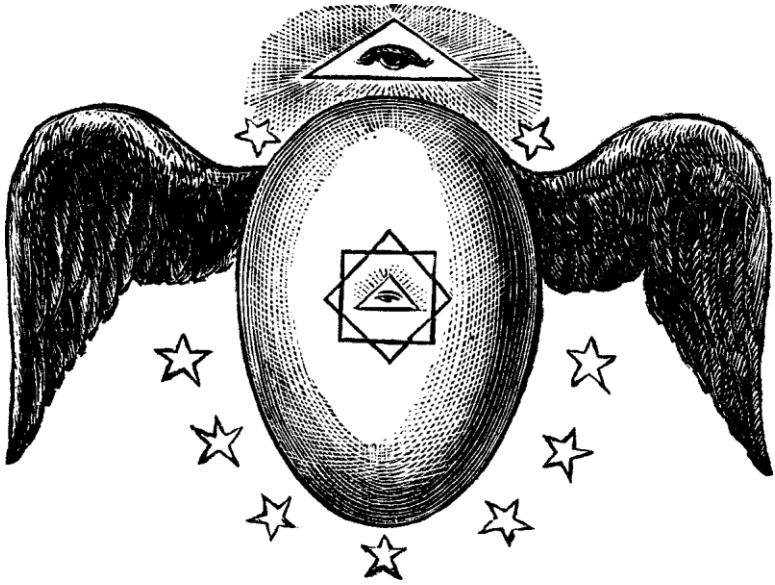


LECTURES OF THE ANTIEN AND PRIMITIVE RITE OF FREEMASONRY



TRANSLATED AND COMPILED BY
JOHN YARKER

*Masonic Charges and Lectures
Lectures of a Chapter, Senate, and Council*

*Masonic Charges and Lectures, a series translated from the
French* by John Yarker, first published Manchester:
J.W. Petty & Son, 1880

*Lectures of a Chapter, Senate and Council according to the
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TRANSLATED AND COMPILED

BY

JOHN YARKER

33° 97° 90°

COMPRISING

Masonic Charges and Lectures (1880)

*Lectures of a Chapter, Senate, and Council, according to the
forms of the Antient and Primitive Rite, but embracing all
Systems of High Grade Masonry (1882)*



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Editorial note

The present e-text comprises two volumes published by Yarker in the 1880s. *Masonic Charges and Lectures* contained the Orator's discourses for the 4°-33° of the Antient and Primitive Rite (Reduced Rite of Memphis), in a somewhat haphazard order. *Lectures of a Chapter, Senate and Council* consisted of the "lectures" (catechisms) of the 4°-30°, bound up with the "Grand Book of Maxims."

Neither work was written by Yarker. *Masonic Charges and Lectures* was compiled from unspecified earlier sources; the 7° lecture for example was said in the introduction to a Kessinger Publishing reprint to be largely plagiarised from an 1852 exposé of the Northern Jurisdiction Scottish Rite rituals. On first publication the volume was subtitled "a series translated from the French." In the introduction to *Lectures of a Chapter, Senate and Council*, Yarker states that the contents were "translated from the published works of Jacques Etienne Marconis" (founder of the Rite of Memphis). Many sections were in turn drawn from earlier Masonic rites.

Besides these two volumes, Yarker published the constitutions, official history (read: foundation myth) and "public ceremonials" of the Antient and Primitive Rite (1875), and in 1881 privately printed the rituals 4°-32° as *Manual of the Degrees of the Antient and Primitive Rite*. The latter was reprinted over three numbers (2005-7) of the *Collectanea* of the Grand College of Rites of the U.S.A. (accompanied by a typeset of the 33° and degree "secrets" from MS. sources).

The discourses making up the first part of this work have been rearranged in degree order, based on the *Manual*. A previous version of this e-text, prepared before I had access to that work, incorrectly referred the "Allegorical Discourse" to the 31°.

No attempt has been made to retain layout or pagination from the print editions. Some manifest typographical errors have been corrected, although some other apparent errors, and several near-unintelligible or nonsensical passages (mostly in the second part), possibly a result of mistranslation, have been allowed to stand.

"T.S.A.O.T.U." is an abbreviation for "The Sublime Architect of the Universe," a Rite of Memphis variation on the traditional Masonic title of God, or strictly speaking the Demiurge.

All footnotes are by the editor of the present e-text.

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MASONIC CHARGES AND LECTURES

MASONIC SCIENCE AS RELATED TO THE TEMPLE OF JERUSALEM

MY BROTHER, Masonry was founded in those dark and remote ages when men and civilization were yet in their infancy, and the arts and sciences had shed but few and imperfect rays. Mutual wants and necessities impelled our primeval brethren to seek for mutual aid and assistance; diversity of talent, inclinations and pursuits, rendered each one dependent upon the other; thus society was formed, and as a natural consequence, men of the same habits and pursuits were associated more intimately together not only with a view of mutual improvement and advantage, but from that natural impulse which is felt by congenial minds. In this manner societies were formed, and as civilization began to extend through the world, and the minds of men became enlarged by the contemplation of the works of nature, the arts and sciences were cultivated by the most ingenious of the people. The contemplation of the planetary system, as the works of an Almighty Artist, and the attributes of their God, gave rise to the ceremonies of religion, and the science of astronomy; the measurement of land and the division and marking of their property gave rise to geometry, and these sciences to the institution into whose mysteries you now desire to be received.

Thus there has been a beautiful and uninterrupted succession of cause and effect in the production of the system of morals which is here taught, and which we firmly believe will prove to be the great instrument in the regeneration and purification of the world.

If we should look upon the earth with its produce, the ocean with its tides, the coming and going of day, the starry arch of heaven, the seasons and their changes, the life and death of man, as being merely the accidents of nature, we must shut up all the powers of judgment and yield up ourselves to the darkest folly and ignorance. The august appearance of the planetary system, day and night, the seasons in their succession, the animal frame, the vegetation of plants, all afford subject of astonishment, of which the greatest is too mighty, but for the hand of a Deity whose works they are; the least, too miraculous, but for the wisdom of their God. It is no wonder then, that the first institutors of Masonry should have held the sciences of astronomy and geometry in such repute as to even consider them hallowed, because by their use is demonstrated the wisdom of those immutable laws given by the Creator, at the beginning, for the government of all things.

This Institution, which was originally coexistent with the mysteries of religion and science, is now maintained by us on the principle of rendering mutual aid to each other, as well as to preserve our adoration to the Almighty Artist; and to improve our minds with the principles of science. How should we be able to discern the brethren of the great family, but through such tokens as should point them out from other men. Language is not provincial, and the dialects of different nations would not be comprehensible to men ignorant and unenlightened. Hence it becomes necessary to use an expression which should be cognisable by people of all nations. So it is with Masons; they are possessed of the universal expression, and of such remains of the original language; that they can communicate their history, their wants and their prayers to every Mason throughout the globe, from whence multitudes of lives have been saved, when sickness, want and misery had brought them to the brink of the grave.

The degrees of Antient and Primitive Masonry being of still higher importance, as containing the real secrets and principles

of the mystic institution, were to be guarded in a more particular manner, both from the knowledge of the world and of those who may be unworthy of receiving them. Consequently, it was ordained that the first three, or blue degrees, which are only symbols of Sublime Masonry, should be committed to memory, that it might be thereby shown from the manner in which a Symbolic Mason discharged the duties of those preparatory degrees, whether he was capable of being entrusted with the real and important secrets of the craft.

Again, the history of Masonry, as contained in the higher degrees, gives an authentic detail of occurrences found only in the archives of the sublime institution, and which are so lengthy that they fill many volumes, which it would be impossible to commit to memory unless the whole of our lives were dedicated to it.

On being brought to light your attention was called to the brilliant Delta, or Shekinah, which encloses nine Hebraic characters, each being the initial of a name derived from an attribute of Deity, the whole surrounded by a serpent forming a circle.

The initials in the nine points of the Shekinah are those of the names by which Deity was known to our ancient brethren previous to the time when the Almighty disclosed His true and ineffable name to Moses on Mount Sinai.

The serpent forming the circle represents the immensity of the power of God, which has neither beginning nor end.

You also perceive in the centre of the Shekinah a luminous circle enclosing a brilliant star of five points, with the letter G in the centre, the meaning of which is thus explained:—Glory, Grandeur, and Gomei; from which we understand by—Glory, God;¹ by Grandeur, the man who may be great by Perfection;

¹ ["I don't know what you mean by 'glory,' " Alice said.

Humpty Dumpty smiled contemptuously. "Of course you don't—till I tell you. I meant 'there's a nice knock-down argument for you!'"

"But 'glory' doesn't mean 'a nice knock-down argument,'" Alice objected.

"When I use a word," Humpty Dumpty said in rather a scornful tone, "it means just what I choose it to mean—neither more nor less."

—Lewis Carroll, *Through the Looking Glass.*]

and Gomel is a Hebrew word, which signifies thanks to God for His supreme power. It is the first word which Adam spoke on discovering the adorable Eve.

You also behold in the Sanctum Sanctorum the Ark of Alliance, the golden candlestick with seven branches, having a lamp in each, also a table. The Ark of Alliance was placed in the middle of the Sanctum Sanctorum, under the brilliant star and the shadow of the wings of the cherubims, which represent the alliance which God made with his people. The Ark of Alliance was of the form of a parallelogram, two cubits and a half in breadth, and the same in height, made of shittim wood, covered within and without with gold, and decorated with a golden crown borne by two cherubims of gold. The cover of the Ark had a name; it was called the Propitiatory, a place that served to appease God's anger. The Propitiatory contained the testimony which God gave to Moses, the tablets of the law. These tablets were of white marble, and contained the Decalogue, written in Hebrew characters. The commandments taught were disposed on the tablets as follows; the four first pointed out the duty of man to his God, and were engraved on the first tablet; the remaining six pointed out the obligations of man; and were engraved on the second tablet.

The name of the Sanctum Sanctorum in Hebrew; is Dabir, denoting speech, and it was there the Divinity resided, and where He delivered His oracles. The hangings of the Sanctum Sanctorum are purple, blue, scarlet and white, implying awe and reverence, truth and constancy, justice tempered with mercy, and purity; they further symbolise the four elements..

Moses, by command of God, constructed the Ark, and for that purpose he chose to assist him, Bezaleel, of the tribe of Judah, son of Uri and Miriam, who was the sister of Moses and Aboliab, of the tribe of Dan, and the most learned of the people. The Israelites testified so much ardour for the works, and offered with so much zeal to carry on the same, that Moses proclaimed by sound of trumpet that he wanted no more. They

worked after the model which God had given to Moses, who also instructed him in the number and form of the sacred vessels which were to be made and placed in the tabernacle to serve in the sacrifices.

The seven-branched candlestick alludes to the seven planets, and was composed of seventy parts, which alluded to the seventy divisions of the heavenly bodies.

The eye over the door of the Chapter represents the eye of God, to whose name our works are dedicated, and from whose inspection our actions can never be concealed. The Shekinah signifies visible glory, for it was a symbol of the divine presence, but in our Antient and Primitive Rite we are taught to regard it as an emblem of the cultivated mind, which disperses ignorance. The moral of this degree teaches us Silence and Secrecy.



THE MASON, A SON OF GOD.

MY BROTHER, in the Fifth Degree of the Antient and Primitive Rite of Masonry, the Neophyte is called Sublime Master; he is here taught that he is the Son of God, and as such, entitled to divine love. He perceives the intimacy between divine and human nature, between God and man; in one word, the Infinite, with all its consequences, and man being now allied with his Almighty Father, his celestial origin is manifested. He adheres to it with gratitude and joy. God is his soul, his light, his companion. They both unite through a mutual force of attraction, tending to the glory of God, and the perfection of man. It is a constant action of the most intimate relations between the true source of life and the happy being who never ceases then to renew his youth in spite of the constant decay, variations and changes of the material form to which he is subjected. He yields without resistance to the many accidents

“and the thousand natural shocks that flesh is heir to,” because he feels that the principle, by virtue of which he exists, is everlasting. All that is frail and perishable in him must be relinquished, but all that is spiritual and divine must remain and live for ever. In one word, it is the doctrine of the Immortality of the Soul which is here plainly taught, and in which we firmly believe, because it then appears as the necessary consequence of our origin.

This Degree is a solemn initiation into the relations of God with himself, as necessary and immediate consequences of His existence. His infinite power and unavoidable tendency to produce Himself, more and more to manifest His eternal resources, and impress all over the universe His divine image and attributes, become the favourite study of the candidate. There he is with Almighty God, with Jehovah, and he beholds how the Father of man delights in contemplating His work and enjoys His prodigious perfections. Thus closes this degree.



HISTORY OF THE SACRED VAULT OF ENOCH

BROTHER, the antique legends of Masonry, which date back fifty centuries, have descended to us, fortified by unquestionable authenticity, through the Patriarch of our Antient and Primitive Rite, Priests of the Most High God, who officiated in the Temples of Israel and of Judah and as Hierophants of Egypt, that land of mystery, of science, and of practical operative Masonry, where to this day wonders of Masonic Art still towering to Heaven their gigantic heads, exist as incontrovertible proofs of the antiquity of our Order. These legends inform us that the Patriarch Enoch was born in the year of the world six

hundred and twenty two, according to Jewish chronology, that he lived three hundred and sixty-five years, and that he walked with God, and that he was not, for God took him. Fined with the love and fear of T.S.A.O.T.U., Enoch strove to direct the minds of men in the paths of honour, truth and wisdom, but in vain; for the wickedness of man was great in the earth, and every imagination of the thoughts of his heart was only evil continually. Allusions to our traditional history is found in the Cabalistical Book of Enoch, which was brought from Abyssinia, and translated from Coptic into English during the present century.¹ Enoch, overwhelmed with grief on account of the wickedness of mankind, supplicated God to bring them into the paths of Light and Truth, that they might know, fear and love the holy name of Deity.

While thus pondering how to rescue the human race from their sins and the punishment due to their crimes, he dreamed that the Deity in visible shape appeared unto him, saying, "Enoch, thou hast long yearned to know my true name; arise, follow me, and it shall be revealed to thee!" Then it appeared to Enoch as if he was taken up on the wings of the wind and in an instant transported to the summit of a high mountain, whose top was hid in the Heavens and appeared to reach the stars. There he perceived amidst the clouds, in letters of brilliant light, the Mysterious, Omnific Word, whose pronounciation was then and there made known to him. Suddenly he found himself descending perpendicularly into the bowels of the earth, passing through nine subterranean apartments, roofed with an arch, the apex of each forming a keystone, having inscribed on it mysterious characters, emblematic of nine names or attributes by which Deity was known to our ancient brethren.

¹ [The *Book of Enoch* (I Enoch) is also known as Ethiopic Enoch because the oldest complete extant texts are in Ethiopic (not Coptic); the legends of Enoch it contains have nothing apart from the central character in common with the Ninth Arch legend; the wisdom of Enoch, it implies, was rather transmitted by him to Noah and thus preserved during the Deluge.]

In the ninth and lowest arch he perceived a pedestal of marble, on which was engraved the same Mysterious, Omnific Name, revealed to him upon the mountain. Upon awakening, Enoch accepted his vision as an inspiration from Heaven, and travelled in search of the mountain he saw in his dream. Wayworn and weary, he rested in the land of Canaan, then already populous with the descendants of Adam. With the assistance of his son, Mathuselah, he constructed in the bowels of the mountain nine apartments, each roofed with an arch and having a keystone with mysterious characters upon it, even as he beheld them in his vision.

This labour being completed he made two deltas of purest gold, engraving upon each two of the mysterious characters. One of the deltas he placed upon a pedestal of marble, which he erected in the deepest arch, as had been shown him in his dream, the other he retained.

Having accomplished this labour he closed the aperture at the top with a square stone, having engraved on its sides the hieroglyphics which you have this day had interpreted to you. He also erected over the Sacred Arch a roofless temple of huge, unhewn stone, to the glory of T.S.A.O.T.U.

That the knowledge of this sacred spot and the treasure it contained might survive the flood, which Enoch knew would soon overwhelm the world in one vast sea of ruin, he raised two columns on the hill, one of brass to resist water, the other of granite to withstand fire. On the column of granite he inscribed a description of the subterranean arches, on the other the rudiments of the arts and sciences. The column of granite was swept into a shapeless mass by the flood, but that of brass stood firm for ages after the deluge.

This mountain was in the Holy Land opposite Mount Moriah, where King Solomon erected his glorious temple; it was in later days named Zion, and it was there that the ark of the covenant was placed until the Sabbatical year 1045 before the Christian era, when it was brought from the house of Aminadab, at

Kitjath-jearim by King David, and sixty thousand choice men of Israel.

Enoch having finished the Sacred Vault, gave to his son Mathuselah, the delta which he retained, with strict charge to give it to his grandson Noah; this was accomplished according to his desire. After this, Noah entered the ark with his three sons and their families, and were, by Divine will, preserved from the deluge that destroyed the rest of the human race.

Mizraim, the grandson of Ham, led colonies into Egypt, and laid the foundation of that Kingdom. The colonists carried with them the sacred delta of the Patriarch Enoch, and confided it to the care of the hierophants or priests, who carefully preserved it in their splendid temples on the banks of the Nile. Hermes Trismegistus, who was looked upon as the interpreter of the Gods, was one of the most learned of the hierophants; he deciphered the sacred characters upon the brazen obelisk, and was the inventor of many useful arts; to him was ascribed the reformation of the Egyptian year.¹ He prophesied that there would arise in the East a great king who would erect a magnificent temple, to the glory of T.S.A.O.T.U. and whose renown would penetrate to the remotest parts of the earth; and he charged the priests to transmit his instructions that when this great king should arise, they would give into his keeping the sacred delta of the Patriarch Enoch.

This prophecy was fulfilled in the person of Solomon, during the reign of Hiram of Tyre, who initiated him into the Mysteries which had spread from Egypt, and gave him the sacred delta which Solomon caused to be suspended in the East of his hall of audience. It is a symbol of divine truth.

From the time of Enoch, the true pronunciation of the sacred name remained unknown, until the Almighty was pleased to reveal it to the prophet Moses, when he commanded him to go

¹ [As it happens, passages of the Book of Enoch are generally believed to be an argument for calendar reform. The legend that Enoch lived for 365 years would make him an obvious pseudoepigraphic persona for such.]

unto Pharoah, and caused him to send forth the children of Israel out of bondage, saying unto him:

“I have surely seen the afflictions of my people which are in Egypt, and have heard their cry, by reason of their task master; for I know their sorrows.

And God said unto Moses, I AM THAT I AM; and he said, “Thus shalt thou say unto the children of Israel; I AM hath sent me unto you.”

Moreover, he said, “I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob.

“I am Jehovah, and I appeared unto Abraham, unto Isaac and unto Jacob, by name of El Shaddai, but by my name Jehovah was I not known to them.”¹

Moses revealed the sacred name to Aaron, to Joshua the son of Nun, and afterwards it was communicated to the high priests and the seventy elders. The word being composed of consonants only, the pronunciation was lost, except to the few favoured by the Almighty.

Solomon being desirous of erecting a temple upon Mount Zion, selected as a site the spot on which the Temple of Enoch formerly stood, and to this end directed that the stones and rubbish should be removed. Our Masonic traditions say that Benaiah, the Captain of the Guard; Stolkin, who discovered the sprig of acacia at the temporary grave of H.A.; and Johaben, a favourite officer, whom you have had the honour to represent, were charged to survey the ground and lay the

¹ [Ex. iii. 7, 14, 15; vi 2-3. In respect of the last, Gen. iv. 26 assures us that in the time of Enos, son of Seth, son of Adam, men began “to call upon the name of Yahveh” (לְקַרְא בְּשֵׁם יְהוָה). While in the Book of Genesis Abraham does not directly address God by the name יְהוָה he nevertheless is said to use this name when referring to God in conversation (e.g. Gen. xiv. 22) and at xxii. 22, names the place where he nearly sacrificed his son, *Yahveh-yirah*, “Yahveh will provide.” In xxv. 25, Isaac calls on the name of Yahveh; in xxviii. 13, Yahveh announces himself to Jacob by that name, declaring “I am Yahveh the God of Abraham thy father &c.” and again in xxviii. 21, Jacob makes a vow that if God (אֱלֹהִים) would be nice to him, “then shall Yahveh be my God.”]

foundation. In doing this, they discovered and brought up to King Solomon and Hiram of Tyre, those important objects by which we have been enabled to recover the lost word of a Master Mason.

Tito Zadoc, the high priest, was raised to this degree after the death of H. A., to honour the great servant of the Most High, who was the most powerful king then on earth, whose wisdom far exceeded that of all men, and set above the great and learned Hiram, King of Tyre. The rest who were admitted to this degree obtained admission into the obelisk without attendance, but unto the Sanctum Sanctorum or Holy of Holies, only with permission and in the presence of Tito Zadoc, the high priest, and having the glorious veil of the temple, which separated the holy place from the most holy, or Sanctum Sanctorum, thrown aside by twelve priests, representing the twelve tribes of Israel; they were permitted, during the reading of the law by the chief priests of the tribes of Israel, to view that glorious treasure; exhibited in due form by the high priest. Into King Solomon's private arch the high priests entered, accompanied by King Solomon himself, and Hiram, King of Tyre, whilst the nine grand officers guarded the nine arches that led from the residence of the king on Mount Zion to the Arch under Mount Moriah; and in this solemn and secret spot the obligation of this degree was taken in the presence of the high priests, and kings of Jerusalem and Tyre.¹

The Tyrian Architects, or men of Gebal, employed at Jerusalem were the successors of the Dionysian Artificers, who at a remote period had brought the arts from Egypt to the shores of Asia Minor. They were initiates of the Mysteries of Dionysos and famed for their skill in working metals, timber and stone, and in whatever was great and ornamental in architecture. They had already erected the Temple of Hercules in Tyre and many magnificent buildings in Asia Minor.

¹ [This paragraph is lifted from the legend of the "Rite of Perfection" degree of Provost and Judge; see, *e.g.*, the versions printed by Carlile.]

The Israelites being shepherds and tillers of the ground were under the necessity of employing these Dionysiacs, and an hundred thousand brethren were united in Jerusalem to labour in their Symbolical Lodges for the glory of T.S.A.O.T.U. Upon them Solomon heaped well deserved benefits and descended in peace to the tomb, after having enjoyed, during a long course of years, unequalled felicity.

From the day when the inspired Solomon had built his Temple, the Masonic Science extended its beneficent rays from the Nile to the Jordan; the people joyfully united in sweet and cordial fraternity; the sacred fire burned in Chaldea, its pacific torch enlightened all Judea; in short peace reigned in all the East until the infamous Cambyses carried sword and fire into Egypt and made of it a theatre of devastation and death.¹ In this frightful overthrow civilization was arrested at a blow, but though our Sublime Institution slumbered it was not extinguished. After a short time we hear of it as a secret school embracing two classes or orders divided into degrees, operative or handicraft, and speculative or contemplative, having signs and words some of which are known to be identical with modern Freemasonry; intimate with Egyptian lore but transmitting it orally, possessing the names of the angels and a symbolical and cabalistical interpretation of Scripture the relics of which are found in our Colleges and Chapters; the dual doctrine of good and evil, and a sublime Spiritual Philosophy.

¹ [With the minor exceptions that the Assyrians and Egyptians periodically ravaged Judea on their way to attack each other—the temple itself being looted by the latter 33 years after it was completed—the Assyrian empire was destroyed by a motley alliance of Arabs, Medes, Babylonians and others, Jerusalem was razed to the ground—with not one stone of Solomon's temple left standing upon another—by the armies of the Neo-Babylonian kingdom, and Babylonia was in turn conquered seventy years later by the Persian Empire under Cyrus. Cambyses was the immediate successor of Cyrus.]



THE INEFFABLE NAME.

SIR KNIGHT, the Antient and Primitive Rite is the system that taught the patriarchs of antiquity to render homage to T.S.A.O.T.U. It has for its basis the belief in the existence of God, and the immortality of the soul; for its aim the practice of benevolence and virtue.

It is the fraternal chain that links the brethren together in bonds of Faith in God who redeemeth, of Charity which blesseth, and of Hope in immortality.

These degrees are founded on a knowledge, belief and adoration of the Sacred Word, or name of God, which is the foundation of every branch of masonry and religion, ancient or modern. "In the beginning was the *word*, and the *word* was with God, and the *word was God*." This same word, however mysterious it may appear to the profane, has been understood and held sacred by all Masons who have been exalted to the high degrees, throughout the world; the belief in the eternity of God being the foundation of every religion known to the world.

Our ancient Hebrew brethren recognised twelve mysterious or cabalistic names by which they expressed the attributes of Deity, namely, three names of three letters each, *Jod*, *Jao* and *Jah*; three names of five letters each, *Eliah*, *Joheb*, and *Jobel*; three names of seven letters each, *Shaddai*, *Adonaih* and *Jakinai*; and three names of nine letters each, *Jahbulaum*, *Elehannan* and *Yod-he-vo-he*.¹ These letters being combined give the numerical signs, and are thus explained; $3 \times 3 = 9$; $3 \times 5 = 15$; $3 \times 7 = 21$; $3 \times 9 = 27$. Then adding 9, 15, 21 and 27 the amount is 72, being the number of the Sanhedrim of Jerusalem.

You are already acquainted with the fact that the true pronunciation of the name of God was revealed to Enoch, and that

¹ [In the Hebrew orthography, very few of these names have the stated number of letters. The number 72 is more usually obtained by writing out יהיה in a Tetraktys or "wing" formation and using the numerical values of the letters, thus $\text{י} + \text{ה} + \text{ה} + \text{יה} + \text{יה} + \text{יה} = 10 + 15 + 21 + 26 = 72$.]

he engraved the letters composing that name on a triangular plate of gold. The name was represented by four Hebrew consonants, and the vowel sounds of this language being represented by points placed above the consonants composing the mysterious word, at different ages received different pronunciations. Hence though the method of writing this word remained uniform, its pronunciation underwent many changes. These changes constitute what is termed the different ages of Masonry. These are three, and are thus estimated;

After the death of Enoch the Ineffable Name was pronounced by Mathuselah, Lamech and Noah, JUHA (*Ye-haw*), three ages. Reu, Serug, Nahor, Terah, Abraham, Isaac and Judah, JOVA, (*Yo-waw*), seven ages. Shem, Araphaxad, Salah, Eber, Peleg and Hezron, JEVA (*Ye-waw*), five ages. Hezron and Ram, JEVO, (*Yay-wo*), Aminadab and Nahasson, JEVAH, (*Ye-way*), Salom, Obed and Boaz, JOHE, (*Yo-hay*), and by Jesse and David, JEHOVAH (*Ye-ho-waw*), in all nine ages. The true pronunciation of the name was revealed to Enoch, Jacob and Moses, and on that account are not named in this enumeration. The perfect number is thus formed: the sum of the ages of Masonry, 3, 5, 7 and 9, = 24, multiplied by 3 gives the product, 72, to which add the number of corrupted words, 9, the amount is 81, the age of a Knight of the Secret Vault. The mysterious words which you received in the previous degrees are all so many corruptions of the true name of God which was engraved on the triangle. Moses did not ask for the true name of God, but for the true pronunciation of it, which had been lost through the wickedness of mankind. It was enacted in the Mosaic law, that any one who mentioned the name of Jehovah blasphemously should be stoned to death, and on this account the name has always been called *Shemhampheraush*, the “unutterable name.”¹

¹ [*Shemhamphorash* is more usually glossed “divided Name” or “Name of extension” and refers to the seventy-two fold name or set of 72 three-letter names obtained by various Kabbalistic jugglings from three consecutive verses (with 72 letters each) of the Book of Exodus.]

This ends all of Masonry connected with the Temple erected by Solomon. At its commencement a brother sealed the truth with his blood; and at its destruction, amidst the wickedness of the people there was still found a brother whose integrity was equal to that of our operative Grand Master. May you, and all Masons of our Antient and Primitive Rite emulate their courage in the cause of truth. So shall our beloved institution be honoured by the world, and our sanctuary be blessed by heaven; and the light of our truth shine forth as the morning star from the midst of a cloud,—as the sun shining upon the temple of the Most High,—as the rainbow giving light in the bright clouds,—as the flavour of roses in the spring of the year,—as lilies by the water, and as the frankincense tree in summer,—as fire and incense in the censer, and as a vessel of gold set with precious stones,—as a fair olive tree budding forth fruit, and as a cypress which groweth up to the clouds; and when the robes of death are placed upon us, may they prove to be the garments of perfection to the all-seeing eye of T.S.A.O.T. U., that He may appoint each of us guardians of his resplendent sanctuary of truth, and to an everlasting life, where is love, and peace, and joy unspeakable, in the divine presence of Him who was, who is, and who ever shall be, world without end. Amen.



MISSION OF KNIGHTS OF THE SWORD.

IT IS THE MISSION of the Knights of the Sword, to deliver our brethren from misery; to labour constantly for the general good of humanity, and to combat the vices and passions which degrade it. To seek, in the visible marvels of the universe, a knowledge of T.S.A.O.T.U. and His perfections. To be always docile to the voice of nature, which is that of reason and conscience; to practice virtue, flee vice and study to preserve a conscience void of offence.

Our order is an institution based entirely upon charity and love; amongst the virtues which it teaches one ought to rank in the first place the abnegation of self and devotion to the general well-being. As an institution of the highest antiquity our order has been the asylum of the most illustrious men in every age. Its dogmas, which repose on the most sure principles of fraternity, have excited the admiration of men in all ages; and it is equally evident that the truths which it enfolds have arrived to us, unmodified in traversing the different phases of the civilization of nations.

The true brethren of all periods have had but one aim, and have laboured for the accomplishment of a single mission. This aim; this mission, is the study of that wisdom which enables us to discern truth. Our labour is that of developing reason and intelligence, and thus to cultivate the beneficent qualities of the human heart and the repression of its vices. In all times our brethren have been distinguished by their extensive tolerance. They admit without distinction all men of elevated soul, of gentle manners, and of recognised probity, whatever their religious opinions may be. In the interior of our Temples are found neither Israelites nor Mussulmen, Jews nor Christians, Catholics nor Protestants; there are only Brothers working in

common to enlighten each other, and thus reach a higher state of moral perfection.

That Divine Being, T.S.A.O.T.U., who receives the vows of the initiates, hears only words of peace and concord; the accents of hearts elevated to him, praying that our fraternal bonds may be strengthened. Our rule is to remain a neutral and impassible witness of all political dissensions, and never to seek to arm the plebeian against the patrician. My Brother, adore thy God, cherish thy country, support the feeble, console the unfortunate; be ever indulgent to thy kind and severe only to thyself. Son, respect and honour thy father, love tenderly the mother who bore thee in her bosom. Father, make of thy sons honourable and useful citizens; let their infantine prayers mount upwards to the Supreme Being, in accents imploring Him to sweeten the sufferings which humanity endures; educate them so that in future their country can count upon their ability, intellect and arms.



CAPTIVITY OF THE ISRAELITES.

SIR KNIGHT, you have retraced an epoch forever memorable to the workmen of the second temple and their successors. Redouble your attention to that which is yet to be made known to you, and learn to make a just application of it. T.S.A.O.T.U. would punish the pride of a rebellious nation without entirely casting them off.

The sacred fire of the temple was hid, but not extinguished. During their captivity, the nation meditated more fruitfully than in the past, on their laws and ceremonies; its blindness ceased; it recognized the true cause of its misfortunes, and after seventy years of bondage recovered its liberty.

In this captivity the people had an opportunity of studying

the pure spiritual religion of the children of Japhet, which, in Persia, had abandoned entirely all sensuous representations, such as they had beheld in Egypt to the worship of Osiris, and among the neighbouring Canaanitish nations to El and Bel. The Zoroastrian faith said to them: Be good, gentle, humane and charitable; love your kind, console the afflicted, pardon those who have driven you offence. Daniel had been promoted to the office of chief of the Magi, Astrologers and Soothsayers. Ezra re-edited the Jewish Scriptures, and there is no doubt that a contact with the faith of Cyrus modified that proneness to idolatry which had hitherto oppressed the people. From this time, the nation began to look forward to the coming of a Messiah, who would again restore the glory of the kingdom.

Zerubbabel, descended from the princes of his nation, had the courage to return at the head of the people of Jerusalem, to re-establish the temple on its old foundation.¹ To this end he bore the sword in one hand and the trowel in the other, because he was annoyed by his enemies.² Many who were dispersed among the neighbouring people, on learning the news of the rebuilding, came to offer their assistance, but were not admitted until they had given proofs of their zeal and courage, by rigorous trials to which they were submitted. After many difficulties the workmen succeeded in establishing the temple on its foundations; but it differed from the first, so far as the sentiments excited were also different. The ancients who had seen the glory and splendour of the first Temple shed tears of bitterness;

¹ [According to the Book of Ezra, it was only following agitations by a couple of freelance preachers called Haggai and Zechariah that Zerubbabel and the then High Priest, Jeshua, first erected an altar to Yahveh and subsequently had word on a second temple begun.]

² [This motif is drawn from the Book of Nehemiah (cap. iv) and strictly speaking alludes to the rebuilding of the city walls under Nehemiah during the reign of Artaxerxes Longimanus, some decades after the temple was finished; still, it is *prima facie* reasonable that Zerubbabel's workmen needed similar precautions, although Zerubbabel had only himself to blame for such annoyance since he arrogantly snubbed the other local worshippers of Yahveh (*i.e.* the Samaritans) when they offered to help rebuild the temple.]

but T.S.A.O.T.U. consoled them by an event which proved to them that they had found grace in His sight, and that he would again dwell among them. The new temple was finished, the Altar of Sacrifice and that of Perfumes rebuilt and the people instructed in the laws by Esdras. Nehemiah arranged everything for the solemn dedication of the temple, and knowing that the sacred fire had been hid in a dry deep pit at the destruction of the temple, he sent the priests to search for it. Not finding any fire there, but only thick, muddy water, he, full of confidence, took it and poured it on the altar; it ignited at once and consumed the sacrifices in presence of the people, who gave themselves up to the purest joy at the sight of an event which again raised the glory of the nation.¹



THE TEMPLE OF JERUSALEM AS A MASONIC TYPE.

SIR KNIGHT, there is nothing stable in this world; the most solid monuments, the most revered institutions, are subject to this law. Virtue alone is immortal, and renders the true Mason unassailable in all the events of life. In great revolutions the ordinary man sees only the physical causes which have prepared and produced them; but the sage knows there is a Providence in the secret council of His justice which disposes and directs events for the fulfilment of His designs. The degrees through

¹ [This is possibly from a Talmudic legend or late Targum, and disregards the traditional chronology. According to the Chronicler's history (split up into 1 and 2 Chronicles, Ezra and Nehemiah) the second temple was finished in the sixth year of Darius Hystaspes (515 B.C.E) and Ezra and Nehemiah travelled to Jerusalem in the reign of Artaxerxes Longimanus (465-425 B.C.E.); it is simply inconceivable that having been rebuilt with such pains and amidst such a mood of national pride and religious revival the temple would have been left for half a century or more before being dedicated.]

which you have passed have taught you what the Antient and Primitive Rite expects from you. They have made you feel the necessity of purging your soul of vice, and, the passions and prejudices which obscure the intellect and deprive the soul of all its energy. They have at the same time proved to us your zeal, docility, and love of the Order and of mankind. We have thought you worthy of the recompense which is at our disposition. My brother, are you finally determined to follow this new path which opens before you? The ordinary man has often virtue on his lips, but the true Mason carries it in his heart. Examine yourself seriously, my brother, and answer.

The Temple of Jerusalem is the grand type of Masonry. The revolutions it has undergone will recall to you those changes which the Masonic Order has suffered at different times. The Masonry instituted by the chiefs of the workmen at the Temple of Solomon, and rebuilt by Zerubbabel, presents but the solid principles and the pure morality which tend to make man better and more useful to others; to teach him his duties and elevate him to the dignity of his existence. So long as it was practised on this basis, the Order necessarily flourished, and all its members were respected. Such was its first state, which is figured to you by the Temple of Jerusalem, which was in its splendour under King Solomon, and was the glory of all nations. But from the time that indolence was introduced into the Order, and members admitted who were little disposed to follow its principles, and neglected the prescribed virtues, and introduced vices which had until then been banished; then was seen an unstable mixture of worthy men,—in manners, knowledge, and benevolence,—with others, who, having but the appearance of those virtues, with the insulting arrogance of vice, gave a mortal blow to the reputation which Masonry enjoyed. Envy, jealousy, and calumny, gave rise to powerful enemies; its ceremonies and mysterious practices became suspected, and served as a pretext for graver imputations, injustices and persecutions, from which it has so often and so

severely suffered. Pride, so familiar to the man who has lost sight of all that should humiliate him,—pride to belong to a body which had so long excited the admiration of all who knew it, was the source of all its evils. The vices which resulted therefrom burst on the entire Order; it was persecuted and lost its prestige. The second and degenerate state of our Order, renewed by the improper conduct of many of its members, is represented to you by the burning and sack of Jerusalem and its Temple. But, as in that revolution its foundations were preserved, even so true Masons, yielding for a time to the torrent, have guarded carefully the precious deposit transmitted to them, and when they have seen a multitude of Masons, like the Israelites, repairing their faults, then they have again brought forth those rules in all their primitive splendour. Like Esdras, of old, they have made the Masonic fraternity feel the necessity of purging the lodges of innovations which the second state of the Order had introduced. Thus the Temple has been re-edified, the sacred word has been again found, and Masonry has resumed its ancient glory, which will be preserved so long as Masons keep in view the invariable principles on which it is founded. This is the actual state of the Order represented to you by the third epoch of the temple re-established by Zerubbabel. It remains for us to explain the connection of Hiram Abiff with the Order. Hiram, the sublime workman, endowed, according to the holy writings, with intelligence and rare knowledge, surnamed Abiff, which, according to some, signifies, “sent from God,”—this man, revered by Hiram, King of Tyre, as a father, esteemed, cherished and honoured by Solomon, who was guided by his counsel,—is at once the father and model of true Masons, the particular type of the Order and of the three states of which I have presented to you the picture. The history of his assassination by three fellowcrafts is an ingenious fiction, favoured by the silence of the holy writings; it however veils great truths for the Mason who would instruct himself. Each circumstance of his life, and the mournful event

which Masons celebrate in their works, teaches the virtues they should practice, of which the example is now before you. Hiram, living respected, cherished and directing all, represents the Order in its primitive state, when it was known only by its good deeds and the admiration it excited. Hiram, in the temple, praying each night when the workmen had retired, teaches Masons that they owe more to the Supreme Being than to the profane. Hiram assassinated by three fellowcrafts who would force from him the Word, indicates the danger of violent passions, which may lead us to the greatest extremes if they are not at once repressed; and the injustice of those, who without taking the trouble to labour themselves, would tear from others their discoveries and partake with them of the fruits thereof. The refusal of Hiram teaches that discretion should ever be the favourite virtue of a Mason. Lastly, his tragical death announces the second state of the Order, succumbing through the bad conduct of some of its members, designated by the fellowcrafts, under the characters of avarice, calumny, and injustice. Hiram, the particular type of the Masonic Order, and of the three epochs, is today presented to you as rising from the dead. Aid us to recall him to life, surrounded by the virtues which he practised. and which will conduct to that immortality to which all should aspire who would imitate his fidelity to truth and honour.



INSTRUCTION OF THE DEGREE OF ROSE CROIX.

IT NOW REMAINS to reveal to you, more amply, the mystic doctrines of the new grade which you have obtained; for the eyes of one newly initiated are too feeble to sustain the brilliancy of the Masonic light, if exposed without due preparation, and it is for this reason that numerous steps go to the formation of the symbolic ladder of our venerated institution. Moses, trembling, vanquished before the fires of Sinai, nor daring to pierce the burning bush, which separated him from the Great Jehovah, is a palpable emblem of the profane who comes to seek truth in our Temples; he can only acquire it by constancy in all the trials to which he is exposed, and by a living faith in our sublime institution. A man destitute of faith is only wise according to the world; remember that Pythagoras, the greatest of the Grecian Philosophers, who was instructed in the wisdom of Egypt, exacted of his disciples a long novitiate of which silence and faith were the basis:—"The Master has said it," was the all-sufficient answer¹ to certain Sophists, or great professors of the art of doubting, which is not knowledge but the negation of it.

Release yourself from material trammels, if you wish to pursue gloriously your Masonic career. Study our symbols; allegory is the voice of wisdom; purify your heart; spread in the world the words of wisdom; teach mankind to perfect the useful arts; to love each other; and to guide those who wander from the sentiments of virtue; instruct the ignorant and solace those who suffer.

At the beginning and before the establishment of societies, man, born pure, seemed to have by instinct or divine intuition, the most noble virtues and generous inspirations; goodness was

¹ [Anyone for whom such a crude *argumentum ad verecundium* suffices has forfeited any right they may have ever had to the name of philosopher.]

natural to him, and as evil did not exist, he could not comprehend it.

Love of his kind and charity, that sweet and pure ray of the uncreated power, was the only motive of his actions.

He lived in others more than in himself, and he reduced everything to a single word—Love. In his fellowman he saw but a brother with whom he shared without hesitation. This happy time, the golden age, has passed away, but the power of recalling it is the mission of Masonry.

And, what in effect, is more divine than the morality of Masonry? What more sublime than this Charity, which is its soul? To love man as oneself, to love them in God and for God, without reserve or exception; to love even our own enemies, forget injuries, pardon offences, overcome evil with good; to rejoice with those who are in joy, and grieve with those who suffer; enlighten those who are in darkness; reclaim in secret those who err; assist the unfortunate; to judge not rashly lest we judge ourselves; to consider our talents as lent for the use of the T.S.A.O.T.U., in the economy of his providence; to fulfil from conscientious principle all the duties which our position imposes upon us; never to seek our own interest, but to sacrifice it for the general good; to respect God in those whom he has established for our governance. Behold, Knight, in this description, that which Masonry prescribes to us, in regard to men and society; and that which the true Mason realises every day by his conduct; good, sensible, affable, compassionate, generous, merciful and clement; a faithful subject, a sincere friend, worthy husband, good, father, tender son, careful and vigilant master, full of charity and regard for all; he foresees all wants, fulfils all laws, satisfies all beneficial needs, follows all honest desires, and surrenders himself to good works and benevolence. Bound to all men by his bonds of fraternity, he will fly on their behalf to the ends of the earth, and, new apostle, he will carry, if he can, truth, justice and peace to all hearts. If we

had a world of true Masons the earth would be the sojourn of innocence and happiness. Be then charitable, for we are the image of God upon earth.

Our sublime institution is not less worthy of our admiration and homage than the virtues which it inspires in us. To self love it opposes the renunciation of our own will and the hatred of all unruly desires; to our pride the knowledge of our nothingness, producing sentiments of profound humility; to cupidity, the spirit of liberality; to luxury mortification; to a lively desire for sensual good, the desire of celestial and spiritual good; to sallies of humour, sweetness and patience; everything in short that tends to the use of all good things with moderation and wisdom, in order that we may be pure and able to defend ourselves from even the thought of evil.

The more we study Masonry, the more we discover in it those characteristics of true wisdom which arrest, enchant and penetrate the heart with love: and the mind with admiration. Tell me, I pray you, of an excess which it blames not; an evil under its eyes which it attempts not to remedy; an uncurbed passion; a disorder without condemnation; a good work without recompense! What admirable wisdom in the maxims of our order, in the love which rules it, in the friendship which sanctifies it, in the worldliness which it modifies, in the talents which it ennobles, in the self-love which it corrects; in the prosperity of which it shows the quicksands; in adversity of which it assuages the heaviness, in the duties of which it inspires us with the love. Even in death it modifies in us the fear of it, awakens the desire for it, and assuages its horrors. Forget not then, Brother Knights, that pain and pleasure pass away as a shadow, life runs down in an instant; nothing in itself, its value depends upon its employment. Our ceremonies assure you that the Mason arrives at complete initiation only through the gate of death.

Do not think that a single being is placed upon earth by chance, merely to live, suffer and die. No! human life has an

aim, an end, a moral object; man ought to use life for the benefit of the living, nor take a single step on the road to the grave without finding some duty to fulfil. Mark then your passage upon earth by some work worthy to remain in the memory of men. Let us make it our glory to each bear our stone to the erection of our admirable edifice; let us apply all the strength of our soul to render ourselves worthy of our noble task.



HISTORY OF THE DEGREE OF ROSE CROIX.

I HAVE NOW to inform you, my brethren; that the Order of the Rose Croix is of the highest antiquity, and has a double origin assigned to it, the one historic and the other philosophic. It was founded by Ormus, who was a Serapian Priest at Memphis, and a friend of the Christian Apostles. Converted by St. Mark in the year 46, he reformed the doctrines and ceremonies of the Egyptians by the recognition of the law of the Apostles. His disciples united with the Essenes, who had founded Lodges or Schools of Solomonian science, and travelled from the East to propagate their secret doctrines in the West, where they instructed their pupils in the mysteries of religion and philosophy. The Society, thus became divided into two sects, or orders, known as conservators of the Mosaic secrets, and conservators of the Hermetic secrets, or the doctrines of the Egyptian Thoth.

The Rosicrucians of the twelfth century, were Hermetic philosophers, who derived from an anterior association which came from the East, with the mission of propagating the secret sciences in the West. Three of them founded in Britain a philosophical seminary, where they taught the sublime sciences. Of these some joined the Crusaders to fight in Palestine, side by side, with those valiant Maccabees, and became known as

Knights of Palestine and Knights of the Rose Croix, forming themselves into armed associations for the protection of pilgrims who visited the Holy City; there they cultivated our mysteries and entrusted them to Guarimont, Patriarch of Jerusalem, and Hugh de Payens in the year 1118.

In Germany, it is related that one Christian Rosy Cross was born in 1387, and making a voyage to the Holy Land he had at Damascus some conferences with wise Chaldeans from whom he learned the occult sciences; after which he perfected himself in the Lodges of Egypt, Lybia and Constantinople. Returning to Germany, he established an order, of which the substance descended to the Freemasons of Britain and Germany, by different channels,

The Rosicrucian branch of the Masonic tree consisted primarily of three classes; and promotion from one class to another was only accorded to merit. Candidates for the first class were required to possess a veritable knowledge and approved morality, and to have rendered services to humanity. The aim of the sublime institution was to place enlightened men under shelter from vulgar error during their philosophical studies, and to inspire them with strong desires for their moral perfection. for benevolence, love of labour, and the practice of all those virtues which give to man, delicate and generous sentiments and the love of humanity. The Neophyte was admitted to the second class when he possessed that happy disposition which warms the soul with enthusiasm; a true Knight in defence of the weak and oppressed, and comprehending that ardent philosophy which has produced those revered men, whose passage on earth was marked by great benefits. The entry to the third class was accorded only to those few, who, to wisdom of spirit, added morality of heart, nobility of soul, constancy and firmness of character, which are virtues worthy of heaven and the love and admiration of the brethren.

The Mystic Cross attaches to the ancient Masonic worship,

and formed a part of its symbolism, the knowledge of which was a part of the secret instruction. This sign or symbol is a natural one. The ancient Romans had ensigns, flags and crosses, gilded and beautified. When a man, in the hour of overwhelming distress, prays his Father to have mercy upon him, he extends his hands heavenwards and makes precisely the same figure. In Egypt, the illiterate gratitude of a superstitious people, while they adored the river on whose inundations the fertility of their provinces depended, could not fail of attaching notions of sanctity and holiness: to the crosses which were erected on the banks of the Nile. It was held in the earliest ages, among the Egyptians, Arabians and Indians, as the signification of the life to come—of eternal life. To us it has become, as in the days of the Egyptians, the symbol of life to come,—of eternity, and it will serve to remind all true Masons that they must always be ready to give even their lives for the perpetuation and triumph of truth. The Rose which you see on the cross, is the emblem of discretion. Discretion is a necessity, lest those who are opposed to our principles should shut up our temples and disperse our institution, as they have done in former times, The death of one of us would not serve our cause. Martyrdom is fruitless in our days, and is not to be sought after. All we have do is to enlist good and honest men, so that an army of true and practical Masons shall array themselves against tyrants, impostors and fanatics, and prove to them that their days of successful opposition are gone forever, and their only choice is to relinquish their useless weapons and join us. Therefore we must not discuss our principles outside of our temples. We know human nature well enough to be satisfied that secrecy is in itself attraction, and is a means by which we make it impossible for our profane enemies to assail us with their sophistry; for we are always right when we answer them by saying “You speak of what you know not.” To argue about Masonry, a man must be a Mason, and, once admitted, he must certainly be a bad man if he does not love it with all his heart.

But we must be particular in our admissions, especially in this degree. Hence, let us be prudent and act “Sub Rosâ.”

My Brother, in the name of this Chapter I sincerely congratulate you upon your admission to this exalted degree, which is termed the *Ne plus ultra* of Symbolical Masonry in some foreign systems, as for instance the French Rite. In your further advancement you will find a more mysterious significance attached to the cross, as also to the letters [I.N.R.I.],¹ which comprehend secrets of Rosicrucian science, and can only be made known in a Senate of Knight Hermetic Philosophers. In some chapters, these words are interpreted, in a sectarian and erroneous spirit, by the words Jesus Nazareus Rex Judaeorum, but Masonry, my Brother, is universal and not sectarian, and therefore the Antient and Primitive Rite assigns to these letters and symbols their primitive meaning. Believe me that I am sure your good conduct, zeal, virtue and discretion, will always render you more and more deserving of the honour which you have this day received, and we most heartily and sincerely wish that your life may long be preserved to enable you to continue a useful member of our Antient and Primitive Rite, and a faithful and devoted apostle of Truth, Science and Love.²

¹ [These letters were replaced by a blank space in the print edition.]

² [Possibly, in the interest of keeping the degree non-sectarian, these latter three might be a viable replacement for Paul of Tarsus' triad of theological virtues F.H.C. (Πιστις, Ἐλπις, Ἀγαπη)? *Alêtheia, Pistis, Erôs* (truth, faith, love) apparently appear as a triad of virtues in the writings of the later Platonists, *Pistis* being associated by Proclus with the traditional obligation of silence concerning the mysteries. (This alludes to a non-Christian working-over of Rose-Croix from the early 20th century, still worked in a Rite deriving from Memphis-Mizraim, which replaced Faith, Hope and Charity with Truth, Silence and Love).]



THE CABIRIAN MYSTERIES.

THE DOGMA of the Antient and Primitive Rite of Masonry has but one thought,—to do Good; but one Banner,—that of Humanity; but one Crown,—it is for Virtue. Its origin is lost in the night of time. The most judicious historians assign as the birthplace of its philosophy, the Plains of Tartary, and trace it to our day through the sages of India, Persia, Babylon, Ethiopia, and Egypt.

In an immeasurable antiquity, according to Indian monuments, Sages sought the light on the banks of the Ganges, and in the countries of lower India. Like us, they worshipped Truth and propagated it unostentatiously. Their doctrines were simple and devoid of superstition. They adored an Eternal God, Creator of the world, who preserves its existence and causes destruction to give birth to reproduction.

This simple Theology spread throughout Egypt, India and Persia. It was cultivated by the Magi. It changed, as everything changes in the world, and was reduced to its primitive simplicity by a second Zoroaster. Its faithful disciples still exist in Ethiopia as well as in India, among nations not now classed in the ranks of civilisation. Its votaries assembled in the Isle of Meroe, and gave freedom and happiness to the nations which they governed. These benefactors of the human race deemed it impossible to present the true light to rude and uncultivated minds. They veiled under emblems which the multitude construed literally, the Truth, which had her devotees in the Temples of Saïs, Thebes, Memphis and Heliopolis. Thus, as in China, Greece, and ancient Rome, as also among enlightened people of the modern world, there were two religions in Egypt; that of the multitude, which mostly addresses itself to objects of the external world, and that of the enlightened, who, disre-

garding such objects, or viewing them only as important in an allegorical sense of sublime significance, and covering great moral truths, or great features of nature. Each city of Egypt had its peculiar symbols. Memphis, the eloquent, assumed for herself the "Raven." Thebes, which elevated its thoughts to heaven, decorated her banner with the "Eagle with the eye of Fire." Canopus chose the "Incense Vase," emblematic of Divine worship. The Sphynx, couching at the gates of the Temple, denoted the Sages that watched over Egypt. These Sages, educated in the solemn mysteries of Heliopolis, Memphis and Thebes, were the conservators of the Divine Fire. The Sacred Fire of Masonry glowed a thousand years, and no effectual attempt was made to extinguish or weaken it.

On the banks of the Nile, whilst the august guardians of the Traditions veiled them from contemporary eyes, and communicated them only to the few whom they deemed worthy of initiation, other adepts in the interior of Africa, assembling barbarous nations, polished their manners, propagated knowledge, and, in short, instituted our secret mysteries among the burning sands of Nubia and Ethiopia. Meroe, on one hand, gave light to her Gymnosophists on the banks of the Ganges and the Indies. Zoroaster founded the Magian School in Persia and Media, and his followers conquered Scythic and Semitic Babylon. Orpheus established the mysteries of Samothrace, which were consecrated to the Cabiri, and spread among many nations. Triptolemus gave laws to Greece, and laid down the principles of agricultural knowledge, and founded the Temple of Eleusis. Abaris carried the light into the North. The mysteries of Memphis were introduced everywhere, even among the frozen plains of Scythia.

In the early ages of mankind, all branches of science, and especially the architectural, were entrusted entirely to the Priests, or to such as they might admit by initiation; but religion, as explained by the mysteries, was the grand object,—science a subsidiary one. Such, certainly was the case in the Egyptian

mysteries, and as those of Eleusis were brought to Greece from Egypt shortly before the departure of the Israelites, there is no reason to suppose that they were founded on different principles.

But after a period of four hundred years, during which Greece had advanced much in civilisation, some of the initiated attached themselves more to one branch than another; while some devoted themselves to religion, others followed up more closely the paths of science; and about the year 1060 B.C., a portion emigrated to Asia Minor, and gave that country the name of Ionia. Here the Rites received the name of Dionysian Mysteries, from a representation of the death and revival of Bacchus or Dionysos, and were no longer practised chiefly for inculcating religion, but as a necessary initiation or purification of the mind, before the candidate could be admitted to the privileges of an Architect;—for building was so peculiarly the object of this association, that its members were in after time known as the Dionysian Artificers. One of their chief cities was Byblos, the Gebal, or Gabbel of the sacred volume, and the Hebrew word Gibblim, translated (1 Kings v. 18) stone-squarers, is in another place (Ezekiel xxviii. 9) rendered, ancients of Gebal, which means the inhabitants of, or workmen from, Gebal, and indicates with sufficient precision that the artists sent by Hiram, King of Tyre, to Jerusalem, were a party of these famed artificers.

After the ceremonies of initiation, the candidate was led to the Presiding Priest, and instructed in the mystic science of the institution. Theology, Morals, Philosophy, and Politics being embraced in these instructions. He was baptised. and, as in the Christian Church, received a new name. This was engraved, together with a mystic token or sign, upon a small white stone, which thus prepared was presented to the initiated. He preserved it as a sacred talisman; and carried it with him wherever he went, as a means of recognition, it being efficacious to procure him relief from distress and security from danger. It was at the same time the emblem of victory over fear, darkness

and error, and the means of enjoyment and peace.

St. John, of the Apocalypse, was an initiate of the Cabiri, and alluded to the mystic stone just noticed, when he says, "To him that overcometh will I give to eat of the hidden manna, and will give him a White Stone, and in the stone a new name written, which no man knoweth, saving him that receiveth it." (Rev. ii. 17.) The Apostle means to say, as the initiate in the Cabirian mysteries, who, with a brave heart and an unfaltering step, passes boldly through the terrible ordeal appointed to try his patience, receives a White Stone with a new name and a mysterious inscription upon it, which is a powerful resource against misfortune and gives him immunity from danger; so shall be given to the man who overcometh his passions and triumphs over vice, security from sin and misery. It will raise him to a divine companionship in celestial fraternity, and to a full participation hereafter in the mysterious enjoyments of the Secret Pavilion above. These Rites were spread through all the cities in Syria, and Hiram, King of Tyre, was a High Priest of these mysteries.

This Institution existed in Judea in the time of Christ, and it is a notable fact that while he denounced in the severest terms the Pharisees and Saducees, he did not say a word against the Essenes, the faithful depositaries of the ancient Cabirian Rite. That he was familiar with this Rite is certain, for it cannot be supposed that a mind like his could pass over without due consideration a society like theirs, admired for amiability and gentleness of manners, and dignified with so many virtues. Besides the moral sentiments, the social maxims, the idea of liberty, fraternity and equality, which distinguished the Order, differ in no respect from the teachings of Christians regarding the same things.

Though the Lodges in Judea were chiefly composed of Jews, yet they admitted into their Order men of every religion and every rank of life, and like the priests of Egypt, the Magi of Persia, the Gymnosophists of India, they united the study of

Moral with that of Natural Philosophy. Although patronised by the great, and respected by all men for the correctness of their conduct and the innocence of their lives, they were persecuted by the Romans until the abolition of their Rite, about the middle of the fifth century.

After the building of the Temple at Jerusalem, Freemasonry was preserved as the result of Roman laws and institutions under the incorporation of Numa Pompilius, 728 years before the common era, and maintained its Rites, especially in Britain, until its amalgamation with the Hermetic Societies of recent times, who thus employed Masonry as subsidiary to their own development.

The real secret of Masonic principles is preserved in our Venerated Ark. A part of it is in the Grand Lodges of London, Edinburgh, and also in the Convent of Maronites, on Mount Lebanon. It has come down on the stream of time, pure and unchanged as it was, when, from the Temples of Thebes and Eleusis, it excited the veneration of the world.

Whilst the ordinary man is content with the appearance of mystery, and is satisfied with pronouncing some words of which he knows not the meaning, the Masonic philosopher roams through antiquity, and ascends to primary causes in the study of our institution. Whatever success may crown his toil, if the lamp of study has guided him through the labyrinth of ancient mystery, still eager to learn, he will knock at the gate of our Temples. It is among the successors of the Sages of Memphis that he will come to seek that which he thirsts for.



MORAL GEOMETRY.

AMONG the mathematical sciences, Geometry is the one which has the most special reference to Architecture, and we can therefore understand. that the whole art of Freemasonry—the whole being of the Order—is comprehended in it. Freemasons, therefore, ought to make themselves intimately acquainted with Geometry, whilst the members of a Senate of Hermetic Philosophers should study our Moral Geometry to be able to deduce all their actions from Geometrical principles, and to purify by it the Temple of the body.

Freemasonry is a science which requires both time and experience, and more time than many brethren can devote to it; the only time in fact they can devote to it being during their hours of recreation. Therefore it is good that it is communicated by degrees, according to the regulations of the Order, or the candidate's power of comprehension.

As in Geometry, so in Masonry, there is no royal road to perfection; a knowledge of its science can only be acquired by long and diligent study. To the candidate who rapidly passes through the degrees, Masonry is as incomprehensible as was the veiled statute of Isis, and he becomes either a useless drone in our hive, or retires in disgust from all participation in our labours. But the candidate, who, by slow and painful steps, proceeds through each apartment of our Mystic Temple, from its porch to its Sanctuary, pausing in his progress to admire the beauties and study the uses of each, learning as he advances, line upon line and precept upon precept, is struck with so much admiration of the institution, so much love of its principles, so much appreciation of its design—as a conservator of Divine truth, and an agent of human civilization—that he is inclined at last, on beholding the whole beauty of the finished building, to exclaim, as did the wondering Queen of Sheba,—“A most excellent Master must have done all this!”

The vast and stupendous planetary system, the work of T.S.A.O.T.U., is a masterpiece of the utmost sublimity, by reason of the regularity of the vast whole, which sustains passing accidents without apparent disorder, and still more so by reason of the marvellous equilibrium which runs through all parts, great and small, animate and inanimate. The proceedings of the Science of Geometry are of rigorous exactitude, and conducted with mathematical certainty, and therefore a type of that intellectual Geometry, upon which a man of well organised thought, who reasons with justice, founds a plan of conduct by exact and certain theories; he takes this intellectual Geometry for the rule of all his actions, for his own good and that of others in the accomplishment of his different duties with punctuality, order, and harmony, such as the great Creator has imprinted upon the great world. of which man is a miniature copy.



THE TABERNACLE AND TEMPLE.

ILLUSTRIOUS KNIGHT, we learn from the sacred witness that Bezaleel and Aholiab were not only the most skilful at the building of the Tabernacle, but the most zealous in the work; but we are therefore not prepared to see a miracle in this particular. But we are prepared to see something greater, which is, that God claims for his own, as his gift, the wisdom which he had put into them; what we may call the natural genius or talent, whereby they were enabled to acquire that master skill in arts which they exercised in his service. We believe that these endowments were given to them originally by God, and that the circumstances of life which gave them the opportunity of making these acquirements in Egypt were determined by him with a view to their ultimate employment in his service.

The Jewish system of Masonry, or religion, was made up chiefly of ceremonies, types and figures, denoting intellectual things and moral duties. This mode of teaching morality was necessary at that early period of the world; and why? because not one person in ten thousand, beside the Priesthood, could read. The people were not then able to exhibit thoughts by writing; hence, the necessity arose of teaching by signs and symbols, that where these struck the eye, they should raise corresponding ideas in the mind, and thus convey moral truths and duties by sight, and by the operation of tools and mechanical instruments.

Every doctrine and ceremony have their mystical references; every landmark its legitimate explanations. But there are often more important antitypes than those which are commonly assigned, and though they do not appear on the surface, are nevertheless in these times of scientific and philosophical research, the necessity of maintaining Freemasonry in its proper rank, by investigating the tendency of its numerous details, that we may correctly ascertain whether their import be uniform, and their typical references valuable.

Every symbol in the Tabernacle of Moses had its appropriate signification, which was carried into the Temple of Solomon. Both consisted of three parts: emblematical of the Terrestrial, Celestial, and Angelical worlds, namely—the Court, the Holy Place, and the Sanctum Sanctorum, the first contained the altar, which was of earthy matter, exposed to the air in an uncovered place, having on it a continual fire and surrounded with water, the which constitute the four elements of the terrestrial world. The second was in the middle, and represented the firmament, and contained the golden altar, the table, and candlestick. The third was the dwelling place of the most High, who, by the medium of angels, condescended to communicate with man. These three divisions are, moreover, the same in the modern churches of Christendom, which were erected by the Freemasons. The High Priest Josephus observes

that the twelve stones of the Ephod, and the twelve loaves on the table, represent the twelve signs of the Zodiac, and equally the twelve months of the year. The seven lamps referred to the planets, and the seventy branches of the candlestick secretly indicated the Decani, or seventy divisions of the planets. The veils composed of white linen, purple, blue, and scarlet, typified the four elements, earth, sea, air, and fire, as also the Ephod of four divisions. Two parts of the Tabernacle represented sea and land, and the third heaven. The gold referred to the splendour which enlightens all things. Freemasonry, my Brother, was in all times the most noble and salutary of institutions, and from the most remote ages there was imprinted on art much concealed grandeur.

The Tabernacle in the wilderness was the first model of that magnificent temple which David had put it in the heart of Solomon at the age of 18 years to erect to the honour and glory of T.S.A.O.T. U.

This celebrated Temple was the symbolical image of the universe, and resembled in its dispositions the ancient mysterious temples of Egypt and Greece. A numerical system laid at the root of the worship of the Great King; numbers above all appear to dominate in the construction of the great world. The most holy place formed a cube corresponding to the number four, by which number the ancients represented nature, the length of the edifice was three units of the breadth, and represented the simple trinity; in doubling the units, the trinity doubles, and in multiplying the number by themselves the trinity triples. All the dispositions of the interior of the temple attach symbolically to the same system. The starry vault, or firmament, was sustained by twelve columns, which figure the twelve months of the year; the cornice which crowns it represents the Zodiac, and the twelve signs were represented by allegorical figures, so well executed that they seemed animated. Lastly, all parts of the temple corresponded to those of nature, the different emblems indicating the harmony of the whole world.

The most fabulous accounts exist of the wealth of the arrangements.¹ The throne was placed in the east upon seven steps, representing the seven periods of creation, and seven virtues: love of God, and men, patience, vigilance, justice, strength and temperance; virtues indispensable to man for the acquisition of science and the knowledge of all things. The throne was gold, its feet were of emeralds and rubies, mixed with pearls the size of an ostrich's egg. At the right was the statue of Jehovah, 40 feet high, containing a thousand talents of gold, holding in the hand a golden sceptre, enriched with diamonds. At the left was a female statue of silver, containing a thousand talents, and holding a serpent staff, the sides of the throne had representations of fruits and flowers in precious stones. The first step of the throne represented vines charged with grapes, all composed of precious stones wrought so as to represent the delicate shades of different fruits. The trees contained small birds of rich plumage. On each side of the second step were two golden lions of natural grandeur and terrible aspect. When the great Solomon placed his foot upon the first step, the birds extended their wings with a slight warble, and upon the third, the two lions placed their paws; and when Solomon attained this step a celestial harmony was heard. At the fourth the sounds became more grave and solemn. At the fifth, harmonious voices addressed Solomon in these terms: "Son of David, Master of Light, seek to know the benefits which the great Jehovah has spread over thee." At the sixth, all the Patriarchs united in prayer. At the seventh, the birds still continued to flutter until Solomon seated himself upon the throne. Then, by secret mechanical means, healthy perfumes were spread around. Before the throne were two columns and a tripod of spirits of wine, of which the blue and white flames resembled the wan light of a pale meteor. When a profane

¹ [The following fabulous account is possibly from a Talmudic legend; the reference to statues of Jehovah and an unnamed female figure (Asherah?) seems somewhat incongruous to say the least. It bears no resemblance to the description of the temple in 1 Kings.]

approached the throne, the lions made a frightful roaring, and beat their flanks with their tails, the birds bristled their plumes, and a troupe of demons, starting from several secret places, set up an horrible howling. And now of this glorious temple, the creation of divine genius, what remains to day? Nothing but the historic remembrance; but God who governs all things, has willed that this vast monument, erected to his glory, should be perpetuated in the hearts of the children of light.

Jewish Cabalism made an important part of the occult studies of philosophers, with the value of sacred names; extend your researches, and become a useful member of our Rite.



SERPENT WORSHIP.

ILLUSTRIOUS KNIGHT, your advancement thus far in Masonry, has taught you that in our Antient and Primitive Rite the legends of antiquity, were by our Primitive Brethren disregarded and viewed only as myths, veiling from vulgar minds, important truths. It is needless to dwell on the myth of the Serpent tempter of Eve, which the old Hermetic philosophers viewed as a symbolical image of sensuality. In the earliest ages amongst rude and uncivilized men, the Serpent or Dragon, was regarded as sacred; according to the writers of Antiquity, the very foundation of Greece, that intellectual daughter of Egypt, was cemented by the blood of the Dragon or Serpent, when Cadmus, having slain him and plucked his teeth and sown them, there sprang forth from these seeds, armed warriors, from whom were afterwards to be born the sages and heroes of antiquity. This perchance may refer mythologically to the advent of the Ophitic symbolism into Greece, and the application of the serpent to represent the Priesthood of antiquity, who were told to be wise as serpents and harmless as

doves; for we notice that after his death, Cadmus, like Thoth among the Egyptians, was transformed into a snake and adored under that form; still further, when the country began to be reduced to some order, Draco, that is the dragon, was first monarch at Athens. In short, the historiographers and logographers are replete with anecdote and illustrations of the worship as it then existed, depicting in their sober sincerity the state of things which prevailed, even with the savage tribes of Africa; describing their serpents as the guardians or palladiums of the cities, and as beings revered with every expression of abject submission. Their entire mythology abounds with similar allusions and circumstances, wherein the serpent personates a most important character. Again, the adventures of Hercules in his childhood, the death of Laocoon, the gaolers in the gardens of Hesperides, and the thousand fabulous grottos defended by the snake in some one of his varied forms, are illustrations familiar to all. As to the Latin nation, religion had become so modified up to the period of their settlement, that their mythology embodies fewer circumstances expressive of its ophitic origin than other nations springing more directly from the Orientals; still they appropriated much from the neighbouring Greeks and Egyptians.

The rapid extension of Roman and Grecian power, and with it an intercourse with the then known world, afforded but so many facilities for the propagation of their religious ideas; and, although these seldom enforced the unwilling acceptance of opinions and beliefs upon their conquered nations, still, there must have resulted from the mere communication a reciprocal influence, as might be surmised, in favour of the mightier minds. Thus the Muscovite and Pole finally adopted a most debased form of worship, adoring the serpent as a household divinity, like the lares and penates of the classic world, decreeing it a penalty of death to injure one, however venomous in its character, and surrendering up to them the unres-

trained freedom of their hearths. Almost all of the vipers obtained protection and reverence in an equal degree. But of the divisions of Europe, Scandinavia, embracing the Swedes, Fins, Norwegians, Danes, &c., is particularly rich in mysterious legends of this character. Its mythology abounds in allusions to, and its fables are filled with exploits of, the serpent. Lok, the genius of evil, is styled the father of the great serpent; the standards of many exhibit the same emblem, and the few hieroglyphic remains that have been discovered, bear witness of the prominent character it assumed in their belief. The only difference to be remarked, is the variation in the form of the reptile, which now assumed the most monstrous and terrific powers, breathing flames and pestilence from its distended jaws, and expressing revenge and utter slaughter in its looks. This fanciful form became a particular favourite with the earlier Christian writers, whence have resulted the heroic legends of St. Patrick, St. Michael, St. George, and St. Margaret, and the extraordinary wonders depicted in the stories of the Middle Ages. That such was the policy of the founders of most religions is not a matter of astonishment, since to the uneducated mind the awful and sublime are to be represented less in things invisible than in natural forces exaggerated into terrors, in physical events partaking of the purely tragic character; in appeals, in short rather to the eye than to the subtle essence of the mind. Thus it seems to them that God rather afflicts nations in his wrath, than seeks to raise up prophets in their midst to instruct and forewarn them.

The Indian Christna is fabled to have destroyed an immense serpent with a hundred heads, which infested the waters of the Yamuna, and is interpreted as symbolical of the destruction of evil influences. In America, the most ancient inhabitants, the Toltecs, erected an immense serpentine mound of that reptile in the act of vomiting the cosmic egg, an hieroglyphical symbol, common to them and the Egyptians, and denoting the birth of all created matter, from the universal Spirit or Kneph.

At length, we enter into Gaul and Britain with this worship, which, like the symbolical representation of the Chinese, showing a dragon vomiting a flood after a fleeing man, had literally encircled the earth. The Druid worship, so famous in antiquity, was an offspring of the ophitic symbols; the same familiar snake was adored not only as a symbol of light and life, but independently; in its own animal nature, as a serpent. So close, indeed, are the affinities of their gods and goddesses, so perfect the exposition of that creed, that many incline to the opinion that the intercourse between these Isles and the ancient world was far more intimate than we are accustomed to think. Their divinities are variously pictured under the form of the snake, whilst still further to increase and cement the connection of ideas, "draig" signifies both serpent and a supreme god. Their many fables, among others that of "Uter Pen-dragon," contain explicit and conclusive evidence of their worship, with its ambiguous reference to the "gliding king" pursuing the "fair one," even as in the garden of Eden the treacherous angel followed the credulous Eve. The same peculiarity to which we have referred in other nations, that of attributing healing powers to the serpent, is abundantly manifested among the Druids. As the Druid religion was established in Ireland and Gaul, there, no less than in England, were examples afforded of the old creed. The story of St. Patrick banishing the toads and serpents from Ireland has, with a great deal of ingenuity, been referred to his opposition to the existing faith and his determination to eradicate its pernicious doctrines from the minds of the people; the ruling divinities in both countries are represented as armed with the caduceus of Mercury, or associated in some distinct manner with the serpent, either as a symbol or attribute; the same low superstitions and their resultant cruelties and barbarism are reproduced. Remains of the Druidical faith yet linger in Britain and Ireland, and were derived from the same centre as our own Oriental Rite.

The cycle is thus completed, but much remains untold, were

it but the theory of the origin of the serpent worship, or its practice, as it exists in our own times. We have only to recall the numerous current stories of the fascination of the snake, its mesmeric and medicinal powers, the wonderous accounts of the ubiquitous sea-serpent that startle the world so frequently, and tales of a similar character, to understand that the old idea is not entirely dead nor the old terror entirely cast aside. In alchemical language the term serpent, and green lion, was used to denote the seed or first principle of all matter. These philosophers still further embellished their work with serpent myths, symbols and fables, as we have here given them. But the fact is, that the original hero of all these dragon stories, was Osiris or Mythras, destroying Typhon or Ahrimanes. In the Ritual of the Egyptian Book of the Dead, the good God-Man, Heseri, is symbolically and physically, light, and the Sun; whilst similarly, the evil principle is darkness, and the great dragon, Apophos, fighting for the destruction of man's divine soul. The subject affords us a fine illustration of credulity, whether indulged by minds sottish and brutal, or active and refined. Unfortunately, in all religions, the element of fear has entered too largely; and to repent in order to be saved, is a precept more attentively followed than to do, in order to have done. And so of old, it hung like a dark mist over the intellectual sight of the world, at the dawn of science. But the sun rose at last, blood-stained, it is true, and the glorious prospects began to be revealed. Far back lay the mountains clad in purple and gold, around all flashed a golden light, whilst beyond the unfathomable vistas of space were opened; glittering with worlds through all immensity. And that sun was the light of knowledge, and those glowing mountain tops the past, and the golden glow and heat the present, and the future lies with those worlds dimly seen and known. For the past there is charity, for the present there is hope, for the future there is faith.



THE MAGIAN MYSTERIES.

THE ANCIENT INITIATES have transmitted the science of calculation, a measurement so closely connected with Geometry, and which has been so frequently pointed out as a necessary study. It begins with the knowledge of figures, the key to which we derive from the Egyptians. This Key consists of a perfect square divided into four square parts by a perpendicular line and a horizontal one; then by two diagonal lines from angle to angle, by which the square is divided into triangles. Hence we find the cyphers from one to ten. The ONE is a perpendicular line. The TWO is formed by the two horizontal lines, and one of the diagonal. The THREE is formed by the two horizontal lines of the great square, and by the right half of the diagonal ones. The FOUR is formed by the right perpendicular side of the great square, half the diagonal and half the central horizontal lines. The FIVE is formed by the north-east half of the diagonal line, the right side of the central horizontal, the lower half of the right hand perpendicular of the great square~ and the right hand side of the lower horizontal side of the square. The SIX is formed by a line extending from the right superior angle to the left inferior one, thence horizontally to the right inferior angle, thence diagonally to the centre. The SEVEN is formed by a line drawn horizontally from the summit of the middle, perpendicularly to the right superior angle, thence horizontally to the left inferior angle. The EIGHT is formed by two diagonal lines making a cross of St. Andrew, and uniting them above and below by two horizontal lines. The NINE is formed by a line drawn perpendicularly upwards from the centre of the square, thence horizontally to the right superior angle, thence diagonally to the left inferior angle. The AUGHT is the square itself. The ancient figures were angular; but as nations became refined they gave their characters a more agree-

able form, curving the lines which were originally straight; and thus formed what we improperly denominate Arabic characters. Geometrical studies led our forefathers to that of the inhabitable world, and they soon learned to fathom the ocean of immensity, and to pierce the azure vault. Man devoted himself to mathematics; a noble science, known then but to the initiates of the Order. This science almost enabled him to develop the organization of nature, noting the Solar and Lunar causes, the Astral periods, and the changes of the seasons. The ancient astronomical system is represented by the square; the four compartments of which are the four presumed regions of the world. By observing the sun's course, the four cardinal points were fixed East, West, North and South. The four squares served as angles of division for the seasons, making ninety-one days for each nearly, or three hundred and sixty-four days for the whole, one or two days being added at determined periods.

The Magi studied every department of nature with attention, with a view to arrive at a knowledge of its essence. The immensity of the aerial fluid filled those fires, which they regarded as so many small Suns, and afterwards as Stars. The power of the atmosphere upon all things, and the harmony of the organic laws, caused them to admire the wonders of nature; and sharpened their energies to inquire, and to discover the vivifying principle, the soul of the Universe.

They recognised by their work, the Deity, as the sole origin of organization; the husband and wife and first principle of all things. They adored the Supreme Being in all the productions of the earth. They concealed their discoveries from the people, and gave fictitious significance to those emblems which they made known to the public. They decomposed light and air and matter; salt, sulphur and mercury appeared to be its constituent elements. The first was the spirit, the second the basis, and the third the soul; the last was the woman, wife, queen, moon, the

first the man, husband, king, sun. Man has within him a micro-cosmical sun and moon, that has sympathy with the celestial bodies, which affect it, and in the centre thereof shines the divine light. These three substances were figured as a triangle, which form became, for this reason, more intimately blended with their religious worship, as an emblem of God, the great motive, whom the Hebrews named Jehovah, or the soul of nature. The Triangle was placed in the centre of divers circles and squares, to denote the vivifying principle which stretched its ramifications over all things. The Magi foretold eclipses and comets, thereby extending the influence of religious ideas, and leading to those of a metaphysical nature. The several planets, which are represented as making their course round the common centre, announce the antiquity of those great personages who were said to govern the earth, and were deified by admiring mortals.

Apollo, the God of Light, was synonymous with the sun; this deity also presided over the arts and sciences of antiquity. The Moon represented the Goddess Diana, the sister of Apollo; she was the nocturnal luminary, or light of the second order. Mars presided over the battles, and was styled the God of Heroes and Patriots. Mercury, the interpreter of Divine Light, was also the patron deity of Eloquence and Virtue. Jupiter was chief among the Gods, and the personification of divine intelligence and power. Venus, the Goddess of Beauty, and the Mother of Love, are names which the genius of Greece and Rome have transmitted imperishably, in a language which will be preserved by the polished and the educated of mankind through all time. So, also, these classic pages preserve the renown of the God, who, personating Time, was said to have devoured his children, even as time consumes all to whom it gives birth—Saturn.

The two semi-circles are emblematical of Divinity and Nature, which to the true Mason are synonymous terms; everything in nature being governed by fixed laws, and consequently period-

ical in its movements, announces the existence of a Grand Master, who attracts our veneration, and convince us that nothing can be superior to Him. The Flaming Star is a symbol of Divine Providence, of that great and good Being whom Masons adore as the Sublime Architect of the Universe.

The teachings of this degree, my brother, are of the highest antiquity. There was in the ancient city of Hipparenum, a celebrated school, worthy of the concentration of all human virtues, forming Chapters, which heaven designed to become the instructors of the world. But it was particularly in Media that the Magi celebrated their mysteries and doctrines, which spread through the world those floods of light and truth which T.S.A.O.T.U. had placed in the hearts of the learned Hierophants of Egypt.

Plato attributes to the word Magi a mystic meaning, which signifies "the most perfect culture of all things." The principle object of this degree is to render man perfect, and to draw him nearer to the Divinity, from whom he emanated; that is to say, his re-habilitation and re-integration in his primitive rights and rank. There is within us two natures, the animal and the angel, and our labour is to combat the one that the other may denominate, until that moment, when disengaged of its heavy envelope, it shall take flight to better and higher regions. It is perhaps in this sense that the universal dogma of the redemption of mankind should be explained. In the mysteries of this degree it was said that when man, by a new and exemplary life, and by useful work, has reinstated himself in his primitive dignity, he approaches his Creator, is animated by a Divine breath and is initiated. In the instruction, the occult sciences are taught; the secrets of this grade can only be acquired after the prescribed studies, and severe trials, which are in reality but a course of religious and moral ideas, divested of all superstition. To gain admission to this venerated institution it is necessary to add to elevation of soul and of intelligence, a great

moral purity; and also to bind ourselves by a most solemn vow, to follow the precepts of the most severe virtue in the new life on which we enter.

The forms of this grade are few and simple, and recall the origin and arrangement of the Universe. The object is to render to T.S.A.O.T.U., the homage which is due to him; to elevate man above his fellow creatures, and to place him beyond those passions which so often trouble his existence.

In the Spring of every year a festival was celebrated termed "the regeneration of Light," to represent the primitive equality and connection of mankind. Kings exchanged their vain pomp, and freely mingled with the humblest of their subjects, who were seated at the same table with their kings and princes, a custom calculated to imprint a salutary lesson on the minds of the young princes.

These doctrines, adopted long before by the Chaldeans, were perfected in Persia by the sage King Darius Hystaspes, who, having penetrated into most of the regions of India, found the Gymnosophists in the solitary forests, where deep tranquility favoured their profound labours. It was from them he learned the laws which govern the Universe, and the journey of the stars. They revealed to him their Sacred Rites, which he recognised as identical with the doctrine of the Magi. During several centuries these were transmitted to posterity through their descendants; and from time to time men of vast and profound genius, in penetrating the sanctuary of science, have dissipated the clouds which hid the truth from the eyes of the profane, and taught them how, by the force of perseverance, they might raise temples to virtue, and dig graves for vice.



THE HERMETIC CROSS.

I WILL NOW, illustrious Knight Hermetic Philosopher, explain to you the Hermetic Cross. The Cross represents the tree of science, and mystically corresponds with the secret teachings of the high mysteries, and contains all the sacred numbers: it is the base of Geometry. This symbol existed in the Isle of Cuzumel and on the coast of Yucatan, nearly four thousand years before Christ; and was revered as the divinity of rain, allegorical of fertility.

Quetzalcoatl, the legislator of the Indians, was represented in a robe with crosses. It was used anciently to indicate the roads. It was consecrated in China to the adoration of the Sublime Architect of the Universe. The Priests of Mythras made the sign of the T Cross upon the forehead of the initiates, and a similar sign prevails among the Indian Brahmins in touching the five points of the face. Nature often adopts the cruciform in its mysterious operations. In Northern Asia, and in some parts of America have been found large stones in the form of a Cross, adored by the ancient people. Many mythological ruins in Greece have had the same form.

In Egypt the Thos (land-marks), were often in wood, and in the shape of a Cross. On the transverse pieces were inscriptions relative to science and the arts; and to multiply those inscriptions, they sometimes placed two or three cross-pieces which made double or triple Crosses, which are frequently seen on ancient monuments, as well as single crosses; again it is considered as the key of the Nile, to which river that country owes its fertility. We have seen how general was the veneration for this sign, with different motives.

It is to be remarked, with as much pleasure as interest, how natural good sense knew, when science was but little advanced, how to represent by so simple a sign as two sticks laid across at right angles, the course of the sun and the progress of the

seasons. It is not astonishing that to fix better the attention of the people on those great phenomena to which we owe the productions of the earth, and to excite them to a pious gratitude towards their author, this representative sign was made a religious symbol.

The Red Cross is the symbol of the life to come; the origin of this Cross is of the highest antiquity. The horizontal line represents the Equator, and the vertical, the Meridian; we have thus four extremities of the Equator, and the two solstices of Summer and Winter at those of the meridian; consequently, the four seasons. By analogy, they unite to Spring, youth and morning; to Summer, ripe age and noon; to Autumn, age and evening; and to Winter, death and night.

The Alchemists added to those four points, which they called the four generative elements, Fire, Air, Earth and Water, which they expressed by conventional signs. They constructed a diagram of a circle enclosing a square, within which was a triangle containing a point from which proceeded two lines, and inscribed it thus:—From the first great cause sprang two contraries, from these the three principles, and the four elements, which are resolvable into the quintessence; so that as all things arise from one fixed thing, all matter is reduceable to the dual male and female principle, symbolically termed the sun and moon.

To form our cross commence by tracing a circle of three hundred and sixty degrees, in which design a cross of twelve equal squares, which represent the twelve signs of the Zodiac, or the twelve months of the solar year; one-half, in ascending from January to the end of June, indicates the progression of the days; and the other half, July to the end of December, the declination of the sun. This cross essentially marks the line of the meridian from South to North, and indicates at the same time the strong heat of Summer, in opposition to the frosts of Winter.

A horizontal line traverses the entire world from East to West and shows us equal days and nights in the zone which it divides; this line is called the Equator.

In casting the eye of imagination over the four quarters of the globe we discover in this cross the principle of life, which is the Air, or the East, the beginning of vegetation, or Spring, which announces to us the awakening of Nature; infancy should be placed on this side, for man finds himself in the Spring of life, as the horizon of morning indicates the appearance of day in this quarter of the world, and the sun rising in the East enriches it with its beneficent rays.

Let us now look to the top of the cross; we shall find there fire, which is the soul of life, according to many philosophers, who symbolised by this element the Creator of the Universe. The Summer, by its great heat, characterizes the second part of the year. Man, in adult age, is distinguished by the desire of reproduction of his kind, and by the strength of his physical faculties.—Noon is naturally found in this part of the cross, because the sun is at its highest point, which makes the meridian.

If we look at the West, we shall find that that part of the world contains more atmospheric humidity. Autumn, which is the third season of the year, shows us that all the productions of the earth have arrived at their maturity. Man, in this division of the cross, is placed in his decline, which we denominate age—third period of life—that in which he should live happy, if he has known how to profit by the preceding years of his labour. This division of the cross indicates also that the sun descends under the horizon of night in the West; it is the time when man prepares himself for rest.

In the North is found the earth, as being the most material, and consequently the heaviest portion; it is also the reason why we place it at the bottom. Winter, when all is frozen from its distance from the sun, produces the fourth season of the year,

when all nature seems to be completely inert. The portion of the globe to the North is found to be less peopled than the other portions of the earth, because it is an almost continual winter. In this part of the cross is indicated the death to which each creature is obliged to submit.

Man, as well as animals, returns to the ground; all of matter is decomposed to be reproduced under other forms, and is annihilated by turns, according to the order of Divinity and Nature. In the bottom of the cross, is the instant of sleep or night; which makes the fourth part of the day, composed of twenty-four hours.

In the centre of the cross is found the Flaming Star, with a Delta in the middle bearing in its centre, the simple, but great character of UNUS DEUS, ONE GOD!—the point signifying the Universe, which is governed by invariable rules.

The laws are indicated by twelve squares, which bear the names of the months, composing the Solar Year. Outside of this cross there is another, announcing the lunar months of twenty-eight days, two hours, seventeen minutes and thirty-six seconds, which the Mahomedans still follow; their year is therefore composed of thirteen lunar months, which gives the same number of days as those of the solar year, which is three hundred and sixty-five days, forty-eight minutes and forty-eight seconds. The Lunar Cross is called the Hammer Cross.¹

Alchemy was a branch of learning cultivated by the Egyptian priests and the reduction of the golden calf to powder by Moses is instanced by the Adopts as evidence of his ability in their science, the study of which was general in the East and carried thence by the Arabs to Spain and spread by the Templars. The brotherhood adopted it symbolical language of its own in order to conceal its secrets under a Ceremonial Rite and binding oath, such as was common amongst the learned at the time,

¹ [A passage omitted here in the published version gives various meanings of I.N.R.I.]

and also to protect the professors from persecution as sorcerers. In Germany a legend was propagated that the order derived its principles from Christian Rosencreutz who was born in 1387 and travelled to the East. The doctrine of the order was established on three principles: first, the perfectionment of man that he may approach the divinity by his virtues; second, the study of the occult virtues of science; third, the study of the secrets of nature, mystic theology, the sacred names of God, of angels, the elements, the seven planets known to the ancients. Their emblems were the sun, moon, double triangles, the rose. As we have already given you in our ceremonies an outline of the hermetic philosophy, you are now prepared to extend your enquiries into the three worlds termed by them the elementary, intellectual and angelic, which correspond in some measure with the three series into which our Rite is divided in the grades of Chapter, Senate and Council.



ALLEGORICAL DISCOURSE

BROTHER, the Antient and Primitive Rite of Masonry is founded on Religion, Science, Knowledge, and Virtue. Sweet Religion unfolds to man his brilliant destiny; it occupies his mind with its promises; it is a protector which guides him amid perils; it shows the spirit of loved ones hovering around him; applauding his good deeds, and rejoicing when he shuns the path of passion or of crime. It supports him as he falters amidst precipices; and amid the darkness of ignorance and error, it consoles him who is dying upon the bed of pain. If man, the monarch of nature, is loaded with chains, religion breaks them; her sublime inspirations elevate him even to the Deity.

This is exemplified in the allegorical discourse of this degree.

It was Cain, the first born of Adam, who gave to the Angel of

Death his first prey. Cain killed his brother, but the soul of the victim flew to the celestial dwelling, where it was thus challenged by the Great Eternal:

“Mortal, whence comest thou? Thou hast not yet been summoned!”

“I come,” answered Abel, “because thy work is incomplete. Thou gavest man an organized intelligence. At the moment when thou gavest him breath, thou gavest him place over the rest of creation. This being, par excellence, is thy interpreter and thy delegate upon earth; and thou hast subjected him to the eternal laws of matter, and made him the most helpless of all thy creatures, over whom he exercises supremacy. Thou hast neither given him the strength of the lion, the stature of the elephant, the agility of the gazelle, the dexterity of the ape, the piercing sight of the eagle, the splendor of the peacock, nor the melodious voice of the nightingale.”

“Man and matter,” replied God, “thy complaint is unjust. I have bestowed upon thee three eminent gifts, which more than recompense thee for thy natural feebleness; and given thee empire over all the creatures thou hast mentioned. I have given thee intelligence, to invent, language, that thou shouldst associate with thy fellow man; hands to execute; whilst the animals remain circumscribed within the limits of their respective organizations, slaves of a blind instinct. Thou alone hast received the eminent gift of power to know thyself, to perfect thy nature, and to measure the extent of thy rights and duties. Man, thy complaint is unjust; thou hast sought and thou hast found the divine sciences. Thou hast asked, and I have given thee bread for mind as well as body, in the mysterious laws of nature. Thou hast knocked, and I have opened unto thee the door of eternal happiness, whence thou hast been able to contemplate my work—the Creation! Plunge then, oh, mortal, thy regard into chaos; cross these thick darknesses, and thou shalt be initiated, which is to say, thou shalt learn the first cause and the second.”

Thus spake the Almighty, and placing his finger upon the forehead of the Neophyte, he permitted him to see the mysteries of the eternal work.

The first object which struck the sight of the new initiate, was the still virgin earth, red with blood, newly spilled. From the black and smoking spot arose a fetid vapour, which, condensing in the air, gradually assumed the form of a gigantic figure, covered with a black veil; it was Repentance just brought forth by Crime, and there Cain, the fratricidal Cain, prostrate upon the earth, his bosom torn by remorse, and striking his breast, raised his eyes, red with weeping, towards the skies, henceforth the immortal dwelling place of his victim. But God was inexorable to his supplications.

At this withering sight, Abel, moved by the most generous pity, could not restrain his tears, but addressing the All-powerful Being, to whom all hearts are open, said: "Eternal Benefactor of Nature, pardon for my brother, or let me redescend to the land of suffering and console him."

At this touching prayer, all the celestial harmony of heaven broke forth; all the heavenly chorus, which surrounds the throne of the Eternal, saluted Abel; all creation gave forth the hymns of mercy and forgiveness; and God looked kindly upon the sinner, and upon the Elect. This benevolent and refulgent look, no mortal can depict; but the just, like Abel, will comprehend it.

This magnificent allegory, of such majestic simplicity, is perfectly Masonic; have we not, for one of our emblems, the trowel; and does not the trowel hide, repair, and reconstruct what vice and crime, would sometimes destroy? Neither can we assign a more noble origin to PARDON AND REPENTANCE.



MASONRY AND THE CRUSADES.

FROM THE ERA of the Crusades may be traced the advent into Europe of Eastern Philosophy and other branches of knowledge, which largely contributed to introduce into society order and improvement.

Few expeditions are more extraordinary than those undertaken by the Crusaders for the recovery of Jerusalem from the Turks. The name of Crusader or Croisés, is derived from the cross which they wore on their persons, in gold, silk, or cloth. In the first Crusade all were red; in the third, the French alone preserved that colour. Green crosses were adopted by the Flemings, and white by the English. Each company, likewise, bore a standard, on which was a cross.

When Omar, the successor of Mahomet, conquered Syria and Palestine, Jerusalem was regarded as an Holy City, and was by him embellished with a magnificent Mosque, built of marble, its interior being adorned with an immense number of lamps of gold and of silver. During the Eleventh Century Pilgrims to the Holy Sepulchre visited Jerusalem in great numbers, and received a partial protection from the Caliphs, because they derived a revenue from them. But a new and ferocious race, the Seljouks, or Turks, conquered the Arabians in the year 1055, and embraced Mahomedanism; they oppressed the Pilgrims, and heaped such brutal treatment upon them that it excited a general feeling of horror.

A pilgrim named Coucoupetre, a native of Amiens, in Picardy, who is known to moderns as Peter the Hermit, was so incensed at the cruelties of the Turks, and related them so vividly to Pope Urban the Second, to whom he brought letters from the Patriarch of Jerusalem, that Urban exhorted the Christian warriors to take arms against the Mussulmans, at a

Council held at Placentia, on the 1st of March, 1095, which was attended by 200 bishops, 4,000 of the clergy, and 30,000 laity. Peter meanwhile, was earnestly preaching war against the Turks in every part of France. Pope Urban summoned a second Council to meet him at Clermont, the capital of Auvergne, on the 18th day of November, 1095, to deliberate on the affairs of the East; this was the most important event ever witnessed by the Western Church. It was attended by 14 Archbishops, 225 Bishops, 90 Abbots, several thousand Knights, and a multitude of people; this council lasted seven days.

Peter the Hermit excited his hearers to frenzy, by his relation of the atrocities of the Turks, and the horrible sufferings of the Christians, advised them to take the road to Jerusalem, and assured them of imperishable glory in the Kingdom of Heaven. The whole assembly, as if moved by inspiration, exclaimed with one voice: "It is the will of God."

Three great armies marched for the Holy City, led by Peter the Hermit, Walter the Moneyless, Godfrey de Bouillon, Duke of Normandy, Hognes, Count of Vermandois (brother to Philip the First of France), Raymond Dupuy, and other renowned warriors. They defeated the troops of Sultan Solyman, in two pitched battles, captured Nice and Antioch, and arriving at Jerusalem, laid siege to that city, which, after forty days, was captured by storm, and the warriors of the Cross walked with naked feet in solemn procession to the Holy Sepulchre, where they gave thanks for so great a victory. This occurred on the 5th day of July, 1099.

The Second Crusade was undertaken in 1147, armed with the authority of Pope Eugene the Third; its principal leaders were Conrad the Third, Emperor of Germany, and Louis the Seventh of France, who met with such reverses, that King Louis returned to France in July, 1149, overwhelmed with grief for the loss of so many brave warriors of Gaul, who had left their bones to whiten on the Plains of Syria.

The Third Crusade was occasioned in 1190, by the astounding intelligence of the fatal battle of Tiberias, gained over the Christians by the great Salah-ed-Deen, or as he was called by the Crusaders, Saladin, on the 2nd of July, 1187, in which the King of Jerusalem, the Count of Edessa, and the Prince of Tyre were made prisoners, and the Knights of the Temple and of St. John almost destroyed; this was followed immediately by the news of the loss of Jerusalem.

The great Barons of England, France, and Aquitaine, attended a Conference near Gisors, when Richard Coeur de Lion received from the Archbishop of Tyre, the White Cross, and Philip Augustus, King of France, the Red Cross; they, with Frederick Barbarossa, resolved to retrieve the honour of the Christian arms. They were reinforced by the fleets of Genoa, Venice, and Pisa, and with the hardy warriors of Flanders and Denmark. The Hosts of Richard and Augustus captured the City of Acre, and the Turks were compelled to pay a fee of 200,000 pieces of gold, to release 100 nobles and 1,500 inferior captives, and to restore the wood of the true cross. In consequence of a delay in the execution of the treaty, 3,000 Turks were beheaded almost in sight of Saladin, by the orders of King Richard. Ascalon fell into the hands of the Crusaders, after the memorable battle of that name, in which 40,000 Saracens perished, and a truce was established for the space of three years, three months, three weeks, three days, and three hours, during which pilgrims were permitted to visit Jerusalem unmolested. Saladin died soon after this truce, and Richard departed unattended for England, when he was treacherously entrapped and secretly imprisoned by order of Leopold, Duke of Austria.

The Fourth Crusade was commanded by Baldwin, Count of Flanders, in 1202, when Constantinople was captured,¹ but little was effected to recover the Holy Land.

¹ [Not from the Turks (they took it in 1453), but from the Christian Greeks of the Byzantine Empire.]

The Fifth Crusade, headed by Simon de Montfort, in 1207, made an ignominious return.¹

The Sixth and Seventh Crusades were undertaken by Louis the Ninth of France, commonly known as St. Louis. The first in 1249, which he headed, having a fleet of 1,800 vessels, and an army of 50,000 men; the only trophy of this expedition was the capture of Damietta. Advancing along the banks of the Nile, his army harassed by the Egyptians and Arabs of the desert, and being reduced by sickness and famine, was obliged to surrender. Louis was loaded with chains, but was released on condition of paying a vast ransom in gold.

In the Seventh Crusade, in 1270, St. Louis, accompanied by his three sons, invaded Africa, with the intention of punishing the King of Tunis for interrupting the passage of the Mediterranean, or to convert him to the Christian faith; his army however, sickening under the burning sun, was reduced to a small number, and the king died in his tent on the 25th of August, 1270; his brother Charles, King of Sicily, arriving soon after, saved the remainder of the Crusaders from destruction. The

¹ [The Fifth Crusade is more usually reckoned as an expedition which began in 1218 and captured Damietta in Egypt, but after this initial success collapsed due to divisions in the leadership. De Montfort is better known for his role in the so-called Albigensian crusade, a genocide campaign against an unorthodox religious group in the South of France, during which he was killed. The crusade of 1207 mentioned in the text seems to have been an expedition of such little consequence as to have been generally left out of the count.

Some historians reckon the Sixth Crusade as an expedition which began in 1227 and which Emperor Frederick II took command of the next year (being excommunicated by the Pope for turning up late). Without any major battles, Frederick managed in 1229 to negotiate a settlement which restored Jerusalem to the Christian kingdom (the Muslims retaining control of the Temple area and the major mosques) and guaranteed access for pilgrims. In 1244, with the kingdom of Jerusalem weakened by civil war, the city was captured by an alliance of Turks and Egyptians.

As stated in the text, the two crusades led by Louis IX were of no long-term effect and never set foot in Palestine. In 1291 Acre, the last Crusader stronghold on the mainland, fell to the Saracens, ending the Crusades.

Ref.: *Ency. Brit.* (electronic edition, 2000), art. "Crusades."]

son of Louis, Philip the Hardy, defeated the Moors, and compelled them to pay 210,000 ounces of gold to the French, and a double tribute for fifteen years, and to permit the Christians to preach in their dominions; these conditions being subscribed to, the honour of the Crusaders was saved, and they returned to Europe.

The establishment of the Knights Templars, and Knights Hospitallers, owe their foundation entirely to the French; the Orders were instituted by Raymond Dupuy, a native of Dauphiny, (the first Grand Master,) Hughes de Payens, Godfrey de Bouillon, and other Knights and Monks, who consecrated themselves to the service of the sick and wounded, in the year 1118. Shortly after the foundation of the Order, Baldwin, afterwards King of Jerusalem, conferred on them a house, said to be situated on the site of King Solomon's Temple; hence they derived their name of Knights of the Temple or Templars.

During the Crusades, from 1095 until 1270, a period of one hundred and seventy-five years, the Order of the Templars increased rapidly in numbers, wealth, and power, and they were renowned for their indomitable prowess against the enemies of Christendom. The war with the Saracens was fiercely contested, and these Knights often penetrated far into the country, away from any support and exposed to constant peril, frequently sought and obtained aid from the Coptic Priests, whom the oppressions and persecutions of the Saracens, their conquerors, compelled to live retired and worship in secret. Time flowed on; the wars of the Crusades were long, toilsome, and bloody. The Knights became more intimately connected with the Coptic Priests, and by them were initiated into the Doctrines and "Mysteries" practiced by "The Widow's Children," and introduced to a knowledge of T.S.A.O.T.U., as taught by the ancient Egyptian Priests, who served "one living God, Creator of light and darkness." The Knights thus admitted and initiated into the Mysteries of Antiquity, upon their return to Europe, communicated the Sciences, Doctrines, and

Legends of the Orientals to their companion Knights, who, grateful for the knowledge thus vouchsafed to them, devoted themselves zealously to the propagation of the principles of the Antient and Primitive Rite. Grateful for their admission to the Mystic Temple, they petitioned Pope Eugene the Second to confirm the privileges of the Order, and allow them to retain, specially, the title of Knight Templars; and this Pontiff, believing the denomination only had reference to the Temple of Jerusalem, granted their request; and from this period they have been known as Knight Templars, or Knights of Kadosh, holy and purified.

It is related in the Legend of the Swedish Rite, that eighty-one "Children of the Widow," travelling in Europe, A.D. 1150, under the guidance of Garimont, Patriarch of Jerusalem, visited the Bishop of Upsfal, who gave them a most cordial welcome. The Knights initiated him, into the confraternity, and confided to him the documents and archives of our laws, and the ritual of our Mystic Rite. By him the priceless relics were preserved. The Knights of the Temple received from the bishop the deposit formerly confided to him; and by this means the Templars became the conservators of the Mysterious Rites and Ceremonies, brought from the East by the Free-Masons—Priests of the True Light. Thus the initiated would fraternise with other similar associations, while preserving their own distinctive forms. It admits of proof that the Ancient Templars were often initiated by the Symbolical Masons, as well by the Hermetic Brotherhoods, who descended from the Hierophants of Egypt.

The Knight Templars entirely devoted to the sciences and doctrines brought from the country of Thebes, were anxious to commemorate and perpetuate this introduction to the end of time. The Scotch Masons established three grades of St. Andrew and adopted the allegorical legends of the Templars. The Legend of this Degree relates that "The Scottish Knights had commenced to excavate a large plot of land in Jerusalem, for the purpose of erecting a Temple, near the site of the

ancient edifice built by King Solomon, and over the place of the Sanctum Sanctorum. In the course of their labours they came upon three large stones, which appeared to have formed a portion of the foundation of the first temple; their monumental form invited a closer examination, which was amply repaid by the discovery of the sacred name, within the ovals traced upon the last one. This was also the type of the Mysteries of the Templars, the Holy Word lost when H. A. was assassinated as related in the Symbolical Degrees. This word the Knights preserved on the foundation stones of the Temple." The works commenced on St. Andrew's Day, and thus originated the general title of Knights of St. Andrew, and the Degrees of Apprentice, F. Craft, and Master, worked under the title of *Petit* Architect, Grand Architect, and Scottish Master; for as the Knights in obedience to their vows were compelled to make pilgrimages and journeys into foreign and distant countries, it is claimed that they established these grades as a means of mutual recognition and assistance.

Besides the war in Asia against the Saracens, the Templars were engaged in a long and arduous struggle against "The Old Man of the Mountain," descended from the family of the Arsacidæ, and whose rule extended over about a dozen large cities besides Tyre. This prince was the High Priest of a religion which some persons pretended to recognise as the ancient one of Egypt; he, by the prestige of his power and genius, reduced his Neophytes to a state of blind and implicit obedience; and young people imbrued with his doctrines astonished the world by their courage and devotion. Eventually, however, the Knight Templars attached the domains of the Old Man of the Mountain to their own by right of conquest, and, remembering the fidelity and bravery of his disciples, admitted them into their own order; and some maintain that the Templars even adopted a portion of their peculiar tenets.

The Grand Master of the Templars distinguished himself by his exploits against the Saracens, accumulated vast riches, and

by his virtues and bravery acquired a reputation which awakened the envy and aroused the jealousy of the princes of Europe, and finally led to the dissolution of the order, which at the time of this deplorable event, numbered more than 40,000 Knights and possessed 9,000 princely estates.

The light which they had brought from the East and diffused over Europe quickened the venom of fanaticism and fear in the reigning despots, and finally they succumbed to these tyrannical powers. About this time that celebrated Rosicrucian Missionary, Raymond Lully, attempted to amalgamate the Templars with the Knights of Malta and other orders, but the union was refused by the G. M. of the Templars, Brother Jacques de Molay.

Pope Clement the Fifth, and Philip Le Bel, King of France, finding the already great power of the Templars was increasing daily; and entertaining a natural dread of doctrines and mysteries which nullified their absolutism, made so many experts in civil liberty and was inculcating the propriety of individual judgment against the unintelligent obedience exacted by church and state, entered into a conspiracy for their destruction, from which they hoped to gain a threefold advantage, namely, obtain possession of their immense wealth, perpetuate fanaticism and protect imposture.

It is said that Bertrand de Goth could only obtain the triple crown, by consenting to the extermination of the Templars; and contemporary history paints this Prelate in the most repulsive colours.

The manner of the attack upon the Templars commenced in the following manner: The Prior of the Templars at Montfaucon had been condemned to imprisonment by the Grand Master, for heresy and immorality, and he was thrown into a dungeon with another prisoner, Noffo Dei, a Florentine Templar, who had apostatized from the Order; they agreed to obtain their deliverance by denouncing the Templars, and sent

word to the king that they had a revelation to make which would be more useful to him than the acquisition of a kingdom. Philip, overjoyed at this circumstance, eagerly made use of it for the destruction of the Order. The apostates concocted an address to Enguerrand de Marigny, the Minister of Finance, and following up this first accusation, placed in the king's hands the denunciation he had himself dictated, and which contained the most infamous charges, the falsity and grossness of which have been exposed by contemporary historians.

The Emperor Frederick II., grandson of Frederick Barbarossa, after his return from Syria, A.D. 1230, opposed with all his might the excesses and abuses of the Ecclesiastical power, and particularly that of Gregory the Ninth, by whom he had been excommunicated, previous to his departure for Palestine; and indeed it was owing to this Pontiff's intriguing and tampering with the fidelity of Frederick's arm, that the object of the war was not obtained. Frederick, in revenge, upon his return to Europe, besieged the Pope in Rome, ravaged the adjacent provinces, and then concluded a peace, which the deadly animosity of the Holy Father prevented from being of long continuance; for the Prelate, bitterly galled, and with pride touched to the core at seeing his Apostolic thunderbolts only amuse and excite Frederick to attack, and oppose the abuses of the clergy, by satires and lampoons, which he caused to be published in Germany, France, and Italy, died of grief and baffled malice. There are many legends current in regard to the great Emperor Frederick Barbarossa; one is that he still lives spellbound, in a cave, in one of the German mountains, to be revived when the ravens cease to fly around the mountain's summit, and each century Frederick awakes, exclaiming, "Is it time?"

Now, the accusation that we have spoken of against the Knight Templars, was founded on a report of deeds alleged to have occurred eighty years before; and the history of the time, instead of supporting the charge, shows how despotism,

fanaticism and avarice, can distort facts and make them subservient to their Machiavellian policy. Pope Clement, Philip and the Grand Master of the Knights of Malta, an order better known as Knights of St. John of Jerusalem, each gave publicity to this accusation, with such comments and colouring as suited their individual views.

Jacques de Molay, Grand Master of the Templars, was at this time in Cyprus, where the General Convocation of the Knights was usually held, but yielding to the solicitations and advice of Clement, he travelled to Paris, where he had no sooner arrived than he was arrested and thrown into the Bastille, by order of Philip, who in one day, October 13th, 1307, had caused every French Knight Templar to be cast into prison. At the king's instigation, proceedings were immediately commenced, and the prosecution entrusted to the violent and vindictive William of Nogaret, and Father Imbert, a Dominican Monk, a Member of the Inquisition; it being deemed expedient to make heresy a principal feature in the charges.

Following out the conspiracy, and in accordance with their secret understanding, the Pope pretended to be highly incensed against Philip, and wrote several angry letters, "demanding to know the authors of such accusations; that he believed the Grand Master of the Templars innocent, and that persecutions commenced against an Order so rich and powerful, had their origin in jealousy; that in fact, they were Military Priests, existing only by Papal authority, and were, as a Religious Order, only amenable to Rome." After much simulated opposition, Philip acknowledged this priestly right, and as a reward for his filial submission, was delegated as the agent to bring the Templars to justice, and was comforted and strengthened by a Papal Bull, published expressly for that effect. "Our dearly beloved son, Philip Le Bel," it commenced, "has not caused the arrest of the Knight Templars by any greed of wealth, but by a veritable zeal for religion; and is far from intending to appropriate any of their possessions." Clement sent legates to

Paris, and came himself to France, to judge these already condemned victims of cupidity and fraud.

It must be remembered, that in the Thirteenth and Fourteenth Centuries, scarcely any in France, except the clergy, could read or write, and since the decadence of the Empire, ignorance had spread her foul veil over the whole of Europe. With a knowledge of such all-pervading ignorance, we cannot be astonished at the influence of the church party, nor at the colossal power acquired by the Priesthood.

At the commencement of the proceedings, Jacques de Molay, and three of the first dignitaries of the Order, were arraigned before Clement the Fifth, at Poitiers, and he confided the prosecution to two Cardinals, the Archbishop of Sens and some other Prelates.

One of the first questions put to De Molay was, "Have you no writing to produce in defence of your community?" to which he replied, "Documents and evidence could be obtained, that his greatest earthly ambition was to make the innocence of his people apparent; but, that he was a knight whose learning was his least boast, and he therefore prayed for a council or a clerk to assist him in his work." As the trial was but a mockery, not public, and the heresy of the Order being a foregone conclusion, he was refused either counsellor or advocate, and thus, little stood in the way to prevent this sacrifice of principle to expediency. It has been said that in our own day extortion, violence and bribery have sometimes been enlisted to oppose the march of justice; and that the excesses, dissipations and malignancy of Philip, are not without modern parallels. It is also asserted that the premature death of Philip alone saved France from the abyss into which his conduct was forcing her. No class of society, no institution was safe from his persecution and extortion, and a general revolt was fast becoming imminent, when he died. Still, there was one exception. The Knights of St. John of Jerusalem lent its entire influence to the king, in order to increase their own wealth and power, and this

is the reason that the Grand Master of St. John appears so conspicuously in the destruction of the Templars, whose possessions were afterwards divided between the Order of Malta and Philip.

The Templars struggled vainly against the regal and papal power, and Clement, without loss of time, assembled a general council, composed of more than three hundred priests, in Dauphiny. This, council, hesitating upon the "Proposition to suppress the Order of Knight Templars," objected that it would be contrary to law and justice to do so without hearing them freely in their defence, and confronting them openly with their accusers, which was what the Knights petitioned. Clement V., who assisted in person at this council, exasperated at this most unexpected opposition to his will, with much excitement exclaimed: "If the absence of a trifling formality prevents the Council from passing judgment on the accused, we will ourselves do it in the plenitude of our pontifical power." Disappointed in the action of the Council, the holy father summoned a secret Consistory, composed of cardinals and bishops, who were convinced by the strength of his private arguments of the necessity at the suppression of the Order of Knight Templars. The sentence says: "The Knights not having been convicted in strict form of law, but condemned by the Pope, in virtue of his Apostolic authority, the holy father would himself be answerable for the custody of their persons and the proper disposition of their wealth."

During the four years that this sacrilegious persecution lasted, many of the Knights were subjected to the most excruciating tortures for the purpose of extorting confessions which would aid in condemning the society, but few failed to maintain their innocence; to those, who on the rack were weak enough. to acknowledge the charges, life was granted, and a pension allowed. To those of stronger nerve, though not greater innocence, who persisted in the purity of the institution, the Infernal "Question" was again applied, and

many of the Knights who would have courted death and suffering in honorable warfare, quailed at the sight of the horrible apparatus for inducing an avowal of guilt; and with quivering nerves and maddening brain acknowledged deeds they had neither dreamt nor heard of until mentioned in the confessions they signed; for be it remembered, that even in the accusations, the special crimes charged were not named to the prisoners, and yet in spite of all that cruelty could invent, or malignity inflict, the constancy of a greater part or these martyrs remained unshaken. Even those whose firmness had given way under their agonies, retracted their confessions at the approach of death, and in sincere repentance declared the allegations untrue and extorted from them under the excruciating tortures of the rack.

The reverend fathers, bishops, instruments of St. Peter and of King Philip Le Bel, decided, in a Provincial Grand Council, that those Templars who "falsified their confessions" should be treated as recusants. A few days after this decision, according to the barbarous jurisprudence of the time, fifty-nine of these gentlemen were condemned and burnt. The Bishop of Ledève describes these unfortunates as they appeared in their last moments: "Their eyes fixed towards heaven, as if imploring from above the strength to support the agony of the flames which licked their limbs and encircled their bodies, they repudiated the crimes attributed to them, and prayed for firmness to maintain the truth and innocence of themselves and brothers." Notwithstanding the unanimity of their statements—a glorious proof of the falseness of the accusations—Philip, Clement, and the Grand Master of Malta, confirmed the decree against the Templars; condemned Jacques de Molay to the flames, and according to many historians, confiscated the property of six thousand Knights in one day.

Jacques de Molay, as he approached the pile, and was about to assume the crown of martyrdom, harangued the populace and predicted the day and hour of the death of Philip and

Clement. He cited those, his implacable enemies, accusers and judges, to meet him before the tribunal of God, in a year and a day from that time, and then and there to render an account of their judgement. De Molay was executed March 11th, 1314,¹ and the finger of the Great Eternal, as in the day of the impious King of Babylon, pointed in answer to the appeal of the Grand Master. Clement and Philip both died before the end of April, 1314,² and as history is silent as to the manner of their death, the enemies or the Knights Templars have endeavoured to make it appear that they were poisoned by the surviving members.

The day following the death of Molay, Sir Knight of Aumont and seven other Templars, gathered the ashes of the pile, as is related by the brothers Suedois. Fifteen days only elapsed when the apostate Knight, Squin de Florian, was assassinated. The Pope beatified him, and caused him to be interred at Avignon. The Templars found means to remove the body and deposited the ashes of De Molay in its place. During his life this worthy Grand Master had established four Grand Temples in Europe—North, South, East and West, to wit: Stockholm, Paris, Naples and Edinburgh. Bocace, the Bishop of Lodeve, Bertot, and a host of contemporary and succeeding writers have spoken highly of the heroic virtues of these martyrs to truth, honor and innocence. Each and everyone was steadfast to keep his obligation. No Iscariot, even under the torture, developed the Mysteries or betrayed the Doctrine they had brought from the East. May we always show the same fidelity.

After the disasters just related, many of the Knights quitted their native land, and by their escape and concealment, were enabled to preserve our institutions and rites, and maintain the purity of our ancient Doctrines and Tenets of which we are so justly proud.

¹ [The date is given by more modern sources as 18th or 19th March.]

² [According to the *Encyclopædia Britannica* (ed. cit.), Clement V died 20th April 1314 and Phillip IV on 29th November of the same year.]

MASONRY AND THE EASTERN PHILOSOPHY.

WHEN, casting investigating looks upon the *debris* which surrounds him, the Sage dares interrogate the bowels of the earth, which he treads disdainfully under his feet, he encounters buried under the rubbish immense skeletons, gigantic ruins appertaining to extinct races which have turn by turn succeeded each other upon the surface of the globe: he sees the characteristics that separate them and is obliged to confess that there has been between the first creation and that of which we form a part, an undoubted progress upwards. If, now guided by the observations he has made, he submits to the investigation of the objects which surround him; if, overrunning the chain of beings, from cold and inert matter, he passes to man, masterpiece of the new creation, studying successively the innumerable transformations, by the aid of which informal clay is metamorphosised into imperfect vegetables, and from thence in an ascendant march to the most accomplished animal organisation; then necessarily a vast and profound thought illuminates his spirit, and unveils to him, so to say, the secrets of T.S.A.O.T.U.; he will be compelled to ask himself if the divine breath which animates him has not, like the impure vase, which grows superb and odoriferous flowers, submissive to the progressive march of beings, undergone all possible transformations before elevation to the degree of perfection which characterises himself?

Then the antique beliefs of mysterious Egypt, the sweet and patriarchial manners of the people of the East, and the belief of the less reflecting, but as certain, savage tribes which people the deserts of Africa; beliefs which furnished to Pythagoras his system of transmigration of souls; those beliefs present themselves to him in all the *eclat* of truth, in all their ascendant strength, and he asks if these are the only truths, the only ones it is possible to admit.

In effect, let us ascend time, transport ourselves in thought even to the cradle of ages and follow, step by step, the progressive march of humanity. If the perfection of the vital breath which animates us is the indirect reason of civilization, are we not involuntarily, almost unknown to ourselves, coming to a conclusion that the soul's imperfect glimmerings are imperfect emanations of the divine breath, which in proportion as it passes from one informal being to another more perfect, is by degrees refined, and tending imperceptibly to draw to itself the beings which infinite wisdom has formed. The unclean insect, object of our aversion, inherited until it succumbed an imperfect breath which it exhaled from a being of a superior order: and it is thus, that from one transmigration to another, the soul, after successively identifying itself with all the series of beings, ascends towards its author, to repose in the bosom of the God which formed it. In this consisted the veneration of the Egyptians for animal life, they saw God in all forms. The Indian Vedas teach that "the wise men give many names to the being who is one;" and that—"As the web issues from the spider, as little sparks proceed from fire, so from the one soul proceed all breathing animals, all worlds, all gods." The Essenian philosophers held that pure ether, which was attracted into matter by the secret operations of nature, was enclosed as in a prison, until the dissolution of the constituent atoms which formed such prison, setting free that ether which was the soul, it returned to heaven and rejoiced once more in its innocent but individual liberty.

The history of the tendencies of the human spirit in different ages shows us immense generations of the children of Eve, by timid and slow steps, hazarding the proofs of life, gradually strengthening their steps, spreading in intelligence and rising, in fine, to the highest point of perfection. It was not done, it is true, without having terrible obstacles to surmount, without having to wander, without having often deviated from the aim whither their efforts tended, without having succumbed, even

under the burden which they had imposed upon themselves: but what imports it? they were elevated. The truth, pure and brilliant as a star of the firmament, has spread lurid rays of light upon the horizon of the world; men have seen it, found it beautiful, and are becoming more strong and more courageous by the attainment. Proud of its high and glorious destiny humanity advances, as it traverses the ages, freeing itself at each step of a prestige, letting fall a shred of the veil of iniquity which covered its humiliated forehead under the weight of the infirmities of its imperfect nature.

The intellectual life of the people, as well as their political existence, has had its progressive developments, its epochs of conception and childhood, its periods of transition and glory. Men of great and profound spirit, geniuses whom we encounter, from age to age, who have inspired the purest breath of divine inspiration, these have penetrated the sanctuary of science and have arrived at the discovery of the mysteries which the All-Powerful accorded them. They have dispersed the clouds which veil truth from the eyes of the profane, and they have taught, as well as they could, with the strength of perseverance, to raise temples to virtue and dig dungeons for vice. Thus, to what they saw in the revered temples of superb Memphis, the mysterious followers of Isis added the basis of the first wisdom, and raised themselves to the most hardy theosophic conceptions—a spiritual theology surviving centuries.

Ancient Greece, in its time ambitious of glory and desirous of learning, demanded from the aged Copts the secrets of their sciences and virtues; but more greedy of honours than of aspiring to the light, it opened its schools but to see the plaudits and crowning of the pretended Sages of frivolous Greece, amorous of pleasures and of fetes. One by the force of his genius raised himself to a knowledge of our sublime doctrines, and it is to the living penetration of his spirit, that the Athenians owed the idea of a Temple to the Unknown God. Freemasonry is then a scientific institution of charity and love.

Amongst the virtues which it teaches, one ought to place in the first rank the abnegation of oneself and devotion to the general good. This sublime order which remounts, as we see, to the highest antiquity, has but a single aim and works but to accomplish a single mission. This aim, this mission, is the study of wisdom, which serves for the discernment of truth; it is the beneficent work or the development of reason and intelligence; it is the culture of the qualities of the human heart and the repression of its vices. The degrees to which you have already been admitted indicate to you the philosophical studies which expanded the minds of those who came in contact with the Eastern sects, which originated in the mysteries of antiquity and from which by direct descent we derive our principles.

In collecting what remains of the Ancient Mysteries, their monuments, and the descriptions which the poets have given to us, one may judge how they spread amongst all civilised nations.

The aspirant found in their caves pits of a frightful depth, which he descended by means of supports for the feet; he overran long and tortuous subterraneans where he encountered spectres under hideous forms, monsters to combat, torrents to ford, braziers to traverse. Everything which could affright his imagination was put into requisition, and death seemed to present itself to him under many forms. Lugubrious and plaintive cries were heard in the distance, and the rapid movements of the lights plunged him all at once in fearful darkness. The noisy play of machinery was heard; he was pained by the blowing of wind, claps, of thunder, and the impetuosity of the torrents. At the least indication of weakness or fear he was thrown into a dungeon for the remainder of his days: the initiates believing that timid and lax men were incapable of guarding inviolably the secrets of their mysteries, and they retained the failing Aspirant in order that he might not reveal what he had seen in the preliminary preparations and in the trials by earth, air, fire and water. The fortunate Aspirant was

conducted into a place embellished by all that art could add to nature; a sweet and tender light rendered the objects more interesting; the air was perfumed by the agreeable scent of flowers; and the melodious sounds of instruments announced to the initiates their joy at seeing him come out conqueror from the evil genies of the elements. This place was the emblem of the Elysian happiness which man would experience when he had surmounted the obstacles before arriving at truth and virtue. There still remained one proof, less frightful, but demanding still more constancy, it was a rigorous silence, fastings and austerities, augmented from day to day, during which they prepared him by instruction for the revelation of the mysteries. This instruction was proportioned to his light, the greater part being veiled under symbols and hieroglyphics, questioning him upon matter which prepared him to pierce the veil. Thus prepared they revealed to him the most important part of the mysteries. They taught him the existence of a supreme intelligence, first cause of all being; they informed him that a thick veil concealed the grandeur of the light, that its immensity could not be represented by any sign, that the different symbols which they offered to the profane were but emblems of his least known attributes. They announced to him also the existence of another being, enemy of the first, but less powerful, the agent of crimes and all evils. They taught him that there is in man a substance, simple, active, essentially different from matter, which, more agile than air, more prompt than sight, glanced even to the extremities of the universe, sounded the abyss, developed its secrets, reviewed the past, and dared even to advance to the future; they taught him that he could only raise himself by virtue and degrade himself by vice; they traced out to him the duties which he had to fulfil towards the Author of nature, mankind itself, and those which he contracted in the quality of initiation; they rendered him a reason for abstaining from certain animals and vegetables; those sullied by crimes had to undergo still more severe proofs; it was pretended that

they plunged him in a liquid which arrested the action of fire and that they passed him several times through the flames to purify him. After the Initiation he was shown to the people in a procession which was called the "Pomp of Initiation." This ceremony was made as imposing as possible, in order to show what a glorious thing initiation was, and the initiated, enjoyed the highest consideration and were looked upon as men more pure and instructed than the vulgar, and were promised after death the enjoyment of a more pure felicity—they were chosen to fill the most important places in society.

The light of initiation was not confined to signs and tokens and words or even to morality and theology, but it embraced all the sciences. The Priests of each *Nome* learned particularly one special science; and were the depositories of manuscripts which were all the more precious as they were the only copies existing in the world. One taught how to follow the Stars in their courses, calculate their swiftness, measure their distance, divide the seasons, give a more perfect form to the year by means of intercalations; others, by the principles of Geometry, knowledge of the laws of movements, and the calculation of resistance and friction, taught how to centuple the strength of man, level the earth, raise dykes, dig canals, to construct Saïs, Thebes, Memphis, and above 20,000 cities, besides immense edifices of which several yet resist the destructive hand of time; others taught how to purify metals, analyse them, combine them, alloy them, so as to render them more ductile and malleable; to indicate the properties of vegetables and the means of extracting the sap, so as to prolong the days of man; or better to preserve the body after death from decay during thousands of years, and preserve the freshness of colour and illusion of life. Others taught the principles of that celebrated legislation which sought to ally the general interest to that of the individual, bring together men of primitive quality, simply by their wants, and cause them to love virtue. Others presented in chronological order the revolutions and events of nations,

continuing the list of Kings according to their names, their actions, virtues, vices, and the judgements which had been passed upon them. The Priests consulted these writings on the death of the reigning King, and these redoubtable judges traversed the lake in a boat guided by Charon and exposed in the presence of the people, all the good and evil which he had done, and threw in the fatal urn, the ballot which rendered his memory cherished or odious.

It seems certain from our knowledge of the Egyptian priests and the Essenian sects, that the latter were only the continuators of that ancient caste which dispersed itself at the period of those troubles and dissensions which turned Egypt into one scene of anarchy, by which the Romans profited so far as to convert it into one of their provinces. It is reasonable to conclude that the founders of the Essenian Societies were Egyptian priests. What proves this very clearly is that, on the one hand we know not what became of these after the overthrow of the throne of the Ptolemies and the invasion of the country, while on the other hand the societies of the Essenians which appeared at that time, present almost the same character as did the priestly caste of Egypt; indeed we find among the Essenians of Jerusalem and Egypt, the mysterious initiation, the oath of prudence, and the evidences of the Egyptian priests, the same love of the sciences, the same philosophy; everything in fact establishes a perfect resemblance. We may affirm from proofs so intimate, that the confederacy of philosophers, known by the name of initiates or priests of ancient Egypt, reappeared and continued its system in the societies of the Essenes after those later wanderings which followed its dissolution and the dispersion of its members. Contemporary with the Essenes, were the Therapeutæ, a magical, astrological, and alchemical sect, who quietly disappeared, They were succeeded by the Ascetics, that is, by a kind of Jewish monks, who, though devoted to a purely contemplative life, preserved amongst them opinions which suffice to prove that they had received from the

Egyptian Priests and Essenes that spirit of true philosophy which neither new dogmas or even superstitions had been wholly able to denaturalise.

Christianity came and enlarged the circle of initiation, it extended to all men the benefits and the moral parts of the mysteries, but the scientific part, its grand foundation, it neglected, as less essential to its mission; it left it as noble pasture to the indefatigable study of the curious and the wise.

Christian Monks succeed in turn to the Jewish Ascetics and the ruins of the Coptic Monastery are shown, where it is said 360 monks were devoted to seeking, without rest, for the philosophers' stone. The traditional history of the Templars asserts, that their Grand Master of Nazareth was consecrated Pontiff of the universal religion by the Priests of Egypt.

What is historically more important to know is, that the Coptic monks who exist in Egypt, even in the present day, are the immediate successors of the Egyptian Priests and Essenes. This connecting link having been established so clearly, it is evident that the spirit and philosophy of these Priests and Essenes, are not lost, seeing that these different bodies have been continued by an unbroken succession till the present day.

At all times Christianity was far from absorbing the sacred sciences into its bosom, philosophy preserved its independence, whilst making itself Christian. Origen, Justin, Clement of Alexandria, Hermesius, and many other fathers of the first centuries, are a proof of it. There were even some philosophers who imposed on themselves the task of conciliation and of making the christian dogmas and philosophical teachings of christianity to concur. The Gnostics and Manichees, who lacked not a certain grandeur, essayed the task and were persecuted by the church. Manes from whom these last borrowed their name, was born in the year 277 of the common era. There was at this epoch in Egypt, a man named Scythianus, by birth an Arab, fully instructed in the secrets of the Magi; he had the knowledge of hieroglyphics, astronomy, mythology, and was a

man who practised the soundest morality; he composed four books under the titles of *Gospel*, *Chapters*, *Mystery*, and *Treasures*. Ferbulio, his disciple, inherited his fortune and his works; he betook himself to Palestine and sought to propagate the religion of the Magi; persecuted he went to Persia, where he changed his name and called himself Buddas; persecuted in Persia, he retired to the house of a widow, where he died. This widow having bought a slave, adopted him and gave him the name Cubricus, the young man made great progress in the books of Ferbulla, and, like his master's example changed his name to Manes, which signifies conversation, and founded the sect of Manichees. Pursued by the hatred of Archelans, Bishop of Cassan, and the Priest Marcellus, he withdrew for shelter to a small mansion named Arabion, upon the river Strenga, but was denounced by another Priest named Triphon, to the King of Persia, who sent seventy-two guards to take him; he was arrested upon the bridge of the Strenga at the moment when about to betake himself to a neighbouring town named Diodoride. The King condemned him to be either roasted or burned alive, the flesh thus parting from the bones. After his death, the number of disciples augmented considerably, and they gained followers of the most elevated intelligence, even St. Augustine. The filiation of the Manichees to the philosophical doctors of antiquity is proved by a fact not generally remarked. The Catholic Church reproached them with believing in two principles and consequently in two Gods; the reproach was unjust because they only followed the instruction of the three grades prescribed in Egypt: first, Dualism, or belief in the two principles; second, Sabaothism, or the adoration of the natural forces; third, Jahoism, or the worship of a sole God, Sovereign of, and independent of, the material world. They therefore only taught dualism as a mode to arrive at the manifestation of the entire truth. Beside the Manichees many other differently named sects branched from the original tree or the ancient mysteries and were known under the general name of Gnostics,

a word signifying knowledge. Nothing is better authenticated than that the disciples of these sects were in existence in the twelfth century in Italy, France, Germany, and England, as Templars, Lollards, Ghibbelines, and Albigenses.¹ They had secret signs of recognition, professed great purity, and were divided into two principal classes, the Disciple and the Perfect Initiate; the latter of which were vowed to chastity, and on the dualistic principle they looked upon the head of the opposing sect as the evil principle personified, and upon their own as the good principle. The poet Dante belonged in Italy to the Ghibbelines, the poets Chaucer and Gower in England to the Albigenses and the monument of the latter in London represents him as crowned with a wreath of roses and having the cardinal virtues at his feet. The Templars were judicially suppressed for being Gnostics and are commemorated in our Rite.² Eventually the philosophical sects took the name of Rosicrucians, and so became Freemasons, of whose history the teaching of our rite is well know to you.

¹ [Of these four groups, only two were strictly speaking religious sects and of those only the Albigenses (Cathars) had any affinity with Gnostic ideas; the Lollards (a derisive term applied by their persecutors) were mediæval English proto-Protestants, followers of John Wycliffe (1330-1384), who were persecuted for trying to break the ecclesiastical monopoly on knowledge of the Scriptures. The Ghibbelines were a political faction or party in Italy in the thirteenth and fourteenth centuries, any accusations of heresy against whom stemmed from their support of the Holy Roman Emperor against the Pope at the times when the two were disputing. Likewise the heresy charges against the Templars were almost certainly fabricated in their entirety by Phillip le Bel and his associates as a means to get their hands on the order's money.]

² [But most Gnostics would see in "T.S.A.O.T.U." only the Demiurge, at best a subordinate deity and at worse a blind, ignorant or downright malignant spirit.]



EXTENSION OF MASONIC PRINCIPLES.

IN THE BEGINNING man was born free from sin, pure, having within him a Divine instinct of the noblest virtue, and the most generous inspirations. To do good was a natural impulse. Evil did not, could not exist, for Charity and Love were the sole motors of his actions. He lived for others more than for himself; his Religion, Politics, and Economy were comprised in the command, "Love one another." Obedience to this law comprised every duty. In his fellow man he recognized a brother, and freely shared with him the fruits of his vine-yards and the clothing of his flocks. All lived in Peace and Harmony, until families became societies, and societies grew into nations. Then the odious distinction "Mine and Thine" arose, and Avarice and Corruption, like noxious reptiles, began to crawl amongst and infest a happy people with their venom. Avarice and Ambition united and brought forth Pride, Envy, and Hatred; together they attacked the heart of man, and destroyed in it the impulse of good, the seeds of virtue; all remembrance of his celestial origin, and of his sublime destiny. Love and Charity grew weak, and arbitrary power usurping their place, triumphed over the feeble, subjected them to its caprices, and forced them to cultivate the earth by the sweat of their brow, and gathering in the harvest of which the powerful seized the fruitful ears, and left scarcely more than the barren straws to the labourer and his little ones.

Divisions soon took place among the rulers. Murder depopulated the earth. War spread its dreadful banners to the wind, and destruction, pestilence, and famine followed in his train. The furrows overflowed with the blood of those who disputed for possession of the field, whilst the sweet voice of humanity was stifled by infuriate howlings and savage discord. To crown the evil came the reign of Ignorance, grades of caste, party politics, and Priestly sway—when many a clever scoundrel called himself the Interpreter of Divinity, and sacrilegiously

bringing down the Supreme Benevolence to his own mean level, made him appear as avaricious, bloody, and revengeful as himself. Religion, which should be Faith in a just and kind God; a never failing consolation to the unhappy, and a balm to the wounded mind, became a trade, and was sold as merchandise, until its spirit, seeking sanctuary in a few honest breasts, left only its pompous ceremonies and heartless mummeries as the stock in trade of the traffickers.

Without these few pure souls, a virtuous man might have looked mournfully around him, and reproached our common father for having abandoned everything to the Genius of Evil. But with the evil came the remedy.—Masonry arose! Some few master-spirits preserved the emblems of the sacred fire, and under various titles Poets, Historians, and Philosophers, seemed united by a mystic chain, whose links, connecting every epoch, enclosed all in a circle, whose centre is eternal Truth. Its radius spread from one end of the world to the other. A sacred and symbolical word would call the virtuous to rally and close to each other's aid, or extend the hand of sympathy from Dan to Beersheba, to find out and succour the distressed, whether in the hearts of cities, or the wilds of the desert. Pilgrims of this faith have undertaken distant and toilsome journeys; dared the rigours of the polar regions, the destructive fevers of the tropics, suffered the hellish tortures of the Red Indians, the Chinese zealot, and the Persian Priests, not for wealth and power, but to succour and save a brother. Thus, by initiation, the noble minded of every country, formed a symbolic union, founded on Morality, Love, and Humanity. No one remained deaf to the appeal of a brother; and among a crowd of similar circumstances, we have selected the following for its sublime simplicity:—

A disciple of Pythagoras, travelling in a wild and almost barbarous country, far from home or friends, was taken sick in the cabin of some poor people, who, although they were themselves suffering from extreme poverty, assisted him with what they

had, and took the tenderest care of him. His sickness was long, but their hospitable solicitude never abated. Grateful for their attentions, but lacking the means of recompensing their disinterestedness, feeling himself on the point of death, he asked for a flat stone, and tracing on it some symbolic characters, he besought them to place it near the road side. He died. Many years after a disciple of the same school accidentally passed, perceiving the stone, read the inscription; and watered it with his pious tears, hastened to acquit the debt the deceased had contracted, although he had never known him, or ever seen him; but in the mystic writing he was requested, as a brother, to fulfil a dying man's wishes.

Masonry, then, was the system which our Sovereign Master chose as the means to preserve benevolence and learning upon earth, and though we may see some fail in their duty and defame our noble institution by their wickedness and folly, do we not know that on earth nothing is perfect, and that virtue even is subject to abuse. Let us remark, however, that when these abuses multiplied, and everything seemed a prey to evil, God drew from the treasure of his inexhaustible love, his most priceless gift. Jesus appeared—that sublime regenerator, that supreme and incomprehensible being, that glorious light shining between the past and future. Christ, the pacific conqueror, peaceably advanced before the amazed world, carrying aloft his banner whereon is inscribed "Love one another." It was his theory of conquest, and will yet restore all nations to innocence and happiness. These three words contain all the wisdom, all philosophy of the preceding ages. It absorbs and condenses every doctrine ever yet invented for the general good, and gives a tangible shape to every benevolent inspiration.

"Love one another." 'Tis a charm, at the utterance of which the human race awoke from a long and frightful dream to find its hopes of happiness not destroyed, but shining more radiantly than ever—for gradually we shall see despotism overthrown, and Charity reigning universal over all.

Yet we must acknowledge that in consequence of the feebleness inherent in human nature, evil once more prevailed, and barbarism once more broke the bonds that had restrained it, and pouring in torrents from the Northern wilds carried ruin and devastation around. The pitiless sword was the tyrant that governed all; nothing liberal, nothing intellectual withstood its attacks; nothing dared oppose its sway; nothing but Free Masonry, which, like a Minister of Mercy, still answered the appeal of humanity and progress—only being competent to encounter cruelty and intolerance with their own weapons, our members donned the helmet and glaive; the lance and shield, and advancing to the East and North, reached from the banks of the poetic river Jordan, to the bleak shores of the Oder and Vistula, and effectually stayed the march of brutish vandalism.

Can we contemplate, without admiration, those noble Cavaliers, as gentle after the carnage as terrible in combat; succoring, after the battle, those whom their carnage had overthrown! Need we mention their oath to protect the fatherless and oppressed; or that unalterable friendship and touching brotherhood in arms, by which a Knight Mason was a stranger in no country nor under any misfortune.

Masonry not only buckled on the sword and shield for the defence of society and Religion, but furnished with the square and compass, it raised gigantic Cathedrals, noble monuments on which our ancestors inscribed their creeds in language as simple as profound, and their traditions descending from generation to generation, in their original purity, stand to this day as landmarks of Faith, Patience, and Self-denial.

The tie that united these chivalrous Knights was the “cable tow” of Masonry, that strong symbolic cord which binds so many thousand fragile brands into one resistless body.

In the darkness of the middle ages it is more difficult to follow the footsteps of our order, yet an earnest enquirer may still find it seeking shelter where it gave protection, and in the schools of science, one of which in particular deserves mention

—the University of Paris, whose pupils united by initiation, defended and protected themselves against tyrannical oppression.

In the bosom of the Universities was preserved that spirit of free inquiry which by instigating religious reform, did so much towards the regeneration of humanity, and still more by Printing, that powerful vehicle of thought, that wing of God, which carries abroad, with the rapidity of the wind, the results of human intelligence.

The invention of Printing determined the emancipation of the human spirit by secularising science. Constantinople was taken and Rome accorded a noble hospitality to the illustrious proscripsts of Greece; even the cannon civilises by adjudging the victory to genius and discipline. Thus the first Printers, realising the importance of their work, formed themselves into a powerful corporation, and guarded carefully the sacred arcanum of their mystery, fabricating in silence, under the direction of Reason and Philosophy, the arms which gave Liberty to the world of mind, and annihilated Feudal and Religious Despotism for ever.

The discovery of America led to a revolution in the commerce, property, and finances of the ancient world. The intruduction of gold from Mexico and Peru lowered the price of the precious metals, and created a new property and power—that of capital. Then succeeded Adventures beyond sea; the whole globe becomes agrandised, colonies commence, the military, and merchant marine grows apace. The small interior sea of the ancients becomes but a basin, of little importance, since the riches of India arrived in Europe on the crest of the tempests. All these events contributed to revive the fire of Masonry and project its rays into all civilised countries.

Thus will be seen how Intelligence continually enlarges the circle of human affection, and gradually extends from family to country, and thence to the whole creation. You will see how Civilisation resisted and withstood the Barbarism to which

Fendality had reduced it, and ever strive to spread the Masonic behest,—“Love one another.”

Wherever the armies of freedom have met those of tyranny, our order has been found, and it looks hopefully to the day when unlimited and licentious tyranny will no longer oppress the earth. The warfare against the powers of evil still goes bravely on, and freedom marches ever onwards, toward the conquest of the world. The vast power of public opinion reaches and controls even the occupants of despotic thrones.

The West cries,—be of good cheer, the eagles gather together for the doom of tyranny is at hand. The South—assures us that truth struggles bravely on, and the great electric ocean of thought is in agitation; the storm hovers on the horizon, and the lightening is ready to leap forth against ancient wrong and the hoary precincts of oppression. From the East,—we hear that the people begin to know their rights and to be conscious of their dignity. The reign of darkness draweth to a close, and the sun’s rays smite the mountains. Let us, therefore, sow the good seed that those may reap to whom God, in his own good time, may assign it—be patient and hope. The golden age, of the beginning, approaches; when the cycle of evil will have run its course, and mankind, regenerated, will contend only in good works,—love and benevolence for one another.



ON SYMBOLS.

SYMBOLS AND EMBLEMS were the primitive language of the people of the East. The *horse* represented courage, the *ox* strength, the the *serpent* cunning or prudence. Such symbols were adopted by theology to designate the distinctive attributes or divinity, and science and art had no other language. The symbols were further designed to express a grand idea of the creator, a dogma, a doctrine, or a belief.

The grand hieroglyphic used to express nature, recalled to the intellect that eternal animation witnessed in the planetary world, the destruction and generation of beings, of which the sun was considered the primary cause, and the moon, in its absence, the secondary cause, the one typifying the father and the other the mother. The symbolical and emblematical language was that of the priests, savants, and architects; not because it is hidden and mysterious, but because it personifies and perfectly characterises the truth of things.

It follows that since symbols and emblems have been used to conserve Freemasonry, during the lapse of centuries, and shew its true origin, they ought to be an object of great veneration to the eyes of the brethren; but they have a further sacred application which sanctifies their ordinarily wise use amongst us. Under their metaphysical envelope is found the basis of the religious dogma and philosophy of the institution. Each symbolical or emblematical figure is the image of a natural truth which serves as a torch by which a brother may enlighten his reason, and clear for himself a straight way in the passage of life.

In the modern classification of Freemasonry, each degree has its symbols and emblems, which are but the luminous lines traced for the intelligence of the initiate, by which to arrive at

the discovery of the essence of truth, and of what is good and just in each thing.

Our order is divided primarily into three degrees lengthened into three serial divisions, because the ancient Temples were divided into three portions; the first for disciples, the second for believers, and the third, or most holy place, for divinity. Our ancient architectural brethren divided their churches and cathedrals into nave, chancel, and communion for the same reason, and separated the last from the two former by the rood-screen. Even so should our own symbolical temples be arranged. In the first degree you are taught morality and the love of mankind; in the second, the natural sciences, and more especially mathematics, which were anciently termed, the gate of the gods; in the third you are raised to a knowledge of the dogma of a life beyond the grave. In the first serial division of our rite are embodied our elementary principles; in the second our scientific teaching; and in the third our philosophy and sacred theosophy.

These three states were anciently symbolised by the rough and perfect ashlar, and the white marble stone of true die or square. The mosaic pavement represents the ancient doctrine of the dual principles of good and evil. The two pillars, J. and B. in their original import are those of Hermes and mark the solstitial points. The flaming star, is Sothis or Sirius. The seven steps represent the seven properties of nature—attraction, repulsion, circulation, heat, light, sound, corporeity, symbolised by seven cosmogonical deities or hieroglyphical representations. Thus, as we have seen, the emblems of the sun and moon have an abstract signification.

The insignia of the degree of Rose Croix is a rose united to a cross, the rose symbolising the secret and the cross immortal life; this is the key of the grade, but the moral and philosophical sense contained in these two emblems are the secrets of science at which one can only arrive by special study. Secrecy is a wise virtue, leading to happy lessons of prudence, moderation and

intimate confidence. The Rose Croix Mason, in directing his studies according to the fraternal and humanitarian spirit of Masonry, necessarily forms a just idea of this virtue and of the truth of its moral quality. It is the same with the symbol of the cross, that most ancient emblem of eternal life; in considering the immortality of the soul, as a glorious prize reserved for the wise man who consecrates his life for the happiness of his fellows, noble inspirations and generous sentiments are born in his heart; for such immortality is not the stimulant of egotism, nor the illusion of prejudiced pride, it is the recompense which T.S.A.O.T.U. reserves for virtue.

The symbols and emblems of a Rite each contain in their metaphysical expression a ray of the true light; the explanation is but a scientific development of these figures, leading to a certain knowledge of the moral principles of masonry. The ancient initiates recognised each other not only by signs and grips but by the rules of conduct which their principles prescribed; the fraternity was not then formulated entirely in words or in demonstrations, it was all in action, it was the heart which did the work, and as nature regulated the movement there was no ambiguity of either language or thought. God, country, love, devotion, liberty, equality, and all the other words which express such great things, and which people for so long a time have employed to accomplish so much evil, had a precise and absolute sense; there is no better logic than that which comes from the heart, when the love of God and man dominates it.

There are some enlightened Masons, who, seduced by the false glitter of the profane sciences, imagine that the symbols and emblems have neither social bearing nor solemn character, and who desire to see them no longer figuring as the sacred language of the Masonic code. According to them it is necessary to nationalise its language, in order to place Freemasonry in accord with the age, and cause it to march in spirit with the sciences and arts, as they are traced by contemporaneous intel-

ligences. These are errors which it is necessary to combat because they are dangerous. Men of science are now only wading the stream which our order forded centuries ago. Moreover, an institution founded upon the eternal principles of natural law can neither change nor vary its doctrines; for that truth which emanates from the bosom of divinity, can have but one way of expressing itself and but one mode of instruction. And in order that this truth be not subject to false interpretations and eccentric heresies, it has need of a universal language immutable in its foundation and form, both in its figures and expression. The hidden and problematical sense of language, has, in all ages, created confusion and disorder in the world and led the human heart from the way of reason and truth. Symbolical language remains constant to the nature of things, and to their interior and exterior properties and cannot, in consequence, change its signification or figurative expression without destroying its distinctive properties. Art is mute thought and reproduces itself nowise better than by images; it is symbols only which, in speaking to the eyes, recalls all the attributes of nature to the mind. A universal language, which so far from becoming corrupt by old age, perfects and enriches itself, is a precious help for an order which is spread all over the world, and divided, into little bodies independent of each other; it conserves unity of faith, purity of doctrine, orthodoxy of laws, homogeneity of teaching; lastly it is the electrical fluid of that social language which permeates everywhere with the same free effect.

To deprive Masonry of its sacred symbolical language would be to spoil it of its direct strength the breath of its universal animation; it is that which preserves all the charms which attach to its beliefs, and the sweet hopes which inspire its philanthropical efforts. There is in this mysterious system that which the spirit ought to be able to comprehend without seeking to define it. That which is essence and light may be represented by symbols, but cannot be explained by the logic or

words. It is faith which sees and conscience which decides. The Oviathan symbolism of the Ophites, or the Sephiroth of the Hebrew Cabalists, which enclose in a simple table the attributes and spiritual properties of the Deity, are grand and sublime images, inspiring in us admiration and respect, but imposing humility on science. If you wish to evict the sot and exclude the indifferent and the impious, give not to proud philosophy the means of subtilising upon our doctrines and of materialising our faith. Respect the veil under which nature hides her mysteries., content yourselves with the mute language in which it speaks to your reason; itself is a grand symbol, the perfect image of a supreme providence. Remain faithful then, my Brothers, to the language given to you, by which to imitate the eternal and beneficent love of T.S.A.O.T.U., study and perpetuate our symbolism.



SAPENATH PENCAH.

IN THE CENTRE of the space which the stars overrun in their courses, is raised the Temple Sapenath Pencah. Marble, alabaster or porphyry compose not its elegant and majestic walls; such materials are left to mortals. Its columns are composed of a pure, subtle, material essence of the elements which glows with sweet clearness; extending in long Porticos, rounded by imposing arches, headed by bold cupolas; forming a sanctuary of which art cannot imitate its religious beauties. The place is filled with a soft light which takes many forms and everywhere charms the eye. The entrance thereto is not defended by armed phantoms with flaming swords, but sweet benevolence, seated at the first Portico, extends the hand to timid beings who arrive there to supplicate Divinity for admission amongst the Grand Elect of this Sanctuary.

Upon the front is the image of the sun in its glory, below the Ineffable name. The stars circulate round the entablatures which they decorate with their luminous globes; the columns are surrounded with vine leaves and all the shrubs which cling to the trunks of trees, for this one temple is an epitome of the universe. Between the columns are placed etherial statues of virtuous men, whom the Eternal has made the instrument of happiness to their fellows, and who are worthy of the gratitude and admiration of the people. Upon the exterior face is a comprehensive and immense deliniation of the three kingdoms of nature; the entire world, ornamented with its diverse productions, the elements and their distinguishing characteristics. There is displayed the imposing rising of the sun, until his sparkling disk rolls back to his couch upon the mountains' ridge, where he throws his last fires in the azure seas of the firmament; the heavenly cupolas sprinkled with scintillating stars; the silver disk of the moon bounding upon the waves; the luminous phantoms which walk upon the ocean in the midst of profound night; a majestic Temple breaks the level of the seas, situated upon the mobile plains among long mountain chains, filling ever, and ever renewed. The same hand has there represented the most beautiful scenes of earth; the four seasons display their charms; there may you behold the warm and vivifying rain falling in streaks of silver, as it traverses the rays of the sun, to reanimate the earth with the first tokens of spring; the torrents of undulating heat raised by the fires of summer on the cornfields embraced by the sun; a prairie, its banks covered with a carpet of roses loaded with diamonds, of the vapours of autumn, scattered by the winds, and making a soft undulating robe, which during the repose of nature covers the earth with a dazzling whiteness.

In the interior of this Temple are magnificent *bas reliefs* which represent the history of man; the happy events which secure the felicity of mankind and. the actions of those illustrious mortals, who brave the fury of mankind to defend

innocence and truth. Here are represented those who by the strength of their genius, the grandeur of their conceptions, and their fearlessness of heart, have preserved their country from the horrors of civil war by abating the fury of factions who were conspiring its ruin, putting an end to public calamities and consecrating, for their fellow citizens, new annals of happiness.

The first object which strikes the ardent gaze of the entering Neophyte, in this august Temple, is *Beauty*, eldest born of T.S.A.O.T.U., her delightful form serving for the model which gives being to the charming companions of men; near to her is Nature, the elements composing her existence, the pure fire which burns in her eyes, forms round her forehead a luminous glory; her breath is the zephyr, and around her face and bosom curves meteoric light in undulating waves; upon her diapered robe is figured all the flowers which embellish the earth, all the birds which animate the groves. Everywhere is enchanting order, ravishing harmony, seas of pleasure and virtue; beneficent apparitions who conserve the world and are resident near T.S.A.O.T.U.; occupying themselves each moment with delicious contemplation of his marvellous works, participate in his felicity, and listening with avidity and in silence to the sublime language which charms them.

The Eternal, addressing the Elect says:—Approach, fear nothing, listen! The stars you behold in the fields of immensity are suspended in space by my arm; no obstacles oppose their course for the motive power is my will and the execution of my plans; two. attracting and repellent movements, which, according to human science, tend apparently to their destruction, restrain each in their orbits but produce by occasional collision a shocking chaos. My Omnipotent hand separates light and darkness and gives brilliancy to those torches which scintillate in eternal glory in the skies; the star of day is filled with eternal light which I have caused to flow in inexhaustible torrents; other suns are scattered in the void and form centres of vaster systems, which turn their luminous torrents upon the

stars, relegated to the very confines of space, again borrowing light from crossing planets which, become confounded in space, uniting all together to enlighten the inhabited globes which they vivify; and causing the elements, agitated by these fires, to produce in their proper series the beings which embellish them. The kernel of the earth, I have formed of so hard a substance, that the water of the ocean, which covers and dissolves all bodies, cannot penetrate it, whilst the surface is kept moist by the permeating waters. Two opposing forces cause the oscillation from pole to pole, of this immense mass of earth, and the waters accumulated in the abyss, which yet are preserved by this even balance from destruction. Vast forests are surrounded with long chains of mountains, capped with clouds, from which they attract the nourishing waters which furnish to the flowers their inexhaustible rivers, meandering to the seas by insensible slopes, and traversing countries over which they spread freshness and life; these rivers are incessantly contributing to the oceans and to the waves, which maintain their level without ever overflowing, and rendering back to them that which the winds and the heat have attracted from their surface; the reservoirs which traverse the bosom of the earth in all directions receive the excess of these tributaries, and overflowing the surrounding banks inundate the earth.

Streams, spouting from the bosom of the earth, after having passed through their subterranean course, and vapours of fertilising rain, warmed by the heat of the star of day, unite with matter to cause fermentation in the inert and immobile mass, from which is born and to which returns all created beings. This mass of matter cracks and, lifts in all its parts and becomes covered with a carpet of verdure. Thus are nourished immense forests inhabited by animals; delicious groves reserved for mortals. From the celestial intelligences, even to man, who is first in the order of those spirits united to matter, down to the inanimate vegetable which is born and flourishes on the shores of the ocean, an innumerable train of beings exist upon the

globe; the air, the earth, the waters, swarm with life; all is full of animals of which the form and manners is varied to infinity and of which the imperishable species will for ever attest my power and the fecundity of my creative genius; legions of insects, born in the crystal waters, flutter with their sparkling wings, upon the bank and come to deposit the fruit of their aerial loves. Within the bosom of the motionless greenish pool from which man swerves as from a corrupt dwelling, are animated beings, in their simplicity approaching the elements, beings long unknown to mortals who had no suspicion of their existence, nourished with the juices obtained by dissolution, and thus reentering the mass of animated matter whilst themselves serving for food to other beings. These waters collect all kinds of bodies and by friction give them back to earth; from their bosom warmed by the sun, arise vapours invested by the twilight and the dawn with the most lively colours, which the atmosphere receives and transforms into fertilizing rains. The decomposition of certain bodies serve for the formation of others, the generation of living beings breathe, with the air, the emanations of that which has just been extinguished; children are the coffin of their fathers, all set out from this animated matter and turn by turn all return to it; it is the same mother world reborn unceasingly from its own ashes, nothing can depart from its allotted sphere or be destroyed, nothing perishes.

If man had the intelligent strength of will to raise the Isiac veil which covers the mysteries of nature, he would seize the extent of her vast plans and the numerous means employed for their execution. He would comprehend the phenomenon of fire which penetrates, animates and modifies matter; the composition of bodies by the condensation of the fluids; light, that mother of illusions and generator of all the colours which embellish the various formations. He would understand the elements and their combinations which constantly escape attention; and the darkness which envelopes the last limits of human knowledge would be dispersed; enabling him to seize

with a glance the long train of consequences; the labours and lights of men of genius, as they accumulate to form sciences, are monuments of the extent of the superiority of man over the other beings, by which he is surrounded, as well as of his own feebleness in the limits which he is unable to pass; the enlightened spirit, no longer like a torch obscured with its own vapours, would burn with the purest flame and cast over every object a gentle radiance.

When thy attention shall have contemplated our Mystic Temple, learned all its beauties, and seized the affinities between its several parts, and overrun the immense labyrinth visited by the stars; thou wilt enjoy the celestial harmony of the bodies coursing in space, in fixed paths and combined distances, moved by the arms of the Eternal, guided by Omnipotent intelligence, father of thought. Then will develop to thy astonished eyes spectacles more grand and sublime than nature can offer; thou wilt contemplate with astonishment bodies of immense volume disposed in the space which they traverse, accompanied by a majestic galaxy of planets and scintillating stars, shedding a light more pure than that of the star of day, and peopled with beings destined like ourselves for eternal felicity, superior beings of which the forms, qualities and manners, were not before suspected by thy weak intelligence.

The pleasures of this sublime contemplation will fill eternity for thee; thy faculties, ever increasing, will develop themselves so as to embrace all the marvels of space, and the charms of truth will glitter before thine eyes in all its brilliancy; thy intelligence will then embrace the universe, its vast conceptions will comprise all that which is, all that can be, thy spirit, all the thoughts which form thy intelligence; thou wilt understand the universonality of affinities; the assemblage of celestial systems accumulated in the powerful hands of T.S.A.O.T.U., system upon system, even to the confines of immensity; thou wilt comprehend the strength and the movements of those worlds, of which the union and affinity create the harmony of the universe.

Oh, my Brother, contemplate the world which we inhabit. What order, what harmony! Each object is made for some other; earth, heavens, seas, elements and seasons, all bound together in the harmonious concert of things. Behold the assemblage of the celestial bodies, of which the prodigious distances and astonishing grandeur exhaust the calculations of the greatest genius; those stars which roll over our heads, those globes of light which give brilliancy to the firmament, those worlds sprinkled in space, forming one complete, harmonious system, in which all bodies weigh against each other and produce a reciprocal movement, all held together by general law, and constantly affording each other mutual support.

Now, from the infinitely great, let us descend to the infinitely little, and by the aid of a microscope, consider these animalculæ which are millions of times less than a grain of sand; yet they have their head, mouth, eyes, and those eyes have their eye-balls, fibres and muscles; they have their veins, nerves and arteries; those veins have their blood, those nerves their spirit; they have their particles, those particles have their pores, and those pores are full of parts, each having their shape and division into still more minute parts; all those innumerable parts, of which no effort of intellect can conceive the minuteness, are formed by exact proportion into a living animal being, which has aliments proper to it, its chyle and its humours, and its special functions like other beings; trituration, circulation of the blood, digestion and generation; in fine, all these operations are amongst the marvels of nature and bear witness of the intelligence, wisdom, and power of the creator.

Why choose, my Brother, from objects within our range. Take at hazard and examine, the birds which fly, the fish which swim, the spider which spins, the bee with his policy and laws; the industrious insect which purveys with so much art for the wants of its momentarily hatched little ones; the creeping caterpillar which metamorphoses itself into the lovely butterfly; the plant which vegetates, the shrub which grows by the aid of

the roots which seek its nourishment; the seed which the earth receives into its bosom in order to render it back an hundred-fold; the pippin which grows for our use, trees, flowers, and shrubs; the mobile edifice of our own body, of which Galen could not explain the structure, without exclaiming, with all the enthusiasm, of which he was capable, that it sang the most beautiful hymn in honour of T.S.A.O.T.U.

The universe is a book open to all men; the road which conducts to the Temple of T.S.A.O.T.U. is neither rough nor harassed with thorns, and Masonry does not require its members to abandon themselves to superstitious terrors, which break all the bonds which attach them to be objects by which they are surrounded, or condemn them to privations, the practise of austerities, and a contemplative life. It is a state contrary to our institution. What man, inflated with vain pride, dares to say, "I raise myself by thought above other men, and break the chains which unite me to them; I fix my attention on divinity alone"? For mortal men it suffices to love each other, sustain the weight of each others' feebleness and enjoy without abuse the riches which nature produces; it suffices for each to follow the secret inspiration which they bear in their heart, this guide will never turn them from the path of virtue, the mother of true happiness. The chains which attach men to the earth are not weighty, and they are able by contemplation to raise themselves above them; themoral world is man's true empire and T.S.A.O.T.U. has placed immutable bonds between His spiritual world and that of matter; what power can destroy those bonds? There are the vast regions of thought, the realms of imagination; the spirit will find in traversing them a joyousness of which all the powers of evil will be unable to deprive it.

Man has but a short distance to traverse in the road of life; he is often persecuted and more easily detached from the earth, the wings of death are his asylum, and when the blind divinity has broken the thick mould of matter which envelopes his soul, he will shine in space as an angel of light; grief will no longer affect

him, he will see with an eye of contempt the infernal cohorts of passion, in vain seeking their prey upon the slime which he has quitted; semblance of the hideous worm, which after having long crawled, upon the earth an object of aversion and contempt, casts aside the mask which veiled its beauty, and developes to the rays of the day-star his scintillating wings, raised triumphantly above those who would crush him underfoot. The man who aspires to nothing but material possession, cannot perceive what happiness he could enjoy when separated from it; he is terrified by the solitude of immensity; he sees nothing wherewith to occupy his spirit, no object that his heart can love; what will he do in eternity? He prefers nothingness. But, scarcely relieved from his bonds, and he will know his sublime destiny, and he will bless the powerful hand which drew him from this nothingness to give him eternity. Such is the Consecrated Mission of Freemasonry. It is for all of you, my Brothers, to cultivate the field of human intelligence to sow the seeds of a beneficent philosophy and point the road to happiness.¹



THE SPIRITUAL FAITH OF ANCIENT EGYPT.²

IT IS IN EGYPT that we find the most perfect information in regard to the old faith, because of the care with which they are recorded to have preserved ancient tradition, and because of

¹ [The hylophobic tendency of this final paragraph is so at odds with the tone of the rest of the discourse (though perfectly consonant with much else in these “charges and lectures”) as to suggest either a different original author, or massive confusion of thought on the part of the writer.]

² [Noting every error or doubtful assertion in this lecture would make an unreadable mess of it. Suffice to say that knowledge of the history and religions of dynastic Egypt has come on a long way since it was first written. Similar considerations apply to “The Pyramid of Cheops,” “The Egyptian Mysteries” and “The Osirian Legend.”]

the great antiquity of their manuscript and monumental records preserved to us. This great nation had a thoroughly developed religious system 6,880 years ago, about which time Menes united Upper and Lower Egypt into a single empire and embodied a hieroglyphical representation of seven great cosmogonical and psychical gods whose worship had prevailed in the twenty-six Nomes of that, even then, ancient country. This great Emperor; the decendant of a race of prophets, priests and kings, built the Temple of Memphis and advanced the worship of Hesper and Isis in the whole united empire. He established at Memphis, the seven sons of Ptah, who with Neith produced Ra or Helios, the creative power of the solar orb which again produces Agathedæmon, spirit, or breath. After this Chronos or Saturn and Nu or Rhea, time and space, produce Hesper and Isis, Set and Nephthis, and they Horus, Anubis, and Hermes or Thoth, who is the Revelator.

In the Egyptian Book of the Dead will be found a description of the progress of the human soul in the future state. Some copies of this book are at least 4500 years old, even then accompanied by commentary upon commentary, proving that the great antiquity of the BOOK, at that time, was such that the educated priests themselves had a difficulty in interpreting its esoteric secrets.

The principal orders of gods or immortals, mentioned, are the *Nu* or associate Gods and the primordial waters, the *pu—t* or celestial cycle; the great gods *Neteru* or *Neter-aat* and the chiefs *Gaga*. There is moreover mention of the *Mu* or dead, the *Bet mes* or depraved, and the *Kefti* of accusers of the passing soul. Two antagonistic beings appear throughout, Osiris and his triad, the prototype of the good and justified; and *Set* or *Baba* and his devils, the subverters of good. Physically they are divided into light and darkness, symbolically they are represented by the sun and the great dragon Apophis. The soul would seem to be an uncreated being, but the breath of life is the gift of Tum the setting sun, or Serapis. Isis and Nephthis render aid to the spirit, Thoth justifies him; Anubis embalms his mummy, Horus

defends. The object of the book is to teach the spirit how to avoid the "Second death in Hades" and to deliver itself from its various adversaries who might seek to detain or destroy it, on its passage or destiny. The sun is symbolical of this, for the Ritual says: "Ho! workmen of the sun by day and by night, the Osiris lives after he dies, like the sun daily, for as the sun died and was born yesterday so the Osiris is born." "He is the son beloved of the Father, he has come from the mummy a prepared spirit." Aware of his divine nature, the spirit exclaims, "I know that I was begotten by Ptah, brought forth by Neith." Like Osiris the spirit is the victim of various diabolical traps and persecutions over which he triumphs by gnosis or knowledge, of celestial and infernal mysteries which he has learned. At length, the soul of the deceased Heseri, is conducted into the presence of the divine father who is seated with forty-two judges in the "Hall of the Two Truths," symbolised, as truth and justice, by the cubit and ostrich feather; and distinguished as immortals or gods, by the ring-handled tau cross. Here he denied forty-two sins.

The soul is described as going in like a Phoenix; having passed through the roads of darkness he comes forth with joy, exclaiming: "I come forth with justification against my enemies; I have reached the heavens, I have passed through the earth; I have crossed the earth at the footsteps of the spirits a living chief." Brilliant as the Sun, the gods exclaim, "Hail coming as Tum, created by the Creator of the Gods," and of the sun they exclaim, "Hail thou greater than the gods, rising in the heavens ruling in the gate! Hail thou who hast cut in pieces the Scornor and strangled the Apophis," by which simile mortals were encouraged to combat against darkness and evil. The renovated soul performs all the old functions of life, but:—"There is not a limb of him not as a god." He is triumphantly crowned as a faithful soldier of the gods, who thus address him:—"Thy Father Tum has bound thee with this good crown of justification, with that living frontlet: beloved of the gods, thou livest for ever."

The religious faith of all mankind derives from a single central source; with us the Great Spirit develops into the Being Jehovah, as Brahm into Brahma, and Kneph or Ptah into Osiris. Thus in Isis and Swayambhuva we have the spirit or generative principle. In Horus (who is also Khem¹), Kristna, and Buddha, we have the Saviour Mediator. In Set, Siva, Satan, the accuser and destroyer of souls.



ON ATHEISM.²

THE EXAMPLES of the most remote ages and the usages of the most barbarous people, teach us that respect for the dead is universal. This respect is a proof that all nations admit the existence of God, and of the immortality of the human soul.

The Atheist is a monster of pride and imperfection; in order to raise himself he debases divinity. He is enchained within the narrow circle of his thoughts and whilst attempting to embrace immensity he makes an idol of matter. And what means has he of assuring himself, that he exists outside his senses, that the universe is not a perception of his soul, as it is one of the ideas of T.S.A.O.T.U.? O, thou Atheist, who says to thyself,—“What need to fatigue my imagination with the idea of a God who humiliates my pride? Matter has some inherent force which suffices for its movement, let us relegate this Being to imaginative children.” No, no, thou canst not humble this Superior Being, the proof of his existence is written in letters of fire, upon the cupola of the firmament in which thy spirit wanders. Why! man would be a prodigy of matter directed by

¹ [*Khem* (or *Amsu*) was a nineteenth-century reading of the name of the ithyphallic god of Panopolis and Thebes now generally read *Mm*, who is identified with Horus in one of the “glosses” in cap. xvii of the *Book of the Dead*.]

² [This rant is perhaps best considered as an amusing if impotent exercise in throwing rocks at straw men.]

intelligence, and the universe in which he is but an atom would be produced and directed by chance! Those masses scintillating in immensity would be eternal and that which produced them perishable? No that is impossible! Is the idea of the existence of a Being superior to thee, and the immortality of the soul, too vast, too sublime, for thy comprehension? Thon art unable to sustain the weight of the word eternity? Thy imagination is unable to conceive a world peopled with beings superior to thyself! If chance is a God, to which mortals have knelt, they ought to conjure a better state of things! If inert matter has created thought, if T.S.A.O.T.U. is a child of the imagination; the idea of his existence was the most vast, the most sublime of all man's thought; it is a man then who is the creator of the universe, the least perfect of mortals was the first of beings; it is he who has made what the earth adores as its sovereign, it is to him that his fellowmen ought to raise their altars.

In vain, will it be, that a mother prostrates herself, to waste her grief on the tomb of some mortal whom she adored, to sorrow for that loss which she most cherished, and to desire to launch herself into eternity with the lost one. In vain, will be, that hope of a better state which sustains a virtuous and persecuted man, dragging himself to the end of his career, for he will find beyond it,—Naught?

It will be in vain for the culpable man, torn with remorse, to prostrate himself on the tomb of his victim! Since the poor man is but the dupe of virtue; since there is neither recompense nor indemnity for long privation; there only remains for him the resources of crime and its concealment. The bonds of society are broken and men may flee into the forest for protection. Why should man care to cultivate his heart and spirit, for reason, knowledge and sensibility will only serve to render him the most unfortunate of beings, if his soul is not immortal, if there is no God. No, my brothers, believe it firmly, man is not the child of chance, he is not after death dissolved into

nothingness. It is only the wicked man, pursued by remorse, who dares not fix his looks upon that long succession of time which has no end; he trembles at the voice of the judge who calls him, and to reassure himself exclaims,—“Man is but matter and there is no God!” But the virtuous man, who has exercised self-denial, counts upon immortality as his just recompense.

In Atheism there is nothing for imagination, nothing for misfortune; man is sustained by hope and lives upon its sweet illusions. Why deprive him of the most consolatory of these? The truth, say they, the truth! The fanaticism of that truth is then very cruel, since it assimilates man to the brutes and deprives him of the hope of immortality. But upon what solid foundation shall we believe that matter and chance have formed the universe, since the nature of things entirely belie it? If matter has created the universe itself, by blind necessity, whence arise in us all those grand ideas and sentiments so contrary to its principles; whence do we derive all such characteristics as prudence, prevision, and choice, so repugnant to the system of fatalism. Whence come conscience, remorse, moral law, natural duties, and the idea of liberty felt by all men. If blind chance has formed the world, whence above all intelligence and wisdom; why the affinities between beings possessing these qualities, wherefore have they order and idea? No, my brother, it is only the fool who has said in his heart there is no God, immortality is the innate conception of mankind from the earliest era, and the doctrine which we here enforce.

You will see all this still more clearly when the sublime Council accords you instruction in the science, symbolism, and theosophy of the various philosophies of antiquity, and the greater and lesser mysteries of our sage predecessors.



THE PYRAMID OF CHEOPS.

THE PLACE OF MEETING of the Patriarchs of Truth, represents a subterranean hall, situated in the lowest depths of the inmost recesses of the Great Pyramid of Cheops; the only entrance to which was through a series of gloomy corridors, small winding passages but three feet wide and the same in height, leading to the month of a dark and terrible abyss, apparently of immense depth, down which the Patriarchs descended. The external of this gorgeous edifice was the symbolism of the world built upon the purest principles of astronomy, astrology, mathematics and geometry. The interior was a temple designed to teach and illustrate those sciences. Then the soul of man was regarded as a direct emanation from the deity, and its fall from spirit to dense matter, its transmigration and ultimate birth into manhood, and its redescend into animal forms in the case of the brutalised man, or, if the divine element prevailed, a new birth into the god-like nature. These were the stages of the glorious drama which these temples were built to display, and chief of all the great temple of Cheops, which the founders by abstruse astronomical calculations designed should be the physical centre of the world and the metaphysical centre of their sublime teachings. This dumb but eloquent structure is full of mystical revelation, to those who possess Gnosis.

The base line of this great building is 761 feet, and occupies over 13 acres of land, its vertical height is 480 feet. The standard of its construction was the common cubit of 17.7425 inches, or 6 palms or 2 spans, the royal cubit being a handbreadth greater. The canon of proportion is 3.14159 and the origin of all the ancient standards of measurement in time and space. Each side of the base symbolises a quarter of a year in the computation of 100 inches per day, or $9131.055 \times 4 = 3654.22$ inches, thus each side is 515.1647 cubits, a sum which plays an important part in the internal symbolism, as it is

the cubic diagonal of the king's chamber, being also half the greatest circumference of the coffer, the capacity of which is 4000 cubits, or 70898.151 cubic inches.

The base is a perfect square, symbolising the union of the male and female principles of creation; the sides, a perfect triangle, symbolise the masculine principle of nature. Twice in the year the beholder witnessed the sun as if resting upon its very apex.

The different stages of the mysteries celebrated within its bewildering passages, grand chambers, galleries, sunken shafts ending in secret crypts, the descending passages all leading to sepulchral edifices, the ascending galleries and noble chambers with lidless and empty sarcophagi, all speak to the heart of the true Master. But their spirit is found in the grand law of universal correspondence, which makes geometry the plan, and mathematics the sum of all things, binding together colour, sound, form, function, matter, spirit, man and his creator, each planet with its solar system, and these with the entire Universe in one stupendous scheme of harmony. Sounds and colour are but spiritual numerals; as the seven prismatic rays proceed from one spot in the heavens, so the seven powers of nature, each of them a number, are the seven radiations of unity, the central, spiritual sun. Fragments of the sublime Egyptian philosophy were obtained by all the capable minds who restored to the Egyptian priests for occult instruction; and is found in the philosophical systems of the Greeks, Romans, Jews, and Hermetics of the West; in the fulness of ancient Masonry and the effete exoteric puerilities of some of the modern Rites. A pyramid in revolution becomes a cone. Our grand triad is indestructible spirit, life or motion, and matter, or the astral light, of which electricity is a variation. In this electrical action the planetary system revolves, and in the astral matter the spiritual element. The astral matter of man is not a single element like the immortal spirit but is a combination of the elements from the sun and planetary systems, air, ether, atmo-

sphere, earth with its organic and inorganic life and emanations make up the wonderful body of man, who is a true Cosmos upon which is impressed all that the soul has gathered up in its process of growth, and is as much a microcosm of the individual's mind within as of the visible and invisible universe without: constituting spheres or layers, which after death form the astral body of the spirit, and are analogous to the electrical and astral matter in the realms of space: the spiritual principle of the earth, galvanism, magnetism, motion, throughout its rocks, plants, minerals, waters and gases.

According to the Arabs, each of the seven pyramidal chambers was dedicated to a particular planet; each mummy, holding an influence over the departed spirit for 3000 years, was placed in such a position as to ascend through the seven planetary chambers before its exit at the symbolical apex, in this further symbolising the seven spiritaal spheres. The sun, to whose honour this temple of Cheops was dedicated, once in every year dies and descends into earth's depths, so does death linger in the lowest crypts in the ashes of the earthly founder of the building. The intricate passages, the narrow, rough and rugged paths and the final opening into the great Temple-hall, were only so many practical types and symbols, comparing the soul's progress to that of the sun through the constellated zodiac of the skies. It was in this great hall that the Neophyte received his final instruction in the mystery of life and death. Slain by violence and laid in the coffer with him is destroyed the Master's word on which the building of the great temple depends. Once found, raised, and born again; there the sun of heaven sits triumphant on the very apex of that pyramid, which is itself a symbol of the generative life; that but an emblem of the spiritual sun, which is God, whence the material derives life and lustre.

I need not describe the ceremonies through which you have passed this evening, nor attempt to interpret their meaning to you, as that has already been made clear, step by step. At the

same time it is necessary that you should be enlightened as to the fact that the real birthplace of the most important and sublime portions of Masonry was that mighty land of mystery and wisdom,—the land of Egypt. Egypt, whose very origin is obscured by the mists of countless ages, upon the banks of whose great river, Nile, once stood 30,000 magnificent cities, some whose population seem of almost fabulous amount—whose gorgeous Temples and whose mighty works of art, laugh to scorn the efforts of modern civilization. Their architectural works have withstood the ravages of time and the destructive hand of man, for thousands of years, and will for ages yet to come; still the gigantic pyramids rear their unbroken summits to the clouds, eternal mementos of a mighty race. Egypt, the mother of civilization, the home of wisdom and of art, when Greece and Rome were yet unsung, unheard of, and the mighty empires of the present were not.

It was in this land of Egypt, in the valley of Memphis, that our beloved Rite first assumed a cognate and coherent form and gained from the greatest and best of Egypt's Sages those divine lessons of Wisdom, virtue and charity, which with their knowledge of the arts and sciences combined, has preserved through sixty centuries or more, even through wars, famines, plagues, barbarism and the darkness of the middle ages, the Antient and Primitive Rite in all its pure unsullied beauty. At the most remote period, Masonry flourished in Egypt and attained so strong a footing therein, that all the most learned and powerful of its population were members of the mystic tie. The archives of the Rite of Memphis can reckon amongst its votaries such names as Orpheus, Homer, Pythagoras, Thales, Virgil, Hippocrates, Socrates, Plato, and many other great names of Greece, that intellectual daughter of Egypt. Trip-tolemeus, Erechtheus, Cadmus and many others tore themselves from the charms of home to carry the light of civilization to barbarous peoples. Homer, Herodotus, and others gathered at Thebes and Memphis, the knowledge and science which they

afterwards bestowed on their ungrateful countrymen. Pythagoras dared the most frightful perils in travelling the banks of the Nile to learn from the hierophants how man may become happy by being virtuous. The wealth and influence of the order was almost beyond computation. Buildings of enormous magnitude were erected in which our rites were celebrated. The greatest precautions were used to guard our mysteries from the profane, so much so, that in the time of the Grand Hierophant Moeris, the successor of Osymandias, he caused a great lake to be dug around the temple, sacred to our meetings, and called it after his own name; but in the course of ages that lake became choked up by the sands of the desert and the meetings of the Rite, from that time, were held in the Pyramids in chambers expressly adapted for every degree of the Rite.

From every part of the then known world came the most learned philosophers, the most heroic warriors, the most powerful princes, seeking admission within the portals of our temples. Willing and eager to submit to the rigorous examinations, the long probations, the fasts, the vigils, the hardships, the terrible trials of courage, strength, endurance, and intelligence, which were then exacted from all candidates before they were allowed to receive even the first degree of Isis. The Greek and Roman mysteries were nothing but corrupt perversions of the moral teachings of Masonry, but the Jews who acquired their knowledge of the Craft in Egypt, were so truly imbued with the pure doctrines of the Rite and its teachings, that they preserved them intact, with the exception of altering the names and locality and as it were nationalizing the earlier degrees.

Such, my Brother, was the origin and rise of this Rite which now exists in every civilized country of the world; which counts its associates by thousands, whose principles are founded on truth, justice, humanity, and virtue; and whose power for good excels that of all the pontiffs, emperors, kings, and potentates of earth combined.

ASTRONOMICAL SYMBOLISM.

WHEN THE FIRST MEN began to unite in society, they found it necessary to apply themselves to agriculture, the practice of which required the observation of the heavens. It was requisite to regulate the duration and the succession of the seasons, the months and years. In order to do this, it was imperative to become acquainted with the course of the sun, which in its Zodiacal revolution, appears to be itself the first and supreme agent of all creation; then the moon, by its changes and returns, regulated time; lastly the course of stars, and even the planets; in a word to establish an entire system of astronomy. Then, observing that the productions of the earth bore a regular connection with the phenomena of the heavens, men conceived an idea of power in these bodies and they became to them Genii, Gods,—authors. of good and evil. By the more learned it was noticed that the sun originated fertility; and that the moon had its effects upon the tides, whilst generally the bodily health was influenced by the heavens. Records were made of eclipses, comets, the varying positions of the heavenly bodies, and the effects of these upon animate and inanimate matter. Hence, by comparison of these careful enquiries, arose the belief in astrology as a science in which man's destiny was influenced chemically and magnetically.

The Sun became the first symbol of God; the Moon his consort; the Planets, servants; and the multitude of Stars an array of heroes to govern the world. It was thus, on the shores of the Nile, that the complex system of Star-worship, as connected with agriculture, was constructed. The Thebans called stars of Inundation, or of Aquarius, those under which the river began to overflow. Stars of the Ox or Bull, those under which it was convenient to plough the earth. Stars of the Lion, those under which that animal, driven by thirst from the desert, made his appearance on the banks of the Nile. Stars of the Sheaf, or

the Harvest-maid, those under which the harvest was gathered. Stars of the Lamb and of the Goat, those under which these animals brought forth their young. Having observed that the return of the inundation of the Nile was always preceded by the appearance of a very beautiful star, towards the source of the Nile, which seemed to warn the peasants against surprise by the waters, they compared it to the animal, which by its barking gives notice of danger, and called it Sirius or the dog-star. They called others, Stars of the Crab, which shewed themselves when the sun having reached the bounds of the tropics, returned backwards and sideways, like the Crab or Cancer. Stars of the Wild-goat, those which,—the sun having arrived at its greatest altitude,—imitated the action of that animal who delights in climbing the highest rocks. Stars of the Balance, those which,—the days and nights being of the same length,—seemed to observe an equilibrium like that instrument. Stars of the Scorpion, those which were perceptible when certain regular winds brought a burning vapour like the poison of the Scorpion.

From these things it resulted that, by a very natural metaphor, men said,—“the bull spreads upon the earth the germs of fecundity (spring), and brings back the revival of vegetation. The Ram or Lamb as it was of old called, delivers the heavens from the evil genii of winter, and saves the world from the serpent (emblem of the wet season); the Scorpion pours out its venom upon the earth, and spreads disease and death.” In process of time, man lost sight of the motive which led to the adoption of these expressions; and the allegory remaining, the people saw their gods before them and offered up their prayers to them. They demanded of the Ram of their flock, the influence which they expected from their celestial Ram. They prayed the Scorpion not to pour out its venom upon nature. They revered the fish of the river, the crab and the scarabeus of the slime; and by a series of corrupt, but inseparable analogies, lost themselves in a labyrinth of absurdities.

Moreover, the hieroglyphical sculptures of the priests were similarly misinterpreted; for as the Sages taught that God was found in all forms, through which spirit transmigrated in becoming man, so the ignorant worshipped these creations as deities, whilst they were but emblems representing some of His attributes,

Such was the origin of this ancient and singular worship of Animals; and thus was formed the vast system of theology, which, from the banks of the Nile, spread over the world.

A more elaborate allegory was developed in Persia, out of the solar system, to which also we find allusions both in India and Egypt. With the Zoroastrians there were six periods or months under the dominion of Ahrimanes—darkness, and six periods or months under the dominion of Auramazda—light. It was when the sun entered Virgo that the serpent or dragon of the constellation was crushed, and a new sun born.

The allegorical narrative of the *Boundesh*¹ thus represents each month as a thousand years and reads as follows. The Supreme God created at first the man, and bull, in an elevated place, and they remained 3000 years without evil,—the lamb, bull, and twins. After this, 3000 years transpired without further trouble,—the crab, lion, virgin. After this, at the 7th thousand, evil appeared,—the balance. Man was named Caimorah, and cultivated the earth. The stars began their career in the month Farvardim, which is the new year; and by the revolution of the sky the day was distinguished from the night, such is man. The balance is the turning, or point of evil. Another passage says,—Ahriman, the principle of evil and darkness, by whom evil entered the world, penetrates into the sky in the form of a serpent;—or again; made himself a road between the sky and the earth.

Macrobius thus speaks of the Mysteries of Bacchus, who was Dionysos and Osiris. “The images or statues of Bacchus, represent him sometimes under the form of a young man, at other

¹ [More normally transliterated *Bundahish*.]

times with the beard of a mature man, and lastly, with the wrinkles of old age. These differences relate to the sun, a tender child at the winter solstice, such as the Egyptians represent him at a certain day, when they bring forth from an obscure nook of their Sanctuary, his infantine image, because the sun, being then at the shortest, seems to be but a feeble infant gradually growing from this moment.”

The equinoctial points of spring and autumn at 4,500 and 2,500 years before the common era were the bull and the scorpion, and the constellations of the lamb and balance then replaced them. Mithra no longer triumphed under the sign of the Bull, but the Christian Lamb,¹ from whose rising to that of the Pleiades, or 40 days, there was a ceremonial rejoicing. It was at the two points, Aries and Libra, that the astrologers fixed the exaltation of light and its degradation. The Egyptian Sphynx unites Leo and Virgo. Virgo gives birth to the new sun upon the 25th. December, who becomes revived in splendour, when he enters the sign of the Lamb on the 25th March.



SYMBOLICAL NUMBERS.

YOU HAVE NOW HEARD from the lips of our Illustrious Patriarchs the principal doctrines of the three great religions of the East; they have been given to you in a plain impartial manner, without any prejudice for or against. This is the only way in which such a subject can be investigated. The aim of this degree is not the studious advocacy of any of these creeds, but to shew our brethren how religion, like history, continually repeats itself.

¹ [The symbols of the Lamb and Ram while related are in no sense interchangeable, and referring to Aries as the Lamb is a fudge made in a vain attempt to support the untenable scheme of Precessional Mythology.]

There is not, and there never has been, a single faith, that has not borrowed some portion of its tenets from an older one; of course we accept the earliest Patriarchs, who worshipped God in the most primitive manner, but ever since forms of worship and priestcraft commenced, the same ideas, the same dogmas, the same prejudices, and, more or less modified, the same forms can be traced and identified down to the latest concoction of the last impostor, or the last prophet.

The idea of one Supreme Being is common to all religions, even if they run into polytheism and idol worship. The Para-Brahma of the Hindus, Eternal Spirit of the Buddhists, the Zeruane Akerene of the ancient Persians, the Supreme Essence floating on the surface of the dark waters of the ancient Scandinavian mythology, the Belus of the Chaldeans; the Ulômos, or, El-om-os, eternal, rational, conscious God, of the Phoenicians, the Kneph of the Egyptians, the Virococha of the Mexicans, all are identical and represent the God of the Jews, Christians and Mohammedans. Every faith has its two opposing influences of good and evil,—God and Satan, Brahma and Moissasur, Ormuzd and Ahriman, Belus and Moloch, Osiris and Typhon, Vitzliputzli and Tezcatlipoca. All have their heavens and hells, and prominently three have purgatories, namely,—Roman Catholics, Egyptians and Parsees. The Brahmins have their trinity in unity as we Christians have. These three are represented by gold, silver and iron, or the three peaks of the holy Mount Meru. In the Brahminical mysteries, the Mystagogues represented Brahma, Vishnu and Siva, or the Sun in the East, South and West.

The number four is common to all,—the four elements, the four seasons, the four cardinal points, North, South, East and West, but it is almost useless to multiply instances of this; the cavern of Elephanta is supported by four massive pillars. The number seven occurs so frequently in all religions and ceremonies that it almost conclusively proves a connecting link between them. Let us commence with the seven days of the

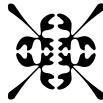
week, and the seven planets of the ancients. The Jewish Rabbis describe seven hells and give their names. The Mohammedans believe in seven hells and seven heavens. Zoroaster says that there are seven classes of demons; there were seven Gothic deities; the seven Pleiades; the seven Hyades; the seven Titans and Titanides; the seven Heliades of the Greeks; the seven Cabiri of the Phœnicians; the seven sons of Ptah at Memphis, and the seven great and seven lesser Gods; the seven Amschaspanda of the Parsees; the seven Manus; the seven Pitris, Rishis, or Sages of the Aryan race; the body of Bacchus was cut into seven pieces by the Bacchantes; there were seven holy temples in Arabia; seven lamps in the temple of Bactria. The name of the wife of Thoth is Sfkh, Hebrew Sebah, or seven; her symbol is seven rays, or five rays and two horns, in allusion to the five planets and sun and moon, by which the festivals and seasons were regulated, and which Philo Herennius of Byblus qualifies as "creations without consciousness through which rational creatures are generated; called Zophasemin, or Heaven watchers." I might cite a thousand instances of its universality. To readers of the Bible I need not mention its continual recurrence in connection with all its most important events. The number twelve is similarly met with in all religious rites; the Egyptians had twelve Zodiacal gods; the Scandinavians had twelve priests, and Jesus had twelve disciples.

It is a remarkable circumstance, that many of the institutions and ceremonies of the Buddhists and the Roman Catholic Church so closely resemble each other that the two appear almost identical; now, as the sect of Buddha is eight or nine hundred years older than the latter church, how can we possibly account for this mysterious coincidence? The greater portion of the Buddhists believe that their prophet was born of a virgin, and the Parsees claim that Zoroaster was born in a state of innocence, without sin, that he spoke as soon as he came into the world, and was guarded by angels in the cradle. In the temples of Fo, or Buddha, in China, there is always placed

upon the altar a picture of Shin-mo, the holy mother, with a child in her arms; the woman's head is surrounded by a ray of glory, and lamps are kept continually burning before it. To say that all these wonderful coincidences are the result of chance alone, is all insult to the human understanding.

I might point out many other startling resemblances among religions, for instance the use of consecrated water, of fire in their ceremonies, from the time when Cain and Abel offered up sacrifices to the Lord, down to the wax tapers and swinging Censers of the Catholic church; but your own attention being aroused will render that trouble needless.

Illustrious Brother, may all the combined blessings of the religions which we have been discussing, be showered upon your head and be yours now and forever. Remember this, never condemn unheard. Examine reflect, and tolerate.



THE EGYPTIAN MYSTERIES.

The precise origin of Masonry, like that of all the grand institutions, destined to exercise a powerful influence upon the future of humanity, is lost in the night of time.

In the midst of an uncultivated people, T.S.A.O.T.U. gave birth to a great genius; this man, the honour of whose birth-place has been disputed by all the nations of antiquity, and who has been named by turns, Manu, Ammon, Odin, Prometheus, assembled the scattered families, instructed and civilized them; at his voice the primitive arts arose out of Chaos, and the earth, feebly cultivated, responded to the efforts of the first cultivators; a second creator of the world, he announced to them a Supreme God, immutable and eternal; he spoke to them in his name and spread over them those beneficent rays of light which T.S.A.O.T.U. gave him. This legislator of the world, born perhaps, on the delicious banks of the Ganges, or the Indus, before his eyes were closed, lived to behold the imposing edifice which he had built.

The descendants of this Sage followed the course which he had traced for them; conservators of all the arts and sciences, they admitted to partake of such knowledge only such privileged men as were rendered worthy by their virtues and great qualities. From the bosom of this Corporation of Sages shot forth the light which illuminated the universe. Not content with making the happiness of their own country only, these great and wise men assumed the glory of civilizing the rest of the world; from the plains of Persia, they passed into Ethiopia and descended its mountains in to the delta of the nourishing river of Egypt, and instructed the people by the institution of the mysteries.

Menes was the first King, and flourishing about 5000 years ago, he united Upper and Lower Egypt, and ordained all the

laws of religion and Masonic Science, making of it one harmonious whole, and confided the deposit to the highest dignitaries of the sacerdotal caste. In order to keep from the vulgar, the knowledge of the sacred dogmas, they enveloped them in allegories, and the better to baffle the curiosity of the profane adopted hieroglyphics. Thus confined to the profundity of their sanctuaries, the mysteries were revealed to but a small number of initiates, who previously submitted to a series of proofs, and engaged themselves by a solemn oath to inviolable secrecy.

Each city of Egypt adopted its particular symbol. The eloquent Memphis, the chattering magpie; The bee, which elevated its thoughts to heaven, decorated its banner with the eagle and eye of fire; Canopus chose the incense vase, to symbolize its homage to the divinity. The Sages who watched over Egypt, were prepared in Heliopolis for the solemn mysteries of Memphis and Thebes, where they guarded the divine fire. Menes terminated in Memphis his long and glorious career, and his people after his death accorded him divine honours. Thebes included four magnificent temples, one of them, according to Diodorus of Sicily, who visited the ruins, measured a thousand and a half cubits round and forty cubits high. Thebes was named the city of a hundred gates and of a hundred temples.

The successor of Menes was the Sage Patrusim who employed an entire army to lay the foundation of one of those gigantic monuments near to Egypt, which border the desert. Already beautiful and flourishing, Egypt became yet more great and powerful under Osymandias. This Patriarch of the Order constructed near the Nile, the most splendid temple known to the present day; he had there accumulated all the riches of the known world. He collected the precious archives of Hermes and placed Menes in the rank of the Gods in order to worthily honour this predecessor, he enclosed his tomb within a circle of gold, ornamented with seven precious stones of different colours, whilst around extended a vast circular gallery, where

the course of the sun was traced day by day from the commencement to the end of the year. The sacred fire of Masonry burned during a thousand years without any capable attempt being made to extinguish it. This sublime institution reckoned in the number of its Adepts, Hermes, Orpheus, Homer, Pythagoras, Thales, Hippocrates, Plato, Zaleucus, Lycurgus, and a crowd of other philosophers of Greece, that daughter of intellectual Egypt.

Whilst upon the banks of the Nile the august depositaries of the traditions veiled them from the eyes of their contemporaries, and revealed them but to a small number of those whom they deemed worthy of initiation; other Adepts in the interior of Africa, reassembled the uncultivated tribes, polished their manners, propagated science, and in short, founded our sacred mysteries amidst the burning sands of Nubia. Meroe, on its side, instructed the Gymnosophists. Zoroaster founded the schools of the Magi in Persia and Media.

Amongst all the legislators of the world, we recognise the most sublime ideas of God; in Brahma, Fohi, Zoroaster, Menes, Hermes, Minas, Moses, Cecrops, Orpheus, Zaleucus, Carinondas, Lycurgus, Solon, Numa, Pythagoras, Socrates, Plato, Manco Capac, the child of the sun, who was father of the Incas and legislator of the Peruvians.

These benefactors of the human race deemed it impossible to present the true light to rude and uncultivated minds. They veiled under emblems which the multitude construed literally, the truth which had its devotees in the Temples of Saïs, Heliopolis, Thebes, and Memphis. Thus, as was the case in China, Greece, ancient Rome, as also among enlightened people of the modern world, there were two religions in Egypt; that of the multitude, which addressed itself more to objects of the external world, and that of the enlightened, who disregarded such objects, or viewed them only as important in an allegorical sense of sublime significance, covering great moral truths or great features of nature.

Our sublime institution extended from the plains of Memphis to the palace of the wise David, whose son Solomon married an Egyptian princess. Since the day when Solomon built his temple to the glory of T.S.A.O.T.U., masonic science extended its beneficent rays from the Nile to the Jordan; the people joyfully united in the most cordial fraternity; the sacred fire burned in Chaldea; its pacific torch enlightened all Judea; in short, peace reigned in all the East, until the infamous Cambyses carried fire and sword into Egypt, and made a theatre of death and desolation of it.¹ By this frightful overthrow civilization was arrested at one blow, and our sublime institution slept in its turn.

The Masonry of antiquity was comprised within three degrees; but in the present condition of society, it is impossible that Lodges can now be so constituted as to convey the whole doctrines of the sacred science within those limits to the initiates. There is still great resemblance between these magnificent old ceremonials and modern craft masonry, in the laws, the ritual, the use of the sacred name of T.S.A.O.T.U. which was given as a talisman and password to the initiate, to fortify his spiritual nature in the ascent to the Halls of Osiris. On the other hand the Christian church adopted many of the exoteric symbols of the Egyptians. Isis, the Queen of Heaven, the mother of all things, the mother, the nurse of the divine human

¹ [I cannot comprehend how such a statement could have been made in all seriousness by anyone who had even read Herodotos and the books of Kings and Chronicles (see my note, p. 12). During the period in question Egypt suffered sporadic invasion, the kingdom of Israel was destroyed and Judea was repeatedly ravaged, Jerusalem being sacked and Solomon's temple razed to the ground ca. 558 B.C.E. Modern commentators have pointed out that the main account we have of Cambyses—*i.e.*, that of Herodotos—is derived from primarily hostile sources, namely (a) Egyptians, who resented him as a foreign conqueror and (b) Persians sympathetic to Darius and Xerxes, who sought to present him as an usurper. While it marked the end of political independence for Egypt for many centuries, the Persian conquest does not otherwise appear to have been particularly devastating, and much of the traditional religion of the country continued to be practiced.]

soul, or Osiris, is represented in pictures as a mother caressing her son Horus, which was appropriated by the churches of Christendom, and the ancient fabricators of pictures and images in honour of Isis, merely rechristened them and devoted their talents to constructing the same objects in honour of Mary, the mother of Jesus, who was consecrated in the spiritual faith of Egypt, Pontiff of the universal religion. Another common symbol is the "Sacred Heart:" the spirit of Osiris was said to become incarnate or born again in the person of his son Horus, who, placed in the arms of his mother Isis was represented with a flaming heart in his hand. In India, the mediatorial god is represented as wearing a heart on his breast, and with the mark of the wound in his foot, from which he died, and for which lamentation was anciently made.

During all the period of the middle ages, which embraces several centuries, our sublime institution gave little signs of life, but it revived after the Crusades, which had so marked an effect upon the developement of light and social well being; the rude warriors of Europe were polished by contact with the Saracens, and bore to their Donjons some relics of the ancient arts and the sweet customs of the beautiful climates of Asia.

Admitted, as we are, into membership with this sublime institution, let us devote ourselves unceasingly to the attainment of the highest perfection possible, to the study of science, to the developement of knowledge and of generous ideas, to the accomplishment of our social duties, and lastly, the practise of all virtues. May our Order continue to strengthen and expand, until its light encircles the whole universe.



THE OSIRIAN LEGEND.

THE HISTORICAL LEGEND on which this degree is founded, is probably the oldest in the records of the bygone ages. The ceremonial enactment of "His sufferings," as Herodotus, the father of History, terms it, as too sacred to be mentioned without a veil, was the highest degree to which the Egyptian laity could attain; the highest mysteries of all were the appanage of the priestly caste alone.

The Egyptian fable says, that Osiris, King of Egypt, was the "son of the Sun," who born on earth, died, became the presiding judge of the dead, in the Hall of the Two Truths. He was incarnated in order to benefit mankind, to rule them, to teach them civilization and the useful arts. He was destroyed or murdered by his brother Typhon, the embodied Prince of Evil; he descended into Amenthes or Hades, a kind of preparatory purgatory, and though his body was buried in the earth, he rose again, and with the aid of his son Horus, overcame Typhon. This type or symbol of regeneration, is equally suggestive with what has already been revealed to you. By some nations Osiris was called Bacchus, Dionysos, Adonis, Baal, Moloch. In ancient times; also, in Jerusalem, "behold! there sat women weeping for Tammuz," and all these murdered persons are one and the same, and typified by the Sun.

During your progress in this degree, you must have perceived the strong ceremonial resemblance which it bears to the ritual of Hiram. It was still more marked in the old dramatic ceremonial of the Ancient Master Masons, and when their hero was murdered by three craftsmen, whose names are a corruption of Jabal, Jubal, and Tubal,¹ the inventors of tents, music,

¹ [The three assassins of H.A. are unnamed in most modern English workings; in American 3° workings they are generally called *Jubelo*, *Jubela* and *Jubelum*. In the "Rite of Perfection" degrees "Elect of Nine" and "Elect of Fifteen" they have various other names: Akirop or Abiram; Gravelot or Nebo; and Zabad or Guibs, or sometimes these compounded with the former.]

and metals, the brethren sought their lost master, by forming a procession round the room crying, "our master is lost, and cannot be found, and cannot be found, &c. The salient points of the Master Mason's degree can be traced back astronomically to a definite period of time as a representative legend, when it originated the cherubic or sphynx symbol. The German Masons give a bearing to the legend which is undoubtedly astronomical. At the Eastern door they place *Hobbhen* the first assassin, that being the side where the sun first emerges above the horizon; *Sterke* they place at the South gate where the sun is most strong; lastly, *Austerflush* takes a position at the West gate, where the sun finishes his apparent march, the end of his course.¹ Equally with that of Memphis, the tomb of the Master Mason symbolises life, death, and immortality, it is the emblem of the apparent course of the sun. A purely allegorical legend, it is really the expression of the grand and profound law of regeneration, which requires the violent death of the initiated as the necessary end of all initiation.

Exoterically considered the Master's secrets may be divided into five parts.

1. The exposition of natural religion, universal and immutable by means of symbols and maxims—the secret of the operation of nature explained by the *quaternary* and the *monad*, these figuring movement or cause, fermentation, or the means, putrefaction as the effect, and life and death as the result.
2. By joining them together as matter and subject, we figure the five elements of generation, of which the operations are

¹ [According to a note in *Duncan's* (quoting George Oliver's *Freemason's Treasury*, 1863) a pre-Union English ritual had the murderers wait at the east, west and south doors, and earlier eighteenth-century rituals just had "the three principal entrances to the Temple"; the order east, south, west is said to be retained in a Scottish ritual. In the *Duncan's* ritual itself the entrances are in the same position and the order is east, west, south. One side-degree gives the legend that the building originally had entrances in the four quarters but the north was walled up after a badly-set stone fell out and killed a workman. In post-Union English rituals the order is, as stated, north, south, east.]

expressed symbolically by the middle chamber; which, in that sense, is the womb wherein the mystery of reproduction is accomplished. 3. The perfection of the temple, that is to say, the human heart. 4. The victory of darkness and winter over the sun, and that of the sun over darkness, figured by the death and resurrection of Hiram, (the son);¹ minister of the most wise monarch (God); conservator of the Temple (earth); master of works (mankind); slain by three wicked companions (3 winter months²); raised and avenged by nine virtuous masters³ (Spring, Summer, and Autumn, months which give flowers, harvests, and fruits); child of the widow, (the earth which is widow of the sun during the winter months). 5. The victory of errors and passions over truth, and that of truth over errors and passions, figured by the death and resurrection of Hiram. The master's word symbolises regeneration, and signifies literally "born from putrefaction," and gives an idea of the conditions necessary for the development of other beings, and the principles of new existence. Amongst the Egyptians, the sun in its course was the general symbol of God,—the spiritual sun, and also of the birth, life, death, and resurrection of the soul of man; and the victory of light over darkness, which the sun daily achieved, was made symbolical of that contest against evil, in which it was necessary that the faithful soldier of the divine Hesi should engage.

¹ [Except that H.A. died, was buried, and stayed dead and (after a couple of re-intervals) buried.]

² [This interpretation is made problematic by the fact that in most versions of the legend, the murderers were three of fifteen, not three of twelve. There is a late and irregular variant familiar to the present editor in which the murderers *are* three of twelve, but it *very* late (ca. 1916) and was deliberately re-written by someone familiar with this school of interpretation.]

³ [In the usual English version of the Master Mason legend, fifteen Fellow Crafts who had nothing to do with the conspiracy are deputed to go and find the body of Hiram and hunt for the murderers. In the American ritual in *Duncan's* it is the twelve who withdrew for the conspiracy who are first sent to find the murderers and then to look for the body.]

Amid all these resemblances it may be observed that as the legend of Osiris is above 5000 years old, and as the Mysteries of Isis in which the Neophyte had to pass through the same ordeal which you have done tonight, were celebrated throughout the land of Egypt, many ages before Moses led the children of Israel into the desert, your own judgement can easily decide which is the original fable. I say fable, for though to the mass of the people, Osiris was a real King, it is very certain that to the priesthood the legend was merely a beautiful allegory, teaching many astronomical and physical truths, and having a deep signification. The story as told by the Egyptians is closely adhered to in this degree, with one exception, for it was Isis herself who discovered the body after a long and weary pilgrimage, and numberless adventures. A part of his dismembered body was claimed to be deposited with each of the 26 Egyptian nomes or provinces, forming a complete body, with the exception of the generative parts, which were never recovered, and may symbolize chastity. In some of the legends, the body was said to be divided into 14 parts, representing the days from new to full moon, and from that to the wane. The lotus is at times substituted for the tamarind tree. It is a plant consecrated to Isis. Daily with the birth of the sun it rises from the waters where it has slept during the night, following the glorious eye of day, with its swanlike neck in its circular round; to sink again, to rest its nightly baptism, from which it is re-born each morning to a new life.

In the material aspect, Osiris and Isis were the two deified impersonations of nature in Egypt. Osiris symbolised the Sun and the Nile, and Isis the moon and Egypt, and both the solar year. In another view, Osiris was the setting Sun in Amenthes, and the realms of darkness; Ra or Serapis and Horus the new-born sun. The Egyptian year has a two fold seed and harvest time. The first is the vernal season of the year, and extends from February, when the seed is sown, to July when it attains maturity. The second is the autumnal division, in which an

interval of time, from the last of September to the end of November marks the season of semination, which is succeeded in March by the golden harvest. Thus Osiris dies and revives twice a year, and Isis, or the earth is doomed to bewail his death, or rejoice at his return. His first death happens in the spring, from March till July, which is the season of intense heat, and scorching winds from the Libyan deserts, these being the type of Typhon. Isis, the parched land of Egypt, mourns the loss of the Nilotic Osiris in his vernal death. This state of misery lasts seventy-two days, when the Nile god awakes from his death-like slumber to fertilize the earth. Soon after the sun has entered the sign of Scorpio, the autumn death of Osiris is at hand, he wavers in his power and allegorically dies. Typhon triumphs for a while, but soon Osiris is found; the sun gains strength, ascending in its orbit; the grain appears above the surface of the soil, everywhere there is new life, and nature is born again. Lamentation is made for the one, rejoicing for the other.

But this is only the physical aspect, behind it is the real and spiritual signification.¹ Indeed, most of the Egyptian Symbols had a meaning triply varied, the full explanation of which was possessed only by the higher class of priests. There are therefore, many different qualities attributed to Osiris. He is in the higher signification, the primitive man-god, the celestial father of Egypt, before whom the shades of the dead appear and receive their final sentence of bliss or torment. In this aspect he is named Serapis,² and distinguished by the great name. His

¹ [This statement demonstrates a woeful ignorance of the evolutionary process as applied to the development of religious symbolism and doctrines. The observation of natural phenomena is primary; the reading of eschatology and metaphysical dogmas into these is later; it is absurd to describe the last phase of interpretation as the "real signification."]

² [This statement simply demonstrates ignorance of Egyptology. Serapis was an obscure deity in Egypt until the Ptolemaic era (4th century B.C.E.), and was then represented as a synthesis of Osiris with the Apis bull (see the hieroglyphic form of the name). A Mystery-Rite of Serapis was set up at the same time as his public worship, on the model provided by the various Greek

worship was that of *Chrestos*, On Nophre,¹ the good, excellent God.

The highest spiritual signification is found in the sacred Egyptian books. They expressly state that the physical relation is only symbolical, for they say,—“As the sun died and rose again yesterday” so the soul dies and rises again.” At death the perfected soul becomes an Osiris, or incarnation of deity; its father is Ptah, its mother is Neith, older names only for Osiris and Isis;² it is, it hears, sees, feels; is welcomed by the meek-hearted father of souls, received and crowned; to him all souls return after the second death or of the body, which is the Egg of Seb, the prison of the soul’s sleep.



HISTORY OF THE RITE OF MEMPHIS.

ASK MOST MEN who have seen Masonic light for a description of that sublime institution, and thinking that everything is confined to the exterior symbols which strike the eyes, they will tell you that science as found in its Sanctuary is but a vain word, and that they have found nothing capable of firing the attention of enlightened men. From this cause have arisen many ingenious systems, often erroneous if not censurable,

systems of Mystery-Religion. As judge of the dead in Amentet Osiris has various titles to distinguish him from the Osiris N., e.g. *wsir nb dt*, “Osiris Lord of Eternity,” *wsir wn.nfr*, “Osiris the Good Being,” &c.]

¹ [Ὠνοφρεῖς, a Greek form of *wn.nfr*, *wen-nefer*; see note above.]

² [Rather, Ptah and Neith were identified with Osiris and Isis in a later, syncretic, phase; they were originally thought of as different people. Ptah is the craftsman or creator deity of Memphis, identified with the Greek Hephaistos; Neith was the so-called Isis of Saïs (*s3wt*), called Athena by the Greeks; it is possible that the supposed inscription on her statue over-interpreted by Plutarch derives from various traditional epithets of Neith.]

converting the lodges into a Masonic arena for the idle curiosity of a multitude of superficial minds; who desired to write their thoughts upon it, as if it were a blank book. We may, with grief, compare their conduct to the graft of a heterogeneous fruit upon a valuable tree, or, with that of those monks of the middle ages who hesitated not to erase precious master-pieces of antiquity, which they did not understand, in order that they might place upon the same parchment their own insipid writings. It is greatly to be regretted, that the majority of Masons are satisfied with a mysterious appearance, and contented with hearing certain words pronounced, of the meaning of which they are ignorant, and with inexactly imitating certain signs. But when the philosophical observer, surveys the past centuries and mounts to the first cause, and the real aim of our Sublime Institution; when the lamp of study has directed his steps into the obscure labyrinth of the ancient Mysteries, and some success has crowned his search, eager for further instruction he will knock at the door of our temple, and seek new knowledge where he finds the venerated ark of tradition.

Sublime Masonry, is a continuation of the mysteries of antiquity. We find in Asia, among the Aryan race, the ancient institution of the Brahmins, and from the same primitive national cradle the knowledge of sublime truth passed into Africa, into Egypt, where, at a remote period, were established the Mysteries of Isis which have so striking an affinity with those of our sublime institution. To arrive therefore at the cradle of Masonry, we must traverse the centuries up to the first ages of the world. After the golden age, brute force reigned supreme, and those who were wise united their common weakness, and concentrated in their midst a school of science and acquired virtue, some of the crumbs of which they spread for the people in symbols and emblems. The old Sages were known as Gymnosophists, and they sought union with the Deity. Their principles are recorded in the sacred Vedas of India; the Zend-Avesta of Persia, and the Book of the Dead in

Egypt. They now exist only as a feeble and dispersed tribe known as *Shamaners*. They were conquered by the wild children of Vishnu, who considered that they came to civilize the world. Two legislators of the name of Zoroaster spread the Aryan doctrines in Persia. The first was contemporary with Verengham, the father of Djemshid the Just; and laid the basis of the religion of the Magi, which spread far and near, and was religiously observed until the birth of the second Zoroaster, who went from Egypt, and whom some try to identify with Abraham. The Magi conquered Babylon 4000 years ago. They passed to Meroe in Ethiopia, then a powerful and enlightened country, now destroyed, and, descending the mountains, civilized Egypt, at a very remote period, by founding the Mysteries of Isis. Thence they passed into Samothrace under the name of Cabiri; Danaus, Cadmus, Triptolemus, according to Diodorus of Sicily, were the propagators, while Abaris carried them to the Hyperboreans. What is known as Craft Masonry was an architectural division of this grand institution.

Theut or Thoth, called by the Phœnicians Taaut, and by the Greeks Hermes, is termed the author of Egyptian learning, and the revealing God. The Egyptians named the first month in the year, Thoth after him; according to Diodorus, he was the chief minister of Osiris, and invented letters, instituted religious rites, taught astronomy, music, and the first rudiments of science, and caused his teachings to be engraved on stone tables or columns, which he dispersed over the country for the instruction of the people. One of the principal uses to which these symbolical inscriptions were applied, was to teach the doctrines of a spiritual religion, and maxims of political and moral wisdom.

“Ancient Memphis, ’ere the ready leaf was known,
Engraved her precepts and her arts on stone,
While animals, in various order placed,
The learned hieroglyphic column graced.”

The Greeks from the North, received their secret doctrine

from Cadmus, who founded at Thebes¹ a Cadmian or school of religious science, and Erectheus, the first king of Athens, established the mysteries of Eleusis in that City, where those of Ceres, for we must, not confound the two, already existed. These mysteries, like those of Eumolpus of the Cabiri, could never attain the high importance of the Egyptian, which were only partially disclosed to Triptolemus, who, on account of his weakness was unable to endure the second trials, but the Priests of Isis were more generous to Orpheus, because they felt the need of sending a legislator to still barbarous Greece. After regulating the Mysteries of Eleusis, Orpheus instructed Melampus, who established them amongst his neighbours in Argolis; Trophonius in Bœotia, and the celebrated Musæus at Athenes. Dardanus carried the mysteries into Phrygia; Apollo and Neptune, allegorical beings like the Egyptian Mercury, introduced them into the Troad; which is emblematically signified to us in the construction of the City of Troy, at which they were employed under the disguise of masons.

Initiation spread into Gaul, where colleges of Druids were founded, a word which in Celtic signifies to “speak with God.” The Druids were divided into three classes,—Vates, keepers of secrets; Bards, singers of hymns, Saronides or Sanothees, inferior Priests. The theocracy of the Druids retained unexceptionable traces of the ancient Orient, and these Sacrificers always made efforts to maintain the secret sciences, all their instruction was oral. These Mysteries ceased to exist in France with the ruin of Alesia, a great town of Celtic Gaul, capital of the Mandubians in the Lyonnaise, the Celtic Thebes, ancient metropolis or the Druidical culte, famous for its sacred college, civilization, schools of philosophy, grammar, jurisprudence, medicine, astrology, occult science, architecture, the Gallic rival of Thebes, Memphis, Athens and Rome. Cæsar with true Roman barbarity sacked the temples and colleges of initiation, and massacred the initiates, after which Britain became their

¹ [*i.e.*, Thebes in Boiotia, not the Egyptian *w3st*, called Thebes by the Greeks.]

recognised home, and they are last heard of as Culdees, a sect of Christians at York and elsewhere.

The worship of Vesta is same as that of Isis, and the Latins may have obtained their knowledge, either from the Trojan refugees or the Etruscans, as the institution existed at Herculaneum. The Israelites were made partakers of the light, obtained by Moses; as an initiated Egyptian Priest connected with Heliopolis, or possibly as a descendant of the Patriarchs, he may have been acquainted with the sacred doctrine. At a later period, Solomon, who was initiated into the mysteries of Eleusis, in his quality as a king's son, and married to an Egyptian Princess, restored initiations among the Israelites, and deserves to be called a founder, as also Thales amongst the Greeks. They were again resuscitated by Judas, the prophet of Jerusalem, 55 years before the common era, after which they fell again into disuse.

The secret doctrine of the Egyptians was divided into three parts, 1. *Dualism*, or the belief in two principles; 2. *Sabaothism*; or Sabeism, that is to say the adoration of the forces of nature, submitted to a supreme power; 3. *Jahohism*, or the worship of one God independent of the material world. The Patriarch Abraham belonged to the second class, but Moses arriving at the highest degree announced to the Israelites Jahoh, El, Elion, —Jehovah, God. All nations, with few or no exceptions, had their mysteries concentrated among a few men, bound by a terrible oath religiously kept, which separated them from the multitude, hence the full revelation was known only to the sacerdotal body; it may be, however, that some of them had been indiscreet, that human intelligence had made progress, that the captivity of the Israelites tended, to unveil the mysteries. Outside the Initiates there were men who merited the name of Sages and studied morality, and the assimilation of man with the divinity; of these Socrates is the most celebrated, for by the force of this spirit he acquired the sacred doctrine.¹

¹ [In the lecture "The Pyramid of Cheops" it is claimed or at least strongly implied that Socrates was an initiate of the "Egyptian Mysteries."]

Pythagoras popularized initiation, and rendered its teaching accessible to all who had the desire to learn. That man was one of the greatest of mortals, and philosophy owes its name to him. Enriched with every intellectual and natural gift, he travelled in to all parts of the then known world to cultivate science; he interrogated all the Sages, listened to all the traditions, submitted himself to all trials, in order to arrive at a knowledge of the Mysteries. Everywhere civilization followed his labours in the diffusion of light, and his name will be honoured from age to age.

Christianity was the exaltation of the moral mysteries, and like them had a double doctrine and divers degrees of initiation. Even those who deny the supernatural birth of Jesus accord him, as a man, a merited tribute of admiration and gratitude. What Moses did for the Hebrews, Jesus did for all people; he gave to them the word of life, enfranchised the slave, raised the dignity of women, proclaimed equality; and from him we must date the emancipation of the human race. The early Christians had what was called the *Disciplina Arcana*; the *Disciple*, *Believer*, *Perfect Brother*, the latter being the mystery of the sacrament, and the church was ruled by the three classes of Bishops, Priests and Deacons. They had also secret means of recognition. Other resemblances of a striking character exist, which have been developed in our ceremonies. The Christian mysteries reached the throne with Constantine, and Valentinian abolished the Mysteries in the year 396 of the common era, but they still continued to be celebrated under various disguises.

The Roman Mysteries had degenerated; Egypt was equally troubled under the successors of Alexander, and degenerate rites were known under the denomination of Alexandrians, which succeeded to those of Memphis. Rome knit her brow against those of Antinous. Arminius, who was educated at Rome by Augustus, was initiated into the mysteries of Eleusis, and founded with 49 of his companions in Germany, the Mysteries of Hertha, a deity like Isis, Ceres, Vesta, Cybele.

After the general suppression, the Initiates were obliged to conceal themselves in the deserts, or expatriate themselves amongst the barbarians; they felt more than ever the necessity of secrecy and divers degrees of initiation; there were few written documents, and most of the members were ignorant of the oral traditions and the hieroglyphical veil which covered these things.

Then came the Arabian prophet Mahomet, who drew his inspiration from the then prevalent rites. The Saracens after their first conquests became more polished in their manners, and protected, or at least tolerated our mysteries. They suffered the Patriarchs to conceal the archives and the written doctrines of our order upon the banks or the Nile, and these are now gradually becoming public property. This concession was the more meritorious on their part, because the masonic spirit was essentially progressive, and opposed to the fatalism of the Moslems.

To the crusaders do we owe the resuscitation of Sublime Masonry, and its introduction into Europe. Despite misfortune, the East long continued to be the land of religion and of glory, to the champions of the cross. Their eyes were ever turned towards that glorious sun of Palestine, the palm trees of Idumea, and the plains of Ramah, where the infidels reposed under the shadow of the olive; towards that field of Ascalon which still shews the vestiges of Godfrey de Bouillon, Tancred, Philip Augustus, and Richard of the Lion-heart; towards that holy city, freed for a time, and then subdued and chained, appearing to them as to Jeremiah, sitting solitary and drowned in her tears, bereaved of her people and her temple. Five times, during two centuries, did the warriors of the West direct their march against the Moslem power, and that gigantic strife which caused the shedding of seas of blood, was fertile in the most precious consequences to humanity. The valiant survivors brought back with their banners, the light of Masonry from the banks of that famed river where once trod Osiris, Hermes,

Orpheus, the great Menes, and the magnificent Sesostris; from the sacred spot, the pure centre, beneath the starry vault, from the thresholds or those mighty temples, they had obtained a dim view of the mysteries of light and truth.

The cities of Memphis, Thebes, and Heliopolis were the early depositories of high Masonic science, the Primitive and most Antient Rite, which has descended to us unchanged in its character, and fortified by authenticity unquestionable. It is the true Masonic tree, of which there are many branches, but all united in their doctrines, and in the first three degrees, only differing from each other in point of detail.

Amongst the numerous rites, we may summarise these:—

1.—The *Indian Rite*, or mysteries of Botulo, possessing three degrees of science, it is a theoretical and practical course of moral and religious philosophy, aiming at the development of the state of ecstatic trance and adeptship.

2.—The *Chaldean Rite*, which has three degrees of construction and three complicated. It originated in India, and was termed in Egypt the Mysteries of Isis.

3.—The *Memphis Rite*, a continuation of the dogmas of antiquity, amplified to 90 degrees of work, and 6 of office, and embracing all masonic knowledge, but reduced, in the year 1866 by the Grand Orient of France, to the 33 degrees of our Antient and Primitive Rite, in three series, and seven classes as primarily, and developing Symbolic, Hermetic, and Egyptian Masonry.¹

¹ [The Rite of Memphis claimed to have been founded 1814 e.v. as the Disciples of Memphis, by Gabriel Marconis de Negre, out of the Rite of Philalethes (*q.v. infra*) and to have gone into abeyance shortly afterwards. Its actual foundation probably dates from its supposed “revival” in 1839 by J-E Marconis. The scheme of degrees underwent a number of minor changes over the next few decades, but generally the first 33° are more or less the same as the corresponding grades of the Ancient and Accepted Scottish Rite, and the rest are a confused and unworkable mess. In 1866, Marconis, admittedly under pressure, turned over complete control of the Rite to the Grand Orient of France (which forbade the working of any but its first three degrees), but shortly afterwards chartered Harry J. Seymour of New York to work the rite.

4.—The *Japanese Rite*, which has considerable relationship to those of Western Asia, and possesses three degrees. The sun is considered a planetary hero, with combats to sustain and monsters to conquer, symbolising the passions. These are allegorically represented in the compass of the temples, and form 12 representations after the example of the 12 episodes of the journey of Jesus to Calvary. The Grand Master clothed in a fire-coloured robe, causes the Neophyte to pass across an artificial sphere, composed of moving circles and gives him the instruction necessary for his initiation into the mysteries of Tien-tee-ohe, or Union of Heaven and Earth. The Grand Master is elected for life by universal suffrage, and holds a general assembly every seven years; it has many affiliated bodies in the Western and Southern provinces of China, in which the use of our Masonic symbols is of the greatest antiquity.

5.—The *Belly Paaro Rite*, possessing two degrees. It exists among the negroes of Guinea, and teaches morality, equality and brotherly love; it is always presided over by an aged man. The aspirant is subjected to the greatest austerities, and when the period of initiation has arrived, he is admitted into a large cabin constructed for the ceremony, where they reveal to him the lesser mysteries; five months later he receives the complement of initiation, and from that time enjoys the greatest respect and consideration.

6.—The *Congo Rite* or mysteries of the Inqueta, possesses three degrees. It offers great resemblance to those of ancient Egypt; it admits all coloured men of that region. In the midst of

Whoever was responsible for the reduction to 33° (Seymour is the usual suspect, allegedly he wished to compete with the Scottish Rite from which he had been expelled), it occasioned a schism in the American Rite with a group under Calvin C. Burt continuing with the 96° system. In 1872 Seymour chartered John Yarker (who had been expelled from the Scottish Rite by the English Supreme Council in 1870) to work the Rite of Memphis and Antient and Primitive Rite in England. In 1902 Yarker succeeded to the office of Grand Hierophant 97°.]

a vast forest is raised a temple remarkable for simplicity; all avenues are guarded with care by the initiates, and any profane who should intrude therein would be pitilessly put to death. To be initiated into this Masonic Order, it is necessary that the candidate should die to vice to be re-born to virtue. The candidate is enveloped in hair-cloth and carried to the outer court of the temple amid funereal chants; on his arrival, he is extended upon a table and rubbed with the oil of the palm tree, which was consecrated by the Egyptians to the sun. After fifteen days submission to the harshest trials, they reveal to him with great ceremony the mysteries of the Inqueta, and the dwelling resounds with joyous chants. According to the popular belief the initiate acquires a celestial soul and enjoys the greatest veneration.

7.—The *Druse Rite* consists of three degrees, and is of great antiquity in the Lebanon, being assimilated to the mysteries of antiquity. The Neophyte has to undergo a long preparation by abstaining from all sensual pleasures. He fasts the whole of the ceremonial day, and during the reception is tempted in every possible way to gratify his appetites and his senses. It is only when he has resisted the last and greatest trial, that he is received: by the discipline which they enforce, the initiates in the hall of spirits, are brought face to face with the shadowless dead. They are doubtless anterior to the time of the Crusades; and are at present in affiliation with other similar Eastern Associations.

8.—The *Turkish Rite*, of the Celestial Empire, was founded by Ali who was punished with death. They call themselves Bektash, and were the clerical branch of the Janizaries, a sworn military caste. They hold that the order enfolds an assemblage of knowledge, to be acquired mystically by a process of gradual assimilation to the Supreme Being, by a pure and independent heart, seeking only truth and justice; their several grades are known as so many virtues. They have similar ceremonies, signs and grips, to ourselves, and wear a small marble cube, spotted

with the blood of Ali, and a small brown shawl ornamented with divers allegorical figures. There existed at Belgrade an *Alikosh*, whose Grand Master is in communion with the same rite in Persia and Arabia. The occult science qualified by the ancient priests as the *regenerating fire* is now termed animal magnetism, the full knowledge of which was for 40 centuries the appanage of the Ancient Hierophants, and is practised at this day in Egypt, Africa, and India.

9.—The *Ancient English*, or York Rite, derives from a confraternity of architects; to its first three degrees were added four others of the Templar system.¹ There existed in the 17th century an Hermetic association in London, and its mystical language was applied to the higher grades of Masonry in 1721, in an address dedicated to the Grand Lodge.

10.—The *Swedenborgian Rite*, or Illuminati of Stockholm, consists of three degrees, in addition to the three degrees of Symbolical Masonry. It belongs to the Theosophical school of believers who hope to raise themselves to the spiritual world by ecstasy. The last degree of the Rite is a developed explanation of the affinity of man to divinity by the mediation of Celestial beings.

11.—The *Strict Observance* was a rite created in 1743 by the Baron de Hunde. This Masonry of the Régime Rectifié has five degrees. It is a Templar Rite, with the Rose Croix and Kadosh as its chief ceremonies; it is a branch of Chevalier Ramsay's rite, who propagated it about the year 1728.

12.—The *Kilwinning Rite*, was founded upon the two grades of Heredom—Rosy Cross, which claimed some antiquity in London in 1743; but is the name generally given to the 25

¹ [The American scheme popularly known as the *York Rite* consists of three short sets of degrees besides the Craft grades; the first includes Mark Master and culminates in Royal Arch; the second forms the "Cryptic" degrees which elaborate the Secret Vault legend and are thus supplementary to Royal Arch; the third comprises three degrees of Christian chivalry including a Templar degree. Each series is under a different governing body so calling the whole a "Rite" is arguably incorrect.]

degrees of the Empire of the East and West,¹ collected in 1758 upon the Rite of the Chevalier Ramsay, which consisted of seven degrees.

13.—The *Swedish Rite*, is a Templar system of nine degrees, and was popular last century; it claims to have existed in Sweden from the 12th century.

14.—The *Rite of the Three Globes*, or the Supreme Interior, has ten degrees; its symbolical degrees were erected into a Grand Lodge by Frederick the Great, and they adopted the higher degrees at a later period.

15.—*Zinnendorf's Rite*, was founded in 1773, and has seven degrees; it was introduced at Berlin, in 1776; it is Theosophic, and has a Chapter attached to that Grand Lodge.

16.—The *Rite of Philalethes*, or Lovers of Truth, is composed of seven degrees,² and was first started in 1773; the Chapters occupy themselves with all Masonic knowledge, and seek the re-integration of intellectual man; they follow the system of Paschalis.

17.—The *Rite of Chevaliers of the Rosy Cross* is Egyptian. It is divided into three emblematical classes under the denominations; 1st. Sanctuary of Masonic secrets; 2nd. Sanctuary of Hermetic secrets; 3rd. Sanctuary of Theosophic secrets. 1st. The prayer, oath, baptism; 2nd. The alliance, union, joy; 3rd. Humanity, invocation, light.

18.—*Schröder's Rite* of seven degrees, called the True and Ancient Rose Croix Mason.

¹ [The degrees Heredom of Killwinning and Knight of Rosy Cross constitute the Royal Order of Scotland which apparently existed in some form in the mid eighteenth century and is still in existence. While headquartered in Edinburgh since ca. 1750 it is unclear if it actually originated in Scotland. The Council of the Emperors of the East and West 25° was either identical with, or developed into, the Rite of Perfection 25°, which in 1801 was expanded into the Ancient and Accepted Scottish Rite 33°.]

² [Waite (*Secret Tradition in Freemasonry*, ii. 15), states that in 1775 this Rite had twelve Grades, of which the first six comprised the Lesser Mysteries, the latter six, beginning with a Rose-Croix degree, the Greater Mysteries.]

19.—*Perfect Initiates of Asia*, has seven degrees of Hermetic philosophy, and was founded in 1780.

20.—The *Eclectic Rite* is composed of three degrees, and was founded by the Baron. Knigge in 1783. The Masters are admitted to the study on the rites most practised.

21.—*The Rite of Negotiates, or Sublime Masters of the Luminous Ring*, was formed in 1780 upon the Pythagorean model. Initiation was preceded by a purification by the four elements; the Magi teach the sciences.

22.—The *Egyptian Rite of Cagliostro* was androgynous, and founded in 1782. His speculations, included Metallurgy, Necromancy, Cabalism, and Orinocrity. His Elixir of Life was composed of aromatics and potable gold. He invoked shades under the system of the Copters, as indicated by the Amonite books. At Masonic receptions, a pupil, or Dove, that is to say a young girl in a state of innocence, was placed before a crystal vase filled with water, and, after the imposition of hands by the Grand Copt, she acquired the faculty of Seer; visibly in the water, communicating with the gem of the middle regions. In the third degree, the ladies had their dresses embroidered with the seven initials of Anael, Michael, Raphael, Gabriel, Uriel, Zobachiel, Anochiel. After the Invocation of the Dove, Gabriel permits the receiver to purify, afterwards six other primitive angels consecrate the insignia, lastly, Moses, that he may bless each ornament. In giving these the Mistress places the Aspirant in a large circle, and the lodge is closed with adoration to the Eternal. When the wife of Cagliostro was before the Romish Inquisition, she asserted that her husband spoke harshly of Moses, as he had refused to aid him in his mysteries.

23.—The *Rite of St. Martin* was founded at Paris, May 7, 1798. The doctrines are those of Martinez Paschalis. The Rite is divided into ten degrees, of which seven form the first temple, and three the second. Its instruction treats of the creation of man, his disobedience, punishment, regeneration, and reintegration

in the good things which he has lost by his transgressions. Its aim is the perfectionment of man, that he may strive to approach his Sovereign Master from whom he emanates. M. Paschalis was a German, born about the year 1700, of a poor family, but at the age of 16 years he knew Greek and Latin. He visited Turkey, Arabia and Damascus, was instructed in the Temple mysteries, and established a particular order of Rose Croix,¹ which rite exercised considerable influence over the various masonic organizations of the century. The rite was reproduced at Paris in the Lodge of the Philadelphes, and had twelve degrees, in which all the sciences reposed upon Chemistry and the Occult sciences; it had a library rich in masonic literature.

24.—The *Philosophical Scotch Rite* has twelve degrees of science, and was formed in 1776 to develop Pythagorean principles.

25.—The *French Rite*, of the Grand Orient, embraces only the degrees to Rose Croix, and was organized in 1786, to consist of seven degrees. The Grand Council afterwards embraced a small collection of other Rites.

26.—The *Rite of Fessler*, or of the Grand Rayol York Lodge, identical with the Friendship of Berlin. It was formed in 1787 to consist of nine degrees, and gives a detailed history of all rites.

27.—The *Ancient and Accepted Scottish Rite*, possesses 33 degrees, and was organised at Charleston, America, in 1802.

28.—The *Rite of Mizraim*, possesses 90 degrees, divided into 4 series, and was established in 1805. The initiation are an imitation of the Egyptian, and enclose a pure morality.

29.—The *Philosophical Persian Rite*, was established in 1816, with seven degrees.

30.—The *Perfect Initiates of Egypt*, was composed at Lyons in 1821, to consist of seven degrees, after the example of the Crata Repoa.

Many of these orders practise the same degrees under other

¹ [Apart from the names and dates, this is a theft from the legend of Christian Rosenkreutz in the "Fama Fratemitatis R.C."]

names and with other arrangements. The whole science of ancient masonry may be classed under the following divisions,

First. The study of nature in all its elements and results,—Astronomy and Chemistry, which lead to a direct demonstration of T.S.A.O.T.U., and a knowledge of the ancient science of the Egyptian Magi, preserved to posterity by adoption into our order. *Secondly.* The Mosaic institutions as portrayed in the Holy Bible, and the Mysteries of antiquity. *Thirdly.* The evangelical doctrines, the natural sciences, philosophy and history. *Fourthly.* The institution of the order of Knights Templar, which completes the historical portion of our teaching. *Lastly.* Our work is high philosophy, and a study of the religious myths of the different ages of humanity. It is only by the aid of history and science, that our brothers can seize the true spirit of our institution. All degrees and dogmas admitted into certain Rites, foreign to the above classification, are innovations, and as a general rule have injured our sublime institution, by the difficulties which they have occasioned among the workmen, causing endless discussions and quarrels, and seriously threatening the welfare of the Masonic Order.

Our Sublime Institution has spread over the whole globe, and has penetrated every quarter of the earth, sowing the seeds of civilization and progress in its passage.



ON ESOTERIC AND EXOTERIC MASONRY.

A GREAT POET, one of the glories of the age of Augustus, who, for his genius, was judged worthy of the favour of initiation,—Virgil,—in the sixth book of his immortal *Æneid*, wishing to enshrine some of the Rites of the Egyptian Mysteries, and in order to turn from his head the maledictions, which he knew would be fulminated against a divulger of their secrets, upon

approaching these remarkable revelations, thus speaks in deprecatory language. "O! God, whose empire extends over the soul! O! silent shades! O! Impenetrable Chaos! O! Phlegethon's devouring waves! breaking upon the distant plains, in the silence of night! Since it is not allowed to me, to reveal that which I have heard, under your powerful protection; permit me to relate things, plunged in the profundity of the abyss; environed in mysterious clouds." Surrounded as we are by the brilliant lights of this Sublime Council, we are able to dispense with these invocations, and umbrageous precautions.

It is related by an ancient Greek Philosopher who had overrun Egypt, and visited the principal Sanctuaries of Science, that the capital point of the Priestly doctrine was its division into *Exotericism* or external science, and *esotericism* or internal science; and it is by these two Greek words, that he translates the two Hieratic words, which he understood were inderdicted outside the Temple. He says, that the Priests were not prodigal, of any part of their science; long labours, profound studies, rough trials, were imposed on the Neophytes before they could arrive at the lowest degree of exotericism, whilst for esotericism the proofs were still more severe. No aid, no counsel, no encouragement was given to those, who tried to penetrate to the higher mysteries. It was by strength of spirit, and by divine inspiration alone, that the aspirant could arrive there. It frequently happened that the Poutiffs who held the highest dignities had hardly made a step in the mystic part of the Sacred Science. There were mysteries within mysteries, as there are yet in the similar associations of the East and the West. The Statue of Isis, always veiled, even to the Hierophants, the Sphynx crouched in silent repose at the door of the Temple, were the emblems of these last esoterie secrets; the despotism of strong and violent men extended over all the earth and this reserved policy was dictated by wisdom and necessity.

We will not endeavour to fix a date in the remote past, when the Patriarchs sought to conceal the treasure of man's greatness

and equality, before the throne of the creator, and to reveal it only to those who had proved themselves worthy by severe proofs; but after Christianity had popularised the moral part of the mysteries, the road of the philosopher was made smooth; he was able to be more explicit in his teachings, for Christianity, in recognizing the right of religious discussion, and the teachings of intelligence, had strengthened his powers, and the human spirit by the force of its natural expansion did the rest; and liberty of thought was proclaimed. It is to this great progress, which places us in a much better position than the philosophers of antiquity, that we owe the ability, without placing ourselves in opposition to our august tradition, to partially raise the veil of Masonry without tearing it away entirely; and although we have nothing to fear, from an irruption of brute force in the dominion of thought, we cannot without crime, expose the assemblage of Masonic knowledge to the slight reflexion of the superficial; the false interpretations of bad faith, the scorn of ignorance, or the persecutions of fanaticism; for our mysteries in order to be appreciated demand an attentive and devout spirit, a pure and independent heart, seeking only truth and justice.

Our science is the means by which we can accomplish the admirable aim which we have in view; that of making humanity one mighty brotherhood.

Our traditions say, that, 'no one is worthy of science who has not conquered it by his own efforts.'¹ Upon this point we are a little more easy than our severe Masters, and, if we are interdicted from revealing this science to those who have no title to it, we can transport the Neophyte to the mountains where he can behold it. Perhaps, inflamed with ardour at the sight, he will labour to merit a place in our Grand Elected Army. Masonic esotericism embraces the entire circle of

¹ [Such a maxim if strictly observed would make long-term progress impossible. Compare Newton's famous statement that if he had seen far, it was only by standing on the shoulders of giants.]

activity of the human soul; all science, all art, all thought, finds itself displayed, and it is only negligent of the elementary and practical part. Esotericism embraces the transcendental and metaphysical part, leaving to exotericism the disposing spirit and the executive talent: it is reserved for genius to create.

Three cycles united in mysterious order by an indissoluble chain, and reciprocally corresponding in an ineffable manner, form the Mystic Temple. The first may be called, by the profane, the *historic cycle*; it is composed of three symbolical divisions which embrace the social development of humanity generally, and of each particular people, namely:—Sociability, Family, Liberty. The second is the *poetic cycle*; the nine gracious daughters of imagination, the Muses, sustaining the sacred garland which crowns it; the columns of its Temple are composed of brilliant Parian marble, bearing ingenious emblems, consecrated to the glory of the golden winged children of harmony and phantasy. Those poets, profound servants of God, who read in the heavens, or in the bowels of the earth, the infinite resources of T.S.A.O.T.U., inspired dreamers, your place in the Sublime Temple is marked. The swan, with wings of silver, traverses the river of oblivion, surmounting innumerable obstacles in attaching your names to the front of the Temple of immortality. Euterpe, who calls you to sweet accents, Terpsichore to divine steps, teach you, that above terrestrial is placed celestial art. You can understand, it may be for the first time, those lights which penetrate your noble souls, and illuminate the far off regions. The interior voice, which vibrates within you, will now become intelligible, and you will comprehend the ‘God which agitates,’ as did the entranced Sybil of the ancient mysteries. But we must leave these seducing images of poetic grace, the chorus of the dance, the pencil of Apelles, the chisel of Phidias. We will go demand from the Sanctuary of Brahma, and the pensive philosophic Mysteries of India, that which they taught to Egypt, to the instructor of the world; the great secrets of divine science. We enter the *philo-*

sophic cycle; upon its altar burn three mysteries and emblematical fires; and three sacrifices have to be accomplished.

Sage Brahim, whose hair has whitened in the study of truth, explain to us these three fires, and the science which they represent; we behold the fire of daily ceremonies, the fire of the domestic hearth, the fire of sacrifice; but their significance still remains unknown to us.

Inferior man, bowed down to the earth, said the wise Brahmin, why interrogate me upon the most Sublime Science? To these three mysteries, I will answer by three mysteries. Man is body, soul, and spirit. Reflect, and if these profound studies affright thee, look upwards to the celestial vault of this Temple; nine heavens are described thereon, and nine celestial powers preside over them; and thou canst take thy place in the midst, if thou art worthy. The intelligent will inhabits the first, sympathetic speech the second, organizing spirit the third, submission to beneficent power the fourth, social energy the fifth, popular government the sixth, the domination of intelligence the seventh, the genius which discovers truth, the eighth; but the Sage who lives and thinks in God, occupies the ninth, and reposes eternally at the foot of the throne of Brahma.

Such, my Brother, is the great mass of Masonic science; to say much of it would be presumption, so much may be permitted in answer to rash people, who, scarcely upon the threshold of the Masonic Temple, are persuaded that everything is in the exterior symbols which strike the eye, and exclaim in disdain,—‘We have looked into the depths of Masonic Science, and have found it a void.’ O! rash fools, you have only lifted the first veil of the mysterious Temple of Isis. To you the curtain of the Temple of Apollo remains silent. Go! blaspheme not that of which you are ignorant..

To you, Illustrious Brother, who have gained the summit of Masonic knowledge, I will add a few words. The ceremonies which have attended your elevation, are intended to impress upon your mind the ordeal which every human being is

intended to undergo, and from which you will derive comfort and hope in the future. You have lived, died, and arisen, and this last marvel has been affected by grace of the word, the possession of which constitutes the perfection of ancient wisdom, and the joy of mortality. You have now mastered the secret of Masoury; it is simple, but all important; there is one Life, one Death, one final Judgement, and but one God. The body dies, but the soul liveth, and after the decay of matter soars aloft, approaching T.S.A.O.T.U., proportionately to the refinement which it has undergone during its earthly probation.

You were informed during the earlier Masonic ceremonies, that the Master's Word was forever lost. This is unfortunately too true, for the word is life eternal, which we vainly seek on this terrestrial empire. All the legends of Masonry, which are but an epitome of primeval traditions, are only fables intended to convey moral truths. In our Antient and Primitive Rite, we adhere to the most venerable ceremonies prevalent amongst civilized men. Truth is one, whether it proceeds from the month of the Primitive Hierophants, from Jesus, or Mahomet, whether found in the Vedas, the Avesta, the Ritual of the Dead, the Bible or the Koran. The ceremony which you have undergone pictures the progress of the human soul, and its reward, according to the tenets of the Egyptians, and, as it differs in no essential respect from Christian teaching, we may consider our ceremonial version as universal.

This ends all knowledge of truth and wisdom known to Masons; may you live long to aid our mission of propagating the Antient and Primitive Rite throughout the world.



ON JUSTICE.

The cardinal, and almost solitary, aim of the Antient and Primitive Rite, is to enforce the observance of a pure and rigid morality. Notwithstanding this, its avowed professors have been subjected, from the earliest times, to wicked persecution at the hands of malicious and malevolent neighbours. In the intrinsic merit and austere purity of Masonic morality, is to be found, alas, the chief cause for its incessant afflictions. Freemasonry endeavours to compass virtue; and virtue is ever a stumbling block in the way of transgressors. Freemasonry is based upon truth, and truth is abhorred by the disciples of passion. Freemasonry seeks the dissemination of light, science and tolerance; the experience of history teaches that light, science and tolerance have ever been persecuted by the vain-glorious, the ignorant and the fanatical. Hence, see you not, that the persecution of Freemasonry follows as a natural consequence of benightedness, folly, and hypocrisy.

There is another reason why Freemasonry should draw upon it the wrath of the worldly-minded. Freemasonry, when practised in its primitive purity, favours neither vanity nor arrogance, neither does it encourage vain-glory nor cupidity; for it boasts neither worldly honours nor temporal wealth. Were it within our scope to confer titles of nobility, create offices of high sounding emptiness, and bestow fragments of despotic power, then would we find the vestibules of our temples thronged with crowds of those who are now our implacable enemies,—men without faith or godliness, jostling each other in a struggle to attain those vanities which we despise and deplore. Nevertheless having enemies, we pardon them; for their animosity is rather a source of annoyance to themselves than to us; for it sharpens the pleasure which we enjoy in our

secret and individual morality, a virtue which they can neither appreciate or comprehend.

It is from the Egyptian Institutes of Isis that Masons have deduced those maxims of moral virtae which have for so many ages rendered our order the consolation of sages and an object of veneration with enlightened communities. The institutor, a Sage from the banks of the Euphrates, with a genius as brilliant as his comprehension was profound, founded a new order in moral enjoyment, which borrowed its life from the knowledge of a superior sphere. It seems as though this divine law-giver, whose legislation was religiously sublime, spurned the grovelling earth with aspiring tread, and mounted to a pinnacle in the celestial world whence his searching eye viewed the mysteries of the universe, and unveiled the secret springs which regulate the revelations of nature. Zoroaster was a disciple of this system and taught the worship of that templeless Deity who pervades the entire universe, to a people whose thoughts were lost in the immensity of space; and who congregated around him to learn tidings of the great, the mysterious and the infinite. These people adored the stars of the celestial canopy as scintillations from the great central light; they venerated the golden ruler of day as a beneficent and live-giving power, and sought consolation at night beneath the paler reflection of the silver-eyed moon.

This great legislator, who has been called by turns,—Isis, Osiris, Thoth, Hermes, Manu, Zoroaster,—disdained the composition of an epic poem, and aspired singly to create a political constitution, which was to perpetuate its force, by blending with the habits, manners, customs, and religious observances of the people. In this spirit he wrote his statutes upon the tablet of the human heart, with the aim of directing man to civic perfection by reproducing venerated characteristics at every hearth with the aim of regeneration. He composed precepts rather than laws, maxims rather than precepts, popular manners rather than maxims; for popular revolutions and a

change of customs might overturn codes of laws, while precepts, and a solid regulation of manners, placed beneath the protective shield of religion, would outlive the destruction of empires. Everything, however, decays beneath the hand of time. Laws grow obsolete, precepts wither, and even the most popular customs lose their force; but maxims of moral worth never perish: they become identified with the impulses of daily life, follow men from the cradle to the grave, and are transmitted from one generation to another, with the blood flowing through the veins. The basis and model of our Mystic Institution was carried from the nations of Tartary, and became an ever watchful guardian over the sacred fire of popular liberty, and the palladium of a profound nationality. Concealed beneath the mysterious sanction of religion, it defied the assaults of authority and tyranny; whilst by means of fables, legends, emblems, and oracles, it shaped and fashioned the opinions of the multitude. In this wise it exercised the privileges of a moral magistracy, shunning the ambition of intoxicating power, and inculcating a reverence for the precepts of wisdom and justice. Embellished, rather than deformed, by an august mystery, and adorned with the sanctity of pure religion, an Institution of this marvellous character was truthfully regarded as the eighth wonder of the world. Admiration was conjoined with veneration for this sublime creation of ethical wisdom, and pervaded the intelligent and enlightened of the ancient world, to such a degree, that Egypt became the Academy of Nations, the Mystic Seminary, so to speak, where statesmen and lawgivers acquired the rudiments of political ethics. The wisdom of the Egyptains became, by reason of this profound veneration a household proverb with the peoples of antiquity; and Sages from every clime, way-worn pilgrims in search of everliving truth, craved Initiation into the Mysteries of Memphis and of On and regarded not its fearful trials and probations. Minos, Lycurgus, Solon, Pythagoras, and other legislators of undying eminence, freely departed from the lands

of their nativity and journied to the shrines, of Mizraim, with the sole aim of seeking iniciacion as their reward, and instruction in the science of human government, within a Memphis Lodge. This school of political instruction assumed the name of the Mysteries of Isis and Osiris, as a distinctive title, in order to render a grateful homage to the memory of its founder. Nevertheless, in time, posterity confounded the sagacious Patriarch with divinity, and the apotheosis of an illustrious, but mortal, lawgiver, with the symbols of the virtues which he had preached and practised beneath the shelter of that honoured name. The initiates alone preserved the distinction, whilst they not only tolerated, but absolutely nourished, a popular error, which they rendered subservient to the graver considerations of national morality.

The grand maxim of these lawgivers was justice. It forms the social foundation; unblest by its presence, society would riot in outrage, violence and depravity; without it, the advancing spirit of civilization would be trodden down beneath a rule of tyrannic disorder. Justice is emphatically a masonic virtue; our ennobling precept is that of Aristides,—“Ever be just, as well to enemies as to friends;” and by the practise of this rule we exalt our individual reputations and glorify T.S.A.O.T.U. A divine providence continually watches over the oppressed, and its hand hangs in perpetual judgment over the head of the oppressor, who knows not at what moment it may strike him. To the unjust Judge the image of his victim is ever present, mutely rebuking his iniquity, whilst his conscience is racked by the torture of perpetual anguish and remorse. The robber, the assassin, the myrderer, may perchance palliate his crime by pleading some extenuatiug circumstance which absolves moral guilt; but he who does an injustice to his neighbour by wilful transgression, brands himself as an object who should be cast out from amongst the human race. Justice, is the divinity of Empires, the sole providence of nations, it is the diapason of virtue, and icludes all others. The primitive times knew it

under the name of Astrea; others called it Themis, but the divinely enlightened termed it, simply,—Truth. In their allegorical language the ancients made out Justice to be the daughter of Truth, and gave it Virtue for a sister; Truth itself was the daughter of Saturn, or Time. We may enquire,—why did they make two distinct beings of Justice and Virtue, or why did they make Justice to be born of Virtue? Did they conceive man to be, at the same time, virtuous and unjust? We must not hastily blame our forefathers, for this contradiction contains a very sensible lesson. Virtue being collective, comprehends the entire duty of man,— filial piety; conjugal love, temperance, charity, modesty, patriotism, civic courage; but there is not one of these virtues which does not presuppose Justice, which is anterior to all of them, and therefore too important to be made simply a part of Virtue. One man is sober, another charitable, that a good husband, the Decii, and Assis were devoted to their country. Cato was a rigid magistrate, Aod and Brutus immolated tyrants, Leonides died for his country, Lycurgus legislated, Fenelon was devoured with love for his neighbour, Howard for the criminal, Vincent de St. Paul was the Apostle of Charity: each possessed some virtues, but what man is perfectly virtuous? Therefore the ancients, with reason, made Justice a separate being, a divinity, having its own altars and its own worship. Without Justice there are no virtuous acts, there can be no complete virtue; it has place in all, it prescribes all virtue.

To follow the law of Justice, man should be temperate, because intemperance destroys the faculty of sound judgment; he should be charitable because its voice says,—it is unjust to rejoice when thy brother is afflicted. and to keep for thyself the good things which nature has created for all; he should be tolerant; because he comprehends that it is unjust to impose his own opinion upon other men, who possess like himself the faculty of reason; he will be a good citizen, because he knows that it is a social duty; good father, good husband, good son, good brother, for these are natural duties; he will say;—it is by

justice that we accomplish the duties of nature and society, and by it man is rendered submissive to the laws of duty. If you wish to become wise, begin by entering upon the path of virtue, Justice will be your guide, and by following it you will be just. Justice is innate in the hearts of all men, and has the conscience for trothman. Conscience never fails us, it is a speaking witness which only waits to be interrogated; an upright and severe judge from whose sentence no one is exempt; an unpytting executioner which tortures its victims night and day. Conscience is an importunate accuser which manifests itself by a blush on the forehead of the culpable; its words carry the persuasive tones of truth which command respect: an evil conscience awakens its victim with a start when a certain hour is sounded, and prevents sleep; it seeks man in solitude, gnaws his soul, and troubles his amusements; it is a cruel Nemesis, the mother of remorse; seeking sleep in the abyss of crime, to arise still more terribly.

Yes, O Justice, thou art innate in the heart of man, let those, who desire to be happy, not stifle thy voice. Truth and error dispute the earth, error is the issue of human infirmity; but Justice is unchangeable, whatever be the worship, the laws or the customs; it is the foundation of all society, and without it even two men could not live together; the peace of society depends upon justice. It is true justice which produces repose, and by giving peace to all hearts we lead them to Justice; Virtue consists in the love of the intellectual effects of Justice.

To you, Briethren, who have been elected from all others as a Tribunal of Justice,¹ I say—be worthy of this high calling: let Justice be your invariable guide. How can you forget this quality even for a moment; when this Temple points it out by numerous emblems? Here are the Compasses, the Level, and beside them the Square. These tools teach us allegorically, that we ought by them to render our work perfect; that is, our life. A

¹ [The members of the 31^o, "Grand Defender," constituted the Grand Tribunal of the A. & P. Rite.]

lodge is not just and perfect unless composed of seven. Why? Because the number seven is that of harmony, and harmony is of us and amongst us always, for our Temple cannot be just and perfect without it. Justice is the Tzedaka or first step of the mysterious ladder which the initiates have to mount, it is again the seventh and last under the name of Thebounah, hence our Sages consider it as the beginning and the end. Justice is the first letter of the name of Jehovah, we cannot spell the divine name without we comprehend the sense of each letter which composes it. Pythagoras has said, "God is God, because he is just," in the same way that a man is called only when we pronounce his name, and because in the primitive language each name was characteristic of its qualities. Our forefathers, the initiates of begins or closes, know that the Eternal Life condemns injustice." The Hierophant said to the Epoptæ, "walk in the path of justice." At Hermopolis the first of the Muses said,—“Isis and Justice are one.” Thucydides said,—“Content not thyself by being Just, but permit not injustice.” Marcus Aurelius said,—“Seek to persuade men, if that cannot be done, do then, in spite of them, that which justice demands of thee.” When Socrates was asked whether Archelaus could be happy, the Sage replied, “Yes, if he is just.” I cannot too often repeat that Justice is the base of all society; you cannot build upon quicksands and the heart of the unjust man is more treacherous than the sands of the desert; men, societies, empires, all live by it; without it, all perish and die, nothing escapes this law; it is because the moral world, like the physical world, is submitted to the eternal laws of providence. When the Great Cause created these milliards of worlds, and milliards of creatures for each of them, He made all by this one law, it is imprinted on all his works, and nothing can operate except by the action and reaction which results from the play of this one law, of which the origin ascends to the Creator. The man who discovered the laws which regulate the physical world was great; the sage who comprehends these and regulates the moral world is much greater; it is these moral laws

which sustain him in adversity, saying,—“suffer, hope and persevere, the law of the moral world is justice which preserves, or injustice, which, born of violence, destroys.” In fact, if you examine and compare the annals of all people, you will see them in high elevation and burning with a pompous light and then they fall to rise no more; now retrace your steps, and seek whether you can not find some great injustice committed, some right infringed, whether strength has not been substituted for Justice; it is in this manner that we must seek to understand the revolution of empires. Scrutinize the fortunes of men who are happy according to this world, if this fortune, which dazzles the multitude, is based upon injustice, it never has had, and never will have, anything but an ephemeral existence; it is because providence watches over the oppressed and chastises the oppressor without telling him why. The ground that imbibes blood and tears, raises to the feet of the Everliving God, in the silence of night, a clamour which is unheard by inattentive mortals. Mankind are punished for the injustice which they commit as well as for that which they have not prevented, for there is a solidarity between all men, and it is not in vain that it was said,—“Love one another.” The sight of anyone towards whom another has been unjust is a living reproach, which troubles the faculties of the soul and kills them; conscience sleeps not, and executioner and victim understand the voice which punishes and consoles; in Justice alone is found true happiness. Follow, then, always, the holy law of justice, which comprehends all the virtues of society, which are but the varied forms and diverse applications of this axiom,—“do only to another that which thou wouldst should be done to thee.” It is perhaps by this axiom that I ought to have commenced, for it is the Criterion of justice and injustice, all people have inscribed it at the head of their diverse codes, and it is owing to it that we have penalties of retaliation, and if legislators renounce them God will not. Oh! if I were able to assemble all men to hear my voice, I would say to them,—“Have you been unjust, even

towards a child,—hasten to rectify it lest the scandal thereof deposits in his young soul a deadly bleeding wound. Have you been unjust to the brute companion of your labours, make some pacification by good treatment, for its instinct has felt your injustice and its brute nature is raised against you; God in endowing man with intelligence has made him king of nature, but never intended him to play the tyrant; His allseeing eye has even the regard of a Father for the poor sparrow which palpitates under your hand. Lastly, if you have been unjust to a brother man, lose not an instant until you repair your fault, or that man will become your greatest enemy; but, on perceiving your contrition he will say,—thanks, I pardon you. But as for me, I say,—thank yourself for this reparation, for its recollection will give you the peace of mind which you had forfeited; glory be to you, for the avowal of a fault never humiliates and Justice renders man truly great. Say then no longer, this man has been useful to me, but he is no longer so, I can neglect him; this is the language of ingratitude, that hideous monster born of egotism. The Athenians were great on that day when on the fields of Marathon they vanquished Xerxes; they were great on the day when the victory of Salamis saved Greece from barbaric invasion; but upon that day, when, on the advice of a good man, they sacrificed to justice he who might have been useful, they merited immortality. Kings, Princes, and People, follow always and everywhere this noble example. Ah! think you that providence estimates not equally the life of the most obscure man as the most exalted? If so your error is great and your idea of justice very imperfect; all antiquity is full of lessons of this kind. Illustrious Brothers, if you would be completely just be not too ready to judge your Brothers, whatever their apparent errors. If you are called upon to fulfil the painful duty, consider with wise deliberation, and allow every excuse to delay your decision; listen with indulgence, shew favour towards the accused, even at the moment when all accuse him. Be always just, just towards friends as well as enemies, towards all men,

towards all that breathe. Leave the profane world to take part in those endless discords where ambition and all bad passions find a contiual cause for war. Let it be amongst them that the rich disdain the poor, and the strong oppress the weak; Justice will pronounce her anathema on the egotism of the rich and the violence of the powerful. A neophyte being interrogated upon the sense of the two letters J. and B., which decorate our Symbolical Columns answered, Justice and Bounty (goodness),¹ a general acclamation admitted him without further trials to our Mysteries, and he was worthy of initiation.

In conclusion, Illustrious Brethren, never forget that Justice is the superb attribute of T.S.A.O.T.U., to whose praise we have devoted ourselves,² and in whose presence we can never hope to appear with the slighost taint of moral guilt upon our immortal souls.



ON THE NATURE OF THE MYSTERIES, AND THEIR MASONIC PERPETUATION.

YOU HAVE NOW, Sublime Prince, almost mastered the entire range of Masonic knowledge; one step more and you will have gained the summit of perfection in our Antient and Primitive Rite. On this occasion we have required no test of your moral and physical firmness, for you have already been so often tried and found worthy in the preceding degrees, that any further proof of courage and fidelity was needless. In the earlier stages of our beloved Rite, such ordeals could not be dispensed with,

¹ [*Justice et Bonte*. This lecture was originally written in French. “Benevolence” would have been a better translation.]

² [Yes, well that’s because you’re dupes of the Demiurge. *Iad Baltoh* (Marcion’s “God of Justice”) is but a thin disguise for *Ialdabaoth*.]

for without them, how could we judge and place reliance upon the newly initiated Brethren.

By this time you must have learned, that the end and aim of Masonry is the common good and welfare of all the initiated members of the Order; the diffusion of knowledge, practical charity, mutual protection and fraternal love; and this can only be attained by a strict adherence to the precepts and laws of the institution. Obedience to an established and authorised government is as necessary in a society as in a state, especially where the authorities are of our own free selection. It is as easy to suppose that an army can be well disciplined, conducted and provided, without having either a general or officers, as that a society can be efficient without a regular body of recognized officials. It is, therefore, the duty of every Mason to shape his actions in accordance with the obligations which he has contracted to the laws of the time-honoured institution which he has the privilege and blessing of being connected with.

The stable foundation of Masonry is a belief in the existence of a Supreme Being, the Creator and Ruler of all things in the past, the present, and the future. This grand trust is dwelt upon and earnestly inculcated in every degree of the Rite from the very beginning; without it Masonry would be a body without a soul and its teachings devoid of point, meaning and method. Recognizing the existence of the Omnipotent Deity; we seek not to interfere with the various forms of faith which pertain to different countries, races, or ages, for they are all but modifications, and, in some cases, corruptions of the pure and simple religion which nature itself teaches. That which is sacred in the eyes of the members of some one sect, may appear childish and absurd to all the others; but in advocating the simple faith in a Supreme Being we can all meet on the common ground of mutual toleration, for it is a dogma which carries us beyond the dawn of history and the invention of fabulous traditions.

From the earliest ages, the wisest and most intellectual men

of all nations have found it necessary to conceal their mature and liberal ideas from the mass of their countrymen, and to form societies of congenial minds for the intercommunication of knowledge and philosophy. This concession to popular prejudice may, at first, seem almost contemptible, but in former days it was absolutely essential to their safety from the blind and bloody persecution of the vulgar herd of society. The ancient priests of all religions were men who belonged to such associations; they preferred to ride in safety on the crest of popular feeling rather than be overwhelmed and destroyed by it; they therefore taught the people such tenets, as they knew would suit their vulgar prejudices and love of the marvellous; they invented legends, made sacrifices, reared images, taught in parables, built splendid temples, and manufactured miracles. This was tangible and satisfactory to the masses, but in the apparent mummery was an inner meaning known only to the initiated; to them these things were only allegories and symbols conveying lessons of morality and philosophy, too far advanced for the popular mind to grasp and understand; for it is far easier to believe blindly than to reason and digest. It is impossible to believe that the gifted and intellectual men, with whom the spiritual faith of Egypt and India originated, were themselves believers in the numerous gods of their Pantheon or even in the literal sense of the Vedas and sacred books of the Brahmins. No, they are rather a series of brilliant allegories whose true meaning was understood by the higher castes of the priesthood. Can any one conceive it possible that the great intellects of Greece and Rome, the Sages, Statesmen and Poets of those countries, actually credited the personal existence of their mythological deities? It is impossible. To the common people they were indeed Gods and Goddesses; but to the initiated they were only types and emblems of various passions, qualities and seasons.

As regards the Egyptian Mysteries, you are already conversant with their symbolical ceremonies and the spiritual inter-

pretation of them. Aided by the light of truth and reason we cannot but admire and respect their pure and primitive philosophy, and the soundness and accuracy of their instruction. They reveal to us a religion consonant with the laws of nature, and inculcating a doctrine simple in truthfulness and beneficent through its universality. Zoroaster also taught a pure system of morality and natural religion under the veil of brilliant metaphor and attractive fiction. This course he was compelled to adopt by the spirit of the age in which he lived, and the Oriental love of allegory; but the veil of mystery once raised, we are startled and delighted by the simple sublimity and beauty of his doctrines, which are almost identical with those of pure and practical Christianity. The Druids of Britain, Gaul, and other countries were men who were intellectually in advance of the nations amongst whom they laboured, by centuries; they were the illuminati of their race and age, and possessed unbounded power over the semi-barbarous tribes by which they were surrounded. That they were Adepts in many of the arts and sciences is proved by many Druidical remains scattered over Europe, and by such traditional information as has descended to us of their knowledge of Astronomy, Music, Poetry, Eloquence, natural and mechanical powers, and above all, their belief in one Supreme Being. Such knowledge as this could not have originated with themselves; it must have been obtained from the cradle of civilization, the East, and was most probably communicated to them by the medium of some Order resembling our Antient and Primitive Rite. That there were many such has been historically proved beyond the possibility of doubt. At one period, civilization would have sunk beneath the waves of ignorance and barbarism, had it not been for the active, though secret, exertions of such institutions. Light has ever existed amongst men, but they in darkness comprehended it not; the light of Masonry has revealed, and explained to us, the mighty mysteries of the ancient days, in all their pristine purity and grandeur, and the very simplicity and truth which

rests beneath the glowing and brilliant surface¹ of the ceremonial rites, constitutes their real majesty and beauty.

Masonry combines in itself, all that is pure, instructive, humanizing, and worthy of attainment, in every doctrine taught by the creeds of the past and the present. Its Temple is built upon the solid rock of light and reason; its foundations are deeply laid, its pillars are strong,—Truth, Integrity, Charity and Wisdom. It has endured unshaken for many ages the assaults of bigotry and ignorance, and will doubtless continue firm and majestic for countless ages yet to come. Nearly every popular society of the present day owes its origin and its most valuable knowledge to Masonry; and our Order has spread itself so completely over the earth that it has become almost impossible for any brother to be far distant from some member of the fraternity. How proud should we be, therefore, of its mighty progress and universality, and how strictly should we guard its honour and integrity. Let us so regulate our actions by its noble precepts, that the uninitiated may respect the name of Mason; let us prove by our conduct, not only to each other, but to all men, that our principles are practised and not merely professed; that our being brothers of the Mystic tie does not interfere with the duties which we owe to society and to our families, as honest law-abiding citizens, sincere and honourable friends, and loving husbands and fathers.

Before concluding the lecture of this degree, let us, take a brief retrospective view of those direct organizations which preceded modern Freemasonry.

The Egyptian Mysteries are the first of the kind, of which we have any positive and definite information, and on our knowledge of them are based the ceremonies of our Antient and Primitive Rite, so far as these ancient mysteries are in

¹ [The surface is not so much glowing and brilliant, as a mirror (and a dark mirror at that) in which observers sufficiently skilled in the method of allegorical interpretation will see their own ideas and obsessions reflected back at them.]

accordance with the spirit and intelligence of the present day. The Mysteries of the Greeks and Romans were founded on those of Egypt which ranked in antiquity with those of Hindustan. By the extension of Christianity, which was the popular development of these societies, and the consequent downfall of the old systems, the persecuted became themselves the persecutors, and in their intolerent zeal sought to sweep out of existenee much that was wise, good, and beautiful, with what was erroneus and evil. That, "truth crushed to the earth will rise again," was verified in this instance, for when the spirit of religious intolerance seemed triumphant, and the countless hordes of Northern barbarians covered the face of Europe, there were many who, faithful to the cause of light and progress, cherished and taught in secret, and in danger, the classic literature and moral philosophy of the refined Greeks, Romans, and Egyptians. On the return of the Crusaders from their fruitless conflicts with the more highly civilized Saracens, a taste for Oriental science was developed which displayed itself in a passion for Astronomy, Astrology and Alchemy; this favourable opportunity was seized upon by the educated and enlightened of the day, and under the pretence of studying the occult sciences, they prosecuted their researches in philosophy and rational science in undisturbed safety; they were in constant communication with each other, exchanging experiences, the results of their experiments, and such other information as might be to their mutual benefit; thus sprang into life the most wide spread secret societies of the middle ages. From the storehouse of the East came the exhumed treasures of Pagan and early Christian philosophy, which enthusiastic toilers at the printing press scattered broadcast over prolific soil; the Lutheran Heresy in sanctioning the dissemination of the Scriptures in the vulgar tongues, cemented the foundation of modern languages; whilst the teachings of Pythagoras, Socrates, Plato, and the Byzantine Fathers, became favourite dogmas with the erudite and rhetorical schools. During the dawn of resuscitated light.

the enlightened conceived the project of discarding their prior subterfuges, under the garb of Alchemy, Courts of Love, Magic, and Rosicrucianism, beneath which they had concealed the prosecution of rational science. Courageous as these men were, they yet dared not openly propagate their doctrines. Could they, with the Inquisition tracking their steps, venture to combat Ecclesiastical Supremacy? Could they, with the sword of King-craft suspended over their heads, advocate emancipation from tyrannical authority? Above all, could they, when Papal Catholicism was the avowed religion of States, incur the certainty of Martyrdom by reviving the ancient mysteries which had been so long obnoxious to the See of Rome? There was one course open to the sagacious sons of light; finding the Hebrew Book of Laws to give a convenient basis for a system of moral discipline alike acceptable to the Israelite, the Christian and the Moslem, they proclaimed to the world that they had combined to re-erect a Mystic Temple, which, though physically extinct, was still capable of symbolic reconstruction; for this purpose, they found the old organization of the Freemasons ready to their hands,¹ and unwilling to let themselves be identified with the Templars, and other Monkish Knights, who had announced themselves as the sworn enemies of the Moors, the persecutors of the Jews, and the oppressors of Christians of low degree, the new Order assumed the symbols of mechanical labour, and beneath this unostentatious guise, sought to unite all mankind into one harmonious brotherhood, irrespective of religion, race, or privilege. As every religion owns a demi-god, every nation a master, and every faith a legend, our Masons adopted a new version of an ancient symbolical myth, and transformed it into the fable of the

¹ [If this means anything, the reference is presumably to the old craft guilds of "operative" masons, who, on the orthodox history of Freemasonry, were transformed over the seventeenth century into "speculative" Masonry by the admission of increasing numbers of "accepted" members from the aristocracy and middle classes.]

Widow's Son; the outline of whose imaginary martyrdom, coincides with the fate attributed respectively to Osiris, Hercules, Woden, Jesus of Nazareth, and Arthur Pendragon. By means of this simple narrative, devoid of supernatural and marvellous embellishments, they inculcated the dogma of an identity in all religions; for by whatever name history or fable may designate the demi-gods, Hiram answers for them all, he is the type of a perfect man, a martyr through super-excellence in virtue; who died, arose from the dead and now lives, in life eternal.



ON THE DUTIES AND INSTRUCTION OF THE VARIOUS GRADES OF ANTIENT AND PRIMITIVE MASONRY.

THE OBLIGATION which you have just taken is the last and most important of all; it is also the most solemn and binding, for it comprises all that have preceded it.

It is one that no Mason, who is worthy of the name of a man, by any human possibility could violate, or betray in word or spirit. At various times, bad and unworthy members have gained admission into our Order, and after trying to pervert its pure and holy spirit to the means of their worldly advancement, and the gratification of their ambition, and failing therein have endeavoured to degrade it in public estimation, and even to betray some of the mysteries; it is a lamentable fact that cannot be controverted. But these perjurers have failed to injure the stable fabric of Masonry by their treacherous and cowardly assaults; their villainy has recoiled upon themselves; they have only incurred the contempt and derision of all honest and honourable men, within and without our Order. What can be more sacred than a Masonic obligation? What more binding

and impressive? What cause is purer or more philanthropic than Masonry? What honest reason can any human being have to betray the ceremonies and harmless mysteries of an Order founded on the grand principles of Love, Truth, Light and Progress? Of what benefit can the treachery be to the traitor himself or the public at large? None. Every effort made to injure the Order, has only exhibited it in a brighter and nobler light to the eyes of the world. In our intercourse with those who are not initiated in to our Rites and Mysteries we can never be too cautious in all matters pertaining to the Order. Many a light and careless word may be perverted to our prejudice, and, like falling snow, swell into a mighty avalanche. Let it, then, be our united and individual care that all occasions for prejudice shall be avoided. Many brethren unthinkingly discuss Masonic topics and exchange Masonic signs and greetings before cowans and eavesdroppers; this is a fault to which I call your attention in order to impress upon you the necessity of restraining others from such an un-masonic practice, and not thinking that you would be guilty of such negligence. In our intercourse with the world let us carefully guard ourselves against depreciating any brother of the Order, no matter what his faults may be. Let no words of illwill fall from our lips in relation to the members of other Rites. If they, from motives of jealousy, at our progress, choose to act in antagonism to us, let all the aggressive acts be on their side, for if Masons disagree amongst themselves and make their dissensions matters of public notoriety, what opinion can we expect the outer world to have of us, and how can it believe in our professions of friendship and brotherly love.¹ Let us in our Lodges, Chapters, and Sublime Councils, be ever ready to yield prompt and cheerful obedience to the presiding officers of such bodies, and when acting as officers ourselves, consider alone the welfare of our brethren and not the gratification of our own vanity. Let us be

¹ [Someone should have told the editor of the *Kneph* that.]

careful to remove none of the ancient landmarks;¹ let no ceremony be deprived of its due solemnity; and let no portion of the ceremonial be curtailed or passed lightly over, but preserved and performed in all its purity and integrity; it is this very thing which constitutes the charm and beauty of this Rite, together with its lessons of high and holy philosophy and progress. I have dwelt, upon these particulars at some length, because this is an official or executive degree. You have already gained all the Masonic light and knowledge known to every Rite in existence, for ours, like the English language, combines the beauty, power and extent of all others.

Now that we have gained our journey's end, climbed the mountain of knowledge, and reached the height of perfection in Masonry, let us look back from an elevated position upon the country through which we have made our pilgrimage; mark its leading features, its sometimes rough and rugged roads, its smiling fertile valleys, its gloomy passes, its sterile deserts, its trials, dangers, and happy termination; from the time when we emerged from the slough of ignorance and darkness, till we basked in the full glory of the sun of Masonry.

It is needless to call to your memory the *Three primary* degrees, common to all Rites, and their allegorical legend of Hiram—his life, death, and resurrection. These are so indelibly impressed upon our memories that it is impossible to obliterate them. Yet notwithstanding this the degrees are but the A.B.C. of Masonry, and he who rests content with the knowledge of them only, is like a man who stands upon the outer steps of a temple, and who sees and knows nothing of the beauty and grandeur of the interior Sanctuary.

In the *Fourth* degree, that of Discreet Master, you were introduced to the Holy of Holies. Upon your lips was placed the key of silence and upon your brow the square of reason. You

¹ [This has ever been a strong Masonic tradition. There is not, however, total agreement on just which of the various points of ritual, even those common to most or all workings, are the "ancient landmarks."]

beheld the blazing star, the light of the all-seeing eye, and shed tears of regret over the urn which contained the heart of truth; you bore it to the Sanctuary and were appointed one of the seven who were to supply the place of our murdered Master.

In the *Fifth* degree, that of Sublime Master, you were seized by the Guards as a spy upon the audience chamber of the King and dragged into his presence. Upon its being explained that your intrusion arose from loyalty and zeal and not from idle curiosity, you were released,¹ and permitted to assist in placing the urn in the Mausoleum erected for its reception. You were taught to understand that you were a Son of God, and shared the Divine Love.

In the *Sixth* degree, that of Sacred Arch, you were admitted upon the Sacred Delta applied to your heart. You were led through the nine arches constructed by Enoch, and named Jod, Jaho, Jah, Eleial, Eliah, Joheb, Adonai, Elhannan and Jobel, in the last of which you discovered a pedestal, on which was placed a Delta, the counterpart of one suspended in the Hall of Audience of King Solomon; upon intersecting them they formed a six-pointed star, in the centre of which was discovered the long lost omnific word which was revealed to the Patriarch Enoch before the flood. The legend is symbolical of divine truth.

In the *Seventh* degree, that of Secret Vault you were led into the indiscretion of pronouncing incautiously the word gained in the last degree, and taught discretion in the future. In your initiation you personated a brother to whose care had been confided the sacred Delta found in the Arch of Enoch, and which was preserved in the Sanctuary of the Temple until its destruction by Nebuzaradan the Babylonian, 470 years after its erection. Our brother remained faithful to his trust, and his dead body was found covering the entrance of the vault where he had concealed the sacred name; upon this the Knights resolved ever again to use the word and gave you one which

¹ [Up to here is lifted from the legend of "Intimate Secretary" or "Master by Curiosity," a different Rite of Perfection degree.]

had been substituted for it. This is the end of all Masonry connected with the Temple of Solomon.

In the *Eighth* degree, Knight of the Sword, is commemorated the return of the Jews from Babylon after a captivity of seventy years. It opens with an interview between Cyrus, King of Persia, and the prophet Daniel, to whom the King relates his dream,¹ and in the interpretation Daniel advises the release of the Jews from their bondage. To this advice, Cyrus consents and presents Zerubbabel with the sword which Nebuchadnezzar received from Jehoiachim, King of Jerusalem, at the time of the captivity, granting him at the same time permission to rebuild the Temple.

In the *Ninth* degree, Knight of Jerusalem, you personated Zerubbabel on his return from the Court of Darius, where he had been to claim the fulfilment of a promise made by the latter, when a private individual, that in case he should become King, he would return all the Holy Vessels of the Temple which had been captured by the Babylonians. Darius propounded this question,—“Which is the strongest; Wine, Women, or the King?” Zerubbabel’s answer was,—“Wine is wicked; Women are wicked; the King is weak,² but truth is strong and endureth for ever. There is but one true God,³ He is the strongest. Blessed be the God of Truth.” By way of reward, Darius made a decree, and sent you forth with the sword in one hand and the trowel in the other. Upon your arrival you discovered, amongst

¹ [This story is not in any of the better known portions of the Book of Daniel (*i.e.* those which appear in the Tanakh plus the episodes of Susannah, Bel and the Dragon, and the other extra chapters in the LXX), but since Daniel is a compilation of the Maccabean period (with some parts possibly later still), it may appear in an episode which was not popular enough to get into the final rescension.]

² [The version of this story in 1 Esdras (the reference to Zerubbabel in which looks like it was grafted on to an earlier version) has “the king is wicked.”]

³ [His inscriptions strongly suggest that Darius only acknowledged one God, to wit Ahura Mazda, although as a concession to some of his subjects, some rather characterise Ahura as “greatest of the gods.” This by the way makes nonsense of the story in Daniel vi, but then most of the Persian kings were little more than names to the authors of the Book of Daniel.]

the rubbish of the Temple, the Sacred Delta of the Secret Vault, and placing it upon the altar you pronounced the name which was once the glory of the temple and nation, and the sacred fire was ignited. This flame is the symbol of eternal truth, which, though hidden and obscured for a time, will eventually shine forth in all its pristine brightness.

In the *Tenth* degree, Knight of the Orient, you were a seeker of the lost word. The grade represents the confederation of the Maccabees, a fraternity, bound by a holy oath; and their sorrow and despair at the death of Judas, the pollution of their Temple, the dispersion of the brethren, and the restoration of the lost and stolen treasures of the Holy Temple. You learn that nothing is really lost to courage and perseverance.

In the *Eleventh* degree, Knight of the Rose Croix, is concluded the degrees of the Chapter and in which symbolical or elementary Masonry is embodied. You sought, in darkness and humility, for the word which had been lost by the spread of superstition; you performed the seven allegorical journies, and learned the new law of love, and that Faith, Hope, and Charity are the principle virtues. You were then led through the abode of sin and death for a period representing three days, and finally discovered the word as the reward of your trials.

In the *First* degree of the Senate of Knight Hermetic Philosophers and *Twelfth* degree of the Rite, Knight of the Red Eagle, you answered three questions; "What is the first great cause? What does man owe to God? What does man owe to his fellows?" You penetrated the bosom of earth; were purified by air, fire and water; drank of the bitter cup; and learned that the true aim of Masonry was,—to revere God, do good to our fellow men, and cultivate virtue in all our thoughts and actions.

In the *Thirteenth*, Knight of the Temple, you were proved by the square and compasses forming angles upon your breast and in darkness. You were received upon four points of geometry, formed by the square and compasses, with the letter "G" in the centre. The object of this degree is the propagation of Wisdom,

Science and Truth; also a true knowledge of the intellectual or divine geometry, without which all other knowledge is useless.

In the *Fourteenth* degree, Knight of the Tabernacle, is explained the use and nature of the ornaments of the Tabernacle, the hidden meaning of the banners of the twelve tribes, and of the rites and ceremonies practised in the wilderness, during the Exodus of the Hebrews under the leadership of Moses, the liberator.

In the *Fifteenth* degree, Knight of the Serpent, we have a sequel to the last; it has reference to the Brazen Serpent which Moses erected; and to the serpent worship of various races of antiquity.

In the *Sixteenth* degree, Knight Sage of Truth, you were taught the equality which exists between all men, and that true happiness is only found in a strict observance of the moral law, that death is but the dissolution of the body into its component elements, that the Soul can never perish, and that Truth is God.

In the *Seventeenth* degree, Knight Hermetic Philosopher, you were taught the signification of the Hermetic Cross; the degree is a scientific one and treats of the powers and qualities of numbers, plants, and all the natural forces.

In the *Eighteenth* degree, Knight Kadosh, the aim is to dispel ignorance, punish crime, and war against superstition, despotism and tyranny. After many trials you ascended the steps of the Mystic Ladder, indicating,—justice, labour, meekness, fidelity, great labour, patience, generosity, and perfection; you saw that man may fall from the very highest pinnacle of fame to the common level of mankind, with scarce a moment's warning to prepare him for such a fate. You were made conversant with the history of the Crusades, the rise and fall of the Knights Templar, the lamentable fate of the Grand Master, Jacques de Molay, and the retributive justice which followed the three chief assassins.

In the *Nineteenth* degree, Knight of the Royal Mystery, you were instructed in the nine principal faiths of the world by the

representative of each religion, and learned Toleration and Charity.

In the *Twentieth* degree, Knight Grand Inspector, you were required to take five different obligations,—1st, to the flag of your country; 2nd, the banner of our Rite; 3rd, its obligation of secrecy; 4th, to denounce all Masonic impostors;¹ 5th, implicit obedience to our laws and rules. You were thrice crowned,—1st, with the civic crown or wreath of oak leaves, a type of patriotism; 2nd, with a wreath of cypress, an emblem of death and eternity; 3rd, with a wreath of roses, as a symbol of peace and happiness. With undaunted courage you confronted many perils; the sad remains of mouldering mortality; braved the ordeal of fire, and plucked from the vessel of molten lead the ring of perfection which is the symbol of Masonic truth and Knightly valour.² You drank life from death, and learned the grand mystery, that all things live, die, and revive again. This is the last of the Senate degrees, and concludes the intellectual series of our Rite.

In the *First* degree of the Sublime Council and *Twenty-first* degree of the Rite, Grand Installator, you were instructed in symbolism, and were qualified to perform the Public Ceremonial of Installation.

In the *Twenty-second* degree, Grand Consecrator, you were instructed upon the Mystic Temple, Sapepath Pencah, and qualified to perform the Public Ceremonial of Consecration.

In the *Twenty-third* degree, Grand Eulogist, you were instructed in the ancient faith of the immortality of the soul, and

¹ [Many Masonic historians would include the Antient and Primitive Rite, with its ludicrous claims of antiquity, its arrogant claims to incorporate everything of value in all Masonic rites, and its constant sniping at, or outright denunciation of, other rites and their members, under this head.]

² [The “vessel of molten lead” is a pot of quicksilver; the only danger to the Can. is of poisoning by mercury vapour if some idiot heats it up to make the trial more “realistic.” A version of this sham ordeal appears in the earliest known version of Sovereign Grand Inspector 33° (as published in a volume titled *Ordo ab Chao*) and was retained in some later revisions.]

qualified to perform the Ceremonial funeral rites. These last three grades, are official ceremonies.

In the *Twenty-fourth* degree, Patriarch of Truth, you sought the Fountain of Perfect Light, and an insight into the mysteries of unrevealed science. You passed through the black gloom of horror and despair, and your eyes beheld the symbol of the Holy One. You plucked the Key of Zeus from the cauldron of boiling oil, and learned, by experience, the nature of that mighty power which pervades space, and is the source of all vitality.

In the *Twenty-fifth* degree, Patriarch of the Planispheres, you learned the true import of the Masonic Globes, and the allegorical nature of the twelve signs of the Zodiac were explained to you.

In the *Twenty-sixth* degree, Patriarch of the Sacred Vedas, was fully explained the leading tenets of the Eastern Theologies, as inculcated in the Sacred Vedas, the Laws of Manu, and the Ramayana of the Brahmins; the laws and treatises of Buddha, and the Zend Avesta of Zoroaster; the moral taught is that we should never condemn unheard, but examine, reflect and tolerate. These last three grades are schools of instruction, which are preparatory to the Egyptian Rites of the Sublime Council.

In the *Twenty-seventh* degree, Patriarch of Isis, you were instructed in the morality, ceremonials, and many perils, of the Lesser Mysteries :of the Egyptians at Memphis. As Thales, the ancient philosopher, you visited the Temple of Symbols, situated upon an island in the Lake Moeris, saw the wonders of the far-famed Labyrinth, and were then admitted to the Inner Temple, where you had imparted to you a full knowledge of the language of symbols. You learned that Isis, Queen of Heaven, wife of the demi-god Osiris, and mother of the child Horus, symbolises fruitful nature.

In the *Twenty-eighth* degree, Patriarch of Memphis, is given a concise history of Osiris, and a dramatic representation of his birth, life, death and resurrection, as compared with that of all

ment of which the sun is a sublime symbol. This legend embodies the return of Osiris from the countries he had visited as a missionary of civilization, his murder by his unnatural brother Typhon, the recovery of his body from the waters of the Nile, its interment, the desecration of his grave, his descent into Amenthean purgatory and final resurrection. It is a ceremonial of the Greater Mysteries, and teaches us that religion, like history, repeats itself.

In the *Twenty-ninth* degree, Patriarch of the Mystic City, the beautiful allegorical story of Osiris is continued, a belief in the unity of Deity is impressively inculcated, three great secrets are given to you, after having once more passed through the Valley of Death. A brief mention is made of the several rites in existence, which, it is shewn, are derived from our own Primitive Institution.

In the *Thirtieth* degree, Perfect Pontiff—Sublime Master of the Great Work, you reached the Apex of Masonic Perfection, and the whole system of Antient and Primitive Masonry was unfolded to you in all its perfected sublimity and grandeur. You passed safely through the Pronaos, and the Sanctuary of Spirits, to the Hall of Truth, where you underwent the great Egyptian Judgment; were crowned with the triple coronet as an emblem of life, death and resurrection; partook of our communion of brotherhood—bread, the staff of life, and wine, the blood of nature. So closes the Theosophical or Celestial teaching of our rite.

In the last *three* Official grades, which you have now received, we have but a repetition of our principal dogmas. In the First of them, you are impressed with lessons of Justice and Morality. In the Second with the Unity of Deity. This, the Third, is intended to remind you of the life to come, where we hope to enjoy with kindred Spirits, a happy and glorious immortality.

And now, after this review of the journey which we have completed together, can you conceive any system which is more concise, complete, or connected than that of our rite; compre-

hending as it does the wisdom and philosophy of all nations and races, since the dawn of history; inculcating the purest morality, and the ever enduring principles of natural religion and reason, it stands paramount above all other systems. There is not one word or ceremony in its whole course that is antagonistic to the true, the pure and the sacred. The Mason who lives according to its spirit and instruction, cannot be other than a good, just, and upright man, in every relation of life. Let it be our constant study to attain this perfection, so that when we are summoned from this earthly Lodge, we may be found worthy and well qualified to take our place in that Celestial Lodge, over which T.S.A.O.T.U. rules now and for ever-more

So mote it be.



LECTURES OF A CHAPTER, SENATE AND COUNCIL

PREFACE.

IN GIVING this small contribution to the Masonic public it is necessary only to offer a few words of explanatory remark. These Lectures are translated from the published works of Jacques Etienne Marconis, a voluminous writer of whom any Society may well be proud; much of them are, however, the production of last century and used in the old Rites. They are not, strictly speaking, a portion of the secret ceremonial of the Higher Degrees, and may therefore be offered to any Master Mason. 1°. They show what is expected of the Masonic Neophyte who knocks at the door of our Temple, whether as a Master Mason, Knight Rose Croix, or Grand Inspector. 2°. They will be useful to the expert Master in Chapters, Senates and Councils, or the instruction of his members when there is no other pressing business. 3°. As many of these questions and answers have been struck out of the ceremonial in order to shorten the Ritual, they may be drawn upon by the presiding officer to test the mental capabilities of the Aspirant. Lastly, as they embrace all High Grade Masonry, they will be found a source of interest to the members of several other systems; for there is now in practice over the two hemispheres about a score of divergent Rites, all branching from the Master Mason, and which the Antient and Primitive Rite designed to fuse into one system as a Common Temple, under one Lord, the Grand Master and Maker of us all.

With the system of adoptive Masory, which has never been worked in this country and is thought objectionable to its social features, our Antient and Primitive Members will be in possession of everything that Masonry can teach them, and such only can claim to be Perfect Masters.

JOHN YARKER.

Withington, near Manchester,
October 21st, 1882.

Antient and Primitive Rite.

SERIES I.—CHAPTER

SECOND CLASS.—COLLEGE.

Q. Are you a Discreet Master?

A. I have shed tears with the Brethren at the grave where the Sprig of Myrtle was placed.

Q. How were you received as a Discreet Master?

A. My lips were locked with the Key of science. I had a Square upon my forehead, and a pair of Compasses in my hand.

Q. What did you perceive at your entrance?

A. Evident marks of the Divine Presence, by which I was seized with wonder.

Q. Why were you seized with wonder?

A. On beholding a portion of the beauty and ornaments of the Temple.

Q. Why did you not see the whole?

A. A part was concealed from my view by a thick veil, but I prayed that the zealous desire which I had to improve in the Royal Art would disperse the cloud which obstructed my sight.

Q. After that did you distinguish anything particular?

A. I beheld a great serpent forming a circle enclosing a triangle, in the centre of which was a luminous circle enclosing a blazing star, from which proceeded nine beams of light; my eyes were dazzled and my mind filled with holy respect and contemplation.

Q. What was enclosed in the brightness of this emblem?

A. The triangle held the great Ineffable name. In the centre of the blazing star was enshrined the letter G. In the

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nine beams were enclosed nine Hebrew initials, with three of which I was made acquainted, and the others were upon two different occasions afterwards explained as the names of the Divinity according to the tree of the Cabalists and the Angels' alphabet.

Q. What more did you see?

A. The Ark of Alliance, the golden candlestick with seven branches, the table with shew-bread, and the altar of incense.

Q. Where were they placed?

A. In the middle of the S.S.¹

Q. Of what form was the Ark?

A. An oblong square; it was made of shittim wood lined with gold both within and without, having a golden crown supported by two cherubims of gold.

Q. What was the purpose of the Table?

A. It was used to contain the 12 loaves of shew-bread. They were made of the finest flour, and placed into two heaps of 6 on the right side, and 6 on the left, and were covered with a pure and bright ewer, as an ornament to the obligation made with God.

Q. Describe the Candlestick.

A. It was composed of seven branches to represent the planets; on each branch was placed a lamp pointing north and south. It typifies the Holy Spirit in the heart of those who faithfully observe the law.

Q. Are you a Sublime Master?

A. I have assisted at the obsequies of the Illustrious Dead.

Q. What lesson have you learnt from this degree?

A. To regulate my morals, and cleanse my heart from all stain, in order to qualify myself for the degree of perfection at which I hope some day to arrive.

Q. What is the meaning of a Square Stone containing the letter Jod in the centre of three circles?

¹ [Sanctum Sanctorum (*Lat.*, "Holy of Holies").]

A. It teaches us that the foundation of our building must be laid on the living rock of which we were originally formed. It also represents the Creation of the Universe, which was accomplished by the will of T.S.A.O.T.U., and the powers which he gave the primitive qualities, from which sprang the four elements.

Q. What do the two pyramids on your draft represent, of which one is South and the other North?

A. The two pyramids represent Egypt, where the sciences were much cultivated.

Q. What do you learn from the three first degrees?

A. The first teaches moral virtue; the second political virtue; the third heroic virtue.

Q. Where was the Jewel of our Grand Master found?

A. It was found in a well in the north part of the Temple, where H.A. must have thrown it when attacked.

Q. What does the left side of the Temple signify?

A. Masonry under the law of types and ceremonies.

Q. And the right side?

A. Masonry under the law of grace and truth.

Q. What does the tomb signify?

A. It indicates we must be purified by death, before we can enter the mansions of bliss.

Q. Why are all Masons considered on an equality?

A. Because they are equally subject to that Infinite and Superior Being who is represented in our Lodges by the Sacred and Ineffable Name.

Q. What is the composition of our Mystic Cement?

A. Milk, oil, wine and corn. The first represents sweetness, the second wisdom, the third strength, and the last goodness; qualities impressed on the first man by the Supreme Architect, and which ought to distinguish all members of our Rite.

Q. Are you a Knight of the Sacred Arch?

A. I am.

Q. Give me the battery.

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A. (*Gives it*).

Q. What does that battery signify?

A. Principle, Existence, God, Immortality, Fortitude, Toleration, Power, Mercy, and Joy. In some systems they are, Grandeur, Union, Strength, Beauty, Perfection.

Q. Give me the sign of admiration.

A. (*Gives it*).

Q. What does that sign signify.

A. Prayer, Charity, Futurity.

Q. Give the grip.

A. (*Gives it*).

Q. What does that grip signify?

A. Labour, which is the fruitful source of all things useful to man.

Q. Give me a description of your jewel.

A. It has on one side a triangle, on the other a trap door leading to a vault where is found the sacred name of Jehovah. The English Royal Arch degree, which is considered a part of the ceremony of a Master Mason, has for jewel, a double triangle within a circle, containing a triple tau in the centre.

Q. What is the derivation and characteristics of the English Royal Arch Degree?

A. It is first heard of by name amongst the dissidents calling themselves Ancient Masons; but is evidently alluded to by a Rosicrucian writer in the mystic language of those occultists, in a publication dedicated to the Grand Lodge of England in 1721; and appears to be again referred to as the "fifth order" in 1725. We hear of it in Ireland in 1743 as consisting of three grades and worked at York. It was a grade only conferred upon the Masters of Lodges or those who had by passing the chair degree received brevet rank. It had three steps, of which the two first were called Excellent, and Super-Excellent, and referred to the revelation of the Sacred Name to Moses, and detailing how Solomon discovered the sacred emblem of the degree, and the manner in which it was again

brought to light at the building of the Second Temple. The presiding officers, at one time, represented S.K.I., H.K.T. and H.A.B.;¹ but the Officers of the Royal Arch of the Second Temple were a High Priest, a Prophet, and a King. There is no allusion to the secrets of the degree in old MSS., and it was essentially Rosicrucian; upon it was added the Templar and Templar Priest, which is a degree of philosophical Christianity professing to date from the "Year of Revival, or 1686."

Q. What signifies the Sacred Name?

A. Etymologists teach that the name signifies, *that which is*; and this explanation is conformable to the sense of the Bible, which causes God to say, "I am that I am." It is, in fact, the only name we can give to God, who is the Being by his own essence, without beginning or end, the necessary cause of all existence; which metaphysicians believe, because nothing can exist without cause; which the man of observation perceives because the magnificence and order of the universe proves a sovereign intelligence, creator and ordainer; which the Moralist believes, because there is a natural law at the bottom of all hearts, the universal conscience of the just and unjust, making the sentiment of all who reject chance as a dry and absurd idea. A cabalistical symbol has been framed, which expresses the name of T .S.A.O.T .U. in this manner, ♁, whilst we find in this symbol the sacred letter J, with the divine accents which enter into the word Jehovah, their disposition forms a delta, or triangle, which again is one of the signs by which divinity is designated. The incomprehensible name of God was one of the Mysteries of the inner Temple of Memphis and Heliopolis, and we are not very certain of its pronunciation. The Grand Hierophant alone had permission to pronounce it once in each year on the day of Expiation, and the Levites, by the noise which they made at this moment, prevented its being heard by the multitude. Students have pushed enquiries into this name until

¹ [Standard Masonic abbreviations for Solomon King of Israel, Hiram King of Tyre, and Hiram Abiff, the three Masters in the Craft legend.]

they affect to have discovered the demonstration and positive expression of the Trinity, finding three other names and one sole essence in the word Jehovah. These cabalists draw four circles, of which two are great and concentric, and the other two, of which the centre is upon the circumference of the interior circle; in each of the little circles are placed two letters of the word as if there was one in each hemisphere; then by joining the *jod* to the first *he*, you have one of the names of God, the Generator; by joining the first *he* with the *vau*, you have another name of God, the engendered word; by joining the *vau* with the second *he* you have a third name, which proceeds from the first and second; lastly, as all are united in the great name you find three in one.

Q. What signifies the Tau Cross of this grade?

A. Amongst the Egyptians it formed an instrument to measure the rise of the river Nile; the Greeks used it in ornamentation; edifices consecrated to religious worship were disposed in the cross form; it was an emblem of the four cardinal points; surmounted with the endless circle it signified eternal life.

Q. What does the Apron signify?

A. It is an emblem of equality.

Q. What signifies the decoration of the Alidee?

A. Truth; it was an Egyptian decoration.

Q. How do you name the place where the Sacted Delta was found?

A. Endymion; which signifies grotto, or vault.

Q. Give a precise idea of the Arch degree.

A. It is consecrated to courage and constancy in the search for truth, and has some affinity with architecture. It is the best type which we can present to those who have been taught that this Royal Art is a symbol of that intellectual architecture which consists in making for ourselves a temple worthy of the mission which we have received from the Author of Nature.

Q. Where is a Chapter of the Sacred Arch held?

A. In a ruinous subterranean, without doors or windows, having a trapdoor at the top, where are the brazen columns subsisting after the Deluge. The degree is possessed of such signs as are found in the Bible, and in the traditions of several ancient people. It possesses a delta bearing that sacred name which was discovered in the profundity of the earth. It symbolises to us that it is necessary to face many dangers in order to find science, and that after long and painful search.

Q. What does the Delta signify?

A. The unity of the Godhead. Truth ought only to be presented to those who are capable of comprehending it.

Q. Has any one essayed to dig in these ruins?

A. Ambitious and jealous Masons have penetrated these ruins and perished there. Science, the source of all good things, is an instrument which is fatal to all those who have cultivated it from motives of pride, and without pure and benevolent intentions.

Q. To what does the instruction of the principal Arch degrees allude?

A. To Enoch and his dream; to the Nine Arches which enshrined the Sacred Delta upon which reposed the Ineffable Word. In England, the present Royal Arch degree refers to the second Temple, and has affinity with the degree of Knight of the Sword or Red Cross of Babylon. In some rites, both ancient and modern, we find Seven Doors, which symbolise the Seven Planets; and having the mystic words, Beababa, resignation; Mothak, sweetness; Serrel, intelligence; Emounah, strength; Coh-er-Eloah, love of God; Tsedakah, justice.

Q. What did the ancients believe in regard to these seven doors?

A. The Egyptian Initiates believed that the soul was immortal, and in the ascent to the Halls of Osiris, that it was necessary to pass through seven doors which, in the practice of the Mysteries were composed of lead, tin, iron, copper, bronze, silver and gold, and as such referred to Saturn, Jupiter, Mer-

cury, Venus, Mars, Moon and Sun. The Mysteries of Mythras had seven caverns. The Hermetic philosophers professed analogous doctrines; they supposed that the soul drew its inspiration from the seven planets before it could arrive at felicity. It is the seven-stepped ladder of our Masonic degrees.

Q. On what is the constitution of the Order founded?

A. Upon the law of Hom. According to the Zend Avesta, this law announced an eternal Supreme Being, originating two opposing principles; the ceremonies of the law called Paeriokesh were very simple, recalling the origin and arrangement of the Universe; their aim being to render homage to T.S.A.O.T.U., and elevate man above his kind by defending him from the passions which so often trouble his existence.

Q. What does a dissevered head signify?

A. The repression of the human passions.

Q. And the pitcher of water?

A. It symbolises thirst for science.

Q. And the quiver furnished with arrows?

A. The power of eloquence.

Q. What signifies the rainbow?

A. The harmony of all good sentiments and Masonry universal.

Q. And the chisel?

A. The chisel polishes and perfects that which is rough and informal; it symbolises genius.

Q. And the flaming star?

A. It is an emblem of genius which rises to great things.

Q. And the mirror and Ark?

A. The mirror is an emblem of truth. The Ark represents the soul agitated upon a sea of passions and escaping a deluge of vices.

Q. What symbolises the chandelier of three branches?

A. The triple luminous nature of the Divinity—wisdom, justice, goodness.

Q. You ought to have remarked two emblems, the *circle* and the *square*; will you give us the explanation?

A. The first symbolises that eternal succession of beings maintained by life and death; the second the four elements which regenerate all things.

Q. And the two circles in which are indicated two principles—Divinity and Nature?

A. Both are synonymous; for all nature submits to an organised and periodical movement; impressing us with the existence of a great First Cause, who attracts our veneration and compels us to think that nothing can be above Him.

Q. What is indicated by the emblems of the Sun and Moon?

A. The sun is an emblem of the sacred fire which ought to warm our soul and enlighten our spirit. The moon symbolises the earth the mother and nourisher of men and things; its borrowed light invites us to profit by that light which is given to us, but to receive it with discernment and to adopt nothing but what is conformable to sound philosophy, and the pure morality of which Masonry is the focus.

Q. What is signified by the Dove?

A. It is an emblem of the vivifying spirit which fertilises nature. The image of the universal spirit that illuminates the three stages of nature—the animal, vegetable, and mineral.

Q. Give me an explanation of the seven planets known to the ancients?

A. The *Sun* represents Apollo, the god of light, sciences and arts; it indicates morally the first glimmer of celestial light. The *Moon* represents the goddess *Diana*, sister of Apollo, it being the nocturnal light and the darkness of intelligence. *Mars*, god of wars and combats, presides over battles; Masons should combat vice. *Mercury* is the interpreter of divine light; he carries the caduceus of eloquence and truth. *Jupiter*, master of the gods, is the emblem of intelligence and divine power. *Venus*, goddess of beauty and mother of love, leading to fertility.

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Saturn, god of time, destroying and renewing each day; the ancients represented him as devouring his children—the days thrown behind him.

Q. What do these seven planets symbolise to us?

A. The seven principal passions of life—1st, Propagation; 2nd, Acquisition; 3rd, Scientific Ambition; 4th, Civil Ambition; 5th, Family Ambition; 6th, Social Pleasures; 7th, Religion. Also the seven heavens, or spheres, which again symbolise the seven corporeal delights—seeing, hearing, feeling, smelling, tasting, tranquility, thought.

Q. What does the word of initiation imply?

A. It implies birth to a new life: the profane man, in order to be admitted to our sublime institution, must abandon errors, prejudices, and principally vicious habits, and the defects contracted in the world.

Q. What signifies the Mallet in the hands of the Master?

A. It is the emblem of force submitted to intelligence; the number *three* characterises its form; it is in the form of the tau cross, which symbolises immortality.

Q. What signifies the square of nine in a triple triangle?

A. The square of 9 is 81, or the age of a Knight of the Secret Vault and figures the triple essence of Divinity.



THIRD CLASS.—CHAPTER.

Q. Are you a Knight of the Rose Croix?

A. All our Knights recognise me as such.

Q. What is a Knight Rose Croix?

A. A Mason who having worked in the lower degrees of initiation, raises himself to the study of the primitive forces of nature, and gives himself up to search for second causes.

Q. Why is the Most Wise sometimes called Thirsata, or Athirsata.

A. The word is translated by cup-bearer. The Knights Rose Croix look on themselves as holding that dignity to T.S.A.O.T.U.

Q. What is the mission of the Knights Rose Croix?

A. They are charged with the conservation of the sacred fire of symbolical Masonry, and to remind the brethren that our dogmas, mysteries, and philosophical grades, embrace the study of nature and the sublime sciences, obtaining order, beneficence and probity.

Q. What signifies darkness succeeded by a brilliant light; the word lost and found; the instruments of labour broken and in confusion?

A. They symbolise discouragement replaced by alacrity and labour, the triumph of good over evil, truth over error, faith enlightening the superstition and misery of mankind in their uncivilised state, and their amelioration and advancement.

Q. What signifies the voyages of the candidate?

A. The efforts required for the acquisition of science and the augmentation of the treasure of knowledge; they are the transient symbol of this labour, and indicate that we ought to employ every moment actively in order to render them useful.

Q. What does the flaming star with the letters J.H.V.H. indicate?

A. It is an emblem of the Divine fire, of the vivifying light which unceasingly renews itself of inexhaustible benevolence, of the Divine central source which gives laws to the universe, rules the courses of the stars, pours fertility upon the earth, and lavishes its adornments in order that its children may be happy.

Q. What signifies the Rose and Cross in combination?

A. The rose signifies the brilliant productions of imagination and poesy, and by its alliance with the cross it expresses the mixed nature of life, with its joys and pleasures; the combined symbol indicates that our pleasures, to be sweet, should have delicacy, and that they are of short duration when we deliver ourselves to excess.

Q. What signifies the Pelican?

A. The pelican is the emblem of death and perpetual rebirth of Nature; it represents the earth which nourishes its children, a mother who fulfils her sacred duties, a good father to his family, a charitable brother.

Q. What is concealed under the fable of the Phoenix?

A. According to profane tradition this mysterious bird, after a life of 1261 years,¹ arrived from the East, entered the venerated Temple of Heliopolis and alighted upon the altar; placing itself upon a pile of myrtle and incense, it expired in the midst of the flames, but as soon as its body was reduced to ashes it was gloriously reborn, and launching itself to new life, winged its way to the West, to return periodically, after each series of 1261 years, to die upon the same altar. In its general significance this fable was an emblem of immortality; but it indicated, more especially, the coincidence of the rising of Sothis, or Sirius, with the first day of the month Thoth, that it to say the commencement of the Sothic period or Sothic Cycle.

¹ [If it really was a mythical type of the so-called Sothic Cycle, 1261 is an error for 1461; but owing to the effects of precession the actual period between successive occasions when the heliacal rising of Sirius as seen at Heliopolis (or any other given point in Egypt) occurs on the first of the month Thoth will be a few decades less than this. Other accounts give the Phoenix period variously as 340, 460, 500, 600 or 7006 years.]

Q. What signification is attached to the Cross?

A. The Cross represents the tree of Science.

Q. Explain the three columns which you encountered.

A. The first is that of *Faith*; but not that blind and superstitious faith which abdicates reason and rejects all examination for reason is the most delightful of the gifts which the Deity has made to man; it teaches, rather, that intimate conviction of eternal truth which attracts us to all that is good and beautiful, noble and generous; to have a filial confidence in the Supreme goodness of God, who sometimes passes men through the crucible of misfortune in order to render them better; that faith of heart which never deceives us, conducts us to virtue, happiness and the delight which good actions procure.

The second column is that of *Hope*; it symbolises the courage which is necessary to a man who labours for the good of humanity. God has placed hope in our souls to sustain us in all our troubles; it is recommended to us by the sign which we make, when we raise the eyes to heaven to ask T.S.A.O.T.U. for strength to vanquish our passions and march without obstacle in the sentiments of virtue.

The third column is that of *Charity*; this divine virtue symbolises goodness. that which is God-like, an emanation of T.S.A.O.T.U.; by it equality is not a vain word but a sacred right; a consoling angel, it lessens the evils endured by the rich, the poor, the widow, the orphan, and the suffering and aged; it sustains and consoles the unfortunates who are abandoned and expiring upon a bed of grief, and who by sublime inspiration raise themselves to the eternal. Be then charitable, for we are the image of God upon earth.

Q. What is the Sacred Word?

A. It is given, not spelled; being a union of initials, it is not significant in itself.

Q. Then aid me to give it.

A. (*They spell it*).¹

¹ [As in other Rose-Croix versions, I.N.R.I. exchanged by letters.]

Q. What is the signification and interpretation?

A. (*Gives the Latin word and the English meaning.*)¹

Q. Give me the password.

A. —; the word signifies God with us.

Q. And the answer?

A. —; it indicates the union which ought to reign amongst Masons, if they wish to achieve the Great Work, and obtain eternal peace.²

Q. Give me the sign.

A. (He gives it); together with the T (he gives it); it recalls the emblem of the grade and our pious gratitude towards the Creator of the marvels of nature.

Q. What age is a Knight of the Rose Croix?

A. Thirty-three years; it is the age of the perfection of human life.

Q. Give the battery.

A. (*He gives it*);³ it symbolises the seven cyclical periods of the Creation of the Universe.

Q. What signifies the Book of True Light, upon which rests a lamb holding with one foot a triumphal banner?

A. The *Stekunna* symbolises the resurrection, or regeneration of the sun, by its victory over the frosts of winter, through the renewal of the vigour of this star. This Book can only be fully understood by the learned, because of the allegories, mysteries and symbols which it contains, and of which one can only acquire a complete understanding by means of the seven sciences, which are emblematically pointed out to us by the seven seals of the Book, above all by Astronomy, which is symbolised by the triumphant lamb.

Q. What else is signified by the seven seals?

A. The seven qualities which ought to distinguish a Mason, viz: Friendship, union, submission, discretion, fidelity, prudence

¹ [*Iustitia Nunc Regit Imperia* (Lat., “Justice now rules empires”).]

² [The word is EMMANUEL and the reply PAX VOBISCUM.]

³ [⦿⦿⦿⦿⦿⦿⦿ (7 equally spaced knocks).]

and temperance; they also typify the seven eyes or divine providence ever watchful to promote the welfare of His creatures.

Q. Why is the Neophyte received in darkness?

A. It represents our grief at the loss of the word; and points out, moreover, that man arrives at final initiation only by death.

Q. What is the origin of our ceremonial *Agapæ*?

A. These symbolical festivals are of the highest antiquity. Every year the statue of Ammon was carried to the confines of Egypt and Ethiopia, when the priests of both nations conjointly offered a sacrifice and celebrated the triumph of light over darkness, by a sacred festival, termed by the Greeks Heliotroper (table of the sun). They had also an humiliation before the entrance of the sun into the sign of the Lamb (25th March) for the loss of vegetation, followed by a season of rejoicing, for 40 days, on its renewal, and lasting until the rising of the Pleiades. The *Agapæ* were held by the first Christians, as well as the Lenten lamentation and rejoicing.

Q. What was the motive in rendering homage to the Sun?

A. The sun is the symbol of life. It embellishes and decorates nature; to it we owe the fire of imagination, sallies of spirit, sublimity of thought, profundity of judgement, all of which characterises the intelligence with which man is endowed; it is the sun which forms, mixes, perpetuates, multiplies and destroys, in order to give a new and more perfect form than the first.

Q. Where were these festivals held?

A. In the Island of Meroe, the sojourn of the Gymnosophists; they assembled to praise God, and eat in common that which had been blessed by the priests, irrevocably after the first moon which followed the spring equinox; and to this we owe the Masonic *Agapæ*.

Q. What signifies the word *Agapæ*?

A. Friendship. The aim of the *Agapæ* was to strengthen the bonds of brotherly love between the initiates.

Q. What signifies the Mystic Point in the Rose Croix degree?

A. It refers to the ancient times of simplicity and good faith; when men ate and drank together in order to strengthen the bonds which should unite them, and by being united, to exorcise the evils which ignorance and perversity incessantly produce.

Q. What is the aim of the Most Wise in his prayers to T.S.A.O.T.U.?

A. To beseech the Supreme Being, who has created light and truth, to guide men towards justice and friendship in order to render them happy. He, it is, who judges the heart, gives joy to the hood and remorse to the wicked.

Q. What is the origin of the Masonic Signs?

A. The Masonic signs reach to the highest antiquity. We find *Abrasax* with the emblem of the Eternal Father having the arms crossed in the *Good-pastor* sign;¹ others of the Gnostic gems have others of our Signs. The Hierophants of Heliopolis went out of the Temple carrying always their hands as the Modern Masons do when they stand to order; the Essenes, who were a branch of the Egyptian Priests, made the same sign when addressing their Masters in assembled Chapter.

Q. What is the aim of our ancient and venerated institution?

A. The fusion of all religious belief; to reunite all men in a single bond; teaching that there is but one vital essence, but one soul-nature, but one divine breath.

Q. In what way do the Knights Rose Croix consider men and things?

A. By the councils of reason; they consider things in all their bearings and find the greatest good where there is the least evil; they look upon man as nature made him; endowed with contrary qualities; they observe not his imperfections, and

¹ [Also called the Sign of the Good Shepherd or Pastor; arms crossed on breast, left over right, hands open; it is a commonplace stance of Egyptian figures, although the stereotyped figures on the "Abraxas" gems (see King, *Gnostics and their Remains*, for many examples), are more usually depicted with arms outspread, one holding a whip or sword, the other a shield.]

disdain none who merit attachment; they fear no evil and expect no more than is reasonable. Supported by such maxims the Knight Rose Croix is no longer the play of passions and uncertainties; he reflects on all his actions, that he may place them in accord with reason and virtue, submitting with resignation to the evils inseparable from existence, to the rapid succession of happy or unhappy events, to the phenomena of nature; he regards time which drags all onwards as the greatest consoler; he never forgets that being a wonderful combination of matter and spirit these two elements of his being are both in mutual action.

Q. What signifies the upturned tree?

A. It symbolises the world, which in ancient tradition is represented by this symbol, conformably to a passage in the *Vedas* which says: "The world, eternal figure, launches its roots in the heavens, and extends its branches to the abyss."

Q. What signifies the Armillary Sphere?

A. It is the emblem of the exact sciences, the object of our studies.

Q. Of what is the Eagle and emblem?

A. Audacious research, and the genius which firmly contemplates truth, as the Eagle regards the Sun.

Q. What does the casque of the Guardian signify?

A. It implies the highest degree of wisdom.

Q. And his buckler?

A. A legitimate defence against calumny.

Q. What does the cord with seven knots signify?

A. The union which ought to subsist among brethren.

Q. What signifies the triangle with its three points; the circle and square?

A. The triangle represents the triplicity of nature; the mineral kingdom, the vegetable kingdom, and the animal kingdom; past, present, future; birth, life, death; body, soul, spirit. The square symbolises Nature and the four elements. The circle the eternal succession of life.

Q. What does the Red-cross symbolise?

A. It is an emblem of the life to come; the origin of this cross is of the highest antiquity; it is found in the sacred letters of the Egyptians (after Suedos); the Imperial ensigns, bucklers and other arms repeat this ornament as a sign of immortality; it is placed with the ring-handle in the hands of the immortals. The Cross was found in the foundations of the temple of Osiris. It is an ancient symbol amongst the Indians.

Q. Of what form is the Masonic Temple?

A. It forms a cube corresponding to the number four, the symbol of nature; there are four elements, four cardinal points, and all the interior dispositions attach to the same system. The number four symbolises the principal duties,—Brotherly love, relief, truth, and to do unto others as we would they should do unto us.

Q. What do we understand here by the Philosopher's Stone?

A. The art of being resigned to misfortune, the wise joys of good fortune, and to repair faults by a wise and regular conduct.

Q. Where can man best find that which is necessary to his education?

A. In his own nature; he finds in his body the motive strength of his physical perfection; he finds in his soul the principle of his religious and intellectual perfection; he finds them in his faculties, morality and religion, and in his body their basis.

Q. How can we best raise the dignity of man?

A. It is necessary to consider his existence as divine; that is to say, as sacred and inviolable he ought, therefore, to estimate and respect himself as a sacred being, and in that quality do nothing but what tends to elevate his nature. The Mason who understands his interior and divine nature ought to understand the first cause of his being; that cause is God; as God is in us, and as our soul is the image of the divine intelligence, there is nothing outside man essential for his perfection.

Q. Who is the Most Wise of men?

A. He who knows himself, who comprehends his interior and divine nature, and who feels, thinks, and acts in conformity with that knowledge. He who knows the strength of his body and the faculties of his soul, how to develop and perfect them, by the use of his sense and reason, and to employ and direct them towards his good, acquires the knowledge of himself.

Q. In what consists the true education of the human soul?

A. In forming itself for immortality; man ought not only to form himself for the present life, but for the future; for that would only be an education of which the fruits would not extend beyond this life. Ought I, therefore, to form myself for life or for death? What will my education serve me if it is only for death? Nothing. Education is the art of forming the life, not for a moment but for eternity.

Q. How ought we to form our souls?

A. The soul which forms itself for this life, ought to acquire the highest strength of which it is susceptible in order to direct a mortal body; it should learn to resist the elements, vanquish griefs, and surmount all obstacles encountered in the road of life; to command itself in order to vanquish the passions and triumph over vice.

Q. In what consists the education of the human heart?

A. In knowing how to form itself for the love of mankind; the soul follows the understanding, and in order to know love as well as friendship, it is necessary to be enlightened by the light of the Spirit..

Q. What is the soul of man?

A. An emanation of the Sovereign Intelligence; it is that which thinks within us, conceives the reason of things and the affinities of beings; it alone is capable of knowledge and progress.

Q. Is the nature of the soul essentially intelligent?

A. Man is not only a physical but he is also a sensible being, moral and intelligent, capable of sentiment, of love of

conception and reasoning. The heart loves, the spirit conceives, the intelligence understands and reasons.

Q. What is reason?

A. Reason is the faithful guide of man; we ought to consult it in all the affairs of moral and civil life if we do not wish to be misled. Reason enlightens us and causes us to know the existence of T.S.A.O.T.U. and His perfections; the immortality of the soul; the existence of a law engraven on our hearts which causes us to feel what is just and honest. The holiness of a law consists in this, that it inspires us with sentiment of natural justice towards God, towards ourselves, and towards mankind, to love our neighbours and offend no one, to render to each that which belongs to him, to flee vice and practice virtue.

Q. What do you understand by philosophy?

A. The love of wisdom; the science of principles, the knowledge of truth, embracing in its generality all the laws of the physical and moral world.

Q. And eclectic philosophy?

A. It tends to the choice of whatever is best and most certain, in the different philosophical systems, without attaching itself exclusively to any; it is composed as much of the peculiar philosophies as there are diverse science.

Q. And Hermetic philosophy?

A. This philosophy professed to aim at making gold and prolonging life beyond the ordinary limits of human nature.

Q. And Scholastic philosophy?

A. Principally an exercise upon religious ideas.

Q. And Theosophic philosophy?

A. It is the science of God. The Masons of the anterior grades believe in God from sentiment by the consideration of His works; those of the high-grades ought to be in a state of reason and belief, and ought to share their knowledge with the others. It is necessary to know physical causes, metaphysics and morals upon which to support faith in a Supreme Being, the principal attributes of this being, His providence, that is to

say, the action of His power, His intelligence and goodness in the government of the world, the end which is proposed in the plan of the universe; thus it seeks to refute objections drawn from bad physics and bad morals; in short, Theosophy applies to moral considerations as a positive science.

Q. And Psychology?

A. It is the science of the soul; the proof of its immortality, its faculties, the conscience, ideas, reason, liberty of choice between good and evil.

Q. Do you believe that it is in the obscurity of night that immortality is revealed to man?

A. Yes, for is not the sight of the heavenly bodies on a beautiful night calculated to inspire high thoughts upon the immensity and harmony of the universe and upon man himself. The proof of the existence of an intelligent cause is to be found in those marvels of nature, in those infinite stars which roll over our heads, the regularity of their course and the effect of several of them upon the globe which we inhabit.

Q. In what ends this contemplation?

A. The enjoyment of the benefits of nature, and the eager search for the spiritual nourishment destined for the soul to profit by, for man lives not by bread alone, but by the word which instructs him and renders him better.

Q. How do you look upon the conscience?

A. As the intimate tabernacle which encloses the human soul, the book of the law, the image of the sun. Under the physical affinity—intellectual and moral—the sun is the sensible image of the divinity; the emblem of the warmth of the soul and the light of the Spirit. Masonry ought to perform in the moral order, the same good that the sun does in the physical order.

Q. Do you understand the art of prolonging life?

A. Yes, it consists in frugality and temperance. The dietetic rules of Orpheus and the frugivorous rule of Pythagoras are the best by which to reach a long life. The strongest men and those who lived the longest used this diet; for the ancient

heroes, sages and legislators had no other, and all made it a sacred law. From the examples transmitted to us by history we learn that the first men lived only upon the fruits which the earth produced of itself. Their life was so long that they thought the body as well as the soul would have been immortal if man had not degenerated. To follow a simple and regular mode of life, rise with the sun, work with moderation, take reasonable repose, cleanliness and activity, cold baths, and above all cheerfulness.

Q. How do you define man's nature?

A. Man is an organised intelligence, submitting by his nature, to complex needs of two sorts; his first nature is soul, which aspires continually after spiritual nourishment; the other is more gross, involving all the infirmities of a limited existence, and causing him to direct his powers to satisfy his material appetites.

Q. Explain the transitions which unite the Kingdoms of Nature?

A. Coral and moss are intermediate between the mineral and the plant; the polypus between the vegetable and the animal; the ape between the brute and man; woman between man and the angels, for her soul is the most perfect of the immaterial essences which animate organised matter; the woman is man and angel combined, her superior magnetic virtues, render her at times a citizen of both worlds.

Q. What was the first language of man?

A. The most universal, energetic, and the only language primarily needed to persuade assemblies of men was the cry of nature and humanity; when he beheld for the first time the beauties of nature, the order of the universe and harmony of all existence, he had different sensations, he thought, he admired, was astonished, and the primitive expressions of what he felt was,—Ah! Oh!

Q. How in these primitive times did man proceed to create language?

A. In order to create it they had but to do in general that which each man did in particular; to exercise the order of speech so as to be able to express sentiments, thoughts, ideas, and sensations; they then named beings and signified things; they represented substances and their qualities by words; then analysed, composed, and decomposed language, and finished it in all its parts. During the lapse of time, mankind found themselves divided by the revolutions of the globe, and so the first tribes provided with the elements of the primitive language created a particular language. Hence diverse languages are derived from the primitive language. The name which all people have given to the Supreme Being is alone a proof of this:—Theos, Deus, Dai, Dalai, Adonai, Achina, Amida, Anuto, Tyo, Tien, Oroo, Aramaze, Osiris, Jovis, Jehovah, Bova, Boza, Gott, God, Dio, Dios, Eternal, S.A.O.T.U.,—all these names have a striking resemblance, and are found in the five parts of the world. This analogy and resemblance exists between the names which men and people have given to nature, heaven, earth, sea, to the more common animals, to man, and above all to father and mother; it is the same with all the names that represent qualities, as beauty, goodness, truth, virtue; moreover man has pictures, by analogous sounds, the nature of objects and the qualities which are inherent in them. By ascending to the origin of all languages in a comparative etymological analysis, and to the primitive roots which compose them, we could recover the radical root-words of the primitive language, and recognise the causes leading to this conformity of principles, thoughts, and ideas which we remark amongst all peoples.

Q. Has a perfect language been arrived at by any nation?

A. The most perfect of the languages has been created by the Greeks; it is the most beautiful and harmonious language which has been spoken; it is this, almost divine, language which has distinguished human nature in that which is most doable, and left us the celestial idea of true beauty, and of that which is

sublime in its full perfection; it has transmitted to us their ideas of the fine arts and the elements of all the Sciences; hence we may call it the language of human wisdom or of perfect humanity. The most perfect language in Metaphysics and Psychology is the more ancient Sanskrit.

Q. Can a perfect language establish a general fraternity?

A. Yes, the use of speech implies a tacit promise to speak the truth, a convention common to all men, a species of divine right for man to communicate his ideas. It is by learning his native language that man learns to think, judge, reason, to understand his own sentiments and those of others, to purify, to aggrandise, to enlighten, to raise and extend his ideas. It is by this that he develops his intelligence, and acquires the knowledge of all truths necessary to happiness. According to the opinion of the greatest philosophers it is only by the use of a common language that men can ever agree on the great points of their united and common happiness, or upon the eternal principles of reason, truth, justice, or upon the most cherished interests of humanity, the sentiments of love, charity, fraternity and benevolence.

Q. What, then, is the means by which to create unity of thought, so as to bring all mankind to consider themselves members of one family?

A. It is by the medium of a universal language for all mankind and children of God and nature; the use of the same language will create everywhere the same sentiments of benevolence, originate the same thoughts develop the same ideas, spread the same principles, the same truths, the same precepts, assimilate opinions, extend light, and purify the mind of those powerful sources of the passions,—hatred, jealousy, ambition and pride. Then the world will become the *City of all Men*, love of humanity will be graven on all hearts, and truth, when universally known, assure the perfection of the human species which will march in the way of truth and happiness.

Q. Explain Sabeism.

A. The adoration of the sun and stars, as the visible source of light and fertility, was thus named, and was a worship into which some enlightened nations have fallen.

Q. And Saduceeism?

A. The Saducees, as opposed to the Pharisees, were a philosophical sect amongst the Hebrews, and were in affinity with the Greek Stoics.¹

Q. And Stoicism?

A. The Stoics are a Greek sect who professed to support adversity without complaint. The maxim of this school is that virtue alone is good; it counts amongst its ranks most desirable men. Stoicism may be pushed to excess and degenerate into abuse, but it is always preferable to Epicurism² or Sensualism; because man, being subject to the influence of his passions, it is of utility to recall him to spiritualism, or to the duty of preferring celestial to terrestrial things, virtue to vice, and glory, which is an element with great souls, to personal well-being.

Q. What is the doctrine of Chance?

A. Chance is a word void of sense. Nothing can exist without cause. The world is arranged according to mathematical laws by an intelligence. 1°, Something is; 2°, Nothing cannot produce something; 3°, Something cannot be nothing; conducting to this proposition and proof; 4°, Something is eternal. In the Suedo-Gothic language *As* signifies God, the plural being *Asar*; thus the term chance of the Goths and

¹ [As far as can be told from the available reports, the Saducees were Jewish 'protestants' who refused to accept any doctrine not in the written Torah; they thus denied doctrines as to spirits and the immortality of the soul to which the Pharisees, who adopted more material from Persian and Babylonian sources than the original compilers of the Tanakh did, subscribed. At the start of the Christian era they controlled the Temple, but had little popular support, indeed were widely despised as collaborators. The Fourth Book of Maccabees, so-called, which shows clear signs of Stoic influence, was certainly not the work of a Saducee as it explicitly inculcates the doctrine of rewards and punishments in a future state.]

² [But what is popularly called "Epicurism" is as much a degeneration of, or simply a vicious calumny on, what Epikuros actually taught.]

people of the South was God; in the Etruscan language Asar signifies God.

Q. What is done in the capitular grades to fix the attention of the Spirit upon the marvellous variations of nature?

A. The mind of the Initiate is impressed by agreeable allegories and symbols, as images which represent a pure morality able to excite men to practice virtue.

Q. What origin would you assign to Masonry?

A. The sacred writings of the most ancient nations teach the people, that after the creation of the world men lived for a long time in great holiness: they had the gift of prophecy and foreknowledge and possessed supernatural strength. To this age succeeded an epoch of unappiness; men already old, had acquired the basis of all science, but were joyless; they slighted the laws, blasphemed the sacred name of Jehovah, and He, justly irritated, ordained their overthrow, in order to regenerate the world. The Egyptian priests, according to Plato, taught that a whole continent sank beneath the waters; the Indians teach the same, and perpetuate the arts of the survivors. God chose a Sage and said to him: "I have made thee my representative in this terrestrial valley; march therein without fear and I will watch over thy steps; nothing that thou doest shall escape my sight. I have given thee these symbolic tools,—the square, compass, level, and trowel; they are of immortal origin and of precision as immutable as thyself; their construction is confounded with the eternal plans which I have determined.—Raise altars for virtue, dress crowns for it, build prisons for vice. I worked six days and rested on the seventh; imitate me, for the number seven is that of harmony." Thus spake our divine Master to all, and this symbolic allocution remains engraven upon our hearts in ineffaceable characters. This chosen Patriarch, the founder of our sublime institution, made separation of lands and goods, and established our dogmas amongst his children; and when symmetry appeared, harmony displayed our charms and our venerated order received existence.

Q. With what other degrees has the Rose Croix correspondence?

A. In England the Templar, in Scotland the Rosy Cross, and in Sweden the Knights of Palestine, besides many continental grades of the last century. The Rosy Cross was of old date in London in 1743; the first part of the Rite, of H.R.M., is a series of questions and answers, accompanied by ceremonies, and explaining the symbolism common to the Master and Royal Arch Mason, but recognizing, in its allusions, only the three degrees; the second part, or R.S.Y.—C.S.S., is given in doggerel rhyme, and creates the Neophyte a Knight of the Rosy Cross, as an order alleged, without proof, to have been founded for Templar Masons by Bruce after the battle of Bannockburn. The English Templar preceded the degree of the Priestly Order of the Temple of Holy Wisdom, and has many points of similarity with the Rose Croix; there is a three-fold trial of courage and constancy by seven years of pilgrimage and warfare, generally reduced to three, and this is succeeded by a year of penance in the Valley of the Shadow of Death. In this form the degree is sectarian; in our Rite we have the degree in its ancient form. The Encampments formerly consisted of 21 members; on entrance a saw was applied to the forehead, and after the Aspirant had undergone the trials of courage, constancy, and penance, he vowed to defend the Christian Faith, after the manner of St. Peter, who struck off the ear of the servant of the High Priest; and after this the Aspirant was created a Templar and clothed; many revisions have been made of this Ceremony, but this was its oldest known form. The degree called in the Swedish system, Knight of Palestine, is said to have descended from the Jewish Nethanims, who were a class vowed to defend the Jewish Temple, and identified with the Essenes; the degree claims to have been introduced into Sweden in the year A.D. 1181 by 81 Knights who were sheltered by the Archbishop of Upsal. The earliest Rites which attached themselves to Speculative Masonry were Hermetic both in

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England and abroad, and from this union has proceeded our own Rite, and most known systems of Masonry.

Q. What relation does the Antient and Primitive Rite hold to these?

A. It has adhered to the Primitive dogmas, and as such ranks as the Founder and foremost of all Rites; our ceremonials include the essence of all known systems, and though its degrees may be reduced, or be for a time abandoned, the right to confer or revive them at pleasure, remains with the Patriarch Grand Conservators.



SERIES II.—SENATE

FOURTH CLASS.—SENATE.

- Q. Are you a Knight of the Red Eagle?
- A. After having renounced the world, I penetrated the bosom of the earth, and received purification.
- Q. How came you thence?
- A. By affection, and the study of nature.
- Q. What is the principal duty of a Knight Mason?
- A. To believe in God and adore him; to learn to distinguish the sacred from the profane, the light from the darkness.
- Q. What is the mark of this degree?
- A. A triangle with a jod in the centre.
- Q. Are you a Knight of the Temple?
- A. I have been tried and proved.
- Q. By what?
- A. By the Square and Compasses at angles on my breast and in darkness.
- Q. Why in darkness?
- A. To show to me that the secrets of this degree were to be hidden from my sight, until the light of my understanding had qualified me to receive them.
- Q. How were you received?
- A. Upon four points of geometry, formed by the Square and Compasses and the letter G in the centre.
- Q. Why were you thus received?
- A. Because the Compasses are the principal instruments belonging to a Knight of the Temple, and the two points elevated above the Square denoted that I had arrived at the summit of moral geometry, indicating a Mason who is Master of his profession.

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Q. How were you then dealt with?

A. I was conducted three times round the Senate in the usual form, and by the proper steps used in advancing to receive the obligation.

Q. How were you then placed?

A. Upon both knees, with both hands placed upon the Sacred book of the law, the glaive, symbol of honour, and the Myrtle, emblem of initiation, my thumb and forefingers forming a triangle.

Q. Why so?

A. That, as my hands had been instrumental in duly excuting the noblest parts of Masonry, they were thus placed to figure to my mind that the Compasses of God's word was to be the standard of every operation of my future life; that I might arrive at the summit of Masonry, by passing through the Speculative degree of this mortal life to that glorious Celestial Senate when the Grand P.W. of T.S.A.O.T.U. will procure us admission, and with whom peace, order and harmony eternally reign.¹

Q. What is the aim of the degree: of Knight of the Temple?

A. The study of that moral and intellectual geometry, which Pythagoras terms Divine Geometry, and Plato the Science of the Gods. As such it may be considered as a continuation of the instruction of a Fellow Craft Freemason.

Q. What is the first duty of a Knight Hermetic Philosopher?

A. To search the operations of nature.

Q. In what consists the instruction?

A. It consists in developing the knowledge of nature; its powers, and its different operations.

¹ [Up to here, this catechism appears largely plagiarised from one or another version of Past Master; compare the "Passing the Chair" and "Past Master" degrees in Carlile's *Manual of Freemasonry*. A.E. Waite in *The Secret Tradition in Freemasonry* (vol. ii p. 95 ed. 1911) alleges that the lengthy Alchemical discourse which follows was plagiarised and ineptly edited from the "Hermetic Catechism" of an eighteenth-century writer called Baron Tschoudy.]

Q. What is implied by the use of the term Natur?

A. God, as He is the first principle of it.

Q. Whence is all things derived?

A. From nature alone.

Q. Into how many principles is nature divided?

A. Into four. Dryness, humidity, heat, cold; the four elementary qualities.

Q. What are the four elements of which our globe is composed?

A. Earth, air, fire, and water, represented hermetically by four triangles variously arranged.

Q. What influence have the planets on the four elements?

A. They have produced the three essentials of all bodies, namely spirit, force or life, and body; called Sulphur, Salt, and Mercury.

Q. What is the spirit, or Sulphur?

A. A fixed matter qualified for different productions.

Q. And Mercury?

A. A matter refined by the union of Salt and Sulphur, or the agreement of the three governing properties of nature.

Q. What elements serve the animal kingdom?

A. All four are found, but are and fire predominate, and when breathed upon by the Divine Spirit, man becomes perfect, and is placed at the head of the animal kingdom.

Q. And the vegetable?

A. Vegetables are composed of a germinating fire, formed into a body whilst it remains in the earth, and is purified by its moisture, becoming vegetable, and receiving life by air and moisture or water, whereby the four elements, although distinct, co-operate jointly and separately.

Q. How are minerals generated?

A. Minerals are things generated and secreted in the earth and called metals, they are composed of air which permeates the earth by heavenly influences, until it meets with a body, which it fixes, congeals, and embues with mineral matter more

or less perfect; gold and silver and called perfect metals; brass, lead, tin, iron and quicksilver imperfect.

Q. How does nature change?

A. Into male and female; and is comparable to Mercury.

Q. What idea can you give me of nature?

A. It is invisible, but it acts visibly, for it is a volatile spirit which does its office in a body animated by the universal spirit, and is symbolised in Masonry under the emblem of the flaming star.

Q. What does the flaming star signify?

A. It is an emblem of the divine fire, of the life-giving light, which renews unceasingly, of the inexhaustible benevolence of the divine source, which from the centre of the universe gives its laws, rules the course of the stars, pours fertility on the earth, and is prodigal of ornament in order that its children may be happy.

Q. What does it represent positively?

A. The divine breath, the central and universal fire, which vivifies all which exists.

Q. Can art bring metals to perfection equally with nature?

A. Yes; but in order to do this it is necessary to understand nature exactly, a knowledge much sought after under the name of the philosopher's stone.

Q. What qualities ought they who scrutinize nature to possess?

A. They ought to resemble nature itself; be true, simple, patient and constant, the essential characteristics of a good Mason.

Q. To what ought they next to attend?

A. The philosopher ought to consider exactly if that which they propose is according to nature, if it is possible and feasible; and if they desire to accomplish things as nature does they must follow it in all points.

Q. Into how many kingdoms is nature divided?

A. It is divided into three kingdoms, each of which is triple,

as represented by our three interlaced triangles, and yet form but one, as in the delta, which is the emblem of the productive strength of nature and of the harmony which reigns in all bodies, and is moreover a type of divine perfection. The mineral kingdom is symbolized by the password leading to the third degree; the vegetable kingdom by the password leading to the second degree; and the animal kingdom by the word of a Master Mason; The past—the present—the future:—Birth—life—death. The Masonic edifice reposes upon a square, of which the angles represent the four elements, and express the following properties,—Silence, profundity, intelligence, truth.

Q. What plan must be followed to operate something more excellent than nature itself?

A. To observe in what, and by what, the thing is ameliorated, and it will be found that it is always with its like: for example, if we wish to enlarge the intrinsic virtue of some metal beyond nature, it is necessary to seize metallic nature itself and know how to distinguish the male and female in it.

Q. In what is the seed contained?

A. In the four elements.

Q. How and in what manner do the elements engender the seed?

A. To comprehend this it must be noticed that two elements are heavy and two are light; of these also two are dry and two humid, at all times one extremely dry and the other extremely damp, besides that they are masculine and feminine, and each prompt to produce things like to itself in its sphere; these four elements are never at rest, but act continually one upon the other and thus they evolve all that is most subtle therein. They have their general rendezvous in the centre, and in the centre of the arc, that servitor of nature where they mix their seeds, agitate them, and throw them upwards or outwards.

Q. What is the first matter of any metal?

A. The first proper matter is a double essence or duplicate of itself. Nevertheless no metal can be created without the

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concurrence of other things; the first and principal is a warm humidity of the atmosphere, in form of a watery grease, adhering to each thing, whether pure or impure. The philosophers term this humidity,—Mercury, and it is governed by the rays of the sun and moon.

Q. What is the second thing?

A. The warmth of the earth; that is to say, a dry warmth, which the philosophers call Sulphur.

Q. Is the whole body converted into seed?

A. No, only the $\frac{1}{400}$ part resting in its centre; as one may see in the example of a grain of wheat.

Q. What is the purpose of the body, relatively to the seed?

A. To preserve it from excessive warmth, cold humidity, or dryness, and generally all hurtful temperatures, from which it is the purpose of matter to shield it.

Q. Will the Artist who attempts to reduce all the material body to seed, find, in effect, much advantage, supposing he succeeds?

A. None; on the contrary. his labours will be absolutely useless, for nothing can be done well when swerving from the proceedings of nature.

Q. What is it necessary, then, for him to do?

A. To disengage matter of all its impurities, for there is no metal, whatever it be, but has its impurities, which are greater at one time than another.

Q. How do we represent in Masonry the preparatory and absolute necessity of these purifications?

A. By the initiarion of the Apprentice, who is divested of all Metals and Minerals, and, in decent fashion, a part of his vestments, the which is analogous to the superfluities, surfaces, or ashes of which it is necessary to divest matter to find the seed.

Q. To what ought the philosopher pay most attention?

A. To the principle of nature, and that point he must not seek in common metals, because having come from the hands

of the producer the principle is no longer in them.

Q. What is the precise reason?

A. It is because common metals, chiefly gold, are absolutely dead, whilst, on the contrary, the other is living and has spirit.

Q. What is the life of metals?

A. It is no other thing than fire while still couched in the mine.

Q. Was fire at one time a Symbol amongst Masons?

A. Yes; it was a Symbol as early as the time of Zoroaster, as the purifier of matter: the sublime book of Wisdom, the *Sader*, gives proof of this.

Q. What is the death of Metals?

A. Their death and life are equally the same principle; they die by fire, but by a fire of fusion.

Q. In what manner are the metals engendered in the bowels of the earth?

A. After the four elements have produced their strength or virtue in the centre of the earth where the seed was deposited, the arc of nature sublimes it by distillation and throws it to the surface by heat and the action of perpetual movement.

Q. What is the result of the distillation of air through the pores of the earth?

A. It results in water, in which all things are born, and which is nothing more than a humid vapour, from which the principle of each thing is formed, and which serves for the first matter of the philosophers.

Q. What then, is this first principle which serves the children of science, for the first matter of their philosophical work?

A. It will be that matter, which, when conceived, can no longer change its form.

Q. Have Saturn, Jupiter, Mars, Venus, Sun, Moon, &c., different seeds?

A. They have all one and the same seed, but the place of their birth is the cause of their difference, and nature has sooner achieved its work in the procreation of silver than gold,

so also of other metals.

Q. How is Gold formed in the bowels of the earth?

A. As has been said before; when the vapour which philosophers have called Mercury passes into a warm and pure place containing a certain sulphurous grease adhering to the partitions, then it accomodates and forms itself to this grease, which it sublimes, and from the mixture results a certain unctuousity, which loses the name of vapour to take that of grease; it then sublimes itself in other places which have been cleansed by the preceding vapours, and become more subtle, pure, and humid, fills the pores of this earth, and joining itself to it produces gold.

Q. How can philosophy produce some particular thing?

A. With the germ thereof, or that perfect quintessence which is more valuable to the operator than the same thing in nature. Thus, in order that philosophy may obtain this seed or germ, nature must be taken to do duty and second the operation.

Q. What is this germ or seed?

A. It is the perfect decoction of the thing itself, called the balm of sulphur, which is the same quality as the radical humidity in metals.

Q. What engenders this seed or germ?

A. The four elements, by the will of the Supreme Being, and the imagination of nature.

Q. How do the four elements operate?

A. By a continuous and indefatigable movement, each according to its quality throwing its seed towards the centre of the earth, where it is reducede and digested, and then thrown upwards by the laws of motion.

Q. What do philosophers understand by the centre of the earth?

A. A certain empty space is imagined by them where nothing can rest.

Q. Where, then, do the four elements rest their qualities and seeds?

A. In the eccentric, where is the margin and circumference

of the centre, which after it has taken a due proportion rejects the surplus outwards and the excrements from the ashes, fires, and even stones—that brute stone, or rough ashlar, which is the emblem of the first Masonic stae.

Q. Explain more fully by an example.

A. Take a sound and even table, and in the centre of it put a vase of water, and around that place various articles of different colours between others, such as salt, and taking care to keep all separate. Then spill the water in the centre, and you will perceive that the streams take the colours of the various articles; as it encounters a red colour, it takes a reddish tint; passing the salt it becomes saline, for it is certain that the water changes not the things but the diverse objects change the nature of the water; so the seed thrown by the four elements to the centre of the earth contracts different modifications as it passes amongst different substances, and through different branches, canals, or conduits; so each thing acquires its characteristic according to diversity of situation; as the seed encounters pure water or earth so it is pure, or on the contrary.

Q. How is Saturn engendered?

A. When this unctuousness, or grease, arrives at places totally impure and cold.

Q. How is the definition applicable to the Novitiate?

A. By the application of the word—profane, which resembling Saturn applies effectually to all that reside in impure and cold places, allegorically applied to the world, the century, and its imperfections.

Q. How do you symbolise the work of making gold.

A. By the picture of a masterpiece of architecture, magnificently painted in its details, all brilliant with gold and precious stones.

Q. How is Venus engendered?

A. When the earth, though pure, is mixed with impure sulphur?

Q. What power has this vapour in the centre of the earth?

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A. It sublimes by continued process whatever is crude and impure, constantly clothing with itself that which is pure.

Q. What is the seed of the first matter of all things?

A. The first matter of things, or the principal precipitant, is born by nature with the aid of seed; that is to say, nature receives the matter from the elements whence the seed is engendered.

Q. What is the seed of things, absolutely speaking?

A. The seed is body, congealed air, a humid vapour, which if not resolved by a warm vapour becomes altogether useless.

Q. How is the generation of the seed in the metallic kingdom maintained?

A. By the artifice of the arc; the four elements in their first generation by nature, distill to the centre of the earth a vapour of ponderous water which is the seed of metals, and called Mercury, not because of its essence, but on account of its fluidity and easy adherence to something.

Q. Why is this vapour compared to Sulphur?

A. Because of its internal heat.

Q. What become of the seed after congelation?

A. It becomes the radical humidity of matter.

Q. What sort of mercury do you understand the metals to be composed of?

A. The mercury of the philosophers and common mercury, which cannot be a seed, as it contains its own, like all other metals.

Q. What is it necessary to take for the subject of our matter?

A. The seed or fixed grain only, and not the entire body, which is distinguished in male life as sulphur and female life as mercury. We should conjoin them together so that they may form a germ, from which proceeds the formation of the fruit of their nature.

Q. In this operation what do you understand the artist to make?

A. The artist is understood to make nothing, but only to

separate that which is subtle from that which is gross.

Q. What then does all philosophical combination reduce itself to?

A. To make two of one, and one of two, and nothing more.

Q. Is there any Masonic analogy in this operation?

A. The intelligent spirit is arrested by the mysterious number three, upon which turns essentially all Masonic science.

Q. Where is the seed and life of minerals and metals found?

A. The seed of minerals is the water which is found in the centre and heart of minerals?

Q. How does nature operate by the help of art?

A. All seed, whatsoever it be, is of no value, until be art or nature it is put in a convenient matrix, where it receives its life and is made to produce the germ, and congelation, or pure point, or fixed grain.

Q. How is the seed nourished or conserved?

A. By the warmth of its body.

Q. What, then, can the artist achieve in the mineral kingdom?

A. That which nature left unfinished, to dismiss the crudity of the air, which by its violence has filled the pores in each body, not in the bowels of the earth but its surface.

Q. What correspondence have the metals between themselves?

A. To properly understand this correspondance it is necessary to consider the position of the planets and to pay attention to Saturn, the highest, and to which succeeds Jupiter, Sun, Mars, Venus, Mercury and the Moon. It is necessary to observe that the planetary virtues do not ascend but descend, and experience teaches us that Mars is easily converted to Venus, but not Venus to Mars, as being of a lower sphere; thus Jupiter is easily transmuted to Mercury, because Jupiter is higher than Mercury; that is, the second above the firmament; this is the second above the Earth, Saturn the highest the

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Moon the lowest; the Sun mixes with all, but is never ameliorated by the inferiors. It is clear that there is great correspondence between Saturn and the Moon, in the midst of which is the Sun, but for all changes the philosopher should seek to administer the Sun.

Q. When the philosophers speak of gold or silver, from which they extract their matter, do they mean common gold or silver?

A. No, because common gold or silver are dead, whilst those of the philosophers are full of life.

Q. What is the object of the Hermetic Masons?

A. To seek the knowledge of the art of perfecting that which nature has left imperfect in the mineral kind and to arrive at the treasure of the philosopher's stone.

Q. What is that stone?

A. The philosopher's stone is the radical humidity of the elements, perfectly purified and brought to a happy fixity; that which operates such great things for the health is the unique latent life in the radical humidity.

Q. In what consists the secret of performing this admirable work?

A. The secret consists in knowing how to extract the power whilst in the act of innate heat, or the fire of nature enclosed in the centre of the radical humidity.

Q. What are the precautions necessary that the work be not spoiled?

A. It is necessary to take great care in removing the dross and to see to secure only the kernel or centre which encloses all the virtue of the mixture.

Q. Why will this medicine cure all sorts of disease?

A. It powerfully fortifies the natural heat and excites it gently, whilst other remedies irritate by violent action.

Q. What is the truth of the art as regards the tincture?

A. This truth is found, firstly, in the fact that the physical powder is made in the same manner as metals are formed; to

wit—Mercury; it has the faculty of mixing with the metals in fusion, one nature embracing another which is like itself. Secondly, in that the imperfect metals are not perfect, because their mercury, ripe and burning and properly a pure fire, cannot easily communicate to them maturity and transmute them into its own nature, until after having made attraction of their crude humidity, for their mercury is the only substance which transmutes them, the rest being but ashes and excrement which are rejected in the projection.

Q. What route ought the philosopher to follow in order to arrive at the knowledge and execution of the physical work?

A. The same route that T.S.A.O.T.U. employed in the creation of the world in observing how chaos was cleared up.

Q. What was the matter of Chaos?

A. It could be no other thing than a humid vapour, because there was nothing but water betwixt created substance, terminating by a veritable substance to receive the forms.

Q. Give me an example of this.

A. We may take as an example the production of particular mixtures, of which the seeds resolve themselves into a certain humour; which is the particular chaos whence is drawn by irradiation the form of all the plants; hence it is necessary to observe that Scripture makes no mention, in any place, but of water as the material object upon which the spirit of God was borne, and of light for universal form.

Q. What advantage can the philosopher draw from this reflection, and what ought he particularly to remark of the manner in which the Supreme Being created the world?

A. He will first observe the matter from which the world was created, and see that from the confused mass the Sovereign Artist commenced by extracting light, which instantly dispelled the darkness which covered the earth and secured for the universal form of matter. He then discovers that in the generation of all mixtures there is a species of irradiation and a separation of light from darkness, in which nature is constantly imita-

ting the Creator. He then comprehends that by this light the action was extended, for the firmament separated the waters from the waters. The heavens were then created and the luminous bodies, but the superior things were at a distance from the inferior, and the moon was created as an intermediary torch between the higher and the lower, and after having received the celestial influences communicated it to the earth; then the Creator assembled the waters and caused dry land to appear. There is only one firmament, but some notwithstanding admit three; the first immediately above us, or the rarified atmosphere thrown back, even to the fixed stars, where revolve the planets and stars; the second in the same part as the fixed stars; and the third in the place of the supercelestial waters.

Q. Why is the rarification of the waters terminated at the first heaven, and yet extended beyond?

A. Because it is the nature of rarified things to mount upwards, and because God in his eternal laws has assigned to each thing its proper sphere.

Q. Why do the celestial bodies turn as round an axle without declining?

A. Because it is their first impressed movement, in the same way that a heavy mass in balance turns equally if the movement is equal.

Q. Why do the superior waters wet not?

A. Because of their extreme rarification. Hence a chemist can draw more advantage from the science of rarification than any other.

Q. How is the firmament composed or extended?

A. The firmament is air, and its nature is more conformable to light than it is to water.

Q. Having separated the waters from the dry land, what did the Creator do to induce generation?

A. He created a particular light destined to that office, and placed it in that central fire, which he tempered by the humidity of the waters and the coldness of the earth. in order to repress

its action, and thus its heat was more conformable to the design of its author.

Q. How did the ancient cosmogonies express this?

A. Sanconiathon, the Phœnician, gives the theogony of his time thus:—Chaos, the spirit or breath, drew its principle from light, the wind, Calp, and his wife, Bati, engendered Æon, and Æon engendered Genogu. Chronos was the father of Thoth, the first legislator of Egypt, who replaced hieroglyphics by a clear but metaphorical language which was employed by the Hebrew legislator; he transmitted, in turn, the history of the loss of primitive purity, in the sublime picture of the garden of Eden. Berosus, the Chaldean, gives a cosmogony similar to that of Moses, and records, moreover, the ancient Babylonian tradition of the deluge, under Aquarius, the eleventh or rainy month, a circumstance taken advantage of in some of the Masonic systems, as the Primitive and Original Phremasonry, or Swedenborgian Rite.

Q. How does the central fire act?

A. It acts continually upon the humid matter which is nearest to it, whence rises a vapour which is the mercury of nature and the first matter of the three natural kingdoms.

Q. How is the sulphur of nature formed?

A. By the double action, or rather re-action, of the central fire, upon the mercurial nature.

Q. How is sea salt formed?

A. It is formed by the action of this same fire upon aqueous humidity, after the ærial humidity has been exhaled.

Q. What method ought the truly wise philosopher to adopt in his proceedings?

A. When he has well comprehended the foundation and order which T.S.A.O.T.U. has observed in the creation of all that exists in nature, he ought, as far as possible, to be a faithful copyist of the Creator; the artist, in his physical work, should strive to promote an effectual separation, the light from the darkness, to cause his firmament to separate the waters from

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the waters, and to follow the steps indicated for the perfect accomplishment of the whole work of creation.

Q. With what do they perform this grand and sublime operation?

A. With a single corpuscle, or small body, containing nothing but lees and abominations, from which they extract a certain dark and mercurial humidity, which comprehends in itself all that is necessary to the philosopher, because he seeks only the true mercury.

Q. What kind of mercury is it which is necessary for the work?

A. A mercury of which the kind is not found upon earth, but is extracted from the body operated on; it is not common mercury.

Q. Why is common mercury unsuited for the work?

A. Because the wise artist has first to attend to the fact that common mercury does not contain a sufficient quantity of sulphur, and he ought therefore to operate upon a body in which nature has joined together the sulphur and the mercury. He ought then to separate them, purify them, and join them together again.

Q. How do you designate this body masonically?

A. As the brute-stone, or rough ashlar, chaos, illiaste or hylé. The roughstone of our first degree does not represent common mercury; we designate that by the word profane, which includes all subjects unsuitable for the masonic work.

Q. How is it that common mercury lacks its external agent?

A. Owing to the rise of the double vapour the commotion is so great or subtle, that the spirit of the silver is somewhat evaporated before it arrives at fusion, so that the sole mercurial part remains deprived of its sulphurous masculine agent, making it so that it cannot be transmuted in or by nature.

Q. How many kinds of gold do philosophers distinguish?

A. Three sorts; astral gold, elementary gold, and common gold.

Q. What is astral gold?

A. Astral gold has its source in the sun which communicates it with its rays and its light, to all inferior existences. It is a light substance emanating continual solary corpuscles which penetrate all that is sensitive or vegetative.

Q. Is that the sense in which we ought to view the sun on the Masonic tracing board?

A. Without doubt; all other interpretations are veils to disguise from the candidate, the philosophical truths which it is not intended that he should perceive at first sight, in order that his meditative spirit may be exercised.

Q. What do you understand by elementary gold?

A. All sublunary beings of the three kingdoms contain in their centre a precious grain of this elementary gold; it is the most pure and most fixed part of the elements and of all the substances which are composed of the elements.

Q. How is this figured in Masonry?

A. As the pictured sun indicates the astral gold, so the moon pictures its reign over all subjacent and sublunary bodies which have in their centre the fixed grain of elementary gold.

Q. Explain common gold.

A. It is the most beautiful known metal, so perfectly produced by nature that it is unalterable.

Q. Where is it designated in Masonic Symbolism?

A. In the three jewels,—the triangle, compass, and square, all representative instruments of pure gold.

Q. Of what kind of gold is the stone of the philosophical Masons?

A. It is of the second species, as being the most pure portion of all the metallic elements after its purification, and then it is called living philosophical gold.

Q. What is the signification of the number four when used in several of our degrees?

A. Beyond the perfect equilibrium and perfect equality of the four elements of the physical stone, it signifies four things

which are necessary for the accomplishment of the work, these are:—composition, alternation, mixing, union, the which once done by the rules of art will give the legitimate child fo the sun, and will produce the phoenix, reborn from its ashes.

Q. What is the living gold of the philosophers?

A. It is no other thing than the fire of mercury, or that fiery virtue enclosed in the radical humidity, which has already communicated fixity and nature to the sulphur from which it emanates; the philosopher's sulphur ceases not to be called mercury because all its substance is mercurial.

Q. What other names do the philosophers give to their living gold?

A. They call it also their living sulphur, their true fire; it is found enclosed in all bodies, and none can subsist without it. This living gold, living sulphur, or true fire, must be sought in the house of mercury.

Q. Whence comes this fire?

A. From the air.

Q. Give me a comparison applicable to the power of this fire.

A. To express the attraction of this internal fire, we can make no better comparison than that of thunder, which is a dry and terrestrial exhibition united to a humid vapour, having the quality of exhaling and taking the fiery nature, which, by acting upon its inherent humidity it attracts and transmutes to its own nature; after which it is precipitated to the earth by the attraction of a nature like itself.

Q. What ought the artist to do after the extraction of his mercury?

A. He ought to withdraw the power or reduce its action.

Q. Can nature not do this of itself?

A. No, because after a first sublimation it is arrested, and the matter so disposed engenders the metals.

Q. What is understood by the philosopher's gold and silver?

A. They give the name of gold to their sulphur, and silver to their mercury.

Q. Whence do they draw them?

A. As said before, they are drawn from homogenous bodies where they are found in abundance, and they extract them by an admirable and entirely philosophical means.

Q. This operation being complete, what should be the issue?

A. The philosophical amalgam should be made with great care, but it cannot operate until after the sublimation of the mercury in due proportion.

Q. When ought the amalgam to be united with the living gold?

A. It is not a matter of time, but in the nature of the amalgam; that is to say, of this mixture a single substance is made, and by the addition of the sulphur the work is abridged and the tincture augmented.

Q. What is contained in the centre of the radical humidity?

A. It concealed the sulphur, which is covered with a hard rind.

Q. What must be done to apply it to the great work?

A. To draw it with much art from its prison by means of putrefaction.

Q. Has nature any convenient menstruel in the mines proper to dissolve and deliver this sulphur?

A. No, for it has but a local movement; if it could dissolve, putrify, and purify the metallic body, it would give us the physical stone, that is to say, a sulphur exalted and multiplied in virtue.

Q. Give me an example of how you apply this theory.

A. We will take a grain of wheat or the fruit seed, which is put in an earth adapted to its putrefaction and thus to multiply it; God, the wise philosopher, knows the good grain, draws it from the centre, throws it in its proper soil, and when it has been well fumed and prepared it becomes so subtilised that its prolific virtue extends and multiplies to infinity.

Q. In what consists the secret of this seed?

A. In a proper knowledge of the soil suitable for it.

Q. What do you understand by the seed in this work?

A. I understand the innate heat, or the specific spirit enclosed in the radical humidity; or the mean substance of the mercury, which is, properly, the sperm of the metals enclosing the seed.

Q. How do you deliver the sulphur from its prison?

A. By putrefaction.

Q. What is the metallic earth?

A. It is their proper menstruel.

Q. By what diagram did the Hermetics represent these things?

A. Inside a circle, they placed a square, which enclosed a delata, within which was a point, from which proceeded two lines; the inscription being:—"From the first *ens* proceeded two contraries, from these the three principles, and from them the four elements; if you separate the pure from the impure you obtain the quintessence.

Q. How were these formulæ employed theosophically?

A. They disguised the free discussion of theology under alchemical terms, or by using chemical language to signify, by previous arrangement, spiritual and theosophical truths, or in other words by the employment of an operative art for speculative purposes: thus potable gold signifies the spring of truth; the philosopher's stone, divine truth; the crucible, conscience. The last example of this kind is in an address of 1721 to the Grand Lodge of London.

Q. Name the principal Hermetic philosophers.

A. In Egypt, Hermes; who has given to Alchemy the name of philosophy, and to whom is attributed a great number of works of which two have come down to us under his name; Geber the ancient Arabian Alchemist; Roger Bacon, in England; Alfaroby, whose works in MS. are in the library of Leyden; Paracelsus, in Germany; Arnaud to Villeneuve;

Nicholas Flamel, in France; Albert the Great, in Germany; St. Thomas Aquinas, in Italy; and last, though not least, Raymond Lully, in Spain. They constituted Moses an Adept, and to King Solomon they attributed the *Clavicule*, an apocryphal book wherein is found the arcana of the Great Work. Silver was called the Moon, the Queen; Gold, the Sun, the King; and its dissolvents, as nitro-hydrochloric acid, was termed the *Aqua Regia*, the Royal water or the Royal bath.

Q. It is true that our ancient brethren have hidden the divine light of the *Magnum opus* in hieroglyphics, enigmas, and parables, and the Hermetic Philosopher will be supremely fortunate who shall by arduous labour discover the sacred place where the sublime truth lies hidden all naked, for he has then found the true light and heavenly good; even when the Adepts treat solely on morals, there they are the most obscure and so conceal their meaning from all but the Initiates. Seek, therefore, laboriously the light of the Sages, whilst ye hide it from the stupid, profane and ambitious; imitate the owl which sees by night and so hides itself from treacherous curiosity. He who comprehends the work, saith the Sages, shall know great things, but whenever you depart from the centre of the square and compasses, you will no longer be able to work with success. By the aid of the square, level, plumb, and balance, the rough ashlar must be worked from the triangle to the cube, to become the philosophical stone. Explain this mystery if you can.

A. The secrets of the Great Work, or search for the absolute, like all the mysteries of Magism, have a threefold application; they are religious, philosophical, and natural. Above all it is the creation of man by himself, the conquest which he makes of his future, and the perfect emancipation of his will, represented by the pentacle of Solomon. It is that law of creation which results from the accord of two forces, the development of complete power over the universal magical agent, or Azoth, and the separation of the subtle from the gross with much industry and painful labour. As a religion it is that

of the initiates of all ages; as a philosophy we must seek its principles in the schools of Egypt; as a science in the process of Paracelsus, Flammell, and Lulli. The *prima materia* of the *Great Work*, in the superior world, is enthusiasm and activity; in the intermediate it is intelligence and industry; in the lower diligence and labour. In science it is salt, or earth, giving solidity; sulphur or elementary fire, comprehending magnetism and electricity, giving softness; mercury or spirit, giving life. This science is a search for the immovable basis of religious faith, philosophical truth and metallic transmutation. The mercury must be fecundated by sulphur that it may regenerate the salt. Various masonic systems have given an expalation of the symbolic language of the Hermetic philosopher.

Q. Explain this more distinctly.

A. When the Adepts affirm that a single vessel alone is necessary for the transmutation, an alembic which is within reach of all, and which each possesses without knowing it, they allude to the philosophical and moral alchemy, and the vessel is man himself. When they speak of the brazen sea, in which bathe the Sun and Moon, King and Queen, they mean the purified waters of celestial grace, which do not soil the hands but cleanses all leporous bodies. The Spouse and the Six Virgins, are the seven metals and the seven virtues; the primary metal of the Sun, truth, has in it the germ by which we can ally it with the six others. It is said,—“When the Sun shall have visited his twelve houses, typified by the twelve chambers of the Hermetic philosopher, and found you attentive to receive him, matter will no longer have power over you; you will be no longer a dweller on earth, but after a certain period will give back to earth a body which belongs to it, to take up one altogether spiritual. Therefore the body must be revived and born again, from its ashes, which must be effected by the vegetation of the Tree of Life, represented to us by the Golden Branch of Eleusis, and the sprig of Myrtle.” The beginning of the work is represented by black, which gives place to white,

and that to red, out of which arises a brilliant sun. The great tower in which is to burn the light of the Sages must be built in exact rule and proportion. We must labour to discover the principle of life shut up in the profundity of matter and known by the name of Alkahest, which has the generative virtue of producing the triangular cubic stone, the white stone of the Apocalypse. By the term, "fixing the volatile," we indicate the materialization of the spirit, and by "volatizing the fixed" we signify the spiritualization of matter. To "separate the subtle from the gross" is to free the soul from prejudice and vice; we effect this by the *salt* of wisdom, the *mercury* of aptitude and labour, and the *sulphur* of energy, or the ardour of omnipotent will, represented by the pentacle, for by *will* all things are made; it is the great Athemor or furnace, which serves to separate the subtle from the gross and the fixed from the volatile.

Q. What symbols are employed to indicate this spiritual transmutation?

A. The entire work is symbolized by the Pelican and Phoenix. The metals in a state of ebullition are represented by lions of different colours. The end and perfection is represented by a triangle surmounted by a cross. The gold and silver of divine truth by the Sun and Moon. The four symbolic animals, the four elements, and four principles correspond with each other.—Azoth, Eagle, Air. + Sulphur, Lion, Fire. + Mercury, Man, Water. + Salt, Bull, Earth.—Spirit, matter, movement, rest, which are Hermetically reducible to the absolute, volatile, and fixed. *Salt* is represented by the winged dragon and cubic stone; *Sulphur* by the flying eagle; Mercury by the man-woman, bearded, winged, and mounted on a cube and crowned with flames. Of colours, black represents earth; white, water; blue, air; red, fire. The triangle represents the three principles, and moreover God, nature and art; the first creates, the second produces, the third multiplies; these three principles are further symbolized by three golden basins. Chaos is represented by a dark circle, and the cross within it indicates the *Lux*

by which the sublime Adept developed Chaos; the square represents the four elements into which Chaos was resolved. The altar of perfumes indicates the fire which has to be applied to nature; the two towers are the two furnaces, moist and dry, in which it has to be worked; the bowl is the mould of oak which has to enclose the philosophical egg; the two figures surmounted by a cross, two vauses,—nature and art, in which is to be consummated, the double marriage of the white woman with the red servitor, from which marriage will spring a most potent king. He who possesses the grand arcanum, the philosopher's stone, is more than a king, for he is inaccessible to all fear, and all empty hopes; his soul is purified and has ceased to be affected by the passions; he has discovered the universal medicine and obtained eternal life.

Q. What are the benefits reaped from this science, called the Operating of the Great Work?

A. They are twofold. The first is intellectual, and consists in knowing God, Nature, and oneself; the other relates to the body, and gives wealth and health. The one art cannot be accomplished without the knowledge of the other.

Q. What is the true aim of philosophical Masonry?

A. To raise a temple to wisdom of which the immutable principle is virtue, which it is necessary to strive to preserve constantly in our souls.

Q. Do you know the origin and signification of numbers?

A. Yes, it is to Euclid, to Archimedes, to Pythagoras, that the science of numbers is due; in adopting their system we should impose the task of studying the motives which induced the ancients to attribute great virtues to them. (Here he gives the Senate lecture upon numbers).¹

Q. What is the history of the altar of unhewn stones?

¹ [Not in the present volume: the lecture "Symbolical Numbers" belongs to the Council degree "Patriarch of the Sacred Vedas." The ritual of the 17°, Knight Hermetic Philosopher, includes a discourse on the symbolism of the numbers 1 to 12, forming part of a verbose catechism.]

A. Lucien mentions that he saw at Heliopolis an altar composed of three rough stones disposed in the form of a triangular table. At Ortosia, in Syria, was a similar construction formed of five rough stones, in the midst of an uncovered enclosure. Strabo recounts that whilst travelling in Egypt, he beheld the road strewn with temples sacred to Mercury, which were composed of three rough stones; he also cites Artemodorus to prove that near Carthage, in Africa, the god Melkart, or the Phœnician Hercules, whose worship passed from Tyre, was honoured upon seven rough stones placed on each other.

The rough-ashlar is a symbol of the primitive age.

FIFTH CLASS.—AREOPAGUS.

Q. Are you a Grand Elected Knight Kadosh?

A. Yes, I am.

Q. By whom were you received?

A. By a worthy Grand Commander.

Q. What did he do with you?

A. He created me a Knight Kadosh. He invested me with a white tunic in the form of a dalmatic, bordered with black; a black scarf with silver fringe; on the front of which was brodered in red two Teutonic Crosses, a double-headed eagle with the letters K. H. in silver; a coiffe on which was a silver sun and a golden eye in the centre of a glory, implying that the human eye, aided by the light of truth, penetrates the profundity of the high mysteries; for Jewels a red enamelled Teutonic Cross to be attached to the left side, and a black double-headed eagle, crowned, and having a sword in its claws.

Q. What purpose is the Scarf intended to serve?

A. Too inspire in my heart sentiments of virtue, honour and religion.

Q. Why is it black?

A. As a mark of the grief which we bear for our brothers.

Q. What signifies the Cross and the gold which surrounds it?

A. The cross is an emblem of science; the gold the purity of our morals.

Q. What is meant by your gold ring?

A. It is an emblem of our union.

Q. What is the meaning of your motto,—*Lux e tenebris*?

A. Light out of darkness, teaching that when man is enlightened by reason, he is able to penetrate the darkness and obscurity which ignorance spreads abroad.

Q. To what do you apply yourself?

A. I labour to raise a temple to Wisdom.

Q. What progress have you made?

A. I know the Mystic Ladder.

Q. Of what is it composed?

A. Two supports and seven steps.

Q. How do you name the supports?

A. Oheb Eloha, Oheb-Kerebo; Love of God, Love of neighbour.

Q. What are the steps?

A. The virtues which we profess and the sciences which we ought to acquire.

Q. What signifies a lamp and a fountain?

A. The lamp is to guide us on the road to wisdom, and the fountain teaches us that we ought to wash our faults in tears,

Q. How do you intend to employ your life?

A. I will bless the Lord always, his praise shall be in my mouth.

Q. Anything more?

A. I will be always willing to assist the poor and regard them as my brothers.

Q. Why do you wear a red cross?

A. To show that I am a Grand Elected Knight Kadosh.

Q. Why do you wear it on the heart?

A. To indicate that nothing shall tear from my heart the Masonic faith.

Q. Why is it red?

A. To remind me that I ought never to blush for our institution.

Q. Why do you use a poniard and a sword?

A. To remind me that I ought continually to combat vice, that virtue may triumph.

Q. I am your Inspector,—speak to me without emblems.

A. I will show myself. (*Opens coat and p—— f—— of —— on c——*)¹

¹ ["Places flat (or 'fingers') of [right] hand on chest" (C probably stood for *couer* in French and was left unchanged in translation).]

230 LECTURES OF A CHAPTER, SENATE AND COUNCIL

Q. What then?

A. (*Carries his p—— to the f—— h—— and f——*).

Q. Are you a Knight Grand Inspector?

A. Yes; I am.

Q. Who received you?

A. A Deputy of the Grand Master.

Q. What did he do to you?

A. He tested and armed me a Knight.

Q. Where do you work?

A. In a sacred place, where reigns peace, concord, and union.

Q. What did you do with the burning lamp?

A. I extinguished it.

Q. Misfortune! You would be in darkness?

A. In place of the lamp I was enlightened with the torch of truth.

Q. Have you wept and worn mourning?

A. I have wept I and still wear mourning.

Q. Why?

A. Because virtue is deposed and vice triumphs.

Q. How do you name yourself?

A. Adonai.

Q. Why?

A. To show that the lowest rank may mount to the highest.

Q. Explain the allegory of King Solomon's Temple.

A. The wicked companions are the vices by which we are often attacked and vanquished, and which give death to our souls; the search which Solomon made for the culprits show us the need we have to eliminate the crimes which cause death. The traitor surprised in a grotto in the silence of night teaches us that it is in silence and darkness that we can find remedies for our evils when we have punished the traitors, that is to say, vanquished our passions.

Q. What became of the workmen after the construction of the temple?

A. Several united under a chief and laboured for the reform-

ation of morals by raising spiritual edifices and recommending themselves by their charity.

Q. Give the Sublime Word of a Knight Kadosch.

A. (*He gives it*).

Q. What means your Grand Word?

A. In labouring unceasingly for good I shall produce good fruit.

Q. At what hour is the Areopagus opened ?

A. At midnight.

Q. At what hour is it closed?

A. At daybreak.

Q. Give me the word of Entrance.

A. (*He gives it*).

Q. Give me the Sign.

A. (*He gives it*).

Q. Why do you place the h[and] u[pon] t[he] h[ear]t?

A. To mark my firm confidence in God.

Q. Give me your Token.

A. (*He gives it*).

Q. What do you call yourself?

A. Kadosh,—Holy, purified.

Q. Why do you close your sign by carrying your h[and] t[o] t[he] k[nee]?

A. To show that it is our duty to b[en]d t[he] k[nee] in a[doration] to T.S.A.O.T.U.

Q. How were you addressed by the seven knights?

A. Each addressed me by an aphorism from the Grand Book of Maxims.

Q. What is the history of this degree?

A. It is known to have been practiced at an early period last century, and in 1762 a conference was held to enquire whether it was identical with the Templar order which led them to adopt the title of Knight of the Black and White Eagle; it corresponds in England with the degree of Knight Templar Priest, also called Knight of the Temple of Holy Wisdom, and

which was the commander of the Templar, as the Kadosh of the Rose Croix. The Aspirant to the Templar Priest represented Joshua stopped by the angel of the Lord with his sword drawn in his hand; the officers were seven pillars, alluding to the words, "Wisdom hath builded her house, she hath hewn out her seven pillars;" the Bible had seven seals, and the Aspirant made seven journeys, answered seven questions and received seven passwords, during which he was seven times regaled with fruit and other things; after which he was finally admitted to the Sanctuary, clothed in white, and crowned with the fair mitre mentioned by the Prophet Hoshea. Corresponding with these grades, is the Prince of the Royal Secret, or the Commander's degree of the Swedish Knights of Palestine, or Templar, in which also are seven journeys and seven passwords, which symbolise the entry to as many eastern ports; and teaching, moreover, that the Rite consisted originally of seven degrees, and that Masonry is the disguised Order of the Temple.

Q. What are the most ancient books in the world?

A. They are the Egyptian Book of the Dead; the Indians' Vedas; the Ramayana; the Mahabarata; the Zend Avesta; the Brahmins date their era from the creation of the world; that is to say from the commencement of the Caliyoug. This tradition is constant and uniform amongst the order of the Brahmins. The secret and symbolical instruction of the Brahmins is of such a nature as to prove that the cradle of the human race should be placed in Northern India, and that the first principles of the human sciences originated in Egypt.

Q. Who are the primitive people?

A. In considering attentively the state of astronomy in China, India, Chaldea, where are found the most ancient relics of the elements of science, we discover a striking conformity between the Chinese, Chaldeans, Indians and other of the ancient races, in their traditions, customs, philosophy, religion and science, as well as in their relative institutions. All speak of a state of primitive innocence, and a golden age, the traditions of

a deluge and the alarm it spread over the earth; they have an equal veneration for mountains, the tradition of giants, and follow the custom of Orienting their temples, divide the year into twelve months or moons and the week into seven days; all speak of a similar legislator in arts, science and religion; with a like uniformity in the development of thought; and above all they have conserved traces of a time of ignorance which succeeded that of light. These conformities are not the result of intercommunication, as they have natural and essential points, but rather indicate an identity of origin between the ancient nations as the remains of the institutions of a yet more ancient people.

Q. Give us some idea of astronomy and the distance of the stars.

A. The distance which separates us from the stars is almost infinite, and the expanse in which they run their course is immense. If we examine attentively the movement of the celestial bodies and their positions, although thousands of years have elapsed since the winter solstice, when the astronomers formed a calendar and named the months from the position of the new and full moon in the constellations to a minute of a particular day, it can be determined when this period was. The long life of the first men, as indicated to us by the scriptures, rendered them astronomers almost universally; these patriarchs, pastors, and agriculturalists multiplied their observations and transmitted them to their children, who added their own and left the collection to those who came after them. Josephus states that we owe the science of astrology to the children of Seth, who is believed to be identical with the Egyptian Set, and as he had been instructed by Adam that the world would perish by fire and water, and fearing that the science would perish before mankind was instructed therein, they built two columns on which were engraved the knowledge they had acquired; this foresight was so successful that Josephus assures us that the columns existed in his days in Syria. In this way they formed a college of astronomical epochs and remarkable occurrences,

which the different nations deriving from the same source preserved more or less accurately. The astronomical epoch of 600 years explains the extended life given to the patriarchs, for it is only after the lapse of this period that the great year is accomplished,¹ and they could not have perfected the sciences of astronomy and geometry in a less period of time. God said to man, "Raise yourselves up as much as you will, agitate each other, the tumultuous waves of your profound discussions will often be adversely broken against the rock of facts which my will has marked, but my laws remain immutable."

Q. What is animal nature?

A. It is a state without reflection, submitted to chance or caprice, and resembling brute life.

Q. And the natural state adapted to mankind?

A. It is a state of reason and reflection, the essence of thought, and it is from that alone that man can progress. He falls only into savage life when he ceases to reason upon the manners and customs which he derived from his ancestors, and to follow them in his understanding.

Q. Is the idea of a period of creation common to all nations?

A. All nations without exception have transmitted the belief in a period of commencement; it is a fact attested by all the people of the earth. Let us transport ourselves to ancient Egypt, Chaldea, Persia, India, Siam, China, Japan, the ancient Northern races, lastly ancient Greece. These all say with unanimous voice: the earth has not existed for ever, it had its first men, who gave to their children a life which they received from an invisible hand. All people, in all parts of the world, are persuaded of the existence of God as first cause, all-powerful and intelligent. This universal tradition, which has been transmitted as a fact from the world's commencement, is not such as would naturally have been invented; if the world had been

¹ [I am not sure to what, if any, astronomical cycle this supposed 600 year period refers, but the designation "great year" is more normally applied to the cycle of Precession, of ca. 26,000 years.]

eternal people would have had no doubt of it; whence then have they drawn an opinion of its commencement? Neither their own experience or that of their ancestors could have taught this opinion, if the world had always existed.

Q. Do all nations trace mankind to the same origin?

A. Nearly all derive the first man from the earth; but two difficulties are raised as to this origin, one is the difference existing between the negro and the white man, and the other is that but little communication existed between the nations of the old continent and those of the new.

Q. Are mankind, then, of different species?

A. On the contrary, there has never been more than one species of man; tending to prove that they have spread over the surface of the earth at a vast distance of time from a central source; undergoing a variety of change by the influence of climate and nourishment, modified by epidemic maladies and the infinite mixture of a variety of individuals more or less resembling each other. Originally these differences were only individual, but they have become more marked by the continuous action of the same cause, and it is very probably that in time the variations disappear little by little as the causes of them cease, or vary by other combinations and circumstances. From this it would appear that the origin of all nations is identical, and the resemblance of the North American savages to the Oriental Tartars ought to strengthen their opinion that their origin is the same; the Russian discoveries beyond Kamtschatka of several isles which extend even to the western continent of America leave us in no doubt as to the possibility of communication, even if the sunken continent of the Egyptians had no existence. Mexico and Peru may be considered the most anciently populated lands of America; these people are the most advanced in civilization, and the only inhabitants united in society. Their religious system bears great resemblance to that of the Egyptians; it consists of twelve secret orders or degrees, and in Ohio there is an immense mound in the shape of the

serpent vomiting the egg.

Q. Do you believe that all things originate by chance?

A. I would as soon believe that a watch is made by chance; the Universe equally proves a maker.

Q. Has matter, the world in all its parts, been created?

A. Let us suppose matter to be eternal: say, firstly, there has been nothing able to create it; if it is eternal in its existence none of its particles none of its particles can receive or communicate anything, nothing perishes or acquires anything, because everything in all its parts is necessary for its essence, in which case nothing is as we find it in nature. Secondly, if matter is eternal in its essence, it ought to be eternally in movement or repose. If in movement, is this by its own essence or by a first cause? If in itself, then movement is essential to it, and the commencement of motion to any part of matter impossible. Is the idea of repose equally difficult by attributing motion to a first cause; take the first movement to have been created in it, if it has been eternally in repose, is it in movement by its own force?

Q. Will repose by necessary and movement possible by a second cause?

A. Suppose the nature of matter to be indifferent either to movement or repose; since its repose is disturbed in order to be moved, we see a creative cause of movement in matter. But if matter is considered eternal, and we suppose that it is eternal in itself, we are face to face with the same questions asked upon its movement and repose; what is that eternal matter which exists and is moved by some cause not found in its own essence and existence or in its manner of existence, and which notwithstanding is not created? Those who will not admit a creation in time will be forced to admit one in eternity, which implies a contradiction, because it supposes a thing existing from eternity before its producer.

Q. Is the mind alarmed by attempting to derive something from nothing?

A. We may observe that it is not by nothing that something

is created; and in this, we recognise a first cause, an infinite power which has the fecundite power¹ of creating. To follow out all the absurdities which flow from the eternity of matter, we must admit it to have distinguishing intelligence; pure matter existing by itself, and having in its own nature the infinite power of creating, or the liberty of creating or not creating, of doing it at one time or another, with the choice of the manner of it?

Q. Then reason teaches us that the world and the first man were created?

A. Let us give a moment to those who do not desire to see the action of God in nature. We will permit them to form a world to their own notions; give them abundance of matter, a circular motion, and ample duration, will they choose the laws of Descartes or Newton?² The earth is formed according to their ideas, but it is naked, without verdure or inhabitants, though all the laws and combinations of movement are in action; their earth is nothing more than a frightful desert; if the least plant grows, or the least worm crawls, it denotes an intelligence, and it is necessary to assign its structure and action to some particular will. Movement cannot construct the rings and entrails of tis worm, nor the organs of that plant: how can it ordain an earth and render it habitable? Can it apportion the necessary circumstances to the wants of the inhabitants, give each its just measure of air, water, and fire, and place them at such equitable distance from the sun that they will be neither frozen by cold nor burnt by too near a proximity thereto? If the plants and inhabitants of this earth are introduced by some special will, can we doubt that the same wisdom which created the plants and animals has

¹ [Is a "fecundite power" of the same genus as a "dormitive virtue"?]

² [Descartes apparently subscribed to laws of motion according to which a body could have its *direction* changed provided its *speed* remained constant, without a physical force acting on it, as against Newton's first law; his theory of mind-body interaction depended on this because it made it possible for the mind, conceived of as immaterial, to effect changes in the body by means of changing the direction of motion of 'animal spirits' in the physical organism.]

prepared them a residence conformable to their wants?¹

If this earth be composed according to the idea of the materialists by assembling round a common centre several beds of matter placed one upon another according to their qualities, the heaviest below and the lighter above, it is without utility, because it will be without organism; no atmosphere producing by turns weight and resistance; no diversity in the exterior beds suited to the diverse grain; no crucible-basin as the receptacle of the salt and the water so necessary for the fecundity of the surface; no mountains to collect the evaporations of the sea and precipitate them by rivers running through the plains; no gravelly earth to prepare the wells; no basis of clay to retain the water in the gravel; no subterranean waters to convey in their progress the salt, bitumen, sand, lime, vitriol, mercury, sulphur, of which the concourse and fermentation produce mineral waters and warm baths; there precious stones, here building stones, and here metals. How can they persuade us that these mechanical operations so superior to our own knowledge can be executed by chance in the massive crust of our sun? This earth, constructed according to the idea of the philosophers, will be good for nothing; and the marvellous apparel of our globe demonstrates that not an accident arises in nature, but everything is by express creation and the plain arrangement of designed precautions. The spectacle of nature is, then, in perfect accord with the recital of Moses, the Hebrew legislator, and the cosmogony of the ancient people before his time.

¹ [If the circumstances of the planet were not suited to the persistence of organic life, organic life—however originating—would not have persisted and we would not be having this discussion. Arguments from probabilities have little meaning here when we take into account the number of stars in the galaxy and the time-scales involved. The passage following simply demonstrates a limited knowledge of geological processes and a complete ignorance of the way that in complex systems, very small variations in initial conditions produce, even by the operations of purely deterministic laws, wildly varying results; hence it is not necessary to postulate conscious interference subsequent to the initial formation of the planet to account for the non-uniform nature of its crust.]

Q. Is it possible that our earth is a detached mass from some celestial body, or the result of one of the spots which astronomers observe on the sun's disk?

A. It has been demonstrated by Newton that a body detached by the force of projection from some other body which continues its attraction by the known rules of gravitation, describes in its movements one of the curves known as conic sections; hence such projected body ought in virtue of these laws to re-fall again upon the weightier at its first revolution. Hence, if our earth was thrown off from some other to be launched into space, it would fall again upon the parent body, and would not continue that revolution round the sun of which we are the witnesses and admirers. A bullet projected from the surface of the earth at any force or angle would necessarily fall back in virtue of its gravitation; but if a cannon was raised above the surface of the earth and the bullet sent from it with sufficient force, it would turn round the earth and pass at each revolution by the point from which it started.¹ It is the same, in affinity, as regards our earth and the sun, for observation proves that the earth describes an ellipse round that star, and it follows from this that since creation our globe has always been in the point of its actual orbit, for now law of nature could have placed it there. This serves to prove, at the same time, the nature of the planetary system, which admits no successive arrangement, but has followed from the beginning the precise

¹ [Conic sections include circles and ellipses. Everything after 'hence' does not follow at all from Newton's theory of gravitation; for one thing if it were true the words "escape velocity" would have no meaning. In any case, the argument can be shown to be false on its own terms. If it is possible to put a body b into orbit around a body a by launching it with a sufficient velocity (call it v_1) from a point p above the surface of a , then by launching a body c from the surface of a at a velocity v_2 (of greater magnitude than v_1) such that at the point that it reaches p (or any other point the same distance from the centre of a) it is travelling at v_1 , it will also enter orbit about a .

The above is just for the sake of argument; I am well aware that the suggestion purportedly refuted in the lecture is not in any case currently favoured as a theory of planetary formation.]

order which our eyes actually witness in the universe.

Q. What do you learn by the natural sciences?

A. The science called natural teaches the eternity of worlds.
That worlds are still in the act of formation.

That our globe has been millions of years in a state of incandescence.

That organic life commences at the lowest step of the ladder.
That it has been crowned by the birth of humanity.

Q. What is the first want of humanity?

A. The existence of order.

Q. And the second want?

A. The conservation of order.

Q. And the third?

A. The examination of the basis of order.

Q. And the fourth?

A. The compression of that examination, so far as order is based upon hypothesis, and such compression is possible.

Q. And the fifth?

A. When the compression is no longer possible, it is the destruction of the hypothesis.

Q. And the sixth?

A. The substitution of truth for hypothesis. It is only on the seventh day that humanity can repose on the principle of order. From the first humanitarian day, Order, the first social want and the basis of virtue, rested upon the sanction of religion, for outside order the existence of social life is as impossible as the existence of organic life outside the atmosphere; from the most savage horde to the most civilized empire, order can only exist when based on a common religious sanction, and when such community has ceased to exist, the horde or the empire has vanished at the same time as the community.¹

Q. What is the law of activity?

A. To learn to will in order to be able to act, is the great law

¹ [Unless the word 'religious' is taken in a much broader sense than that generally used, this statement is a manifest absurdity.]

of the activity of intelligent beings; it is a law which nature has given to man as the principle of his physical development and moral and intellectual perfection. Man is placed upon the earth to cultivate it, to labour to embellish its existence and extend his power over nature.

Q. What is the value of the principle of love ?

A. Its power is indefinite; the desire of T.S.A.O.T.U. is to form the creature to love and be loved, and to rise to perfection by self love and the the love of humanity. Man loves, and it causes himself to place himself in harmony with God, with nature, with all intelligent beings, and with his conscience. Love is the first sentiment of a tender soul, the first want of the heart; God has given us this want as the principal guide of our life, and to be for the development of our interior nature.

It is virtue only which ennobles love, and without it there is no true love upon earth; it is only the sensible and virtuous man who knows love truly; it is only a chaste woman, full of innocence, who can inspire and feel it.

What would God, nature, and humanity be without love?

What would the universe be without harmony?

What would life, all existence, be without love?

What would eternity be without the desire of always loving? Nothing. Love is then the soul of all existence. It is the principle of life and being; the immortal essence of the soul of organised beings, sensible and intelligent, the germ of interior and divine nature. The genrm of love is identical with the germ of life; it is by its power that T.S.A.O.T.U. creates, conserves, and regenerates all beings.

Q. How dost thou understand interested man?

A. Interest is a fruitful source of blindness and injustice; it knows no rule of truth, no measure of justice, but that which is useful to itself, and recognises no utility but that of the moment; man in order to justify his excCesses changes good into evil and vice into virtue.

Q. And liberty?

A. Liberty is that power possessed by man to do all things which does not injure the rights of others; it has nature for its principle, justice for its rule, law for its safety, and its moral limit is governed by this maxim: Do not unto another that which thou wouldst not so wish should be done unto thyself.

Q. What is the main source of our errors?

A. The errors which the senses lead us into are most fatal, as they corrupt the manner of judging those things which concern the morals.¹ The morality of the senses, if one may use such a term, is different from that of reason; sensuality, or abuse of the senses, brutifies man and distorts his mind under the pretext of rendering them more conformable to nature; it depraves his liking, makes men materialists, egotists, and leads them into all kinds of weakness and vice: he who drinks a long draught in the cup of voluptuousness will find at the bottom nothing but acrid remorse and the gall of repentance.

Q. What is your opinion upon supreme intelligence?

A. It is evident that the Great First Cause is omnipotent, since He has produced all things. As to His supreme intelligence, we can establish it upon analogical principles, which, if it does not give mathematical certainty, at least rejoices in an equivalent probability of certitude.

All vegetables are born, nourished, grow, and fall and die, but there lies in the molecules of the seed a conformation or principle of formation, which produces others, like the parent plant, by a mechanism proper for the reproduction.

The animal nature generally has a double mechanism, for it encloses a thinking being in the body to which the intelligence is united, in such manner that whilst the two make but one they act upon each other.

¹ [Since this passage makes no sense as an attack on Empiricism I can only assume it has been mistranslated or that the word "senses" is being used with some meaning eccentric to the writer. Assuming "they" in the first sentence refers to "errors" and not "senses" it is still not clear how errors arising from misleading sense-data, or the misinterpretation of sense-data, are peculiarly liable to corrupt the judgement in moral matters.]

Lastly, man is endowed with a mechanism much more perfect than that of the other animals, which are born both armed and clothed. On the contrary, man comes into life naked and without weapons, and so is deprived at birth of the means of defence which nature furnishes to the brutes in order to defend themselves from the attacks of their enemies and the inclemencies of the weather. But man is endowed with that supreme faculty of reason, which teaches him how to procure suitable clothing and powerful weapons, that he may be able to bring under his empire the strongest and most subtle animals: hence man exhibits the most perfect mechanism,—that of the vegetable is purely physical, that of the brute is physical and intellectual, that of man is physical, intellectual and moral.

Q. What idea ought we to form of divine intelligence?

A. We ought to form our ideas by analogy; it is the faculty of knowledge. God knows that He made, and why He made it; as to the manner in which He knew it analogy teaches us nothing; but it suffices to understand that the maker of a machine knows what he intends it to do, and should be able to work it in such a manner that the effect takes place which he intended; but the manner in which he knew this or in which he acted is not revealed to us. The universe is but a machine, the laws of movement are the same in all nature, and the smallest atom and the largest mass are equally submitted to these laws. We see that all things have been cast in the same mould, and, in principle, with a single design; from this we ought to conclude that the universe had one sole creator for its ordainer.

Thus the first cause of all which exists is sovereign, intelligent, and powerful. There is but one Maker, and He is eternal.

REPLY.—God exists, His providence regulates the universe; man is His creature, and His most perfect work—hence everything is well ordered in the general state of things, things, and the unique care taken for his happiness is to prevent his degeneration. Two natures exist in us, easily distinguished and subordinated one to the other—the physical nature, which is

conducted and conserved by the laws of movement, and the moral nature, which is subordinated to the natural laws, or conscience; when this moral nature, free in its choice, swerves from these perceptions which cease to instruct the senses and the weakening intelligence, man ceases to exist except as a physical being; abused by some outside deceit, he believes himself the same man in his rebellion to the natural laws, but all his morality is dispersed, leaving only the physical being enslaved by the laws of movement; of what use to us is all learned theory without the science of morals which is the application of it?

Q. Does there exist in Masonry any secret independent of the formulæ and signs?

A. Yes; some Brethren have still a knowledge of it; it has traversed time without experiencing any alteration, and exists now, as when, shut up in the mysterious Temples of Thebes and Eleusis, it excited the veneration of the world and still leaving the successors of the Hierophants to choose their disciples. Many self-deceived persons suppose that our mysteries exist only in name; how can anyone understand them unless truly a Mason? If he is initiated in Masonic esotericism how can he call our secrets insignificant? Our forms have been designedly introduced to veil the high philosophy of our system to common spirits, as well profanes as initiates; to prevent Masonry, so to say, being taken by storm in the symbolical degrees, it takes refuge in the superior, and thus to render access more difficult. The Mysthes, or initiates of antiquity, were divided into several secret classes, and the greater part possessed only signs and words. We must not therefore be astonished if the Chiefs of modern Masonry have followed their example. Our sublime Institution to be understood must be the study of a lifetime; it encloses all wisdom and science, if these two words are not always synonymous. It is too much to expect to acquire for a few crowns, that which the ancient initiates could only obtain as the recompense of long and conscientious labour, and even at the risk of their lives; moreover, there were

many superior men, who sacrificed to initiation fortune, friends, country, and life itself; how many Masons are capable of such sacrifices?

Q. Is it desirable to strive to possess all knowledge?

A. Yes; for how can we reach the full development of reason without meditation? This career is vast but dangerous; all men wish to enter upon it, but few carry with them so sure a light as to prevent them from wandering; study all those things which have been unveiled to us of nature, and the indestructibility of the human soul, and unite together the accumulate and victorious proofs of its immortality; endeavour to contract a clear and distinct idea of its principal faculties, as will, liberty, reason; seek to know the strength, habits and passions, in order to analyse and vanquish them, distinguishing that which is true from that which is false and deceiving; examining vice and virtue, happiness and misery—that which we are and that which we should be. This labour will induce luminous principles, which will be the sure guides of our researches and our happiness.

REPLY.—The most precious gifts are accorded only to perseverance. Truth well merits a search, and if we make an effort to find it, it is not so very difficult; it has traits which recommend it to all intelligences, and it is only necessary to have an upright heart in order to penetrate the interior of our sanctuary.

March with the torch of reason, in search of truth.



SERIES III.—COUNCIL

SIXTH CLASS.—CONSISTORY.

Q. Why comest thou amongst us?

A. To labour to understand the arcana of nature.

Q. What hast thou done to obtain this favour?

A. I have learned the true signification of symbols.

Q. Dost thou understand the doctrine of the dual principles—the *Dyad*?

A. Yes, I understand the origin of contrasts, the law of an eternal combat between good and evil, between light and darkness, between matter and the generative principle.

Q. What dost thou then seek?

A. The law of harmony, which ought to weld these contrary elements into one worthy of a correspondence to the work of the Great Unknown.

Q. What is the aim of Masonry?

A. Its aim is to render homage to a Supreme Power, unknown to the material sight and undistinguishable by the spirit, but conceivable to the heart by His benefits and the spectacle of the marvels of nature; to enlighten men, that they may become sociable, just and good; to direct them in the way of virtue by affinity with their kind; to form under the empire of universal morality a wise doctrine which, by the sole ascendancy of reason, holds men in a reasonable dependence, calculated in the interests of all, and not in the interests of the few.

Q. What has been made known to you to this day?

A. In the first degrees, virtue and philanthropy; in the intermediary degrees, zeal for good; in the superior degrees, philosophy, the child of heaven, whereby to rule this veritable science.

Q. Then philosophy is the science of principles and the knowledge of truth?

A. In its generality it embraces all the laws of the physical and natural world; for in the physical sciences philosophers have sought to find the origin of things, one attributing it to air, another to water, fire, atoms, thus constituting physics according to their own imaginations without finding truth. In the moral sciences they have essayed to settle the principles of logic, of metaphysics, and moral duties, together with the love of the marvellous. The Eclectic philosophy includes the enlightened men of the day; choosing whatever is demonstrable to their intelligences, and regretting all which cannot be so, and appropriating all new truths.

Q. What are the principles of the natural laws?

A. The principles of the natural laws are those truths, or general propositions by which we are able effectually to understand the will of T.S.A.O.T.U. by a just and reasonable application of those laws

Q. What should these principles be?

A. They ought to be true, simple, and sufficient; on the true foundation of the natural laws or the nature of man; they ought to be so simple that the mind can easily seize them; sufficient, because being the principles of our conduct it is necessary to understand all the consequences in particular cases. We must examine human nature in order to understand these principles.

Q. What is the First Cause?

A. That which depends on no other, as T.S.A.O.T.U.

Q. And the second cause?

A. That which depends on the First Cause, as all created causes.

Q. And the immediate and mediate causes?

A. The immediate cause is that which produces the effect by its action; the mediate is that which has produced the immediate. The father is the immediate cause of his children,

but the grandfather is the mediate cause.

Q. And the physical cause, and the moral cause?

A. The physical cause is that which contains the sufficient reason for a thing by its due action, it is the efficient cause considered under another point of view; the moral cause is that which exercises an influence by law upon the existence of a being, as by council or example. The effect, though really acting, does not always derive from the cause, because it often has need of a necessary condition: thus fire warms and burns combustible bodies, but only on condition that they approach its influence.

Q. What is Spiritualism?

A. Spiritualism is spirit as opposed to matter. The soul causes the body to submit to its power; it originates the principle of duty and the desire of immortality, the love of glory though virtue, and the acquisition of science; in our day it is called social progress; it is the conservator of true science, and the generator of noble thoughts, because the intellectual *Eros* is alone found in it; it is the archetype of the beautiful, because in disengaging men from worldly things which hold them captive it renders them more like the Being of Beings. This doctrine explains Magnetism, Somnambulism, dreams, prescience, sympathies, and antipathies.

Q. What is Materialism?

A. Materialism is the subjection of spirit to matter, or the victory of the senses over thought,¹ the negation of the doctrine of immortality, and, it follows, the exaltation of the *me*, in other words, the canonisation of Egotism; it is consequently the duty of those who have accepted the mission to enlighten mankind, in whatever position they are, to appeal to Spiritualism as the

¹ [It is an absurdity to assume the two opposed. Granted the existence of an external universe, in the absence of data from the senses thought has no material on which to work. In fact, the whole doctrine of the opposition of spirit and matter is a pernicious source of much human misery. One might have hoped that the symbol set employed by speculative Masonry would have averted this error.]

ideal of human perfection, and the link between God and man. The Materialists corrupt society.

Q. Is it useful to man to understand the order of beings and of things, whether they be material, spiritual, visible or invisible, as God, nature, humanity, goodness, truth, virtue?

A. Yes, for the highest degree of intelligence which man can attain is the knowledge of the nature of all being and their chain of affinity with ourselves; to understand the essence of things generally, and the quality of those objects intended for our instruction and for the development and perfection of our nature.

Q. Why is philosophy an indispensable part of Masonry?

A. Because all doctrine and morality, whether religious or scientific, that is not based on philosophy is false, and is apt to mislead even more than ignorance.

Q. What is the tendency of the symbolical degrees of Masonry?

A. To inspire the desire of moral perfection in the possessor, and the practice of all those virtues which make the good man.

Q. What is the aim of the Capitular degrees?

A. To give energy to the soul and to warm it with that holy enthusiasm which distinguishes the ardent philanthropist; the higher degrees teach the art of perfecting that which nature has left imperfect in mankind, and they recognise the truth of the symbolic and philosophical systems in the monuments and allegories of all ages and in the writings of the ancient Sages; hence it is necessary that Masons should be drawn to an ardent cultivation of philosophy.

Q. What think you concerning morality?

A. Morality is the focal point of all human knowledge; it is the good way, the assured means of becoming happy and wise; it is the faithful mirror of virtue and the interpreter of conscience. Without morality all else is vanity, with it our actions become profitable and useful. When man is guided by his moral

nature he is seen in an interesting aspect, for the sentiment raises him up to the author of all existence; he sees that he is surrounded by men like himself of whom he hath need, and that he is able to assist them; he comprehends the summary of his obligations, the precious and intimate knowledge and conviction of his duties towards God, himself, and his neighbour.

Q. How are we to become initiated in the first principles of knowledge.

A. By carrying the primitive truths to the highest degree of evidence; the theory of being and existing, its possibilities, essence, properties, attributes, modifications, strength, duration, principles, causes, efforts, truths, perfections.

Q. But these subjects exact a profound, methodic, and demonstrative discussion?

A. Yes, they ought to be placed before weak intelligences through examples drawn from circumstances in life, in order to render the study as easy as possible.

Q. What is order?

A. Order is heaven's first law. God governs by general, not particular laws; he gives equal happiness to all, and to be happy man should be sociable.

Q. What is providence?

A. Providence is the free direction by an intelligent Being of all which happens in the world.

Q. And preservation or conservation?

A. Conservation is the continuation of the existence of beings subject to their physical and moral laws.

Q. And chance?

A. Chance is an effect arising without the intervention of providence, without cause, aim, or order.

Q. And the end?

A. The end is the sufficient reason which a free cause has determined for the production of its effects. We need not confound the end with the object, for it is the object which determines the end by the hope of its enjoyment.

Q. And space?

A. Space is an extension following the three dimensions—namely, length, breadth and thickness; if it is solid it is called body, and void if it contains nothing. Some assign four dimensions to space, as capacity.

Q. And the infinite?

A. The infinite is that which is without bounds; it is a negative term which marks that which is endless.

Q. And duration?

A. The duration of a being is the period of its existence: if the Being has neither beginning nor end it is called Eternal; if it has a beginning without having an end it is called immortal; lastly, the duration of a being which has both a beginning and an end is one of time.

Q. And place?

A. Place is some part of void space.

Q. And movement?

A. Movement is that action which transports a body from one place to another.

Q. And matter?

A. By matter I understand the constituents of the body which are of the same composition as the four elements.

Q. And time?

A. Time existed with God from eternity, but we can only conceive and reckon it from the point when God created movement and life.

Q. Do you believe that the world was created by a being like ourselves?

A. It cannot have been a being such as we are that created the world, for we are not able to create a worm; therefore the population of the universe is the work of an intelligence prodigiously superior.

Q. Does that Being who possesses intelligence and power in so high a degree exist necessarily of Himself?

A. Yes, it is necessary; for He must either have received

existence from another, or it must be by His own nature. If He has received existence from another, which is difficult to conceive, it then becomes necessary to recur to that other who will be First Cause; hence, whichever way we turn, it is necessary to accept a First Cause, powerful and intelligent, who is such in His own essence.

Q. Has this First Cause produced all things from nothing?

A. To create something from nothing is not conceivable by us, for that is to change something into nothing; we ought not to admit this hypothesis until we find invincible reasons that force us to admit that which the mind is unable to comprehend.

Q. Does it appear that all which exists now should exist of necessity?

A. Yes; for if there is a reason for the existence of things to-day there was one yesterday; and hence there was one in all time; and the same cause ought still to have its effect, or it would have been useless in eternity.

Q. But why should things exist visibly under the hands of a First Cause?

A. As it is necessary that this power should have always acted, we will advance nearer: there is no sun without light; similarly, there can be no movement except there is a being or thing to pass from one point of space to another.

Q. Has this powerful and intelligent Being always acted?

A. If this Being had not always acted, what purpose would His existence have served?

Q. Are all things the eternal creation of this First Cause?

A. Yes, it seems to be so.

Q. But how can we think that solid matter, such as stone and earth, are the creation of this eternal, intelligent and powerful Being?

A. Of two views it is necessary to choose one; either the first matter of this stone or earth exist by their own essence, or by the First Cause.

Q. Is it then impossible for these worlds to be without God, or God without the worlds; for our world is full of beings which succeed each other: God has then always preserved a succession of beings?

A. Yes, it seems to be so.

Q. Can something be produced by nothing?

A. Nothing can produce nothing, hence all existing beings should have been produced by some existent being. Although a being cannot be produced by nothing, yet some things are drawn from things non-existing. Being physically composed are formed by the unity of their parts, but beings physically simple and without parts cannot be produced by the union and arrangement of parts which they have not; they must be drawn from nothing by a power capable of producing them; to destroy them they must be reduced to nothing, as they cannot be destroyed by a separation of parts. The production of a simple being from nothing is called *creation*, the destruction of it is *annihilation*. A being or thing is produced from nothing of itself; creation is the production of a thing from nothing of itself, but when a workman produces a thing from material, he produces something from the object; for the foundation of his work existed in the material, but the workman gave it the necessary modification to show the object. Amongst created beings there can be but One who is Infinite, for on the contrary supposition these creations would be corporeal or spiritual, extended, solid, or simple; it is impossible for the same Being to be and to be not at the same time.

The unity of the Infinitely Perfect Being has been generally recognised by all philosophers, in spite of their general disagreement on almost all other subjects. Even the Pagans, whilst freely accepting a plurality of Gods, admitted a Supreme God whom they regarded as infinitely perfect, but refused such perfection to the minor deities.

Nothing exists without a sufficient intrinsic and extrinsic reason of its possibility; for a being to exist it must be intrinsi-

cally possible, and consequently there must be a sufficient reason for its essence and existence to characterise its possibility. The quicksands of the student is this knowledge of the sufficient reason of beings; in his researches he should ascend to their possibilities, and then learn their essential properties, and make a comparison of these; he ought to understand the forces necessary to produce them, and seek out the causes which are so powerful as to will their production; he ought to go still further, and learn their essentials and the resulting attributes; lastly, he ought not to ignore a reason for a being's existence if he cannot comprehend it, for the bounds of our understanding are limited. We must be careful not to arrive at conclusions without sufficient reason. The vulgar attribute events to chance, misfortune, or happiness; there is neither chance or happiness or anything of that kind in the sense in which they mean it; without exception all beings that exist have a reason that it is intrinsically possible for their existence; our ignorance does not authorise us in asserting that any beings are produced without cause. The principle of sufficient reason, although it is not the first principle of human knowledge, is none the less necessary and universal. It cannot be called the first principle, because the evidence is demonstrated by the contradictory argument. Nothing comes without sufficient reason.

Q. How then, do you define beings?

A. All beings in their physical formation are either simple or composite, for either the being has parts into which it is divisible, or it has not. There is no medium; in the one case it is composite, on the other simple.

Q. What do you think regarding the annihilation of a simple substance?¹

A. The annihilation of a simple substance is its passing from existence to non-existence; the contingent cannot give existence or take it away, for when the contingent destroys a composite being it is only necessary to separate the parts, it

¹ [$e = m \times c^2$]

does not take away existence, and can only withdraw what it gives. This power belongs only to that eternal Being to whom creation and annihilation of things appertain. A simple substance is indestructible by its nature, for it cannot perish by the action of contingent beings, because there is no action without reaction, and no reaction without solidity.

Q. And of the perfection of beings?

A. The knowledge of the perfecting of beings is above our comprehension; perfection consists in the assemblage of all qualities. and in the convenience of these qualities to the destination of such being, but it is evident that this knowledge surpasses the sphere of our understanding. The judgement which we pass upon the perfection or imperfection of beings is a relative judgment. We see that some qualities are more estimable than others; it seems to us that one being answers its purposes better than another; we then pass our judgment on their relative perfection or imperfection, but we can never do this in an absolute manner, for it surpasses our capacity.

Q. How can we reckon upon time?

A. The time which we can count upon is but an instant, for the past does not exist and the present will not exist again; hence our life consists of a moment, and this idea is a very proper one to show our nothingness, and persuade us to renounce the seducing pleasures of the world.

Q. What is movement?

A. Movement is the modification of a body, and consequently of a real and positive thng, and as repose is a modification opposed to movement it follows that repose is a negative thing consisting in the simple deprivation of movement. Matter cannot put itself in motion, because movement being a modification of matter, it can pass into repose without losing anything of its nature, but it has need of an external cause to determine its motion by the communication of force, which is sufficient reason.

Q. Is movement essential to matter?

A. Yes, for all nature moves; the sun turns continually on its axis, the planets do the same. The hardest metal is pierced with an infinite number of pores, by which vapours continually escape and circulate in space. All the universe is in motion, hence movement is essential to matter.

Q. Notwithstanding this, a house or a mountain does not move?

A. They move in their passage through space with the earth; moreover in the lapse of ages, there will remain nothing of them, for the particles are being constantly detached.

Q. But if I can conceive of matter in repose, motion is not in its essence?

A. I say that it cannot be in repose.

Q. That is bold; and what, then, was chaos?

A. If you speak of chaos, I reply that everything was necessarily in movement, and the spirit of God moved upon the face of the waters. The existence of the watery element is recognised, the other elements also, hence fire, and there is no fire without its essential motion.

Q. What makes one body to press upon another?

A. Because matter is impenetrable, and two bodies cannot occupy the same space; amongst all people the weak are expelled by the strong.

Q. What is the force of a body in motion?

A. It is the product of the mass by its velocity; the mass of a body being 4 and its velocity 4, the force of its blow is 16; it is a principle of mechanics.¹

Q. Do you believe that fixity and law have always existed?

A. Yes, God living, God being, there was necessarily a basis for Him to be, to live, and to act:—this life, this action should have a resulting effect.

¹ [This is nonsense. In Newtonian mechanics, force = mass × acceleration, or, force = rate of change of momentum. The formula in the text is for momentum, simply. It is meaningless to predicate 'force' of a body moving with constant velocity. The force of impact is, on average, the momentum of the impacting body divided by the time it takes to slow to a stop.]

Q. Where is this intelligent Being?

A. Since this intelligence is Creator, one finds traces of Him everywhere; there is an incessant organisation of matter and continual progresses. That which is produced to-day is not as it was formerly, nor do former things exist; for nothing that exists, whether forms or edifices, stars or suns, however immense and admirable they may be, nothing of that which composes the elements or sets out from the hands of the Creator is imperishable, and constituted for eternity in its present form: thus wills the Supreme Being, who is the Father of all increase and progression; all the globes had a beginning, all should therefore have an end—the Supreme Being alone is eternal and immutable.

Q. Touching locally in a division of space, or the region embracing the senses; let us consider whether the stars which surround and enlighten us were not, in their origin, a compact mass, and whether a mixed or a simple element constituted the four? How did the stars originate.

A. I believe that the globes were successively formed by the vital and creative act of that Spirit designating the points where matter was concentrated; for if there was a first idea, or a first among beings, there was doubtless a first globe, and the multitude of suns which roll over our heads had their first-born.

Q. Has matter a limit?

A. Yes, in its weight and volume, but not in augmentation or diminution, or in extension, which ought only to be bounded by immensity where it can dilate to infinity.

Q. Does matter exist everywhere in space?

A. A void nowhere exists, or if it does exist it is but partially and for a time.

Q. Then spirit finds everywhere the proper material to individualise or work?

A. I consider that the faculty and will of the spirit is unceasingly active. and that each moment ought to see worlds newly born; if eternity is there to produce them, infinite space is

there to contain them. In proportion as organisation begins to operate, worlds are designed and the materials concentrated, the confused mass begins to ferment, the lightest part floats upward and the heaviest sink to form the centre; the fluid part, being composed of air, fire, water and earth, excessively dilated, give rise to the four distinct elements. The first produced should be fire, and perhaps from this the action proceeds; after this air and water; but the elements and the solid crust will only be gradually constituted by the action of heat and warmth. The first ray of heat, or perhaps the first electric spark, penetrates the mass and produces motion and amalgamation. for fermentation is produced by this burning contact; with boiling dissolution. The stars also burn and explode in their revolutions or dilate into impalpable essence.

Q. Then there are broken or pulverised globes which formed part of a more considerable star?

A. I repeat that nothing composed of matter is eternal in its form. These agglomerated fragments, whether frozen or burning, rounded by their rotatory movement, cooled by immobility or warmed by by shock, become at length suitable to form the basis of life in which the soul or vital essence may constitute beings with apt organs to act on this same matter. The cooling of a star which loses its proper warmth, or internal caloric, is sometimes arrested by its vicinity to another to which it is attracted, for these globes act and inflame in proportion as the cause extends to the whole or part. Fire can no more be annihilated than the other elements; it may change its form, locality, action, or its food. Warmth and light do not appear to be the same thing, but the fire of the sun is identical with that of the earth; for the combustion which we can produce by a spark drawn from flint is identical with that which we bring from the sun by using a glass to concentrate its rays.¹

¹ [Genitive fallacy. Much in these lectures strikes a modern reader as the comical result of trying to apply Aristotelean metaphysics to the natural

Q. Is there a first matter?

A. Yes; this matter exists when the actual form of the body is destroyed, for nothing can be annihilated: it is evident that there is something in nature which is hidden under the form of the thing, and which is called the substratum; this is not engendered, neither is it annihilated, by corruption; it is that which is called *first matter*, uncreated matter, eternal, infinite, indestructible. By modern scientists, the first recognizable basis of life has been called *protoplasm*, which is a species of foam possessing irritability, or life, and is composed of gases; it is the vegetating cause of plants and the basis of animal life; but the directing intelligence, or soul, of this formless substance, escapes the probe of the experimentalist.

Q. Then first matter exists everywhere under some form?

A. There is no void in nature; matter is everywhere; it cannot exist without form somewhere; there is no space without body; space is eternal, immobile, and immovable.

Q. How many natural principles are there?

A. Five; matter, form, soul, space, movement.

Q. How many first qualities?

A. There are but two; namely, warmth and moisture.

Q. Is time a principle?

A. No; but it approaches it, because nothing can be done without it; repose is not a principle, but the privation of a principle, as death, cold, dryness.

Q. Do you think that the universe is animated by the three alchemical principles—salt, sulphur, and mercury?

A. Yes.

Q. How many things are eternal in their nature?

A. Three; namely, intelligence, first matter, and space; the quantity of matter always remains the same.

Q. Do you think it advisable to observe in man the confor-

science of the late nineteenth century. The mistake in this instance is of course to treat 'fire' as a substance rather than a process.]

mation of the solids, the movement of fluids, and the play of the passions?

A. I believe it is useful to science.

Q. Do you believe that the Divinity has left each man his independence, in order that he may become that which he makes himself. Is it not for this end that He has put between each being a barrier of order and law?

A. Yes, for if we reflect upon the admirable equilibrium which exists between the power of the Creator and man's responsibility, does it not prove the greatness of the Divine presence and His infinite intelligence? How can we misconceive that living force which, in its universality, maintains order amongst such disorderly elements, diverse interests and wills moved by opposing passions?

Q. In a life without future, with justice and injustice as an outwork, on a globe where each inhabitant is isolated, would not equity be useless?

A. Yes; for what purpose would equity serve if there was nothing to share?

Q. In such case, would a knowledge of God or vice and virtue be useful?

A. No; the knowledge of a future life to which the creature would not be called would become a burthen all the more heavy as it would be aimless, and nothing of all that which subsists is without aim.

Q. Is the faculty of the will as immortal as the soul?

A. It constitutes the strength and life of the soul; it weighs justice and injustice, and separates the true from the false; it is the will alone which constitutes independence.

Q. What is will?

A. Will is the principle of all actions, the moving power in all organisation; wherever an organisation exists a will has acted or acts.

Q. What is the inequality of creatures?

A. The inequality of creatures has nothing absolute in it,

no definite arrest; all in nature is part of the same plan, all part of the same essence; that which one is able to do, the other is able to do, or can try; free to approach the same end, which is God; their difference in form and intelligence springs from the employment which they make of their common faculties.

Q. What is wisdom?

A. It is the fruit of experience.

Q. What is experience?

A. Experience is acquired, not by action but by reflection upon our actions; he who does not reflect gathers not the fruits; after dragging the burthen of years, he loses his life and only perceives that he has become old by his infirmities.

Q. Do you believe in the soul's immortality, and that it is an analogue or emanation of Divinity?

A. Yes; God is truth; all that lives should have an affinity with this virtue.

Q. What is individuality?

A. It is the soul; the soul is immortality—it is eternity; it is that *me*, which can slumber but never cease to be; it has its periods of repose and vicissitudes, its increases and decreases, but the *ego* remains. Free and immortal, moved by grief and necessity, the will can embrace worlds and raise itself even to God. It is this free will which constitutes independence; thought makes the will and that does the work. Zoroaster said that man was a trinity of thought, word and deed—pure in the pure, evil in the evil.

Q. What is thought, or its essence, reduced to a rudimentary type?

A. Hippocrates and Plato contended that thought is a mixture and indivisibility.

Q. Is it an exclusive force, an ether, a vapour, or *aphlogiston*? Is it a ray, a flame, or a breath?

A. Thought is a fiery fluid *pneuma*, says Plutarch; a fusion of earth and water, says Anixamander; a fire, says Heraclitus; an atom, an indeseatable, says Lucrece; a part of God, taught

Socrates; thought is an harmony, says Aristodemus; a celestial flame, says Zeno; or that which is not less subtle, a number moved by itself, explained Pythagoras.

Q. Is it simple?

A. Thought is a mosaic of appetitive faculties and pre-horescent faculties, said the school of the Portico; a magazine of perceptions and wishes, says Mallebranche; thought is the influx of the soul, said Stahl, and, before him, Anaxagoras. I find none of these explanations satisfactory.

Q. Is thought material or immaterial?

A. Thought is neither material nor immaterial, pretends Hobbes and Pyrrhon, amongst the ancients: it is not then. Such is the language of a fool who maintains that he is dead.¹ Man feels that he is, he thinks and he is certain that he thinks, by this only, that he thinks it. Thought exists, then, in the proof that its existence is crushed; that is—the denial of thought is itself a thought.

Q. How can God be comprehended?

A. Being a pure Spirit absolutely distinct from matter He can be comprehended only by thought or Spirit.

Q. What is life?

A. Life is nothing more than an organised permanent struggle with the interior and exterior world, a continual series of actions and reactions and of reciprocal vicissitudes between an individual and the rest of the molecules; resistance is the condition of life; all philosophy holds to the conception that life is but an affinity. There is no spirit without discernment, because there can be no notions without comparison. To understand is to distinguish, to distinguish is to judge, and to

¹ [Such is the logic of one who assumes that for any subject *S* and predicate *P*, either *S* is *P* or *S* is not-*P*, not realising that some predicates and their contraries cannot be meaningfully applied to some subjects. If the proposition “*S* is *P*” is, not simply false, but meaningless, then we can assert “it is not the case that *S* is *P*” but cannot necessarily convert this to “*S* is not-*P*.” In the specific instance, “material and immaterial” may exhaust the realm of *entities*, but by characterising thought as a *process* we take it out of that realm.]

judge is to know; hence to know all is but a parallel, and no object is opportune in itself; the perception of that which may be is only the valuation of what the thing is capable of doing which is no other than what it is. What is a solid? an abstract thing composed of liquid and gas. What is life without death? four letters.

Q. What is death?

A. Death is the sovereign proprietor of all things. Empires are effaced under its steps, it extinguishes even the stars. Death is sleep! It is an awakening, perhaps!

Q. What is sympathy?

A. It is that harmony which exists between sensible and intelligent beings; it is the divine, interior principle of man. The soul feels that which is divine and unites itself even to divinity; it feels still more that which is human, and thus sentiment unites it to humanity. Sympathy is the principle which forms interior man, and is that which makes his soul, heart and spirit. The man whom sympathy has formed, according to this sublime ideal has an intimate comprehension of interior nature; he has a pure conscience with reason enlightened by celestial light, a heart filled with love, strong affections, generous sentiments, and an enlightened spirit which is enriched with profound ideas and an extended knowledge, because all has come to him from impressions which he has received, either from nature and beings in general or men. Sympathy in short can bring about the happiness of all mankind as it originates the harmony of sensible beings; we can have no conception of the happiness which it is capable, one day, of spreading among the human race; but the prodigious things which it has at times manifested may be found in striking examples among the ancient nations, and in the actions of great men, and the writings of the wise of all nations.

Q. What is signified by the emblematical tomb?

A. Death and immortality; also to die to vice and be reborn to virtue.

Q. In what does the primitive religion consist?

A. It consists in adoring the Creator in spirit and in truth; that is to say, in thought by the knowledge of the heart, and to love one's neighbour as oneself.

It is a spirit of Fetishism which supposes the Supreme Being to indulge in caprices, a revengeful spirit, anger, and the passions of weak humanity. The God who reigns over the universe, the Father of Humanity, the Infinite Being, Incomprehensible to us, but manifested in His works, is necessarily immaterial, perfect, always just and good.

Q. By what means may we be persuaded of the existence of God?

A. Principally by observation and contemplation of the chief works of that Creation, which His Omnipotence has produced in nature.

Q. How may we divide Masonry?

A. Into two classes, Esotericism and Exotericism; the first is the thought, the second the power; the one learns, teaches, and gives, the other neither learns, teaches nor gives, but comes from on high; the one appertains to doctrine, the other to government.



SEVENTH AND LAST CLASS.—COUNCIL.

Q. What qualities are necessary in order to enter our Council?

A. It is necessary to give proofs of courage, greatness of soul, firmness of character, and to feel one's self capable not only of resisting the elements, vanquishing the world and the passions, but ourselves also. Moreover it is necessary to know that our institution is a school of virtue and that it exacts of its adepts all those moral and philosophical qualities which most contribute to the happiness of humanity.

Q. What do you understand by humanity?

A. This word implies strength, goodness, and manly virtue. It enfolds three essential ideas. The first gives us the idea of a divine manifestation in human nature, advancing man to the highest degree of virtue; in the second sense the word expresses the sentiment of love towards God and our neighbour, charity, pity, benevolence, generosity, magnanimity, and all the divine and human virtues; in the third sense, the word covers the whole of the human kind, and is allusive to the great family of which we are all members in the like quality of men and brothers, and equally children of good and of nature.

Q. How does the love of humanity manifest itself?

A. By the love of perfection and virtue, by truth and justice, but above all in generous actions. The divine law of humanity is an impartial law of love towards all men, a sacred law which ought to be the only code of mankind.

Q. What is a Sublime Master of the Great Work?

A. A Mason who feels the prize of existence and seeks the means of perfecting it by the good employment of life; by observation of nature, experience, and the culture of science, and who estimates men and brethren and things in general at

their true value; comprehending that which he is and that which he make may himself, and who has found, in short, the guide of real life, and the road of virtue which conducts to happiness.

Q. What is the nature of his instruction?

A. A pure and noble philosophy, which, though unmysterious, is symbolical. It teaches the doctrine of the unity of God, the art of understanding and explaining the essence and operations of the Supreme Being, the spiritual and natural forces and the determination of their action by emblematical figures. It is, in fact, the key of that occult science which we ought to cultivate.

Q. What do you comprehend by occult sciences?

A. The occult sciences reveal to man the mysteries of his nature, the secrets of his organization, and the means of attaining perfection and happiness.

Q. Is the soul of man representative?

A. Yes, each soul is a living mirror, endowed with an internal action, which is representative of the universe in all points of view.

Q. What is psychology?

A. It is that part of philosophy which treats of the faculties of the soul and its operations. Psychology is the science of soul, and is the first step of that immense ladder which we must necessarily climb in order to understand truth; but to arrive there it is necessary, from the first to the last step, to be a man in the presence of that nature which will impress his mind in the fullness of its action. It is necessary also to be exempt from scientific and religious prejudices; science generally excludes politics and religion in order to be one and universal.

Q. And physiognomy?

A. It teaches us how to comprehend the inner man and his character and inclinations by his exterior looks.

Q. Do you consider Materialism and Atheism the same thing?

A. No; Materialism is improperly called Atheism. The last

is an inconceivable thing; to be an Atheist is to suppose that effect can take place without cause; for it is this First Cause of which all exists whom we call God, or the unknown Cause of the known effects. How, then, can such a thing as an Atheist exist? The only difference which exists among men of good faith is on the question whether the Cause is spiritual or material; that is to say, isolated and independent of matter or intrinsically inherent to matter and making an intergral part of it. But a Materialist is not an Atheist.

Q. What is truth?

A. There are three sorts of truth—natural or metaphysical truth, moral truth, and logical truth. Natural or metaphysical truth is the similitude which the essence of beings have to their model; moral truth is the similitude which our thoughts bear to the words which express them, and to speak in conformity to the natural laws; logical truth is the similitude which our ideas have to the essence of things which those ideas represent.

Q. Are truth and happiness incompatible?

A. No; I believe that one necessarily conducts to the other.

Q. Why, then, do not men seek truth with more ardour?

A. Either from indolence of thought or the fear of serious reflection; else from defective principles, want of belief or incredulity.

Q. What is abstract good?

A. Good is that which contributes to the advantage of any being; the idea of good is relative, for, properly speaking, absolute good is absolute perfection. Good is real or apparent. Real good is that which contributes to the perfection and happiness of another; apparent good is that which has only the appearance of these advantages, and which will really contribute to the unhappiness of those who seek it. The cultivation of reason can alone make real good to be understood and distinguish it from apparent good; for it is reason alone which can lead us, by a just calculation, to understand the value and price of things and appraise the relation of objects to our perfection and happiness.

Q. And tendency or *penchant*?

A. *Penchant* is a strong inclination towards good which is perceived or felt. On the contrary, we give the name of aversion to all that which estranges us from evil. The first is the effect of a sensation which attracts us towards good, the second is the revulsion which we feel at the sight of evil. Likes and dislikes are necessary and natural symptoms, independent of liberty, for they are the result of the laws of self-preservation.

Q. What do you understand by moral liberty?

A. The moral liberty of man consists in the faculty which we have of suspending our judgements and our actions until we have maturely examined the subject by using all possible means to arrive at the knowledge of the true and the false, good and evil.

Q. And will ?

A. Will is the final determination of the soul when it determines to embrace the good or fly the evil which is perceived in the subjects which occupy the thoughts; it is, therefore, the will which determines after the light of the understanding and the use of liberty of action. We deceive ourselves when we attribute to liberty the faculty of choosing, it only enlightens the will when the light of the understanding is insufficient; this error is produced by confounding moral liberty with natural liberty as opposed to force; the more the soul is enlightened and the more free it is, because it has better means by which to arrive at the knowledge of good and evil; liberty is then proportioned to reasonable education, which enlightens the soul and furnishes the means of discovering the true and the false, the good and the evil.

Q. And reason?

A. Reason is the faculty of appreciating proportions, probabilities, or evidences. We term those reasoning beings which have these three faculties probable or evident, and nothing is reasoning which lacks these principles, but their number changes not with the nature of reason.

Q. And the passions?

A. Everything living or animate have sensations, or what are called passions.¹ Each passion being the expression of a want; there are gestures and physiognomical expressions which correspond with the exigencies of our organic and moral existence. These passions are arranged into four classes—tranquil and agreeable, sad and dolorous, violent and terrible passions. Admiration belongs to the first class, desire to the second, fear to the third, and anger to the fourth. Admiration is surprise at some object which the soul considers, with attention, as rare or extraordinary. Desire is an agitation of soul which is disposed to wish for things which it considers convenient. We desire both the presence of absent good and the preservation of present good. Anger is a passion which successively excites grief and audacity. this brings us to those passions, almost noble, which spring from boldness, and of which assurance is the basis. Audacity goes further and higher, and is more passionate than the others, and with more of transport in its disorderly movements; courage is more calm and reflecting; temerity launches blindly into the midst of perils. Next follow effrontery and insolence, which, though of a less noble character, belong to the same family.

Q. What do you understand by God and His attributes?

A. I understand by the term God, a necessary and eternal

¹ [This is either a bad translation, or a misleading expression in the original. (In any case the entire passage is bad psychology.) The 'Passions' of 18th and 19th century proto-psychology (e.g. in the sense of the second book of Hume's *Treatise of Human Nature*) are more or less the same as the 'emotions' of later 'scientific' psychology and distinct from direct sense-data (Hume's 'impressions' include both) which is what a modern reader would tend to think of as the primary meaning of 'sensations.' The early modern notion of 'the passions'—*vide* the etymology of the word, from *passus*, participle of *patior*, 'suffer' whence also the 'passive' voice of grammar—is that they are things which happen to one rather than being under the control of conscious will.

"We speak not strictly and philosophically when we talk of the combat of passion and of reason. Reason is, and ought only to be, the slave of the passions, and can never pretend to any other office than to serve and obey them." — Hume, *Treatise of Human Nature*, II.iii.3.]

being, of infinite intelligence, immaterial, free, most perfect, and most powerful, the cause and preserver of all that which exists. The infinite wisdom of God consists of an adequate knowledge of the present, futures, and the possible. T.S.A.O.T.U. has the power to constitute everything by an act of His own will.

Q. How do you explain the existence of God?

A. We demonstrate the evidence of God's existence by three kinds of reasoning: the first is drawn from the existence of beings,¹ the second from the science of nature,² and the third from philology, or the history of man and his establishments.³

There exists one God, who is eternal, and the source and principle of all beings. He is immutable and infinitely perfect; His essence is simple and incorporeal, existing by his own nature and from all eternity as the being whom we called T.S.A.O.T.U. This demonstration is without reply, because it is supported on certain principles. The arguments drawn from creation, which may be brought from all parts of the world, prove the existence of God in an evident manner. Without going beyond ourselves, man could only be the production of an infinite wisdom. Two substances of a diametrically opposite nature form a composition of which we admire the effect, without being able to understand the union. The senses report to our souls all which passes without; that takes instant cognizance and determines. The soul ordains, the body obeys. This communion, which is less intelligible than admirable, forms the most perfect being in nature. The body, which executes the will of the soul, is a

¹ [Possibly an allusion to the so-called cosmological argument, based on the supposed impossibility of an infinite causal series; even if granted, it only establishes a First Cause and does not provide a shred of evidence for this having all of the traditional attributes of God.]

² [Presumably a reference to the Argument from Design, which even if granted would only prove the Demiurge—*vide* Hume, *Enquiry Concerning Human Understanding*, cap. XI.]

³ [I am unsure what this refers to; the widespread belief in the existence of a God is an interesting question in human psychology, but the idea that the presence of this belief is itself evidence for its truth is a manifest absurdity of a kind with Descartes' 'idea of God' argument in the third *Meditation*.]

machine, of which the least of its parts indicate a wisdom above all imagination. When we cast a glance upon the structure of the external senses, and examine the different functions which occasion the impressions which are made by external objects, we must be ravished by admiration and respect for the Creator. But if we examine the totality of the body, of which the details will ever be a mystery, even for the most enlightened genius, what a subject of astonishment and admiration, even if we only consider it in the light of so much matter! There are such a variety of natural parts, figures, and different qualities, that the mind is bewildered. There is the hard and dry material for bone, fluids for the humours, humid and tender parts for the flesh, tenacious matter for the nerves, tubes for the veins and arteries, the hot parts for the liver and heart, cold for the brain, and transparent for the eyes. It can be nothing but a habit of forgetfulness of the Creator which prevents our ascending to Him by the contemplation of His marvels.

Q. Believest thou that we are created for immortality?

A. Yes, for we are the emanation of the Sovereign Power, and we have somewhat of His goodness; and if we love Him and are pure, we return to Him. But we ought to form ourselves for the love of the beautiful, the good, the true, and the just, and raise ourselves to the Temple Saphenath Pancah to make our eternal residence there.

Q. How can we understand the divine?

A. By a knowledge of nature. That which humanity knows is also known to the divinity which is in man.

Q. Do you believe in the existence of a chain of beings?

A. Yes; I see that there is an admirable gradation in the different classes of beings, and that there is no leap in nature, that there are innumerable affinities between the different parts of the universe. For example, the position of the sun relatively to the earth affords us a worthy subject of astonishment and admiration. Suppose this vast body removed either farther off or brought nearer to us, the heat would necessarily be either

too weak or too strong, and the earth would be either frozen with cold or burnt up with heat, and would lose its properties of maintaining plants, animals and men. The name may be remarked of the degree of brilliancy which the sun gives to our eyes; and there are numberless such things.¹

Q. Dost thou believe that there are celestial spirits who form an invisible chain between man and God, like that which exists between man and the brutes?

A. Yes; I believe that celestial intelligences avowed by the most ancient and universally spread traditions, pure spirits who are enlightened by the divine fire and burn with holy love are elevated by degrees even to the throne of His glory, and are ministers of His wishes to the intelligences of this world. All these spirits, disengaged as they are from matter, continue, nevertheless, the chain of beings, and form a new one among themselves, such as is offered to our contemplation in this world of material beings. Over all this change of beings presides T.S.A.O.T.U., holding the thread of destiny and willing the happiness of all His creatures according to the measure convenient to them and their merits, answering their prayers and ministering to their wants.

Q. How do you apply the occult sciences to Magianism?

A. The occult science, or regenerative fire, as it was termed by the ancient priests, is what, in our day, is termed animal magnetism, a science which was for more than fifty centuries the appanage of the Hierophants. It has been termed "a piece broken from a great palace, a ray of Adamic power sent to confound human reason and humiliate it before God." Upon it depended the phenomena belonging to the order of Prophets, and the relative powers of weak man and the All-powerful Jehovah. The knowledge of the magnetic fluid is a most pre-

¹ [The fallacy here is broadly that exposed in my note on p. 28. We may further add, that if the conditions of the planet were significantly different but still within limits in which some form of organic life could survive, any life which did survive would be that which was best adapted to those conditions.]

cious gift of Providence; it is the mysterious key which opens to dazzled intelligence the benefits of truth and light, and joins the finite to the infinite; it is the chain of gold so often sung of by the poets; the basis of that hidden philosophy which Democritus, Pythagoras, Plato and Appolonius journeyed to demand of the Hierophants of Egypt and the Gymnosophists of India. Invisible to the eyes of the senses, it is necessary to study it by the light of the soul, and to partake of the somnambulic or ecstatic state. This is no new science, but has been transmitted by Theosophic societies in England and India from the earliest times to the present; it is the Yoge of the Brahmin. There exists a very subtle magnetic fluid or radiant matter, which forms the bond between soul and body; without any particular seat, it circulates in all the nerves, but more especially the grand sympathetic nerve, and forms the life spirit; its hue is that of fire or electricity, hence the name given it of *living fire* in the works of the Persian magi, and *intimate star* in those of the those of the alchemists and astrologers of the middle ages. One of its principal virtues is its regenerative; the Sacred Books give it the name of the regenerating fire, soul of the world, universal spirit spread through all nature. It forms the vital essence of all bodies animated by it, of all beings in which it is incarnate, and is greatly modified by the medium through which it passes.

Q. What did the ancient nations think upon astrology?

A. The sciences of astronomy and astrology were intimately connected, the one being particular and the other general knowledge. The positions of the stars were accurately noted, and the physical effect of the sun's passage through the twelve signs of the Zodiac observed and recorded; as also the effects of comets and eclipses. They carefully noted the various effects of the laws of gravitation, magnetism, electricity, magnets and metals, chemistry, the action of the moon upon the tides, the density and chemical action of the light shed by different planets. From these observations they drew the deduction that each star held its particular influence on some part of the earth,

and that God had set the stars in the heavens to regulate all things, and over each of the stars a ruling angel was placed, who had dominion over that part of the world in which the particular star had the greatest influence; and as man was a world in miniature they mapped out the various parts of his body in a similar way. We read, for instance, in the book of Daniel, of the angel who had dominion over Persia— Michael, or Mithras, who was ruler of the sun. The position of the planets at a man's birth was carefully noted, and the dominant power, hyleg, or giver of life, was considered as the regulator of the future disposition and career, for it was the influence which conferred, magnetically, upon the newly-born the breath of life, and maintained its influence so long as the individual lived; moreover, each of his limbs was in correspondence with some particular planet, and from these things health or sickness was predicted. Properly understood, the science of astrology is a sublime speculation upon the glorious works of T.S.A.O.T.U. Some Masons assert that the triple Tau and interlaced double triangles are the keys by which to open up the celestial intelligence which the Hierophants have placed emblematically upon the celestial charts; they certainly give extraordinary results, for the relative positions of the stars are slowly changing.

Q. And upon the healing art?

A. The ancients studied the art of curing disease by planetary influences and by plants correlative to the part of the body affected, and the same custom is followed to this day in India. It is thus that the basil, the lavender, and the saffron are indicated for curing diseases of the stomach, because the viscera is under the dominion of the lion, and these three plants correspond to that sign. They also employed plants of which the configuration had some similitude to the parts of the human body affected. Thus, the roots of the anthora represent two hearts united, and was by this indicated for heart diseases; the camomile passed for an ophthalmic plant, because the flower has some resemblance to the human eye. These observations upon

similitudes extended also to the colour of the sap, the taste, smell and touch. Moreover, the number of their leaves, petals, stems, and the knots upon the trunk, bring them under the dominion of such planets, and therefore ever presented some new source of instruction to the astrological doctors. These affinities of the three kingdoms of nature with the astrological conjectures of the Hierophants, who had thus determined the concordance which man held between the three kingdoms of nature, the elements and the celestial bodies, prove that if they sometimes erred in the system of interpretation which they had established, they at least, pushed their observations very deeply into nature. They made use of the Sybils in obtaining a knowledge of a number of plants, with their therapeutic properties, as well as in the arcana of chemistry, anatomy and numerous secrets of nature.

Q. What is the origin of hieroglyphics?

A. The general opinion is, that the first characters which were employed to register thoughts, were emblematical, and borrowed from the labours of agriculture, the proceedings of the useful arts, or astronomical observations; the hieroglyphical alphabet is the representation of thought by images, and therefore, should long precede a syllabic alphabet, which consists essentially in the decomposition of the elements of a word, and in the grouping of these elements to form a word. It is to Egypt that we owe this system of hieroglyphics and an alphabet, in common with other useful knowledge.¹ The greater part of the

¹ [The Egyptian hieroglyphic script, at least in the classic Middle Kingdom stage, is a mixture of the alphabetical, syllabic and ideographic. The Latin alphabet derives via the Greek from the Phœnician consonantal script (also the prototype for the Hebrew alphabet) whose connection with Egyptian is unclear; it has been sought in the past to derive it from Egyptian 'hieratic' writing (a cursive script in which the picture-symbols of the hieroglyphs have become stylised and simplified, and so can be written more quickly), but this theory does not seem generally favoured. Greek was earlier written with a syllabic script now known as Linear B, but this fell out of use with the fall of Minoan Crete and has no known descendants.]

monuments which cover that land are covered with hieroglyphical signs, and were used to give relative indications to the labours of agriculture, the inundations of the Nile, preserve the remembrance of remarkable events, and hallow the memory of those sovereigns who illustrated their reign by the rise of useful and glorious institutions. All the primitive nations were accustomed to symbolise great accidents of nature and high philosophical speculations and to build fables thereon, which were accepted in their literal form by the vulgar, whilst the true interpretation was communicated only to the initiates; it was thus that they symbolised nature in Isis and the impenetrability of its mysteries in the veil which enveloped her statue, and which was never entirely withdrawn even to the eyes of the Hierophants;¹ it is thus, again, that the Greeks symbolised high science by the Sacred Curtain in the Temple of Apollo. Before hieroglyphics were invented, the Chinese used cords covered with knots of which each recalled an event. On the discovery of the New World it was found that the Mexican nations equally used the *quipos*, or registers of cords, the knots being formed of different colours and combined together, by which symbols they recorded the public revenue, imposts, and annals of the empire. Amongst the Chinese Fo-hi, in the year 3327 B.C., replaced the system of cords by written characters, and he also invented the eight *kouas*—each *kouas* consisting of three lines, half of which are whole and half broken into two parts, and which in their

¹ [This is probably an over-interpretation by Plutarch or another late Greek writer. It was a general custom in the official Egyptian cults that the statues of the gods were 'dressed up' by a dedicated priest, but the 'veiled Isis' was probably not Isis at all, except in a late syncretic phase, but rather Neith. Similarly the philosophical and allegorical interpretations of the myths around the Greek gods belongs to a late stage; specifically to Porphyry and other later Platonists, who were engaged in a desperate and unfortunately doomed rearguard action to reform, purify and philosophically justify classical Greek paganism in opposition to Christianity. Plato, by contrast, while not averse to using myths (usually cosmogonic or eschatological) in the course of his teachings, violently denounces (specifically in the *Republic*) many of the traditional poetic myths (such as those of Homer) as wholly unworthy of the gods.]

various combinations are supposed to represent the active and passive principles of the universe in all their forms. They believe that the first idea of a written character was taken from the impressions of the tracks of birds upon the sand. Tsang-hi, minister of Koang-tze, called his characters Ki-tehoun, and these served as the form for their first hieroglyphics.

Q. What are the religious and philosophical views of the Chinese?

A. The religious opinions of this ancient people are worthy of notice; like the followers of Moses they were divided into two chief sects, namely the Saducees or followers of Confucius, the Moses of China,¹ living about the year 578 B.C., and the followers of his contemporary Lao-tze, who was the leader of the Tao-se, or spiritualistic sect. The most ancient of their books recognise a divine or Supreme Being. Their philosophical system holds that there is one ultimate principle of all existence—the Tae-Kieh,—or Grand Extreme. From this highest principle, which has operated from eternity, springs all animate and inanimate nature. It operates in a two-fold way by expansion and contraction; the active, expansive, pulsation is called *yang*, and the passive, or intense pulsation, is *yin*, and are the positive and negative essence of all things. The one tends to variety, the other to unity, and variety and unity is a permanent and universal law of existence. Man is the result of the utmost development of this pulsatory action and passion, and hence his high nature, perfectly good, consists of five elements,—charity, justice, propriety, wisdom, and sincerity. The positive and negative energy of which the *Ke* or breath of nature is composed, is termed the azure dragon and the white tiger; every elevation or depression of ground indicates the presence

¹ [A closer analogy would be with Ezra, who redacted the various traditions and floating fragments of scripture among the post-Captivity Jews into the Torah. While Kung-fu-tze (Confucius) wrote much original material, the five 'classics' he issued were, or at least were claimed to be, redactions of material of much greater age.]

of one or other of these magnetic currents, the excess of either of which is destructive to health.

Q. What is the Masonic culte?

A. That of Socrates, of the gospel, and of all good men; that direct religion which comes from the Creator to His creature, good works and pious gratitude; Masonry desires that all the world should be enlightened,¹ because there is then more of reason, and less of error and prejudice; the more one knows the less one errs, and the more men are instructed the more they are drawn to each other.

Q. What relation does Masonry hold to Egypt?

A. Masonry, considered as a secret society with peculiar ceremonies, having for its aim the conservation of knowledge, truth, and their laws, was received and perpetuated in Egypt by the Sages, who concealed their attainments from the vulgar by clothing them in ingenious emblems; from the banks of the Nile the system was carried to the Greeks, Romans and other ancient nations, where it more or less lost its character and primitive aim. All the old operative constitutions of the Freemasons trace their origin to Egypt; the secret sects of Gnostics did the same, also the Templars and Hermetic Philosophers, whose descendants the modern Masons are.

Q. Have you any knowledge of Symbols?

A. I have studied the language of Symbols.

Q. Will you show me what you have learnt.

A. (He gives the lecture of a Patriarch of Isis.)

Q. What was taught by the ancient Mysteries?

A. It was a marvellous institution; the school of the people and the seminary to which all the Legislators repaired for instruction; its worship was of a simple nature and taught the initiate to purge himself of superstition and adore one Supreme

¹ [This seems difficult to square with the glorification found throughout these 'lectures' of secretive and élitist Mystery-Cults who jealously guarded what little knowledge they possessed from the 'profane,' *i.e.* those who hadn't paid the requisite fees and dues to their hierophants.]

God, the eternal Creator, who preserved His work by an incessant destruction and new reproduction; as the institution taught the immortality of the soul, the initiates regarded life as a moment of exile. The wisdom of Egypt became the proverb of all nations, and the greatest sovereigns and philosophers sought initiation; Minos, Lycurgus, Solon, Zaleucas, and Pythagoras, quitted their homes and repaired to Memphis to learn and teach the science of governing men, which was taught by this school of morality, the Mysteries of Isis.

Q. What does the word Isis signify?

A. The word *Isis* is formed from the duplication of the root *iss*, it is; the word *Jehovha* is formed from the third person of the root *hovah*, I exist; hence they both express the source of being by its own essence. *Heseri*, or *Osiris*, is a reduplication of *Isis*.¹ The initiates regard the word *Isis* as a sacred and incommunicable word.² The triangle, which they call the geometrical God, was the emblem of *Isis* and is seen traced on the *Isiac table*.

The initiated dead is made to say to the Justifier,—“My father is *On*, my mother is *Isis*. I understand, I see. I am one of the understanding ones.” Again,—“I am *Tum* (the hidden one), one being, I am one.”³

¹ [Of these etymologies, the first and third are nonsense and the second, though plausible, is disputed. A glance at the hieroglyphic forms, and the conventional transliterations (*3st* and *wsir*) of the names corrupted into Greek as *Isis* and *Osiris* will show (*a*) neither contains any duplication of symbols or phonemes although (*b*) both are written with the ‘throne’ glyph; there appears to be no etymological connection with the ordinary Egyptian words for existence.]


² [This statement may be a garbling of actual Egyptian traditions concerning the ‘true names’ of gods (cf. the celebrated legend of *Re* and *Isis*); or it may simply have been mistranslated, the actual meaning being that the ‘mysteries of *Isis*’ as celebrated in the Græco-Roman world had a ‘secret name’ of the goddess which was only communicated to the initiates; the name *3st* or the Greek form *Isis* was widely known.]

³ [I have not managed to trace these quotes, not that I’ve tried very hard. Assuming they are not complete fabrications they are probably from an early translation of a late and corrupt version of one or two of the chapters of the *Book of the Dead*. In one of the passages of cap. XVII the *Osiris N.* appears to

Q. Will you describe the Mysteries of Antiquity?

A. The Mysteries were divided into two classes, the Lesser and the Greater. The aim of the Lesser was to instruct the initiates in human science; the sacred doctrine was reserved for the Greater, and was called the Grand Manifestation of Light. All the Mysteries turned upon three principal points, morality, the exact sciences, and the sacred doctrine. The initiate passed from the first degree to the second, but only arrived at the second stage after a long preparation; the first stage consisted of three degrees and unfolded the Lesser Mysteries. The second stage of three degrees revealed the Greater Mysteries. The Lesser Mysteries taught the doctrine of penalties and recompense; the Greater, that there was only one God. The general division included the preparation, voyages, symbols and autopsy.¹

The preparations were divided into two classes; the symbolic title of the first was Wisdom, and had morality for its object; the initiates of this degree were called *Thalmedimites* or disciples. The second step bore the symbolic title of Strength, and taught the arts and sciences; the initiates were called *Heberimites* or associates. The voyages and symbols were again divided into three classes; in the first, which was called the Obsequies, the initiates bore the name of *Mourehimites*; in the second, which was called Vengeance (the passions), they were called *Bherimites*; in the third, which was called Enfranchisement, they were termed *Nescherites*. Autopsy was the grand complement of

be identified with Isis, and declares: "I have become pregnant as Isis, I have conceived as Nephthys." *Tum* (*tm*, *tmw* or *itm*, *Atum*) the chief god of Heliopolis (*iwnw*, the On, , of Gen. xli, which ignorant Freemasons assumed was there the name of an Egyptian God) does not mean 'the hidden one' which is rather a signification of *imn*, *Amen* or *Amoun*, the chief god of Thebes; *itm* is possibly connected with the word for 'father'; other related words have the signification 'full,' 'complete,' 'everything,' hence 'father of all' which was indeed his position in the Heliopolitan theogony. The second utterance quoted perhaps suggests the opening of cap. XVII.]

¹ [*lit.*, "the act of seeing with one's own eyes."]

initiation, the crown of the edifice, the key of the vault. This arrangement is tabulated as follows:—¹

Lesser Mysteries	{	1° Thalmedimites.	Wisdom.	}	Prepara- tion
		2° Heberimites.	Strength.		
		3° Mourehimites.	Obsequies.		
Greater Mysteries	{	4° Bherimites.	Vengeance.	}	Voyages and Symbols
		5° Nescherites.	{ Enfran- chisement		
		6° Grand Initiates.	Autopsy		
		7° Masters of the Great Work. }	{ Supreme Chief		

There were five officers who presided in these Mysteries. 1°, the Grand Hierophant; 2°, the Dadague, or Giver of Light; 3°, Odes, or Orator; 4°, Saranide, or Chief of the Altar; 5°, Ceryce, or Examiner. When the initiate had arrived at the end of his trials, disengaged himself of terrestrial bonds, representing death to vice and his arrival at primitive purity, they invested him with a white tunic, placed a palm branch in his hand, and bound his forehead with an azure blue bandlet; they then made him undergo the seven steps of the sanctuary, when he beheld the Grand Hierophant seated upon a throne resplendent with light. His face was veiled, he had a luminous triangle upon his breast composed of seven precious stones, with a shining jod in the centre. The Hierophant raised a corner of his veil and pronounced three words. At the instant the light burst forth, thunder rolled, and the earth trembled under the feet of the initiate. But he, noble under all his trials, remained impassable and tranquil in the midst of the dangers which menaced him; upon which he heard voices, the source of which was concealed, one of which addressed him: "O! thou mortal! whose eager lips aspire to suck the teats of truth, learn that there

¹ [I have reproduced this table as in the print edition; it will be observed that the breakdown in it does not agree entirely with the preceding text.]

exists but one sole Architect of this immense temple called the universe. He has created good and evil, and ordained that the heterogenous mixture shall run through all the harmonies embraced by the spirit; march firmly in the road which wisdom has traced for thee, and although thorns mingle themselves with the laurel, murmur not, console thyself and hope.” At these words the Hierophant placed his hands upon the Neophyte and said, “Go, spread upon earth, among the children of men, the sublime truths thou comest to learn; but above all accord not this favour except to those who render themselves worthy. Write not upon snow.”¹

Q. What is symbolised by the ladder of seven steps?

A. The seven degrees of the ancient initiatory rites and the trials of the seven Mythraic caverns or doors of various metals, which figure the seven planets; the Babylonian legend of Ishtar, Isis, or Ceres, relates under the legends of the sign of *Virgo*, that she visited her dead husband in the realms of departed souls, and during her progress had to pass through seven gates; within the first the crown was taken from her head, in the second the earrings from her ears, in the third the gems from her hair, in the fourth the stones from her forehead, in the fifth the girdle from her waist, in the sixth the golden rings from her hands and feet, in the seventh the last garment from her body. Thus, divested of all emblems of rank, was taught the lesson that only goodness was accepted.² The same legends record under the sign of *Aquarius*,³ that Isdurbad

¹ [The various Mystery-Cults of the Græco-Roman world—there were many, of different origin, some older than others—did, for the most part, such a good job of keeping secret what went on in their assemblies that by the nineteenth century C.E. (probably much earlier, considering some of the writings of the later Platonists) any imposter could say without fear of contradiction that their ‘real’ teaching was . . . whatever he wanted it to have been.]

² [This interpretation seems laughable when the legend—in any of the known versions—is read as a whole. As for that matter is the glib identification of Ishtar with the corn-goddess Ceres or Demeter.]

³ [The allusion is to the belief that the rescension of the epic of Gilgamesh (earlier read *Izdubar* or *Isdurbad*; believed by some to have been an early (3rd)

visited the aged saint, Sisit,¹ and obtained from him the history of the deluge and the secrets of purification, by which we may understand initiation, and Sisit was then taken away to be like the gods in the realms of immortality. There are in existence at the present date societies which may be said to represent Sisit, but they are secret and known to few.

millenium B.C.E.) king of Uruk (Erech) around whom legends were collected) in twelve tablets had a reference to the Zodiac. The myth of the Flood, many aspects of which were incorporated into the Hebrew version in the final redaction of the Book of Genesis, is contained on the eleventh tablet. The first eleven tablets of the Assyrian rescension contain a reasonably coherent narrative edited together from various traditions and legends, but the division into tablets has more to do with how much text could legibly be fitted onto a standard sized tablet than with anything like logical breaks or episodes in the narrative. The twelfth tablet contains an independent Gilgamesh tale which has not been fitted into the main narrative, since Enkidu, who in the main epic dies after Gilgamesh's quarrel with Ishtar and battle with the bull of heaven, appears in it alive. The representation of the Epic of Gilgamesh as a "sun myth" owes more to nineteenth-century fashions of interpretation than the actual content of the story.]

¹ [Probably a corrupt form of the Sumerian name now read *Ziusudra* (the hero of the Sumerian Flood myth), *Xisithrus* in the Greek fragments of Berossus; in the Babylonian epic of Gilgamesh he is called Utnapishtim. Utnapishtim / Ziusudra preserved life through the flood in a boat, and was rewarded with immortality by the gods; the motive usually assigned to Gilgamesh for going looking for him is that, following the death of his friend Enkidu, he is fearful concerning his own death and fate thereafter, and hopes to gain the secret of immortality for himself, in which he is unsuccessful.]



GRAND BOOK OF MAXIMS.

GENERAL MAXIMS

1. Do unto others whatsoever ye would that others should do unto you.
2. Do not unto another what you would not wish should be done unto you.
3. Masonry has but one aim, to do good; but one banner, it is that of humanity; but one crown, it is for virtue.
4. Hope and believe; to comprehend the infinite is to march towards perfection.
5. God is truth, teach then the truth.
6. Time impairs errors and polishes truth.
7. Love what is good, support the feeble, fly the wicked, but hate no one.
8. It shows a magnanimous soul to reward injuries with benefits.
9. If thou should'st receive injuries console thyself, the true misfortune is to do them.
10. To confer benefits is the duty of man, to sow them is for God.
11. We always give too late, when we wait to be asked.
12. Man must be true to the principles of nature, and the benevolent exercise of them towards others.
13. The most perfect man is he who is most useful to his brothers.
14. True liberality consists not so much in the gift but in the manner of giving.
15. Great thoughts come from the heart.
16. March with the torch of reason in search of truth.
17. Cultivate science in order to render reason profitable;

establish the love of mankind in order to save them from the ravages of error and wickedness.

18. To be astonished at a good action is to avow ourselves incapable of it.

19. Let us not suffer one of our days to glide away, without having increased the treasure of our knowledge and of our virtues.

20. Idleness hinders all enterprise, labour renders all easy.

21. Mediocrity with peace is better than luxury with disquiet.

22. Repose is sleep to those only who labour, that pleasure is unfelt by those who abuse it.

23. To trust everyone shows an honest heart, to trust no one, a prudent man.

24. Egotism is a vampire which nourishes its existence upon that of others.

25. To abandon ourselves to anger is to avenge on ourselves the fault of another.

26. Anger commences in folly and finishes in repentance.

27. We ought never to be ashamed to avow our faults; for that is only admitting that we are wiser to-day than yesterday.

28. Before exposing oneself to peril it is proper to foresee and fear it; but when placed in peril it is the more necessary to despise it.

29. Listen to the voice of conscience, avoid quarrels, guard against insults, have reason ever on thy side.

30. Respect the traveller and aid him; his person is sacred to thee.

31. If order rules amongst the human race, it is a proof that reason and virtue are strong.

32. The councils of old age, like the winter's sun, enlighten without warming.

33. Cultivate reason as the means of being useful to mankind.

34. Those who have the mind, have a taste for great things and a passion for the small.

35. Flatter not thy brother, it is treason; if thy brother flatter

thee, beware lest he corrupt thee.

36. Flattery is an abyss created by vice, that virtue may fall into it.

37. Despise no one, for to the vices which we commonly have, with those which we despise, we often add the worst of all,—the pride of our better belief.

38. Cupidity lives in the midst of society, like a destructive worm in the heart of a flower, which it consumes and causes to perish.

39. Error and suffering are the two paths by which man must pass to arrive at happiness.

40. Justice is the only providence of nations; it is the diapason of all the virtues.

41. A man devoid of conscience will sometimes succeed, but a day comes when his faults turn to his ruin.

42. Rejoice in justice, but contend warmly against iniquity; suffer without complaint.

43. Speak soberly with the great, prudently with thy equals, sincerely with thy friends, sweetly to the little ones, tenderly to the poor.

44. Offended, let us forgive; if offenders, let us ask forgiveness.

45. Recompense injuries with justice and kindness with love.

46. There is one word which may serve as a rule throughout life, it is—Reciprocity.

47. Faithfulness and sincerity are the highest virtues.

48. When you transgress fear not to return.

49. Learn the past and you will know the future.

50. To rule with equity resembles the pole star, which is fixed while the rest go round it.

51. A good man looks to the root, if that is right, all else flows from it; the root is filial piety, the fruit brotherly love.

52. He who in view of gain thinks of justice, who in danger forgets life, who remembers an old agreement, such may be reckoned a man.

53. A man's life depends upon his virtues; if a bad man lives it is by good fortune.

54. The good man is always serene and happy, the bad always in fear.

55. Riches and honour acquired by injustice are as a fleeting cloud.

56. With coarse food, and water to drink, with the floor for a bed and the bended arm for a pillow, happiness may be enjoyed.

57. Heaven penetrates our hearts like light into a dark chamber; we must conform ourselves thereto like two instruments of music tuned to the same pitch. We must join ourselves to it like two tablets which make but one; we must take its gifts the moment its hands are opened to bestow.

58. Irregular passions close the door of our souls against God.

59. Be not prompt to judge thy Brothers whatever their fault.

60. Be just towards thy friends as towards thy enemies, towards all men, towards all which breathes.

61. Reflect that in the unequal road of life the most manly firmness is often found in the rudest trials, and to surmount them is that in which virtue consists.

62. The utility of virtue is so manifest that the wicked practice it at times for pecuniary interest.

63. Masonry is order and truth in all things; it is the hatred of all vice; its worship is T.S.A.O.T.U.; its mysteries the light of reason; its precepts charity.

64. Pardon thy enemy; avenge thyself only by benefits. This generous sacrifice will procure thee the purest pleasure, and thou wilt become the living image of Divinity; recollect that it is the most beautiful triumph of reason over instinct; forget injuries but never benefits.

65. Be submissive to the laws of thy country, for the law requires it; but assure and conserve thy rights against the pretensions which would deprive thee of them.

66. Blame not, and condemn still less, the religion of others.

67. The S.A.O.T.U. only demands from thee the reckoning of thy own works, and does not make thee responsible for the errors or weaknesses of other men, thy equails, and like thyself, the object of predilection and divine love.

68. A Mason ought to respect all worships, tolerate all opinions, fraternise with all men, relieve all unfortunates, and the rule of his instincts should be good thoughts and to speak and do good.

69. Labour to render men better, dissipate the darkness of ignorance, generate all the virtues which contribute to the instruction or love of mankind.

70. Learn to love and succor one another and accomplish your sublime destiny; thou wilt become the cherished of heaven and the benedictions of thy brothers will rest upon thee, and thou wilt walk the earth as the benefactor of humanity.

71. Hate superstition; adore God, who in creating thee a free and intelligent being, capable of virtue, hath made thee the arbiter of thy own destiny.

72. Listen to the voice of religion which cries to thee,—All men are equal, all are members of the same family; be tolerant, just, and good, and thou wilt be happy.

73. Let all thy actions be directed to utility and goodness; judge of them beforehand; if any of thy meditated actions be of doubtful character, abstain thee.

74. Practice virtue, it is the charm of existence, it consists in mutual benefits.

75. Know that thy felicity is inseparable from that of thy fellow beings; do to them as they wouldst wish them to do unto thee; let thy devotion to humanity involve, if necessary, even the sacrifice of thy life.

76. The moral law is universal; let its sacred text be graven on the hearts of men; whoever transgresses it shall unfailingly be punished.

77. The just man. strong in his approving conscience, is beyond the reach of misfortune and persecution; his trust is in

the justice of the Supreme Being.

78. The wicked undergo unceasing punishment; no Lethean waters can extinguish the fires of remorse.

79. Forget not that thy soul is immaterial, and cannot, therefore, perish, as does the body, which dissolves into its component elements; beware of staining it with vice.

80. Remember incessantly that thy felicity is of thy own creation; and that thy place is at the head of created beings.

81. Seek in the visible marvels of the universe, a knowledge of T.S.A.O.T.U. and His perfections; be always docile to the voice of nature, which is that of reason and conscience.

82. Practice virtue and flee vice; act so as to be always satisfied with thyself.

83. Love thy fellows, be useful to them as far as lies in thy power; seek not thy own interest, but the well being of all.

84. The existence of God is a truth of sentiment and of immediate evidence; it is the first and foundation of all axioms.

85. The most agreeable worship of T.S.A.O.T.U. is good morals and the practice of virtue.

86. By a sentiment of natural equity, when we attempt to judge others let us examine ourselves.

87. The more we need indulgence, so much the more is it necessary to spread over the failings of our fellows the benevolent veil which should divest the understanding of ingratitude and malignity.

88. Slander indicates either littleness of spirit or blackness of heart; it springs from jealousy, envy, avarice, or some such passions; it is a proof of ignorance or malice. Undesigned slander is folly; slander with reflection shows blackness of heart; what the slanderer says he wishes; it is foolish or wicked.

89. If persecuted avenge not yourself; there exists but two kinds of enemies, the ignorant and the wicked: seek to ameliorate the one and instruct the other,—persuasion succeeds better than violence.

90. Our true enemies are within us: let us root out of the

heart, ambition, avarice, and jealousy, and we shall re-establish that order and harmony which should reign in society; all men are brothers..

91. Union, when it is perfect, satisfies all desires and simplifies the wants; it foresees the vows of imagination and sustains all good; it is fortune become constant.

92. Forget not that we owe constant assistance to the unfortunate; visit them in your leisure at their dwellings, where misery brings groans and tears; carry there the resources of your intelligence and the superfluities of your social condition; in the distribution of your benefits you will receive the most honourable homage that man can have; in devoting yourself to beneficence, you will follow the law,—all the law.

93. Conscience is the most precious gift which God has given to man; it instructs us in the vices which we ought to avoid, and the virtues which we ought to practice; it is a continual and severe judge, from whose arrests no mortal can exempt himself.

94. God made of the conscience a friend to whom flattery is a stranger; it adds to our experience, and we should always consult it before any action.

95. Sadden not the heart of a poor person who is already overcome with grief, and delay not relief to those who suffer.

96. Nothing is so painful as to request a service; nothing is so delightful as to anticipate one.

97. Friendship is usually but a vile commerce, in which each person hopes to draw usurious interest on his advances.

98. Humanity resembles a child which comes into the world during the night; by passing through darkness it arrives at light.

99. We cannot respect too much the: innocency of a child; dost thou meditate some action for which thou ought to blush, then think of thy child in the cradle.

100. It is proper to love a friend for the pleasure of friendship, and not for the profit to be obtained by it.

101. If our only desire is to be happy, that is soon attained;

but if we desire to be more happy than others, that is most difficult, for we see others more happy than they really are.

102. If thou blushest at thy state it is pride; reflect that it is neither thy state or position which honours or degrades thee, but the way in which thou fillest it.

103. Great resources of spirit and heart are needed to love sincerity when it wounds, and to practice it when it offends; few people have sufficient firmness to speak the truth when they may suffer for it.

104. All people have ever considered truth as most sublime—it is the most simple and natural virtue, and yet the most difficult.

105. Exact no other condition for admission amongst us than probity and knowledge; receive and instruct all honest men, whatever their belief, country, or laws—our dogmas are simply, God and virtue.

106. Purify thy heart; spread in the world the word of life; instruct the ignorant; relieve those who suffer; teach the profane brothers to hate vice, pride, and all evil passions, and to love virtue ardently.

107. Let thy voice resound in the defence of the innocent and unfortunate, against oppression, that it may carry consolation and peace to the hearts of thy fellows, and terror to the souls of the wicked.

108. Depraved affections are the beginnings of sorrow.

109. An evil disposition is the disease of the soul, but injustice and impiety are the death of it.

110. It is impossible that he can be free who is a slave to his passions.

111. It is better to live lying on the grass, confiding in divinity and yourself, than lie on a golden bed amid perturbation.

112. The theorems of philosophy are to be enjoyed as much as possible, as if they were ambrosia or nectar; for the pleasure arising from them is genuine, incorruptible, and divine.

113. The friendship of one wise man is better than that of

every fool.

114. Fraudulent men, and such as are only seemingly good, do all things in words, and nothing in

115. It is the same thing to nourish a serpent and benefit a depraved man, for gratitude is found in neither.

116. He who loves the goods of the soul will love things still more divine; but he who loves the goods of its transient habitations will love things human.

117. Consider both the praise and reproach of foolish persons as ridiculous, and the whole life of an ignorant man as a disgrace.

118. It is even more wretched to be subservient to passions than to tyrants.

119. Be vigilant in regard to your intellectual part, for sleep in this has an affinity with real death.

120. Esteem those to be most eminently your friends who assist you with your soul rather than your body.

121. Make trial of a man rather from his deeds than his discourses, for many live badly and speak well.

122. Do that which you consider to be worthy and honest, though you should gain no glory from it, for the multitude is a bad judge of worthy actions.

123. He is a wise man and beloved by divinity who labours for the good of his soul, as much as others labour for the welfare of the body.

124. The strength of the soul is temperance, for it is the light of one destitute of passions; but it is much better to die than darken the soul through the intemperance of the body.

125. It is impossible that the same person can be a lover of pleasure, a lover of the body, a lover of riches, and a lover of the divinity.

126. Clouds frequently obscure the sun, but the passions the reasoning powers.

127. The felicity of a man does not consist either in body or in riches, but in upright conduct and justice.

128. Garments that have been made clean and bright become

soiled again by use; but the soul being once purified from ignorance remains splendid for ever.

129. When virtue is the object of emulation, vice must necessary perish.

130. Choose rather to leave your children well instructed than rich, for the hopes of the learned are better than the riches of the ignorant.

131. At every feast remember that there are two guests to be entertained—the body and the soul; and that what you give the body you presently lose, but what you give the soul remains for ever.

132. It is not useless to procure wealth, but to procure it by injustice is the most pernicious of all things.

133. The Divinity has no place upon earth more allied to His nature than a pure and holy soul.

134. The most complete injustice is to seem to be just without being so.

135. It is the province of a wise man to bear poverty with equanimity.

136. Those alone are dear to Divinity who are hostile to injustice.

137. The fear of death arises through ignorance of the soul.

138. It is equally dangerous to give a sword to a madman and power to a depraved one.

139. It is the same thing to moor a boat by an infirm anchor, and to place hope upon a depraved person.

140. It is not safe to despise those things of which we shall be in want after the dissolution of the body.

141. As the lesser mysteries are to be delivered before the greater, so must discipline precede philosophy.

142. The wise man whose estimation with men was but small while he was living, will be renowned when he is dead.

143. It is the same thing to drink a deadly poison from a golden cup, and follow the advice of an injudicious friend.

144. Forget not that error and ignorance are crimes, when

they are the result of indifference for truth; tremble is a slothful ignorance has dishonoured thy life, or if vice has blemished thy heart and blighted thy days.

145. Forget not that all which thinks has intelligence, all which feels has sentiments, all which loves the right of being loved, all which suffers a title to pity; there is not a step lacking in the mystic ladder of creation; it rises by a graduated ascent from the brute to man.

146. Judge not lightly the actions of men; praise little and blame still less; it is for T.S.A.O.T.U. to sound the heart and appraise the work that He has made.

147. If vain curiosity brings thee amongst us, depart!

148. If worldly distinctions adhere to thee, go; they are not found here.

149. If thou art afraid to be enlightened upon thy faults, come not amongst us.

150. Reflect that it is necessary to cease to be man, in order to enter the road which conducts to the Sanctuary of Masonry; it is the shadow of Divinity, to approach thither it is necessary to raise thyself to God.

151. If sincere repentance gives not innocence, it bring pardon to the gravest faults.

152. Keep thy soul in such a state of purity that it may be worthy to appear at any time before T.S.A.O.T.U.

153. Fragile man, during life thou art the slave of necessity, and the plaything of events; but console thyself, for death awaits thee, and in its bosom is repose.

154. Man is born to suffer, it is the law of his being;

His joys are a load to be paid with usury;

Under this law of happiness all have birth.

Whether he sleeps on purple or slumbers on sackcloth,

He is destined to know misfortune.

155. There is no void in nature, everywhere it is peopled: there is no real death in nature, everything is living.

156. Death exists, not for the wise; it is but a phantom which

the ignorance and weakness of the multitude hath made horrible; that which we call death is only a change of state.

157. There is no invisible world, but only different degrees of perfection in the bodily organs. The body is the gross representation, and the temporary envelope of the soul, which can perceive by itself without the intervention of the bodily organs by means of its sensibility and lucidity, the things spiritual and corporeal which exist in the universe.

158. If T.S.A.O.T.U. has given thee a son be grateful unto Him, but tremble for the deposit which He hath confided to thy care; be unto such child the living image of divinity; cause him up to ten years of age to fear thee; up to twenty to love thee, so that even until death he may respect thee. Even up to ten years of age be his Master, to twenty years of age his father, until death his friend; strive to teach him good principles rather than fine manners, so that he may owe thee an enlightened and upright understanding, rather than a frivolous elegance; and make an honest man rather than an able one.

FINIS

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