He must have discovered in it and in the figure and numbers representing it, a new symbol, unknown or unnoticed before, of some ancient and valuable truth or doctrine. To be able to add another symbol to those already known and used by the Sages who possessed the truth or doctrine, *was* worth a public sacrifice.

Plutarch, supposing that Pythagoras brought his doctrine and its symbols from Egypt, wrote the whole treatise *Peri Isidos kai Osiridos* on that theory. He says that the base, of 3 measures, meant Isis, and the perpendicular, of 4, OSIRIS. But why these numbers should represent them, it was not in his power to explain, otherwise than by saying that the hypotenuse represented Horus, their issue, and if it measures 5, the other sides must measure 3 and 4.

Why should Horus, the issue, measure 5, excelling by so much his father, Osiris? Certainly, he gives no reason for this, and there could be none. The *religious* explanation, according to Plutarch's interpretation, would be, Horus is equal to the squares of Osiris and Isis, added together. According to his explanation, the symbol taught no doctrine whatever, and was not in any sense mysterious. Other and much more apt symbols would represent Father, Mother, and Child or Issue.

Plutarch, like Iamblichos, was utterly ignorant of the meaning of what Pythagoras taught as to numbers. None of the scholars now know what he meant; and they never will, while they look to Egypt or to books written long after

his death for the explanation. He did *not* mean that the Deity created by the instrumentality of abstract numbers.

But this figure *was* connected with his theories as to numbers, and in fact, its whole meaning consists in the numbers 3, 4 and 5, which the sides of the triangle represent and measure.

The Masters of the Royal Secret *know* what the symbol and its numbers did mean, to Pythagoras, and do not wonder that he was overjoyed to add it to the existing symbols, which, to those whom he taught to read them, expressed the Holy Doctrine. SANCTA SANCTIS.

No doubt the *doctrine* taught in the Mysteries, was that of Pythagoras, and that of which the legends of Osiris and Isis, Adonis and the Boar, Khirūm and his assassins were the symbols. "It is impossible," Plutarch thinks, "that any *one* cause whatever, be it bad or even good (for God cannot be the author of any evil), should be the common Principle of all things."

"For," he says, "the harmony of the world, like that of a harp (to use the expression of Heraclitus), is made up of discords, and consists in a mixture of good and evil; or, as Euripides has it, 'Good and Evil cannot be separated from each other,' though they are so tempered as that beauty and order are the result. From hence, therefore, arose that very ancient opinion which has been handed down from the Theologists and Legislators to the Poets and Philosophers; an opinion which, though its first author is unknown, has nevertheless gained so firm and established a credit everywhere, as not only to be commonly talked of by both Greeks and Barbarians, *but to be even taught by them in their mysteries* and in their sacrifices: namely, that the world is neither wholly left to its own motions, without some Mind, some Superior Reason to guide and govern it; nor that it is *one* such Mind only or Reason, that, as it were with a helm or bridle, steers and directs the whole; but, as there are many things wherein the Good and Evil are equally blended together, or, rather, indeed, as nature produces nothing here below without such mixture, and as it cannot be supposed

that one and the same Being is the dispenser of these contrarieties, distributing, as it were from two different vessels, the several distinct portions of Good and Evil—for this reason, I say, was first introduced the opinion, that this mixture which is observed in human life, this inequality and variety which are discerned in the universe, and all those changes which we see in it, at least in these sublunary regions, are owing to two contrary Principles, to two quite different and distinct Powers. . . . For, if nothing can come into being without cause, and if that which is perfectly Good cannot be the cause of Evil, then must there needs be a distinct Principle in Nature, as well for the production of Evil as of that which is Good.”—*De Is. et Os.*, § 45.

Plutarch proceeds to say that some philosophers term these two Principles two Gods; while others call the Good one, only, GOD, and the evil one *Demon*; like Ζωρόαστρις ὁ Μαγός, the Magos Zoroastris, “who is reported to have lived five thousand years before the Trojan War.” “He called the Good Principle Ἡρόμαζη (Hörömazē), and the Evil One Ἀρειμάνιος (Areimanios), adding, moreover, that as of all sensible Beings, the former bore the greatest resemblance to *Light*, so the latter was most like *darkness*.”—*De Is. et Os.*, § 46.

The Magian Philosophers, he says, tell us, “that ORMUZD sprang originally from the purest Light, and AHRIMAN from the most profound darkness. The former created six Gods, and the latter created six, of different natures and operations, to oppose them. Then the former adorned the Heaven with Stars, placing the Sun in front of all the rest; and then each created twenty-four other Gods, which intermingling, Evil and Good became blended. For four terms of 3,000 years each, these Gods are to contend with varied success, each alternately victorious and depressed; at the end of which time Ahriman is to be destroyed, and mankind for the future to live in perfect happiness.”—*De Is. et Os.*, § 47.

The doctrine of the Magi, in his day, was what it is now, a total misapprehension of the original Irano-Aryan creed. Anra-Mainyus, the Malign Mind, was not the antagonist of

Ahura Mazda, who had no rival, but was the Creator, Supreme over all. This Evil Mind was the negative, and so the opponent, not of the Supreme Deity Himself, the Divine Light and Splendor, but of the Divine Wisdom immanent in him, Çpěnta-Mainyu, the Beneficent Mind or Intellect. Ahura-Mazda was not the offspring of ZĚRVĀNA AKARANA, the Infinite Time, but was said to have created *in* the Infinite Time the words spoken by him.

The Chaldæans also had beneficent and evil Planetary Gods; the Greeks had two Jupiters, the Olympian and Pluto, and made *Harmonia* to be the offspring of Mars and Venus. Heraclitus said that *Discord* would never exceed the proper bounds allotted to it; for should this ever happen to be the case, *the Fates, avengers of what is right, would find it out.*" The Pythagoreans had a great number of terms, which they made use of to express the contrary natures of these two Principles; calling the Good One, "The Unit, the Definite, the Fixed, the Straight, the Odd, the Square, the Equal, the Right, and the Light or Lucid;" and the Evil One, "the Duad, the Indefinite, the Mobile, the Crooked, the Even, the Oblong, the Unequal, the Left [Sinister], and the Dark." Anaxagoras calls the one *Intelligence*, and the other *Infinity*.—*De Is. et Os.*, § 48.

"By OSIRIS we are to understand those faculties of the Universal Soul, such as Intelligence and Reason, which are, as it were, the Supreme Lords and Directors of all that is Good. . . . On the contrary, those Powers of the Universal Soul, which are subject to the influence of passions, the boisterous, the irrational and the unruly part of it, may be called TYPHON."—*Id.*, § 49.

"When the Supreme Reason composed this Universe, He made one harmonious system, even out of the most discordant principles, and did not utterly destroy, though He greatly maimed the Power of the Evil Being."—*Id.*, § 55.

We thus see, and by many other passages, that notwithstanding what PLUTARCH says elsewhere in regard to the two Principles, he had learned the True Doctrine in regard to the real nature of the Deity, and believed in the ONE,

Single, Simple, Supreme GOD ; and that, in what he said as to the Two Principles, he meant to hint at the great doctrine, taught in the Mysteries, that Evil is a *necessary* concomitant of Good ; that discords as well as concords concur to produce harmony ; that Evil is the *occasion* and *cause* of Good ; that contraries sympathize, and opposites harmonize ; that the universe is a system of *equilibria*, in which Truth is only evolved by collision and discussion ; and the seemingly *inconsistent* are the *most* consistent of all things. What *more* inconsistent, to our minds, than *infinite* justice and *infinite* mercy ? They seem two parallel lines, that will never even approach each other ; if not two, infinitely diverging. But Geburah and Gedulah meet in The Infinite, and harmonize, *and are essentially one* ; and from them flow forth Perfect Harmony in all the Universe, the Success and Glory of God, the Stability of His plans, and the absolute undivided Empire which Evil does *not* share with Him, over the Universe.

“Upon the whole, however, Osiris, or the Good Principle, has the superiority.”—*De Is. et Os.*, § 59.

“Osiris likewise is a compounded name, being derived from *Osion* and *Hieron* ; for, as he is supposed to be that common REASON which pervades both the Superior and Inferior regions of the Universe ; by the latter of these terms the ancients would denote him in his celestial capacity, as by the former of them they would express his terrestrial and infernal influence.”—*Id.*, § 61.

He significantly tells us that “those who have not learned to make use of *words* in their true sense, will be apt to mistake, likewise, in things themselves.”—*Id.*, § 71.

“The Divine Reason,” he tells us, “stands not in speech ; but

Marching through still and silent paths  
Administers the world with Justice.”

“The Mind and Reason of the Supreme God, which in its own nature is invisible to us, and dwelling in obscurity, by putting itself in motion proceeds to the production of other

beings. . . . That one Supreme Reason, who framed this world, and that one Providence that governs and watches over the whole. . . . That God who orders and directs all things. . . . Whatever Beings are endowed with life, with the faculty of seeing, that have in them a principle of voluntary motion, and that are able to distinguish what belongs to and what is proper for them, and what not, all these are to be regarded as the outflowings" [emanations, effluxes], "as it were, or as so many portions taken off from that Supreme Providential Wisdom, that governs the Universe. . . . As Osiris is a First Principle, prior to all other Beings, and purely intelligent, he must ever remain unmixed and undefiled . . . that First simple and immaterial Being, *whom truly to know, and to be able to approach with purity*, is, according to both Plato and Aristotle, the highest pitch of Perfection which Philosophy can arrive at."—*De Is. et Os.*, §§ 75, 62, 67, 77, 78.

And Plutarch thus hints at the *Work* of the Initiates, and at the results and benefits of the *palingenesis*, the *being born again*, of initiation :

"The souls and minds of men are looked upon as the matter" [the *Materia*, the rough Ashlar or marble in the quarry or block], "of Knowledge and Virtue; and as such are delivered up to *Reason* to be *polished* and *modeled* by it into their due form and shape; thus some philosophers have even called the Mind the place of our ideas, and the *workshop*" [the usual and favorite name, *atelier*, of our French Brethren, for their Lodges], "as it were, wherein all our notions are engraved [or impressed], and formed."—*De Is. et Os.*, § 58.

"There is nothing by which a man approaches nearer the Divinity than by right *Reason*, especially when it is employed in religious matters; nor anything which is of greater moment to his happiness; wherefore it is, that every one *who intends to consult the oracle*, is strictly charged upon the spot, that he take care 'to have pious thoughts in his heart, and seemly and decent words in his mouth.'"—*Id.*, § 68.

"As, therefore, the souls of men are not able to partici-

part of that Divine Nature, whilst they are thus encompassed about with bodies and passions, any further than by those obscure glimmerings, which they may be able to attain unto, as it were in a confused dream, through means of philosophy—so, when they are freed from these impediments, and remove into those *pure* and *unseen* regions, which are neither discernible by our present senses nor liable to accidents of any kind, it is then that this God OSIRIS becomes their Leader and their King; upon him they wholly depend, still beholding without satiety, and still ardently longing after that Beauty, which it is not possible for man to express or conceive.”—*Id.*, § 79.

It is but a little while since the first attempt was made to discover the true meaning of the Ceremonies and Symbols of Blue Masonry. No one had, until then, looked in the right direction for these meanings. The Symbols were Sphinxes, whose real meaning no one knew. Perhaps we have not yet learned the meaning of all. The field of study is wide and large, and there are few to work in it.

We know now the real meaning of the Compasses and Square upon the Altar: the two points under the Square at initiation, then one, then both, above it.

We know the true meaning of the three grips, by the last of which the body was raised.

We know the meaning of the three blows inflicted on Khūrūm, at the three gates, and of the implements used.

We know the whole meaning of the Mystic Numbers, the Holy Doctrine, and the Royal Secret.

We know the meaning of the Eagle, Intellect; of the Man, Thought; of the Ox, Strength; of the Lion, Sovereignty, on the Standards of the four principal tribes of Israël.

But much remains to be discovered yet, and will in time become known.

Take the two columns at the Porch of the Temple! Hear these sentences, which we borrow for the occasion, and decide whether they refer to those columns—the *Active FORCE* or *ENERGY*, and the *Passive STABILITY* or *PERMANENCE*?

“The first Sages who sought for the cause of causes, saw Good and Evil in the world; they observed the Shadow and the Light; they compared Winter with Spring, Old Age with Youth, Life with Death, and said: ‘The First Cause is Beneficent *and* Cruel; It *gives life and destroys.*’

“Are there then *two* contrary Principles, a Good and an Evil?” cried the disciples of MANES.

“No! The two Principles of the Universal Equilibrium are *not* contrary to each other, though in *apparent* opposition; FOR IT IS A SINGLE WISDOM THAT OPPOSES THE ONE TO THE OTHER.”

“The GOOD is on the *right*; the EVIL on the *left*; but THE SUPREME GOOD *is above both*, and makes the Evil subserve the triumph of the Good, and the Good serve for the reparation of the Evil.”

Surely the subject of Masonic Symbolism is not yet exhausted.

God, Pythagoras said, is the living and absolute Truth clothed in Light: the Word is Number manifested by Form: God is the supreme Music, of which Nature is the Harmony.

There is, he said, a triple Word, for the hierarchical order always manifests itself by three. There are the word simple, the word hieroglyphical, and the word symbolic; in other terms, the word that expresses, the word that conceals, and the word that signifies: all hieratic intelligence is in the perfect knowledge of these three degrees.

Let the Student of Masonic Symbolism ponder on these sayings.

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Of Unsettled Words.

## OF INEFFABLE WORDS.

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It long since became very evident to us that Masons were like the Arabs who build their huts in part with fragments of the walls of Nimroud and the casings of the Pyramids ; that the true secrets and Kabalistic meanings of Masonry are unknown to *itself*, having been concealed under so many veils as to have become in part undiscoverable ; and that the ordinary explanations of its symbols have merely been adopted to mislead the multitude of the initiates, the knowledge of the esoteric meaning having been confined to a few, who long since died, leaving no successors.

There are perhaps few *thinking* Masons to whom it has not seemed strange that the TRUE WORD, promised to every Master Mason, is not given to every one, but only a substitute, of no particular sanctity or significance ; not an approximation to the lost Word, but a mere trivial ordinary Pass Word, not even alluding to the Deity.

The WORD is the Great Symbol of the true Masonry, as the WORDS that have come down to us from the ancient Aryans and Hebrews were their great religious symbols. We know that one of these Words embodied a theosophic creed. We suspect that the other, also composed of initials of words, in like manner embodied a creed ; but no one has succeeded in discovering its real meaning.

Before the Symbolic Masons lost the Word, it had for them no other significance than it had and has for those who daily repeat it in reading or hear it pronounced. Nor does it seem that any one ever inquired what was meant by the manner in which it was said to have been lost.

So it is that symbols which once had an intelligible language for the wise become idols ; and Religion degenerates into Fetichism.

The Royal Arch degree, as it exists in America, is no part of Ancient Masonry ; nor was that degree ever, in its

present shape, a part of the Master's degree. It is impossible that anything that refers to the rebuilding of the Temple could originally have belonged to a degree of which the Master KHIRUM is the Hero, and which is claimed to have been worked when the first Temple was being built.

It is true, that what is generally understood to be the WORD of a Master Mason was at one time given in the Master's degree; but not as found amid or under the ruins at the rebuilding of the Temple.

Neither is it possible that one should not be struck with the fact that not even that which is generally accepted as the True Ineffable Word, is communicated in the Royal Arch degree. That ordinarily given is of continual recurrence in the Vulgate, and hourly pronounced without scruple by all Christians. That used instead of it in some jurisdictions is a Word of the Ancient and Accepted Scottish Rite, with a final *m* changed into *n*, by some careless copyist; in which shape, being no word known to any language, it is 'explained' as resolvable into three words, one Hebrew, a name of God, mispronounced; one, the name of an obscene Assyrian and Phœnician Deity; and one the Hebrew name of detestation of an Egyptian City, which never was the name of the Deity in any tongue.

With this the attempt to give the TRUE WORD ceases, except in the Ancient and Accepted Rite. But it is to be noted that, as a hint or clue to some hidden secret, the substitute for the Master's Word, and the Royal Arch Word of which we have spoken last, are each of three syllables.

What is most worth knowing in Masonry is never very openly taught. The symbols are displayed, but they are mute. It is by hints only, and those the least noticeable and apparently insignificant, that the Initiate is put upon the track of the hidden secret. A word seemingly used at random, and as it were by chance, long escapes notice, and at last attracts the attention of some inquiring mind, and gives the clue that leads to new discoveries. Many of these, by the manipulations of *improvers* of the work, men of audacious mediocrity, such as Preston and Webb, have disap-

peared forever, and meaningless trivialities have taken their places. Some remain, proofs of the great antiquity of Masonry much more convincing than all the babble of those whose business is to invent and pervert and not to discover. Masonry, tortured out of shape by these interpreters, no longer has a SECRET and HOLY DOCTRINE, is no longer the SANCTUM REGNUM or HOLY EMPIRE.

It was never intended that the mass of Masons should know the meaning of the Blue degrees, and no pains were spared to *conceal* that meaning. The commentators *pretend* to do what they *cannot* do and have no *right* to do. They deceive and delude those who read their works; and their only excuse is that they are blind leaders of the blind.

The most prominent circumstance noticeable in the Blue degrees is the continual recurrence of the number *three*. Masonry surrounds the Initiate, in these degrees, with her mysterious and multiplied Triads; and not content with silence as to their recondite meaning, permits the utterance of false interpretations, which serve the double purpose of *misleading* the ignorant, the idle and the indolent, whom it is desirable to lead astray, and of *indirectly* indicating to the wise and the studious the true way leading toward the Light. For always that which guides the wise misleads the foolish; to conceal the Truth from the latter is to cause them to mistake Falsehood for it; but to hide it from the former is to spur and arouse them to greater exertion, until they track it to, and seize it in, its hiding-places.

There are, among other Triads, three raps, three circuits, three degrees, three greater and three lesser lights, three columns and three officers of the Lodge, three gates of the Temple, three jewels movable, and three immovable, three assassins—everywhere the sacred number THREE. This, and FIVE, SEVEN, as composed of FOUR and THREE, and ~~THREE~~ times THREE, are the Sacred Numbers of Masonry, as they were of the Aryan Sacrifices and of Pythagoras.

It is the TRIANGLE, the DELTA, with its three equal sides, that is the Masonic symbol, as it was the Indian symbol, of Deity, accepted as such in the ante-historic times, in the

cradle of the human race in Northern Asia, before any of the great currents of emigration to Northern Europe, Greece, Rome, India, or Media streamed forth from that earliest home of the ruling race of mankind. The symbol of creative unity, the letter YOD, corrupted into a G, hangs in the East. The Master's Square is but two of the sides of a right-angled triangle, one arm of it measuring 3 and the other 4. The figure of the 47th problem of Euclid, a veritable Sphynx, occupies unexplained its place on the Mason's Tracing-board. The Master works with the white chalk, the black charcoal, and the crucible of clay. The Sun, the Moon, and the Master of Light and Life, represented by the Triangle of light at the altar, are the great lights of the Lodge.

The Triads of Masonry are identical in meaning with those of the Mysteries, of Hermeticism and of Alchemy, all of which are found in the Kabalah. The non-material part of man, according to the Kabalah, is three-fold, composed of Vitality or the Soul of Life, Spirit and Mind—*Psyche*, *Spiritus* and *Mens*, or *Nepesch*, *Ruach* and *Neschamah*. To the Hermetic Philosophers and the Alchemists, man was composed of Spirit, Soul and Body; as Deity to Orthodox Christians is the Father, the Son and the Holy Spirit; and to the Kabalists the first three Sephiroth are Kether, Hakemah and Binah.

PHILO, the learned and philosophic Alexandrian Jew, teaches the doctrine of the tri-une nature of the Deity, and at the same time says that it is a secret or mystery, not, in all its parts, to be revealed to the vulgar.

To the Hindu Sages, also, the Deity was three in one: Brahma, Vishnu and Çiva, or the Creating, Preserving and Destroying Potencies. The Spirit, Soul and Body of man corresponded, for the Alchemists, to the three parts that compose the created Universe, the Spirit, the Plastic Mediator and Matter; and they represent each of these Triads by Sulphur, Mercury and Salt. Male, Female and Issue; or Father, Mother and Child—these compose a Divine Trinity, everywhere reproduced. The doctrine of Taou Tsze, the Chinese philosopher, thus formulates it: "Taou or Reason

produced *One*; *One* produced *Two*; *Two* produced *Three*; and *Three* produced all things."

Isis, the Egyptian Goddess, personification in Apuleius of Universal Nature, was represented with three faces; and in the great cavern of Elephanta, in India, the traveler sees, with awe and astonishment, a magnificent bust carved out of the solid rock, composed of three heads united to one body, and adorned with the oldest symbols of the Indian theology, "A Triad of Deity," say the apocryphal Oracles of the Bactrian Sage, Zarathustra, "shines forth throughout the universe, of which a Monad is the head." Lycophron calls Buddha, three-headed; and in Egypt he was Hermes Trismegistos. Osiris, Isis and Har-oei were the Trinity of Egypt.

Many ancient names of the Deity consisted of three letters, as IHU, BAL, AMN, ATM, TUM, YAV, MLK, SDI. In the Tetragrammaton, one of the three is duplicated; and of these three, the Kabalah represents י as male and ם as female.

These three—first, the Father, Generator or Source; second, the Son, Logos or Word; and third, the Spirit of the World, were a Trinity of the Oriental philosophy, differing only in name from that of Plato and Philo. Not a single Triad only, nor the same Triad everywhere, was deemed to constitute the Deity. The Will, the Divine Wisdom, and the Utterance of the Divine Wisdom in Humanity, were the first Triad of the Kabalah. Next came the Divine Justice or Severity, and Mercy or Benignity, in equilibrium, and their result, Beauty or Harmony. The Kabalist, Rabbi Schimeon Ben Yochai, says, "Come and see the Mystery of the word ELOHIM! There are three degrees, and each degree distinct and separate, and by itself alone; and yet, notwithstanding, they are all One, and united together in unity, and not to be distinguished or severed from each other."

What the Irano-Aryan Trinity was, the Master of the Secret knows. The Indian Trinity is expressed by Krishna, seated on a lotus, and with three eyes, through each of which the Deity looks forth. Ahura Mazda, in the Bundehesch, says, "My Name is the Principle and the Centre of all

things. My name is 'He who Is, who Is ALL, and who preserves all.'" In Egypt, besides the Trinity of Osiris, Isis and Har-oori, the Father, Mother and Child, symbolized by the Sun, Moon and Planet Mercury, there was another, like those of India and Persia, composed of Osiris, Typhon the Principle of Evil, and Horus; the latter, like the Sosiosch of the Persians, and Iswara, being the Mediator, Redeemer and Saviour. "The Paternal Monad," the apocryphal Zarathustra said, "amplifies itself, and generates a duality; the second mind, so generated, sits by the side of the Monad, and shining forth with intellectual beams, governs all things. Men commonly take it for the first. Next after these the spirit abides, ensouling all things."

By the Ternary we ever return to Unity; and the Human is ever interlaced with the Divine; the Triangles of the visible and invisible worlds are always interlaced. Of the three interlaced Triangles of the Highest Masonry, one is white, one blue, and one red.

The same symbolism runs through all nature. The Light, the Rain or Mist, and the Rainbow; Heat, Water, and Vapor, or steam containing both, were familiar to the ancients. Modern Science has only made the analogies more striking. Oxygen, which sustains life, and Nitrogen, which destroys it, combine and form the atmosphere. Oxygen and Hydrogen, burned, produce water; Oxygen, and metals until lately unknown, combine to produce substances long supposed to be simple, as potash, soda, and alumina. An acid and soda, combining, produce salt. In the vegetable kingdom we find the same process of generation as in the animal kingdom.

The first Aryan Trinity was Fire, Light and Heat. It was really a Tri-unity, one, containing two, and being thus three. Generator, Producer, Issue; or Father, Mother, Child, are a Triad, not a Trinity. The Father or Author, Wisdom, and the Word, *i. e.* Divine Wisdom revealed and manifested limitedly, are a Trinity; but Osiris, Isis, Horus were merely a Triad.

The Jews have for centuries neither written nor spoken the name Yehuah [the Tetragrammaton], except on the most

solemn occasions ; and they carried their scruples so far as to continue the name upon the golden plate on the forehead of the High-Priest, in the ancient letter of the Samaritans, in which the Pentateuch was written before the time of Ezra, by whom, *it is said*, its books were translated into the Chaldaic ; and Jerome testifies that in his time Bibles were commonly met with, having the name of Yehuah in this old letter. The Samaritan pronunciation of the Word by the modern Samaritans is *Yehueh*.

Higgins says, in his *Anacalypsis*, that the Tetragrammaton could not have been that Sacred Word, the *real* Sacred Word, which could not be spoken ; and he thinks that it was represented to be so, to the people at large, to mislead them, and evade their inquiries. We had long been perplexed in regard to this word of four letters, which does not seem to be pointed to by any of the symbols, all of which that have any reference at all, open or concealed, to *The Incommunicable NAME*, indicate that it is *tri*-literal, symbolic of the *tri*-unity of the Deity.

Higgins says, "The Jews could not be taught the Decalogue, nor could they read the Bible in the Synagogue, without violating the very law they were learning, or which Moses was repeating to them, if the Secret Word were יהוה. When Moses asks the Elohim of Israel by what name he shall describe Him to the Hebrews, he is told that he is to describe Him by this supposed forbidden Name."

How could Moses say to them, "יהוה hath sent me unto you," without correctly pronouncing that name? He was surely not to say that ADONAI sent him. The ancient Hebrew books nowhere prohibit the speaking or pronouncing of the true name. The commandment is only that it shall not "be taken in vain ;" "thou shalt not take the name of יהוה thy Alohim in vain"—*i. e.*, speak it unnecessarily or irreverently. The Hebrews *write* the Word, placing under it the Masoretic points belonging to ADONAI, and pronounce that word instead of it, wherever it occurs ; so that, although the Deity directs that He shall be called יהוה, the very people who were ordered so to call Him, designate Him by the

name of a Phœnician God instead; and we call him JEHOVAH, a word of three syllables and seven letters, a name almost as different from the true one as ADONAI is.

The Deity is represented, in the English translation of the old Testament, as saying to Moses, in Exodus, that He was not known to Abraham, Isaac and Jacob by His name יהוה, but only by His name AL SHADAI. But the text must be in some manner corrupted or mis-translated.

For, when יהוה appeared to Abraham, in Canaan, and promised to give the country to his descendants, he built an altar to יהוה between Bith-Al and Ai, and there "proclaimed the name of יהוה." [Gen. XII. 8.]

"And Abraham planted a tamarisk grove in Bar-Saba, and there proclaimed the name of יהוה Al Aolam." And after he had sacrificed a ram instead of his son, a Malak of יהוה called to him from Heaven, and said, "By myself have I sworn, saith יהוה." [Gen. XXI. 33, XXII. 16.]

And the angels said to Lot, "the cry about them hath become so great before יהוה, that יהוה hath sent us to destroy it." And Lot said, "יהוה will destroy this city." [Gen. XIX. 13, 14.]

"So Abraham said to his servant, יהוה Alohî h'Shemim spoke to me," etc. [Gen. XXIV. 7;] and the servant prayed to "יהוה Alohî Adonai Abraham," [id. 12,] and said, "Blessed be יהוה Alohî Adonai Abraham," [id. 27;] and repeatedly used the name יהוה afterward, [id. 35, 40, 42, 48, 56;] as Laban did [id. 31, 50, 51]. Abimelech said to Isaac, "יהוה was with thee: . . . thou art now the blessed of יהוה" [XXVI. 28, 29].

Isaac said, "יהוה hath made room for us;" and, building an altar, he proclaimed the name of יהוה, [XXVI. 22, 25]. So he said to Esau, "Bring me venison, that I may bless thee before יהוה," [XXVII. 7;] and Jacob said to him, "יהוה Alohik caused me to light upon it." "The smell of a field," Isaac said, "which יהוה hath blessed" [id. 20, 27].

So יהוה stood above the ladder which Jacob saw in his dream, and said, "I am יהוה Alohî Abraham Abik and the Alohî of Isaac;" and Jacob awakening, said, "Verily, יהוה

is in this place," [XXVIII. 13, 16.] Again, he said, "אֱלֹהִים will be my Alohim," [*id.* 21.] Leah said, "אֱלֹהִים has looked upon my affliction" . . . "אֱלֹהִים hath heard that I was hated" . . . "this time I will praise אֱלֹהִים," [XXIX. 32, 33, 35.] Laban said to Jacob, "I perceive that אֱלֹהִים hath blessed me for thy sake;" and Jacob said to him, "אֱלֹהִים hath blessed thee since my coming" [XXX. 27, 30].

It is evident, therefore, that the name was *well* known to the old patriarchs and in common use. Noah said, "Blessed be אֱלֹהִים the Alohi of Shem," [IX. 26;] and it was in the time of Anos, or Anūsh, son of Sat, we are told, that men began to call God אֱלֹהִים [IV. 26].

If it were true that there are no vowels in the Hebrew alphabet, as the common idle notion is, then the word אֱלֹהִים would consist of more than four letters, when spoken, the vowels being then necessarily supplied.

But there *are* vowels in the Hebrew alphabet, and the Tetragrammaton is not properly represented in our language by more than four letters; and these, far from being consonants, are all vowels, I'EU'E, each E being aspirated.

There are here only three *letters*; but there are two *syllables*, *Hua* and *Hia*, or, by the usual elision of the final *a*, of each, *Hu-Hi*. This means *He-She* or *Male-Female*, and does not represent the Very Deity, but the Deity manifested and acting as Generator and Producer; Osiris and Isis, the Sun and Moon.

It is very certain that this meaning, if really such, as Lanzi thinks it, was a secret one; for no hint of it is given in any of the ancient Hebrew writings, except by the statement in Genesis that God created man male and female, after His own image. But the Kabbalah continually represents the *manifested* and *creating* Deity as bisexual, and expressly says that אֱלֹהִים is the name of the Deity as manifested, *only*—of a single act of Divine Thought, as it were, one of an infinity of units; and that the Very Deity has *no* name.

The duplication of the א, in the name, is also due, perhaps, to the same policy of concealing from and misleading

the people. The original name was undoubtedly יהוה, IEU. We find this, as well as י by itself, and יה, I and IE, used to signify the Deity.

Kircher says that the first three letters of the name were absolutely applied by the Jews to denote the three superior Sephiroth; and Buxtorf says that the *Yod* characterizes the *Future*, the first *Hē* the *Present*, and the *Vav* the *Past*. Thus the word, in its symbolic applications, is only tri-literal. Parkhurst says, that this Divine Name, “יהוה”, I'EU'E, was well known to the heathen there can be no doubt. Diodorus Siculus, lib. 1, speaking of those who attributed the framing of their laws to the Gods, says, *Παρά τοῖς Ἰουδαίοις Μωσῆν ἱστοροῦσι τὸν ΙΑΩ ἐπικαλούμενον Θεόν.* ‘Among the Jews they report that Moses did this to the God called ΙΑΩ.’ Varro, cited by Saint Augustine, says, *Deum Judæorum esse Jovem*, that Jove was the God of the Jews; and from יהוה the Etruscans seem plainly to have had their Yuve or Yove, and the Romans their Jovis and Jovis-Pater, that is, Father Jove, afterward corrupted into Jupiter. And that the idolators of several nations, Phœnicians, Greeks, Etruscans, Latins, and Romans, gave the incommunicable name יהוה, with some dialectical variation, to their false Gods, may be seen, etc.”

The “Incommunicable Name” thus seems to have been widely communicated. Nor does it seem probable that any Hebrew word whose letters were commonly known and written, should not have had as certain and fixed a pronunciation as any other word. How could the Word which God gave to Moses in the Burning Bush, a Name, too, by which He *had* been known to the Chaldæan Abraham, a word used in the Decalogue, and which was so *well* known that the common people were forbidden to take it in *vain*, *i. e.*, to use it *idly* and *irreverently*—a word constantly recurring in the Psalms written to be sung—how could this Word be *lost*, in the time of Solomon, the son of the writer of many of the Psalms? If the Jews had really no name for their God, except false ones, (and a name which they did not know how to pronounce, and could only express by repeating its

letters, was no name at all to them ;) if they must needs call God ADONAI, a Phœnician name, or ALOHIM, a plural word, what wonder they worshiped Baal?

Moreover, the tale that the word was only pronounced once a year, by the High-Priest in the Temple, while a noise of trumpets prevented the people outside from hearing what was whispered within, is evidently absurd if taken literally, and therefore must be allegorical. It was the secret *meaning* of the word, or the secret *purpose* of concealment for which it was used, that was then and so communicated. The priests well enough knew that the Very Deity did not talk to Moses with a human voice, or show Himself in human shape. I'EU'E was but the *manifested* Deity; and the Deity visible would be but a single ray of the Infinite Light.

I do not find anything whatever in the first three degrees that gives any indication whatever that I'EU'E was the True Word of a Master Mason. It seems to me, on the contrary, that everything calls for a tri-literal name. The 47th problem is sufficiently expressive as to this.

In the Bhagavadgitâ, a Brahmanic work, the Deity, in the form of Kṛishṇa, says to Arjuna, "I am the Creator of all things, and all things proceed [*flow forth*] from me." . . . "I am the beginning, the middle and the end of all things. I am time; I am all-embracing Death, and I am the Resurrection; I am the mystic figure OM; I am generation and dissolution." Arjuna styles him "all in all, infinite in power and glory."

It was the custom of the Hebrews to describe I'EU'E by three Yods and a cross, in a circle, thus:  The three Yods were also disposed in the form of a  Crown, thus: , to signify the same; thus symbol-izing KETHER, (CORONA or the CROWN), HAKEMAH and BINAH, the first three Emanations and Superior Triad of the Sephiroth.

"I am Alpha and Omega," the Deity is made to say, in the Kabalistic Apocalypse, "the Beginning and the Ending, saith the Lord, who IS and WAS and WILL BE, the Omnipotent." We habitually hear and read such sentences,

and they have as little meaning for us as the monotonous murmuring song of a sea-shell. "I am A and big O," [in the Greek, O-mega means Big O]; or, in the Hebrew, A and T; the first and the last letters of the alphabet. "I am the Beginning and the Ending." What do these phrases mean? In Alpha and Omega we find the mysterious tri-literal word. *I. I. O.*, in the Greek is the equivalent of 'אָ' and AUM; but A and M are not the first and last letters of the alphabet, nor are 'א' and 'מ' or 'א' or 'מ'. The declaration, "I am the Beginning and the Ending," is equivalent to an annunciation of the ancient Indian and Kabalistic dogma, that God is the *Source*, from which flows or emanates all that becomes, and to which, in the end, all returns; and a clue to the meaning of the incommunicable Word may be found in the Kabalistic signification of 'א' as the male, or the Divine Creative or Generative Energy, and of 'מ' as the female, or the Productive Capacity.

AUM or OM is emphatically called, by the Brahmans, the monosyllable. "I AM," says Kṛishṇa, in the *Bhagavadgītā*, "of things transient, the Beginning, the Middle, and the End; I AM the monosyllable among words:"

The word AHU [AUM or OM], says Weber, in his *Indian Studies*, indicates both the *World* and its *Creator*, merely as *Existence*.

"This word," says the *Rīmāyana*, "represents the Being of Beings, one Substance in three forms; without mode, without quality, without passion; Immense, Incomprehensible, Infinite, Indivisible, Immutable, Incorporeal, Irresistible." That is, the Source from which all Existence emanates; the Absolute, of which nothing can be predicated, except that it IS; Unity developed in Trinity, and in nowise acted upon or affected by anything distinct from or out of itself.

This Word was only permitted to be pronounced by the letters; for its pronunciation as one word was said to make earth tremble, and even the angels of Heaven to quake for fear. It was not the word that contained the secret meaning; but the separate letters of the word; as is the case

with the Hebrew word AGLA, which is the initials of four words that compose a phrase; and with אַבְיָע, composed of the initials of the names of the four "*Worlds*," Atsiluth, Briah, Yetsirah, Asiah.

Etymological resemblances between words are sure to mislead, if too much depended upon; and the Hindu Omkara, or Sacred Monosyllable, has been found by Godfrey Higgins and others in a great many places, in the syllables *om* and *um*, where this certainly was not the word A-U-M. Before we discovered its origin and meaning, we collected a great number of words in which the syllable *om* is found. Where there can be no certainty of etymological identity, resemblances amount to nothing; and, moreover, the old works which treat of names of the Ancient Deities are full of errors.

OM is termed by Dara Shekoh the Seal by which Secrets or Mysteries are revealed; and in the Oracles ascribed to Zarathustra is a passage which pronounces the Sacred Names used in the Mysteries to be Ineffable, and not to be changed, because revealed by God himself. The mystic syllable AUM, as the Bhuddist Triad, is thus interpreted: A, the Vija Mantra, the Seminal Hymn, of the male Buddha or Generative Power; U, the same of the female Dharma or Adhi-Prajñā, the Supreme Intelligence, the type of productive power; M, the same of Saṅga, the Union of the Essences of both. But all this is merely fanciful, and as worthless as the common explanations of Masonic Symbols.

None of the many volumes written upon the Sacred Monosyllable by the Brahmans give any reliable account of the origin of the Word, or whence the letters composing it were derived. It was quite as much a mystery in the most ancient times of which we have any record as it is now,—to them.

The Hebrew letter Yūd is י; the Phœnician ט and מ; the Samaritan מ. M, Phœnician, is ח; Samaritan, מ. The Yūd represents a Triad. In the Kabalah it is styled a *Point*, that cannot be effigured or cognizance had of it. This point was said to represent the Divine Generative Potency, and Creative Wisdom, Hakemah. It is constantly

characterized as male, and as the Creative Agent, employed by the Deity to immit light into the circle wherein the Universe was to be created.

“God, about to create,” say the *Theses Cabalisticce*, “the worlds, drew back His presence on all sides from one point.”

“Whence the space, which is called the Primal Æther [AUIR KADMON].”

“In this remained the Vestiges of the Divine Light.”

“Which also are styled the Primal Æther [AUIR KADMAH].”

“And Highest Splendor [TEHIRU ALLAH].”

“Obedient to the nod of Deity, the final Yūd of the Name descended.

“And into the Primal Æther immitted a somewhat grosser light.”

יָ, *He* or *Ha*, is the symbol of Binah, the Female, the Divine Mind as the Human Intellect, that gives birth to the Thought or Idea, to the Universe that is afterward to become, but which is first *in* the Deity as a Unit and single idea, not yet developed in time and by succession.

YŪD, the *Siphra de Zeniutha* says, is the *Father*, and HETH the *Mother*, and VAV is the Idea of the Universe, invested with form or individuality, *within* the Divine Intellect. It is the *formed* Idea, the Unity to be afterward developed in manifoldness. Yūd, the *Idra Sūta* says, is the beginning and end of all things; all things are contained in it; and therefore it is styled “Generator of all things.”

This Yūd, which, transformed into the English letter G, hangs above the Master in the East of the Lodge, was termed the WORD and the VOICE, as well as the REASON and WISDOM. The adjuration, ascribed by some to Orpheus and by others to Hermes, contained this sentence: “I adjure thee, the Voice of the Father, which He first spake, when He established the Universe by His Wisdom; the Voice of the Father, which He first uttered, His Only-begotten Word.” “Wisdom,” says the *Book of Ecclesiastes*, “was created before all things, and the Understanding of Prudence [Binah], from evermore.” Again it says, “The Word of the Most High God is the Source of Wisdom.” “By Wisdom,”

says the *Book of Genesis*, as correctly rendered by the Jerusalem Targum, Maimonides and St. Augustine, "the Alohim formed the heavenly bodies and the earth." This is often repeated in the Psalms and later writings.

The coincidences of the Kabalistic, Alexandrian and Indian and Persian philosophies will be evident from the following accurate and clear statement of the common tenets in which they agreed :

"All things are derived by emanation" (raying or flowing forth), "from one Principle. This Principle is Deity. He can only be known by His manifestations, as only we know the human soul. But He is Infinite. This Universe is finite, one only of the utterances, actual or possible, of the Divine Thought. Therefore we can neither know nor conceive of Himself, but only of so much of His Power, Wisdom, and Beneficence as is manifested. Yet it is He who creates, and we know Him *as Creator*, by His creation and creatures. From Him a substantial Power *immediately* proceeds, which is an image of Him, or rather Himself, manifested by limitation, as one Thought manifests a Soul. This 'Second Mind' is the Source of all Emanations. They are originally included in it. It not only includes them, but *is* them, the ONE, to become the manifold. By the Emanative Energy, this second Principle sends forth these other Natures. They are more or less perfect, according to their degrees of distance, and the scale of Emanation, from the first Source of Existence, and they constitute different worlds or orders of being, all united to the Eternal Power from which they proceed. The Emanations or Sephiroth are so many rivers, in the sea that flows forth from the wholly unknown and hidden Infinite Source or Fountain. They are the Deity, so flowing forth. The 'Worlds' are four: of *Emanation*, in which the Universe, Spiritual and Material, IS, in the Second Mind, or Creative Energy; of *Creation*, in which the Universe exists as a Thought yet formless, generated by the Logos; of *Formation*, in which, in the one thought, are presented all individuality and succession, definite and distinct, yet the whole constituting but one Divine Idea; and of *Fabrication*,

in which this Idea, embodied in form, is expressed in matter.

“Matter is only the most remote manifestation 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 the lower spirits and of matter. The shadow is as necessary as the Light. The Perfect is God alone. Human souls are distant Emanations from Deity, and after they are liberated from their material vehicles, will return through various stages of purification to their source.”

This is not the *public* Romish Orthodoxy, or perhaps any other orthodoxy; because certain persons two hundred years since, used the word ‘*create*,’ in mistranslating an Oriental book, as the equivalent of a Hebrew word that meant to *form, fashion or fabricate*, and which was used, in the passage misrendered, in relation to a supposed chaos, already existing. But it will certainly be difficult to prove, by any *direct* language of the Scriptures, that God *created* the Universe, and all Souls of men as well as worlds of matter, out of nothing. On the contrary, the Emanation doctrine, that from Him all things proceed, and to Him all things return, is the dogma of the Holy writings. God is there declared to be ‘all in all.’ ‘He that dwelleth in love dwelleth in God, and God dwelleth in him.’ ‘In Him we live, move and have our being; as certain of your own poets have said, for we are his offspring.’ . . . ‘For *of* Him, and *through* Him, and *to* Him are all things.’

Paul, in his first letter to the Christians of Corinth, distinctly declares the symbolic and mystical nature of his teachings. Christ, he declares, was the Power and the Wisdom of God [Asha Vahista and Vohuman<sup>h</sup>, of the Mazdayacnian creed]. “I utter Wisdom;” he says “among the Perfect; not worldly wisdom, nor that of the Rulers of the World who come to nought; but the Divine Wisdom, mysteriously hidden, which God before the ages pre-ordained for our glory, and which none of the Chiefs of this world

have known. . . . God hath unveiled these things through the Spirit; for the Spirit attains to the cognizance of all things, even of the nature of God. . . . We have received the Spirit that emanates from God, thereby to know what the Deity freely communicates to us."

We have already given two of the modes by which the Hebrews expressed the Divine TRINITY, and disclosed to the Initiates that the Ineffable Name, the Great Sacred Word of the Mysteries, was tri-literal. They adopted, also the letter Schin, שׁ, as the Chinese did the Y, and the Indo-Scythians the trident, a mysterious emblem to make known the same. It is worthy of note that the Hebrew י, *Yod*, or I, was, in the Sanscrit alphabet of the fifth century before Christ, ࠊ, in that of the third, ࠋ; in that of the second century after Christ, ࠌ, in that of the fifth, ࠍ, and in that of the ninth, ࠎ. In the fifth century before Christ, AM was, in the Sanscrit, ࠏ, and however the character for these letters afterward changed, the single dot accompanied every one. In the Phœnician, the Yod always offered the triple form, as for example, י, י, י; so also did the Mem, as, מ, מ, מ; and what Oliver calls the Kametz, under the three Yods in a circle, is really the old Phœnician Schin, שׁ, the Hebrew form of which, שׁ, like the Phœnician forms שׁ, שׁ, שׁ, was a symbol of the triune God and the tri-literal Name. The Equilateral Triangle, with a Yüd in the centre, was a still more ancient and emphatic symbol of the same; all pointing to a word of *three* letters only, as the NAME Incommunicable except to the Initiates. This too, is *part* of the concealed meaning of the 47th Problem; and the three officers of the Lodge—its columnar supports as Wisdom, Power, and Harmony—expressly indicate, to him who knows how to read the symbols of the Sages, that the Deity is a Trinity, and His Name *tri-literal*.

Of course, the Symbols of the Wise became everywhere the Idols of the Vulgus, the people. To these, the philosophic Trinities became three distinct individuals, each a God to be worshipped; and the Aryan Monotheism degenerated in all the countries peopled by the Aryans, into

Polytheism and a gross idolatry. Ignorance can have no true Theosophy; and must always find something below God and like man to dread and worship.

The Monad, or the Unity of the Divine Essence, of which, *Itself*, nothing can be known—the Duad, of Divine Light and Divine Wisdom—and the Triad of these and the Utterance, Manifestation in Humanity, WORD, LOGOS, constituted all of Deity, according to the ancient Idea, and was expressed by the Delta or Triangle. The fourth letter, when added, expressed and symbolized the Thought, uttered as their Universe. This was the second  $\gamma$  of the Tetragrammaton; and the whole word of Four letters expressed God as Manifested Existence, all that Was, Is, or Will be, the Universe is God—*i. e.*, His uttered Thought, which is, to us, the ALL of God, because it is all of Him that is or can be known to us.

Everywhere, also, the Son and the Father were the same. "The Father is in me, and I am in Him," said the Saviour. Each Kabalistic Sefirah included all that followed it, depended from it, or flowed from it. The Divine Wisdom and the Divine Will were the same. The Father and the Son are one, Source and Outflowing. Eve was taken from the side of Adam, to produce the Trinity of Cain, Abel, and Seth, as Noah was father of the like Trinity of Schem, Ham, and Yapat. The Deity did not will to create, then form within Himself the idea of the Universe infolding itself in time, and then create according to that pre-formed idea. To will, to plan, to create were one and the same thing. The Universe is the utterance of a single thought, among an infinite possible number. It is the whole human Soul, as it is the whole Divine Soul, that thinks a Thought; but this Thought is not the whole of that Soul, nor does it make that wholly known to us. We know the Soul only so far as it is manifested by the thought, and as Reason, and Analogy, using this thought as a means, make it further known to us. It is like a single ray of light from the Sun, which discloses to us much more than itself.

Often there is more hidden in the ancient names of Deity than we imagine. Har-okeri, Son of Osiris or Usiris and of

Isis, Sister and Wife of Usiris, was, equally with his father, symbolized by the Sun; and Isis interchanged attributes with Usiris, the Moon being often treated as masculine, and the Sun as feminine. It is at least a singular coincidence, that  $\text{יְהוִי}$  may be read ISIS-HORUS and USIRIS-HORUS; and that  $\text{יְהוִי}$ , transposed (U or O, H, I), reads OSIRIS, HORUS, ISIS.

Hermes was not an Egyptian, but a Grecian name. It is not found on the Egyptian monuments. *Ἑρμῆς*, the Latin *Mercurius*, was the son of Zeus, (the oblique cases of *Ζεὺς* being *Διός*, *Διῖ*, *Δία*) identical with Dyu, Div, Sansk., 'Sky,' and Maia, Sansk. *Māya*, i.e. Man + ya, 'Intellect, Wisdom.' Mercury was the God of Eloquence; the Egyptian Hermes was the inventor of letters, the Divine Word as teacher of men.

It is somewhat noteworthy that the Name of the first person of the Hindu Trimūrti, *Brahman*, nom. sing. *Brahmā*, forms, by transposition, *Abrahm*. The Patriarch, at first called *Abrahm* [אברהם], was afterward called *Abrahm* [אברהם], the reason given for the change being that he was appointed by God to be  $\text{אב־הַמּוֹן גּוֹיִם}$ , *Ab-hamun gavim*, 'the Father of many Nations or Peoples.' And the name of his wife, before it also was changed, was  $\text{שְׂרִי}$ , Sri, which is also the name of the consort of Vishṇu, Çri.

The Hebrew People were not only of the same race with the Phœnicians, Chaldæans, and Canaanites; but they spoke the same language. The characters on the Moabite Stone and the inscription found at Marseilles are Phœnician, and the language identical with the Hebrew. Jerusalem, like Troy, was built on the ruins of two or three older cities. The Phœnician King, Khairūm or Khīrūm, was the friend and ally of David and Salamah. The grandmother of Salamah (Solomon) was a Moabite woman.

There were close alliances and intermarriages between the royal houses of Israel and Egypt. Moses married the daughter of an Egyptian Priest. Malaki-Tsadūc, a Canaanitish Priest-King, was a Priest of the same God as Abraham; he was the Malak Salam, King of Salam, and Kohan l'Al Aliūn, 'Priest of Al Aliūn,' whom Abraham in replying to

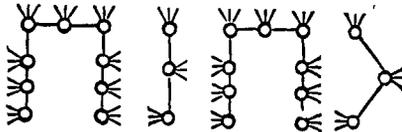
him called יהוה אל עליון, *Ihuh Al Alim*. We find also that Abram and his wife when they first went into Egypt, understood and spoke the language of the Mitzraim, as they did that of the Canaanites, though themselves natives of Aur-Kasidim, a City of Mesopotamia. Khurash or Cyrus, the Median monarch, restored the Temple, and was termed MASAYAH (*anointed, consecrated,*) by the Hebrew Prophets. Daniel was educated among the Magi; and of course the Sacred Knowledge and the Zarathustrian creed were known to the wiser of the Hebrews. There is reason to believe that the Sacred Monosyllable was known all over the East; and it may have been given to the Eleusinian initiates, by some form of words, *said* to have been Konx Om Pax; but the guess that this was Kanska Om Paksha is not a happy one, for the phrase means nothing.

The Ineffable Name, the Kabalists said, is not the Name of the VERY Deity, AINSOPH, the MOST HIDDEN; but only of Him Manifested and Self-limited as Creator or Source of the Universe. BRAHMA was the source of Brahmá, Vishnu, and Çiva. Above Osiris, Isis, and Har-okeri was AMN. To the Chaldæans, as to all the rest, there was One Single Principle of all things; and He was wholly beneficent. "All things," the Magian Oracles said, "are the offspring of One Fire;" and it was as a flame that God appeared to Moses in the Burning Bush. "God," Pythagoras learned of the Magi, "in His body resembles Light; In His Spirit, Truth." God, the Kabalists said, is that Substance or Essence, of which Light is the manifestation. It is quite evident that a Secret Doctrine was taught in the inner Sanctuary of the Hebrew Priesthood; since the sacred books do not declare the immortality of the Soul or the doctrine of a future life; nor were the people taught a true and philosophical monotheism. They learned both at Babylon.

Mesopotamia and Palestine, if Antiquity could tell it to us, had a history during ages upon ages prior to what we call the historical period. There was much more and more intimate communication among the people of the Oriental Countries than any books tell us of; and the march of Cyrus into

Babylonia was not the first invasion of that fertile land by the streams of Aryan emigration. The Secret Doctrine was substantially the same everywhere ; and the Secret Word was the Symbol of the Secret Doctrine ; and if any such Word was known to the Sages of the different Nations, it could not have been a Hebrew word ; for the Hebrews were, compared to the great Nations, only a Tribe of little importance.

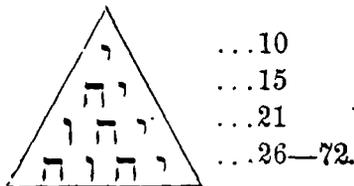
To this Sacred and Secret Doctrine there were constant allusions in the varied use of the peculiarly sacred number *three*. The Trinitarian philosophy of Philo was not heterodox. The very mode in which the Tetragrammaton was mystically written,



was meant unmistakably to indicate that the real word was tri-literal. It expressed the mystical numbers 3, the square of 3 (9) ; the cube of 3 (27) ; and 72, the mystical number of the " Word Expanded," *שם המפורש*, *Sem Hamphoresh*, containing seventy-two names of Deity, and which was engraved, the Talmudists say, in the Sanctuary of the Living God, on a cubical stone, guarded by two lions of God. Its holy letters explain the potencies of the Incommunicable Name.

The *Sem Hamphoresh*, or *H'Mephoresh*, or Great Name of God, is composed of seventy-two words, each of which is composed of three signs or letters. Thence, it is said, is derived the knowledge of seventy-two attributes of God, and of seventy-two angels who surround His throne.

The number 72 is first obtained by means of the Tetractys formed of the ordinary name, adding together the numerical value of its letters :



This great or *Expanded* name is derived from the 19th, 20th, and 21st verses of the xivth Chapter of *Exodus*, each of which, in the Hebrew text, consists of seventy-two letters. These three verses are written separately, in three distinct lines ; then the 1st letter of the 19th verse, the last of the 20th, and the 1st of the 21st being taken, the three designate the attribute of God ; and by continuing this process until all the letters are exhausted, seventy-two attributes are obtained, affixing to each of which one of the Divine names,  $\text{יהוה}$  or  $\text{אלהים}$ , seventy-two names of angels are obtained, each of three syllables, and each containing the name of God.

Each of these verses is deemed to have a mystical meaning. The first and second speak of the Malak Alohim (Messenger of Alohim), the pillar of *Fire*, and the Malak Alohim, pillar of *Cloud* (or darkness), that guided the People of Israel. The third speaks of the strong East Wind that forced back the waters of the Red Sea ; and thus the three verses represent God as using the three Elements, Fire, Water (as Cloud or Vapor), and Air, as His Malakhim or Messengers.

The Book *Raziel* says, "The Great Name of God, in seventy-two names, is composed of the 19th, 20th, and 21st verses of the xivth Chapter of *Exodus*, always in the sense in which are understood BEGINNING, MIDDLE and END—three letters to each name. These are the powers of the Supreme Attribute ; and by means of them the Sages understand every mystery—that of the celestial and terrestrial world . . . of the Camp of Israel and the Camp of Egypt, of Light and Darkness, Day and Night." The Fire and the Cloud were afterward represented by the columns YAKIN and BAZ, that stood at the entrance into the Temple ; one of which, some say, was black and the other white, but this, I think, is an assertion without any foundation.

We need not look for the secret meanings of Masonry in direct statements of doctrine, nor in dissertations elaborately expounding the symbols. We shall find them in the penetralia of the labyrinth, revealed to us only by hints, and

these hints hidden under many veils. Often only a single hint is vouchsafed. If two or three indicia concur, the meaning is established beyond a peradventure. The whole is a writing by short-hand, a species of hieroglyphics where single characters represent things.

We are continually led astray in looking to Egypt for explanations of Hebrew and Masonic Words, Rites, and Symbols. We ought to look chiefly in another direction. There was little in common between the Egyptians and the Hebrews. The Egyptians were as much aliens to the Aryan and Semitic races, as the Chinese. Nothing among the Hebrews resembled the Egyptian hieroglyphics. Hardly half a dozen Egyptian words occur in the old Hebrew books, and the meaning of these is only guessed at. The Hebrew is really a dialect of the much more affluent Arabic. The Jews were long a pastoral and nomadic race, living in tents in their land of deserts, hills, and oases, where everything still remains unchanged. The Tabernacle was an Arab tent; and the prototypes of the Temple and the Kerobim are to be looked for in the Assyrian and Phœnician cities. It was even necessary to resort to Phœnicia for Architects, Masons, and Artificers. The Hebrew retained the Chaldæan and Phœnician and Arabian names of God, Al and Adon; but not the Egyptian Atûm or Amûn.

It is quite certain that the oldest Hebrew writings have meanings that are yet to be discovered. No Hebrew has known for three thousand years or more, what the Alohim were; nor why the word governs a verb in the singular. Yehuah is styled the Alohi of the people of Israel. He directed Moses (מֹשֶׁה, Masah) to call him Ahayah (אֲהַיָּה) in speaking of him to Pharaoh, but to his own People יְהוָה; and for three thousand years no Hebrew has known what either word meant. The sexual character ascribed to Yūd and He is a modern conceit; and the writer of the Letter to the Hebrew Christians has told us that even the history of Abraham, Hagar, and Yesmael is allegorical.

The truth is that Masonry inherits nothing of its doctrine or symbolism from the Hebrews; for, although it is the

fashion to talk about the Symbolism of the first and second Temples, there is really no symbolic meaning to either; and the multitude of triads in the Lodge, with the absence of the number 4, except as part of 7, shows that the Sacred Word, the Divine Name, was not  $\text{יהוה}$ , unless  $\text{י}$ ,  $\text{ה}$ ,  $\text{ו}$  were the initials of words now unknown, that concealed a doctrine known only to the Priests. All the Kabalistic notions about these letters, are sheer nonsense; and what there is of sense and philosophy in the Kabbalah was borrowed from the Magian creed during the Captivity at Babylon and afterward. Until then, the doctrine of the immortality or future existence of the Soul was as utterly unknown to them as it was to their kinsmen, often their masters, the Philistines; and therefore they could have had no secret doctrine, and consequently no symbol. We do not find in their earlier books even a trace of the great truth that there is in the human anything of the Divine.

The Kabbalah discloses nothing as to the ancient faith. The Sohar was certainly not written long before our era; probably long afterward; but it does shed light upon the general oriental doctrine.

The MANAVA-DHARMA-ÇĀSTRA, 'the Book treating of Duty of Manu,' commonly known as the Laws or Institutes of Manu, says (No. 5), "This was darkness, unperceivable, without any distinctive attribute; neither to be discovered by the reason nor to be revealed, it seemed to be completely asleep."

(No. 6.) "Then the great Power Self-existing, Himself beyond the reach of the external Senses, making perceivable this world, with the five elements and the other principles, resplendent with the purest light, appeared and dissipated the obscurity."

(No. 7.) "He whom the Intellect alone can perceive, Who eludes the organs of Sense, Who is without visible parts, eternal, the Soul of all beings, Whom no one can comprise, displayed His own splendor."

(No. 8.) "Having resolved, in His thought, to make emanate from His Substance the different creatures, He

produced at first the waters, in which He deposited a germ."

The Îça Upanishad says:

"Whatever exists of this great universe  
Is all to be regarded as enveloped  
By the great Lord, as if wrapped in a vesture.  
There is one only Being who exists  
Unmoved, yet moving. . . .  
Whoever sees  
All living creatures as in Him, and Him,  
The Universal Spirit, as in all,  
Henceforth regards no creature with contempt."

In the Bhagavad-Gitâ, Kṛishṇa says, "All this universe has been created by me, embodied as the undeveloped Principle. All things exist in me, and in me do not yet exist. . . . I cause this entire system of existing things to emanate in succession, without any power of their own, by the power of the material Essence. . . . The Seven Maharshis, and the four Ancients, and the Manus, partaking of my being, were born by my mind, and from them these inhabitants of the world are sprung."

And Arjuna says to him, "Thou art the Supreme Universal Spirit, the Supreme dwelling:" i. e., that in or within which all the universe exists.

In other words, the Universe, afterward brought into being and made visible and active in space and time, had always previously existed, in developed and defined idea, in the Divine Mind. The Kabalistic theory is the same. This existence in the Divine Mind was real and actual, the very universe there then, which was afterward uttered as the material expression of the Divine Thought. So, to illustrate, the statue hid in the rude block of marble existed in the mind of Phidias, before his will, of which his hands were but the servants, made the idea manifest in form and matter; but the Divine Idea is the Universe, though as yet unmanifested, because the Deity does not *embody* it

in matter, but utters it materially by His mere will—His Thought, thus become a visible Word.

This doctrine, of the Deity generating and producing Thought within Himself, and uttering that Thought as the Universe, by means of the Creative Word or Logos or Reason, containing in itself all Spirits and Worlds, was for a long time not committed to writing, but intrusted to tradition only.

It was the antagonist or opposite of the doctrine that the Universe was *made* or *created* out of nothing, by the Divine Power, and so was foreign to and did not flow from the Deity; and still more to that Materialistic Creed which held that matter was also eternal, co-existent with God, the female or productive passivity; and that He only acted upon it and fashioned it into the Universe, or generated the Universe from it, as the Sun, in the spring, with his light and heat, impregnates the earth and causes it to produce.

The notion that the Universe was produced by divine generation is not found in the ancient Aryan compositions. In them the Divine Trinity is, The Very Deity, the Divine Wisdom in Him, and its Utterance, Intellect in Humanity. It creates good Thoughts and good Words only. All the later notions about creation by generation, came from misunderstood texts and expressions of the Veda. The three female Emanations of the Gâthâs of Zarathustra were only so because they were Divine Potencies using Matter as their instrument, by and through which to work. No notion of their impregnation was entertained. The notion of impregnation of female by male in the Deity grew up at a much later day; and after it that of the Word impregnating matter, from its impregnation by Light and Heat.

The union of the symbols of the Male and Female Principles, signified the union of the Generative Energy and the Conceptive and Productive Capacity in the Deity Himself. Everywhere the self-action of the Deity was compared to generation. But those who held that the Deity only acted upon co-existent and independently existent matter, made

the Conceptive Capacity, the fruitfulness, to reside in the matter itself. The WORD, to them, was but the operative and fabricating or fashioning potency of the Deity. In matter inhered the sexual impulse, as it were, the inclination and desire to conceive, known as "Ἐρως, and symbolized by the Dove.

The first Kabalistic Triad consists of KETHER or CATAR, literally, 'The Crown, Diadem or Circle,' 'The Will of God, because it wills to be manifested and become known,' which is masculine; HAKEMAH, 'Wisdom' or 'Intellect,' which is also masculine; and BINAH, the Human Understanding, the Divine Wisdom manifesting and uttering itself in Man and the Universe; which is feminine. The product, DATH, 'Thinking,' is masculine.

The spark which the flint strikes from the steel, is a particle of the Universal Light, severed from it, is the Universal Light, manifesting itself in the Spark, and, as a Spark, having for a brief instant a life and individuality. Even so, the Ancients thought, each human intellect is a ray or spark of the Divine Intellect, of 'the Light that is the life of men.'

Thought is *born* of, or flows or rays out from, the human mind; but when we reflect, it does not seem to spring up there spontaneously. A Something, a Force or Energy, seems, from without us, or within us, to act upon the mind and provoke it to produce the Thought; and this thought often seems to come into our mind from abroad. The capacity to think, belonging to the organs, spiritual or material, whose province it is to produce Thought, may exist without being exercised. The Divine Will moves to action the intellectual Energy, *is* itself the intellectual Energy, which excites and arouses the capacity to think, or the organs that produce Thought.

It is curious that, as Kether and Hakemah are male, and Binah female, so in the Aryan tongue, from *man*, 'to think,' came *manas*, neut., 'Mind, Intellect;' *Manishā*, 'thinking' or 'thought,' fem., and *mati*, i. e., *man+ti*, 'thought, product of thought,' also feminine. In the original Trinity, of

three in one, Fire, Light and Heat, each personification is male; Agni, Indra, Vishnu: but Ushas, the Dawn, is female; while Mitra, the Morning-Star, is male again.

In the Zarathustrian Creed, the Divine Wisdom Unmanifested, (penta-Mainyu, the white, pure, holy, beneficent Mind, was male; and male also when uttered, manifested as the Human Intellect, Vohu-manô.

This Wisdom uttered became the Logos, 'Word' or 'Utterance' of Plato and Philo, the Creative Agent, the First-born or First-begotten Son of the Father of all.

Kether is the Image or Similitude of the Infinite God, of Ainsoph, the wholly Occult, Unnamed, Unknown, manifested by and as His WILL to do a single act of Omnipotence, by creating the existing Universe or less than Universal system of Suns and Worlds and living beings. To create it was but to form or generate and produce, within Himself, the *idea* of that Universe; all its manifoldness and successions, to the remotest ages, being present there in unity; what we term its material *reality*, to be, afterward, but the utterance and expression outwardly, of that Idea, Thought, and unuttered Word.

The Universe, according to these antique doctrines, is the utterance of a single Thought of the Supreme Deity, the Πατήρ Ἄγνωστος, the unknown Father, who has no Name, and is beyond the reach even of the Intellect. From Him all has emanated. From him all Souls go forth, and to Him, when purified, they return. With this doctrine agree the dark allusions and mystic expressions of Plato and Philo. We know Him by His Works, as we know the Soul of another man by its Thoughts, which his words and acts reveal. "Whatever can be known of God," Paul said to the Roman Christians, "is manifest in them; for God has revealed it to them. For since the creation of the Universe, the invisible things of God are clearly seen, even the Eternal Power and Divinity, being made known to men by what He has created."

It is quite true that, before the Christian era, there were a Secret Science and Holy Doctrine among the Hebrews, as there was a Secret Discipline among the early

Christians, probably introduced by the more philosophic Essenes and disciples of Philo who came from Alexandria, then the chief seat of Oriental learning and philosophy, and were Christians in doctrine, as we are expressly informed, without having heard of Christ, needing only the mere ceremony of baptism and to acknowledge Christ to be, like Krishna, the Logos, to invest them with the character of Christians. They were like the "certain disciples" at Ephesus, who "had not so much as heard that there was any Holy Spirit," and had been "baptized only unto John's baptism." These, Paul, with a single sentence of no particular cogency, made Christians, by the ceremony of washing them in the name *του κυρίου Ιησού*, of *Jesus Adonai*.

We know that this Secret Doctrine and Secret Discipline were carefully concealed from the Common People. But it is not so generally understood that they were also concealed even from the Initiates, except the few to whom, as the Elect, the profounder mysteries were intrusted. Consequently, even the Hebrew books, written only for the few who could read, and no more known to the people at large than they were to the Etruscans and Hindus, only *hint*, at rare intervals and obscurely, at the doctrine of the immortality of the soul; and do not utter a single word which any one but a Magus or an Elect could understand, as to the triune nature of the manifested Deity.

Those who propagated Christianity in Asia Minor undertook to make the doctrine of the Trinity known to the Common People. These were, of course, unable to comprehend it in its philosophical meaning, and the Father, Son and Holy Ghost at once became to them three personages and individuals, like Zeus, Apollo, and Artemis. To the vulgar, the three Persons of the Trinity must of necessity always be three '*persons*,' as they understand the word, as distinct from each other as Adam, Eve, and Seth.

It was equally unwise to endeavor to unfold to the vulgar, in the countries of the old world, the philosophic notion of Deity manifested as bi-sexual. This led, as of necessity, to the obscene worship of the Linga and the Phallus. A Soul

not conscious that it is a Soul, neither understands nor values philosophical ideas of the Deity.

But always, at last, the doors of the Sanctuaries turn smoothly on their hinges, to admit all comers who can pay the stipulated fee, except the worthy whom the worthless exclude. Degrees higher and higher yet are invented, sometimes that the Elect may endeavor to conceal within them their profound and mysterious secrets ; but oftener for the benefit of charlatans and adventurers, who, conferring fifty or sixty degrees by a sentence and a proclamation, pick the pockets of their dupes.

Even into the high Degrees that are not frauds upon the unwary, the *Odiosum Vulgus* penetrates at last, blind and blundering, the most ignorant often aspiring to be Hierophants. Then a Rite falls into venal and vulgar hands, is manipulated and worked for profit by sharpers and itinerant pedlars of degrees ; or if not, is mismanaged by ignorance, while the old rituals, with their trivial commonplaces, conceal from all the vain wearers of sounding titles the truths which it was once not safe for Masonry to utter aloud, and which it never revealed except by hints and to the Sages.

Each Initiate will attach to our speculations in respect to the Sacred Word, such importance as he may think they deserve. It is at least certain that the Tetragrammaton was neither Ineffable nor incommunicable. Everything in the Blue degrees of Masonry combines with other well-authenticated facts to show that the real Word was composed of but three letters ; and to this, no doubt, the tradition has allusion, that the Kings of Israel and Tsūr and the Master Khirām had agreed never to communicate the Name unless when all three of them were present. They are the symbols of Wisdom, Power, and Harmony, and these three constitute the Sacred Word.

It is also clear that the Word AUM is the oldest Sacred and Ineffable Word, only to be lettered, of which we have any hint in history or etymology ; that it belonged to a language older than any now known to us by any monumen-

tal records, and of which the Sanskrit, Zend, Persian, Latin, Greek, German, Norse, Slavie, and Keltic tongues were dialects; that it was a Sacred Word before the Median and Indian branches of the race separated; and that it was widely known over Asia, if not in Europe.

The Hebrew Sacred books tell us that the first human being born upon our planet committed murder; and it is not strange that even in the earliest days of the race it became necessary to conceal the highest truths from all but a select few. "Cast not your pearls before swine," the Master said, "lest they turn again and rend you."

If, finally, the Hindu Sacred Word was not the True Word of Ancient Freemasonry, the Sacred Word of the Master, Magus, Hierophant, and Sage, it is not easy to explain how it comes to be intentionally, as it were, concealed in other words in our Freemasonry, in the very mode which the Adepts always adopted to hide their secrets from all save the Elect.

The Word, if it was such, has been long lost, and is not yet found by the popular Freemasonry. If ever reinstated by it it will be without a meaning, *there*. What *we* do now certainly know is, that *we* are in possession of the ancient Symbols of the creed of Zarathustra, the Magi, and Pythagoras; and that we know what these symbols meant to them. It will be profitable to inquire how they were regarded in later ages, and what influence their doctrine has had in the world of human thought and speculation. It may confirm our conviction that we have indeed the Royal Secret.

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"God," said Kṛishṇa, "is the gift of Charity; God is the Oblation; God is in the fire of the Altar; by God is the sacrifice perfumed; and God is to be obtained by him who maketh God alone the object of his works."

And again: "I am moisture in the water, Light in the Sun and Moon, *human nature in Mankind*, the understanding

of the wise, the glory of the great, the strength of the powerful.”

In these passages of the Bhagavad G.â we find the old Vedic ideas as to Agni, and the Zarathustrian conceptions as to Vohu-manô, Asha-Vahista and Khshathra-Vairya, the Divine Intellect uttering itself as Word or Reason; the Divine Power, and the Divine Sovereignty, as human power and Rule, in man.

**“Pythagoras and Hermes.”**

## PYTHAGORAS : HIS LIFE AND DOCTRINE.

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Mos fuit Academicis occultandi sententiam suam, nec eam cuiquam, nisi qui secum usque ad senectutem vixissent, aperiendi.—*Cicero, apud Augustinum.*

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Præcepta aperta sunt ; decreta verò Sapientiæ in abdito. Sicut sanctiora sacrorum tantum initiati sciunt, ita, in philosophiâ, arcana illa admissis receptisque in sacra ostenduntur ; at præcepta, et alia hujusmodi, profanis quoque nota sunt.—*Seneca : Epist. 95.*

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Spinoza said (Coroll. Propos. ii. Ethices, part ii. p. 5, op. posthum.), "Hence it follows, that the human mind is a part of the infinite intellect of God ; and equally, when we say that the human mind perceives this or that, we say nothing else than that God, not in so far as He is infinite, but in so far as He is unfolded through the nature of the human mind, or so far as He has constituted the essence of the human mind, has this or that idea."

This Pantheism, Casparis says (*De triplic. theol. Mysterisque comm.*, p. 46), coming to Pythagoras from India and the Orient, and by him transmitted to the Greeks, infected Alexandria, and so returned to Egypt, its first home, crept into the school of the Eclectic Philosophers, corrupted some few who lived in Egypt, and especially the Kabalists, from whom, as by manual delivery, Spinoza received it. It traversed

with continuous march all the Orient, and even now remains among the Indians, fills the Sufic Persian Sect, and has gained foot-hold in the minds of the Chinese.

Hence it is understood, he says, how Plutarch, or whoever was the author of the work *De Placitis Philosophorum*, said, that Pythagoras and Plato therefore only believed the Soul immortal, because after man's death, it was to be restored to the Soul of the World and the cognate parts. And so Laertius affirms that Pythagoras therefore believed the Soul to be immortal, because that also from which it was drawn is immortal.

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Pythagoras is said to have been born at Samos in the 49th Olympiad, *i. e.*, about 580 B.C. But this assumption by Clemens Alexandrinus is not well warranted, and the whole chronology of Pythagoras and of the stories connected with him is very vague. His story, handed down and enlarged by tradition, became to a great extent an historical romance. His biography, says Ritter, *Hist. of Anc. Philosophy*, 328, "is enshrouded with a thicker veil of mythical obscurity than that of any other of the earliest philosophers; and the fabulous legends of which he is the subject, are nearly as ancient as history itself."

What is recounted of him comes, with little exception, from the last days of antiquity. Porphyry wrote his life, as also Iamblichus did, and Diogenes Laertius; but these writers, hundreds of years after he lived, told for the most part only what they had received from unreliable tradition. That he lived, and was the founder of a sect, is certain. Herodotus speaks of him, and of a certain secret worship of his disciples, the Pythagorean orgies, and of a holy legend or formulary of this worship. And Ritter says, "We cannot well doubt that the central point of all the science and knowledge of the Pythagoreans, and of Pythagoras himself, is to be found in the secret worship which he instituted, and which his followers regarded as holier than the public service of the Gods, as regulated and established by the State."

All the writers agree that Pythagoras claimed to have received his theosophic notions from the Egyptians. Plutarch supposed his chief symbol to relate to Osiris, Isis, and Horus. I think that I have proven that the secret doctrine which he taught was that of Zarathustra, and that it was the theosophy of the Magi that he concealed under his symbols. As this annihilated all the Grecian Gods, he necessarily concealed it, even from all but a select number, among his disciples, spoke of it in enigmas, and encouraged the belief that he taught only what he learned in Egypt, whose Gods were considered Grecian Deities under other names.

In Geometry, it was said, his teachers were the Egyptians ; in Arithmetic, the Phœnicians ; in Astronomy, the Chaldæans ; *in holy things and Morality, the Magi.*—*Porphyry* 6, *Ritter*, i. 332. But Ritter thinks that there is very slight evidence that he obtained much information from the Egyptians. “A very superficial acquaintance,” he says, “on the part of Pythagoras with Egyptian usages and opinions, is quite sufficient to account for all that is usually referred to that source.” There was, he says, so far as we can judge, a very distant resemblance between the Egyptian and Pythagorean symbolism. And this is truer than Ritter knew. The symbols of Pythagoras were intended to be intelligible to the Adepts alone. As interpreted by Plutarch and Iamblichus, they concealed nothing that needed concealment, and nothing that was worth concealing. All that we are told by way of explanation of his symbols never was worth remembering ; and only a quack-salver would have invested matter so trifling with the veil of mystery, concealed it from the mass of his disciples, and taught it only to a few Adepts. As interpreted, his symbols concealed no creed, no doctrine whatever. No man can understand his notions as to numbers, as they are given by the writers. They are mere nonsense and jargon ; and it is no wonder that men look with contempt upon the whole, wondering only how men could ever have thought that worth listening to, that meant nothing.

Ritter says : “That his religious views were promulgated

in a system of Secret Doctrines, is implied in the very term, *orgies*, by which Herodotus denominates them; but we are further expressly and credibly informed that the Pythagoreans adopted the maxim, 'Not unto all should all be made known.' . . . He seems to have enjoined a peculiar mode of private life on all who sought his society. . . . All the probable accounts on this head justify us in seeking the bond and centre of the Pythagorean community in some secret religious doctrine. The Association founded by Pythagoras appears to have been a Secret Society. Several traditions refer to this. . . . There were certain precepts for the direction of the Associates delivered, partly in symbolical aphorisms, the import of which may indeed be guessed at, but cannot be accurately given. . . . They had also certain peculiar ordinances to be observed in the burial of Adepts. . . . We confess there is some ground for the assertion that the whole system was concentrated in Mathematics and Music."

Ritter confesses that while we are justified in *assuming* for Pythagoras a *certain degree* of philosophical development, because it is natural that the religious sentiment falling in with and meeting the desire for scientific stimulus, should give rise to philosophical speculations, yet, "beyond this, we must confess entire ignorance as to what may have been the subject or the result of the philosophical labors of Pythagoras." And this, because Plato and Aristotle, who, of the ancient writers, were best acquainted with the doctrinal systems of the earlier Philosophers, do not ascribe to him any particular philosophical theory; and the later statements are worthless. The more ancient authorities speak of Pythagorean Mysteries, but not as if they were of a philosophical character; and it is only the later ones that speak of a secret philosophy of the Pythagoreans.

That Pythagoras had a secret theosophy, a philosophical doctrine as to the Deity, is no longer disputable, if I have interpreted his great symbols, the lesser and greater Tetractys and the Mystic Triangle, correctly. That he had any ceremonies of initiation into *any* Mysteries, there is no evi-

dence, nor any good reason to believe. That he founded a Secret Society in any other sense than that he taught a secret doctrine to part of his disciples, there is as little reason to believe. But we know what his principal symbols were ; they of course concealed his secret doctrine ; and the only question is what that doctrine was. We have a right to suppose that it consisted of something that made it *worth* concealing ; and it is certain that up to this time no explanation of the symbols has been given embodying any doctrine worth anything. If all the information that we have had, and no more, was given to an intelligent Greek, he must have deemed himself a dupe and gull, and Pythagoras an impostor ; and we should have to rank him with Paracelsus, or below him.

He taught mathematics and music, we are told, but all that has come to us of these teachings is his notions about numbers, the peculiar properties of the right-angled triangle, and the relations of the musical intervals with numbers.

The Pythagorean doctrine has been transmitted to us in the shape which it had in the works of Philolaus, Eurytus and Archytas. These are mentioned by Aristotle ; and Archytas was the teacher of Epaminondas, and contemporary of Plato. The others lived about the same time ; and these are the earliest Pythagoreans of whom we have any account possessing the slightest title to the certainty of history. Fragments of Philolaus have come down to us ; and Plato and Aristotle had the doctrines of these men and a few others in view, in their statements of the Pythagorean philosophy. And Ritter says that, "generally speaking, it would appear that the acquaintance possessed by the ancients with this doctrinal system was confined to the writings of Philolaus and Archytas." "Even of the philosophical doctrines of Philolaus little has been expressly quoted ; and of all the Pythagoreans, he alone presents himself before us in any degree of distinct personality. On this account it is perfectly impossible to trace historically the tendencies and advances of the Pythagorean philosophy."

As to the writers subsequent to the birth of Christ, they exhibit a strange confusion of opposite views, as to the Pythagorean philosophy, being deceived by supposititious works, and confounding the doctrines of the more modern Pythagoreans with the old and genuine ones. Ritter says this, and adds, that the symbolic mode of indication employed by the Pythagoreans "is capable of being taken in a variety of ways, in consequence of the very imperfect correspondence of the symbol and the object it stood for." "*They employed the same symbol in different senses; and it is far from easy to determine the particular sense they gave it in each formula respectively.*" There is a sufficient reason for this in the certain fact that the true meaning of the original symbols had been long forgotten, and the modern explanations of them were conjectural. Plutarch certainly gives an utterly wrong explanation of what we familiarly call the 47th Problem. The base and perpendicular measuring *three* and *four*, the hypotenuse measures *five*. The square of the last is equal to the squares of the first two, added together. But when we are told that the first two represent Osiris and Isis, and the last Horus, we do not see what there is in the figure or numbers to symbolize these three Deities, of whom Osiris and Isis were father and mother, and Horus son. They were not Deities worshiped by Pythagoras. His religion did not consist in the worship of the Egyptian Gods.

The formula in which the Pythagoreans advanced their leading position was, "The number is the Essence (*οὐσία*, being) or the first principle (*ἀρχή*) of all things. This, Ritter says, can only be taken symbolically; and he inquires what they understood by number as the Principle of things? In the fragments of Philolaus, mention constantly occurs of the essence of number. That this should be conceived of as one and the same with number itself, Ritter says, is natural. In their doctrine, number comprises within itself two species, odd and even. It is therefore the unity of these two contraries. It is the odd and the even. Also they said that one or the unit is the odd and the even: and

thus we arrive at the result, that one or the unit is the Essence of Number, or Number absolutely.

The key to the meaning of all this is found in this remark: that, "as such, the unit is also the ground of all numbers, and is therefore named the first one, of whose origin nothing further can be said. In this respect the Pythagorean theory of numbers is merely an expression for 'All is from the original ONE'—*from one Being, TO WHICH, ALSO, THEY GAVE THE NAME OF GOD*; for, in the words of Philolaus, 'God contains and gives action to all, and is but One.'"

The word *οὐσία* is identical with the Sanskrit *vasu*, Zend *vohu*, and means the very *being* of what a thing is. When it is said that *one* or the unit is the *οὐσία* of number or numbers, the meaning is that it is the life, being, existence of all number and all numbers. *Essentia* is from *esse*, 'to be,' and St. Augustine says, *sicut ab eo quod est SAPERE, vocatur SAPIENTIA; sic ab eo quod est ESSE, vocatur ESSENTIA.*—*De Civitate*, b. 12, ch. 11. And Locke says, "Essence may be taken for the very *being* of any thing, whereby it *is*," and I should add, "is what it is."

Now, if the saying of Pythagoras, that *one* is the *being* and beginning of number, or of numbers (for it is variously given by the writers), was intended literally and not symbolically, it was nonsense. One does not *contain* all other numbers, and it is *in* every other number, yet other numbers are not made up of *one*, but of *ones*. Two, three, four, are two, three or four *different* ones, together. The saying can only be true in one sense, that if there were no one, or unit, there could be no two, three or more; *i. e.*, that every larger number is an aggregate of ones. What significance had all that? Was it worth parading as a discovery or as a pregnant truth?

It seems clear that by the number One, or the Unit, Pythagoras symbolically represented the Divine Unity, the One God; and thus not only taught the pure monotheism of Zarathustra, but also his even greater doctrine, that this Divine Unity, in its Oneness, is the Being, Essence and

Principle of existence of all other Divine Hypostases, and of all intellectual beings.

Ritter says: "There is nothing essential in that the Pythagoreans denominated the primary *One* as number pre-eminently; but it did undeniably afford a connecting point whereon much that *was* essential attached itself." There was certainly nothing essential in it, if what Pythagoras said of numbers was intended to be understood of mere *abstract* numbers, or numerical proportions, unconnected with persons or things. Even if he meant that certain numbers continually reappeared in nature, and that they were a law in the creation of things, *this fact had no philosophical importance.* Intrinsically, one number is no more important or valuable or more fitly a rule of formation or combination than any other number. The constant recurrence of one number would be equally evidence of plan and design, and therefore of a Supreme Intelligence, as another.

In teaching that there was One God, a Divine Unity, Being and Principle of all other Intelligences, Pythagoras struck at the very root of the religion of the State, annihilating the Grecian Gods and Goddesses at a blow. When he lived, this was probably more dangerous than afterward, in the time of Socrates. Therefore he taught it symbolically, in phrases only intelligible to the Adepts, to whom the explanation was privately confided.

Also the Pythagoreans taught that the Decade, or number *ten*, embraced every number, comprising within itself the natures of all, of the even and the odd, of the *moved* and *unmoved*, of the good and evil; and that the *work* and *essence* of number must be seen in the energy contained in the Decade. It is great, they said, perfecting all, working all, the Principle and the Director of all life, divine, heavenly, or human. Why, we are only told by a meaningless jargon. *Ten* is composed of one, two, three, and four, two odds, and two evens; and is embodied in the Tetractys of ten points; which, they said, expressed the essence of number, and was the root of the eternally flowing Nature. So Ritter translates *παγὰν ἀεννάου φύσεως ῥιζωμά τ' ἔχουσιν.* Taylor

translates it, 'Which contains Perennial Nature's fountain, cause, and root.' *Ῥίζω, ρίζα* means 'root, stability, that which makes stable;' and probably the literal translation is, 'having the source' (or 'spring, fountain) of unending Nature, and that whereby it has stability.'

Now, as the Unit, or One, was spoken of symbolically, Pythagoras meaning by it the Oneness of the Deity, the Divine Unit, the One God; and as this, he said, was the essence or being of all other numbers, or of all number, the others were necessarily symbolical also, of Entities whereof the Divine Unity is the Essence and Being, of His Emanations, Hypostases, Substances, or Manifestations. Ten of *these*, then, were symbolized by the Decade and lesser Tetractys. Why ten? and what were they? In the Zarathustrian doctrine there were but *seven*, four male and three female. But the Hebrew Adepts, who also learned their philosophy at Babylon, also had the Tetractys for a Sacred Symbol, representing to them the ten Sephiroth or Divine Emanations, Will, Wisdom, Understanding (the Divine Intellect in Humanity), Justice, Equity (or Rigor and Indulgence), Harmony, Glory, Victory, Stability, and Dominion; *and they called these 'NUMERATIONS' or 'NUMBERS.'*

Now it is quite possible that this increase of the Emanations from Seven to Ten was made by the Magi, before the Captivity of the Hebrews, or the visit to Babylon of Pythagoras; or he may have obtained the notion of it in Phœnicia. This Tetractys is composed of one, two, three, and four. One, is the Divine Unity; two, the Divine Light and the Immanent Divine Wisdom; three, these and the Divine Word; and four, the four male Amēsha Çpēntas.

The greater Tetractys was composed of the first four odd numbers, 1, 3, 5, 7; and the first four even ones, 2, 4, 6, 8, = 36, the square of 6, which is the number of the Amēsha Çpēntas below Çpēnta Mainyu, the Divine Intellect, which does not *emanate from* the Deity Ahura, but abides immanent in Him, not by His very Self acting outwardly in the Universe of intelligence and matter.

The *dual*, two, represented the right line and the crooked,

Good and Evil, and Light and Darkness, because it symbolized the twins or pair, Çpěnta Mainyu, the Good or Beneficent Intellect, and its negative, Anra Mainyu, the Evil or Maleficent Principle; Good and its negative, Evil; Light, and its negative or the absence of it, Darkness; the right line of Truth, the crooked line of its negative, or the absence of it, Falsehood.

The One, is the limitless, because The Unmanifested. Manifestation can be, only by form and limitation. The One is the Source of the Manifold, which flows forth from its Unity of Essence and Being. The right and the left, and the male and female are one and the same, the four male and three female Aměsha Çpěntas, the Even and the Odd. What are "the Quiescent or Unmoved, and the Moving"? Evidently the One, in the unalterableness and unchangeableness of this Very Self, and His Outflowings or Emanations. The Square and the Oblong of some of the Pythagoreans embodied some fanciful notion not now to be understood. That 'the *work* and *essence* of Number is to be seen in the *Energy* contained in the Decade,' clearly means that the action and being of the Divine Unity and Very Self is manifested in that energy of Himself which is developed in and belongs to the Emanations represented by the Lesser Tetractys.

Ritter expresses the truth, in part and imperfectly, in saying (i. 368): "The Pythagoreans would seem however to have had some deeper import in assigning to the One,—notwithstanding that they regarded it as the principle of all numbers and of all things, to the *even-odd*,—a place among the secondary principles or elements of things. For they wished, perhaps, to intimate thereby, that the ground and principle of all things itself enters into the contrariety of phenomena, and is in no respect different from that out of which the World, in its multiplicity, is formed; but that the true essence and perfection of things have their persistency in it." It is truer to say, more briefly, that the whole purpose was to teach the Existence of the Divine Unity, Self-Existent, and the Principle and Being of all things; or,

even more briefly, The Manifold is the varied Manifestations of the One.

Philolaus spoke definitely enough, when he said, "The Essence of things, which is Eternal, and is Nature in and of itself, admits of divine, but not of human cognition, unless so far as it would be impossible for any one of the things that *are*, which are imperfectly known by us, to be so known, unless the Essence (or, rather, the Very Selfness) were contained in the things of which the World consists; of the Limiting and the Unlimited."

So Philolaus said of the Decade, and of the nature of number, that without it nothing can be known; *i. e.*, that it is only by the Divine Unity manifesting itself by its Emanations, that anything in regard to IT can be known; and that it is the Decade which adjusts everything to the Soul; (*i. e.*, brings them within its reach, makes them such that they are within the scope of its cognition), and renders them knowable and cognizable; so that "the nature and energy of Number (the Divinity) may be traced not only in divine and demonic things, but even in human works and words everywhere, and in all works of Art and in Music." For as the Numbers that are symbolical of the Deity and His Emanations are found in works of Art and in the musical scale, these also are symbolical of the same Divine Unity and manifestations.

"This proves most distinctly," says Ritter (*i.* 369), "that to the mind of the Pythagoreans, the Divine or the First Principle of all things was a something diffused throughout the whole world; but that they also held it to be in itself unknowable, only revealing itself in mundane things as that which reconciles all to friendship, adapts them to each other, and thereby renders them knowable." This language is sadly inaccurate and unphilosophical. They did not consider the First Principle to be *diffused* throughout the whole world, as a fluid or a spirit. "As that which reconciles all things to friendship," should be "as that which causes all things to harmonize together by sympathy."

"It manifests itself as the Source of all being, and of all

truth; for, as Philolaus says, 'Falsehood has no part in the Number; for it is unfriendly and hostile to its nature; but the truth is akin to and connate with the family of Number.'” For this, ascribed by the translator to Philolaus, read, as his real meaning: “The False is not contained in the Divine; for it is negative, and as such contrary to the essential nature of the Divine; but the True is akin to and emanates with the outflowings of the Divine.”

Cicero, *De Nat. Deor.* i. 11, says, “Pythagoras thought that God was the Mind exerting itself through the entire nature of things, and therein frequenting; from which our minds are taken by severance.”

Ritter thinks that the Pythagoreans likewise posited a Principle of imperfection in the Limitless, or Infinite, which Philolaus calls also the Irrational and Unintelligent; and says of it that falsehood and envy reside in it. His words, as quoted by Stobæus, are, *τᾷς γὰρ ἀπειρῶ καὶ ἀνοητῶ καὶ ἀλόγῳ φύσει τὸ ψεῦδος καὶ ὁ φθόνος ἐντι*; which seem to me to mean ‘for in the Infinite (Limitless or Indeterminate) and Irrational and Illogical of Nature are the False and Negative.’ I do not think that there is sufficient warrant for saying that we must, according to their mode of representation, look upon the first ground (Principle) of all things as the *Source*, not only of the perfect, but also of the imperfect; and that not only the perfect, but the imperfect also, were *in* the First One. Darkness cannot flow out of Light. The outflowing of Light *is* Light. So Evil cannot flow from the Good. The ONE does not create nor is the Source of either Darkness or Evil. These are negations, having no Source. If the Deity, being the Essence of Light, had once not existed, there would have been Darkness; for it is merely the absence of Light.

In the *ἀνοητῶ* and *ἀλόγῳ* we recognize the Akô-Manô, Unreason, Irrationality, of the Zend-Avesta, antagonist of Vohu-Manô, the Divine Reason, uttered in Man.

Ritter endeavors to explain the reasons which the Pythagoreans had for calling the First-Principle ‘The Number, the first, the Even-Odd:’ and their formula, that Numbers are

the Principle or Essence of things. Of course, the First Principle was THE FIRST. In and of this First Principle, the Being of all, is the Divine Mind or Intellect. It is, therefore, One and Two; and it is Three, because the Divine Intellect, uttering itself, manifesting itself, in the Universe of things and beings, is the WORD; and these three are one, and both Even and Odd.

Philolaus begins the exposition of his own doctrine by an attempt to show that all must consist of the limiting; *i. e.*, Ritter says, of the limit and the limitless. The Pythagoreans said that whatever can be known must be limited, having beginning, middle and end. The beginning and the end are naturally the limiting, *i. e.*, the limits; but the middle the unlimited; which, Ritter says, they seem also to have inferred from this, that the middle between the limits may be divided *ad infinitum*. Philolaus speaks of 'limiting things,' which, in the corporeal, are ultimately spacial points, called by the Pythagoreans units or monads. Aristotle says, "To some, indeed, the limits of body, such as, the surface, the line, the point, the monad, seem to be realities, indeed more so than the body and the solid."

Manifestation by *form* is by means of limitation. If we conceive of the Deity, as all the ancients did, as limitless unmanifested Essence of Light, an orb, which is a manifestation of this light, a body, is so by being limited in form. Conceive of its circumference as a boundary which contains the light that is the orb within it, a band or tire around it, and you have the Kabalistic idea of limitation. They conceived of the limit as a somewhat real, a hoop, band, or tire, but without width, a line extended, confining within itself, by bounding, the light or the matter composing or being the orb or body. God is the limitless. His manifestations are the limited. But I return to Ritter's explanation.

"The Pythagoreans held numbers to be the principle of things, because to them the Primary and the Incomposite appeared to be the Principle: now, the Primary of bodies is surfaces; the Primary of a surface, lines; of the line, points, which they called units or monads; which, perfectly

incomposite, have nothing antecedent or simpler; but as units are numbers, numbers must necessarily be the principle of things." This notion is ascribed by the modern Greek writer from whom he quotes it, to Plato as well as Pythagoras.

The Limiting, he thinks, was, to the Pythagoreans, in reference to things corporeal, nothing but a multitude of points, somehow held together in space; and the proposition, 'All things consist of the numbers existing in them,' is, in other words, 'All things are composed of points, or spacial units, which taken together constitute a number.' . . . 'Magnitude first arises from numbers, which signify points. These units are so far from being bodies, that they are not even magnitudes, but merely the limits of magnitude—points.' And the intermediate space or vacuum between them is the Unlimited. The units are, in themselves, strictly geometrical points, therefore incorporeal. No number of such points conjoined could produce a body or even a line. Therefore extension only becomes possible by the intervention between them of the Unlimited—Space, intervals. Points, put together at certain intervals, produce the line; lines, put together at different intervals, produce the surface; surfaces, put together at different intervals, produce a body extended in three dimensions. And so Aristotle could justly say, in conformity with the Pythagorean doctrine, that corporeal magnitude resulted, in the first instance, from that of the limit or the unit, and out of the unlimited or the interval. He says, also, in express terms, 'According to the Pythagoreans, the *void* first separates the numbers, and determines their nature, as likewise it does the place of things.' Thus the separation of numbers or units is brought about by vacuum, or, what is the same, the numbers are first produced by the vacuum. The void being a Principle of numbers, and numbers being the principles of things, it is clear that the Pythagoreans held vacuum to be a principle of things. The unlimited, Aristotle says, is the Even, and is attracted, drawn in, and bounded by the Limiting. The vacuum (intervals) was the Unlimited. Thus they made

the corporeal existence of the world be composed of points and a vacuum.

If we could believe that this was the teaching of Pythagoras, we should wonder how he could imagine that it was of any value. The Unit or Point, being unextended, not even so much of space, however minute, is nothing, precisely as the interval is. The line, then, is space, without width, that is, an imaginary line severing two parts of a surface that has no thickness, and therefore is no space; and the point is the ending of this line. Nothing more nonsensical than the whole of this can be conceived of. A point, being nothing, cannot divide a line into intervals; nor can there be intervals between two nothings. Only a body, extended, can break the continuity of space; and one stares in amazement at the notion of a solid, composed of imaginary points and a certain quantity of space bounded by surfaces composed of imaginary lines, in their turn composed of imaginary points, each point and line nothing.

Ritter admits that 'at the first view it may appear singular that, according to this doctrine, the Pythagoreans should have conceived the corporeal existence of the world as composed of vacuum;' but says that 'when we examine more closely the whole spirit of this doctrine, we shall soon be able to comprehend the mode by which they arrived at it. An ideal tendency in it is not to be mistaken.' Essentially, he says, it comes to this: the elimination of the *matter* of the corporeal, and contrariwise the retention of the *form* as the only true. The points determine the form. The infinity of the indeterminate matter, which only first assumes a form by means of the limiting by the points, 'is represented as the Negative nothingly in space—the Void.'

But how is *matter*, never so indeterminate, represented as void space? According to the '*doctrine*,' it is the space, limited by points, that becomes lines, surfaces and bodies; that is, matter having form. You cannot carve out a piece of *space* by points, forming lines of surfaces that bound it, and make matter or a body of it; and the idea that it can become matter or a body becomes more absurd when these limit-

ings are expressly stated to be composed of points unextended and intervals of void space between them. Pythagoras never entertained and juggled with notions so idle as these, or rather with words that represented not even a notion. This babble of words was resorted to by men of much later times than his, to explain or develop conceptions clear and distinct and rational to him, but which, concealed in symbolic sayings about numbers, were no longer understood.

Zarathustra had no theory in regard to the origin of the material world, or matter. Ahura Mazda is called by a word that is, with perhaps doubtful propriety, rendered by 'Creator;' and the translations make him 'creator' of certain regions inhabited by the Aryans; but nothing is said of his *creating* any countries except those which the Aryans conquered; and the meaning of the phrases used seems rather to be that he *established* the Aryan *people* in those lands. At any rate, as to the *manner* of 'creating,' there is not a word. I do not think that Pythagoras had any theory of the origin of the material world. He did not teach, as the Hebrew Book Barasith did, that, at the beginning of the Heavens or Upper regions and the Earth, what is now the Earth was *Tuhav* and *Bahav*, or *Tahu* and *Bahu*, shapeless and chaotic, and that the Rukh Alohayim brooded on the surface of the waters; or, like the later Vedic Hymns, that Virile Potency placed itself upon and impregnated the chaos of matter. He did not teach that, by the energy of the Divine will, matter *became* where before nothing *was*; nor that matter was evolved or flowed forth from or was produced by the Deity. He did not 'eliminate the matter of the corporeal, and retain the form as the alone true;' or represent Spirit or Force as causing, producing or becoming matter. He certainly did not conceive of The One, limitless, as taking form and manifesting Itself as matter.

Ritter thinks that the Pythagoreans "had a secret feeling of the weakness of this part of their theory, which they sought to hide from themselves, by concealing their notion of the Infinite behind manifold forced applications." The

ancients have transmitted to us, Stobæus says, a statement that the Pythagoreans taught that the world had not really any origin in time, but only apparently so to human thought.

“THE ONE of the Pythagoreans was supposed primarily to be something perfectly inseparable, a continuous and indivisible Magnitude, in which there was an inherent faculty to dissolve Itself, by the mediation of the separative void space, into a multiplicity of things.”—*Ritter*, i. 386. It, then, dissolved itself into an infinity of points, each not matter, or a body, or spirit, or having magnitude, dimensions or extension. As each of these was simply nothing, their aggregate was nothing. Did not Deity, then, by dissolving, annihilate Himself?

“The true Entity, the Perfect of things, had in the Limit its sole and only ground. This, on the one hand, they conceived to be Unity; and, on the other hand, the true ground of multiplicity. It represented the self-determined Unity of the World, the all-embracing; and as such the One, as the ground of all things, is celebrated as God, ruling and guiding all, One, Only, and Eternal, persisting and unmoved, without change, life itself, and different from all else.” This last clause is from Philo, *De Mundi Opific.* (i. 24), 33, quoted by him from Philolaus; and is translated by Yonge, “For God,” he says, “is the Ruler (*ὁ ἡγεμῶν*, Chief, Sovereign) and Lord (*ἄρχων*, Ruler, Governor) of all things, being one (*εἰς ἀεὶ ἕως*, One, always being), lasting, (*μόνιμος*, stable, permanent), immovable (*ἀκίνητος*, without motion;” which means that He does not manifest His *Self* out of Himself by Emanation), Himself like to Himself, and different from (*ἄτερος*, other than) all others.

Philo, *Quod Deus immutabilis*, 6, calls God ‘the Father, Architect’ or ‘Maker’ (*τεχνίτης*) and ‘Carer for the things in Heaven and Earth,’ and the Demiourgos of Time, for He is Father of its Father, and the World (*Kosmos*) is Father of Time; and this World the younger Son of God.

The fundamental doctrine of the Pythagoreans, *Ritter* says, was that all issues from One, and is ruled by One

Supreme God; for the primary principles are united in the original Unity of God, in the Odd-Even, in the primary Number, since the living development of the whole heaven or world has been from the beginning. Hence the whole Heaven is Number, and Number the Essence (Being) of things; and the Triad comprises the Numbers of The All, since it has within it beginning, middle and end.

In whatever sense this language may have been used by the later Pythagoreans, so much of it as Pythagoras himself used related, not to the world at large, to the material world, but to the One and its Emanations, to the Mind or Intellect, and the Life and Action, of the Universe. The Triad comprises all the Divine Potencies and Energies, whether immediately acting, or mediately through Nature and as Powers of Nature; and this Triad, of the Very God, Essence or Substance of Light and Life, the Divine Wisdom in this Very God, and the Divine Word, this Divine Wisdom uttered and expressed in the Intellect of Man and other beings, is the Beginning, the Middle and the End. And it is *this* ALL, which 'proceeds from the original ONE or primary NUMBER, or from the plurality (seven or ten) of Units or Numbers' (Emanations, Amēsha Çpēntas or Sephiroth), 'into which the ONE, in its life-development, divides itself.' 'The Pythagoreans,' Philo says, before quoting Philolaus, as above, 'compare the Number Seven to the Ruler of all things. . . . The only thing that neither moves nor is moved is the Most Ancient Ruler and Chief, of whom the Number Seven may pertinently be called an image' (εἰκὼν, 'likeness, semblance, image').

Diogenes Laertius (lib. viii., ch. i., Pythagoras, sec. 19, § 25), says of the doctrine of Pythagoras, that he taught that the beginning of all things was the Monad; and from the Monad the unlimited Duad, to be sub-positid, as Matter [the principle of material being], perhaps, to the Monad that is its Originator; and from the Monad and unlimited Duad, the Numbers; and from the Numbers, points; from the points, lines; from the lines, surfaces; from the surfaces, figures with sides; and from these, solids. And in

§ 27, that the Sun and Moon and all the other Stars were Gods (*θεοί*), because Heat, which is the cause of life, rules in them ; and that there was community of origin of men with the Gods, on account of man having participation of the heat. Fire, they said, was in the centre of the Universal, as well as at its outer limits ; and the Fire so in the central place they called the Watcher (*μυλακίη*, out-looker, satellite) of Zeus. Stobæus says (Ecl. i. 488) : ‘Philolaus said that Fire was in mid-heavens, about the centre, and he calls it the focus of the All, and the home of Zeus and Mother of the Deities (*Διὸς οἶκον καὶ μητέρα Θεῶν*), and the basis, connection and mode of Nature ; and again the other fire, above, the embracing (or cherishing, sustaining) ; and the central fire to be by its nature the first.’

All this is but a reminiscence of the old Aryan doctrine, in which Agni, Fire, was the highest Divinity ; and its Source and that of Indra or Aindra, the Light, was deemed to be the Sky or Star-region, whence it diffused itself throughout space, was latent in the world, and generated from it became the cherisher and sustainer of men, as it was the cause of all generation, production, and life.

The student will do well, in reading Ritter, as translated by Morrison, to compare the original Greek with the translations of it. The meanings of many of the words are given erroneously, and at i. 403, a fragment of Philolaus preserved to us is totally misrepresented. He assumes, it is said there, four degrees of life ; “1°, the Existence that comes to all creatures—propagation with their organs ; 2°, that of plants, to which a root and growth and the navel as an organ are ascribed ; 3°, the life of animals, to whom sensation and a soul and the heart as an organ belongs ; and lastly that of man, in whom resides reason, and whose organs are the head and brain.” The passage really reads : ‘And there are four beginnings of rational life, as Philolaus also in his Book about Nature says ; the brain, heart, navel, and genital member (*αἰδοῖον*) ; the head, of the intellect (*νόω*) ; the heart, of the vital soul and of sense ; the navel, of radication and reproduction ; the genital member, of deposit

of the seed and generation; and the brain is the Principium of man; the heart of what lives; the navel of what grows (the plant); and the virile organ, of all alike.'

But, to return, Ritter says (i. 406), "As they could not well fail to refer all the appearances of individual Soul-life to the universal ensouling Energy of the world, so it is also placed beyond doubt that all souls were with them merely an outflowing of the Universal Soul." Plutarch, De Placitis Philosoph. i. 7, to whom he refers without quoting, says: 'Pythagoras and Plato held that the Soul was indestructible, for that going forth (from the body) it returns to the Soul of the Whole, to that which is of the same origin with itself (*πρὸς τὸ ὁμογενές*).' But the word here rendered Soul is *ψυχή*, which does not mean the Intellect or Mind, but the Vital Soul, or Life. Cicero, however (Nat. Deorum, i. 11), as we have seen, does tell us that Pythagoras thought that the Mind (*animus*) was diffused through and traversed all Nature, but he adds, 'he did not see that by the severance of the human Souls God was torn and lacerated, and that when these Souls might be wretched, which chances to many, then part of God would be wretched; which cannot be.'

In Stobæus we find the later formula, 'The Soul comes into the body from without;' and Claudian says, 'The Soul is placed in the body by Number, and a conformity immortal and incorporeal.' Ritter thinks 'it will at least be in the spirit of the Pythagorean theory, if we consider the Soul to be that *numerical relation* which forms its body harmonically;' according to which 'the Soul would be incorporeal, as also the Pythagorean Numbers are incorporeal as grounds of the corporeal.' The word "ground" and "grounds," here and elsewhere, is used, not to express definitely what other words fail to express, but to conceal the want of a definite notion.

Thus, according to Ritter's view, the Soul became, to the later Pythagoreans, a numerical relation; *i. e.*, as 3 is to 5, that is the Soul. It would be no more absurd to say that they thought the Soul an interval between two points, in

that imaginary world where Space is the Limitless and Unlimited when it is limited by points into intervals that are vacua, and points are the Limiting, because they have no dimensions, occupy no space, and are simply nothing.

The doctrine is ascribed to Philolaus, according to Ritter, that *the mathematical intellect* is the criterion of truth. He cites Sextus Empiricus, whose works I have not, but I am quite sure that the "mathematical intellect" does not express the sense of the original. 'That is,' he adds, 'that Number and Harmony are the sources of all truth; and if they were not in things, there would be nothing true to be known. These in perception bring things to the Soul, for the Organic exists only by harmony of numbers; and although we are unable to have knowledge of the Source of all truth, the Eternal Substance and Nature of things, in and by Itself absolutely, we may yet gain a glimpse of it in things, by means of the senses and of reason.'

The latter part of this we may understand. It is precisely what is said by Paul, in his letter to the Roman Christians: 'That which may be known of God is manifest in them; for, since the creation of the world, the Invisible of Him is clearly seen, being cognizable by His works; that is, His Eternal Power and Divinity.' But the first portion of it is without definite meaning, if we read it literally. What was meant by its phrases, at the beginning, probably was, that if the Essential Being of the Deity did not enter into things and there were not conformity or fitness between It and the things in which It abides and acts, there would be no reality of which there could be cognition; thus number and conformity, or harmony are the sources of the Real in the world.

It cannot be denied, says Ritter, that the Pythagoreans were led away by the wildest imagination, and indulged in the most extravagant plays of fancy. In their expositions and intended illustrations of the ideas which Pythagoras taught symbolically by what he said in regard to numbers, they so wandered as often to lose themselves entirely, and it is impossible to interpret their fancies by the original ideas.

Regarding numbers *as* numbers merely, and not as symbols, they indulged in fancies in regard to them as numbers merely, that had no relation at all to the theory which they represented. In Number as a mere relation of units, they deemed the essence of things to lie; and this, taken literally, was simple nonsense. When they referred these back to the first Unit, the Principle of being of Number, they saw indistinctly what Number symbolized, and wandered off again. This Unit, they said, was the Life-Principle of the world, evolving multiplicity out of itself, and so was the cause of all relations of congruity and harmony; but still seeing in it *only* Number, only the Unit of Number, and the Divine Unity represented by the Unit of Number, they wandered off into empty idle speculation, and have left us only jargon, and confusion, worse confounded by those who have endeavored to understand their nonsense; among whom not the least is Dr. Ritter.

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## HERMES.

HERMES, the God who presides over language, was formerly very properly considered *as common to all Priests*; and the Power who presides over the true knowledge concerning the Gods, is one and the same in the whole of things. Hence our ancestors dedicated the inventions of their wisdom to this Deity, inscribing all their own writings with the name of Hermes.—*Iamblichus: Mysteries*, sec. i., ch. i.

If you should propose any philosophic inquiry, we shall discuss it for you, according to the ancient pillars of Hermes, which Plato and Pythagoras knew before, and from thence constituted their philosophy.—*Id.*, sec. i., ch. ii.

The books which are circulated under the name of Hermes, contain Hermaic opinions, though they frequently employ the language of the philosophers; for they were translated from the Egyptian tongue by men who were not unskilled in philosophy.—*Id.*, sec. viii., ch. iv.

•Hermes is said by Diodorus to have been the Sacred Scribe of Osiris, and Inventor of language, music, letters, the gymnastic art, and astronomy, who accompanied Osiris in his progress over the world, making these inventions known everywhere.

But it must be remembered that *Hermes* (Ἑρμῆς) is not an Egyptian Name or Word, but Greek. The Greeks gave it to Thoth or Taaut, the Ibis-headed Deity, who, in the judgment-scene in Amenthe, stands beside the Scales, and notes the result of the weighing, by Osiris, Horus, and Anubis, of the moral character of the Dead, in one scale, against the Goddess of Truth in the other. This Thoth or Tat or Thoyth (meaning in Coptic a column or stēlē), is said to have been known to the Phœnicians as Taut, and to have had with them the same character of Inventor of Letters. Cicero calls him the Fifth Mercury. It was the Greeks who made him the inventor of Gymnastics. Plato spoke of him as either a God or a divine man.

The knowledge possessed by the Sacerdotal Caste in Egypt was comprised in forty-two books, ascribed to Thoth. Iamblichus calls Hermes the God who presided over language, and the true knowledge concerning the Gods; and says, 'Hence our ancestors dedicated to him the inventions of their wisdom, inscribing all their own commentaries with the name of Hermes.' Scheible says that the Egyptian Priests called Musah (Moses) 'Hermes,' on account of his interpretation of the Holy Writings; but this is mere fiction. Borrichius says that it is the teachings of Hermes (the Divine Wisdom) to the Priests, which we reverence in the Mosaic Law. This also is a mere fiction. There is no philosophical or religious doctrine in the Mosaic Law, as there is nothing in it borrowed from Egypt, and as there is no intermixture of Egyptian in the Hebrew language, all the Jewish writings containing hardly half a dozen Egyptian words.

Lactantius says, 'I doubt not that Trismegistos reached the truth, who has written much about God the Father, as well as about the Son, which is contained in the Holy Mys-

teries. . . . Hermes, altho' a man, yet the oldest and most experienced in all learning, so that the knowledge of many subjects and arts has given him the name 'Trismegistos' (*Τρισ-μέγιστος*, Thrice-Greatest). He has written books, and very many, to be sure, which belong to the knowledge of divine things, in which he confesses the Majesty of the Great and Only God, and calls him, by such name as we do, God and Father.'

Porphyry says that Taaut, whom the Egyptians name Thōth, surpassing in wisdom all the Phœnicians, first set in order what pertained to the worship of God, out of the ignorance of the herd, into scientific practical skill. The Thracian Princes worship Hermes most among the Gods; and they swear an oath by him alone, and say that they are born from Hermes. The Pelasgians told a certain sacred story concerning him; the things which in the Samothracian Mysteries are shown forth.

*Charas, Cheres, Koras, Kuros* and *Chamah* are said to be names of the Sun. In the Sanskrit, *Hari* means 'tawny-yellow, the Sun, a ray of light, fire;' *Kor, Kur*, are constantly said to be the Sun; and from it, it is supposed, came the Greek word *Kurios*, 'Lord;' which is also said to be from *Kuros*, authority. I do not find *Kor, Kur, Khor* or *Khur*, with any such meaning, in the Sanskrit. The Kurus, said to have descended from Kuru, supposed to have been a tribe or race of the Indo-Aryans, were 'singers, chaunters,' from *Kur*, 'to sound, sing, chaunt.' It is probably the origin of the name *Kuros* (Cyrus); while *Khairom* and *Khurrom* are from the root קר (Khr), 'noble,' whence קהיר (Khīrah), 'nobility;' קור (Khor), 'white, an opening, a window.' And this is perhaps the Phœnician root of the name Hermes.

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A book of which the Greek text has been lost, but which existed in the time of St. Thomas Aquinas, is found still in an Arabic translation. It is called 'Theology of the Egyptians;' and there is a Latin translation from the Arabic

by Patinzi. It purports to have been written by Aristoteles, but evidently belongs to that period of Neo-Platonism when the doctrine of Aristoteles came again into favor. This is in part its doctrine :

God is the Supreme idea of the intelligible world, the Absolute Good, Principle of all good things, Light of Lights, Being of beings (*Entitas entium*). He is the only true Being, or, rather, He is above Being, being Principle, Substance and End of all being. . . . He is called the Supreme Light, in the impossibility of discovering His Essence (or Essential Nature). If He had not emerged from the profundities of His Essence, nothing but Himself would exist; but He could not remain solitary and impotent. It was necessary that the light which escaped from the divine centre should find where to become fixed. The Author of time does not create in time; the act of creation is co-eternal with God; is inseparable from Him as the shadow is from the body which it accompanies. He creates by a system of successive hypostases.

The *Active Intelligence* is the first creation of God. This is the Divine WORD, the image of the pure and absolute Unity, contemplating Its Self. By the Word, God has created. Intelligence is the Very Word of God. This Intelligence contains and preserves the universal essences of things. In this sense it contains all, it's all. But it contains all, under the form of the Universal. All that from the world known to the senses reascends into the Intelligence, re-enters into it, only by losing its particularity and retaking its universality. . . .

The Author of the *Theology* represents the Intelligence, sometimes as the centre of a circle, sometimes as the circle entire. As the centre, a point indivisible and without dimensions, virtually comprehends all the parts of the circle, angles, sides, surfaces, lines, so the Intelligence, indivisible Unity, ideally contains all things. And as things are only Ideas, realized in time and space, we may say that the Intelligence comprehends all, essentially, and that it is at once the centre and the circle.

The first and only immediate production of the Intelligence (*Intellectus*) is Vitality (*Anima*). It is, by its essence, inseparable from the Intelligence, but in its operations detaches itself. As all existences under the Intellect are *in* the Intellect's Self, through the Reason, so also all animated creatures are universals in the Universal Anima, through Reason. It creates bodies, to make them the seats of its developments, and as God produces the Intellect, and the Intellect under the influence of the first Cause produces the Vital Soul, so the Vital Soul produces Nature, under the double influence of the Intellect and God. Nature is the immediate cause of all individuality in the world known to the senses. So everything emanates directly or indirectly from the First Cause; and Beings form a grand hierarchy of Essences so much less simple and pure as they are farther removed from their Principle. The influence of God is universal, as the light of the Sun; only each being receives it according to its capacity, as each object is lighted according to its degree of visibility.—*Vacherot, Hist. Crit. de l'École d'Alex.* iii. 86 to 95.

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Prior to beings substantively existing and to Universals (or Universal principles), there is one God, First, and of the First God and King, immovable, and dwelling in the solitude of His own Unity. For neither does intellectuality nor anything else attain unto connection with Him; but He subsists permanently as the model of the Deity who is Father of Himself, is self-begotten, is sole Author, and the Veritable Essential Good. For He is somewhat even greater than and prior to *this* Deity, is the Source of all things, and the origin of the first form cognizable by the Intellect. And from this Divine Unity, the God Sufficient unto Himself unfolds Himself into Light. For this (self-unfolded) Deity, also, in the Principle and the God of Gods, is a unit (Monad) from the One, prior to Essence, and the Principle of Essence. For from Him both Being and Essence flow, and hence, also, He is denominated the Principle of Intelligibles.

These, therefore, are the most ancient Principles of all things, which Hermes places prior to the Ethereal, Empyrean and Celestial Deities.—*Iamblichus, On the Mysteries*, sec. viii., ch. ii.

The fire that is with us, imitating the energy of the Divine Fire, consumes everything in the sacrifices, that is material, purifies the oblations, frees them from the impediments of matter, and renders them, by purity of nature (so caused) adapted to be united to the Gods. And it also, in the same manner, frees us from the bonds of generation, assimilates us to the Gods, causes us to be adapted to intimate connection with them, and changes our Material Nature into an immaterial essence.—*Iamblichus, On the Mysteries*, sec. v., ch. xii.

Proclus, on the *Timæus* of Plato, Book V., says that the funeral ceremony 'as the Oracles teach, by Divine Fire, obliterates all the defilements produced by generation.' And a so-called Chaldæan Oracle says, 'The mortal who is brought into contact with the fire, will have a Light that is from the Divine.' Hercules, Proclus says, 'being purified by the funeral ceremony, and sharing its pure effects, procured perfect restoration among the Gods.'

*Διά τελέστικης*, which I think means the funeral ceremony, by burning with fire, is rendered by Taylor 'The telestic art, or the art which operates through mystic ceremonies.' *Τελέω* and *Τελείω* mean 'bring to an end, finish, perfect, absolve, initiate into sacred things, consecrate;' *Τελετή*, 'completion, end, initiation, expiation, ceremonial;' *Τέλος*, 'the end, death, the mysteries.'

In all this we find the old Aryan idea, that the oblation or the corpse, burned with fire, became part of the fire itself which consumed it, was transmuted into light, and ascended to the sky to re-unite itself again with Indra (the Light) and the Devas (the Stars).

'The Gods do not receive prayers in themselves, through any corporeal powers or organs, *but rather contain in themselves the energies of pious invocations*; and especially of such as, through sacred ceremonies (i. e., by sacrifices) *do enter into and*

*are united to the Gods.* For then, in reality, a divine Nature is present in itself, and does not communicate with the intellectual conceptions in prayer, as different from its own. . . . Sacred Prayers *are sent to men from the Gods themselves*, are sure symbols of the Divine Persons, and known to the Gods alone, with whom, in a certain manner, they possess one and the same power. . . . A supplication of this kind is divine and intellectual. . . . *There is not anything which is in the smallest degree adapted to the Gods, to which the Gods are not immediately present, and with which they are not conjoined.* The connection of prayers with the Gods is as with Divine forms, and with the Gods' Very Selves.'—*Iamblichus, On the Mysteries*, sec. i., ch. xv.

What is this Doctrine, but that of the G'ith's of Zarathustra? Prayers are the 'deeds' of Vohu-Manô. They were uttered to man by Ahura Mazda, manifesting Himself as Çpenta Mainyu, the Divine Wisdom, in Vohu-Manô, the Divine Word.

*Καὶ γὰρ τε Διταί εἰσι Διὸς κοῦραι μεγάλοι:*

'For prayers are the daughters of great Zeus.'

*Homer, Il. ix.*

St. Ephraem says (Serm. adv. Scr. 73): "Behold the symbols, in the Sun, of the Father; of the Son, in the Light; and of the Holy Ghost, in the heat thereof. Although He is one, yet He shows forth the Trinity; One is Many; One is Three; and Three, One. The Sun is parted from His rays; they are distinct, and yet equal and the same."

**The Royal Secret.**

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כבוד אלהים הסתר דבר, *Kabud Alohim hasatar debar*;  
THE GLORY OF GOD IS TO CONCEAL THE WORD. [PROV. XXV. 2.]

ואת צנועים הנכיה, *Uath tsanavayim Khakamah*; AND  
WITH THE CONCEALERS IS WISDOM. [PROV. XI. 2.]

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## THE ROYAL SECRET.

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THE Sages of all the ancient races had a Secret and Holy Doctrine which was not made known to the People at large. When these worshiped the Star, the Sages adored that which manifested itself as the Star. When these worshiped the Fire and Light, the Sages worshiped the Invisible Principle from which the Light flowed out.

“They who serve even other Gods with a firm belief,” it is said in a Hindu Sacred Book, “in doing so, involuntarily worship me. I am He who partaketh of all worship, and I am their reward.”

“Unto God ye shall all return, and then He will declare unto you that concerning which ye have disagreed,” it is said in the Koran.

Even in Mohammedanism there was and is a secret doctrine, very probably that of Mohammed himself. It was the doctrine of the Kabalah. On the death of the Prophet, his followers divided into two sects, that of Abubeker and that of Ali; and the faith of the latter became and still continues to be the religion of Persia. This originally contained the esoteric religion of Mohammed, which is still to be found in the sect of the Sophees or Sufis, which from the year 1500 to 1736 ruled Persia. It was abandoned then by Nadir Shah, who compelled his followers and new subjects to change their religion with him. For the Persians were no longer capable of appreciating the refined doctrines of the Sages, which, become too generally promulgated, were of course misunderstood, and represented as heretical by all who adhered to

the literal meaning of the Koran. So the Templars were accused of blasphemy; and Socrates of Atheism.

These esoteric doctrines were like those of Plato, Orpheus, the Hindus, and the Kabalah, as to emanation of all from the undiscoverable Source, the *τὸ οὐκ* or AINSOPH.

Sufism is divided into four stages. The first is that of ritual and ceremonial; the second, that of Power or Force; the third, that of Wisdom; the fourth, that of Truth. The third of these is Inspiration, the fourth, complete union with the Divinity.

The Sufis hold that God is diffused over all His creation, existing everywhere and in everything. They compare His Emanations, the outflowings from His Essence or Spirit, to the rays of the Sun, continually darted forth and re-absorbed; and they believe that the Soul of Man, and the principle of life which exists throughout all nature, are not *from* God, but *of* God.

They have a mode of Initiation, in which the Candidate passes symbolically through these four stages in succession. They involve their tenets in mystery; and in every stage or degree there are secrets which are never revealed to the Profane, to reveal which would be an immense crime.

One of their most learned works teaches that all nature abounds with Divine love. The same faith and sect have flourished for centuries in India. Their principal tenets are, that nothing exists absolutely, but God; that the human soul is an Emanation from His essence, and though for a time divided from its heavenly source, will finally be reunited with it, a reunion which should be man's sole object and desire. Of course we have hints only of the secret doctrine; but enough is disclosed to reveal its identity with that of the Gnostics and the Kabalah, in their leading principles. A history of Pythagoras would appear to be that of a Sufi Saint; and the principal Sufic writings abound with quotations from Plato.

"The Kabalists left these gross symbols to the people; but the learned and the Initiated, piercing through these objects, pretended to aspire to the knowledge and contem-

plation of the Deity. Egyptian history and religion were known only by ambiguous signs. It was impossible but men must vary in their explication of these signs, and in a long tract of time forget what the ancients meant by them. And thus every one made his own conjectures; and the priests taking advantage of the obscurity of the signs, and ignorance of the people, made the best of their own learning and fancies. Hence necessarily happened two things—one, that religion often changed; the other that the Kabalists were in great esteem, because necessary men."

The Kabalistic doctrine of creation by generation not only finds its warrant in the language of the Hebrew books, but evidently obtained among all the ancient nations. It remains embodied, in its totality, in the expression "His only-begotten Son," and in the English name, derived from the Greek, of the first book of the Pentateuch. The generative or procreative, and the productive or parturient powers of nature bore, among the Samothracians, the names of Axiokersos and Axiokersa; were termed by Sanchoniatho, *γένος* and *γένεα*; and were worshiped by the Carthaginians as Tholad and Tholath. The Babylonians associated with Bal the Goddess Mylitta, the Aramaic מלדתא *Maladta*, 'the Bringer-forth.' In the Cosmogonic fragment of Berosus, she is called Omorca, which he translates by the Chaldaic Thalath, the same as the Punic Tholath, 'the Bringer-forth.'

According to the Vedanta school of Hindu philosophy, the one universal essence, called Brahma, not Brahmá, is to the external world what yarn is to cloth, milk to curds, clay to a jar, gold to a bracelet. This Essence is both creator and creation, actor and act.

In this Essence were comprehended the three Emanations, Brahmá, Vishnu and Çiva. With these, and in his eight forms, he appeared at the commencement of each successive World, matter itself being eternal, but subject to endless changes and modifications; no real destruction of any substance taking place, but only transmutations of it. Within this Supreme Person, called in the Upanishads 'THE INDIVISIBLE SUPREME SPIRIT,' and by Krishna in the

Bhagavad Gītā, 'THE SUPREME UNIVERSAL SPIRIT,' 'the ONE simple and indivisible,' 'all existing things,' it is said by him, 'exist, and by him all this Universe is caused to emanate.'

He is Eternal, and anything that emanates from Him must also be eternal. All Souls are Emanations from Him, and being such, they exist.

'Even though I am unborn,' Krishna says, 'of changeless essence, and the Lord also of all which exist, yet, in presiding over Nature, which is mine, I am born of my own Intelligence (Mâyâ).' This Supreme Spirit was regarded as two-fold, Spirit and Material Essence (*Prakriti*, 'what is caused, put forth, uttered'); which latter the Purānas call the 'wife' of the Supreme Being. He *creates* nothing; but all that becomes is emitted by Him or flows forth from Him.

In the later period of the Vedic age, Desire was said to have in the beginning brooded upon the dark chaos of formless matter. Afterward Brahma was said, moved by desire, to have divided Himself into male and female (Mâyâ), and to have begotten the Trimurti.

But when Krishna says, 'I am born of my own Intelligence (Mâyâ), he repeats the Zarathustrian idea, and declares himself the Utterance (the WORD, the LOGOS), of the Divine Wisdom; only that he makes this Divine Wisdom female, whereas it is, in the Zend-Avesta, male.

The name BRAHMA (nom. sing. of Brahman) is neuter. BRAHMĀ, first Person of the Trimurti, is masculine. Brahma contains in Itself all the three offices of Brahmā, Vishnu and Çiva, and is at once the Creator, the Preserver and the Destroyer. It is the primal Generator and Producer, blended together in Unity.

As the Sphynx was half lion and half woman, so Çiva and his wife Pārvaṭī or Durgā (as Ardha-nari), had, from the head to the feet, the right side of a man, and the left side of a woman. The statues of this bi-sexual Deity are found at Mahabalipore and Elephanta.

Among the votaries of BUDDHA we find that Deity self-triplicated, and declared to be the same as the Hindu Tri-

murtti. Among the Buddhist sect of the Jainists we have the triple Jaina, in whom the Trimurtti is similarly declared to be incarnate. Fo, the Chinese Buddha, is mystically multiplied into three persons. Among the Tatars, who carried the same ancient worship into their northern settlements, we find the figure of the triple God seated on the lotus, as exhibited on a Siberian medal in the Imperial collection at St. Petersburg. The Fakuthi Tatars in Siberia worship, it is said, a triplicated Deity with three names.

Much that has been written in regard to Tri-une Deities and Triads is wholly erroneous. The Peruvians had no one God in three and three in one. Mithra was not a tri-une God. The Zarathustrian Trinity, of the Supreme Light, Creator of all, the Divine Wisdom, and the Utterance of the Divine Wisdom in the Universe and Humanity, had nothing in common with the mere Triads of Gods, such as Zeus, Poseidon and Pluto, or Odin and the other two sons of Būr (Vili and Ve), or the three mighty benevolent Gods, Odin, Hœnir and Lodur. It is doubtful whether the Egyptian Osiris, Isis and Horus were the embodiment of the Zarathustrian conception; for Thoth or Hermes, and not Horus, was the Divine Word, equivalent of Vohu-manô.

And this Zarathustrian conception is only imperfectly reproduced in the Orphic, Pythagorean and Platonic Triads, and in the notions of Philo Judæus. We get no very definite idea of the Triad spoken of by Damascius, 'shining throughout the Universe, over which a Monad presides.'

The Manava-Dharma-Çâstra (Institutes of Manu) say—I translate, not having access to the original, from the French of Pauthier and Deslongchamps—that the Power, Sole and Self-existent, Himself not discernible, but making visible the Universe, manifested Himself in all the might of His glory, dissipating the darkness; He, the Supreme Essence, the Eternal, the Soul of all beings, having resolved to make issue forth from His substance the various creatures, produced at first the waters, and placed in them a productive seed, which became an egg, brilliant as gold, glittering with a thousand rays, in which His Self was born,

in the form of Brahmâ, the Great Origin of all beings, the Divine Generative Potency, the Begetter. After remaining in this egg, a year of Brahmâ (3,110,400,000 of our years), He, Brahmâ, divided the egg, and it became the Heavens and the Earth. 'From the Supreme Soul He drew forth Mind, existing by its nature, though not perceptible by sense, immaterial; and before Mind or the Reasoning Power, He produced Self-consciousness, the internal Counsellor and Ruler; and the great intellectual Principle, the Soul, or first expansion of the Divine Idea. From His image or visible appearance in Nature, afterward proceeded the great elements, each with its peculiar powers, and Mind with infinitely subtle attributes, exhaustless Cause of all enamated forms.'

Nothing can be more profoundly philosophical. Man can have no knowledge or conception of the Infinite Deity. To him the Very Infinite God is as though He were not. We can only say of Him, "HE IS." He can make Himself known only by creating. Then, invisible Himself, and Inaccessible to human Thought and Conception and Imagination, as to perception by the human senses, He manifests somewhat of Himself in the visible things of creation. He assumes the personality proper to the Creator of the Universe. Himself "existing everywhere in substance, but not existing to our perception, and neither in time nor space," He impersonated Himself as Brahmâ, the Divine Generator, Who, the  $\text{אֱלֹהִים}$  of the Hebrews, Source or Fountain of intellectual and material existence, received from the Occult Supreme Unknown, the Great Principle, or first expansion into completeness in detail of the Divine Idea of the Universe; then, to this Idea, the Universe as a Thought in the Infinite Divine Intellect, He imparted Consciousness, until then belonging only to the Deity Itself, and in which existence and individuality consist, and the Idea was endowed with an identity of its own; and finally He endowed this idea with the Divine Reason, the Creative Agent or Demiourgos, by the energy whereof the idea was to be uttered or expressed in what is to us actuality, in visible and invisible material and intellectual forms; and the immutable Idea was to be developed as the mutable Uni-

verse. Thus not only the human reason, but even the human consciousness is Divine ; our consciousness is the highest evidence to us of all whereof we are conscious, as well of the Divine existence as of our own existence ; and the instincts of the creatures below man are unerring, because they too are from God ; and Faith is as despotic in its own proper domain, as Reason, and Reason is God speaking within us.

Those who ridicule the old philosophies will do well to reflect how else God could have made man after His own image ; how, otherwise, anything of the Divine could mingle with the Human ; how else we could be entitled to rely implicitly on our consciousness, or to trust at all to our Reason ; and whether it is more sensible and philosophical to imagine that consciousness and reason were created out of nothing, or are, like taste and smell, the effects of physical organization, than to suppose them so much of the Divine intermingling with the human.

Each human being, also, is a Microcosm or little Universe, as the Kabalists also held, the Soul consisting of three distinct parts, and yet being but one. Such, also, in later times, was the doctrine of the Hermetic philosophers and the Alchemists.

And therefore, as the Universe is in such manner divine, the Hindus held that so long as Brahmâ is awake, the world or Universe has its full expansion ; but when He slumbers, the whole system fades away. Then every soul, as it had emanated from Him, is absorbed into His essence ; all things are resolved into their first principles ; and the world, His visible image, ceases to exist until He awakes from His placid slumber, and a new order of things commences, exactly similar to that which had preceded it.

Mansell, in his work on the Limits of religious thought, has demonstrated that we can have no conception whatever of the Infinite ; and that God, as the Absolute, is but a mere word without meaning to us. This is to demonstrate that the old philosophical ideas are correct, whenever their meaning is penetrated into. Misunderstood, they bred multitudinous errors.

The Hebrew Kabalists divided the ten Sephiroth, Numerations or Emanations of the Very God, thus:

- I. Kether (Katar), Corona; The Divine Will.
- II. Chochmah, Binah (Khakemah, Bainah), Sapientia and Intelligentia, Wisdom and Understanding.
- III. Gedulah, Geburah, Tephareth; Magnificentia, Rigor, Pulchritudo; Magnificence or Benignity (Khased), Severity, Beauty.
- IV. Netsach, Hud, Yesod, Malkuth (Netsakh, Hūd, Yesūd, Malakōth), Superatio, Gloria, Fundamentum, Regnum; Victory, Glory, Stability, Dominion.

And they represented Khakemah and Bainah, the Divine Wisdom in God, and the same Divine Wisdom as the Human Intellect, as forming a Triad with their product Dāth, Thinking, Intellection.

But, indeed, Gedulah means 'Greatness, Majesty;' Geburah, 'Strength, Might, Power;' and Teparat, 'Splendor.'

Hūd is Majesty, Splendor, Vigor, Beauty; Netsakh, Splendor, Sincerity, Truth, Faith, Perpetuity, Eternity, Perfection. Yesūd is Foundation, Beginning.

But the whole Kabalistic doctrine is based upon the meanings ascribed to each by the corresponding Latin word.

The whole is called the Mystery of the Balance; and the *Siphra de Zeniutha*, or *Book of Occultation*, treats of the equilibration of the Balance: of opposites in equilibrium, by means of the Single Wisdom that is above both.

In the Jewish religion, as in all others, there were an esoteric and an exoteric meaning of its legends and dogmas. Most of the ancient Jewish philosophers and Christian fathers regarded the *Book of Genesis* as symbolic and allegorical. Maimonides says, "Not all things are to be understood and accepted literally, that are contained in the *Book Barasith*, as the vulgar imagine." He says that there formerly were among the Hebrews many mysteries of Divine things, which now have perished, either by the effect of time, or of the national calamities, or because it was forbidden to commit the Divine mysteries to writing. It was

not permissible to reduce anything to writing, except such things as were digested and set forth in the Sacred Books. Formerly the Talmud was not written, in consequence of the received maxim, "*Verba quæ dixi tibi ore, non licet tibi scripto divulgare.*" The ancient *real* Kabalah, he says, dealt with the origin and gradation of things, or the mode of production or out-flowing of things from the first Entity, and the degrees and descent of the same things from the highest to the lowest.

The Sacred Book of the Chinese, called Y-King, or the Book of Y, represented the Divine Mystery by that hieroglyphic. Y, it says, has neither body nor figure; and all which have body and figure were made by that which has neither. It is the Great Unity, and comprehends three, the one being three, and the three one. *Tao, it informs us, is Existence; the first has produced the second; the two have produced the third; and the three have made all things. He whom the Spirit perceiveth, and whom the eye cannot see, is called Y.* And Hiu-Chin thus explains this character: "*At the first beginning, Reason subsisted in the Unity; that is it, which made and divided the Heaven and the Earth, which changed and perfected all things.*" This REASON, at first subsisting in the Unity, was manifested as the Soul or Intellectual Principle of the Universe. It is the *First-begotten* of the Gnostics, the WORD, which was in the beginning with God and was God, and by which everything was created.

So, according to the doctrine of Orpheus, says Cedrenus, from the Christian Chronographer Timotheus, there was, before the beginning of things, a Being incomprehensible, supreme, and self-existent, Creator of all things, the LIGHT, above all things. "His name is WISDOM, LIGHT and LIFE; but these three powers are one power; the strength of which is the invisible, the incomprehensible God." . . . "All things were created by the three Names of the one only God; and He is all things."

In the Orphic *Argonautics* the poet sings "the immense necessity of ancient chaos; and Kronos, who produced the vast tracts of ether; and Eros, the parent of eternal night,

famed on account of his double nature, whom more recent mortals call Phánēs"—“wise Eros, the most ancient, the Perfecter of the Universe, who produced all things, and separated each from the other.” Here Eros or Phánēs, Love, is declared to be the Divine Demiourgic power. With him is associated Krónos as the Destroyer. The Orphic Triad, of Eros, Ouranos and Kronos, is declared by Proclus to be the same as the three Demiourgic Intelligences of the Platonist Aurelius, and these as Plato's three Kings. Kṛishṇa is hṛish + na, ‘erotic pleasure.’

Although the sayings ascribed to Orpheus, like those ascribed to Hermes and those, not in the Zend Avesta, to Zoroaster, are apocryphal, written by Greeks of a much later age, yet they may fairly be supposed to contain very ancient notions, current at the time, and ascribed to Thinkers of a remote past, actual like Zarathustra, or mythic like Orpheus and Hermes.

Tò "Ον, ‘that which is,’ the Source of Emanation, was a Point, the centre of a Circle whose circumference was nowhere, and its centre everywhere. This was styled the Πατήρ "Αγνωστος, the Unknown Father or Generator. From Him everything has emanated, and everything will some day return into His bosom. What is the meaning of the phrase in the Book of Luke, “Abraham's bosom,” in which Lazarus lay after death? Is it the bosom of Brahma, the primal Source of being?

The first and most profound Secret of the Kabbalah, the Gn̄sis, and the other ancient doctrines, was the Cosmogony or Creation. By what argument shall we prove the essential immortality of the human Soul, if it was created out of nothing, and its existence therefore must needs depend on the good pleasure of the Deity? Only God Himself can be *essentially* immortal. Of course it is quite impossible to form any idea of the mode in which the Deity brings either mind or matter into existence. The *generation* or *begetting* of things is but a symbolic phrase, vainly imagined to explain what is wholly beyond our comprehension. How can it explain the effluence of Thought from the Soul, or the pro-

duction of Act by the Will? Is Thought a thing or substance that can *be* or *exist*? We have not the least conception what it is, as distinct and distinguished from the Soul itself. It is, the Sages said, the gleam or ray of light shot forth or flowing forth from the Soul, and by which alone the Soul is manifested, or any cognizance of it had.

So, the Sages said, the Divine Thought or Idea emanates as the Creative Logos, from the profound abyss in which the Unknown God was, is and ever will be concealed. He is the Essence, of which Light is a manifested attribute.

Language, as well as symbols, was used to conceal the Secret Doctrine as to the First Cause and the Creation. In Philo, passages in direct contradiction to each other may be found, for the evident purpose of concealment. The whole school of Plato used this practice; and Plato himself maintained doctrines in direct antagonism to each other, so that only the Initiated might understand him. The *Timæus*, particularly, is completely confused. He says that his doctrines are the *παλαιοὶ καὶ ἱεροὶ λόγοι*, the antique and holy words.

The attributes of the Supreme God or Unknown Father, perhaps in order to mislead the uninitiated, were often ascribed to the second and third Emanations; as they were, in Egypt to Isis, and in Greece to Persephoné. The latter Goddess (daughter of Ceres and wife of Pluto), was styled by Orpheus (in his hymn *εἰς Περσεφόνην, Ζωὴ καὶ Θάνατος*, 'both Life and Death'). He says of her, *Φέρεις γὰρ ἀεὶ καὶ πάντα φονεύεις*, 'thou both producest and destroyest all things.'

- Creation by the formation and utterance of the Divine Idea of the Universe, originally existent, unexpanded, in the Deity—the Universe itself, unmanifested, but actually existing as an Idea, in the Deity—investment of the Idea with form by the Word, and the Universe the Idea so uttered—this was the Secret doctrine of the Kabalah, of the Institutes of Manu, of Plato, and of Philo. The last everywhere takes for granted the existence of Plato's ideal World, and represents the Deity as constructing visible nature after a model which

He had first formed. Rather, the Idea formed in the Infinite Intelligence, *was* the Universe, as it was to be manifested in time and space—was as *really* the Universe itself, as the Deity is really the Deity. The Thought *is* the Word, though as yet unuttered. By this intelligible and incorporeal Idea, says Philo, God framed, by His Logos, the corporeal World, according to the Pythagorean system of numbers

The Hebrews had had **these** doctrines from the most early times. Philo says they were entertained by Moses. We find the same notions ascribed to Orpheus, Hermes and Zoroaster. But Orpheus and Hermes were personifications of the Divine Intellect, and not men, and the writings ascribed to them are neither genuine nor very old; and Zarathustra taught nothing in regard to the creation or origin of things. His doctrine of Emanation did not include matter.

The notion of the incarnation of the Word, Logos or Dēmiourgos was comparatively modern. The MASAYAH (anointed one) expected by the Hebrews, was not an expected Incarnation of the Deity. The Avatars or incarnations of Vishnu became a part of the Indian mythology two or three thousand years after the Vedic period; and the expected Saviour of the Persians, Sosiosch, was Çaõshyanç, a Chief who aided Zarathustra to expel the Tatars (Drukhs) from Bactria.

Zarathustra taught that Vohumanô, the Divine Wisdom manifesting itself as intellect, was the author of all good thoughts and words; but he taught no other incarnation or inspiration. Yet there is no doubt that all over the Orient, shortly before the beginning of our era, there was a general expectation of another Incarnation, of the advent of a Redeemer and Mediator.

We are not allowed to doubt that the Christian religion, also, originally had a secret and allegorical meaning; since this is clearly acknowledged, again and again, and spoken of as a fact universally admitted, by Justin Martyr, Clemens of Alexandria, Origen, and all the other very early Fathers of the church. Clemens says that this Secret Doctrine was

communicated by Jesus to Petros, Iacobos and Ioannès, at the time of the transfiguration.

Ammonius insisted that all which Christ had in view by coming into the world, was to reinstate and restore to its primitive integrity, the wisdom of the ancients. This Divine Wisdom had been first brought to Light, he insisted, and nurtured among the people of the Orient by Hermes Trismegistos, Zoroaster, and other great and sacred characters; and had been warmly espoused and cherished by Pythagoras and Plato. Therefore he desired to reconcile all the different philosophical sects, produce a harmony of all religions, and prevail on all the wise and good men to lay aside their contentions and quarrels, and unite together as the children of one common mother.

The Divine Wisdom was everywhere personified. It was not an attribute, but a Person, and as it were, a God. It was Khakemah, the second Sephirah of the Kabalah, whose name we meet with in the 32d degree. "By Wisdom," say the Proverbs, "God founded the Earth; by Understanding He established the Heavens."

This Divine Wisdom is not an Emanation that once and no more, to create, flowed forth from the Unknown Father. It is immanent in Him, but manifests itself limitedly in the Universe and man as the WORD, which continually emanates from Him, and is the Shekinah, that utters its Oracles from the Mercy-Seat in the Sanctuary. Within the Soul of the Seer and the Sage, it is still the Divine Wisdom, the Inspiration of the Deity. Thus God dwells in the human Soul, and the Divine intermingles with the Human, and God is near at hand with His creatures, not afar off and inaccessible, but embracing all with His infinitude of love. The Wise and Good of no age and no religion have been aliens from God and the kingdom of Heaven. And therefore the Secret Doctrine everywhere taught that the soul could by heroic effort, patient endurance, and the practice of the virtues, be enlightened and invigorated, and made to resemble God, whose image it is, so as at last to unite again with Him of whom it is an Emanation. We are the

Sons of God, as we are the Sons of Men ; and Jesus promised his disciples that they should be one with the Father, even as he himself was.

This is the 'Light,' in search of which a Mason journeys, 'from the high place of Gabaon, to the threshing-floor of Araunah the Jebusite.' To this end he is taught to practice the principal virtues, by which the body is kept pure and the spirit strengthened and enlightened, and to climb the three, five and seven steps that ascend toward the skies.

The Manichæans believed that their founder, Manēs or Mani, was a Masayah, or an Incarnation of the Divine Wisdom. The black and white tesserae of the Masonic pavement, the black and white Beauseant, and the black and white hilt of the Kadosh dagger, all allude to the ancient doctrine of the Dualism of the manifested Deity, as Creator and Destroyer. Creation is ever effected, in every department of the Universe, by means of Destruction, or rather Dissolution. Creation is but re-combination ; destruction, only solution, renovation, new formation. This, as well as the Immortality of the Soul, the resurrection of Khur-Om teaches ; and each of his slayers is not only  $\text{יהו}$  but  $\text{בְּל}$ . So, in other respects, there is equilibrium in the Universe, whence alone can flow Succession, which is Continuance. God sends his golden mercies to us, preceded by iron adversities. By means of the tests and arduous dangers of Initiation we attain Perfection. The valley of the shadow of death, with all its gloomy horrors, fears and agonies, lies between us and the new life. Nations are tempered and seasoned by chastening calamities, into a fitness for sober freedom ; and God lets loose vulgar and ignoble tyrants on a subjugated people, when it needs severer lessons than those which with fire and flame have but exasperated it and failed to teach it wisdom ; in order that by discipline they may be trained and educated.

When it is night here, it is day at the antipodes. Day and Night, Light and Shadow, incessantly follow each other round the Earth, as Creation or Production, and Dissolution, Life and Death alternate eternally, and revolve in the same

eternal circle. Annihilation is a word without a meaning. We cannot conceive that something can cease to be, and become nothing. If we could, we could conceive that God also might cease to exist.

Above all, then, in all the ancient philosophies and religions, was the Incomprehensible, Indefinable, Nameless Deity, whom some of the Gnostics even called Buthos and  $\Sigma\upsilon\upsilon\upsilon$ , the Abyss and Silence; whose Eternity is said by Saint Augustine not to be endless Time, Time without beginning or end; and whose Infinity is said to have no relation to space; of whom, it is said, nothing, not even Existence can be predicated.

Yet was this Unknown Father, Ainsoph, never unmanifested, never inactive, never uncreating. Always He determined and limited Himself as active generative energy, and passive productive capacity, or in the figurative language of the old philosophies, as Male and Female. So manifested, or rather self-determined, He was Brahm-Maya and  $\text{יהוה}$ . The result was the Divine Idea of the Universe, and the Creative Agent or Dēmiourgos, the Logos, the Divine Wisdom uttering itself, developing in form, in time and space the Divine Idea.

But the work of Creation is not a single act, instantaneously done and ended, a single flash, as it were, of the Divine Will. The Infinite Thought is continuously uttered. The work of Creation never pauses; and the Dēmiourgos is Creator, Continuer or Preserver, and Destroyer; three, and yet one, Brahmâ, Vishṇu and Çiva. The wiser Greek Philosophy taught that there was still another Trinity, the Father, the Logos, Wisdom, or Son, and the Holy Spirit,  $\text{Πσϋχή}$ , Psūché or Psyché, 'breath, life, spirit,' or the Divine Love, the moving cause of the creation and preservation of the Universe.

The ancient philosophical ideas were not absurdities or subtilities. We can no more know the Deity than the Soul, directly, but only by His works. We know the Soul only by the words and acts that express its thoughts. It may even be said that even thus we know *only* its thoughts and

not itself. Do we, then, know the Deity by His works? Only upon the tacit assumption that the Deity is a Spirit, like our Soul, and acting and producing effects as the Soul does. But we are not entitled to assume that. It is true, that if we do not, we can have absolutely no idea of the Deity. But, notwithstanding that consequence, it remains true, that we have no right to predicate any faculty, power or passion of the Deity, because it belongs to *us*. We have no right and no reason, to say that the Deity possesses intelligence, or that He thinks. For Intelligence is a finite faculty given by Him to the creature; and it is the finite human Soul that thinks. With the same right we might say that He sees, or that He possesses Reason or imagination or fancy, or any other merely human attribute. We have surely no right to predicate sex of Him, to say that HE is *Male*. We cannot even predicate Existence of the Absolute Deity. We can only say that He Is, not that He *exists*. *Created things exist or live*. The Deity Is.

We cannot, therefore, argue that the Deity is intelligent, because we see everywhere in the creation that which we call, in the works of man, *design*. We cannot know God *Himself* by the Universe. That is to say, we cannot with certainty know that the cause of given effects in the Divine nature is the same as the cause of like effects would be in Human nature. Else we would be warranted in assigning to His anger, jealousy, fickleness, revenge, whatsoever, done by men, would be evidently the fruit of those passions.

God *may* be what His works, to our human comprehension, prove Him to be; but we cannot say that He *is* so. He is, therefore, utterly concealed from us, and we can predicate nothing whatever of Him, except that He Is. We cannot say that He is really without intelligence, without emotions, an abyss, silence; but only that we cannot *know* that He is any more.

But, assuming that He thinks, the Creative Thought, which is the Will and the Act, is but a single one among a possible infinite number. No one thought can disclose to us the whole of a Human Soul. Surely no one *Divine Thought* can

disclose to us the whole Deity. Still, not *part* of Soul thinks that Thought, but the *whole* Soul. It is the Deity that thinks ; but we know only the Thought, and so much of the Deity as the one Thought among an infinitude unknown to us reveals. We can know Him only as Creator of so much of the Universe as is known to us.

The Universe is finite. The idea of it formed by the Deity is also necessarily finite. A finite thought or idea cannot reveal to us an infinite Deity. Therefore we can only know Him as self-limited to think, as the Logos or Dēmiourgos. We know the Creative Wisdom, the Word, not the Very Deity. We see the electric spark, but it does not reveal to us the great electric sea. Knowing nothing of the nature of the Deity, we cannot know that He does not assume a distinct individuality by self-limitation ; that the Logos is not a Person, an Emanation, a ray of the Infinite Ocean of Light. We are even utterly ignorant of the nature of our own Soul. How can we know the Infinite God ? We can only know so much of Him as He chooses to reveal to us. Perhaps all electricity is one, a single Agent of God, co-extensive with the Universe ; and yet the single bolt or flash of lightning may have its individuality, for the limited purposes of its present action. We know God as Creator, Preserver, and Destroyer. We know Him as the Logos or Wisdom, and this, *to us*, is necessarily the Deity. We know the Dēmiourgos as the Grand Architect of the Universe.

What is a Thought ? Is it an Entity, an Existence, or is it the Soul thinking ? What is the Will, as a Unit in Action ? is it not the Soul willing this or that ? The Thought and the Will are the Soul, then ; yet neither is the whole or Very Soul ; but only the Soul limited and manifested as the Thought, which, uttered, is the Word, that slays or saves, orders or forbids.

After all, what *is* the Electricity, of which itself we know nothing, and whose effects and manifestations alone we know ? Are we entitled to say with positiveness that it is a substance or a force which God has created, and which, having created, He uses ; and that it is not God Himself

manifested as Electricity, and acting? Is it not possible for Omnipotence to *be* the particular and limited force which It exerts? Cannot the Omnipotent and the Infinite limit Himself to act, and *be* the Creative Wisdom or Logos? It was the Alohim, the *Powers* of the Deity, many, and yet one in will and act, that created the world; and yet, according to the same Hebrew books it was Yehueh-Alohim, the source from which the Alohim emanated, that of which they are the powers, that did the same. It does not *need* the act of an *Infinite* Will or Wisdom or Power to produce a *finite* effect; and God must, as it were, make Himself finite and limited, to be in the least comprehended or conceived of by a finite Intellect. With an Infinite God *only*, the Universe would be, as it were, *without* a God. Evermore, the Very Deity must remain hidden in the profundity of His Mysterious Being and Essence, Nameless, Inaccessible, Unknown, beyond the reach of the Human Intellect; not materially remote in some far-off depth of the Universe; because wherever *we* are, HE is; but inaccessible to us, in the depths of His Mysterious Being.

We can have cognizance only of the Deity manifested by self-limitation. Surely it is possible for Omnipotence so to limit or even divide itself, as even to consort with humanity and see that a sparrow fall not to the ground unnecessarily and uselessly. Man must have his household Gods; and it is Christ and the Virgin Mary whom the mass of Catholics worship, as other sects adore Jesus alone and not the Father. Even the Holy Ghost, which is but a name and a myth to the multitude, is worshiped, upon some vague notion that it is possessed of human sympathies. The God of the Hebrews dwelt in the little cubical Holy of Holies of the Temple, on the Mercy-Seat, between the winged bulls called Karobim, and was there styled שֶׁכֵּנִי, *Deus co-habitans*, God residing or *dwelling with* his people, as one pitches his tent among his neighbors.

Between the Infinite, Absolute, Inaccessible, Unknown Deity and the finite Human Soul, there can be no connection of sympathy. How can man claim to have any tie or sym-

pathy with that Infinite to which he can assign no human passion or emotion, nor even a Reason or Intelligence or Motives analogous to those of the human Soul? Between this Infinite Inaccessible and man there needs a Mediator, that can transmit the human sympathies to the Divinity, and the Divine sympathies with man to Humanity; and God manifests and reveals Himself to us as such Mediator.

Appreciate this idea as we may, it has from the earliest times and universally been accepted by the human race. In the Hermetic Theology, EMEPH, as we learn from Iamblichus, was reputed to be the chief of all the Celestial Gods, an Intelligence object of its own thought. But before Emeph was another Intellect denominated EICTON, the first of beings, and to be worshiped only in the silence of deep abstraction. To these two a third was added, who was specially the Creator of the World, and bore the names of Phtha and Amūn. The latter name, אֱמֻן, means in the Hebrew, 'Workman,' Artificer, and in *Prov. viii. 30*, Wisdom is called Amūn, the Artificer of the world. It means, also 'Faith, Faithful and Truth.'

The adjuration ascribed by Cyril and Justin Martyr to Orpheus, and by John Malela and the Paschal Chronicle to Hermes, may be corrupted; but it certainly reproduces the ancient doctrine: "*I adjure thee, the Voice of the Father, which He first spake when He established the Universe by His Wisdom; the Voice of the Father which He first uttered, His only-begotten Word!*" So the Oracle replied to an early Egyptian king, who inquired who the Being was that ruled all things: "*First, God; then the Word; and the Spirit with them. All these coalesce together, and proceed jointly into that unity, whose Strength is the strength of Ages.*"

"We know," says George Stanley Faber, Rector of Long-Newton, in his work on Pagan Idolatry, dedicated to the Lord Bishop of Durham, "from innumerable passages of Holy Writ that JEHOVAH the *Messenger*" [מַלְאֲכֵי יְהוָה], "through whom alone communication has been kept up, between the worm man and Jehovah the Father, whenever He deigned to converse with His creatures, manifested

Himself in a human form. Moses says that Adam and Eve 'heard the Voice of the Lord God' [קוֹל יְהוָה אֱלֹהִים, Kol-IHUH ALHIM], 'as he walked in the garden.' Maimonides says, and Mr. Faber agrees, that it was the Voice or Word that walked. Whether this is correct or not, it is certain that the Word of Jehovah [דְּבַר יְהוָה, Debar-IHUH] means the Oracle and Messenger of Jehovah; by it the ancient Israelites understood the Great Messenger of the Covenant, said by Malachi to be Lord of the Temple at Jerusalem. The Debar-Ihuh came unto Abram in a vision, and he addressed it as Adonaï-IHUH.

Hengstenberg [on the genuineness of Daniel], says "that the doctrine of the Angel or *Revealer* of God, runs through the whole of the old Testament; who, in a two-fold respect, first, as the highest of all Angels, then as connected with the Hidden God by a *oneness of essence*, appears as His REVEALER." And in *Exod.* xxxii. 34, another Angel is associated, standing in the same relation to him as he to the Most High God.

In the *Breschit Rabbah* we read, '*Ulicunque locorum Michael visus fuit, ibi est gloria ipsius Shekinæ.*' In the *Sohar*, '*In omni loco quo invenies Michaellem, qui est caput Angelorum, ibi est Shekina.*' 'Wherever Michael the Archangel is, there is the Shekinah, the actual presence or revelation of God.' This is the DEBAR-IHUH, the WORD of IHUH, which came to Abram and conversed with him, and brought him forth outside of his tent, and showed him the stars and said, 'I am IHUH, who brought thee out of Aur Kasdim;' and whom Abram called Adonaï-IHUH.

This is the Malak-Ihuh that met Hagar in the Wilderness, and whom she called a God revealed unto her; the SEM-IHUH, the NAME of IHUH [*Gen.* xvi. 13], which dwelt in the Temple in the House built to the Name of God, בֵּית לַשֵּׁם יְהוָה, *Bith l'Sem-IHUH* [*1 Kings*, iii. 2], the House of the Name of God. יְהוָה שָׁמַיִם, *ihih semi sem*; there, [in the Temple] my Name will dwell [*1 Kings*, viii. 29; *2 Kings*, xxiii. 27].

So Jacob wrestled with 'a man,' being in the human form, and learned at dawn that he had contended with Alo-

him, and called the place פְּנֵי-אל, *Peni-Al*, [the face or presence of God], 'for,' he said, '*Raiti Alohim penim al penim*, I have seen Alohim face to face;' and Hosea, narrating the incident, says, 'By his strength he had power over the Malak and overcame' [*Hosea*, xii. 4, 5]. Again Alohim appeared to him [*Gen.* xxxv. 9], and said to him, 'I am אל שדי, *AL SDI*,' and blessed him, 'and ascended from him in the place where he had spoken with him.' And Jacob called the place where Sem-Alohim (the Name of Alohim) spoke with him, Bith-Al.

The finite human Intellect can know nothing and conceive nothing in respect to the Infinite and Absolute. The moment it attempts to conceive of it, it involves itself in a thousand absurdities. And it has in reality no conception whatever of the Deity, except as a human soul, mind, and intellect, indefinitely vast, with a human will of indefinite efficacy and power, a human wisdom immense in its proportions, and the best characteristics of the human moral nature, indefinitely perfect. By this conception only, we attempt to explain to ourselves the Mysteries of Deity and the Universe. Man can have no other God than a God in his own image. The Infinite must limit itself to come within the grasp of the finite human thought.

When God desired to announce to Abraham what He intended to do for him and for his posterity, and what punishment to inflict on perverse and criminal peoples, *three human individuals* came to make these communications to the Patriarch, who had no misgivings as to the dignity of the Intelligences that animated these human aggregates. There is no ambiguity as to the character of these visitants. IHUH appeared to him in the terebinth grove of Mamra. Three men were standing near him; אנשים, the plural of אנש, *Anas*, a man, used in the phrase, בן-אנש, *Ben-Anas*, the Son of Man, in Daniel. 'Adona', Abram said, prostrating himself, 'do not go by my tent without staying!' When 'one of them' spoke to him, it was IHUH who spoke. IHUH said, 'Shall I conceal from Abraham what I will do?' Two went away toward *Sadam*, but IHUH remained and still talked

with Abraham. Yet the bodies of these men were cared for. Their feet were washed; the ordinary means of resting were supplied them; an abundant repast was prepared for them, bread newly baked, and the flesh of a young calf delicately cooked. They ate, and in all manners showed that the human was *really* united in them to the Divine.

That is, they were *Men*, in whose Words God spoke, because the Words were *true*. All truth, like all Light, is from God.

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Nemo vir magnus sine aliquo afflatu divino umquam fuit.

*Cicero: Nat. Deor. ii. 66.*

‘No great man ever lived without some divine inspiration.’

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Vetat dominans ille in nobis Deus.

*Cicero: Tusc. Quæst. i. 30.*

‘That God who governs in us forbids.’

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Qui se ipse nôrit primùm aliquis sentiet se habere divinum.

*Cicero: Legib. i. 22.*

‘Whoso would know himself, let him first feel that he hath in him somewhat divine.’

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**The Symbolic Camp.**



# THE SYMBOLIC CAMP

OF THE

## THIRTY-SECOND DEGREE.

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THE Ancient and Accepted Scottish Rite is said to have been established by Frederic the Great in 1786. At whatever time it began to be practiced it was preceded by and included the Rite of Perfection, in twenty-five Degrees, which was certainly arranged and worked prior to the year 1762.

In order to study the Tracing-Board, Camp, or Great Symbol of this Degree, it is first necessary to know *that it was the same in all its essential features, when there were but twenty-five degrees, that it is now, when there are thirty-three.* We are in possession of several Rituals of the Rite of Perfection, older than 1786, in all of which the same Tracing-Board is given.

The Degrees of the Rite of Perfection were :

- |                                   |   |
|-----------------------------------|---|
| 1—Apprentice.                     | 9—Elected Knight of the<br>Nine.        |
| 2—Fellow-Craft.                   | 10—Illustrious Elect of the<br>Fifteen. |
| 3—Master Mason.                   | 11—Chief of the Twelve<br>Tribes.       |
| 4—Secret Master.                  | 12—Grand Master Architect.              |
| 5—Perfect Master.                 | 13—Royal Arch.                          |
| 6—Confidential Secretary.         | 14—Ancient Grand Elect.                 |
| 7—Intendant of the Build-<br>ing. |   |
| 8—Provost and Judge.              |   |

15—Knight of the Sword.	21—Grand Master of the Key.
16—Prince of Jerusalem.	22—Knight of the Royal Axe.
17—Knight of the East and West.	23—Prince Adept.
18—Knight Rose Croix.	24—Commander of the White and Black Eagle.
19—Grand Pontiff.	25—Commander of the Royal Secret.
20—Grand Patriarch.	

We read in the Rituals of this Degree, that Frederic the Second, or the Great, King of Prussia, being at the head of the Masonic Fraternity on the Continent of Europe, projected a league of union of the Brethren, Companions, Knights, Princes and Commanders of Masonry, for the purpose of rescuing Jerusalem and the Holy Sepulchre from the hands of the Turks, by a new Crusade, in which it was his intention to command in person.

It is said that he prepared a plan by which the army was to encamp; which is the same now presented to you, and which is also perpetuated on the Tracing-Board and Apron of this Degree.

All that is mere nonsense. The whole is a Symbol. It must originally have had a meaning. For it cannot be supposed that a man of intellect ever seriously occupied himself with making a beautiful figure on paper, arranging it as a camp, and adopting arbitrary letters and names, without any deeper meaning than that which you have thus far discovered. It is an elaborate, complicated and intricate symbol. Its meaning was no doubt originally explained only orally; and that alone would be cause sufficient why the meaning should in time be lost. The same cause has lost Masonry the true meaning of many even of its simpler symbols, and substituted strained, unnatural and commonplace interpretations in their places.

The figure is a St. Andrew's Cross inclosed by a Circle; that by a Triangle, that by a Pentagon, that by a Heptagon, and that by a Nonagon. On the lines of the Nonagon are the camps of the Masons of the first eighteen Degrees; on those of the Pentagon, the camps of those from the nine-

teenth to the thirtieth, inclusive ; on the Triangle, those of the thirty-first and thirty-second Degrees.

It is evident that the distribution of these Degrees is now merely arbitrary. While eighteen Degrees occupy the Nonagon, being double the number of its sides, twelve occupy the Pentagon, and two the Triangle. It is true that Knights of Malta are added, to make three Bodies for the Triangle ; but this is evidently a mere make-shift ; for they are not Masons, and to introduce them destroys the whole idea at once. The seventeen sides of these three figures in no way suit the present number of the Degrees. Then, again, there are no camps at all on the Heptagon, and so it becomes a perfectly useless part of the figure.

The discrepancies in the Rituals as to the distribution of the first eighteen Degrees, show that the arrangement is arbitrary ; and there is no attempt made to connect the *letters* of the camp or of the standards in any way with the Degrees to which they are assigned. They would *seem* to have been taken at random, like the names of the Commanding Officers, which offer the most singular and incongruous mixture.

As if further to increase the difficulty, the Rituals differ as to the Standards to which the respective letters T. : E. : N. : G. : U. : are to be assigned. The devices of these Standards are not apparently connected with the Degrees in either arrangement ; nor is any attempt made to explain their meaning, or show whence part of them have come. Then we are told of three *Birds*, one in each corner of the Triangle, a *Raven*, a *Dove* and a *Phœnix*. No one tells us whence *they* come, or whence the Palm-trees on each side of the Ark ; or the meaning of the inflamed and winged Heart ; or that of the Cross in the Circle.

And if any attempt to explain these things has been made, it is painful to a man of intellect to read the miserable and trivial stuff to which sensible men are expected respectfully to listen. The reason for selecting the several geometrical figures is obvious. The Circle is *Unity* ; and it, and the other figures, represent the five sacred Masonic

numbers, 1, 3, 5, 7 and 9; making together 25, the number of the Degrees of the Rite of Perfection.

There are hints enough scattered here and there in the writings of the Hermetics and Alchemists, to make it quite certain that the true meanings of the symbols used by Pythagoras, and the doctrines of Zarathustra, had, at least in part, been preserved, and were possessed by a few of the Adepts, by whom they were jealously guarded, and only obscurely and as it were incidentally alluded to. The Zend writings were unknown when part of the Symbols were introduced into Freemasonry, and the Zarathustrian 'Holy Doctrine' had long been totally lost even among the Parsees.

The 47th Problem of Euclid was one of these Symbols; and it was placed among the Symbols of the Lodge without any explanation at all. The Master of the Royal Secret knows its real meaning. The theorem is that the sum of the squares of the base and perpendicular of every right-angled triangle is equal to the square of the hypotenuse; but the significance of the symbol to the Adept consists in this, united with the fact that the base, perpendicular and hypotenuse are represented by the numbers 3, 4, 5.

Now, the Nonagon of the Camp is 9, and this is the square of 3, number of the base of the Triangle.

The Heptagon of the Camp is 7, and this is the number of the Am'sha-Çp'ntas, and of the base and perpendicular,  $3 + 4 = 7$ .

The Nonagon and Heptagon are  $9 + 7 = 16$ , and this is the square of 4, the number of the perpendicular of the Triangle.

And 9, the square of 3, number of the base, added to 16, the square of 4, number of the perpendicular, make 25, the number of the Degrees of the Rite of Perfection, and the square of 5, number of the hypotenuse.

The Pentagon is 5, *i. e.*,  $1 + 4$ , the number of the hypotenuse. What  $3 + 4 = 7$  represent, and what  $1 + 4 = 5$ , and  $3 \times 3 = 9$ , *the Adept knows*.

The Triangle is 3, the number of the base of the Triangle; and this, as the Adept knows, is also  $3 \times 3$ .

The Circle represents the Deity, as infinite, because every

point in it is at an equal distance from the centre, and it is infinitely divisible.

The Cross, like every other Cross, represents 5, *i. e.* the central point, 1, the Unit, the Deity, and the arms radiating from it, 4. It reproduces the number 5 of the hypothenuse, and the One containing in Himself Four.

The first eighteen Degrees were the same in the Rite of Perfection as they now are, one transposition only excepted. Of the higher Degrees, our 19th and 20th were then included in a single one, the 19th; our 21st was the 20th; our 22d was then the 22d; our 28th was then the 23d; our 30th, or a Degree like it, was then the 24th; our 32d was then the 25th, and there were no Degrees above that; and our 23d, 24th, 25th and 26th, as well as the 33d, *were not then known*. The 27th was a detached Degree, and the 29th was part of another system.

The Regulations and Constitutions said to have been made at Bordeaux, by the Princes of the Royal Secret, in 1762, give the list of these Degrees and require 81 months— $9 \times 9$ —by 1, 3, 5 and 7, to be occupied in obtaining them. They are divided into seven classes, of 3, 5, 3, 3, 5, 3, 3, Degrees respectively, the time required for obtaining the Degrees in each class, respectively, being 15 or  $3 \times 5$ , 21 or  $3 \times 7$ , 7, 5, 9, 9, and 15 or  $3 \times 5$ , months.

The Regulations term these *the mysterious numbers*, and there is in Article II. a curious paragraph in regard to them, which we translate :

“All these Degrees, into which one must be initiated in a mysterious number of months, to arrive in succession at each Degree, form the number of 81 months.  $8+1$  make 9, as 8 and 1 express 81, and as 9 times 9 make 81; all of which are *perfect* numbers, and very different from 1 and 8, which make 9, as 1 and 8 compose 18, and as  $2 \times 9$  make 18; for these are *imperfect* numbers, and this combination is *imperfect*; but a *true Mason who has completed his time, gathers at last the Masonic Rose.*”

81 is the square of 9, which is the square of 3. It is also the number of the base; 108 is the number of the perpen-

dicular, and 135 the number of the hypotenuse. That is, they are  $27 \times 3$  :  $27 \times 4$  :  $27 \times 5$ . And, adding the figures of each number together as they stand, 108, *i. e.*  $1 + 8 = 9$ ; and 135, *i. e.*  $1 + 3 + 5 = 9$ ; as 81, *i. e.*  $8 + 1 = 9$ .

So, the square of 81 is 6,561, which as  $6 + 5 + 6 + 1$  is 18, which as  $1 + 8 = 9$ . The square of 108 is 11,664; which as  $1 + 1 + 6 + 6 + 4$  is 18, which as  $1 + 8 = 9$ . And the square of 135 is 18,225, which as  $1 + 8 + 2 + 2 + 5$  is 18, which as  $1 + 8$  is 9. And  $6,561 + 11,664$  is 18,225, the square of the hypotenuse.

As the numbers of the different figures in the Camp added together make 25, the correspondence of this with the number of the Degrees of the Rite of Perfection at once suggests the probability that originally the different Degrees were distributed among the different figures, to each according to its number; and that, in some way, perhaps by a re-arrangement upon the increase of the number of the Degrees, a new distribution took place, assigning the letters to new places, and one letter to more than one Degree, displacing the standards, and causing the disuse of the Heptagon.

Nothing that throws any light on the symbol has come down to us by tradition. We are left to our own conjectures, aided only by the few hints we shall mention; and it is quite doubtful whether the whole meaning of the Tracing-Board will ever be discovered. The words formed by the letters, the names of the Commanding Officers of the Nonagon and Pentagon, and the watchwords and answers, seem entirely arbitrary, and their symbolic meaning wholly inexplicable.

Resorting first to conjecture, and assuming as a reasonable supposition, that the lower Degrees were originally assigned, as they now are, to the lines of the camp farthest from the centre, because that is natural, and because the *general* idea would, in all probability, not be departed from in the re-arrangement which the increased number of Degrees made necessary, we, at once, find that the Nonagon, offering us nine sides, accommodates the first nine Degrees, beginning with the Apprentice and ending with the Elect of Nine; and that the Heptagon, completing with its seven

sides the number 16, accommodates those from the tenth to the sixteenth, or Prince of Jerusalem, inclusive ; and thus, as the Regulations do, puts these Princes at the head of the Masons of those sixteen Degrees. And this agrees with the Regulations of 1762, which declare them to be "the most valiant Chiefs of the Renovated Masonry," and give them control over all Lodges of the Royal Perfection and Councils of Knights of the East.

Above these sixteen Degrees, then, by the system of 1762, are the following, which we number as they stand in both scales :

- |   |            |
|---|------------|
| 17. Knight of the East and West. . . . .                  | 17,        |
| 18. Sovereign Prince Rose Croix. . . . .                  | 18,        |
| 19. Grand Pontiff and Master <i>ad vitam</i> . . . .      | 19 and 20, |
| 20. Grand Patriarch Noachite. . . . .                     | 21,        |
| 21. Grand Master of the Key of Masonry . . . . .          |            |
| 22. Prince of Libanus or Knight Royal Axe . . . . .       | 22,        |
| 23. Sovereign Prince Adept, or Knight of the Sun. . . . . | 28,        |
| 24. Grand Commander of the Black Eagle . . . . .          | 30,        |
| 25. Sovereign Prince of the Royal Secret . . . . .        | 32.        |

Now, it is obvious that the five sides of the Pentagon accommodate the five degrees from 17 to 21 inclusive ; and if we assign the Princes of the Royal Secret to the Circle, as we must do to make the numbers correspond, we have for the Triangle,

- |   |
|---|
| 22. Prince of Libanus or Knight Royal Axe,        |
| 23. Sovereign Prince Adept, or Knight of the Sun, |
| 24. Grand Commander of the Black Eagle.           |

To have placed an *inferior* Degree on the Triangle and one of these three on the Pentagon, and thus farther from the centre, would have been to disarrange and interrupt the regular order and succession of the Degrees, from circumference to centre ; and this we do not think the inventors of the symbol would have done, even if it required a little *forcing* to make the emblems correspond ; because one

irregularity, *of that kind*, would have destroyed the harmony and symmetry of the whole system and the idea on which it was framed.

Now, to the Triangle three *Birds* are assigned, apparently, in the present system, without any meaning.

The RAVEN may be the BLACK EAGLE of the 24th Degree, that is, the Kadosh, or Knight of the White and Black Eagle, of which Degree the old Jewel was a Black Eagle.

The DOVE was a sacred bird in Syria, and the only one employed for religious purposes among the Hebrews. One was, according to the legend, sent out three several times, with intervals of seven days between each mission, by Noah from the Ark, as well as by Deucalion; and  $\approx \delta \odot \&$  is the first Pass-word of the 22d Degree or Prince of Libanus.

Connected with LIGHT, the SUN and KHIRTUM, is that allegorical bird, the PHOENIX. Like other symbols, it was invented to *conceal*; and its meaning, like that of other symbols, is, of course, not palpable nor obvious.

Herodotus represents the people of Heliopolis (the city of the SUN,) as saying that this bird only visits their country once in 500 years, *on the death of its father*; when it comes from *Arabia*, bringing with it its father's body, enveloped in myrrh, which it buries *in the Temple of the Sun*.

According to Herodotus and Pliny, it resembles in size and general appearance *an Eagle*; of a *gold* color about the neck, its wings part *gold*, part *red*, the rest of the body *purple*, and the tail *blue*.

In Arabia, *it is sacred to the Sun*; it lives six hundred years, and then builds a nest with twigs of *cassia* and frankincense, fills it with aromatics, and dies upon it. A *worm* is produced from its bones and marrow, which becomes a young bird, carries the nest to the city of the *Sun*, near Panchæa, and there deposits it on the altar. Manilius says that the Great Year agrees with the life of this bird, in which the seasons and stars return to their first places, beginning at noon on the day when the Sun enters Aries.

The Egyptian Phoenix is represented under the form of a bird, its wings partly raised, seated on its open claws, *and*

raising in front two human arms, side by side, palms to the front, and at the height of the forehead or top of the head, in an attitude of supplication. Sometimes the Phoenix is represented under the form of a man, with wings, in the same supplicatory attitude, with a tuft of feathers on top of the head, and under the arms a five-pointed star.

Ovid says the *Assyrians* call the bird Phoenix; the same word in Greek [ $\Phi\omicron\iota\nu\iota\xi$ ] means also a *palm-tree*, and the *purple* color. So Khirūm was a Phœnician [ $\Phi\omicron\iota\nu\iota\kappa\omicron\varsigma$ ].

Different writers give differently the number of years for the periodical return of the Phoenix; fixing it variously at 500, 660, 600, 340, 1460, or 1461. The last is the Sothic period; and this was, no doubt, the real Phoenix of Egypt. It was the Great Year of the Egyptians, at the end of which all the planets returned to the same places they occupied at its commencement.

The Egyptian *civil* Solar year consisted of 365 days. But the *true* year, called the *Sothic*, because calculated from the heliacal rising of Sothis in one year, to the same event in the next, was nearly  $365\frac{1}{4}$  days. Accordingly, a day was intercalated every fourth year, and the Solar year lost, every four years, a day of the Sothic year; so that the 1st of Thoth ran through every part of the Solar year, in the space of 1460 Sothic years, before it again coincided with the 1st of Thoth of the Sothic year.

The Phoenix figured in Alchemy, which purported to be a search after the Elixir that was to give immortality. Of course it was peculiarly appropriate to the 23d Degree, now the 28th, of Knight of the Sun or Prince Adept, a Hermetic and Alchemical degree.

The black RAVEN probably represented Aîra-Mainyu (Ahriman), the negation or absence of Light and Good, the Principle of Evil, antagonist of Çpēnta-Mainyu, the *white* and beneficent Mind, or Divine Wisdom, *immanent* in the Deity, symbolized by the white DOVE, in the shape whereof, ages after Zarathustra lived, the Holy Ghost descended upon Jesus, the Christos.

And the Phoenix represented Ahura Mazda, the Creator,

Splendor and Light-Essence, in whom was the Divine Wisdom which uttered itself in Humanity as the Word.

To each angle and side of the Pentagon, as we have seen, is assigned a Standard, designated by a letter and a particular device. The Rituals differ, however, as to the letters belonging to the particular Standards. They give them in these two ways :

T.: The Ark and Palm-trees. . . The Lion and Key,  
 E.: The Lion and Key . . . . . The Inflamed Heart,  
 N.: The Inflamed Heart. . . . . The Eagle with two Heads,  
 G.: The Eagle with two Heads. The Black Ox,  
 U.: The Black Ox . . . . . The Ark and Palm-trees.

Applying these devices to the five Degrees, 17, 18, 19, 20 and 21, the LION and KEY would seem to be appropriate enough to the 21st Degree, or the GRAND MASTER OF THE KEY OF MASONRY.

The ARK of the Covenant, of which the High-Priest had the especial charge, to the 19th Degree, or GRAND PONTIFF AND MASTER AD VITAM.

The inflamed WINGED HEART, emblematical of the sufferings and glory of Jesus Christ, to the 18th Degree, or SOVEREIGN PRINCE ROSE CROIX ; and

The OX, an Egyptian and Jewish symbol, displayed on one of the Standards of the four principal Tribes, to the 17th Degree, or JEWISH KNIGHTS OF THE EAST AND WEST.

The Crowned Double-headed EAGLE is thus left for the 20th Degree, Noachite or Prussian Knight. But the double-headed Eagle is not Prussian.

The Emperors of the Western Roman Empire used a black Eagle ; those of the East a golden one.

The two-headed Eagle signifies a double Empire. The Emperors of Austria, who claim to be considered the successors of the Roman Cæsars, use the double-headed Eagle, which is the Eagle of the Eastern Emperors with that of the Western, typifying the Holy Roman Empire, of which the Emperors of Germany (merged in the House of Austria) considered themselves the representatives. Charlemagne

was the first to use it; for when he became master of the whole of the German Empire, he added the second head to the Eagle, in the year 802, to denote that the Empires of Rome and Germany were united in him.

The Ancient Persian mysteries were sacred to the God MITHRA, *Deo Soli Invicto Mithræ*; to the Sun-God MITHRA, the INVINCIBLE, also called the Mediator, the slayer of the Dragon and Evil Spirits. He was worshiped among the Ethiopians and Egyptians, in Greece, and, after the time of Pompey, at Rome. He is represented in the sculptures as a young man mounted on the equinoctial *Bull*, and plunging into its flank a sword, whose hilt terminates at the upper end in *two heads of an Eagle or a Hawk*. He is represented as at the mouth of a cavern, with a figure on each side bearing a lighted *Torch*. He is accompanied by *Eorosch*, the celestial *Raven*; and the dying Bull is consoled by a Star, supposed to be Tistrya, the harbinger of his resurrection.

The BULL was regarded as the symbol of the power that produces Vegetation and Life. "He makes," the Zendavesta said, "the grass to grow abundantly, and gives all fruitfulness to the Earth." Hence the motto of the Standard on which he figures: *Omnia Tempus alit*. So in Egypt, MNEVIS, the *Black Ox* of Heliopolis, was dedicated to OSIRIS, and worshiped; and Ælian says that the Egyptians worshiped a *Black Bull*, which they called ONUPHIS.

The LION, the sign of the summer solstice, and domicile of the *Sun*, was the symbol of that orb. He figures in the Mithriac monuments; and the second Degree of the Persian Mysteries was called the *Degree of the Lion*. The Initiates were called *Eagles, Hawks* and *Ravens*. In a very curious Roman marble, the drawing of which was published by Gronovius, in his Latin edition of Agostini, representing Mithra with one foot on the body and the other between the horns of a Bull, are seen a *Lion's Head* and *two Palm-trees*, just putting out their leaves, a RAVEN, and an EAGLE on a Palm-tree, holding a *thunder-bolt* in his claws. It is this thunder-bolt which is among our symbols represented by a sword, with a crooked or wavy blade.

Mithra himself was often represented with the head of a *Lion*.

The *Palm-tree* was not only an emblem of Virtue and Truth, but it was also consecrated to the celestial movements, and above all to the annual revolution of the Sun.

The Raven [in Hebrew, **רַב**], árab, meaning also Blackness, Darkness, the Evening, a noxious *fly*, any noxious animal, Arabia, the woof of a web, and the willow (*SALIX*), is an appropriate emblem of the Evil Principle, typified by Túphon and Anra Mainyus; as the white Dove [**יֵינָה**] is of the Good Principle, Light, typified by Çpënta Mainyu and Osiris. In this word IONEH we perhaps have the anagram of NONI; and thus the first two words would mean the Raven and the Dove, or the Good and Evil Principles of Zarathustra, Manes and some of the Gnostic sects. In that case it would remain to connect the third word with these, either as expressing the beam of the balance that produces the equilibrium, or the resulting Harmony.

The *black* raven and *white* dove, like the two sphinxes of the chariot of OSIRIS, and the two gods SERAPIS, one black, the other white, typify the two forces in the universe which maintain it in equilibrium, attraction and repulsion. These forces exist alike in the physical, moral and intellectual world; and their scientific reality is demonstrated by the phenomena of polarity and the universal law of sympathies and antipathies. The disciples of Zarathustra, misunderstanding the doctrine of their Master, divided the Deity into these two, Light and Darkness, Good and Evil, thus separating the two columns of the temple, and ignoring the number three, by which this dualism again becomes unity, as represented by the Triangle. The principle that so restores unity in the Ternary is the Phoenix of the Tracing-Board of this Degree.

The Phoenix of this Degree, and the Pelican of the Rose Croix, were the symbols, with the Alchemists, of "THE GREAT WORK."

Again, of the colors, BLACK was, with the Alchemists, the symbol of the *Earth*; WHITE of the *Water*; and RED of the

*Fire*, "wherein, also," says "The True Mason," 23d Degree, or 12th of the 5th class, "are involved very great Secrets and Mysteries." *Fire*, again, is *Sulphur*; *Water*, *Mercury*; and the *Earth*, *Salt*. These three PRINCIPLES, represented by the Triangle, result from the mixture of the four elements, *Fire*, *Water*, *Air*, and *Earth*, which are represented by the CROSS.

From the three Principles, says the same ritual, result the four Elements duplicated, or the Grand Elements, *Mercury*, *Sulphur*, *Salt* and *Glass* or AZOTH, also represented by the CROSS.

*Black*, again, is putrefaction; and *White*, sublimation; by the latter of which the 'Great Work' is effected; and *Scarlet*, in part the color of the Phoenix, represents the Philosophical Stone.

Morally, in Alchemy, the three colors, black, white and red, represent the three principal virtues; while the Cross is the symbol of Light; and the Sun, represented by the Phoenix, is the symbol of gold.

"SALT," says Ragon, "is the attribute of the Father; SULPHUR, of the Son; and MERCURY, of the Holy Spirit. From the action of these three results the Triangle in the Square [the three *Principles* in the four *Elements*], and from the seven angles of these, the Decade [10], a perfect number;" represented by the nine sides of the Nonagon, and the point in the centre.

Ten, it is said, is the perfect number. It is the number of the Sephiroth. It includes both the unity of God, by whom everything was created, and the chaos from which all outgoings have proceeded. "He who shall be so fortunate as to know what the number ten is in formal arithmetic, and to comprehend the nature of the first spherical number, which is the number 10, shall know," says Pic de la Mirandola, "the secret of the fifty gates of the understanding, and that of the grand jubilee of the 1000th generation, and the reign of all the ages, which the Kabalists called *Ænsoph*; and the Divinity itself shall stand revealed to him."

"It is the duty of the Tiler," says the Ritual of the Ka-

balistic Rose Croix, "to see if the Chapter is hermetically sealed; whether the materials are ready, and the elements; whether the *black* gives place to the *white*, and the *white* to the *red*."

"When matter is deemed to be dead to the world," says the same, "*it must be revived, and made to be born again from its ashes*; which you will effect by virtue of the vegetation of the Tree of Life *represented to us by the branch of cassia*. Whoever shall learn to comprehend and execute this great work will know great things, say the Sages of the Work; but whenever you depart from the centre of the Square and Compasses you will no longer be able to work with success." [The Square and Compasses form, on the Masonic Altar, the interlaced triangles, or Seal of Solomon, representing the visible and invisible worlds.]

"A great *black* Eagle, the king of birds. He alone it is that can fix the Sun, material in its nature, that has no form, and yet by its form develops color. The *Black* is a complete harbinger of the work; it changes color and assumes a natural form, out whereof will emerge a brilliant Sun."

The philosophal *Mercury*, says '*le Vrai Maçon*,' is a water and *spirit* which *dissolves* and sublimates the Sun.

The philosophal *Sulphur* is a fire and a *Soul*, which *mollifies* and colors it.

The philosophal *Salt* is an earth and a *body*, which *coagulates* and fixes it; and the whole is done in the bosom of the *Air*.

Thus the Triangle, representing the three principles, and the Spirit, Soul, and Body, which together constitute *Man*, is again connected with the words *dissolve* and *coagulate*, or *separate* and *unite*.

With the three principal substances, we may effect the transmutation of metals, says the Kabalistic Rose Croix, by means of the five points of Scottish Mastership.

The first point is to extract the *Salt*, from rain-water, and then to submit it to a seven-fold purification, which is symbolized by the seven steps of Solomon's Temple.

The second point is to extract *Sulphur* from the purest

gold, and add to it the purified or celestial *Salt*. The mixture is to remain a hundred and fifty days, to putrefy. This point is symbolized by the Ark of *Noah*.

The third point is to multiply the substance thus obtained by adding the animate volatile spirit. This point is symbolized by the Tower of Babel, the connection of *Phaleg* wherewith is well known to us as Masons.

The fifth point is indicated by the Blazing Star. The work is now to be subjected to the fourth and strongest degree of fire, wherein it must remain three times 27 hours [the 81 months of the Degrees of the Rite of Perfection], until it is thoroughly glowing, by which means it becomes a bright and shining tincture, wherewith the lighter metals may be transmuted.

This number,  $27 \times 3$  or 81, reminds us of the mysterious number of months required by the Regulations of 1762 for conferring the degrees, and the whole passage shows the close connection of Hermeticism and Alchemy with Scottish Masonry.

The Great Work is attained by *solution* and *coagulation*. These are embodied in the *supposed* meanings of the two Pass-words, *separated* and *united*. These words, says '*le Vrai Muçon*,' mean that we must *dissolve* the *body* [the Black Raven], and *coagulate* the *Spirit* [the White Dove].

To *aggregate* and *separate* are the two verbs of Nature. One is effected by putrefaction; the other by sublimation. The Magical Man-Woman has written on the right arm, which is raised toward Heaven, SOLVE, and on the left, which is extended downward, COAGULA. Nature destroys at the same time that she regenerates.

A Hermetic work, entitled 'A Philosophical Epitaph,' published at London in 1671, chiefly consisting of incomprehensible jargon, contains the following phrases, the meaning of which is clear:

'This Epitaph . . . illustrates all the Planets and their Mercury, and the *Universal Spirit and Mercury of the World*, and the Specificks of Nature; and no less, the true Mercury of Philosophers for this work . . . put naked, without garb,

or any strange thing into its glass . . . till it come to the true Sulphur of philosophers. . . .

‘Thus, it may appear double, you see, or *one in two*, Male and Female, superieur and inferieur, gross and subtil, coelestial and terrestrial, *Sulphur and Mercury*, water and earth, corruptible and incorruptible, or spiritual. And so the parts also are three, Body, Sol, & Spirit; Sal, Sulphur, and Mercury; ☉. ♃. & ♀., Calx, Ferment, and Tincture: and the very Mercury may be termed threefold, preparing, prepared, and essential. . . .

‘Sow the pure grain of gold (not common gold) in its pure Mercurial virgin mother Earth (not common earth) but a white, crude, golden water or essence, brought to them by the help of eagles, or else by the mediation of the doves; and the man in his glittering golden robes, may drink of his nectar in a pure silver cup, three to the Graces, or nine to the Muses, and according to the old mystical law, Drink three or thrice three, which is a mystery; and so the masculine and feminine, or ☉. ♂. & ♀, being in perfect health, and in their prime and sperme, as one thing, willingly embrace, and joyn to spiritualize themselves into a sprout, or living seed, to grow up to the highest degree of the power, energy, and virtue of ♃. and gold, and of the spiritual stone of philosophers. . . .

‘In gold is the seed of gold; and even the same may be said of Lune, when ’tis a masculine. And their Mercury *is the ground of both, and contains all three.*

‘Some philosophers would have it *one thing*, and affirm that the Salt of Metals is the Philosopher’s Stone: others say, all’s in Mercury that the wise men seek; and again, others do teach that the whole art depends in any upon the true preparation of their Sulphur, as being the most perfect of the three principles, whose orbs must be thrice turned about; and some would have it one thing, comprising the nature of two, as a Hermophradite or embryo; more-over some would have it absolutely two things, or Male and Female, Fire and Water, or Water and Earth, Sulphur and Mercury, or Heaven and Earth. Some, like-

wise, would have it consist of three, Salt, Sulphur, and Mercury, ☉. ☽. & ♀., Body, Soul, and Spirit. Others would have it the four elements, and say the conversion of them is the whole work' [the Materialists or Atheists]. 'And some again would have it a fifth essence and quintessential Spiritual body; and say their mastery and mystery consists in these five numbers, 1, 2, 3, 4, and 5.

'There are four fives used, Natural, against Nature, in-natural, and Elemental; all which will at the last make a fifth essence; and so by a *perfect ternary quadrate* r, and quintessential process, from one, two, three, four, and five.\* It returns again into one most perfect Circular Centre, a fixt, fusible, and incorruptible medicine, to make the true elixir of Philosophers; opening and shutting at pleasure, giving the keys of happiness to all that shall enjoy it, to enter to a Kingdom of Health, Wealth, and Honour, and shutting out all ignorant dark bodies and spirits.'

Doctor John Frederick Helvetius, translated by the same writer, says of the Philosopher's Stone, 'It is a thing much brighter than Aurora, or a Carbuncle, more splendid than the Sun or gold, and more beautiful than the Moon or silver; insomuch that this most recreating light can never be blot- ted out of my mind.'

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As the Adept knows, the double-headed eagle is a Her- metic Symbol, representing the Divine Generative Potency, and the Productive Capacity of Nature, like the human figure with two heads, one male and the other female,—God and Nature, the Egyptian Osiris and Isis.

The ARK, between the Mithriac palms, representative of the Ark of the Covenant between the Karobim, and of that in which the body of Osiris was committed to the waves, symbolized the hidden and unmanifested Deity uttering His

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\* Qu. 'from one, two, three, four, and five, it returns.'

Oracles of Truth in the Universe ; the Very Deity, Ahura-Mazda.

The radiant HEART symbolized the Divine WISDOM, always identified with SPLENDOUR, Çpōnta-Mainyu, literally the White or radiant Intellect.

The EAGLE with two heads symbolized Vohu-manō, the Divine Intellect manifested, revealed, and abiding, as the Intellect of Humanity, its two heads the Divine Intellect and the Human, which, in the doctrine of Zarathustra, were one.

The Ox was the Symbol of Asha Vahista, the Divine Strength or Power, manifested as all power and strength, and all Forces in the Universe and Man.

And the LION symbolized Khshathra Vairya, the Divine Sovereignty, manifested and acting as all Rule, Power of Government and Heroic Sovereignty in Humanity.

The figures 525 on the golden collar of the Lion present an enigma to which there is no key.  $7 \times 3 = 21$ , and  $5 \times 5 = 25$ , and  $21 \times 25$  is 525.

If we could discover the meaning of the *three* words of *five* letters each, it might prove the key to the meaning of the whole symbol. I have vainly endeavored for many years, to discover this meaning. I distinctly remember having seen it stated in some work that the willow (Lat. *salix*), was the original device of the House of Brandenburg, whose Margravate finally became the Kingdom of Prussia. But I have not since been able to find the statement anywhere, and if I could do so, the other words would remain as inexplicable as before.

There is no such letter as X in the Hebrew language, nor is either of the words Hebrew. Useless to look there for them. *Salix* and *Nonis* are Latin words, *Nonis* (abl. plur.) being the *Nones* of the months, the 5th or 7th day. But there is no Latin word like *Tengu*.

In the Greek, X is *Ch*; and I have thought that *Salix* was the initials of Σωτηρια Ἀπὸ Λόγου Ἰησοῦ Χριστοῦ, *Sōtēria Apō Lōgou Iēsou Christou*, 'Salvation by the Word Jesus Christ.' But I could not find of what other words *Nonis* and *Tengu* could be the initials.

Bro.: William Reinecke, 33d, of Louisville, sends me this :

“I have tried the interpretation, by transposition of letters, of the words

SALIX : NONIS : TENGU ;

and I find but one result, after a sufficient trial, viz.:

LUX INENS NOS AGIT,

“The Inner Light leads us on.”

“The present participle of *insum*, as far as I am aware, is not used in Ciceronian Latin; but like *ens* itself, may be frequently found in the writings of a later period.”

LUX INENS NOS AGIT : *The Light that is in us guides us.*

This is a statement of the doctrine of Zarathustra, which was the doctrine of Pythagoras, the Hermeticists, and the Alchemists, the doctrine expressed by the great Pythagorean symbols possessed by Freemasonry.

AHURA was the Infinite Light, the Very God. The human intellect is the Divine Mind, as VOHU-MANÔ, inspiring man; the Divine WORD.

This was the doctrine of CICERO, who in his *De Amicitia*, 3, says :

Neque assentior iis qui hæc nuper disserere cœperunt, cum corporibus simul animos interire atque omnia morte deleri. Plus apud me antiquorum auctoritas valet, qui dicebant, animos hominum esse divinos, iisque, cum e corpore excessissent, reditum in cœlum patere, optimoque et justissimo cuique expeditissimum.—*Cicero, Amicit., 3.*

‘Nor do I concur with those who of late have begun to affirm that souls die at the same time with bodies, and all things are annihilated by death. The opinion of those ancients weighs more with me, who held that the souls of men are divine, and that for these, when they go forth from the body, the way of return to the heaven is open, and that immediate, for every one who is most good and just.’

And, in the Tusculan Questions, v. 13, ‘*Humanus autem*

animus, decerptus ex mente divinâ, cum alio nullo, nisi cum ipso Deo, si hoc fas est dictu, comparari potest ;' ' But the human mind, severed from the Divine Intellect, can be compared with nothing else, if this is permissible to be said, than with God Himself.'

The Hermetic Philosophers had these sayings, which they uttered, and left them to explain themselves :

Magisterium ex unâ radice procedit, in plures expanditur, in unum revertitur.

'The Mastery issues from one root, is expanded into many, returns to the one.'

Natura et anima è cœlo Deum deducunt.

'Nature and the Mind bring the Deity down from heaven.

Πάντα πλήρη Θεῶν, 'All things are full of the Gods,' Aristotle says.

'God,' says Diogenes Laertius, 'is the Creator of the Universe, and also the Father of all things, in unison with all, and a part of Him penetrating all things.'

It will be noticed that the seven Watch-words, for the different days of the week, all of them names of persons, correspond with the number of sides of the Heptagon ; and that if they were assigned to command there, they would make the number of Commanders complete. These seven names are, curiously enough, those of three Persian Kings, Darius, Xerxes, and Cyrus ; the Macedonian Conqueror, Alexander ; Ptolemy-Philadelphus, one of his successors ; Herod, the Tributary Roman King in Judæa ; and a Jewish King, Hezekiah ; while all the *Answers* are the names of Jewish *Prophets*.

The true Mason is said to be both King and Priest, Ruler and Teacher. Theirs is the 'Holy Empire' of Freemasonry. It is the Wisdom of God that rules as His Sovereignty. His Laws are not the enactments of an Arbitrary will, but the axioms of an Infinite Wisdom ; and in human affairs it is only the Wise who have a Divine right to be Lawgivers.

The names of the Commanders of the Camps of the Nonagon are, beginning at the Camp of the Blue Degrees,

- |             |              |                |
|-------------|--------------|----------------|
| 1. Ezra,    | 4. Jehoiada, | 7. Nehemiah,   |
| 2. Joshua,  | 5. Phaleg,   | 8. Zerubbabel, |
| 3. Aholiab, | 6. Johaben,  | 9. Malachi.    |

And the Standard-bearers of the Pentagon are,

- |              |               |             |
|--------------|---------------|-------------|
| 1. Bezaleel, | 3. Mahuzen,   | 5. Amariah, |
| 2. Aholiab,  | 4. Guarimond, | or          |
|              |               | Emerek.     |

Of the names of the Commanders of the Nonagon, one, *Phaleg*, goes back to the building of the Tower of Babel; one, *Aholiab*, to the building of the first Tabernacle; one, *Joshua*, is the name of the successor of Moses; one, *Johaben* (יְהוֹבָב, *Lapis-Domini*), was the name of no person of note; one, *Jehoiada*, is that of the Jewish High-Priest who gave the throne to Jehoash; and three, *Zerubbabel*, *Ezra*, and *Nehemiah*, refer to the rebuilding of the Temple, while the remaining one is the name of the last of the accredited Prophets.

Of the names of the five Chiefs of the Standards, two, *Bezaleel* and *Aholiab*, were those of the Architects of the Tabernacle in the desert; *Mahuzen* is not the name of any known person; *Amariah* was a common Hebrew name; or, if it be *Emerek*, the meaning is not known; and *Guarimond* was the Patriarch of Jerusalem, between whose hands the first Templars took their oaths.

We may also observe, that the name *Aholiab* appears twice, once as a Commander of the Nonagon, and once as a Standard-bearer of the Pentagon.

What significance these names were intended to have, will probably never be known. Among those of the Commanders of the Camp of the Nonagon are three names of Military Chieftains, *Joshua*, *Nehemiah* and *Zerubbabel*; and two of Priests, *Ezra* and *Jehoiada*. If *Johaben* were *Johanan* there would be three; but *Aholiab*, *Phaleg*, and *Malachi* have nothing in common. The names of the Standard-bearers of the Pentagon defy conjecture.

The places of rendezvous of the Army, it is said in all the

Rituals, were to be Naples, Rhodes, Cyprus, Malta, and Joppa. The significance of these names is also lost. All that can be said of them is that they present again the number 5; and that they seem to indicate a new Crusade for the recovery of the Holy Land.

It is quite possible that these and the other names are only used to divert the attention of all but the Adepts from the true meaning of the Symbol.