

Dissipation of the Darkness

History of the Origin of Masonry



***“.....For there is not any secret
that shall not be made manifest, nor hidden
that shall not be known ...”***

Source: <http://heygeorge5.tripod.com/>

This Copy in honor and in remembrance of Samuel Lawrence who determined to carry out the Will of his Great-grandfather and Great-grandmother Jonas and Janet

*"I fulfilled your sacred will, dear Janet.
I dissipated the darkness as you asked me to.
I justify my attitude before science, history, religion and I am content.
(Jonas [James] Lawrence, Killed mysteriously in 1825)*

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Warning! This History exposes Origin of Freemasonry (Mysterious Force) as the Origin of the Kingdom of the Antichrist!

King Herod designated Hiram Abiud (founder of the Mysterious Force) as Master instead of Jesus. This Hiram was surnamed Hiram Abiff in outright deceit. *Masons were to be deliberately deceived.*

Dissipation of the Darkness
History of Masonry



PREFACE to the English Edition

Once...more than 250 years ago there was a copy of this book in English. Perhaps it still exists. But if it does, it is well hidden, carefully guarded by a descendant of the man who stole it from ...and killed its rightful owner.

Its rightful owner, however, left a widow. And a son. His widow married a close friend of her deceased husband one of only a handful of men in the entire world who had a copy of the original manuscript, which the English translation had been made. And so, despite the fact that his father's copy had disappeared, the "widow's son" inherited the manuscript and passed it on to his descendants.

And then by a series of coincidences, the chains that bound the secret was broken. The chain of succession was broken when one of the descendants bequeathed the manuscript not to his son's son, but to his daughter's son. The chain of ideology was broken when one of the descendants was converted by his Christian wife. The chain of silence was broken when one of the descendants translated the manuscript into French -- and sought other linguists who would translate it and publish it in other languages. And so it went from French to Arabic to Spanish to English.

The secret association, conceived in the mind of another "widow's son more than 19 centuries ago, is no longer secret. Was it coincidence? Or was it the hand of God?

DEDICATION of Awad Khoury (translator of the work from French to Arabic) to all the Masons of the World.

Dear Brothers:

Before presenting this History, I extend my greetings to you from the depths of my heart. To whom, more deserving than you, could this History be dedicated? Who, other than you, has a greater right to read it and to have it? Who, other than the owner of the house, is the one who should investigate what happens in the house, good or ill, beneficial or harmful and which is under his roof?

And, if someone knows nothing of his parents, would it not be his duty to investigate who they are, to know their origin and ancestry?

Wouldn't one be ignorant who takes a beverage without finding out its ingredients? One who wears a suit, should he not determine if it is clean or if it is contaminated with contagious bacteria? All these allusions pertain to the case of a member of an association who knows nothing of its origin, its past, its founder, the history of the foundation and the principles of the association. Who is that member who is ignorant of what he should not be ignorant?

We are THE MASONS, who for 19 centuries have not known the origin or the past of our association!

The Founders hid that secret with rare cunning, in the cloaks of the occult, as you will see. They hid it from their own "brothers" from the beginning to the present, in spite of the endless investigation of historians.

Guided by God, I have found this History. And since this is a discovery so longed-for by the seekers of historic truth, it would not be gallant to leave it in obscurity before you in particular and the rest in general, forbidding you its benefits. I consider its concealment a betrayal, an act of cowardice, a crime.

This is *my* reason for translating this work to the Arabic language and for publishing it. To serve history, science and the readers themselves, especially you, dear "brothers," not doubting that this action of mine will find among you, the wise and the rest of the people, looking beyond all your religious and political differences, the value it deserves. I call on you to read this History with discernment and meticulousness, with conscientiousness and an open mind, offering you my fervent greetings.

Its Discoverer and Translator to Arabic: Awad Khoury

1. Khoury: Review in the Supplement, "Résumé of the Booklet:

Two Centuries of Freemasonry," the words of the two great Masonic elders, Jacot and La Tente, "Every person, when he enters an association, is interested in knowing its origin and past."

INTRODUCTIONS

Résumé of the life of Doctor Prudente de Moraes

Dr. Prudente Jose de Moraes-Barros was born October in Itu (Sao Paulo). In the year 1863 he acquired the title of Doctor of Law. In 1864 he was elected a member of the council of Piracicaba. In 1867 he was a member of the Chamber of Deputies of Sao Paulo. In 1885, on January 9th, he was elected Deputy of the 8th District of Sao Paulo. On December 3rd, 1889, he was named by the Provisional Government of the Republic, Governor of Sao Paulo until October 18th, 1890, the day on which he was appointed Senator. On November 21st of the same year, he assumed the Presidency of the Constituent Assembly with 146 votes opposed to 80.

In the first days of March of 1894 he triumphed by a smashing majority in the presidential elections, assuming the Presidency on November 15th, 1894.

He was an example without precedent in self-sacrifice and justice, attaining the friendship, good will and trust of all the people and all the politicians of the nation. He died December 13, 1902.

Résumé of the Autobiography of Awad Khoury

I was born in Chiah (Beirut), Lebanon in January of 1871. I received a Christian education through my parents, the orthodox priest Yousef Antun Garios EI Khoury and Naila Mansur Fagale.

I studied in the local elementary school, acquiring the title of teacher of Arabic and French, after having finished my secondary studies in special courses. My students were numerous, some of them being outstanding personalities, as, for example, Prof. Wadih Naim, who came to be president of the College of Lawyers of Lebanon.

Spurred on by my aspirations to a brilliant future, that I could not attain by means of the profession of teacher, I journeyed to France to study Pasteur's system of raising silkworms; my studies ended, I became an industrial merchant in that profession. Seeking a better future and perhaps by the natural instinct of my adventuresome race, I abandoned everything and journeyed to Brazil, where I had the opportunity of meeting Dr. Prudente de Moraes, President of the Republic of Brazil, who commended to me the task of recoding the private affairs of the Presidency, from February 15, 1896 until September 12, 1897. During this period the President introduced me to the owner of this History, as will be seen in the following pages. For reasons of health I journeyed to France. My health regained, and at the repeated insistence of my parents, I returned to Lebanon. I journeyed to France again and, on returning, met in Istanbul, Muzaffar Pasha, who appointed me his secretary. We journeyed together to Beirut, where, because of a royal intrigue and the discovery of my affiliation with the Association, "Young Turkey," from which I had two decorations of merit, I renounced my charge.

At that time an attempt was made to integrate Lebanon in the Turkish Congress, "Mabhuthan." Such an attempt provoked my reaction, and I published a book with respect to this, entitled, "Lebanon in Danger." My name was inscribed on the black list, and I was persecuted by Jamal Pasha, a governor more merciless than the Imperial Ottoman, which obliged me to take refuge with my family in the vicinity of a convent of religious until the end of the World War.

My encounter with the owner of this History

Do not be surprised, dear reader, if I declare frankly to you that I was one of the extraordinarily numerous seekers and investigators eager for the History of the foundation of the Masonic Association and of the principal reason for its foundation.

All my efforts toward that intention were in vain. Many times I had serious discussions with my "brothers," after having become an affiliate in the association.

I struggled terribly to penetrate its secrets through the high degrees that I could scale through my activity. I arrived at nothing. My destiny was similar to the destiny of thousands before me, whose search ended in failure.

I almost forgot the objective that I had dreamed of so because the journey was so long. On that long journey I arrived at one point that I could not pass: the point of resignation before that hermetic secret. The secret of the foundation of Masonry. My political occupations, especially, obliged me to neglect that objective, now, for me unattainable.

And one day, providentially, I met Mr. Lawrence, son of George, son of Samuel, son of Jonas, son of Samuel Lawrence, thanks be to God and to Dr. Prudente de Moraes, President of Brazil, who introduced him to me.

Mr. Lawrence is the owner of this History (the Hebrew manuscript) that I present to the reader translated into Arabic, and he is, at the same time, the last heir of one of the nine founders of the association (The Mysterious Force), as will be seen later.

Within a short period of time, we forged strong chains of growing friendship. We agreed to translate the manuscript to Arabic and Turkish, directly from the French version, one of the languages in which it was written. I would make two copies, one for Mr. Lawrence, and the other would remain in my possession, so it could be published in Arabic and Turkish countries. In these countries I would have exclusive rights of translation, reproduction, editing and publishing in the two languages.

Before finishing the reading of the History, and before signing the agreement, in one of the meetings held with Dr. Moraes and my new friend, Lawrence, I asked the President: "Every history has its proofs or evidences on behalf of impartial historians; in our history, on what evidences *or* proofs can we rely besides those of its owners?"

Behold the answer given. by Dr. de Moraes, confirmed by the owner of the manuscript: "What proof will a history such as this have, one that was hidden among nine men and their respective successors, known only to them, the first and only one of its kind, if no one saw it or read even the least part of its contents, except the nine? From whence and from whom can come the proofs to which you allude? The proofs, then, are: their testimony, the events that happened until our days, and the detailed investigations of wise historians who worked in vain to explain its secret. Moreover, as every history, the first and oldest of its kind, requires the investigation of subsequent historians who confirm its texts after having seen and read it, but this History . . .who read it? Who saw it, except the nine founders and their respective successors? We, you and I, untiring readers and investigators of the origin of Masonry, have this manuscript before us. I, who have read and analyzed it; based on my studies and investigations, assert its veracity and recommend its translation and publication.

Dr. de Moraes' answer inspired confidence in me and awakened my enthusiasm to carry out the work commended. I began to work eagerly, spurred on by the thought that my new friend would cease being so, and would not persist in his agreement. Despite Mr. Lawrence's requirement that the translation (from French to Arabic) be realized in his own house, the development of the work was carried out to perfection, in two copies, as he asked.

The work being concluded in the year 1897, one copy remained in Mr. Lawrence's possession and the other in my possession. I considered it an indescribable treasure and an invaluable relic. In the year 1898 I returned to my country, Lebanon, taking the aforementioned copy with me.

Comparison of this History with prior knowledge of Masonry

Once in Lebanon, I began a series of studies, investigations and comparisons, making use of everything published with respect to this. These tasks of consulting the different authorities concerning the matter took long years. The war from 1914 to 1918 occasioned an obligatory recess. The conflict ended, I renewed the investigation requesting, through correspondence, from Grand Orients, institutions of high rank and important newspapers, details concerning the existence of a history that treats of the date of the foundation and the origin of Masonry. I sent letters to London, Paris, New York, Cairo, Berlin, Madrid and Rome, obtaining the following scant replies:

From the prestigious newspaper, "EI Mukattam:" "The oldest historical evidence of the history of Masonry dates, according to some, from 1217. According to others, from 1390. Ancient Masonic authors claim that Masonry dates from the era of Moses. We have no confirmation of this. Our cordial greetings."

From the Egyptian National Grand Orient: "We do not possess any confirmation of the date of the foundation of Masonry. The only thing we know is that, in the year 1917 a booklet was published, entitled: (Two Centuries of Freemasonry)."

Knowing through later references that this booklet is one of the most important documents on which the Masons depend, I began to seek it, finding it in the Library of International Masonic Affairs in New Castle.

From the Grand Orient in London: "We lack certain data concerning the date of the foundation of Masonry. We do know that it already existed in the year 1717."

From the rest of the cities mentioned I received no reply whatever, from which I deduced: their silence indicated their ignorance concerning the mystery.

Then, on the basis of all the previous studies, in the light of the events that happened in the last two and a half centuries to date, a lapse characterized by a permanent conflict between Masonry on the one hand and Mohammedanism on the other, and in view of the texts of this History we present, all substantiated by the documented booklet, "Two Centuries of Masonry," there is no doubt concerning the authenticity of this manuscript.

My Intentions

Aided by Providence which guided me miraculously toward this discovery, I have decided definitely to publish this History. On doing so, I am not moved either by personal interest or by the hope of profit; if so, I might not have waited more than a quarter of a century.

My intentions are: To keep the promises and the agreement made. To dissipate the darkness that, for nineteen centuries has enveloped a humanity that is wavering in doubt. To reveal this mystery to the eyes of men to alert them before this cruel danger.

I must point out, as well, that I was inspired by the exclusively Christian intentions of de Moraes, in accord with one of his declarations that states thus: "With this action of ours we extend to the Christian religion a great benefit, eliminating the forces of evil that attack it, from this fantasy encrusted by the absurd. And you, especially, with your task in the Turkish Empire, will extend another great service to the Muslim religion."

I pray to God that this work may be a beacon for all in general, and in particular that it may illuminate the minds of the reduced number of heirs who successively guard the monopolized manuscript.

(Signed:) Awad Khoury

AGREEMENT

Between the signers below:

Mr. Lawrence George Samuel Lawrence, Russian, traveling jewelry merchant, at present of Rio de Janeiro. And Mr. Awad Khoury of Chich (Lebanon) near Beirut-Syria, at present a merchant in Rio de Janeiro and charged with the private affairs of His Excellency, Dr. Prudente de Moraes, President of the Republic of Brazil.

The following has been agreed upon:

Mr. Lawrence, last heir and sole proprietor of the History, *THE MYSTERIOUS FORCE* (ancient Hebrew manuscript) says: My father and grandparents, who have bequeathed this History, apparently have not considered that the Arabic and Turkish languages are two rich and important languages; and that Arabia and Turkey are two immense countries and in all their regions Freemasonry is now widespread.

Therefore, I have considered it necessary to propagate our History, mentioned above, in said countries, translated to Arabic and later to Turkish, so that it will be published there and known as much as possible by all those who speak and understand said languages.

Having just had "the honor of meeting Mr. Awad Khoury; and considering the good intentions of my father and his ancestors, and according to their Wills successively made for the propagation of our History:

I agree with Mr. Awad that he should translate to Arabic and later to Turkish our History, print it and propagate it in Arabia and in Turkey, reserving to himself alone all the rights of translation, reproduction, edition and publication in those two languages.

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I prohibit him, as my father has prohibited me, to augment, omit or change a single word of the History; he is engaged to translate it word for word, in such a way that it remains textually as it is. All of this comprises my great obligation to formally carry out the intentions of our ancestors, the principal proprietors of the History they have left to us successively from the origin to my father and me.

My acquaintance with Mr. Awad Khoury was brought about by His Excellency Dr. de Moraes who merits my gratitude for that introduction.

Mr. Awad says: I accept, with full consent the clauses in this agreement and I bind myself to carry them out textually when circumstances permit it, when no obstacle impedes me.

This agreement was drawn up in private between the two of us, in the presence only of Dr. de Moraes and with his most excellent advice.

The two of us have requested him to permit the mention of his honorable name in the History; he has replied thus: "If you succeed in printing it during my life, there is no need to mention my name; but if I die before the appearance of this History, no obstacle will impede your declaring the details of this historic audience and the mention of my name; in any case, whether living or dead, mentioned or not mentioned, I wish you all progress and pleasure, equaling mine, with respect to this History."

Mr. Lawrence is bound, finally, so that from now on he will not be able to engage anyone, nor authorize anyone other than Mr. Awad Khoury to translate this History to Arabic and Turkish.

Finally, we invoke the kindness of God so He may grant to our agreement His most exalted and divine protection.

Made in duplicate in Rio de Janeiro
August 12, 1897

Signed;
Lawrence G. S. Lawrence

Awad Khoury

Charged with the private affairs of His Excellency the President of Republic of the United States of Brazil

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Dissipation of the Darkness
Origin of Freemasonry First Section



".....For there is not any secret
that shall not be made manifest, nor hidden
that shall not be known...."

FIRST SECTION

Introduction to the Work

One part of this introduction pertains to me, Lawrence, son of George, son of Samuel, son of Jonas, son of Samuel Lawrence, of Russian origin and, at present, a resident in Rio de Janeiro, capitol of Brazil, in the year 1895.

The other part pertains to some of my ancestors, who inherited and bequeathed this History.

How many learned men and historians who carried out lengthy investigations to come to know the. history of the foundation of the Masonic association and its true origin arrived at no conclusion. Their efforts were in vain.

Some believe that the origin of the Masonic association goes back to Adam, others believe that it goes back to Moses, others to David, others to Solomon, others to Christ, etc., etc.

Innumerable are those who spent their time in the search without coming to realize their longings. The number of investigators who, together with their relatives, friends and helpers, met their downfall in this work is incredible. To the aforementioned are added all the heads of the religions of all the world, especially in Europe, Turkey, Egypt and America. Whom else should I add? I would add the Masonic family itself, including the Presidents of the Grand Orients, the Presidents of the Lodges, and the affiliates who hold high degrees; except the Nine Men who have, respectively, inherited from their corresponding ancestors, the secret of the foundation of the Mysterious Force.

I would also add kings, nobles and governors, wise men, discoverers and investigators. Historians, authors; writers and poets. Orators, legislators and journalists. Lawyers, judges, doctors and pharmacists. Merchants, industrialists and sportsmen. Even the illiterate to whom this investigation would not belong. All these mentioned, integrated in the different classes of the community, Masons and non-Masons, form a true army that pursues the secret.

I divide these investigators into three groups:

First: The historians who spend their days and nights in study and reading trying in vain to come to know the secret of the true history of the foundation of Masonry.

Second: The learned authors who try to establish something about the secret. All in vain; yet they continue with their studies without having reached their goal.

Third: The associates and their collaborators who have not gotten anywhere in spite of their efforts. It is deplorable. All the investigations come to nothing, they have not achieved any result! The number of those investigators, from the foundation of the association up to our days (the end of the 19th century) can be estimated in the hundreds of thousands. I received these truths from my father, who in turn received them from his father, and he from his father, retrospectively to the origin of the lineage: the Nine Founders in the year 43 after Christ.

Thus it is that I, Lawrence, son of George, son of Samuel, son of Jonas, son of Samuel Lawrence, of Russian origin, the last descendant of the descendants of one of the owners of this History, say:

I inherited from my father a manuscript composed by our ancestors in the Hebrew language and translated by one of them to the Russian language. Another of them translated it to English.

Our ancestor, Jonas, introduced in the manuscript a series of events; this History, thus, being produced by him and his ancestors. Jonas arranged it and divided it into two sections. He wanted to publish it, but various obstacles impeded it: health, economic means and political events. He and his wife, Janet, conceived the idea of the publication of this History; on finding themselves incapable of doing so, they commended its publication to their son, my grandfather, Samuel. Jonas died without seeing his longing fulfilled.

My grandfather, Samuel, the son of Jonas, who was the son of Samuel Lawrence, here addresses his words to his son, George, my father. Samuel said to his son, George:

Son: Here you see these introductions headed by a list of names. These names correspond to the successive heirs of this History since the renewal of the association (The Mysterious Force) when it changed its name to "Freemasonry." They include: Joseph Levy.

Joseph Levy is one of the renewers of the association. He is a Jew and an heir of the History from his ancient ancestors who, in turn, inherited it from Moab Levy, one of the nine founders.

It was our ancestor, Joseph, who conceived the idea of changing the name of the association (The Mysterious Force) to Freemasonry and of reforming the statutes.

Here you have the details: He was sent to London with his son, Abraham, and a friend named Abraham Abiud, all Jews, descendants of the heirs of the History and very well financed.(1) They had made efforts to enter another city and, not having success, they headed for London. There they met two influential and knowledgeable persons who served as suitable elements to accomplish their purposes. They are:

John Desaguliers and a companion called George.(2)

After having strengthened the friendship among themselves, Joseph Levy revealed the name of the association, "The Mysterious Force," and related to his two friends, in synthesis and with discretion, some parts of the History, concealing its fundamental secrets. He also made it known to them that for a long time it was inactive, almost dead, needing for its renewal the change of name and the reform of the statutes in such a way that the new statutes and the changed name might attract many members. Thus it would grow.

1. The manuscript does not mention who sent and financed them, nor the place of their departure, but it is understood that their country was Russia. Nor does it mention why they chose London; It is thought that they selected it because it was one of the largest capitol cities. In London they met Desaguliers, an ambitious man and one with definite and special goals, as will be seen.
2. In the Hebrew manuscript and its French version, Abraham Abiud said: I believe that George is his first name. Desaguliers always called him George. Our arrangements were with Desaguliers, but he was always present at the meetings and participated In the discussions.

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With eloquence and cleverness, Joseph Levy succeeded in convincing his two friends, Desaguliers and George, of the necessity of reviving the association. Having achieved this initial success, they separated on condition that they would meet again, each one of them bringing three names appropriate for the new association, from which the specific name would come. The next meeting was held ten days later. Each one presented his names, the one approved being one of those proposed by Joseph Levy: FREEMASONRY. It was August 25, 1716.

Abraham, son of Joseph Levy, who had witnessed the two sessions, said: This name had preference over the others for two reasons. First, because it is the same name that some Italian architects adopted in the 13th century (Freemasons). And second, because it was a suitable expression of the ancient signs and symbols used in the association, The Mysterious Force; symbols that pertained to construction and to architecture, proposed by Hiram Abiud, one of the founders, for the purpose of concealing the origin of the Association, attributing it to epochs prior to Jesus. In the Second Section surprising details concerning this matter will be seen. Desaguliers approved the words of my father, adding:

"In the third place, present-day architects and builders have associations, syndicates and lodges where they gather to fortify and dignify their profession. With this name, then, we can gather all in a single association without anyone's knowing our purposes. And fourth, these two terms, 'Masonry,' (Construction) and 'Mason,' that are encountered since antiquity, will be a thick veil over the secret of the origin of the foundation; and, besides, without doubt, they will increase the prestige of the Association.

Our ancestor, Abraham Levy, before his death, added: (3) "Desaguliers specified that those people who joined the lodges before 1717 in London were masons,(4) in the sense that they were engineers, architects, builders, apprentices, but they had no connection with the Association, The Mysterious Force, that began true Masonry." For that purpose five men met: Levy, Desaguliers, and the companions mentioned above and they approved the addition of the term, "Free," thus unequivocally concealing the date of its foundation from the rest of the people in general and the members and associates in particular.

John Desaguliers and his companion began to demand that Levy show him the History. Levy had made it known to them that it was translated into English, that three of the inherited manuscripts had been lost recently, four had been lost long ago, and there remained only his manuscript and one other.(5) Such declarations excited Desaguliers and George extremely, the reason why they insisted on the need for a suitable copy so that with said copy it would be much easier for them to form the new statute. They showed themselves so faithful to the principles, desires and doctrines of Levy that they succeeded in convincing him to deliver a copy to them. It was delivered to them. A time passed during which they read it.

The five met again and decided to summon some friends on the pretext of establishing a "Unitive Association." The true purpose was the renewal of the Association, the Mysterious Force, its resurrection with the new name agreed upon by the five and the restoration of the first Principal Lodge (Jerusalem). Thus Levy wanted it.(6)

On March 10, 1717 they invited several architects and acquaintances. The invited were presided over by a wise man named Dr. James Anderson, who was a friend of Desaguliers. After lengthy discussions they reached an accord and designated June 24, 1717, to realize a great meeting.(7)

3. Each one of the heirs, owners of the manuscript, added what happened in his epoch.

4. Mason: an English word that means stoneworkers.

5. It Is the manuscript of Abraham Abiud. It is the one whose translation we have on hand.

6. Abraham Levy said: "My father was determined to found several lodges with this name, and to spread the mission of the Association throughout the world. Desaguliers demanded to accompany him but my father refused, making it known that his only companions would be his son and his relative."

7. It is the anniversary of Masonry. Ridiculously the monopolizers of the secret declare that they celebrate the feast of St. John.

Meanwhile Levy was preparing his son, Abraham, for the great events of the future. Days later Abraham Levy journeyed to Portugal accompanied by Abraham Abiud, his relative(8). The latter is the descendant of Hiram Abiud, one of the founders, and owner of this copy.

Between March 10 and June 24 a great conflict was begun between Levy and Desaguliers and George because of their refusal to return the copy. (This conflict ended with the assassination of Levy and the disappearance of the aforementioned English copy, the Hebrew copy and all Levy's papers. The details of this event are recorded in the Second Section of this History, where the principal motives for the assassination of our ancestor, Joseph Levy, are made known.)

Abraham& Joseph Levy said!: "The meeting was realized on June 24, 1717, and the first Lodge was founded after a violent discussion (as some of those who were present at the meeting related to me on my return from Portugal) during which my father insisted energetically that it be called the Lodge of Jerusalem, in accord with the agreement established between him and Desaguliers and George. Some applauded it, but the majority decreed that it be called the grand Lodge of England. Nevertheless, for a short period of time it was called the Lodge of Jerusalem,(9) but at the insistence of the majority it was definitively changed to the Grand Lodge of England. There was another conflict over the dispute for the Presidency between Levy and Desaguliers; Two months after that meeting, Abraham Levy and Abraham Abiud returned from Portugal. His surprise was indescribable and his weeping unrestrained on his being informed of the disappearance of Joseph Levy in such an absurd and hidden manner. (We will see the details later.)

Here it is necessary to mention the names of the successive heirs of this History, from our ancestor, Joseph Levy, the re-newer of the Association, down to me, Lawrence.

Joseph Levy was the son of Nathan, who was the son of Abraham, Abraham the son of Jacob, Jacob the son of Nathan, Nathan the son of Jacob, who was the son of Isaac, who was the son of Moab: Moab the son of Rafael, etc., etc.: back to Moab Levy, the first ancestor and one of the Nine Founders of the Association, the Mysterious Force.

1. Joseph Levy Jew 1665-1717
2. Abraham, son of Joseph Levy Jew 1685-1718
3. Nathan, son of Abraham Levy Jew 1717-1810
4. Esther, daughter of Nathan Levy Jew 1753-1793
5. Samuel Lawrence, her husband Jew 1742-1795
6. Jonas (son of Samuel and Esther) converted to Christianity with the name of James 1775-1825
7. Janet, daughter of John Lincoln Christian /Protestant 1785-1854
8. Samuel, son of Jonas and Janet (stepmother) Christian /Protestant 1807-1883
9. George, son of Samuel Lawrence Christian /Protestant 1840-1884
10. I, the last of the descendants of one of the founders, and the owner of this History, add my name, Lawrence, son of George Lawrence, Christian Protestant.

After noting the date of the death of my grandfather, Samuel, 1883, that of the death of my father, George, 1884, I note that of my birth, 1868.

We will now mention the names of some of the founders:

First: King Agrippa, the Founder and first President. (There are more details in the Second Section.),

Second: Hiram Abiud, the one who conceived the idea of founding the Association. Practically speaking, he is the Founder. He was orphaned of his father and that is why, in homage to him, King Agrippa called all the "mysterious ones" (10) by the name, "sons of the widow." This pseudonym is used by them up to the present.

This Hiram is not Hiram Abiff, the ancient Syrian architect who built the Temple of Solomon, as some of the "mysterious ones" and later their successors, the Masons, believed. (More details in the second section.)

8. The copy does not mention the degree of relationship between the two.
9. The manuscript does not specify how long this short lapse was.
10. Members of the Association, "The Mysterious Force."
11. Note of the Translator to Arabic: And as I believed before discovering this History.

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Third: Moab Levy, our first ancestor.

The names of the other Founders are recorded in the Second Section, with the exception of one whose name is illegible, almost erased in the Hebrew manuscript.

My grandfather, Samuel, again addresses his words to his son, George, my father:

"My son, you have observed that I am interested in the publication of this History. You have witnessed my agreement with the owner of the print shop that will be in charge of editing it in the Hebrew language.

"That man is exposed constantly to death.

"Your grandfather could not fulfill his desires to publish this book because death took him by surprise. But he had already recommended that I publish it. Now, I say to you: If I am not able to have this satisfaction, or if I begin the publication and do not finish it, I charge you to give this History the great importance it merits. The History that I will deliver to you before dying. Thus I will comply with the obligation for its succession.

"But; son, I must demand one condition of you in order to be able to deliver the secret to you. You must collaborate with me with all serenity and absolute discretion.

"Now, listen: in the first place you must dominate the English and French languages, and later translate this History literally to those languages. It will then be written in four languages: Hebrew and Russian by our ancestors, English and French by you. The copy in English that existed disappeared with Levy, as you saw. Put all your attention into its publication in the languages mentioned. If it is not possible for you to do so, you will be able to ask the collaboration of whoever may have financial resources. By whatever means, you must utilize all the means within your reach to be able to achieve the publication of this book in all the world, in accord with the desire of your grandfather, Jonas, and the will of your grandmother, Janet.

"Son, you must know that I inherited this History from my father and he from his parents and grandparents in a manner contrary to the hereditary law legislated by the nine Ancestor Founders of the Association, as will be seen below.

"The Copy was inherited with indescribable reserve and caution, in absolute secrecy. The father bequeathed it only to one of his male children, the one who distinguished himself among his brothers for his wisdom, seriousness and judgment. And if the father had no male child, the most serious and responsible of the direct and close family members inherited it, without going beyond the second degree of consanguinity. That is: the heir must be male, a son, nephew or cousin (on the father's side), and no farther, so this secret might be hidden among just nine men, descendants of the nine Founders.

"My father inherited the manuscript from his mother, and not from his father in accord with the abovementioned law. Then, in this respect, our inheritance is contrary to the tradition that obliges the successor not to bequeath it except to male children. Joseph Levy is my ancestor on my mother's side as we have already seen."

Here you have the enumeration of the successive heirs of this History from the renewal of the Association, 1716-1717, down to us.

The ancestor renewer, Joseph Levy, lacking the talents of an historian, copied synthetically, with the collaboration of Abraham Abiud the two manuscripts inherited by him and that of his own respective ancestors from the year 43 after the "Impostor Jesus,"(12) the year of the foundation of the Association. The two manuscripts were, logically, exactly the same.

After the return of Abraham Levy and Abraham Abiud from Portugal, the former, accompanied by Abiud, addressed himself to Desaguliers and George, asking about his father. These two made it known to him that they had not seen him for a certain period of time and they believed he had gone to Portugal.

Abraham Levy, after that interview, dedicated himself to investigating the conspiracy. From the earlier relationship between his father and Desaguliers and George, Abraham Levy inferred that they were the assassins. He decided then to take revenge by his own methods.

12. We leave the term "Impostor" as it is, making it clear that we do not use the term; it is rather that of the ancestor founders

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He began to cultivate the friendship of Desaguliers and George, making it known to them that he wanted to enter the Association to fill the post of his father, who, with their knowledge, had been preparing him for it. The friendship, on each occasion, increased: the strategy was successful.

When an opportunity arose, Abraham Levy and Abraham Abiud invited George to take an outing through the suburbs of the city. There they killed their enemy, the event remaining an hermetic secret. This crime was kept concealed, like the crime whose victim was Joseph Levy.

They decided later to assassinate Desaguliers, the principal actor in the murder of Joseph Levy, and for that reason, he began a zealous vigil, awaiting the moment to realize his goal. A short time later, Abraham Levy died, a victim of tuberculosis, two years after his marriage to Esther.

From his son, Nathan, who was quite small at Abraham's death, we have inherited the History in the following manner:

Abraham Levy's widow, Nathan's mother, married Abraham Abiud, the companion, associate and relative of her dead husband. Abraham Abiud cherished Nathan as if he were his own son, especially because he had none.

Abraham Abiud and Nathan, his wife's son, were then the only heirs and possessors of the only known Hebrew manuscript, the one from Abiud's descent, because the other, from Levy's descent, disappeared with Joseph Levy.

Nathan grew up and married. He had only one daughter to whom he gave the name Esther, his mother's name.(14)

Nathan arranged for the marriage of his daughter, Esther, to Samuel Lawrence, who was not of his (Levy's) descent. Not having male children, nor close family members, Nathan delivered the History to his grandson, Jonas, the son of Esther and Samuel Lawrence, as legal heir. This is the illegality in the inheritance, because Jonas is not a descendant on his father's side, as the law requires. This Jonas is my father and the one from whom, naturally, we have received this History.

13. That is the copy we have on hand.

14. See the list on page 23.

Our inheritance is legal, indeed, and we received from him another inheritance: the Christian Religion, because he married a Christian Protestant named Janet, the daughter of John Lincoln, and converted to Christianity. Jonas was the one who translated this History to Portuguese, (15) dividing it into two Chapters and adding confirmed truths and the revelations of investigations. From him I inherited the

History just as you see it. He and Janet, his wife, conceived the idea of publishing it. As events impeded his publishing it, he urged me not to spare any effort to do it. He told me once: "If the events that impede my publishing the History persist, you, Samuel, must do whatever is possible to print it and publish it."

I, too, oh such bad luck! have had misfortunes because of my illnesses, as you see. If I am not cured, I ask you as your grandfather asked me. On you, George, on you alone depends the fulfillment of the testimony.

From the text of this History, you now know that your grand father, Jonas, was not of the descent of the founders of the Association. We deduce, then, that the violation of Jonas of the right of inheritance of this book and his adoption of the Christian Religion were the reasons for his assassination and disappearance before fulfilling his desires. Our efforts to find out how he died were in vain. It is a secret.

Our original sect, the Jewish sect, on the whole, would know nothing of this secret, nor of the secret of the foundation of the Association, nor of its founders, except the nine men mentioned who descended from the first nine men who bequeathed the respective copies with the secrets since the year 43 after Jesus.

We must be grateful for his having made us heir to this precious History, through which we have learned that the Masonic Association was founded with the name of the Mysterious Force in the year 43 after Jesus and that its founders are of our original sect, (16) men of extraordinary cunning, as you will see and will admire.

15. A lost version.

16. Jewish.

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They gave it that name because, as they believed, the force was born with it and would remain concealed in it, growing little by little, until the time of its revelation.

At that time it had two goals: the first, to impede the apostolate of Jesus' men and to combat their preaching. The second, to preserve political influence.

But that Force did not grow so much due to its terrible name. It prospered for a while within its magical occultism, and disappeared in another age as a result of a criminal act committed by it, mysteriously, against one of its members, with no one ever knowing anything of the unhappy one who disappeared, nor how it was concealed; the family members did not know the least detail and were ignorant of whether or not he were a member of the Association. Who knew that? Only the members. And of these, who would dare to reveal the secret? No one, because whoever did so paid with his life.

That was their law, the strict law of savagery and occultism. (17) For the least contradiction or for the slightest doubt, a member was condemned to death. A tribunal of three judges determined the sentence of the accused, and in the greater

number of cases by a simple rumor concerning his conduct. The accused knew the accusation and the sentence at the moment of his assassination.

That savagery in all its method and significance, instilled in that strict law, has as its principal purpose the combating of Jesus' men and the opposition of their preaching. Another very important goal existed: to fortify the Jewish element and to return the world to Judaism (18) according to the very words of some ancient heirs. One of them pertains to the heir-successor, Haron Levy, at the end of the third century after the "impostor" Jesus. Another text is recorded at the beginning of the seventh century, after the "impostor" Mohammed, founder of the Mohammed religion, who "claimed" to prophesy as did the "impostor" Jesus. This text, that pertains to Levy Moses Levy and that is recorded in this book, manifests the "great disorder that the appearance of Mohammed caused among the mysterious ones themselves and the irrepressible hate toward his men and followers."

It says also: "While the successors of King Agrippa insisted on the battle to crush the religious doctrine of Jesus in order to convert the world to Judaism, the cunning Mohammed appeared and fell over the Jews, especially over the nine monopolizes of the secret, like a bolt of lightning."

We see then that the declaration of our ancestor, Joseph Levy, in the first quarter of the 18th century, several years before the changing of the name of the Association, coincides exactly with the declarations of his ancestors mentioned in this book, passing from century to century to Jonas, my father, who was converted to Christianity.

We see then, in all the texts of this History, that the fundamental principles of the Association are opposed to Jesus and His men, and later opposed to Mohammed and his men, its purpose being: to protect and to preserve only the Jewish religion.(19)

Lawrence said: "All those texts coincide in that the principle purpose of the Mother (the Ancient) Masonry is to annihilate Christianity, to destroy its foundations and to elevate the prestige of the Jewish religion. Today, in spite of its evolution, it preserves the same purpose."

Here Samuel again writes: Our ancestor, Joseph Levy, on seeing that those barbarous systems were impeding the attainment of the indicated objectives, and for the benefit of the progress of the Association, proposed the idea of changing its name to a very wealthy contemporary Jew, who embraced the idea and promised his monetary aid. The two of them agreed to erase from the Copy the text of that intention so no one would know it except them and the nine heir-successors.

Levy, together with his son, Abraham, and his relative, Abraham Abiud (all descendants of the nine founders) journeyed to London, where they made an agreement with Desaguliers and George, and thus, after a long process, the renewal of the Association was completed, with its new name, FREEMASONRY, on June 24, 1717. "Freemasonry," a word composed of a noun and an adjective (Free -- Masonry), proposed by our ancestor, Levy, and approved by the collaborators on August 25, 1716.

From June 24, 1717, the Association suffered important evolutions and changed its barbarous aspect; but, in what pertained to Occultism, it became much more strict.

17. Comment by Jonas: That law of such terrible occultism of the "Mysterious Force" still exists in Masonry. In it, the son enters as a robber, without the knowledge of his parents. He eats, drinks, sleeps with them, under the same roof, while he is their political and religious enemy. He tries to impose his corrupt principles in the home; if he does not succeed in it he reacts by causing suffering and finally the collapse of his own home.

18. Words of Dr. de Moraes: Based on my great experiences I am convinced that it was Masonry that diffused the spirit of extremist liberty, the fountain of corruption. Extremist liberty was what crushed educational order, corrupted the human community and ignited the fire of political passion in every territory. From it were born the sources of prostitution and immorality. Masonry, wanting to appropriate to itself the first fruits of the words, Liberty, Fraternity, Equality, exaggerated in their explanations. Words originated by Christ Himself, who founded with them the three pillars of Humility and Love, to liberate the slave from his slavery, because men are all brothers in humanity, being sons of a single Father and they are equal in rights and in justice. Christ wanted to preserve the prestige of these three words and not leave them to the disposition of those with evil intentions and the extremists who explain them for their own purposes.

After reading this History and knowing all the hate unleashed against the two religions: the Christian and the Moslem, the fact that it was solely Jewish was confirmed to me, because to the present it has not been heard that Masonry combats the Jewish religion.

In the two worlds: the Christian and the Moslem we see that the Masons affiliate themselves at the beginning with all occultism. We see them, after receiving the fundamental secrets, denying their Masonic affiliation and less faithful to their religious creeds. Is there any doubt, then, that Masonry is the mortal enemy of these two religions'?

The Masons, observing the general mistrust toward their Association, create a false front, establishing common Associations with other names but with the same ends to which they have joined those people fearful of their name, for the purpose of snaring men and their money, thus fortifying Masonry.

The members of these common Associations then go on to be members of Masonry. The origin of all these deceits is Jewish, to revive Jewish principles.

19. With respect to this Janet said in 1818: "I believe that Laicism has its origin in the Association, the "Mysterious Force," and is nothing but a branch of it."

Her husband, Jonas, said, confirming it: "The Association of Freemasonry is the same Association as the 'Mysterious Force' or ancient Masonry, Laicism being derived from it; Masonry and Laicism, then, descend from the Association, the 'Mysterious Force.'"

In this way the Association progressed in a form continued until it came to change the face of the world.

With respect to the conversion of your grandfather, Jonas, to Christianity, I will tell you that his fiancée, the Protestant girl, Janet, whom he "dearly loved, refused to contract matrimony with him before his conversion to Christianity. You will see in the corresponding Chapter more details with respect to this.

After concluding the translation of the History to Portuguese,(20) and while making efforts to reveal it to public opinion, he journeyed suddenly, for an urgent reason, to Russia. He left, at that time, the History, in the care of my mother and me. His journey did not last more than one year, and on returning, he involved himself in political affairs that took from him the time and the will to continue the printing of the History. A little while later, he had to make another voyage, from which he did not return. He died there, in the year 1825. No one knew anything of his death. We received the History in two versions, one Hebrew and one Russian.

My mother always insisted on my publishing the History and one day she said to me; "Samuel! Samuel! In spite of the fact that your father died a victim of his Conversion to Christianity, and perhaps a victim of this History, I make known to you my unqualified desire of continuing your father's task in order to publish this extraordinary work. You must determine to realize your dead father's and my will. "You know that there are nine original copies, in accord with the number of Founders who bequeathed them to their successors down to our time. Three of the original copies were robbed and have disappeared, according to the texts of the History. The rest of the copies would be in the possession of the respective successors, whom we do not know. But we possess one of them.

It is this one we have in our hands. You, Samuel, must preserve it zealously to comply with the will of your father..and mine to publish this History for religious, cultural and humanitarian benefit. No doubt the majority of the people will rejoice for the appearance of this History, even the members themselves of the Masonic Association. The entire world, above all the different religious and political groups, will have indescribable joy. Samuel, observe and carry out my recommendations!"

Then she said: "This History, my son, will also be of great importance for Women. These words are for them:

"Woman! Since Creation you enjoy the greatest affection and respect in the world. Wise men, philosophers and great men have said of you" The woman rocks the cradle with her right hand and shakes the world with her left.

"To you then, virtuous women, I present this History that it pleases me to call, 'THE DISSIPATION OF THE DARKNESS,' and to you I say: For my having influenced my husband, Jonas, the owner of this History, after his conversion to Christianity, and his being able to marry me, and for my having been the instigator of the idea of printing it and publishing it, you, too, must also share in the knowledge of its contents, to utilize what is within reach to convince men that Masonry is nothing but Judaism. To convince men that it was Masonry that made the pillars of nations

totter, that demolished the powers, that rejected religion. It was Masonry that shed rivers of innocent blood with its Jewish cunning. It was Masonry, Masonry!

"Know that every event contrary to Religion has its origin in Masonry. .

"By the monstrous exaggeration of the interpretation of the words: Liberty, Equality, Fraternity, the reins of human morals were loosened. It was Masonry that diffused disobedience to their duties in women, with the purpose of spreading extremism, corruption and prostitution. These are the purposes of the Mysterious Force and its daughter, Masonry.

"Any contact with a Mason inspires in us, in one way or another, if not the despising of Religion, coldness toward it. "Here is the example: in the countries where Masons abound, spirituality, honor and virtues diminish. It is a frightening danger that threatens Humanity. The consequences will be disastrous for your daughters and sons and for the entire world.

20. Lawrence says: It is clear that the Portuguese version is lost, because my grandfather, Samuel, says that he received two translations, the Hebrew and the Russian, and that he received them from my great-grandfather, Jonas.

"You must, then, my friends, diffuse the facts in this History at each meeting, in every home, because religion is the foundation of all virtue, honor and justice."

Thus ends the most valuable collaboration and Janet's message to women, the valuable communication of our ancestor, Janet, that will be heard for centuries.

Let us return again to the conversation of my grandfather Samuel, with his son, George, my father, concerning the matter of the printing of the History.

Samuel said: George, my son, I have exhausted the hope of my cure and I feel a foreboding that my fatal day is near. How much I lament not having been able to carry out the will of my father and mother in regard to the printing of the book. Based on this, I repeat my Will to you: "Make the maximum effort to translate this History to the French and English languages and to other languages if it is possible. I leave in your care what your grandfather, Jonas, and your grandmother, Janet, ordered me to do, to publish the Book in whatever language I could.

"You must not be frightened, George, by the details of the assassination of our ancestor, Joseph Levy, or of your grandfather, Jonas, because this History will be of great satisfaction for the Masons, who will know the origin of their Association and the reason for their being deceived. It will cause them immense joy, as your grandmother, Janet, said.

"The entire world will celebrate this discovery and will applaud it, after having seen the greatest studies crumble when faced with this mystery.

"Come closer, dear son, so I may kiss you, bless you and bid you farewell because my hour approaches." A few days after this Will, Samuel died, grieved at not having

been able to carry out the will of his father and mother. Here I, Lawrence, return to add: My father, George died in 1884 (one year after the death of his father) of tuberculosis. During that year he translated the History to French only three months before his death. He gave me the History to translate to English because the English copy disappeared with Joseph Levy, its owner. .

Behold his Will when he gave the History to me (I was 15 years old): "My son, Lawrence, I give you this History, hoping you will guard it zealously. You are now the last one who has the obligation and responsibility of realizing all those wills whose owners died but whose wills will not. You must carry out those wills in the printing of this History in any language possible. This History, buried alive, must be resurrected for the good of humanity. Now I make known to you my affection and tenderness, I bless you and I wish you all good for yourself and all of yours."

My father died at the age of 44, no less grieved than his father and grandfather. I continued studying English until I mastered it, in order to translate the Book to that language, always thinking of carrying out the desires of my father and ancestors, of publishing it in every language possible.

Thus, I hold the hope that this sole and valuable work may dissipate the darkness that has covered the eyes of Masons and non-Masons for long centuries. I hold the hope that this History, revealed, may put an end to the discussion concerning the secret of the origin of Masonry, this secret mysteriously kept among nine elders and their successors consecutively, including our ancestor Joseph Levy, by whom the secret was transferred to my ancestor Jonas and from Jonas to me through my parents.

I see that the hour for the revelation of this Book has come. For that reason, God willing, I will begin to translate it and publish it in every language possible. I end my words asking all the readers of this Book to render homage to those who conceived and recommended the idea of its publication and diffusion: Jonas and Janet.

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Comment of Awad Khoury concerning the *Supplement* The importance of the supplement that we add at this point is extraordinary because of its resume of the most important Masonic History published up to the present and because it is a valuable argument in favor of the accuracy of this secret History. It incorporates a sincerity that confirms the exact coincidence between ancient Masonry, "The Mysterious Force,"* that was founded in the year 43 A.D. and its daughter, modern Masonry, that is called Freemasonry, born in the year 1717.

From the text of the following supplement, the elimination of the last drop of the sea of doubts concerning the origin of Masonry is obvious.

*Khoury: The learned man, Valette, author of this booklet calls ancient Masonry, "Masonry before the year 1717." He does not call It by Its original name, "The

Mysterious Force," because, it seems, he is not an heir of the secret, and consequently does not know the truth.

SUPPLEMENT "A"*

In the beginning of the booklet, the learned brothers, Alf. Ls. Jacot and Ed. Quartier la Tente say: . "Every person who joins an association, is interested in knowing its origin and past." The author then registers the opinion of some historians concerning this point, saying: The Masonic authors of the 18th century recognize that the investigation of the history of the foundation of "Masonry is difficult.

Dr. Anderson, (1) in his historic discourse in the year 1723 on the fundamental statutes, indicated that ancient Masonry began with Adam. Brother Briston said in the year 1772 that Julius Caesar, who died in the year 44 after Christ, was a Mason. The Druids(2) were Masons and Masonry began with Creation itself. Dr. Oliver, on the other hand, went even farther when he said: "Ancient Masonic legends say, and I am of this opinion, that our Association existed before the creation of the terrestrial globe and that it was spread through the planets of the solar system." Then Brother Michel did not go so far back as those above; rather he concentrated his investigations around the construction of the Temple of Solomon.

Other brothers, with greater knowledge, such as Brother Harder, sought its origin among the heretics of the Middle Ages, especially the followers of Peter Waldo, declared a heretic in the year 1179.

Other historians presume that Masonry was founded among the Chaldeans. Father Grandidieux attributed it to the German association, "Steinmetzen. Brother Nicolai attributed its origin to the "Rosicrucian" societies. Others to the "Templars."

An infinity of authors, historians and investigators offer theories but none are certain of the origin of its foundation.

On other pages of the booklet we see that associations of masons (construction workers) who held their meetings in four locations, existed in London.(3)

On page 26 we see a photo of an eating place with the name of "The Roasted Duck," in which the masons gathered on June 24, 1717 and unified their associations,(4) giving it the name of Freemasonry (free masons) and commissioning Anderson with drawing up the fundamental laws.

The four locations mentioned were called Lodges, and these are their names, according to a list on page 27 of the booklet.

The first Lodge: "The Roasted Duck" (Eating place in the district of St. Paul Churchyard}.

The second Lodge: "The Wedding" (Eating place in Parker Lane, near Drury Lane).

The third Lodge: "The Apple" (Eating place on Charles Street, Covent Garden).

The fourth Lodge: "The Big Cup and the Grape Cluster" (Eating place on Chandler and Westminster).

The abovementioned Lodges, whatever their condition, were formed by masons (construction workers) and other men of related occupations, inspired always with fidelity to their original mission, related to architecture. Some authors consider that in 1717 the direction was changed and it "marched" in the path of "progress" that all the Community, Masonic or not, must follow.

A more extensive plan was drawn up when, in the year 1721 (September 29), the Superior Lodge considered that the ancient Statutes were not complete, necessitating giving them another better, and more modern, form.(5)

On page 29 of this booklet, the distinguished Brother Robert Freke Gould, historian of Masonry, says the following:

"The renewal consisted of the three following aspects: 1. The utilization of new terms such as 'fellow craftsman' and 'entered apprentices.'
2. Not to declare the degree of 'master' except in the Superior Lodge.
3. The abolition of the Christian religion, as the Masonic religion."(6)

Th. G. G. Valette comments: the third renewal is of extraordinary importance because it sets a limit of distinction between the Association of Masons (Construction workers) and Masonry itself.

The learned Brother Albert Mackay said in this respect: The Association of Masons (the Masonry of Professional Masons) has never been tolerant nor popular because its principles have always been Christian, ecclesiastical, even to the point of fanaticism.

The rebellion of many Masons(7) against that renewal (the one manifested by Gould) does not surprise us, then, although it was considered by us, the English Brothers, as acceptable as the elimination of every religious phrase in the French Grand Orient.(8)

*Synthesis of the booklet; "Two Centuries of Freemasonry. Jubilee Volume, June 24, 1717." Author: Theodore G. G. Valette, editor of "The Fraternal Union" of the Hague.

1. Khoury: His name is mentioned In the first section.
2. Priests of the Gallic religion.
3. Khoury: This coincides with what is written in the History in the first section, where it speaks of the existence of construction workers (masons) in London before the changing of the name from the Mysterious Force to Masonry.
4. Here there is perfect coincidence with what is recorded in the History, with respect to the great meeting on June 24, 1717, where the name of the Association was changed It was renewed and all the associations of masons, Protestants and

other similar associations were amalgamated.

5. Khoury: This coincides perfectly with the Hebrew manuscript in that Anderson and Desaguliers drew up new laws. It is evident, also, that Masonic authors consider the four lodges (eating places) as places to extend the reach of architecture and construction, not knowing the other diabolic goals.

6. Khoury: Gould's intention has the clarity of noon-day. He means that in Masonry the Christian religion is not necessary. What religion does he want? The Jewish!

7. Khoury: It is evident here that the brothers who manifested themselves as against such a renewal were Christians or Catholics, faithful ones who did not accept the abolition of the Christian religion in Masonry. Great numbers of them abandoned the Association on knowing that intention.

8. Khoury: His name is not mentioned. Behold the summary of what is published on pages 30 and 31 of Valette's booklet, where his photograph and signature appear: "We can say with all certainty that one of our great learned men in the Masonic Association acknowledged that, in 1723, the Christian religion ceased being obligatory in Masonry. (9)

"That is what Anderson put in the fundamental statutes, where our doctrine was strictly defined for us, a doctrine of good and faithful men, of honorable and upright men, who have left behind the bitter past sealed by Christian fanaticism that, lamentably, lift up walls of division even now.

"But our association is not to be understood as an attacker of the Christian religion. Many times it is said and we repeat here, that these things do not interest Masonry; it does not intervene either in politics or in religion.(10)

"We must also say, with all precision, that the oppression and rigor attributed to the Christian canons in the 18th century, obligated many men to seek refuge in the lodges, which increased admirably. In the interior of the lodge the man was free of every religious chain which is nothing more than the fountain of corruption.

"For that reason, Masonry in the 18th century, began to permit tolerance, in accord with the text of the principles established by Anderson in the fundamental statute. The distinguished brother Portig in Prussia said: 'Masonry is at its greatest prestige,' because truly Masonry in 1723, with Anderson's statutes, reached the peak of its prestige."(11)

The Hague, March 1917
(Signed): G. G. Valette

On page 32 the author publishes the names of the "Grand Masters of the Grand Lodge of England."

1717 Anthony Sayer
1718 George Payne
1719 J. F Desaguliers(12)
1720 George Payne
1721 John, Duke of Montauk

1722 Philip, Duke of Wharton
1723 Francis Scott
1724 (has. Lennox
1725 James Hamilton
1782 - 1790 Henry Frederic
1790 - 1813 Prince George
1813-1843 August Frederic

9. Khoury: From this it can be noted that the Jewish influence prevailed over the influence of Desaguliers and Anderson, who, with their Jewish companions, modified the fundamental ancient statutes, as will be seen in the second section.

10. Khoury: Only an idiot would believe this. Permit us to call Mr. Valette's attention to the fact that Anderson and Desaguliers put that text in the public statutes only to confuse, being believed by the people and by the Masons of recent affiliation, as it was by the inferior mysterious ones in ancient Masonry. But on understanding that civil and religious revolutions sprang from the fountains of Masonry, that text must be considered abolished and it is necessary to delete it from the Masonic statutes so no one is deceived.

11. Khoury: It is understood from what we foreknow that Desaguliers and Anderson were of those Protestants characterized by their profound hatred of Catholicism and their greatest interest was in attacking it. Nevertheless, they used the phrase, "the abolition of the Christian religion. This phrase was motivated by the following: first, the agreement between Desaguliers and Joseph Levy obliged the former to accept it at the latter's insistence. Second, it will be seen in the second section that the wealthy Jew, Adoniram, succeeded Levy, imposing more conditions than Levy on Desaguliers, obliging him to accept them. Anderson, being an instrument and servant of Desaguliers could do nothing but express that phrase: "the abolition of the Christian religion as the Masonic one," not being able to specify "Catholicism" as was his preferred intention.

After the new statutes various modifications were produced until it reached the point that numerous lodges made themselves independent with their statutes and different intentions.

12. Khoury: This man could be a relative of the great Desaguliers, the companion of Joseph Levy in the renewal of the Association, or it could, be the same man himself, due to an error in the printing of the initials of the name. We know that Desaguliers was the one who had an argument with Levy over the presidency of the First Jerusalem Lodge and because of his refusal to return the two manuscripts, the Hebrew and the English, with this conflict leading to the assassination of Levy and the confiscation of all his documents. Abraham Abiud, the owner of the original Hebrew of this History, gives us these valuable details in the second section, as well as the fact that Desaguliers did not attain the presidency, that the first lodge kept the name of Jerusalem from June 24, 1717 until September 17, 1719 when it was changed to the Superior Lodge of England. We do not know if Mr. Valette knows these truths and hides them. But it is presumed that he is ignorant of them because it seems he is not one of the heirs of the history.

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On page 33, the author speaks of Masonry since 1717, what he calls "New Masonry," detailing the lodges established in England, Ireland, Scotland, France, Germany, Austria, Hungary, Sweden, Denmark, Norway, Holland, Belgium, etc., with extensive explanations with respect to their manner of being established, the rapidity of the spread of new Masonry, the number of lodges in each city, etc.

On page 50 the photo of Desaguliers appears with a résumé of his life, indicating that he was born March 12, 1683 and died in the year 1744; it indicates that he was the only man who distinguished himself by his fervent zeal in the revitalization of the Association in the beginning of the 18th century. He merited the title of "Father of the New Masonry." The existence of the grand Lodge of England is due to his effort alone.

From page 21 it is deduced that, notwithstanding the indication of the name of Anderson as the one who established the first edition of the fundamental statutes of the new Masonry, its forger and original observer was Desaguliers. If Anderson composed it, it was Desaguliers who believed it and dictated the fundamental themes and basic ideas.(13)

On page 52 the author says that. the last days of Desaguliers were dark and enveloped in sadness and poverty. Brother Feller says in his book, "Cabal Interpretation," that Desaguliers went mad in his last days, wearing his clothes inside out, dying in that lamentable state of madness. Brother Cutron said in the "Moral Poem: The Vanities of Material Joys," that Desaguliers reached the depths of poverty before dying.(14)

13. Khoury: Here there is complete agreement with our History; it is the fact that Desaguliers took from Levy the Hebrew and English copies in order to "adapt" the old statutes, as he deceived him.. But it is certain that those two copies served him as a Constitution. With the collaboration of Anderson, he implemented the new statutes, correcting and modifying the old until they were converted into the "absolutely new," according to Desaguliers and Anderson. According to them, also, they left nothing of the ancient except the fundamentals: the 33 degrees; the two columns, Booz and Jachin; the passwords; the three steps, the three hammers, the occultism, etc., In accord with the solemn promises made by Desaguliers to Levy and his successors, the heirs of the manuscript.

14. Khoury: It will be seen in the second section that the founder, Herod Agrippa, was blind in the lost days of his life and spent a long time in misery, suffering and unhappiness, dying in that disastrous state.

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Dissipation of the Darkness
Origin of Freemasonry Second Section



CHAPTER ONE

Narrative of the events in the successive Sessions transacted in the court of King Herod Agrippa, (1) that blossomed, culminating in the foundation of the Masonic Association. Session of June 24 of the year 43 after Christ: How Hiram Abiud, Counselor of the King Herod, conceived the idea of founding the Masonic Association, proposing it in the Court of Jerusalem.

On that date Hiram presented himself before King Herod, expressing himself in the following terms:

Majesty, when I saw that the impostor Jesus' men and their followers increased in number and endeavored to confuse the Jewish people with their preaching, I decided to present myself before Your Majesty to propose the foundation of a secret association whose principles might attack those confusers with all the means within our reach to bring their corrupt and corrupting works to collapse and to eliminate them, if it is possible. The King heard him, pleased, and said to him: Speak, Hiram!

Majesty: It has been confirmed before Your Excellency and before all, that that Impostor, Jesus, has captivated, with his teachings and his acts (both deceptive) the hearts of a part of the Jewish people, your people; and how it is obvious that his partisans are multiplied day by day.

It is evident, also, that since his appearance until and including his death, and from his death until today, we have not known how to attack efficiently those whom we should call "our enemies" nor have we been able to eliminate all that is inculcated in the simple hearts of the people, all the teachings opposed to our religion, which are corrupt and false.

We must recognize, although it may grieve us, that the multiple persecutions realized against that Impostor, and notwithstanding. submitting him to justice, sentencing him and crucifying him: the result has been futile. Without effect our fathers battled tirelessly. We believe in their having conquered in the battle, but we have not obtained nor perceived even any sign of success. We contemplate, confounded, that the more arduous our battle is against his partisans, the greater is the number of his followers, and the number of sympathizers with the religion established by him increases. It seems that there has been a hand, a force, secret, mysterious, that punishes us without our being able to offer resistance. It seems we have lost all our strength to defend our religion and our existence itself.

Majesty, based on the evidence that there is no efficacious means of incorporating our ideas, nor firm hope of attacking that force, undoubtedly mysterious; there is no other path than to establish a Mysterious force, similar to that one (to attack

mystery with mystery, in mystery). I have come to the conclusion that it is our unavoidable duty, unless you have a better idea, to establish an Association of a greater power so it may assemble the Jewish forces threatened by that mysterious force. It is fitting that no one know anything about its foundation, its principles and its actions. Only those whom Your Majesty may choose as founders will know the secret of the foundation.

Only the active associates will know the important decrees. The central see will be this palace and we will found affiliates in all the centers that might be invaded by the preachers of the teachings that the Impostor published with such audacity. Therefore, Majesty, what do you think of the creation of this longed-for force, with which we will attack and eliminate that hidden but real power that threatens our existence?

Speaking then, the King said: You know, oh Hiram, that your idea is glorious, it is worthy of your privileged intelligence, it could not have come except from your heart, ardent with religious zeal, oh, genius of profound judgment!

We must realize this project as quickly as possible. We must ask the opinion of Moab(2). Then we will choose the men who will participate in the foundation with us.

Summon Moab tomorrow. Do not let him know anything. I will inform him.

(1) Herod Agrippa Is king of Judea from the year 37 to the year 44 of our era. He is the grandson of Herod the Great, who ordered the infants of Bethlehem slain.

(2). Moab Is the first counselor of Herod Agrlppa.

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CHAPTER TWO

The second meeting King Herod held with Moab Levy, his first counselor, and Hiram Abiud, on June 25 of the year 43 of our era.

King Herod spoke first and said: What happened and what continues happening, my two companions, since the appearance of the impostor Jesus, deserves to occupy our attention.

We must find a means to help us attack that sect of people that, in spite of their small number, confuses the people with their false teachings. Moreover, those who adopt those falsities not only conform themselves by their adoption, but practice them devoutly and, to fill the measure to overflowing, they publish them courageously, without any fear, wherever they go.

Let us note that the propagation of such teaching increases day by day. Let us recognize that their followers, now perfectly identified with the cause, have separated themselves from our religion. Let us not doubt that those who waver today will soon fall in the snare of the deceit.

To avoid this danger, no other alternative remains to us than to establish an Association whose object will be to incorporate secretly the spirit of the Jewish Nation and to be able thus to crush that mysterious and criminal hand that directs that movement, and to silence its propaganda. If we do not succeed in this intention, many people, inclined toward the lies preached by that deceiver, will fall under his influence.

Before the problem worsens, my dear friends, we must give it the importance it deserves. Let us now select the companions who will collaborate with us in the foundation. These must be possessors of proven honor, profound discretion, great activity and immense zeal for the protection of the Jewish religion.

I offer you, Hiram, our appreciation, for having been the suggester of this idea: to found this Association for such a noble purpose. Speaking then, Hiram said: May God prolong the age of Your Majesty the King. All the merit belongs to Your Majesty; from your noble origin the entire nation takes grace; all the good the Nation possesses redounds from your blessing.

I beg your Majesty the King to select our brothers and companions to form the Association. Then Herod named nine men, ordering Moab and Hiram to record their names, that is: The King, Herod Agrippa, Hiram Abiud, Moab Levy, Johanan, Antipas, Jacob Abdon, Solomon Aberon, Adoniram and Ashad Abia.

CHAPTER THREE

The Foundation of the Association, "The Mysterious Force"(3)

The founders named, just mentioned, were summoned and they met, presided over by King Herod Agrippa. He began the session with the following discourse:

Dear Brothers: You are not the King's men and his collaborators. You are the support of the King and of the life of the Jewish people. Until now you have been his faithful followers. >From this moment on you will be his brothers.

I give you this title of Brothers so you may evaluate my sentiments toward you and the tenderness you wrest from me for the purpose that has brought us together here in this important session I give you this very affectionate title to demonstrate to you that, in spite of being your King, I am your brother in the Jewish nation, in the Jewish religion, for which my heart overflows with love and devotion. All reasons that oblige me, from now on, to help you and be faithful to you. Above all we need to be brothers in order to begin properly the undertaking for which I have called you and which will be of great benefit for our country.

Each one of you knows, without doubt, the obligations towards one's brother. From this moment on, I want you to know that I have linked myself to you with the obligations of a brother. These obligations are greater than those of a King toward his subjects, for the betrayal of a King is not improbable, but the betrayal of a brother impossible.

(3). This name. was suggested by King Agrippa for the purpose of attacking the Divine force, mysterious according to them, with a similar force, but how different is the Divine from the human!

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Let us all understand then, and let us not forget, that this fundamental meeting realized by this new group is based on Brotherhood. On this Brotherhood we will build our edifice; and that title of tenderness, "Brotherhood," will be the cornerstone of our edifice until the end of time.

My Brothers: The aristocracy as well as the common people have perceived the spiritual and even political revolt that the appearance of the Impostor Jesus has caused among the people, and especially among our Israelites.

Since that man arose, preaching those false teachings and inculcating that spirit that he pretentiously called the "divine spirit," numerous persons whose spirits are confused and corrupted are joining him. He attributed divinity to himself. Being nothing but an indigent, he disputed with us over the Kingdom. We have noted a great power in him, which he left as an inheritance to that group he called disciples. He founded an Association that he called a religion, it being called that by them as well. This supposed religion is at the point of overturning the foundations of our religion and demolishing it.

Being nothing but a humble one and an impostor, he adopted the name, "Jesus of Nazareth, 'King of the Jews.'" He claimed to have been conceived by a divine power and born of a virgin, one who remained a virgin even after having given birth. He exaggerated in this deceit and fraud until affirming that He was God, the Son of God, and the One sent by God, doing everything that God does.

He attributed to himself the gift of prophecy and the power of performing miracles. He claimed to be the hoped-for Messiah of whom our prophets announced the coming; not being anything but a vulgar man like the rest of the people, devoid of any feature of the Divine Spirit, withdrawn to the extreme from the rectitude of our firm Jewish doctrine, from which we are determined not to deviate in even one point.

Never will we recognize such a person as the Messiah, nor will we recognize his divinity. We know that the hoped-for Messiah is not yet among us, nor has the time of his coming arrived. Nor has any sign been exhibited that might indicate his appearance. If we commit the error of letting our people follow him and be deceived, we convict ourselves of an unforgiveable crime. He was submitted to justice and sentenced to the maximum penalty. He was chastised and injured like the greatest of criminals. He bore all that with extraordinary patience that astonished everyone. Finally, we crucified him, he died and we buried him, leaving guards who watched the tomb. But it was claimed that he was risen, resurrected! Abandoning the tomb. We did not find out how his "resurrection" happened, nor did the guards. No one doubted the loyalty of those posted at the tomb because they

were from among his enemies. He disappeared in an unknown manner, in spite of the zealous vigilance and the security of the closure.

His followers later claimed to have been with him (living), as he was before his death; that is, with his body and spirit. They spread the news, then, that he ascended to Heaven and that he will come on the day of Final Judgment to judge the living and the dead. His leaving the tomb, my friends, was a decisive blow for his rivals; it was a powerful means that encourages his men to continue spreading his teachings and to prove the confirmation of his divinity.

Brothers: that was a severe blow that our fathers suffered, demolishing their force and ours as well. His partisans dispute with us over religious authority and temporal authority; with the first to attack our religion and with the second to take the Kingdom from us.

We will not recognize, on any point, a religion other than ours, the Jewish religion that we have inherited from our ancestors. Duty calls us to preserve it until the end of time.

That blow had never been expected. That mysterious force had never been dreamed of. Our fathers attacked it and we continue attacking it. In spite of everything, astonishing! Their number increases. Observe with me how the son is separated from the father, the brother from his brother, the daughter from her mother, all alienating themselves to join that group. This affair encloses a great secret. How many men, how many women, how many entire families have abandoned the Jewish religion in order to follow those impostors, those partisans of Jesus. How many times they were threatened by the priests and authorities, in vain!

Brothers: there is something that we must not ignore. Since that impostor Jesus began his teaching and preaching years ago - I beg you to consider this among the secrets we must keep he spoke to the people like a man, in spite of his youth. Our fathers asserted it, having been witnesses present. Our fathers gathered in the corridors of the temple, they deliberated and discussed what would have to be done to destroy that danger that threatened the Jewish religion. They did not omit using even a single means to serve, in that way, the Jewish religion and nation. If this enthusiasm had not intervened, the number of Jesus' partisans would be much greater.

Now then: if our fathers have triumphed partially in impeding the people from following the confusers, they have done so without any association, without a spirit of unity, without a strong official league. How successful will it be, then, if we found this Association? Will it not be astonishing?

I swear by my life! I swear by Reason! That we will attain all our desire, we will attain our longings, not only of impeding the Jews from following that confusing force, but of crushing that force and its leaders.

Although we may not reach that ultimate phase, that of final triumph, we will at least liquidate that terrible current that threatens our nation; thus we will save its existence, and the name, Jew, will not be blotted out.

It would be fatal if we did not imitate the enthusiasm of our fathers, for if we do not persist in the cause opened by them, know from this point on that the Jewish nation will be blotted out and not a single trace of it will remain. We cannot tolerate our silence, being the leaders of the destinies of the nation. Would we, by our silence, commit a crime against ourselves, against our children, against our grandchildren and against all our descendants? Then, brothers, in order to exchange ideas and reach an agreement about the foundation of an Association that endorses the intention mentioned and explained, I have called you to this meeting of a private, political and religious nature. We will strike, thus, the first of our blows at all those followers of the imposter, especially those outstanding in the villages, who excel in deceit; for in each one of those villages an affiliate of the Association will function.

We will not be able to diminish them without a general league that unites us all and to make the formation of that league possible it is necessary that the principal center be here.

Let us not have the slightest doubt that our Association will be of very great importance and of invincible power, with which we will cast to the ground that mysterious force and every thing built by Jesus, his disciples and his partisans.

I have chosen you and called you from among my people, demonstrating the confidence I have placed in you; if it were not so, I would not have attempted this secret. I ratify my hope that you will unite your hearts, bodies, words and acts with mine. This is my faith in you; this is my adherence to the religion and to the nation. I believe you value my confidence in this affair. How do you respond to what I have told you?

You must keep the secret! Adonirom arose and speaking for all those present before the King said: Majesty: because of the great emotion that seizes me, I take upon myself the privilege of speaking in my name and in that of my brothers, my present companions. I do not doubt that the loyalty of these brothers toward the nation is any less than yours or mine. If our desires and longings are united, then our hearts will be as well. Thus, we have a single heart in several bodies. To this heart we will unite thousands of other hearts and we will incorporate them to it. How can this not be carried out if Your Majesty has already placed the first stone in this edifice, if he has placed the cornerstone on a foundation as firm as "Brotherhood?" A marvelous title, as is its suggester. Majesty, we salute you and we salute the Jewish nation incarnate in your person. Who among us does not offer his service to these ideals, on hearing your so certain and sweet words? Who among us does not rise like a lion to attack those defrauders, to kill them and to kill their partisans, even though it may be one of our sons?

We are all hopeful that the league alluded to by Your Majesty will spring from our Association. From it will be born a very great force with which we will eliminate that magic power of the Impostor and we will defeat his partisans. Thus we will save our Kingdom which will be prolonged until the end of the world.

Then Adoniram, directing his glance toward his companions, said to them: What is your reply?" To which they all cried as one: We approve everything that you have said. Then King Agrippa said: I am grateful to you; I appreciate your enthusiasm; I appreciate your zeal. The confidence you have placed in me pleases me a great deal. Let us meet again, then, the day after tomorrow, to found the Association and to take the oath of sincerity and fidelity. We will begin our work immediately.

Hiram, who was entrusted with writing what was manifested in this session, said: Majesty, dear Brothers: Because of his great courtesy, His Majesty has attributed to me, his faithful servant, the merit for the conception of the idea of founding this Association. It is my duty to offer my gratitude to His Highness and dear Majesty. I ask permission of my Lord to make known a final word concerning the subject in this session: In spite of my being the creator of the idea and the expounder of it before His Majesty, I must acknowledge the merit of its having been approved, embraced and protected; we must keep in mind his firm will of carrying out this Association, of bearing it to triumph, which will be the triumph of the nation and the religion.

Therefore, I ask you, Brothers, to approve the recording of the name of His Majesty with the title of Founder, in the Register of the Association.

Moab Levy speaking, said: You are doing well, Hiram, by your fidelity and submission to our Lord; we accept and acknowledge your renunciation of this right that we all acknowledge as His Majesty acknowledges it. We share your fidelity with you and we agree with the request. Let the name of His Majesty be noted in the records as founder.

Hiram so noted it and said: Does it please my Lord that the name of the Association be the "Jewish Fraternal Union?" The King replied: No, Hiram. Yesterday I have prepared another name. "The Mysterious Force." Do you all approve it? They all answered: Indeed, we approve it.

The name was recorded. The King said: Let all be present the day after tomorrow so each one of us may take the oath corresponding to his responsibility. And the meeting was closed.

CHAPTER FOUR

The Frightful Oath

In the presence of the nine Founders, the King, presiding over the session, began it, saying:

My Brothers: I have no doubt of your sincerity and affection. We know that your respective functions are in direct relationship with the Jewish religion and nation,

with the country and the king; for that reason we must bind ourselves by on oath that each one of us must take in the presence of the others.

I have composed its text and I have called it the FRIGHTFUL OATH. I will be the first to take it. I will read its formula to you before taking it officially, so you may approve it if it seems complete to you.

And the King began the reading of the text of the Oath.

Text of the Oath:

"I, (John Doe, son of John Doe), swear by God, the Bible and my honor, that, having become a member of the nine founders of the Association, 'The Mysterious Force,' I bind myself not to betray my brothers, the members, in anything that might harm their persons, nor to betray anything concerning the decrees of the Association. I bind myself to follow its principles and to realize what is proposed in the successive decrees approved by you, the nine founders, with obedience and precision, with zeal and fidelity. I bind myself to work for .an increase in the number of its members. I bind myself to attack whoever follows the teachings of the impostor Jesus and to combat his men until death. I bind myself not to divulge any of the secrets preserved among us, the nine; either among outsiders or among the affiliated members.

"If I commit perjury and my betrayal is confirmed in that I have revealed some secret or some article of the decrees preserved among us and heirs this commission of eight companions will have the right to kill me by whatever means available."

The King repeated the reading of the Oath three times so that all might understand it well before its being recorded.

Hiram said: My Lord, the King: the text of this Oath is solely for us, the Founders; therefore, there must be another formula for the affiliates. For as Your Majesty has said, no one other than we must know the secrets of the foundation.

The King replied: I know all this, Hiram; this Oath is solely for us. On finalizing the foundation we will prepare the general Oath. You must know, moreover, that all those who are our heirs must bind themselves with our Oath.

The King continued. Brothers: you have seen that this Oath is horrifying, frightful. Each one of us must meditate on it before taking it, for oath binds the Founder with chains of steel. It chains him to the brotherhood, it chains him to the fundamental principles whether they be innocent or corrupt. It chains him with obedience to the orders and decrees of the commission and with the fulfillment of everything decreed, good as well as bad. It obliges him to attack the Impostor's men and to kill them in any way possible. It obliges him to be a perfect guardian of the decrees of the Association, even in front of his own sons, except the one who will be the trustee as heir to the secret. Just as he is obliged to carry out orders to kill, so also he is obliged with respect to the divulgence of something prohibited, that the Association

judges expedient for the preservation of the Jewish religion. He is even obliged to sacrifice everything dear to him to serve its principles.

That is why, I repeat to you, because we must mediate on this because this Oath is not only for us, but also for our sons, our grandsons, our descendants A proposal of that, I want to reveal to you one of the secrets of my father and of my grandfather, Herod the Great. They gave secret orders to kill all those they could of the partisans of the Impostor. My father informed me that all those who carried out the orders were punished in their property, in their health, in their children, with all kinds of illnesses and with a horrible death.

I inform you of all this so you may know that, after taking the Oath, we are all bound in such a way that we will not be able to release ourselves, repenting for what is committed being of no avail. And do not forget, Brothers, that we and only we, the nine will be the "Chained Ones," and the ones responsible because the Internal Law that we will sanction tomorrow will be known only by us and will be the patrimony of our heirs only, who will receive it successively until the complete eradication of the impostors. Whoever will enter the Association with us or with our heirs will never know anything of the internal secrets nor of the fundamental goals.

Let each one of us copy the formula and take it to study it before taking the Oath. Let It be known that the first stone of our edifice will be this frightful Oath. You may leave and the day after tomorrow you will come to decide if the Oath will have these terms or if the text is to be changed.

CHAPTER FIVE

The horrifying oath of the founders.

The nine founders being present, the King declared the session open and asked the opinion of all concerning the Oath. It was accepted unanimously and recorded. Immediately they agreed to take it to complete the foundation of the Association.

The King took the Bible, placed it on a table and said ,Do as I do. He placed his right hand on the Bible, everyone imitated him, beginning with Moab Levy, Hiram Abiud, etc. Then each one of them held in his other hand the paper with the text of the Oath. The King was the first to take the Oath; Moab followed him, then Hiram, and the others until the last.

The Oath taken, each one returned to his place and the King gave the following discourse: Brothers: Now our Association, "The Mysterious Force," is founded. Its force, acts, principles and goals will be mysterious forever. Thus we will be able to eradicate the fallacies of Jesus and his followers. We have- now made ourselves brothers. We must form a true brotherhood, different from that which the Impostor claimed to form, a brotherhood of deceit and witchcraft. Our brotherhood is truthful, it is the foundation and the backbone of our Association. Now that we are chained and bound to the chains, let each one of us prepare himself for the work; the work consists in killing by whatever means possible the disseminators of the teachings of Jesus. This is our noble intention, this is our religious and political goal.

Now that we have confederated our hearts here, let us trust that we will attain the formation of the National League that will unite us and dignify our Jewish existence and essence. Only with this league will we defeat our enemies and crush their forces, those forces that claim to nullify our religion in order to perpetuate the deceits inherited from the Impostor, their Chief. In short, I tell you that the foundation of our acts must be: fidelity, discretion and the cruel courage to eliminate them. On delivering these secrets to our sons, let us inculcate these principles in heritage. They, in turn, will bequeath them to their sons so that our principles and secrets will continue in an hereditary and sound manner from one century to the next, and thus forever.

We know that the impostor Jesus attributed to himself the performance of miracles. He said that he was the Son of God, that he himself was God. Could there be greater impudence? Besides, he has spread many other false concepts, which, faced with, we cannot nor must not keep silent; for example, his manifesting himself as King of the Jews. Do you not see in that claim imprudence, impudence and unqualified insult?

Thus our fathers judged it. That is why they attacked him; that is why they persecuted his partisans. .

And that is what inspires us to establish an Association that may continue the battle. For, without an association, some of them succeeded in attaining great and unforgettable triumphs in that field.

Two villages that you know, where they killed three followers of Jesus, served as an example to the rest. With the fate of those three, not a single inhabitant of those villages and their vicinities dared to follow those preachers. Up to the present we have no knowledge of anyone's having joined the impostors or of their having returned to these villages. Such a measure being crowned with such great success without a league or association behind it, can you imagine the magnitude and the benefit that will be attained with the foundation of our Association?

With the will of God, we will blot them from the earth, one by one. Thus we will escape the danger of the teachings of their Chief, the Impostor.

Brothers: I would not have revealed these secrets to you if I had not had the will to ratify my great confidence in you. But I want to reveal to you the profound conviction of our faith in the frightful oath we have taken. From this day on you will relinquish from your heart all doubt, fear, betrayal or perfidy. In this course I will be the example so that from today on we will be a single soul and a single heart.

Each one of you, in turn, must be an example for every affiliate. And now, let us rejoice in the inauguration in order to march with gravity and diligence on the path of great success.

Brothers, it is the duty of each of us to have a copy of all that has occurred and been written to date and hereafter. Thus each one will have a history of our acts which, although limited, will be the inheritance that he will pass to his son from generation

to generation; it will last with the advancing of days and the passing of time as long as the followers of Jesus the Impostor exist on earth.

The King stood, followed by the eight; he said: Now let us toast ourselves with a smiling face and a pure heart. Let us toast our brother Hiram with preference; let us applaud and exclaim three times: Long live our principles! Long live our Association, until the end of time! All the others exclaimed: Long live our King! And the King cried: Long live the Jewish religion, long live the Jewish nation!

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Then he said: The next session will be held six days from now. In this interval you will copy the articles of the sessions held to date so each one may have his own. Mine will be written by Hiram.

CHAPTER SIX

Foundation of the first lodge, called the "Lodge of Jerusalem"

The nine Founders presented themselves. The King, as President, inaugurated the session, saying:

Dear Brothers: Each association must have a private see where its active members meet. This hall, where we have realized our fundamental meetings, will not serve for our secret meetings. We must install a see that will be called the Lodge of Jerusalem. This Lodge must be located in a hidden corridor where no one will see us nor hear our decrees. I take this opportunity to call your attention to an affair of utmost importance. We have said that we must increase our Association until thousands of people join, thus increasing our strength. But if it should come to be known that this Association has been founded at this time, it will cause fear and reaction, and consequently, the alienation of a part of the people, especially in these critical times in which the revolution of that Impostor continues increasing its strength. We are the cornerstone of this splendid edifice which is "The Mysterious Force." Let us consider, then, the instruments for the construction of this edifice. Let us saturate ourselves with the grandeur of our mission in this political and religious work that would not exist if it were not for us, for without masons and instruments there is no edifice. Obviously, we are the reason for the existence of this edifice. I desire, and I ask that you accept with me, the making of this edifice the most magnificent of palaces. And how? With Occultism. And what does this Occultism mean?

Listen: The best means of making our association, besides grand and important, exciting, is to hide the date of its foundation, the names of its founders, our names, from every affiliate, whoever he may be. These secrets will be guarded by the nine of us and each one of us will pass it on as an inheritance to one of our sons, the most serious, the most secretive, when he reaches 21 years of age. His own brothers must know nothing.

What we must say, then, to the affiliates is that this Association is very ancient, no one knows anything about the date of its foundation, nor of its founders; it was

dissolved and dead until a little while ago. As there will certainly be opposers, we will satisfy their doubts telling them: King Herod found in his father's treasury ancient papers that indicate the existence of a most ancient association, said papers containing signs and laws. And it pleased him so that he wanted to revive it; and truly he revived it, in accord with what was written in the documents.

With this legend we will hide the date of the foundation and the goal of the Association. This will be our principal weapon. Occultism will be a disguise even for our brothers although they reach the highest of degrees; in regard to these degrees, I must let you know beforehand that with brothers Moab and Hiram we will make different degrees for the associates and, once in order, we will make them known so you may give us your opinion.

What's more, we will hide all the decrees issued by us nine. Besides, it will not escape your profound discernment that the absolute concealment will provoke the desire to enter our Association, to know the occult.

There will be other secrets, secondary ones, that the brother will only be able to know after taking the General Oath, the text of which we will study in the next session. The Oath will oblige him to keep the secret.

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CHAPTER SEVEN
The General Oath

On August 10th the nine founders met, presided over by the King, who opened the session saying:

Dear Brothers: We, the founders, have outlined our fundamental mission, We have evaluated our responsibility faced with the horrifying and private Oath that we have taken. Now we must study the text of the oath that those who desire to join our Association must take. I will read its text and if you approve it, we will decree it and record it. It will be called the general Oath.

Text of the General Oath that every affiliate must take

"I, John Doe, son of John Doe, swear by God, the Bible and my honor that, since I have been accepted as an affiliate and member in the Association, 'The Mysterious Force,' not to betray my brothers (its members), in anything that might harm their persons or malign the decrees of the Association, to fulfill in everything what its active members decree and not to reveal anything of its secrets to anyone. If I betray this oath, my throat will be cut and any type of death will be permitted for me."

Brothers: If the affiliate is Jewish we will make the truth known to him, that is, that the goal of the Association is Jewish union; and if he is not a Jew we will not permit him to understand anything, but then we must have assured ourselves that we are not dealing with a spy or partisan of our enemies. As he progresses up the scale of the degrees of the Association, he will be advanced little by little in the knowledge of the primordial goals and at an opportune moment it will be revealed to him that the fundamental goal is to kill the partisans of Jesus and to preserve the Jewish religion. Then there will be no need to oblige him, for he will do so with all enthusiasm.(4)

Let us not forget that the greatest of the fundamental secrets, hermetically guarded, is the date of the foundation and the names of the founders. If they ask us .we must hide the truth, lie, lie in the interests of the Association, the Jewish religion and the Jewish nation. Thus we must answer. "In a room in the palace of King Herod the Great papers were found that contain ancient Egyptian laws, signs and symbols with mysterious words concerning this Association. Said papers were inherited from our remote ancestors of a date impossible to know. Do they date back to Solomon, David or Moses, or to earlier epochs? We do not know."

How does this reply seem to you? Will you approve it?

Yes, they all said; and it was recorded. (4). It is clear here that the goal of ancient Masonry was solely the preservation of the Jewish religion. The new Masonry, that is, after the year 1717, tripled its goal: one part (the Jews) preserved the ancient principles; the second group embraced the principles of Desaguliers, that is, to attack Catholicism; and the third group adopts the principles of naturalism and nihilism.

CHAPTER EIGHT

The manner of joining

Hiram(5) said: King Herod Agrippa, Moab Levy and Hiram Abiud agreed on a special form for those whom they wish to join the Association. They hold that the form of affiliation should be different from and superior to that of all associations, companies or brotherhoods -- this being done for the purpose of creating prestige among the affiliates, who, besides attaching great importance to it, will have to fear it. We will make this objective easier, saying we have inherited this form mentioned, we have found it among the papers found by King Herod in the coffers of his father. And that is how we wish to preserve the memories of our ancestor founders of this Association, also we will preserve the rest of the relics that remind us of their zeal for the Jewish religion and people; preserving all these memories we will fulfill our Jewish religious and civil obligations.

This version, Majesty, must be another of the secrets known only by us, the nine founders. What do you think of this, my Lord? (5) The owner of this Manuscript.

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Your idea is commendable, Hiram. My opinion is to bandage the eyes of the postulant so he may see absolutely nothing of the temple until after the oath.

While outside, his eyes will be bandaged; the porter delivers him to the sponsor, who, in turn, conducts him toward the President, telling him in his ear to take three steps, beginning with the right foot. Then, he makes him pass between two columns. This act symbolizes that the outsider, the stranger, the foreigner is, before entering, in darkness, and joining us and taking the oath he is transported from darkness to light, the Jewish religion being represented by the light.

The president calls him and makes him swear to the oath. The president will have in his hands a sword whose blade will be over the neck of the postulant. In front of him and in the hands of the sponsor will be the Bible (Torah).

The oath taken, the bandage is removed and he finds himself with a sword held over his head and in front of his eyes the Bible and a light.

Then the sponsor puts a small apron on him that symbolizes his affiliation with us to participate in the construction of the walls of our edifice, which is the fortification of the Jewish religion and the protection of its existence.

His explanation finished, the King said to his two companions:

Do you approve this? They answered in the affirmative. On the following day the nine founders were summoned and informed about the manner of joining, the lecture effected by Hiram. All approved it, it being noted in the record.

CHAPTER NINE

In the interior of the Temple(6)

Designation of the tasks of the Founders

King Agrippa said: We all know that our edifice is constructed on the foundations of brotherhood. In spite of the fact that brotherhood and trust are our emblems, each one of us will have his specific-mission which he will carry out with all fidelity, with all zeal.

I believe we must begin by assigning a commission to each one of us who will accept, confirming in that way their adherence to the principles of the Association and submitting to any sacrifice for its service. Each one must, before his colleagues, demonstrate to be imitated, two qualities: humility and conformity, so all may know that there is no room in his heart for envy. That is, each one will accept his commission without envying his colleague; thus your abnegation will be proven. When you will know your respective commissions, if anyone has any objection, he must reveal it; or, if he does not, we will record his approval.

President King Herod Agrippa
Vice President Hiram Abiud
First Secretary Moab Levy
Second Secretary Adoniram
Observer Johanan
First Assistant Abdon(7)
Second Assistant Antipa
Sponsor Aberon(8)
Porter Abia

All approved the distribution of the commissions, it being noted in the records of the Association.(6) Johanan proposed that the name of the meeting place be Temple, claiming to immortalize the Temple of Solomon. In 1717 it was changed to the name of Lodge.(7) In the new Masonry, the title of Assistant was changed by Desaguliers. Note also that at the beginning no money was required because there was no treasurer.(8) The member who is in charge of the affiliation of those who solicit entry.

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The King said: You already know that we must make everyone believe that our Association is very ancient. And so there may be no doubt about the legend of the "found papers," we will place in our temple Symbols from ancient times, such as those Solomon used in his Temple.

We will erect two Pillars as Solomon did in the Temple. We will call the first BOOZ and the second JACHIN. One will be to the right; the other to the left. We will say also that our brother, Hiram Abiud, is Hiram Abiff, the Great Syria¹ Architect called by Solomon for the construction of the Temple. These two subterfuges must be noted in the general principles of the Association.

We will reinforce this deceit with the use of the instruments of construction that the architect Hiram utilized in the construction, such as the Square, the Compass, the Trowel, the Scales, the Hammer, etc., all of wood as Hiram Abiff had them.

It is fundamental that the front of the Temple must face the East, a point that I will explain to you later. I believe also that we must adopt symbols inspired by the firmament, such as the stars, the sun and the moon, symbols that remind us more of antiquity. We will also utilize other symbols to recall the impostor Jesus, the images of which we will select so they may be adopted by our sons and grandsons who inherit this History together with the administration of our new Association.

This is what I wanted to consult with you with respect to the form and aspect of the temple we have founded and the responsibilities we have thus acquired and decreed in this blessed week, blessed week! Now, what do you think?

Unanimously they gave their enthusiastic approval to the words of the King, noting it in the records.

CHAPTER TEN

The preparation of the Instruments and Symbols

King Agrippa said: Our general union pleases me a great deal because thus we will be a single heart and a single hand. This indicates that we have no envy, that we have no pride. Alleluia⁽⁹⁾ We have. completed, thanks be to God, the task of the foundation of the Temple, and we have, in principle, agreed on the choice of symbols, overcoming all disagreement and all envy. Alleluia!

We have prepared some symbols in conformance with what was decreed in the previous session. Here are the two pillars: Booz⁽¹⁰⁾ and Jachin. ⁽¹¹⁾ Here also are some builders' instruments that are made of wood in order to verify that our Association dates from Solomon's Temple or perhaps earlier, because the instruments utilized in the construction of Solomon's Temple were all of wood. Let us erect the two pillars, one at the right and the other at the left. Let us bless them. We bless these instrument and we also bless these various symbols of Jesus ⁽¹²⁾ that represent, ironically, some episode of those that the Impostor spoke of during his preaching in his instructions and blasphemies, such as the cock, the sword, the light, the darkness, the hammer, because of its being the instrument that was used to nail his hands and his feet, and with it we will open all the sessions, emphasizing this irony. Every session will be opened by striking three times consecutively with this hammer; thus we will remember eternally, through the centuries, that we have crucified him and that with this hammer we have fixed the nails in his hands and feet, killing him. These three stars you see symbolize the three nails. We would be able to change them for three points that VI have the same significance. Among our

symbols will be the three steps, ridiculing with them this blasphemy: God is Father, Son and Holy Ghost, with his claiming to be the Son.

9. Praise God.
10. Symbol of strength.
11. Symbol of firm establishment.
12. Referring to Jesus, but not conceding the word 'Christ.' Translator's note.

Within our Association, we will make degrees, as we have mentioned previously. These will be thirty-three, symbolizing the age of the impostor. We will give a name to each degree and we will create other similar symbols. All these things were my idea and those of brothers Moab and Hiram. The meaning of these ironic symbols must not be perceived; it must remain among the nine of us. For the other brothers or affiliates it is enough to make them see the utilities and instruments so they may believe that the Association was founded in the times of Solomon or earlier than this. Any brother can propose a new symbol.

What do you think and observe, brothers, concerning what I have presented to you. The six men (13) approved without objection, everything being recorded. Then the King said: Let us rejoice! Let us begin the march on the path to triumph! Let us take our first three steps! Let us strike three times with this victorious hammer, with the symbol of death for our enemy the Impostor, the symbol of the establishment of our honorable principles that we fix with the nails of brotherhood and union! Let us all exclaim with joy: Onward to Victory!

13. The King, Hiram and Moab being the ones who conceived the Idea as of the symbols.

CHAPTER ELEVEN

The First Session and the First Temple

On November 4 of the same year (43) A.D. the first official session was realized in the first temple of Jerusalem, which was a basement in the Palace of King Agrippa.

The nine founders began their works preparing the instruments of construction made of wood and creating a new symbol: the apron that symbolized the protection of the clothing from the mud; all this to conceal the true purpose and to assure the affiliates of the antiquity of the Association.

The King-President said: I, with my authority as President (And not as King) grant each one of you the 33rd degree, the highest degree in our Association. From now on, each of you will enjoy this high degree. But I want to mention something to our brother, Hiram, hoping you may agree with me. I wish to make the 3rd degree special, and call it Hiram's degree, because he is the one who merits the distinction, the gratitude and the immortalization for being the first who founded the idea of founding this Association. He is the creator of this glorious idea. I grant him also the title of Master, because I consider, and you will consider it so with me, that Hiram is the Master. He is the one who deserves the title that the Impostor Jesus

falsely attributed to himself. We will call this third degree, "the degree of Master Hiram."

And since our brother Hiram is orphaned of his father since childhood, knowing no one other than his widowed mother, I propose to call our Association, "The Widow," asking your approval.

From now on the name of the founders will be "The Sons of the Widow." Each member of the Association will call himself a son of the widow until the end of time because we believe that our Association will live until the end of time. For all that we honor our brother Hiram, we will not succeed in esteeming his grand favor. We must honor him still more. But the title of Widow agrees with the object of our Association because the widow always needs help and aid, this title being the symbol of the co-operation and help among us, besides recognizing Hiram's work. Do you' approve all this?

Everything was approved and recorded.

CHAPTER TWELVE

Preaching to attract affiliates

The nine founders, with the exception of the King, (14) began the campaign for the inscription of affiliates in the Association.

They dispersed primarily in the city of Jerusalem, noting the names of the solicitants, taking them to the Temple and making them inscribe without making known to them the real purposes of the Association (to attack Jesus' men). After having taken the oath, they informed them of the true goals. They inculcated in them that this Association, "The Mysterious Force," existed since the most remote antiquity, being revived at the will of the King so it might be the one powerful means of defeating the enemies of the Jewish religion who were dispersed everywhere and with great activity.

Hiram said: We let any person affiliate at no cost. In that way their number increased rapidly and we began to attack Jesus' men with all energy, impeding the people's following them. Many times we have caught them in our nets with traps and deceit, killing those of them that we could. They fled from us like lambs before ferocious wolves. But they grew firmly in the faith of their new religion in the measure in which we persecuted them. They increased in number and in firmness. It seemed as if they did not fear us. It was obvious that a hidden force sustained them in spite of our persecution. For that reason we consulted among ourselves, we renewed our forces and we strengthened our Association because it was the only means of realizing our objective until the last phase. Based on this and on our solemn oath it was inevitable that we face the force that at the beginning, we believed to be weak. We decided to face death if it were necessary. We dedicated ourselves to increasing our forces, increasing the number of inscribers.

Within two months we achieved 2000 brothers, bearers of the title, Mysterious Ones. (15) We began to found affiliates in several places, dependent on the principal Temple.

14. His royal position Impeded his preaching.
15. Members of the Mysterious Force.

CHAPTER THIRTEEN

The Foundation of Secondary Temples in Judea

Hiram Abiud said: If it were not for our firmness in the protection of the Jewish religion, all Jerusalem might have fallen from our hands into the nets of the Impostor Jesus' preachers. Because the preachers of his teachings, after his death, despite their boorishness, were going about bewitching the people. That first successful campaign of ours incited us to establish affiliates everywhere, before the expansion of Jesus' preachers might increase and before those inclined toward him might increase.

We divided the founding commission in two: one part remained in Jerusalem, resuming the sessions under the presidency of the King, and activating and enthusing the affiliates. The other part headed for different points in Palestine, one in each direction, preaching the principles of the Association, making known the hatred against Jesus and his followers among the people and threatening with death whoever would permit himself to be influenced by those impostor preachers, and warning especially the leaders of the villages, pressuring them to expel from their regions those men (Jesus' men) who entered to preach.

At times we found some men faithful to the Jewish religion who helped us in our proceedings. Other times we encountered strong resistance. And the majority of times the fire of discussion was ignited among families and close relatives, coming to enmities and division.

Some continued following those teachings, adopting them. Others followed us, opposing their deceived relatives, battling with them to death. Many of these faithful enthusiasts killed their relatives for having followed the impostors. Such was the plan of each of us founders: the establishment of Temples and affiliates, persecution of the false preachers.

With our action we impeded the fall of many thousands of persons into their hands. We established forty-five temples from the day of the foundation to date, that is, fourteen months. Never have we taken a single step backward in our battle, in spite of the sorrow that is caused us by the fact that many of our people went with Jesus, giving in to the first followers and to the pagans who adopted his teachings.

It caused us grief to see our relatives going to the hands of our enemies, without our having succeeded in convincing them. We sacrificed our money, our time and our blood; we expelled them, we persecuted them and we killed those we could. If it were not for this battle they might have dominated our Jewish nation, they might have eliminated our Jewish religion and we ourselves might have inevitably fallen

just like the others who fell in the chasms of the deceit and in the snores of those impostors.

Thus we recommend to our sons, grandsons and descendants who continue our action, not to be discouraged and to continue on the path we have outlined, armed with the "Mysterious Force" that we have founded, that it may continue battling that diabolic force⁽¹⁶⁾ until the end of time as long as it exists and as long as it has imposter partisans.

We commend to you, oh descendants of ours, you who love your religion and your people! We commend to you the task of not letting die what we have revived, for your life and your religion. We commend you exceedingly with the defense of the religion until death as your emblem and sentiment, We commend you not to deviate from our line, a line of heroes that we have outlined for you with our blood, with the sweat of our brows, with our money and with our time; with which we have saved our religion, defeating our enemies and killing a number of them.

If this number had given in to their companions, the impostors might have defeated us, our religion perishing. We commend you to record our struggle and to continue it. We commend you not to forget to commend to your sons all that we commend to you. Never consider as a religion the society the impostor Jesus founded. Never call him the Messiah. Never attend the meetings of his followers, because they are deceiving and confusing magic.

But, vain were our efforts to impede a great number from falling into his nets. Vain were the threats of death to recall them to our path. They had deaf ears. Our arguments, even the most extreme, were worth nothing to counteract the force of that doctrine. Nor was it possible for us to impede our Jewish people from adopting its principles. However, we must not forget the activity and zeal of our brothers, the founders, who performed miracles when faced with that current and in awakening thousands of our nation, directing toward us hands of moral and material collaboration. We must record here, in the pages of this History, the great favor that our co-religionists did for us, those who were fathers, brothers and collaborators with us without having joined our Association. These were more useful than many of the inactive and useless affiliates. With the valuable counsels of those rich and benevolent men who offered us their moral and materiel help without joining the Association, we have achieved a new system: the establishment of similar associations with another name, because according to information, many members are afraid to belong to the Association, "The Mysterious Force."

16. The force of Jesus Christ Is referred to.

CHAPTER FOURTEEN

The establishment of Associations affiliated to ours, but with other names⁽¹⁷⁾

After having obtained unexpected results by our action and after having erected our works on firm foundations and subjecting the affiliate temples to the orders of the Principal Temple, we all returned to Jerusalem and held a meeting in the presence of the nine founders, during which each one of us gave an account of the extent of

his journey and mission with, reference to the foundation of affiliate temples. This success pleased King Herod exceedingly. He was even more pleased by our valiant attitude in front of the impostors and he was tremendously impressed to know that we succeeded extremely well in killing a great number of them with all the means within our reach, blocking their efforts, destroying their preaching and making their snares useless. With this we prevented people from attending their meetings. Some simple elements that were obstinate we considered of no importance because they belonged to the lower class.

In the course of the meeting the proposal of some wealthy enthusiasts, in regard to establishing affiliates of our Association with other names (different from "The Mysterious Force"), but having nevertheless the some principles, was put forth.

This proposal achieved the agreement of the King and the members and was recorded.

The names of the affiliate associations is the responsibility and choice of their founders or leaders, under the elementary conditions that they must have the same principles as the Mysterious Force, except in what concerned the degrees, the signs, the instruments and the other characteristics of our Association. The symbol of these must be two hands interlocked: Union and Collaborator.

The oath of these brotherhoods must be synthesized in the following text: "I, John Doe, Son of John Doe, swear by God, my creed and my honor, to unite myself to my brothers of the Association (whatever brotherhood} with everything they desire to realize, to collaborate with them and to be as one heart with them until death." .

With this decree we ended the session, each one of us obtaining a copy of the aforementioned oath. Each one of us left then, in his respective direction, resuming our work without neglecting our original, first task.

Such was our march in the path of the battle, rapidly establishing several brotherhoods with different names: "The Jewish Brotherhood," "The National Union," "The Religious Collaboration," "The Religious Obligation," etc. These brotherhoods made great progress thanks to the will of the leaders whom we selected as founders. These were the only ones who knew the relationship existing between the brotherhoods and our association. In the majority of cases, they were wealthy men. With their material aid, the number of affiliates in their brotherhoods increased and their number surpassed ours. We appreciate them immensely, in the name of religion and in the name of the nation. Their name and ours will be immortalized in History until the end of time.

17. It is obvious that this record is not only Hiram's, but also that of all the brother founders who scattered throughout Palestine.

CHAPTER FIFTEEN

The death of Herod Agrippa, founder of the Association

The member founders fulfilled their tasks everywhere. They received orders from King Agrippa to battle, to sacrifice themselves, to disseminate the doctrine, to increase the number of Temples and Brotherhoods, to battle strictly the preachers of the Impostor. This campaign was arranged by the two great men: King Agrippa and Hiram Abiud, who will be remembered gloriously until the end of time, because with this Association they revived an entire nation, surpassing their ancestors in the defense of the religion.

Those (the ancestors) persecuted and killed the Impostor, crucifying him, but these two great thinkers created a work that never crossed the mind of any man. Those killed some of Jesus' men; these, on the other hand, performed great marvels by their secret efforts and by their strict orders, killing hundreds of those confused confusers.

At this height of our battle, while we, the nine, and the other members of the central Temple and the other Temples were at the peak of the fighting, our president, the King, contracted an illness in his sight, and became blind within five days. Then he was attacked in his body, and became completely paralyzed. But in spite of his sufferings he did not relax in reanimating our spirits to persevere in the battle.

I being the closest, (18) the King, during his agony, entrusted to me his final secrets and his final will, addressing these last words to me in a passionate tone:

"Keep the secret! Continue the Action! Work untiringly! Destroy everything that...!" Here he caught his breath, and his soul left. This was in the year 44 after the Impostor.

For me, these phrases are my greatest joy and my greatest honor. I incorporate them in my discourses and they will be cited in the private and public meetings as a sacred verse. "Keep the secret! Continue the Action! Work, untiringly!" I desire that these phrases be the principal foundation of our works, to construct on them our success with the extermination of the preachers of the Impostor Jesus.

18. This being the copy of Abraham Abiud, the heir of Hiram Abiud, it is understood that the one who speaks here is Hiram, one of the nine founders.

CHAPTER SIXTEEN

Hiram succeeds King Agrippa in the Presidency of the Association

After the death of King Agrippa, Hiram was designated as president of the Central Temple of Jerusalem and President General of the Association, "The Mysterious Force," in a legal election realized by the eight founders, achieving the unanimous vote of the seven.

In place of the King, Agrippa was named as a member; he took the terrible oath and knew the secret. Our brother Hiram deserved the testimony of the King and ours as

a true founder. All has been done thanks to his intelligence and will. One of his ideas during the succession was the suggestion of giving another name to the "Temple of Jerusalem," that of "The Great Eastern Star." He wanted to signify by this that the true light that illuminates and orients is this star and not the one that the Magi Kings claimed to have oriented them when they come from the East to visit the infant Impostor.

Then Hiram ordered that the star be drawn in the background of the Temple, behind the head of the President, on the upper port, and that it was to be surrounded by the words, written in purple: "The Great Eastern Star." He also ordered that the same thing be drawn above the interior door.

The president began a campaign to establish affiliate temples in the north of Palestine, delegating the presidency to Moab Levy, going himself to the different parts of the country, founding temples, disseminating hate for the Impostor in the hearts of the people and stating that the teachings of his preachers were lies.

Hiram, in his lengthy journey, arrived at Sidon, (19) persecuting Jesus' men, causing fear in the hearts of the simple folk who followed him. Seeing that the number of Jesus' followers increased enormously he asked the collaboration of his own companion founders. Moab sent him two: Adoniram and Agrippa. The three resumed the persecution against the impostors wherever they went, arriving even earlier in the respective villages in order not to leave them time or opportunity to preach.

19. A city In Lebanon.

CHAPTER SEVENTEEN

Hiram's disappearance

The three missionaries dispersed in the eastern part of Sidon, penetrating the lands of Lebanon. A short time after the meeting of Adoniram and Agrippa with Hiram and the departure of each one in a different direction, Hiram disappeared without his companions' taking notice.

Informed, Agrippa exclaimed: "Hiram disappeared! Our President has been killed! What a disaster! I saw him last in Sidon!" When the news reached Jerusalem all the member founders except Johanan, who was sick, left for the region of Sidon. They began the search for their Brother and President, without finding traces.

Tobalcain, Hiram's nephew, who accompanied the members from the Temple, commented that, based on some information from the inhabitants he could have been a victim of wolves; a rumor was circulating among the inhabitants that wolves had devoured a dervish(20) and several other persons in those cold days of full-blown winter. For that reason they hastened the search, separating among themselves, but each little group accompanied by the residents of those areas, with the hope of coming upon Hiram's body if it were true that he had died.

Adonirom and Tobalcain, searching in the southeast direction, observed from afar three large birds gathered over an object under a tree. Approaching it, they saw a body lacerated by the birds and other beasts, devoured for the most part. They recognized it immediately as Hiram's body, by its clothing and especially by his silver ring with the hammer engraved on it. The birds they saw were vultures.

They gathered up his remains, his clothing, the ring and some branches of the tree in whose shade the body was and went back to Jerusalem. (We do not know of what species that tree was, but we believe that it is of the type called "Acacia.") Having arrived in Jerusalem they presented everything to the Temple. His nephew, Tobalcain, succeeded Hiram; he took the Oath and received the secret.

Moab Levy was elected President. The first of his orders was to cover the Temple of Jerusalem and the other affiliate temples with black letters as a sign of mourning for our brother Hiram. Then he ordered a magnificent wake only among the "Mysterious Ones"(22) in all the temples on the same night.

He also ordered that the commemoration of this wake be revived as long as the Association exists. As we read here these orders were recorded. Later the transfer of the first secretariat to Adoniram and the second to Johanan was decreed.

King Agrippa had given the Third Degree the name of Master Hiram. Completing the homage to the Master, Moab Levy ordered that the wake be realized every time the Third Degree was granted to a member. The member must represent our dead brother, Hiram, thus to keep his memory alive. These orders were recorded, becoming a part of our Fundamental Laws.

In the following session I suggested the following: (23) I have an idea that, without doubt, will be the "best backbone for our principle that indicates moving back the date of the foundation by thousands of years. I beg you, Brothers, not to accuse me of exaggerating the fame of my uncle Hiram with this idea. This is not my purpose, no. Listen to me: One of the principal decrees that I have read in the texts of our History indicates the hiding of the date of the foundation of our Association from all the people, including from our brothers in the Association, so they remain completely ignorant of its origin.

My opinion is the following: We must make known to the Mysterious Ones that the wake of homage mentioned is made in memory of Hiram Abiff, the Syrian, the Architect of the Temple of Solomon, killed by the three workers. With this deception we affirm before everyone the antiquity of this Association, the secret being kept forever.

With this event, the nine of us immortalize the memory of my uncle, the martyr of the Association. The general and public remembrance will be for Hiram Abiff. And so the mysterious ones do not understand anything of this, and to fortify the belief in the antiquity of the Association, we must make the date of the first order decreed by the Central Temple for the realization of the wake be the date of the creation of Man. We must add this principle to our others and note it in the records; thus, linking our true date with that of the beginning of creation, we will increase the

preoccupation, the doubt in the world. Do you approve what is proposed, Brothers? All made known their delight in this idea, recording it with appreciation to Tobalcain for his wisdom and timeliness. Adoniram added: It is not fitting to realize the homage of the wake on the same night, as the President said, especially at this time nor is it fitting to inform the temples for their participation with us. Listen to my arguments:

As the news of the death of our brother Hiram is already known it will not be easy to convince the mysterious ones that the wake will be for the soul of Hiram Abiff, the architect of the Temple of Solomon. The nine of us alone must realize the wake for the soul of our brother Hiram Abiud, without making it known to anyone. Then we will keep it in reserve until a time passes during which the people's recollection of the memory of our Hiram will be erased.

We, the nine, and whoever succeeds us through the centuries, will not forget it. How can we forget it if there will be a copy of this History in the hand of each one of the nine? And thus we will complete the deception in such a way that none of the mysterious ones will suspect that the wake of the third degree corresponds to our brother, Hiram, president and founder of this Association. And everyone will believe that the wake of the third degree is for Hiram Abiff, the architect of the Temple of Solomon, it being impressed in the mind of the people that the origin of the Association is prior to Solomon. Thus no one will know anything of the date, the purpose, the place and the founders of the Association. Will you trust me Brothers, to prepare the text for this proposal? We approved it and assigned Adoniram to do so.

20. We dressed ourselves as dervishes: says Tobalcain.

21. Adoniran said that each of the nine carried one of these pieces of jewelry from the Temple. 22. Translator's note: members of the Mysterious Force.

23. It is obvious that from here on the one who records in the copy is Tobolcoin Abiud, Hiram's nephew.

CHAPTER EIGHTEEN

Plan for the wake held as homage in honor of Hiram Abiud, founder of the Association

The task assigned to Adoniram completed, we held a session to discuss that matter. During the session our brother Adoniram read the following: Each one of us values Hiram as highly as King Agrippa, and we know that the King decreed that the third degree be denoted, "The Degree of Master Hiram." To dignify even more this degree and in homage to the King as well as to Hiram, I believe that what I read to you should form part of the rites of the Third Degree. I say:

- 1) Place the remains of our brother Hiram in a hidden room, with the door open. We will place in it his mantle, clothing and ring, and besides, a branch of those that accompanied his remains.
- 2) Two of us will go around, seeking the remains and return lamenting on not having found them.
- 3) Then five will go around, for the same purpose, returning, crying for not having found them.

- 4) Then we will all go about and seek separately here and there until finding his remains in the hidden room.
- 5) Having prepared then a coffin and a black mantle, some of us will return and, bringing the remains and Hiram's articles, we will place them in the coffin and cover them with the black mantle.
- 6) We will carry the coffin to the temple and over the mantle will be written the words, "dead," "living." Then we will begin the mourning, each one crying and pronouncing phrases of sorrow and lamentation.
- 7) We will light three lanterns: two over his head, which will be directed toward the "Eastern Star," and the third lantern over his feet. This is the symbol of the three nails with which we nailed Jesus.
- 8) The President will read some prayers for his soul, pointing out his character, his works and the graces attained for the good of the Association. He will recall that he was its founder and that he died a martyr to religious duty. That is why he is living, because he lives forever in us and in these symbols I have mentioned.
- 9) We will uncover the coffin and look at the remains as if he would speak to us. Then the President will say: "Speak, Hiram! Inform us about your battle and who killed you! We have heard that you did not perish by a natural death.
- 10) The President will kneel near his head and say the following discourse, representing Hiram. "I sought you, dear brothers, during my battle and in the last moment of my life I found no one!

"Indeed, I have not died a natural death; a hand killed me; the hand of the enemies or their followers! " I have died far from you! But my memory will live among you until the end of time! Keep my memory and my principles always! Fight as I have fought, attacking the Impostor's men who divided our religion! Do not fear nor lament for me! I am not dead! I am among you until the end of time! Do not renounce the mission of uniting our religion! I will help you wherever I am; my soul prays for you, my eyes watch you forever! Fight keeping the secret of my indestructible principles!

"To you I deliver the instruments, the implements with which I constructed this hidden edifice.

"To you I give a name and a memory that will live forever.

"Attack your enemies, the Impostor's men. Increase and grow. I am here watching your acts. In the final encounter I will pass judgment on you when I hear you say to me: 'You remained living among us, oh Hiram!'

"Brother founders, I call you from this desolation, I greet you, asking life for you and your Association. Death to your enemies!"

After the President finishes, kneeling, his discourse, as if Hiram himself had spoken, we will carry Hiram's remains to bury them in the tomb we have prepared at the side of the Temple.

From now on, the first of the conditions that the aspirant to the third degree (that of Hiram) must fulfill, is that of representing our dead brother; suffering the insults

and the bitterness's that Hiram suffered in his battles on behalf of the principles of the Association. The associate must accept being placed in a coffin representing the corpse of Hiram. The coffin is left with the graduate in a dark room representing Hiram in the desolate field where he died. Then it is to be carried to the Temple and placed between the two columns: Booz and Jachin.

You must know the importance of the following matter. he who reaches the third degree must not relate its secrets to one who is lower, so the latter may not know its rites until his graduation. Before finishing Adoniran said: What do you think of what I have proposed to you? To which we answered that we approved the precision of his opinion; then it was recorded.

On the following day we buried Hiram in accord with the approved norms. After burying the remains, the nine of us completing the wake in homage, Adoniram said: Brothers: These symbols are exclusively for the nine of us and those who succeed us. Thus it will continue as a memory and secret among the nine successors. None of the other Mysterious Ones must know that the homage is for our brother, Hiram Abiud, for on knowing it they will know that our Association was founded recently to combat Jesus' men. This would be troublesome for us because it would alienate many who desire to join.

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In order to fulfill our purpose and to make the secret more hermetic, we must add to these symbols, other objects and symbols pertaining to Hiram Abiff, Solomon's architect. I will prepare them and explain them to you. Thus the mysterious ones will believe that the graduate represents Hiram Abiff and they will be convinced that the Association is most ancient, from remote times. (24)

You must remember that this degree is one of the most important traditional degrees.

24. Jonas: These were the ridiculous legends of our ancestors and that was their fanaticism. They Insisted that these symbols remain in th e Association as long as it existed. The first condition that our ancestor Joseph Levy, imposed on Desaguliers was to preserve those symbols and legends, as was noted in the first section of this book.

CHAPTER NINETEEN

The signs of recognition and the norms for entering the Temple

Adoniram said: We have taken the symbols for our Association from the stars, from the implements of construction and architecture, and from what the Impostor said and did. We must now, brothers, create general signs that may be known by all the mysterious ones, not only by the nine of us. The purpose of this is so they may recognize one another wherever they meet. Here I read to you what I have prepared:

1) He who desires to enter the Temple officially, may not do so until the Commission of the Temple is certain that he is a mysterious one. It will be known if

he answers properly with the secret word that they will know.

2) On entering he must take the three steps that we have so disposed in such a way that with the third step he may arrive at the center of the space bound by the two pillars. Then he greets the President in the following manner: the right hand is placed over his head; then he lowers it and places it, open, over his breast, below his neck. He will repeat his greeting three times;(25) The President stands and strikes three times with the hammer, lifting it over the head of the visitor, as if to threaten him. Then the president sits and the visitor, too. These movements signify that the visitor repeats the oath that he took when he was accepted as a member, that he is firm and active in the service of the Association, that he is sincere and that he will never betray it. The movement of the president symbolizes his threat with death if he betrays it. (26)

3) The mysterious one carries out these movements before whomever he wishes in order to make himself known, on the condition that he does not make the significance understood.

4) In case of danger or to ask help, the mysterious one will lift his clasped hands above his head. If there are mysterious ones near him they will offer him assistance.

5) Recognition with the eyes. Looking first at the forehead, then turning the eyes toward the left shoulder, then toward the right shoulder. If the other one is a mysterious one he must do the same, thus realizing the recognition. (27)

6) Recognition by touch. It is indispensable. It must be carried out in the following way: when the greeting is effected by the pressing of hands, the mysterious one will exert light pressure with his thumb over the first joint of the index finger of the one greeted. If the latter is a mysterious one, he will respond with the same movement, realizing immediately the recognition.(28)

7) Recognition by speech. I believe that it is fitting to have a "key" word and that it be sacred for us. I suggest that this word be BOOZ. When one asks the mysterious one, Are you a mysterious one? He will answer, "B;" then the other must say "o." The first will say "o." And the inquirer will complete it, "Z." Then they will recognize one another.(29)

8) Recognition by age. Mocking Jesus, his acts and his teachings with everything that was in our reach, we made the Degrees of our Association be of the number 33, symbolizing ironically his age. I think that the age of the mysterious one should be in accord with the following points:

A. Let the age of the mysterious one from the 1st to the 3rd degree be: three years, mocking thus the belief of the Impostor's men that he was three days in the tomb.

B. Let the age of the mysterious one from the 4th to the 30th degree be: 33 years, mocking the age of the Impostor.

C. Let the age of the mysterious one from the 31st to the 33rd degree be unlimited, ridiculing thus their claim that the Impostor arose from the tomb and ascended to Heaven and that he lives for ever.(30)

D. We consider the age of our Association from the beginning of human creation, One, asking the other, What is the age of your widowed mother? The other must answer him, As old as Creation. The widow is our association, Thus King Agrippa, our first President, named it, reviving the memory of our brother Hiram, the son of the widow. Thus you must recognize yourselves. You must preserve these principles until the end of time. The session was recorded with complete agreement.

25. Jonas: It was made clear to me that modern Masonry has evolved somewhat with respect to these signs, as will be seen in my studies of the new Masonry.

26. Jonas: This is changed In the new Masonry.

27. Jonas: This is changed in the new Masonry.

28. This greeting exists in new Masonry thanks to our ancestor Levy who insisted on preserving It because It was one of the first principal movements.

29. Modified in the new Masonry.

30. Modified in the new Masonry.

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Dissipation of the Darkness
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CHAPTER TWENTY

The Official Norms of the Third Degree

Their divulgence to the other temples in Master Hiram's name, according to King Agrippa's will during his life.

Tobalcain Abiud said: Some years after the death of my uncle, Hiram Abiud, I felt the obligation of carrying out the will of King Agrippa and our earlier decrees, giving orders to the other temples of the Association so they might consider the third degree, the degree of Master Hiram, as a legal and canonical degree. I made my opinion known to my eight companions who approved it. Our brother, Adoniram, had already prepared, according to his promise, the necessary supplements that would indicate Hiram Abiff, the architect of the Temple of Solomon and that would be attributed to him. With reference to this Adoniram said:
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When any brother ascends to the third degree, all the rites that we, the nine, have performed in the wake for our brother Hiram Abiud, must be realized in him, but in the following concealed manner:

After transferring the coffin from the dark room to the temple, ending with all the rites, including the president's discourse, representing Hiram, the martyr of our religious battle (we must not neglect the act of eliminating from this specialized rite for all the temples, all reference to our brother Hiram, changing them for those that indicate Hiram Abiff), the aspirant is made to arise from the coffin and, with his eyes blindfolded,(31) the President leads him to a closed door of those of the temple where he says to him: "Enter after knocking on this door three times." The aspirant knocks. A member of the commission opens the door from within where he receives him with the hammer of the Impostor Jesus, (32) striking him on the back of the neck, (33) and asking him: "Where were you and where are you going?" to which the aspirant will answer: "I was in idleness and now I go to fight." The member replies: "You are lost, march by another path." The designated guide leads him to another door, knocking three times. The door is opened by another mysterious one, receiving him with a blow of the hammer on his forehead, asking him as the first one did and receiving the same reply. Then the mysterious one will say: "You lost the way for the battle, you must follow me, knowing the path is difficult and dangerous." He conducts him to a third door or to the same door but via a most difficult trip, during which he encounters many obstacles and suffers several falls. Once he will fall over thorns or rocks; another time he will go down or up a hill. All these obstacles will be prepared in the temple for this purpose. On arriving at the third door he knocks on it. The door is open, where a mysterious one gives him

blows on the upper part of his head with a hammer. Immediately the aspirant's guide throws him to the floor as if he had died. Then they carry him, place him in the coffin and cover him with a mantle, leaving him with his eyes blindfolded. Immediately the President or another member of the commission reads the following discourse:

"Brothers, you have seen in this traditional celebration, several spectacles that symbolize an exalted goal that cannot be attained without bearing suffering, fatigue and bitterness. Said goal is the departure of the man from death to life, this being impossible without his exposing himself to the greatest hazards of death. These sufferings that a new brother must suffer are the symbols of what I have just made known and also the historic symbol by which the new brother represents Hiram Abiff in his arduous task of constructing the Temple of Solomon. Thus it is that by exaggeration in the guarding of the secrets of his profession, architecture, he was persecuted by three workers (34) who, after having imported heavy punishments and sufferings, killed him at the third door. All this makes us understand that the path of the battle is difficult and dangerous. Nevertheless, we must not fear it nor deviate from it. We must continue in the path of courage to achieve our goals of fortifying the principles of our noble Association."

On ending his discourse, the president whispers in the ear of the aspirant that he is to rise from the coffin, standing between the two pillars where the blindfold is removed. There the president will say: "Brother Aspirant to this sacred degree, you have heard what I have read when you were lying in this coffin which is the symbol of the struggle. You represented boldness and courage. You represented Hiram Abiff with his secrecy that he did not want to reveal, even to death. Look at these two columns that Hiram chose and erected in the back of the Temple of Solomon, Be as they are, strong in will and firm in principles."

After this, the aspirant will say the following words: "I am no more than force, will, decision and firmness. I will keep the secret of all that I have seen and heard before men and even before the other mysterious ones who are below my degree."

Thus the new brother in the third degree will believe that during the rituals he represented Hiram Abiff, without having the least idea that that homage was a memorial act for our brother, Hiram Abiud, founder of our Association, and therefore, he will not know either that it was founded recently and that we, the Nine, are the founders.

Thus, Brothers, we will revive the memory of our brother, Hiram Abiud, with none of the mysterious ones or those outside our Association being informed of the intention of the nine of us, that is, the immortalization of Hiram, the founder of our Association, its fountain and father to whom we owe all zeal, enthusiasm and gratitude.

Do you approve what I have read to you, in order to read then the text of the order we must send to all the temples? Adonirom's opinion was approved by all of us; we recorded it, and then we sent the order to the affiliated temples for their knowledge of the norms of the third degree and for its execution with all meticulousness and secrecy.

31. Jonas: It seems that in ancient Masonry the eyes of the mysterious one were blindfolded only when he ascended to the third degree (the degree of Master Hiram).

32. That is, the hammer with which Jesus was nailed.

33. The blows are light because they are symbolic. In new Masonry the site of the blows was changed.

34. Jonas: In the Masonry of our ancestors (The Mysterious Force) the names of the three workers who "killed" Hiram were not mentioned. In new Masonry their names are: Jubilo, Jubila and Jubilum.

CHAPTER TWENTY-ONE

The text of the order sent to *all the temples* of the Association. The *confirmation* of the *Third Degree*: the Degree of Master *Hiram* and the *Rituals* of the *Act*

From the central Temple in Jerusalem to all the other Temples: Brother mysterious ones, president and active members of the Association, The Mysterious Force, give glory to God.(35) Because our Association is of a most remote epoch and of unknown origin, we have tried to satisfy our desire of knowing that secret but, unfortunately, it was as impossible for us as it was for our fathers and ancestors.

All that we have obtained was a document among the papers of King Herod Agrippa, the president of our temple, whose text is as follows:

"Since Hiram, the architect of the Temple of Solomon, enjoyed the respect of his lord, and due to the great favor he did in the foundation and construction of the Temple and the administration of its works, we decree that the third degree of the Association is to be the one that bears his name: the degree of Master Hiram; and that this is to last forever."

This found document is not signed by anyone, and obeying the will of the owner of this order, whoever it may be, we order, in turn, that the Third Degree be denoted by the name of Hiram from today on. As we did not find among the papers, as we had expected, rituals pertaining to this degree, with the collaboration of the brothers, the members of the central temple, we have conceived rituals that you

must respect without neglecting anything in the act of a mysterious one's ascending to the third degree. The norms that we have decreed are:

1) Reserve in each temple a very small and dark room. The brother of the second degree is taken to the room with his eyes blindfolded, before being admitted to the temple. The blindfold is removed and the door is closed. A coffin is prepared and a black mantle with the words, "living, dead" written on it. The two columns and the President's table only are covered with black cloths.

2) One of the members is sent to seek the mysterious one and returns saying that he has not found him. Two others are sent, returning and saying the same. And then four are sent who find him in the dark room..

3) The members of the commission walk toward the dark room carrying the" coffin and the mantle, where the aforementioned brother lies in the coffin with his eyes blindfolded, and they cover him with the mantle, placing over it the branch of acacia. They carry him thus to the temple, placing him between the two columns.

4) Three lanterns are lit, one at each side of his head and the third over his feet. The members begin the mourning; crying and praying for the rest of the soul of Hiram, the one who is represented in this homage.(36)

5) The president approaches the coffin and uncovers the head with the immediate cry: "Hiram is alive!" The president puts the cover on again, pronouncing the following discourse: (37)

On ending all that was mentioned, they uncover the coffin and remove the blindfold from the eyes of the aspirant, who arises. The president will then say:

"Brother, you know that in your ascendancy to the degree of Master Hiram you represented him, dead and living. Dead, you represented him assassinated in the struggle during his mission. Living, in his secrecy. You must adopt then, his struggle, his activity, his secrecy."

The new brother answers with the words previously mentioned:, "I am no more than force, will, etc" At this time the president reveals to him the secret of the Degree, saying to him: "For recognition, there are three secrets:

1) When you wish to make yourself known to those who are your superiors you will pronounce the first letter of the name JACHIN, you will be answered by the pronouncing of the second letter, etc...

2) Or you will say, "DEAD," and you will be answered, "LIVING."

3) Or you will touch your temple with your fist, lowering your open hand rapidly."

4) At the end of the act and after the delivery of the secret, you will vest the aspirant in a black shirt, indicating his participation with you in the mourning for Hiram. The lights will be tuned off and the coffin and mantle will be returned to the dark room. Adopt these norms with all precision and consider them as our fundamental law.

Jerusalem, March 15, 4048

President Adoniram

Note: The black shirt must have the following white drawings: the skull, the hammer, the compass, the square. Below these drawings the words, "Dead, Living" in red.
President Adoniram

35. Alleluia.

36. Jonas; And thus all who ascend to the third degree, even the modern Masons, believe they represent Hiram Abiff.

37. Jonas: It is the same discourse recorded in the wake of Hiram Abiud, its secret guarded among the nine founders. It varies only in that the words and expressions referring to Hiram Abiud are changed for others that denote Hiram Abiff. Then the president reads the text mentioned in the last chapter, referring to Hiram Abiff.

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CHAPTER TWENTY-TWO

Synthesis of what occurred from the year 55 after Christ until the year 105 after Christ

Adoniram said: After giving the order previously mentioned we continued the battle, increasing the number of temples and associates, founding more associations with our own principles but with different names. Thus the Jewish nation grew and its glory glowed for many years. But, at the same time, the people who followed the Impostor increased more. They were, in the majority, pagans. Thanks to our continuous work very few of our people followed him. Our influence increased parallel to the growth of the affiliate Temples, especially those of Rome and Achaea, which were outstanding in the diffusion of our principles, thus meriting eternal glory.

Jonas said: (We go from here with the writing to a long time later during which Adoniram died. We omit translating the text referring to it because of its similarity in description to the battle of the mysterious ones.)

Words of Antipa, heir of one of the Nine Founders: "The temples of Rome and of Achaea recorded indelible honor for our Association. We owe them an immense favor. For they have won innumerable pagans, no less than those the impostors won with their magic force. Those two temples surpassed this temple of ours(38) when they killed Peter and his brother, Andrew, deserving to perpetuate their memory in the pages of time. The dangerousness of those two preachers was noteworthy in their marvelous sermons, in their power of attraction and in their indescribable

eloquence, in such a way that if it were not for the battle of those two temples thousands of our nation would have been converted to the Impostor's religion. The two great temples must be glorified by every mysterious one, just as Hiram himself. May God protect them! They crucified Peter and Andrew just as the Impostor was crucified. They frightened the people and paralyzed the movement of Jesus' (followers) for a long time. We must follow the effective plan of those two temples to attain our goal, that is, the life of the Jewish religion; and woe to us if we fall back, for our works will be lost without our achieving our purpose.

"For that reason I suggest the distribution of a general publication among all the temples, applauding the work of the temples of Rome and of Achaea, ordering all the mysterious ones to take them as an example. And in order to immortalize their memory we will make the day, November 30 of each year, the day of those two temples, celebrating it with all joy for its having been the day on which Andrew the Impostor was crucified."

Antipa's proposal was approved. The publication was written and distributed. The day decreed for the Temple of Achaea was recorded for their having killed Andrew, this death being the fruit of the battle of that temple.(39)

Jonas: (At this point there are some details that we omit from the translation, referring to the massacres the mysterious ones committed against many of their brothers who abandoned them and followed Jesus' men, for fear the, ' might reveal the Association's secrets.)

38. The temple of Jerusalem.

39. Samuel, son of Jonas: Our ancestor could also have recorded June 29 as another feast of Masonry because it was the day of the crucifixion of Peter, through the plot of the temple of Rome. We do not know why they did not do so.

CHAPTER TWENTY-THREE

The Designation of the Degrees

In the year 4107 (40) Solomon Abiud, who died a short time later, assumed the Presidency of the Central Temple, being succeeded by Solomon Misraim Aberon. The latter was extraordinary in his zeal for the association. He himself visited many temples, founding several. So great was the success of his efforts that in his epoch, the numbers of the partisans of the Impostor decreased. He conceived several ideas that offered great benefits to the Association. He solved a great conflict incited among the members of the principal temple. He created names for some decrees, after the degree of Hiram, of utmost importance. These are:

Degree 7	The Guide
Degree 9	The Elder

Degree 12	The Triumphant One
Degree 15	The Scientist
Degree 18	The Talented One
Degree 21	The Preacher
Degree 24	The Little Master
Degree 27	The Little Philosopher
Degree 30	The Kadosch
Degree 31	The Cross
Degree 32	The Great Architect
Degree 33	The Living Dead (41)

Then Misraim gave this order.

"To all the dear brother members of the affiliate temples: Degree 33 being the symbol of the end of the, life of the impostor Jesus, we have decreed that the aspirant to the Degree mentioned must wear a shirt of a purple color with a cross of white fabric sewn over the breast, over the cross must be drawn the four letters INRI.(42) These letters will then be a sacred word of recognition for the degree mentioned, like the word BOOZ. And, as the secret word must be changed every six months, we authorize the presidents of the temples to select the word they desire. Continue the battle to serve religion and the prestige of the Association. May union and occultism be our emblem."

April 19, 4115

President Misraim Aberon

Aaron Abiud, one of the heirs of this manuscript, said: "After the destruction of Jerusalem and our dispersal, we installed our new temple 'Jerusalem' in an unknown place where we remained for several years, our heirs as well, issuing orders without anyone's knowing of our location, not even the affiliate temples themselves. Thus must those 'Who succeed us proceed. They must not announce the place of their see except in case at an urgent necessity as, for example, on receiving energetic protests on behalf, of the presidents of the affiliate temples or in case of revolt against the central orders on the part of the mysterious ones."

40. The year 107 after Christ.

41. In new Masonry the majority of these names were changed for others.

42. In ancient Masonry there is no explanation for these letters, but it is presumed that they symbolize irony against Jesus.

CHAPTER TWENTY-FOUR

Synthesis of what occurred from the year 115 until the year 500 after Jesus

Aaron Abiud said: "Our association grew and our mysterious force increased, without our achieving our longed-for -goal because the enemies' growth surpassed ours. We worked urged on by religious and national duty, but they worked by

means of a factor unknown to us. We see them acting with affection, with sacrifice, self-denial and humility, whose origins were unknown to us. We could not discover this apparent force. They must be supported by a mysterious, magic force. For that reason we decided to continue our struggle, fulfilling our oath and continuing the march according to the plan of our ancestors, Hiram and his companions.

"Our ancestor, Hiram Abiud, recommended that we kill all the Impostor's followers. He recommended that we recognize nothing but the Jewish religion. Several times he declared that however much the number of religions increases, we must attack them and annihilate them with the force of our union, our struggle and our constancy in personal abnegation."

43. Jonas: Here we omit the translation of some paragraphs that explain how non-Jews entered the Association, and how they punished Jesus' followers, and the foundation of other temples, until the year 500.

CHAPTER TWENTY-FIVE

What happened after the appearance of Mohammed, the founder of the Islamic, Religion

Levy Moses Levy said: At the end of the sixth century of the Impostor Jesus, who harassed us with his falsehoods, another impostor appeared who claimed (the gift of) prophecy, of inspiration and of orientation for the Arabs in the path of a true God, making laws contrary to our Jewish religion and succeeding in convincing many in a short time. We arose, attacking his claims, raising our voices to make his men and his followers understand that he and his followers are impostors and false as Jesus was an impostor and false. Nevertheless success was not with us. Day by day the number of the followers of Mohammed increased, as did the followers of Jesus. With the sword and terror they attracted the people and even many of our Jewish nation. Then they used tolerance and deceit, succeeding in accelerating their growth. We attacked them like the followers of Jesus and they increased even more, until we succeeded in impeding our people from converting to them. The Jews that were inclined toward them were simple ones, like animals. Nevertheless we could not impede the pagans' following them in spite of our battles.

We ordered the Jews to attack the two religions, that of Jesus and that of Mohammed, as a consecration to our Jewish religion. I have said religions, while I must say associations. For that reason we ordered all the temples to abstain strictly from considering those two associations as religions. There is no religion other than the Jewish. All the others are corrupt and degenerate.

The disturbances caused by the impostor Jesus were not enough; so now this other impostor comes causing us more concern. Our resistance is of one kind. The former,

we crucified; for the latter it was not necessary because we are killing him by poison.

Now our religious, social and national duty obliges us to attack their teaching with all our forces, as we did with the teachings of the impostor Jesus, who was the cause of the establishment of our Association.

CHAPTER TWENTY-SIX

The Foundation of Temples in Europe, after the Temple of Rome

Abdon Adoniram said: Our ancestors neglected to mention the name of the founder of the Temple of Rome, but now we will see in the next chapter that he was a descendant of Hiram Abiud. That temple achieved great triumphs that fortified the Association to such a degree that it incited the nine heirs to establish other temples in other kingdoms.

The heir-descendant of Moab Levy was sent to Russia. The heir-descendant of Adoniram (my ancestor) was sent to Gaul. The successor of the Abiuds to Germany.

This happened in the middle of the eighth century. In those Kingdoms they began to establish temples, some dependent on the Central Temple of Jerusalem and others dependent on the Temple of Rome, which was, in turn, an affiliate of the Central Temple.

In the eighth century, after seven centuries of continual battle, when the Temple of Rome was in its glory, the following temples existed: in Russia, four; in Gaul, four; and in Germany, three. Then the number of temples in the capitals of the kingdoms mentioned increased; others were founded in other capitals and also in the interior. The temples in each kingdom depended on the principal temples in its capitol. Those of the capitols depended on the Central Temple, "Jerusalem." This situation continued until the 12th century.

In said 12th century the great progress achieved by the temple of Rome and its great services inspired the commission of the Central Temple with the idea of abdicating in its favor, according to a decree recorded on June 5, 5166. (44) By this decree the temple of Rome had the right to preside over all the temples in the East. The temple of Rome with its new and powerful authorization insisted on occultism and reduced the meetings of the mysterious ones only to those temples hermetically hidden and subterranean. At that time the members of the underground Temples left with their faces painted black to make it appear as though they were working in the coal mines. These were same of the stratagems our ancestors carried out to hide the truth of their acts.

This system was followed until the end of the 18th century, or until 80 years after the changing of the name of the Association to the name of Freemasonry.

In spite of the fact that new Masonry established its lodges above ground and in spite of the modification of its laws, and notwithstanding its callings to civilization, the strict occultism exercised by our ancestors provoked fear and alienation in the people. Even many members trusted it for a certain time, many even took the oath, but soon abandoned the Association. The threats of death were in vain.

44. The year 1166 after Christ.

CHAPTER TWENTY -SEVEN

How we knew that the founder of the Temple of Rome, and its first president, were descendants of Hiram Abiud; and the transfer of one of his descendants to Russia

Cohen Abiud said: I received this manuscript from my father in Rome. I journeyed in the middle of the 15th century to Russia and came to an understanding with Jacob Levy in order to disseminate the principles of our Association, achieving excellent results.

Jonas said: .Here is the explanation of a series of similar events, of struggles that we abstain from translating because of their little interest. The state of things did not vary until the end of the 17th century when the struggle disappeared and the Association entered its agony. The reasons for such a retrocession were internal conflicts and personal enmities among the members.

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CHAPTER TWENTY-EIGHT

How Joseph Levy, his son, Abraham, and Abraham Abiud were sent to London (45)

It is made clear in the previous words that our Association progressed in some eras and degenerated in others. In the previous chapter we saw that at the end of the 17th century it was almost dead. Also, I came to the conclusion that the reason for this degeneration and retreat was the spirit of envy, pride and corruption that dominated us.

I decided then to lift the Association from this fall. Its name, "The Mysterious Force," had come to provoke apprehension and fear among the people. For that reason I thought, in the beginning, to change the name, but in what manner? With the power of money. I exerted myself with that power and I achieved success,

together with my major collaborator, our brother, Abraham Abiud. We were both descendants of the nine founders.

We communicated in person and by correspondence with our brother heirs of the same manuscript, the idea being approved. From then on, Abraham Abiud and I began the task of carrying out that longing, succeeding in winning the sympathy of a rich man from among the active members of the great mysterious ones, who supported our undertaking and provided us with a large sum of money.

We went to Germany where we had no success. We went to Italy and France, always stumbling over obstacles that demolished our efforts in all those kingdoms. Not obtaining support to carry out our intentions we returned to Russia to inform the man of fortune who had supplied the money to us, of what had occurred. That man,(46) with admirable zeal and will to regain the glory of the Association, was working with enthusiasm to elevate the prestige of the Jews and to preserve and dignify our nationality and our religion. After encouraging us, he sent us to London, the capital of England.

We were three: Abraham Abiud, my son Abraham and I. We judged it fitting to communicate with a man named John Desaguliers and a disciple or companion with the name, George, not knowing his last name. After studying his character and religion, we contracted a strong friendship with him, explaining the plan to him. Desaguliers found in the plan the opportunity to realize his own religious purposes. He supported Levy and promised him all the help he needed, reaching the point of saying: "We must demolish the Catholics, we must not regress until annihilating them." Levy felt confidence in his new friend, without, however, coming to know very well the true intention of Desaguliers.

Jonas said: I do not believe it is necessary to repeat here what we have seen in the first section concerning the accord realized among the five: Levy, Desaguliers and their companions. Their meeting, the deceit of Desaguliers, his taking from Levy the English manuscript, how they agreed on naming the Association: Freemasonry, on August 25, 1716, the united meeting realized on June 24, 1717,. with the associations of architects and builders in London with its new name, the origin of the discussion and aggravation of the conflict between Levy and Desaguliers for his refusing to return the manuscript and the conclusion of the conflict with the disappearance of Levy and the confiscation of all his papers.

45. Jonas: The one who is writing here is my ancestor, Joseph Levy.

46. Abraham Abiud said: That rich man did not permit his name to be mentioned in this History.

CHAPTER TWENTY-NINE

Details of Joseph Levy's assassination and what occurred later

Jonas continues narrating: Our two ancestors, the two Abrahams(49) said: 'What was said by Abraham Levy: Of the fundamental conditions between my father and Desaguliers there were, that the presidency would be Levy's and that the first Lodge would be called, "The Lodge of Jerusalem,"(50) as a remembrance of the principal Temple. Desaguliers accepted these two conditions; nevertheless at the great meeting on June 24, 1717, the majority were on the side of Desaguliers and Anderson;(51) as a result both conspired against Levy, assassinating him and robbing his papers.

We did not have proof against anyone, but we decided to wreak vengeance on Desaguliers and his disciple, George. We killed the latter. We did not succeed in killing Desaguliers because one of us, Abraham Abiud, became ill.

Jonas said: Here there are details read in the first section for which there is no need to repeat them.

Here is the narration of the other successor, Abraham Abiud, the owner of this manuscript: After the death of Abraham Levy, which happened almost immediately after the death of his father (as we have seen in the family tree of ancestors, from Joseph Levy to Lawrence) I did not renounce the task of avenging myself on Desaguliers. But I felt alone and weak to carry out the idea; and as I did not want to die without satisfying my longings for revenge, I sought another path. I sought the path of moral vengeance that had perhaps greater effects than a bloody revenge. Another of the descendants of one of the founders, whose name was Adoniram David, a descendant of the first Adoniram, was living with us at that time. He lived in France and was the possessor of great wealth; he possessed the Hebrew manuscript from his ancestors. I visited him and related to him the details of the events. We decided to denounce both to Justice for the assassination of Joseph Levy and the theft of his documents and to protest personally before Desaguliers. We threatened him, advising him that Levy was our companion and one of us nine heirs of the nine founders. We pointed out to him that we were basing ourselves on the fact that the nine manuscripts, including mine and that of David Adoniram, belonged to a single history, and that Joseph Levy was a descendant of Moab Levy. We accused Desaguliers directly of the confiscation of Levy's manuscript with its translation into English. We warned him that we had decided to sacrifice everything in our power to preserve the secret of the Association in our hands in accord with the recommendations and desires of our ancestors. Desaguliers gave in when faced with Adoniram's material and moral power, and the threats caused great fear in his heart; as a result he obeyed Adoniram's requirements.

47. Desaguliers belonged to the Protestant sect that held the greatest enmity against the Catholic Church; thus his Intentions of destroying Catholic Church are understood.

48. The narrator himself of this chapter.

49. Abraham Levy and Abraham Ablud.

50. Jonas: On June 24, 1717 the name Temple was changed to Lodge.

51. It is understood that Anderson was an intimate friend of Desaguliers, who showed him the confiscated manuscript, from which they adopted the new laws of Freemasonry.

CHAPTER THIRTY

Conditions and requirements Adoniram imposed on Desaguliers

Adoniram speaks:

1. The superior and general leadership of the Association remains in our hands; I will be one of the principal chiefs.

2. All the symbols, signs, touches, words and norms that our ancestors, the founders, imposed, will be respected, without their suffering change or conversion. However, additional ones will be permitted.

3. The words inculcated by our ancestors, the founders, in the year 43, and their successors, will remain intact.

4. The principal treasury will be in our hands. I collaborate with two thousand English pounds sterling as a donation for the Association.

5. Neither internal nor external laws will be printed unless I see and approve them. In their fundamentals they must agree with those of the Masonry of our ancestors, with the exception of the laws. (52)

6. (This item was inserted by Desaguliers in homage to Adoniram for his donation.) The Association will preserve a memory of Adoniram, consecrating his name among the sacred words, or a ritual may be formed in his name. Thus his name and that of his ancestor, Adoniram, the founder, we will immortalize. David Adoniram replied: Then I ask that a ritual be specified(53) with the name of Misraim, one of the ancient ancestors, who accomplished great achievements in favor of the Association.

7. A function in the Association will be given to Abraham Abiud, according to his capacity, because he is a descendant of one of the founders.

8. For the first, or superior, lodge, the name "Jerusalem" will be reserved as Joseph Levy asked, in memory of the first principal temple.(54)

9. All movement in the Association is suspended. All election will be held for a principal commission of five Chiefs of wealthy Jews, according to article one. (55)

10. The decrees of the Association will not be in force before they are signed by the commission mentioned or the majority of its members. This is so when the decrees are sanctioned here in London, but if the number of lodges increases and the Association spreads, the signatures of the commission will be necessary only for important matters. Special and local ones may be approved by special commissions, elected for that purpose.(56)

11. It being one of our moral obligations to revive the memory of those who benefited the Association by their works, among the founders, ancestors and successors, I ask that the name of Tobalcain, nephew of our ancestor founder, Hiram Abiud, be recorded together with the word Booz, as another of the Association's sacred words, as long as it exists.

All these requests were fulfilled and recorded; the leadership of the Association thus remaining in our hands.(57)

Abraham Abiud said: The mishap that the efforts of Desaguliers suffered caused great emotion in my heart and in that of Adoniram. We considered it as a great revenge for Joseph Levy and a great general consolation for all our Jewish people.

Jonas said: We end, thanks be to God, the fulfilling of our mission of making known the secret of the History concerning the origin of Masonry, founded by our ancestors, and detailing its events in accord with the preceding chapters. Thus our vision and our hearts are cleared of the darkness that covered them. Everything has been made known and thus the light springs from the darkness.

To give more data to the reader about the evolution of Masonry after the year 1717 when our ancestor Levy changed the name of the "Mysterious Force" to "Masonry," we continue detailing the events of this History through the following chapters.

52. Jonas: The laws Imposed by Desaguliers and Anderson were, in fact, approved by Adoniram. After his death, they suffered certain amendments and additions.

53. Samuel, son of Jonas: To this day several rituals created in the Association exist.

54. Samuel, son of Jonas: After the death of David Adoniram the name of the principal lodge was changed to the "Grand Lodge of England," by Desaguliers and Anderson as they had insisted on June 24, 1717.

55. The manuscript does not mention the names of the members of the commission, except the name of David Adoniram.

56. Samuel, son of Jonas: These commissions grew in all countries, especially where there is a majority of Protestants belonging to the sects with the greatest hate for Catholicism, and where there is Jewish influence.

CHAPTER THIRTY-ONE

Jonas' affiliation with New Masonry(58)

Jonas said: I was destined to be one of the heirs of this precious History who revealed to the world terrible secrets that were hidden, even from those who deserved to know them: the Masons themselves.

God inspired me to adopt the religion of Jesus on my marrying a Christian woman to whom I attribute great gratitude for the revelation of these secrets and for my conversion to Christianity. We have both seen that we will not obtain any benefit without comparing the Masonry of our ancient ancestors with the new Masonry. To achieve this, I found myself obliged to join it.

I entered with all enthusiasm and with the decision to follow an active life and one of zeal. In the Association I was not only a mere member, but also an observer and studious investigator. Nevertheless, on ascending in its rituals, the norms, words, utensils, signs, steps, touches, movements, etc. did not surprise me, because in essence they continued being equal to those of the Masonry of Agrippa, and of the new affiliates.

When I presented my petition they required no prior requisite of me. The main thing, it seemed, was to pay the price of the inscription without exposing oneself to an investigation. They blindfolded my eyes and took me to a room illuminated by a weak light. Then they took the blindfold off me. The sponsor said to me: "Wait here and think of Eternity. Here you have the human skeleton, the skull, the verses, etc." (59) I then thought that the new brothers, it seems, have perfected themselves in subterfuge until surpassing our ancestors.

My sponsor then returned and asked me: "Are you ready to face the afflictions of bearing the dangers?" I answered: "I was born for all this." He took from me what I had of money and some metallic items and left. Another member presented himself and took my jacket off and rolled the trouser of my left leg up to the knee. He bared my right arm. He opened my collar and (exposed my) chest and tied a rope around my neck and withdrew.

My sponsor presented himself again, he closed my eyes and led me a certain distance, making me stop. I understood by the conversation of the men of the commission around me, that I was in front of the door of the lodge. I heard some

phrases referring to my leaving darkness for light, and that now I was oriented on the path of reason.

I observed that many scandalous rituals were added after the death of Adoniram.

Then they drew me to the door and I felt a sword over my neck.(60) Someone said to me: "What do you feel over your neck?" I answered: "It seems to be a sword." The President said: "Understand, you who join us, that this sword threatens you If you are not disposed to preserve the secrets. If you betray us we will kill you with this sword."(61)

After these and other ridiculous movements that it is not worth mentioning, they took me on three consecutive trips during which I heard murmurs of anguish, cries of fear and blows with the sword. They asked me several childish questions. Then they made me drink vinegar. The vinegar is not in the texts of our History. But, as the reason for the foundation of the Association was the appearance of Jesus, the symbols utilized were to ridicule him; thus, the use of vinegar is the invention of the new Masonry, but it completes the chain of ironies against Jesus.

After the three trips, always blindfolded, they led me, by the rope, to a door where they ordered me to knock three times and ask to be one of the "Sons of the Widow" and to be with them to sustain her.

Then after having asked me some tiresome questions, they "cleaned me," in their manner, of impurity, washing my hand. Again they "purified" me with an inflammable substance. They passed a scissors over my arm as if to make me bleed and an iron bar as if to burn me. With this they symbolize my distinction with the Masonic seal. (62)

. Jonas said: It is known that the three trips symbolize the three journeys our ancestor founders realized searching for their president, Hiram Abiud. No one knew this truth other than the nine founders and also Desaguliers and Anderson, who confiscated Levy's manuscript but were obliged to hide it.

All the Masons after these continue believing that the three trips have as their significance the three journeys of Hiram Abiff, and what he had to face in the three doors of the temple of Solomon.

When I finished the three trips the President ordered me to approach the "temple." (63) They took me closer. The President taught me to make the first sign, in which they realized a change. Instead of putting the hand over the head and then

lowering it, open, to the throat, etc., it is begun now, by placing the hand over the throat, etc., etc.

They moved my feet, forming on angle.(64)

They made me walk forward three steps.(65)

They made me kneel with my knees in the form of on angle. (66)

"Then they made me take the oath that, after having ascended to the high degrees and having met with grand Masons, I found out that no one gives it importance. Its text and the rituals varied in the majority of lodges, and no mention of God is made in it. I have confirmed that many of the non-Masons know the majority of these signs and symbols through the declarations of the grand Masons who abandoned the Association, denouncing its scandals and declaring their rancor against the monopolizers of those secrets, whom they mock as "brothers," the other Masons.(67) They mock all the Masons without fear or shame, from the greatest elder down to the illiterate.

The oath ended, the President read some warnings to me. They opened my eyes and untied the rope around my neck. Immediately they ignited inflammable materials that blinded me. Then I saw that all the brothers took out their swords and extended them over my head and placed their bayonets against my chest. I thought: What benefit springs from these insignificant things that they added to this 'history?' I kept silent until the end. They taught me the "touch for greeting." It was the same one that my ancestors in ancient Masonry used:. However, its significance was changed, from that of a mere salute to a sign that signifies, "Tell me the secret word," one beginning with the first letter and the other answering with the following until completing the word. Then they made me understand that my age was three years and they taught me new movements and special praises (that did not exist in our history). They tied the apron around my neck (that of our ancestors), acknowledging then that I am an apprentice worker next to the Masons.

57. Jonas: The primary leadership continues being in the hands of Jews and the secondary in the hands of fanatical anti-Catholic Protestants.

58. Samuel, son of Jonas: My father did not make clear with which name he entered Masonry, with Jonas or with James, which he adopted after converting to Christianity.

59. These are new additions. To blindfold the eyes corresponded to the degree of Hiram.

60. Here I thought: How soon my hour has come!

61. Jonas: The ritual of the sword in the Masonry of our ancestors corresponded only to the degree of Hiram.

62. Jonas; It is understood that some of these rituals were in the Masonry of my ancestors and others were added. However, since 1810, many of these movements were annulled and others were added.

63. The word "temple" in the new order is given to the place where the president sits.

64. This did not exist In the Masonry of my ancestors.

65. The same ancient three steps.

66. Also added.

67. The translator to Spanish: Several Investigators, among them the great historian, Rev. Fr. Luis Chejo, S.J., wrote In detail concerning the secrets of Masonry: its signs, terms, touches, vestments, steps, greetings, purposes, movements, etc., knowing them through the works and declarations of the Masons themselves. But the origin, the date and the founders were not known until the publication of this manuscript translated from French to Arabic.

CHAPTER THIRTY-TWO

The ascent of Jonas to the Second Degree: Fellow Craftsman

In this degree innumerable movements and added things exist. Instead of the. three blows there are six, also the trips, the drawings, the symbols and other things that would bore the reader of this history if they were to be published. For this reason I will indicate the ritual s of this degree in synthesis.

When I ascended in the profession of the Masons and passed from "apprentice" to "fellow craftsman," I congratulated myself, but my brothers congratulated me more, especially the treasurer, who increased the payment and (surely he congratulated the treasury in his heart) for the joy, the congratulation and all the pleasures converge on money, on gold!

They showed me, as a resume of the spectacles, a star they call the "Luminous Star." I remembered then the "Eastern Star" in the Masonry of our ancestors that symbolized the star of the Magi. That is why in the new Masonry the name of the "Grand Orient" was given to each Masonic club in each country, and also the Presidents council in the lodge is noted "Directorate of the East." All this was preserved in new Masonry in homage to the founders, by David Adoniram, Desaguliers and Anderson, in accord with was written in earlier chapters.

While I was talking with the Brother Guide, I tried to test him with the following question: "Can you tell me about the founders and the authors of these instructions, signs, symbol s, instruments, etc.?"

He responded: "How come you are asking me who founded Masonry? It is unknown to this day." I smiled. He said to me: "What makes you smile?"

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64. This did not exist In the Masonry of my ancestors.

65. The same ancient three steps.

66. AI so added.

67. The translator to Spanish: Several Investigators, among them the great

historian, Rev. Fr. Luis Chelo, S.J., wrote in detail concerning the secrets of Masonry: its signs, terms, touches, vestments, steps, greetings, purposes, movements, etc., knowing them through the works and declarations of the Masons themselves. But the origin, the date and the founders were not known until the publication of this manuscript translated from French to Arabic.

I answered him: "How can one be in a society without knowing its president and founder?" Then he said to me: "Come with me to ask the President of the Lodge." I went with him and we asked the President. He responded: "This is a question a fellow craftsman like you must not ask." To this I replied, with pretense: "This fellow craftsman must know one day what is unknown and will make it known to the others, is that not so?" To which he said to me: "Try, then, to ascend."

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CHAPTER THIRTY-THREE

Jonas' ascent to the Third Degree: the Degree of Master Hiram

Jonas said: This is the major degree, from the historic, symbolic, imaginary and tragicomic point of view all at the same time.

We have understood that its true history, together with the secret of the foundation of the Association, is monopolized among the nine founders and their successors or heirs. All Masons, ancient and modern, present in this Degree an ironic drama and all believe they reproduce the death and the wake of Hiram Abiff, the Architect of the Temple of Solomon. But the truth is that they reproduce, without the least knowledge, the death and wake of Hiram Abiud, the founder of this Association. They introduced in the rite the most ironic and depreciating acts toward the death of Jesus and his resurrection.

Notwithstanding the knowledge of what I was going to suffer with the nature of the examination and the scam to which they were going to submit me in ascending to this Degree, I decided to petition for it, with the purpose of completing this "History," because the new Masonry (that of the year 1717) is nothing but a complementary part of the ancient Masonry, that of our ancestors; it is like its daughter, as we had anticipated.

My petition was accepted.

To detail the movements, events and sayings of the ritual would require more than ten pages, for which I prefer to omit them, for it would bore whoever might write, read or witness it.

It is verified, then, that the movements, touches and terms composed by our ancestors, Herod Agrippa, Hiram Abiud and their seven companions, still exist in the Association. But many scandalous rites were added, for example: the act of stopping me, tying me with a rope, leading me walking backwards, threatening me with the points of swords against my chest, disrobing me before the brothers while they looked at me, mocking me, as was done to them in their turn, asking me innumerable and subtly deceptive questions, etc., etc.

The strange thing was that later all of us were laughing at these fallacies, saying to each other: "Their authors must be very clever, what a pity we cannot know them!" I was silent. and laughed to myself interiorly.

To make a comparison between ancient and modern Masonry, I carried out several investigations about these rituals in several lodges, finding out that the rites, although apparently different, were the same in their fundamental: all masking cunning, fallacy, irony and mockery.

CHAPTER THIRTY-FOUR

Jonas' ascent to the following Degrees, to to the 18th

We did not see in our Hebrew history any name for the degrees from 1 to 33. Only 15 of them had titles, the other 18 were untitled.

We saw that our ancestor, Misraim, one of the ancient presidents, and his eight companions, established those titles for the purpose of mocking Jesus.

The chiefs of modern Masonry, that of the year 1717, who were three Jews and three Protestants, established other titles, additions, variations, attractions and curiosities that made my wife, Janet, and me think that the Protestants that guided the new Masonry were more cunning and aggressive against Catholicism than the ancient Jews themselves. I verify this with the fact that in Protestant countries the leadership of the lodges is more in the hands of Protestants, than in those of Jews.

I ascended to the degrees mentioned rapidly, paying. the corresponding price without complaining, for the purpose of completing this History. I am sure that no one will reproach me for the omission of the details of those fallacious rituals that do no more than waste my time. This is not my purpose. We are satiated with the fallacies of our ancestor founders and their successors. Their fanaticism and lies, their cunning and deceit; the confusion of the members of their Association, the mysterious sons of the widow and the other sons of the original sect are sufficient for us.

Why do they not reveal their true purpose, which is to attack Jesus? Would it not have been more noble for them to fight openly, armed with their principles, against the Christian religion?

Without doubt, they themselves knew their principles were not noble.

CHAPTER THIRTY-FIVE

My ascent to the 18th Degree, or that of the Rose Cross(68)

I decided to complete my march until achieving my wife's and my purpose.

I preferred to be up to date on the secrets of this degree because it is called the "Rose Cross," while its name in our History is "The Talented One," the, "Cross" being the name of the 31st degree.

I paid the price of the ascent and solicited the degree, my petition being accepted. How great my joy was! I prepared myself to ascend that ladder of "glory," of "honor," of heaven!"

I received the secrets of the degree, the signs, the symbols, the norms and the type of vestments corresponding to it. Being now one of the bearers of the cross, I lifted it on my shoulder and marched with them. (69) I began to count the extras that the new chiefs added to the original. My forces were exhausted before counting all of them. There are innumerable fallacies there. There are laughable acrobatics. In this degree I did not find what our ancestors did except the four letters, "I N R I," that signify, "Jesus, Nazarene, King of the Jews," that they adopted from the cross of Jesus when his crucifiers wanted to mock Him. This phrase was one of those imposed by Levy and Adoniram in their agreement with Desaguliers.

All that I saw in this degree was a new fallacy added to an ancient fallacy.

The lodge to which I belong had almost all its members from the Protestant partisans of Desaguliers and Anderson, that is to say, from the Protestant sect with the most animosity toward Catholicism. I noticed this truth in the meetings where several suggestions and decrees were presented to attack the Pope and his collaborators. Nevertheless, those suggestions divided us into two bands, some in favor and others against. I felt that there was a wave of enmity against religions. The majority of the members disseminated the anti-religious spirit and mocked religion and religious. Meanwhile, some members, I among them, formed a group, although small, of resistance.

Considering that my conversion to Christianity was effected by the intercession of my wife, and knowing that she is of a moderate religious nature, not fanatical, I asked her opinion about these secrets. Her opinion and counsel s are recorded in the next chapter.

68. Samuel, son of Jonas: It is understood that the ones who continues narrating here is my father, Jonas.

69. Jonas: I felt an interior voice say to me: Take up your cross and follow them!

CHAPTER THIRTY-SIX

The counsels offered by Janet to her husband James (Jonas) so he would no longer associate himself with the enemies of the Church of Rome

Before beginning with her words, my wife required me to relate to her all the efforts and conspiracies that the Masons devised against Catholicism.

I told her how, through my permanent contact with the grand Masons, I discovered that there are three groups of them in the lodges: Some of them attack Catholicism. Others attack all religions. The third, composed of men from the first two groups, battle in politics for the purpose of coming to dominate temporal authority.

Here is what my wife said to me: "James, your affiliation with the new Masonry was not to support the enemies of religions, nor to support any religion, but, as we have resolved from the beginning, to study it and compare it with the Masonry of your ancestors for the purpose of completing this History.

"We have both understood in the texts of this History the upset produced when your ancestor Levy changed the name of the Association, together with Desaguliers. In accord with what you relate to me, there exists among us Protestants a sect united to the Jews (your relatives) whose goal is to demolish what our Jesus, may He be glorified, and to crush Catholicism and the Roman Church. Such are the principles of Desaguliers and Anderson. "My parents and I, dear James, are not of that sect. Yes, we are Protestants, but we are far from the intention of crushing the Roman Church. Listen to what I tell you: We believe that Jesus Christ is the one who built it and He said that it will not fall. You must have our faith in spite of our traditional revolt that we inherited from our parents against the authority of the Pontiff.

In our hearts we conceal a firm faith that the Church of St. Peter is the original Church of Jesus. Never have we thought, neither my parents nor I, of associating with the enemies of the Church. You, who are now converted to Christianity through my intercession, must adapt the principles I have inherited from my parents.

Be careful in collaborating with those two sects: the one that attacks Catholicism in particular and the other that attacks all religions in general. Be careful that you do not fall into their traps. Since you obeyed me and converted to my religion, you loved me and married me, I desire that you always continue firm with me in your Christianity, firm in your promises, and in your new principles.

"Continue then in the path of completing the studies for which you entered the

new Masonry, to succeed in satisfying our longings to reveal truth and to denounce evil, in order to dissipate the darkness when later the doors of light will be opened before the blindfolded eyes so they may orient themselves in the path of truth. And there on the peak of the solid mountain of reality the light will be irradiated that will guide each confused person and each confuser."

CHAPTER THIRTY-SEVEN

My ascent to the other degrees, from the 19th to the 33rd

Jonas said: I have known throughout my studies that the ascent to the high degrees requires, above all, the payment of the price of the inscription, a price that varies according to the degree, but it also requires activity, zeal and services on behalf of the principles of the Association and the realization of its purposes. I discharged the duties within my reach to make a false show of my activities and I saved, at the same time, what was necessary to pay the respective inscriptions.

I solicited the ascent, paying the dues for the 11 degrees, from the 19th to the 29th inclusive. My petition was accepted with pleasure. Being one of the holders of the 29th degree, I knew the secrets, vestments, terms, movements and signs corresponding to all those degrees. All the rituals are of no interest, for they are similar to those of the earlier degrees in their falsity and ridiculousness.

I saved the amount necessary to attain the 30th degree. I solicited it and attained it.

I did not delay much in attaining Degrees 31, 32 and 33 in the same way. Here my age become infinite; I remembered then what was recorded by the ancestors of my mother, Esther, who tried by that definition 'to mock the Resurrection of Jesus, His Ascension and His eternal life.

Thus I completed my ascent to the maximum degree of "elevation," reaching the "gates of Heaven." Thus I come to be considered among the ranks of the chiefs of "liberty!" Despite the superiority of my high degree, I did not know from whence come the superior orders. The president himself of our lodge did not know their origin. I saw that all the presidents of the lodges were subject to those orders that came mysteriously.

For example: "Carry out the exalted order as we have carried out ours, executing the following.... "

Another example: "By a superior order we must make every effort to do such-and-such a thing; comply with it and begin... "

Another example: "By orders, the knowledge of whose origin is prohibited by Law, you must initiate a subscription to collect (such-and-such a sum of) money that will be destined to expand the capacity of the Association and its interests.... "

All the orders were of this nature.

Then I remembered the cunning of our ancestor founders and their successors and noted that the nine successors improved considerably in the art of fallacy and cunning.

I deplored the word "free," which should be omitted from the dictionaries of languages with that meaning, to use rather the meaning, "those who claim to be free and are nothing but slaves ordered by their masters to do good or evil." Nevertheless, the slave knows his master, but we, on the other hand, do not know who orders us, and we obey blindly.

How much I congratulate my wife, Janet, for her poem in which she laments the liberty of the Masons who obey blindly and reproaches the nine founders and their successors for the monopoly of the secrets and the hidden principal leadership.

CHAPTER THIRTY-EIGHT

The delivery of the secrets on the part of James, or Jones, to his son, Samuel

George, the grandson of James, said: We saw, in what was recorded previously, that the secrets of the History are passed from the founders to their present successors, the most intelligent and serious of their sons. This was their traditional law of succession. A law of contemptible and blind religious fanaticism.

But when we see the importance of these secrets and that terrible oath that the nine founders established, taking it themselves and imposing it on their successors in the act of receiving the secrets, when we see that strange and terrible requirement of hiding those secrets, that blind belief that whoever opposes the fundamental laws or violates a single word of the oath will die horribly and will be "punished by God," when we see all this, the obstinacy of our ancestors with their fundamental laws filled with barbarism, fanaticism and foolishness does not surprise us.

We see now my grandfather, James, delivering the secrets to my father, Samuel, his only son, by his first wife, as we will see. The will of my grandfather was to complete this history, completing the relationship between the Masonry of our ancestors and its daughter: the new Masonry. For that purpose he joined the

Association to study its history and secrets in the light of this manuscript. His extensive studies were divided by him into 22 investigations.

First Investigation

James, addressing his son, Samuel, and the readers of this History, said: Before my conversion to Christianity I was following the plan of the ancestors of my mother, Esther, from whom I inherited this History, preserving its secrets and believing in the truth of its doctrine. Thus I continued until destiny wanted me to fall deeply in love with Janet, the Christian. She, too, professed a great love for me and agreed to be my wife on condition that I would convert to Christianity; I converted and we married, then Samuel, my son by my first wife, converted too.

Before completing one month of our marriage, my new wife had already known of this History, reviewing it. She reacted in such a way that she began to form in me a spirit of indignation toward the "History" and its heirs and to encourage me to publish it for the good and the salvation of the Christian religion, first, and all of humanity, later. She insisted so that she convinced me.

Before beginning its printing we had to understand some fundamental secrets of modern Masonry, without which the benefits of this History would not be complete. We wanted to know, especially, if the secret remained with Desaguliers, Anderson and his companions or if they got in touch with others of the successors, owners of these Hebrew manuscripts. In search of that, I entered the new Masonry and ascended in it to the highest degree.

Because of my coming journey to Russia on a mission, I fulfill my duty on delivering to you, my son, this History and its secrets, for fear something might happen. Your mother, Janet, will be your collaborator and administrator in all that is related with this History.

Second Investigation

James, to his son, Samuel, said: Son, you have here a History more precious than diamonds. When you read it you will understand its extraordinary importance. I deliver it to you with all its secrets. You will not take the Frightful Oath that I had to take; you will see its text in it, as it was decreed by our ancestors, the nine founders of the Masonic Association. They took it first and they imposed it on all the heirs of this History. After your conversion to Christianity with me, you will not obey that injunction.(70)

Know, Samuel, how great is my love and respect for your mother Janet. Know, too, that I loved her more because she adopted you as affectionately as if she were your own mother. You must then, love her, obey her and serve her in homage and

memory of your true mother, whose soul at present is comforted on seeing that you find affection in this mother. We must, moreover, love her, in acknowledgment of her kindness in converting us to Christianity and for having encouraged me to publish this "History."

I have seen indescribable virtues in her. I have seen in her love, purity, integrity, intelligence, true faith and authentic piety. I have seen self-denial that your dead mother did not possess. I have seen in her economy and generosity together. I have seen in her a deeply-rooted sentiment of love for duty. But the major factor in my infinite love for her is her affection with you. She gave you, Samuel, a virtuous education. Without her you would not be able to have these virtues. She is your mother, your educator and your Christianizer. One of your most sacred duties is to love her and to discharge your duty toward her. I know her to be, in my presence or absence, faithful and a collaborator. Above all, I desire that you do nothing without consulting her. She, in turn, will give you counsels related to this History and to your other actions.

This meeting of ours must be added, with all that we have spoken, to our History; let us record it. Now, Samuel, review this History and delve into it because, before my journey, I want to tell you a secret of great importance.

70. Translator's note: The difference between the character of James (the Christian) and that of his ancestors (the Jews) is impressive.

Third Investigation

Samuel's surprise when faced with the Secrets and the cunning on reading the History

After a week the three, James, Janet and Samuel, met.

James said to Samuel: I believe, son, that you read this History completely, with great avidity. You have spent many hours in its study, but it does not matter. So it happened to me when I received it from your grandfather, Samuel (whose name you bear), because it contains everything that can surprise, affect and elevate the heart of the reader, filling it with joy and pleasure for knowing its secrets. Perhaps the illiterate, those of poor mentality and the incredulous may not have these feelings. However, I do not believe there are people who are not interested in these secrets.

Samuel said: Father, when I read this History I forgot everything and became inebriated on seeing its secrets, its wickedness and its cunning. Secrets that, if they come to be published, will cast the Masonic states into catastrophe; secrets that will make the entire world tremble: the Masons and the leaders of all religions, especially the Christian, when they know the conspiracy against them.

James said: Record, Samuel, in synthesis, what we have said. I, for my part, will

write the following that I, too, will record. The elements of this study will thus remain organized.

Fourth Investigation

Synthesis of the Comments about the superior and anti-religious Orders that James revealed to his son, Samuel

The Intended Erroneous Interpretation of the three words: Liberty, Fraternity and Equality

You see, son, that I entered the new Masonry to compare it with the Masonry of our ancestors, "The Mysterious Force." Because the modern is a complementary part of the ancient, because of the complete ignorance of the secrets and occult foundations of this Association on the part of the Masons, and because of the joy it will produce in wise men and historians on their knowing the cornerstone of that foundation, your mother Janet and I decided I would enter the Association.

She told me: "I will call this History: The Dissipation of the Darkness. But the darkness will not be dissipated if you do not enter the Association in order to be up to date with the innovations that happened in it after Levy changed its name." That was when I joined the Association and studied its secrets, thus achieving my objective.

Behold my studies: All that I had expected to see in it I saw with ample time for thought. I saw that its general public statutes were taken from the same ancient statutes. But Anderson and Desaguliers gave it a scientific aspect and a general style suited to all readers, Masons and non-Masons.

There is no doubt that David Adoniram collaborated with them, as you observed in his "conditions." I did not get to see the internal statutes, nor can anyone else, because the statutes are monopolized by the principal chiefs, heirs of the nine founders.(71)

I saw that superior orders were distributed from chiefs unknown to their executors. Those chiefs, in turn, obey a supreme and completely unknown authority whose orders must be carried out blindly by them.

I saw that in ancient Masonry only the Jewish religion was preserved. In the modern I saw an anti-religiosity of extensive contours, but concentrated against Christianity and particularly, against Catholicism, an anti-religiosity inspired in absolute nihilism.

I saw the chiefs of ancient Masonry were cunning Jews who attacked Jesus' men. The chiefs of modern Masonry, the successors of Desaguliers and Adoniram are, on the other hand, an amalgam of mercenaries: Jews who attack the Christian religion and Protestants who attack Catholicism.

The new chiefs are no less cunning than the ancient ancestors. They have in their hands the reins of all the Masons. They play with them at will.

And finally, I saw disasters and catastrophes advancing on humanity.
So you will see it, too, Samuel.

In this History you see that the Masonry of our ancestors was built on lies, fallacies, fanaticism and corruption. From this lying were born the ancient symbols and the instruments of architecture and construction with which they armed themselves. With this lying Herod "found" ancient papers in his grandfather's chest, etc. as we saw earlier.

They created all those lies to conceal the secret of the date of its foundation, achieving success in their deceits for many centuries.

You see, too, that in the modern, the same deceit exists, used by the heir chiefs among the mass of the Masons. These, just like the ancient mysterious ones, believe that no one knows the origin, time, place or goal of this Association.(72)

The mother Masonry threw all her intention in a single goal, which was the battle against Jesus' men. The daughter Masonry, surpasses that limit by great distances. It acts for the demolition of thrones and the abolition of authorities, spiritual and temporal, so it may have absolute domination of the world. It adopted the same emblems as Jesus: liberty, fraternity, equality; but this adoption proves to be very contradictory to the true.

The liberty of Jesus was moderated, benevolent and fruitful. The liberty of the Masons is extremist, without limits, liberty of blasphemies and deceits, destructive of characters, religions, wealth, lives and families.

The fraternity of Jesus was pure and human; it preaches brotherhood among people. It imposes mutual love on them and alienates them from hate and from evil. Masons, my son, practice a brotherhood full of egoisms and privileges. Personal love prevails among them, the love of revenge, divisions and endless conflicts. I see that betrayal, aggression, robbery, pride, profanation and nihilism reign among them.

The equality of Jesus' is just and legal before the law and religion. In Masonry,

"equality" signifies the disappearance of all order, With this supposed equality the reins of liberty are beyond all order, with everything falling into confusion and with the loss of true values.

71. Jonas: I, as one of the heirs, was working with the same statutes.

72. Awad Khoury: Review the translation of the booklet, "Two Centuries of Masonry," in this same work, page 36 where it mentions Dr. Oliver, who said: "Our Association existed before the creation of the terrestrial globe and was spread through the planets of the solar system."

Fifth" Investigation

"MUTUAL AID"

Behold, Samuel, my studies of the "aid" in the daughter Masonry.(73)

This word was nothing but a net cleverly tended by the successors, founders of the new Masonry and the secondary chiefs in order to snare young solicitants. Our "History" does not mention this term, "Mutual Aid," among the mysterious ones except in what is related to attacking the Christian religion. The cunning of Desaguliers and Anderson inspired them with the creation of this net for the purpose of attracting people to the Association, knowing that every brother, with regard to aid, is needy and needs it. For that reason they put in their general statutes the term "Aid."

If, at the beginning, some brothers were benefited by some aid, later, with the increase in the number of affiliates in the lodges spread throughout all countries and territories, that aid was dissipated until disappearing.

We have heard many complaints from brothers about the neglect of the chiefs, especially when aid was given only to the wealthy brothers. The aid was sold and bought. The discontented ones increased in number demanding the application of Anderson's law of "Mutual Aid." Finally they made this stipulation: . Either Anderson's law of Mutual Aid be applied or it be revised in this way: Whoever pays more, receives more aid.

I knew many who lost their jobs in commerce, government, industry and other occupations, it being impossible for the chiefs to offer them aid, and they remained without work. I also know many brothers who intentionally burned down their own businesses, expecting Masonic aid that they never received.

73. Samuel: It Is understood that the mother Masonry is the ancient, "The Mysterious Force," from the year 43 after Christ until 1717. The daughter Masonry is the new, from June 24. 1717 on.

Sixth Investigation

The secrets and the Principal Leadership

Son, I believe that Desaguliers, the Protestant, bequeathed the secrets to his successors, the Protestants; and that David Adoniram bequeathed them to his successors, the Jews; the inheritance proceeding, without doubt, from Desaguliers, who had robbed the manuscript from Joseph Levy, the grandfather of my mother, Esther, on the one hand; and, on the other hand, Adoniram's own manuscript that undoubtedly would be in the possession of his successors until today. As we, too, possess this manuscript of Abiud.

But the chief successors of those two groups (those of Desaguliers and those of Adoniram) continue inheriting the same principal secrets and bequeathing them, in turn, monopolizing and mocking their brother Masons.

Seventh Investigation

Mother Masonry, her Daughters and Granddaughters

The Masonry of our ancestors, "The Mysterious Force," was called the "widowed *mother*" in honor of Hiram who was orphaned of his father. Hiram, therefore, was called the "widow's son."

The mother grew monstrously. If it were not for her the Jewish religion would have disappeared. But it did not succeed in its longing to annihilate the Christian religion. It did, however, increase enormously. Later, oh surprise! it ended in dissensions and disturbances. Disturbances that dragged it to death; it was ready for burial at the beginning of the 17th century.

After a time it began to revive slowly. In silence and without pain a daughter was born: Laicism. This creature felt itself weak and retarded in its growth. It asked its mother to give it a sister to aid it. Then New Masonry was born, thanks to the work of Joseph Levy and John Desaguliers. The two sisters grew, united by a great love. From them two groups were formed: one Jewish, the other Protestant. The first group, the Jewish, preserved the principle of the mother Masonry, which is to attack all Christianity. The second, the Protestant, specialized in attacking Catholicism.

Then they arose united and began the war against thrones, destroying a great number of them and casting royal authority to the ground. Over those ruins they established fictitious "republics, " whose evil was much worse than that of the thrones. The dilemma was greater because instead of being merely democratic republics, beneficial to the people and the country, they were intentionally based on confusion and injustice, discrediting the two authorities: Spiritual and Temporal, and liquidating values, respects and rights.

Know, then, that the offspring of those wicked principles have not yet been stopped. In the course of centuries other daughters and granddaughters will be born of them.

Eighth Investigation

Socialism

Know, my son, that the new Masonry, responding to the demands of the enemy of humanity and fulfilling orders to increase the daughters of corruption, gave birth to Socialism. This granddaughter came to be evil worse than earliest evils.

I predict to you, Samuel, that all these creatures will grow and give birth, by Satanic spouses, to other creatures of wickedness, corruption and destruction.

They will be multiplied and they will scatter their seeds over all the earth, corrupting it and how poisonous will be their fruits! Each one of those creatures will form a party and each party will look out for the interests of its mother, aggravating the evils of confusion, civilization disappearing, eliminating religion and education degenerating. Then the trumpets of grief and disaster will blow.

This prophecy of mine will be fulfilled and will have a great echo.(74) Our descendants will see infernal generations. Men will remember me, after my death. They will testify to this opinion of mine that all the corrupt descendants will be daughters and granddaughters of mother Masonry. How fitting this is, with respect to this: Evils beget nothing but evils.

74. George Lawrence: The prophecies of my grandfather, Jonas, have been fulfilled, for the most part. Those evil creatures produced worse creatures. Nihilism, Bolshevisms, Communism and Socialism. And we will see many such examples. May God free us from what will occur!

Ninth Investigation

Masonic Education

Thus, son, you understand that modern Masonry preaches exaggerated liberty to attract the people. Man is, by nature, inclined to absolutism.

The father Masons inherited this style of life from their fathers, expanding it, generation after generation, until reaching, little by little, "Nihilism." The father Masons create in their sons the love of easy objectives. They educate them in the love of the worldly and they inculcate in them disbelief in punishment for

wickedness and in reward for good works. Thus the sons are reared in extremist liberty, corrupt character and avid desires.

It is necessary to mention those few Masons who, knowing that terrible evil, impede their sons from joining Masonry, giving them a correct education.

Tenth Investigation

Masonic Teaching

All that I have recorded in my investigations about the foundation of new Masonry and what we see in the new human community is confirmed in the Masonic laical (anti-religious) institutions.

These institutions, Samuel, on increasing in number, will be a disaster for religions, because whoever is bred and educated in the principles of "No Religion," will grow, marry and have children without their knowing a religion that leads them to God and to follow the path of reason.

The parents, sunk in worldly joys, cannot do anything but bring their children up according to this system. The laical institutions, my son, will be a rude blow for religions. You will see the certainty of my prophecy.

What horrendous sin those first ancestors bear!

Eleventh Investigation

The Responsibility of the Corrupt Clergy

This, son, is an investigation on which I should not comment because we are still new in a religion that is an *enemy* of Masonry. But, inspired by my firm purpose of perfecting this History, I take this investigation upon myself, not without first gathering firm and profound proofs.

Among those whom God created to be the mirror of virtues, an example of purity, a fountain of correction, veracity and justice, the pride and center of social gatherings, the prototype of kindness, the pillar of piety and reason; among them, I tell you, there is a small number who, corrupt, avoid their duties and spatter themselves with the mud of diverse sins. ! do not specify any religion; in accord with my experiences and investigation to complete this History, I noticed corruption in the religious of all religions.

This corrupt element was an important pretext in the Masons at the beginning and the recent Masons. It was a useful weapon for them, used to attack all religions, without considering their virtues. They have condemned the good as well as the evil

and the pure as well as the corrupt. They have inculcated in the people the spirit of rancor, rebellion and scorn with cries of: "Corruption embraces the clergy!" "The clergy conceals delinquency, lies, crime, rancor, pride, envy, disturbances, drunkenness, degeneration, etc., etc...!"

Son, you will certainly find among the clergy some men with these characteristics, but you must not judge all by the sins of some. Nevertheless, we are not justifying the works of those corrupt ones; they must be warned and reproached, they must be expelled, they must be eliminated like the weed from the good seed.

Twelfth Investigation

Masonry and the Woman

Jonas said: When my wife, Janet, read the narrative of my investigations and reached here, she asked me to let her write this part because of its relationship to the woman.

Janet said: it is understood that the mother Masonry is the mortal enemy of Jesus and that it was established to attack him. It ridiculed all his works and ironically imitated all his kind teachings. The heirs embraced these principles.

They wanted to imitate Jesus in his affection for the woman, do not believe that their affection is pure as was that of Jesus. Jesus loved the woman with his divine affection, obliging the man to treat her with justice and obliging her to obey him, the women's leader. Jesus wanted to give the woman that divine affection because she is the soul of the education of her children, its foundation and its strength. He traced for her the path of correction to teach her children the virtues and good behavior. If all the people followed this pure style and gave the woman what Jesus specified for her, the result would surely have been virtuous children.

Masons gave the woman a different affection, a disfigured affection, an ignoble affection. The imitation of Jesus on the part of the Masons is, in this sense, false and evilly intended. It is different from the pure will of Jesus. They do not define affection as Jesus did. They liberated her from all rules and conditions, having as a result the degeneration and misery of the woman. Our descendants will witness horrible spectacles born of the misery of the woman.

The woman, with this exaggerated affection, was falsely exalted, fraudulently cultivating her pride without advising her of the irreparable loss that would be produced in her. With extremist liberty, the woman lost her temporal and eternal happiness, she lost her education, she lost her life and even more, she made the world lose family, social, educational and procreative order. If she took comfort in this easy and voluptuous life, the result of this joy was misery and mourning, mourning and misery for all the world.

Samuel said: After finishing the recording of the previous investigations, I wanted to explain an idea to my father.

It was midnight in the month of March of 1822; I put down my pen and said to my father: I have recorded all your investigations up to the twelfth. Now, in spite of my youthful age (75) I dare to suggest that the rest of the investigations are not so indispensable for this History. It is enough, indeed, to mention their Titles:

Masonry and Intuition

Eternity

Beliefs

The Church .

The Mosque, etc., etc

Then James(76) reviewing the investigations mentioned agreed to Samuel's proposal. Looking then at his wife, he said to her: I fulfilled your sacred will, dear Janet. I fulfilled my mission and my duty; I dissipated the darkness, as you asked me to. I justify my attitude before science, history, religion and I am content. Now the history of my ancestors is in your hands and those of my son, Samuel. Soon I will be traveling and you will have the right, if I do not return, of giving to this manuscript the destiny that God will inspire in you.

Janet said: After those events my husband traveled and died in a foreign land in the year 1825. May God give him peace in reward for his great work for humanity.

75. Fifteen years

76. Jonas.

SOME REFERENCES ON FREEMASONRY (77)

Encyclopedic Dictionary of the Masonic Order, edited in Buenos Aires in 1947, vol. I, pg. 496: "With respect to the origin of Masonry, nothing, absolutely nothing concrete and indisputable can be affirmed prior to the transformation and evolution of the year 1717, which is the true rational and demonstrable origin of the Order."

Salvat Encyclopedic Dictionary (9th edition), vol. 6, pg. 127: "Freemasonry. Secret Association in which are used several symbols taken from masonry; such as squares, levels, etc. History. FREEMASONRY claims to be an association of men who are dedicated to the personal improvement of their members and universal brotherhood, based on a claimed religious tolerance and with principles of humanitarianism. It is a secret society, whose goals are known entirely only to those who have reached the highest degrees of initiation and that conceals its activities under symbolism apparently derived in great part from the occupation of mason and from the art of architecture. !In regard to its origin, it is the almost general opinion today that it was born of the ancient guilds of English masons, four of whom, under the initiative of one of their leaders, Anthony Sayer, founded the first

Grand Lodge in 1717, having edited, then in the early years of its existence, the statutes of the Order, of which, for the first time, the "ancient duties," that are still in force today, formed a part. This FREEMASONRY, called Anglo-American, so it seems, does not have the anti-religious spirit that characterizes the Roman or Latin. The latter, subject to the influence of the Grand Orient of France, does not require of its members the belief in the Great Architect and in the "immortality of the soul and has been marked always by its anticlerical position.

The first French Lodge was founded in Dunkirk in 1721, under the influence of English FREEMASONRY, from which were derived also the first lodge of Spain (1728) and that of Portugal (1735). In 1925 Fascism dissolved it and in 1934 Nazism continued its example. In Spain, by a law of March 1, 1940, it has been condemned and it is considered a form of crime to belong to it. In France, the government of Petain also prohibited its officials forming part of it.

The Church prohibits belonging to FREEMASONRY under pain of excommunication under Canon 2335 of the Corp. Jur. Can. Earlier Clement XII (1738), Benedict XIV (1751), Pius VII (1821), Leo XII (1825), Pius IX (1846) and Leo XIII (1884) had already hurled their anathemas against it. In 1934, 4½ million Masons existed in the world, of which 200,000 pertained to the European continent, 479,000 to Great Britain and 3,26000 to the United States.

Universal Illustrated Encyclopedia. Espasa. Barcelona. "Masonry...Origin and Development of Masonry (pg. 733) Vol. 33.... There are three principal Theories: .1. That which attributes the origins of Masonry to the Knights Templar.

2. That which supposed it was born of the battle launched by the popular classes to free themselves from the pressure of feudalism, taking for its base the organizations of the societies and guilds.

3. That which attributes its foundation to the Jews. Tirado- Rojas claims to harmonize these three opinions, saying: 'that symbolic Masonry, up to Degree 13, corresponds to the Ancient Age; to Degree 30, to the philosophic; and sublime Masonry, to the Modern Age.'

...Without going into details about these diverse opinions, we observe only that the one that still enjoys the most credit is that which makes Masonry a continuation and transformation of the ancient corporations of architects and builders of buildings, in which the artesans were making room for more learned members, with whom they began speculative discussions, until coming to transform itself into modern Masonry "

James Oliver in his book, "*Antiquity of Masonry:*" "Masonry was practiced in other planetary systems before the formation of the Earth." Alberto J. Triana in his

book, "*Masonry .. History of the Brothers Three Points*," pt. II: "With respect to ancient Masonry great obscurity reigns; which gave place to the invention of numerous hypotheses, many of them improbable, absurd and ridiculous; such as those like for example, the making of its dating back to our first father, Adam. the Order being initiated by the Eternal Father in the Earthly Paradise; to Lamech, the killer of Cain, who killed his brother, to Zoroaster, supreme head of the Magi and founder of Mazdaism (religion of the Persians, contained in the sacred books of the Zend-Avesta); to Confucius, founder of the religion of the Chinese; to Pythagoras, Greek philosopher and mathematician, founder of the sect of Pythagoreans...

Numerous

concurrences exist between Judaism and Masonry. On the other hand, the obscurity of its origin is a tactic that the Masons employ in order to make difficult the investigation of its ultimate goals. Nevertheless, in spite of the fact that historically such origin has not been able to be demonstrated, it is a fact that Jews as well as Protestants easily accommodate themselves to the purposes of Masonry; because modern Judaism suffers the same crisis in its religious beliefs as Protestantism; "and because everything that is directed directly against Christianity, protects, in a similar manner, Judaism."

Mariano Tirado-Rojas, converted Mason, states -- according to Triana -- that the Order was founded after the "Diaspora" or dispersion of the Jews, on Jerusalem's being destroyed by the Romans in the year 70; that it always subsisted hidden; that it made use of the associations of medieval artisan builders for its purposes; and that it succeeded in conquering members among the knight crusaders in the Holy Land.

Joseph Lehman, Catholic Priest. wrote the following: "The origin of freemasonry must be attributed to Judaism, certainly not to Judaism as a whole, but at least, to a perverted Judaism."

Nicolas Serra-Caussa states: "The inventor, founder or introducer of the Masonic system, if he was not a Jew by circumcision, was as much a Jew at heart as the best of the circumcised, for Masonry breathes Judaism through its four sides."

The rabbi, Isaac Wise, wrote in 1855: "Masonry is a Jewish institution, whose history, degrees, assignments, signs and explanations are of a Jewish nature from beginning to end,"

The Jewish historian, Bernard Lazare, wrote: "It is evident there were only Jews, and cabalistic Jews, in Masonry's origin." And finally Hertz, the founder of Zionism, in 1897 in Switzerland, said: "Masonic lodges established all over the world offered to help us achieve our independence. Those pigs, the non-Jewish Masons, will never understand the final object of Masonry."

77. References gathered by the translator to Spanish.

All these references below refer to the History Book itself and not to the copy as per Web site. This account was given to back up the original account . The author of this Web Site has a copy of the original History in hand for reference.

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