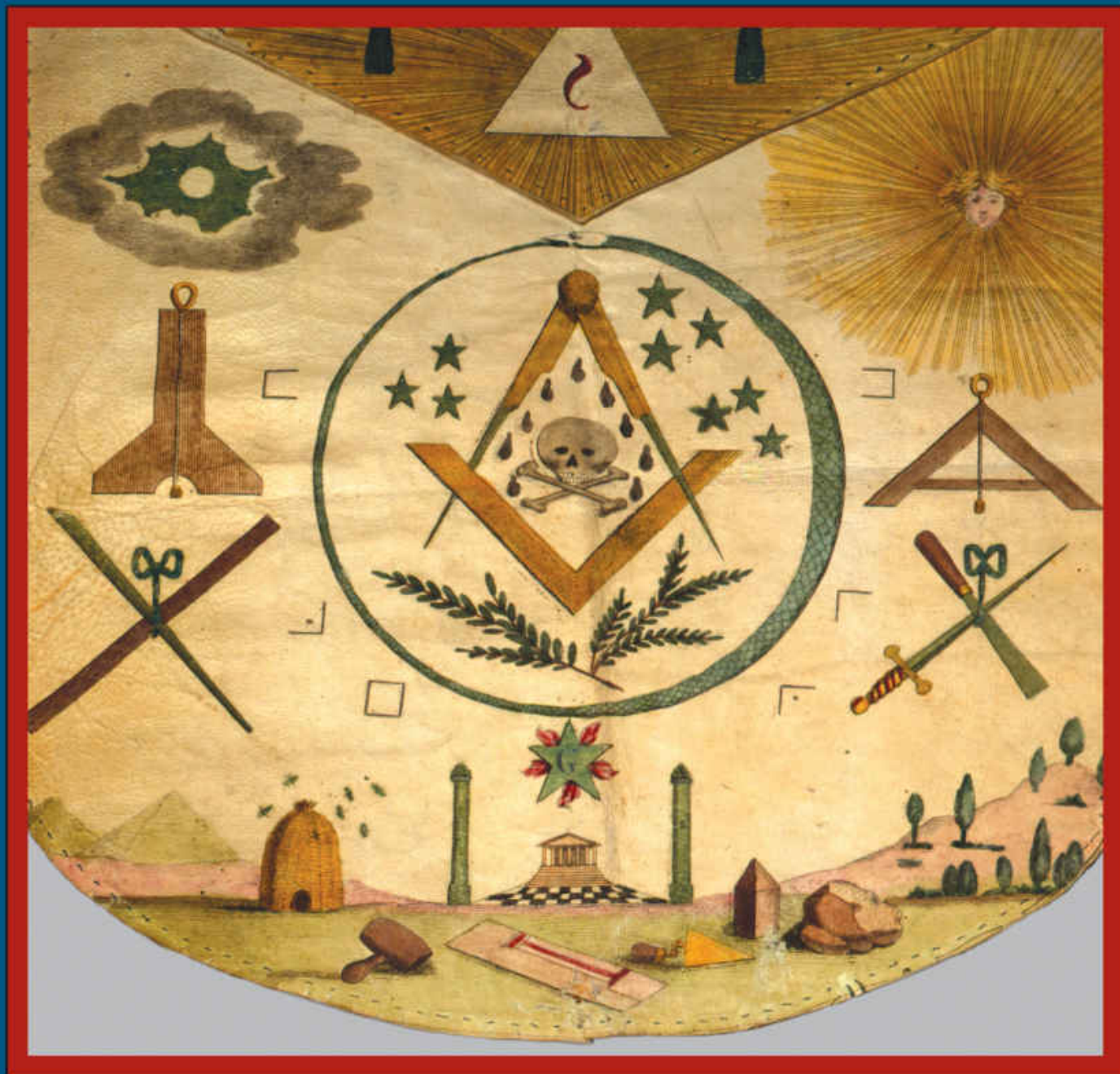




Albert Pike's ESOTERIKA

The Symbolism of the Blue Degrees of Freemasonry

Transcribed and Annotated by Arturo de Hoyos

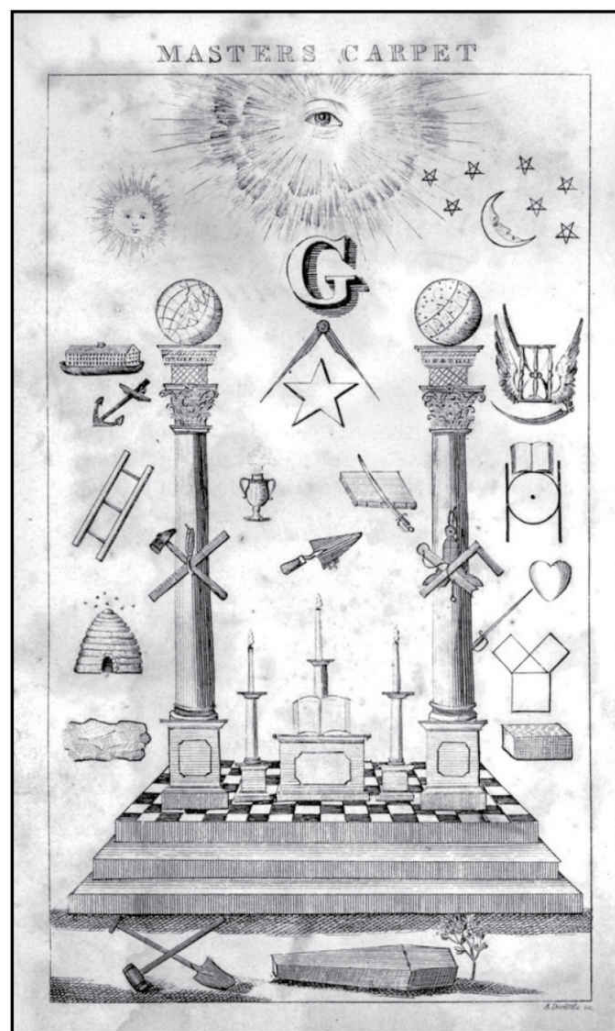
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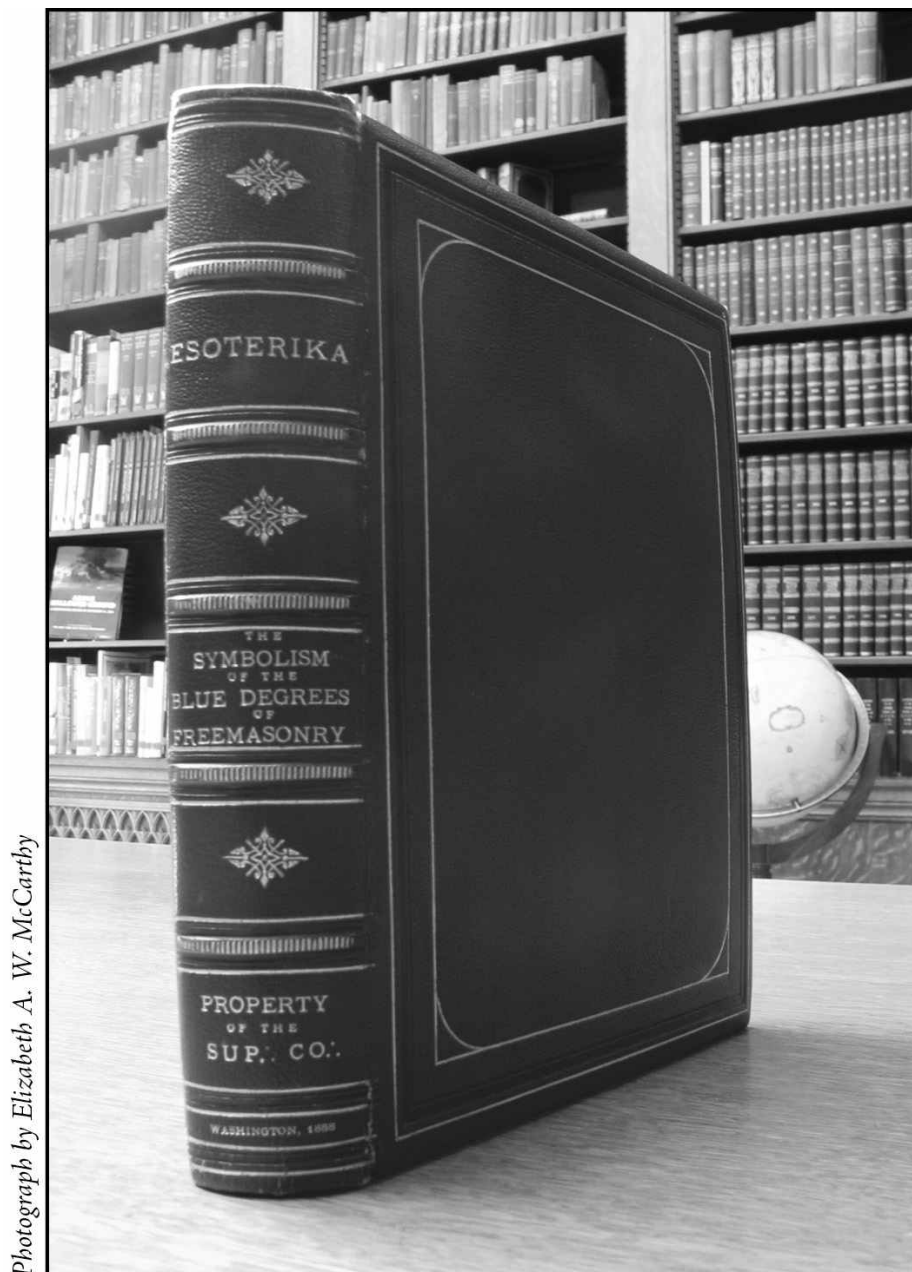
"ESOTERIKA"

The

SYMBOLISM

Of the Blue Degrees of Freemasonry





Photograph by Elizabeth A. W. McCarthy

Figure 1. Original bound manuscript of *The Symbolism of the Blue Degrees of Freemasonry*. From the Archives of the Supreme Council, 33°, S.J., USA.

Albert Pike's
"ESOTERIKA"
The
SYMBOLISM
Of the Blue Degrees of Freemasonry



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Symbolism of the Blue Degrees of Freemasonry: Albert Pike's "Esoterika" / Arturo de Hoyos

Half-title illustration of the "Master's Carpet" from Jeremy Ladd Cross, *The True Masonic Chart, or Hieroglyphic Monitor* (New Haven, Conn., 1820); Engraving by Amos Doolittle.

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*A secret muse doth bring to light,
 wrapt mystery blind to mortal sight.
Enchanted ever by her gaze
the quill is swift, it never stays
 at rest, but quickens ever still
 as beating heart and privy thrill.*

*Yon heights above she will descend
 the mind to free, the soul to mend.
O! Gentle muse! I call away,
 Come take me on the darker day!*

—Arthur Yates, “Call Away” (1859)



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Photograph by Matthew B. Brady & Co., Washington, D.C
Archives of the Supreme Council, 33°, Southern Jurisdiction, USA



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Calligrapher of the Supreme Council

Photograph by Charles Parker, Washington, D.C.

Archives of the Supreme Council, 33°, Southern Jurisdiction, USA

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FOREWORD

In the history of the Scottish Rite there is probably no name more revered than that of Albert Pike, who served as Sovereign Grand Commander of the Supreme Council, 33°, Southern Jurisdiction (Mother Council of the World), from 1859 until his death in 1891. Indeed, the practices of almost every Supreme Council throughout the world were so much influenced by him that it is said he “found the Scottish Rite in a log cabin and left it in a temple.” In a real sense Pike did lay the foundation upon which the modern Scottish Rite is built. He revised our fundamental laws and statutes, ceremonies and rituals; he codified our philosophy, assembled our archives, created our library, collated our historical records, and published volumes on every aspect of our practices. And yet, much of his work remains unknown and unpublished!

The present book, now published for the first time, is one of the little-known treasures written by Pike. It is, as far as I am aware, unique in the field of Freemasonry. It presents his well-researched and completely unique interpretations of some of the symbols of the “Blue Degrees” of Entered Apprentice, Fellow Craft, and Master Mason, the three fundamental Degrees common to all branches of Freemasonry. This book is unique not only for its original explanations and interpretations of Blue Lodge symbolism, but also because of the impression it made on scholars who studied it. Two of England’s greatest Masonic scholars, Robert F. Gould and George W. Speth (founding members of Quatuor Coronati Lodge 2076 in London, the premiere research lodge), informed Pike that his *Symbolism of the Blue Degrees of Freemasonry* was the most important work of the kind they had ever studied.

Although the present book was initially written as a private work (only two manuscript copies were made), Pike hoped that its contents would be shared among interested Brethren. This wish remained impractical, since the original has always been preserved in the Archives Vault in the House of the Temple (the other copy remains in London). It is true that Pike labeled this work “esoterika”

and stated that he didn't want it broadly circulated. However, it does not encroach upon the strict *esoterica* of Freemasonry, reveal the modes of recognition, nor include anything by which someone could falsely palm himself off as a member of the Fraternity. It is a study of symbolism, nothing more and nothing less. But what a study it is!

Pike has been criticized as being garrulous and prone to obfuscation. In this book he speaks, perhaps, more clearly than in his other works. Granted, this work does briefly discuss the symbolism of Hermeticism, Kabbalah and Vedic philosophy, but readers unfamiliar with these topics will be gratified that Pike speaks of them clearly.

The editor, Ill.º: Arturo de Hoyos, 33º, Grand Archivist and Grand Historian of our Supreme Council, has added critical notes to help readers unfamiliar with some of Pike's notions and topics. Ill.º: de Hoyos, a well-known scholar who has published extensively on Masonic history, ritual and symbolism, has studied every version of Pike's several ritual revisions, as well as every Masonic manuscript written by Pike kept in our Archives. With these and other resources, he has added several appendices to help us follow Pike's growing understanding of Masonic symbolism. The inclusion of the 18th-century catechisms cited by Pike also helps place his notions in their proper context. Any remaining unfamiliar themes can be referenced and studied in publications available from our Supreme Council. The reader may find it helpful to have the works of Ill.º: Rex R. Hutchens, 33º, Grand Cross, nearby. His books *A Glossary to Morals and Dogma* (1993) and *Pillars of Wisdom* (1995) are excellent resources which can clarify abstruse and perplexing themes.

Now in its fourteenth year, the Scottish Rite Research Society ranks among the finest Masonic research organizations in the world. It consistently produces the most scholarly works on Freemasonry available in the English language. This book is a welcome addition to its offerings. It is our hope that it will both spread "more light in Masonry" and encourage others to continue research. We do not

assert that Albert Pike's interpretations are correct in everything he wrote, but I believe you will profit by studying this book and pondering its theories.

March 30, 2005

Ronald A. Seale, 33°

The House of the Temple *Sovereign Grand Commander*

Washington, D.C.

The Supreme Council, 33°, S.J.

PREFACE

... the symbolism of Masonry is, in my opinion, the soul of Masonry. When you shall have read what I have written, you may be led to take up and complete, or at least carry further the work. It is a wide field, and I am quite conscious how little I have done towards exploring it. If, as is said in our Western Country, I have ‘blazed the way’ for others, I am quite content.

—Albert Pike, December 2, 1888, to Robert F. Gould¹

... the Symbolism of Masonry, or at all events a material part of it, is of very great antiquity—and that in substance, the system of Masonry we now possess—including the three degrees of the Craft—has come down to us, in all its essentials from times not only remote from our own, but also to those of the founder of the earliest of Grand Lodges.

—Robert F. Gould, “On the Antiquity of Masonic Symbolism” (1890)²

MODERN MASONRY IN SEARCH OF A SOUL

If we consider the virtual explosion of Masonic *exposés* published since 1723,³ it is remarkable that half a century passed before a Freemason took up his quill and attempted to elucidate the *meaning* of the ceremonies. William Hutchinson’s *The Spirit of Freemasonry* (1775), generally regarded as the first book devoted specifically to Masonic symbolism,⁴ was also remarkable in receiving the approbation of the Grand Lodge. His book, which was published a hundred years prior to the advent of the “authentic school” of Masonic research (which employs the methods of modern historiography), helped establish a trend that accepted the legends of the Craft as history—its devotees often ascribing Freemasonry’s origins to Adam, Noah, Phaleg, Moses, King Solomon, or other Biblical notables. Followers of this “romantic school” also sought Masonry’s origins among the ancient Egyptians, the Pythagoreans, the Roman *Collegia Fabrorum*, the Knights Templar, or other traditions employing ceremonial and symbolic instruction. In fairness to Hutchinson, it is understandable that a man of his times, writing

before the dawn of modern historical criticism, meandered among ancient religions, attempting to draw parallels between their august mysteries and rites and those of Freemasonry. But what progress has been made in the subsequent 230 years? Since that time a host of self-styled “experts” on Freemasonry have arisen, usually contradicting each other, and each vying for the limelight. To be sure, the romantic school is alive and well with otherwise intelligent and articulate advocates who have indeed discovered one great secret of Freemasonry: there is financial profit to be made in foisting pseudo-Egyptian history and distortions of Templarism on uninformed Masons and a gullible public. *Per contra*, the writings of the authentic school demonstrate that the romantic school represents the predilections of wishful thinkers, couched in the language of pseudo-scholarship.⁵ Put off by such pretense and nonsense Albert Pike observed, “much of what are styled Masonic teachings, Masonic symbolism, and Masonic jurisprudence, is simply nought, the re-threshing of old straw or the laborious discussion of trifles... .”⁶ Such being the case we may well ask, “Does Freemasonry really have a soul? And, if so, of what does it consist, and whence is it derived?”

THE FREEMASON

Albert Pike lived during the most remarkable periods of American Masonic history, which divided his experiences into the “three principle stages of human life, namely, youth, manhood and age.” As a young man he was an eyewitness to the Fraternity’s near destruction during the so-called “Morgan episode,” an anti-Masonic movement which swept America from 1826–42; as an adult he was an active and energetic participant in Freemasonry’s reconstruction; and, in his old age he enjoyed the stability and strength of the Fraternity, as it resumed a place of honor. During the latter phase of his life he also witnessed the dawning of the authentic school of research, when Masonic historiography was revolutionized.

Pike was truly a renaissance man, always in pursuit of knowledge and self-improvement. Within one lifetime he seems to have lived multiple lives that sometimes overlapped each other. He was, for example, an advocate for Native American rights, an accomplished attorney, an author, an educator, an explorer, an historian, a military leader (Brigadier General), a philosopher, a poet, and a translator. This brief preface is not the place to recount Pike's life and accomplishments. Of the several didactic biographies, I invite the reader to peruse the two I enjoyed most: Jim Tresner's *Albert Pike: the Man Beyond the Monument* (New York: M. Evans Co., 1995), and Walter Lee Brown's *A Life of Albert Pike* (Fayetteville: University of Arkansas Press, 1997). The former is anecdotal, delightfully interspersed with Pike's wit and wisdom, while the latter is a more academic, but thoroughly accessible approach.

Initiated into Freemasonry in 1851, Pike was a member of Western Star Lodge No. 1, at Little Rock, Arkansas. Two years later he, with others, obtained a charter to start Magnolia Lodge No. 61, over which he presided as Master of the Lodge in 1854 and 1855. Pike also received the Capitular Degrees in 1850, the Cryptic Degrees in 1852, and the Knight Templar Degree in 1853. In March of the latter year Albert G. Mackey, then Secretary General of the Supreme Council, 33°, Southern Jurisdiction (Mother Council of the World), communicated the 4°–32° of the Scottish Rite to Pike. Over the next two years Mackey loaned a substantial part of his manuscript ritual collection to Pike, who transcribed and subsequently bound them into a large volume now in the archives of the Supreme Council, 33°, Southern Jurisdiction. Entitled *Formulas and Rituals transcribed by Albert Pike in 1854 and 1855*, it preserved a significant portion of the Supreme Council's ritual collection as it was at the time he received the Degrees. Mackey later loaned the same manuscripts to officers of the Supreme Council, 33°, Northern Masonic Jurisdiction, but—sadly—they were never returned. For the

most part, the early Scottish Rite rituals studied by Pike were slightly modified versions of French rituals written in the late eighteenth century; others had been revised by the Supreme Council between 1822–5. Many of the rituals seemed primitive and even jejune to Pike, who believed that their true meaning had been lost to time.

Pike's study of these rituals prepared him for appointment, in March 1855, to a Supreme Council committee which was charged with the responsibility of revising all the Scottish Rite's rituals. As a 32° Mason he was the lowest ranking member of the committee, but, as was his habit, he threw himself into the task. In fact, he was the only person on the committee to produce any results. As a student of comparative religion, mythology, and philosophy, he sought to recover and restore the ethical and philosophical truths he believed the original framers of the Degrees intended to teach. Several of the Degrees, which were merely skeletal, were fleshed out and became "workable." The dramas Pike wrote taught the lessons and conveyed the truths he supposed reflected their original intent.

In 1857 Pike completed his revision of the 4°–32° which he then had privately printed in an edition of 100 copies at his own expense at a cost of \$1200 (about \$25,150 in today's money).⁷ This first revision—originally untitled but dubbed "The Magnum Opus" by Mackey—was a monumental step forward for the Scottish Rite. Although it failed to meet the needs of the Supreme Council and was never adopted as the official ritual, it became the basis for subsequent revisions, not only of the Southern Jurisdiction's ritual, but for many Supreme Councils worldwide.

In the same year Pike was appointed to the ritual revision committee, the Supreme Council, 33°, Southern Jurisdiction, signed a Concordat with a body known as the "Supreme Council of Louisiana." This organization, with headquarters in New Orleans, had long contended with the two authentic American Scottish Rite Supreme Councils. The New Orleans group, acknowledging its dubious origins, voluntarily dissolved itself and its members

transferred their fealty to the Supreme Council, 33°, Southern Jurisdiction. One of the leading Louisiana members was Charles Laffon de Ladébat, who became a friend, coworker, and confidant of Pike. In fact, de Ladébat not only conferred the Thirty-third Degree on Pike, but also resigned his position as Deputy of the Supreme Council in favor of Pike. The two corresponded on all matters of the Rite, and de Ladébat did not hesitate to express dissatisfaction with some of Pike's revisions. De Ladébat had himself printed revisions of the Eighteenth and Thirtieth Degrees in 1856 and 1857, respectively, which included synopses of the 4°–17° and 19°–29°, together with the modes of recognition (symbolic signs, tokens, and words). Pike and de Ladébat later collaborated and revised several of the Degrees, and in 1859 de Ladébat loaned Pike the only known copy of an extremely valuable manuscript, François H. Stanislaus Delaunay's *Thuileur Universel, ou Manuel du Franc-maçon* (1810), a 400+ page work with the esoteric alphabets, signs, tokens, and words of numerous Masonic rites. Pike also owned Delaunay's famous *Thuileur des trente-trois degrés de l'écossisme du rit Ancien, dit Accepté* (1813, 1821), which was a similar work on the Scottish Rite. These books explored the possible roots of the many obscure significant words in the degrees, and would serve as an inspiration for Pike's own etymological study, *The Book of the Words* (1878).

Following his work with de Ladébat, as Pike undertook other Scottish Rite projects, the Supreme Council recognized an effective leader and tireless worker within their midst. As might have been expected, he was elected Sovereign Grand Commander in 1859—a position he would hold until his death in 1891. Between 1861 and 1884 he continued to revise the Southern Jurisdiction's Scottish Rite rituals as he had time, producing them as a multi-volume set. During the revision process he continued his study of Freemasonry in all its aspects, and his successive ritual revisions reveal his growing understanding of Masonic philosophy and symbolism.

TWO LECTURES ON SYMBOLISM

Prior to the emergence of the “authentic school” Pike had, like many others, read the speculations and theories of earlier writers, sometimes accepting their fantastic claims of the Fraternity’s supposedly ancient origins. He tells us that, for a time, he put faith in the “fancies about the Egyptian origin” of Freemasonry (a notion spread today in the popular but uncritical book, *The Hiram Key*), but he ultimately rejected this and similarly unfounded “fancies.” He lamented over the baseless conclusions and contradictions he encountered, at times wondering if there was actually anything of value to be found. In frustration he even considered abandoning the study of Masonic symbolism altogether, but consequently resolved to retain the symbols and abandon the expositors. Even by today’s standards Pike was a rare type of Freemason, willing to sacrifice his opinions and prejudices upon the altar of truth. He was a wide reader possessed of a critical faculty. A sensible person, his notions—at times lofty and idealistic—were nonetheless founded in reality. Profoundly interested in the nature of truth, he studied archeology, anthropology, comparative religion, and philosophy, realizing a harmony of ideas (as opposed to syncretism) which helped him appreciate the great quest of humanity and fostered in him a tolerance of others’ beliefs. His grasp and understanding of Masonic history was excellent,⁸ but not “complete” (alas! nobody can claim this) and, as we shall see, he too would err in some of his interpretations of Masonic symbols. But he did possess the greatest quality of a good investigator: he considered all available evidence, and dismissed his own theories when verifiable data outweighed his notions, however dear and venerable.

Pike’s study of Freemasonry taught him that, beyond fraternity, its ceremonies served a twofold purpose: (1) they inculcated social and moral virtues; and (2) they were vehicles for transmitting symbols. Moral instruction, which can be communicated overtly, cannot be considered either unique to Freemasonry, or “secret” in any real

sense. However, Pike suspected that the true “secrets” of Freemasonry lay within its symbolism. By careful, prolonged, and analytical study he began to discern and recognize a natural relationship between symbols and things they symbolized. The results of this research, which was contemporaneous with his ritual revisions, would eventually be printed in two large volumes. They were not written for the faint-of-heart, but are rather academic works. Because they were not written for the average Mason, these first two studies were printed in extremely limited editions of only 100 copies each.

The two volumes, *A Lecture on Masonic Symbolism* and *A Second Lecture on Masonic Symbolism*, were both printed in 1875. The first volume began by separating Pike’s works from others of the genre by announcing a thesis which dismissed the spiritualistic and occult notions some ascribed to Freemasonry.

The superiority of Freemasonry to every other order and association, consists in its symbols... . It has no secret knowledge of any kind. There was, in the ancient initiations, something like the modern spiritualism; but there is nothing of this or of magic in Freemasonry.⁹

The statement that Freemasonry “has no secret knowledge of any kind” requires qualification. Pike does not here refer to the claptrap “secrets” common to fraternities, to the ceremonial or modes of recognition, or to the “mysteries” concealed by symbolism. Rather, he here means secret information only available by appeal to non-human entities. At the time Pike wrote this, “spiritualism” (communication with discarnate intelligences) was a rage in America and England, and a general interest in mysticism and occultism was also on the rise. In fact, Madame Blavatsky established the Theosophical Society just two and a half months after Pike published his *Second Lecture*. (Blavatsky’s influences contributed to the

nineteenth century's resurgence in western occultism and promoting an interest in eastern mysticism.¹⁰) Pike was sufficiently knowledgeable to justify his statement that Freemasonry teaches neither spiritualism nor "magic" (the ability to alter the physical world by little-known powers of the mind or by appeal to other-worldly beings and forces).

His explorations into philosophy and religion included academic studies of primitive and superstitious beliefs, as well as spiritualism and occultism (his personal library included works on animal magnetism, the Kabbalah, magic, somnambulism, etc.). As familiar as he was with metaphysics, he concluded that it taught "that we can have no certainty of anything: that whatever one seemed to have proved, another always disproved." He added, "the demonstrations of those who passed for the most profoundest of all the metaphysicians, always, at the point on which their conclusions depended, became a mere juggling with words." For these and other reasons Pike wanted to clearly distinguish Freemasonry from the common "occult" interests of his day. Thus, in an unambiguous statement in the 28°, Knight of the Sun, Pike clearly affirmed that Freemasonry does not pretend to possess mysterious or occult knowledge.

The Masonry of the Ancient and Accepted Scottish does not permit any one to put forth in its behalf pretences to the possession of any mysterious or occult knowledge not within the reach of the world at large. Indeed such pretences are unauthorized anywhere in Masonry; and when men have been induced by them to seek initiation or advancement, the disappointment that has been the consequence has been greatly mischievous to the Order.¹¹

But if not "secret knowledge," what is the "mystery" in Freemasonry? For Pike, the answer lay in its symbolism, which he deemed its true

essence. This matter-of-fact approach to Freemasonry is further evinced in Pike's revisions of the Scottish Rite rituals. For him, the symbolism of Freemasonry was at once moral, philosophical, and religious. It reminded the initiated of man's duty to God and his neighbor, and assured him that God is not remote, but is rather approachable, taking a personal interest in His creatures. Additionally, Freemasonry's unique ability to espouse the causes of humanity, while declining to assert the correctness of one faith over another, appealed to Pike's sense of tolerance. His several revisions of the Scottish Rite's rituals progressively espoused the rights of man by means of a government maintained by the consent of the governed. Freedom of conscience, and an awareness of the benefits and responsibilities that come with free agency, lay at the heart of Pike's personal philosophy. His rituals not only refined the Masonic ideals of Liberty, Equality, and Fraternity, but gradually and successively unfolded a rational explanation for the symbols and usages of Freemasonry.

Beyond social virtues and fraternity, Pike believed that great truths, esoteric and Divine, lay concealed within the symbolism of Freemasonry. This view was partially influenced by his study of early Masonic rituals. For example, in an early ritual of the 32°, Sublime Prince of the Royal Secret, it was stated that "the mysteries of the Craft are the mysteries of religion," and that the different Masonic degrees were invented to give only "symbolic secrets" to those who could not be trusted with this fact.¹² Accepting this, Pike shared at least one view with the earlier expositors: the "ancient usages and customs" of the Craft (Freemasonry), including the ceremonial acts of initiation, were not trifles to bemuse onlookers or befuddle candidates; they were lessons for those capable of seeing more than superficiality, i.e., for those who would not mistake the symbol for the thing symbolized.

Pike's *Lecture on Masonic Symbolism* was chiefly devoted to two subjects: (1) the symbolism of numbers and (2) the Freemason's

apron. Its number symbolism did not digress into numerology, which Pike considered arbitrary,¹³ but sought rational explanations for the religious veneration of particular numbers and sequences. Yet he remained aware that there were many symbols for which he failed to find satisfactory solutions, and he even suggested that they might lie beyond his capability.

The true meanings of a few of the symbols are still known in the Lodges. Those of many others are disused; and those of some, I fear, are lost beyond hope of recovery. Among those whose true meanings are not given, are the Cable-tow and its length, the Square and Compass on the altar, the Substitute words in different Rites, the Apron, the 47th Problem, the tessellated or chequered floor, the rough and perfect ashlar, the Plumb, Level and Square, and the orbs and person represented by the three altar-lights. And the meanings of the words “Shibboleth” and “Tubalcain,” and of the three implements with which the Master was smitten will probably never be discovered.¹⁴

Most of the above-mentioned symbols were treated in his first two printed lectures on Masonic symbolism, or are in the book you are now reading. However, Pike’s last sentence in the above quote, regarding the meanings of the “three implements,” is particularly notable considering that *prior* to writing the present work he had *already* assigned symbolic meanings to the implements, beginning with his ritual revisions of 1867 (see Appendix One).

Pike believed that *A Second Lecture on Masonic Symbolism, The Ōmkara and Other Ineffable Words*,¹⁵ would be his “last labor of the kind in Masonry.” The book was “intended to be the compliment of that on Masonic Symbolism”; however, without a running commentary it was, and remains, beyond the understanding (and perhaps the interests) of most Masons. Rather than exploring the

imponderables of conventional Masonic symbolism, he investigated the Hindu sacred monosyllable, and delved into Vedic philosophy—subjects most Masons would find even more baffling than the works of the “romantic” school; and yet Pike’s work *was* scholarship!¹⁶ The subject matter had direct relevance to his revisions of the Fourteenth and Thirty-second Degrees—a fact not lost on active Scottish Rite Masons; but most members lacked the requisite background to appreciate Pike’s insights.

SYMBOLISM OF THE BLUE DEGREES—PRECURSORS AND ORIGINS

All systems of Freemasonry are founded upon the three primary “Blue” or “Craft” Degrees of 1° Entered Apprentice, 2° Fellowcraft, and 3° Master Mason, and several Masonic Orders have their own versions of these Degrees (within the United States they are only conferred by the State Grand Lodges). As a part of his ritual revisions Pike also revised the Scottish Rite’s version of the Blue Degrees, for study, which he printed under the title *The Porch and the Middle Chamber ... The Book of the Lodge* (1872). The more Pike researched, the more he believed that the Blue Degrees contained the invaluable “mysteries” of Freemasonry, although they were unperceived by the average member. A voracious and omnivorous reader with a retentive memory, he recognized a congruence between Hermetic and Masonic symbols. The square and compasses, the sun and moon, the three pillars, and other symbols were common to both. If not coincidental, what was the relationship? For Pike, the relationship was significant rather than incidental, as he concluded that the symbolism of Freemasonry lay in antiquity, and was either borrowed directly from Hermeticism or the two shared a common ancestor. Through his investigation of the earliest known Masonic catechisms, exposures, and Old Charges (including the Regius Manuscript of c. 1390), Pike concluded that the ancestors of Speculative Freemasonry possessed esoteric knowledge, and that it was the possession of such that induced

educated men like the antiquary Elias Ashmole to join the Fraternity, which he did in October 1646. Pike was not reticent to share these discoveries. In his “Address of the President,” delivered to the Masonic Veteran Association of the District of Columbia in 1886, he discussed the importance of the Blue Degrees as the foundation of Freemasonry, and the possessor of its secrets. This was followed a year later by a similar study entitled, “What Freemasonry Was.”

As he made his discoveries, Pike expounded and elaborated upon Masonic symbolism with increasing frequency and coherence. His most extensive remarks were directed to members of the Royal Order of Scotland, a Masonic system which has existed since at least 1741,¹⁷ and had been active in the United States since 1878 (Pike served as its Provincial Grand Master from then until his death in 1891). According to the Royal Order of Scotland’s “Heredom of Kilwinning” Degree, the Order was first established “On the holy top of Mount Moriah in the Kingdom of Judea” and afterwards reestablished “At I-Colm-Kill, and afterward at Kilwinning, where the King of Scotland first sat as Grand Master.”¹⁸ Its *raison d’être* is ostensibly the presentation of a type of Christianized Craft degree, reestablished and amended “To correct the errors and reform the abuses which had crept in among the three degrees of Saint John’s Masonry.”¹⁹ As a member of the Royal Order of Scotland, Pike took these words to heart. He contributed by assuming a personal responsibility “to correct the errors” he believed affected the Craft’s symbolism.

Between 1886 and 1890 Pike delivered three discourses before the Provincial Grand Lodge of America of the Royal Order of Scotland. In the first of these he disclosed his intention to write “a treatise upon the Symbols of the Blue Lodge,” which would become *The Symbolism of the Blue Degrees of Freemasonry*. Although originally prepared for the benefit of members of the Royal Order of Scotland, Pike stated that the manuscript would permanently remain in the Archives of the Supreme Council.

(As precursors of the present work, the reader is encouraged to read Pike's "Address of the President," "What Freemasonry Was," and his lectures before the Royal Order of Scotland, which are extracted *in extenso* following this preface.)

COMPLETION OF THE MANUSCRIPT

After completing the rough manuscript of *The Symbolism of the Blue Degrees of Freemasonry* Pike asked Edwin B. Mac Grotty, 33°, calligrapher of the Supreme Council, to create the permanent copy. The completed work—its transcription, paper and binding—is a bibliophile's delight, employing some of the elements of illuminated manuscripts.

The title page is a work of art, done in blue, black and gold, with a background of a large square and compass. Every word of the text is in imitation of print, none of the letters being joined, while every page is numbered in imitation of printed figures. All pages are of the finest quality of paper and ruled with a border of red.²⁰

In addition to the transcription, Mac Grotty also added illustrations to accompany the text. He redrew several engravings from old alchemical texts which Pike analyzed in his various chapters. The completed 367-page manuscript was beautifully bound in blue leather. Its tooled, gold-embossed spine reads, "ESOTERIKA / THE / SYMBOLISM / OF THE / BLUE DEGREES / OF / FREEMASONRY / PROPERTY / OF THE / SUP. ∴ CO. ∴ / WASHINGTON, 1888."

SYMBOLISM AND THE AUTHENTIC SCHOOL

Throughout his Masonic career Pike enjoyed an ongoing correspondence with contemporary scholars and officials the world over. One of his best known correspondents during the 1880s was Robert Freke Gould, author of the recently-published and groundbreaking work, *The History of Freemasonry* (1882–7). The

publication secured Gould's position as England's greatest Masonic historian. Pike was eager to both share what he learned and to have his work evaluated and, in January 1888, he informed Gould about his study of Blue Lodge symbolism. In the ensuing correspondence Pike touched on his views regarding the origins of Masonic symbolism, and explained the origins of his work.

[ALBERT PIKE TO ROBERT F. GOULD: JANUARY 28, 1888]

I have been for some time collecting the old Hermetic and Alchemical works, in order to find out what Masonry came into possession of from them. I have ascertained with certainty what the square and compasses, the triangle, the oblong square, *the three* Grand Masters, the idea embodied in the substitute word, the double-headed Eagle of the Anc.:. and Accep.:. Rite, the Sun, Moon, and Master of the Lodge and others [did.]

I cannot conceive of anything that could have induced Ashmole, Mainwaring, and other men of their class to unite themselves with a Lodge of working Masons, except this—that, as Alchemists, Hermeticists, and Rosicrucians had no association [of their] own in England or Scotland, they joined the Masonic Lodges in order to meet one another without being suspected; and I am convinced that it was the men who inherited their doctrines who brought their symbols into Masonry, but kept the Hermetic meanings of them to themselves. To these men we owe, I believe, the Masters' Degree. The substitute word means "The Creative Energy from the Father,"—the Demiourgos, and Hiram, I think, was made the hero, because his name resembled Hermes, "The Master of the Lodge," the Divine word (the Egyptian Thoth), the Mercury of the Alchemists.

I do not think there can be much doubt about this, and have written out in full my notions in regard to our Symbolism, making a MS. book of some 200 pages, and have deposited where it will remain safe and secure; and believing that I have shown how Masonry became speculative, having at least satisfied myself, I rest content.²¹

[February 28, 1888]

Although Masons will not read much, they listen excellently well and patiently for any length of time—if the speaker will tell them anything worth listening to. I think that I have talked to some sixty Lodges in different places, from New York to New Orleans, and from the Atlantic to the Pacific, to Lodges composed largely of men reasonably well educated: lawyers, divines, and clergymen in New York, workmen in the saw-mills of the territory of Washington, and of miners in Nevada, without in any instance the audience becoming weary, often without even one going away, although I rarely [spoke] for less than two hours, often two and a half, and sometimes three. So I know that men of many kinds *can* be deeply interested in the subject of the Symbolism of the Blue Lodge, and *are* glad to have it proven to them that there is something more and higher in the Blue Free-Masonry, than they had supposed.²²

[June 27, 1888]

Yielding to persistent solicitation I have at last laid out my thoughts upon the symbols of the Blue Lodge, and had the MS. copied neatly and bound into quite a book. I wish I could submit it to you and Bro. Hugan for your examination and comments. If I thought that it would interest either you or him, I would send you the original, in portions, by mail.²³

[September 8, 1888]

I suppose that no one can say what symbols the English Lodges had before 1717, or with any approach to positiveness, whether they had any. Is there any information in regard to that?

I am satisfied that part of the symbols after that in use, and still in use, came into Masonry from the hermetic books. Of the time of their introduction I have no information, but I think we may reasonably believe that until there were degrees in Masonry, there was not much symbolism. How could they have been used without degrees?

If any of the symbols, for example, the compasses and square, were not the English school, this philosophy, I think, gave them its own menacing, leaving the old, single, rudimentary significations to continue for the mass of Masons. Is there, however, any *proof*, that *any* of them were used by Masons, in Scotland or England before 1723?

If the Hermetics introduced them, they knew what their symbolic meaning *then* was among the Adepts: but for some of them, older than Hermeticism, it had, no doubt, invented new meanings—*e.g.* for the numbers 3 and 4, making 7. Plutarch did not know what Pythagoras saw in the 47th Problem: and his explanation of it is but a conjecture. But I think that in the main, the meanings that they symbols have to me, they had to the English disciples of Fludd and Ashmole.

You speak, in this connection, of English Masonry, saying that 'in Scotland, the early ceremonial must have been of the simplest character.' Is there any *evidence* that in England, before 1717, it was any more elaborate?

Hermeticism, as expounded by Ashmole and his contemporaries in England and Germany, was intensely Christian and Trinitarian. For the earlier Trinity, of the Creator, the Divine Wisdom or Intellect, and the Word, it had substituted the Athanasian Trinity of the Father, the Word and the Holy Spirit: and to this had accommodated its symbolism. It was entirely ignorant of the theories of Zarathustra and Pythagoras. I think I know what some of these were, and have, in these, hit upon the primary meaning of some of our symbols... .

The 'Ancient' Freemasonry certainly had no Masters' Degree... We cannot say from what earlier source the degrees worked in 1724–5 came: but neither can we say, upon any proof yet produced, that they came from *any* earlier source. We cannot say how far back their ancestry extended. True: but we also cannot say that they had any *Masonic Ancestry*. *What* secrets of the three present Degrees were given in the two Degrees recognized by the grand Lodge of England in 1723? Were all the words, signs and grips of *three* then given in the *two*? Do we really know what were given?

I cannot see how it can be said that the Master's degree was a part of Ancient Free Masonry. I know of no proof that the Hiramite Legend had had a period of infancy, before 1723.

No one can claim that the Royal Arch, or any of the degrees of the Anc.:. and Acc.:. Scott.:. Rite formed a part of 'Ancient Craft Freemasonry.' But, if the Master's degree became Masonic, a part of Freemasonry, when adopted, why could not the Rose Croix, the Degree of Perfection, and others, though not 'Ancient,' be entitled, by their nature, purposes, forms and methods, to be also called Masonic? Is not the Mark Degree essentially 'Masonic'? If you say that nothing can be called 'Masonic' that was not part of Masonry in

1725, you have a right to put that limited meaning on the word 'Masonic,' as designating a system and organization, and not as in any way indicating the essential character of a degree. In that sense I do not dissent from your opinion. I called our Scottish Rite degrees 'Masonic,' using the word in a wholly different sense, and as expressing their essentiality. If they are the development of the Blue degrees, like the commentaries on a text, they are Masonic...²⁴

THE AUTHENTIC SCHOOL RESPONDS

As interesting as the above comments are, they were necessarily incomplete, and some of them (such as Pike's interpretation of the "substitute word") were likely puzzling to Gould. But it is fair to say that a subject as novel and complex as Pike's exploration into the origins and meaning of Masonic symbolism could only be evaluated and understood within the context of his complete study. Gould was an extremely meticulous scholar and, always the good barrister, he reserved his opinions until the evidence was weighed.

Sometime in the late summer or early autumn of 1888 Pike sent his original "rough manuscript" of *The Symbolism of the Blue Degrees of Freemasonry* to Gould and his fellow members of Quatuor Coronati Lodge 2076 in London (the premiere lodge of Masonic research). It was studied first by Gould and subsequently by George William Speth, Secretary of the Lodge (who later formed the well-known Quatuor Coronati Correspondence Circle, which continues today). Although the manuscript was informative, it lacked the illustrations from old Hermetic texts which Mac Grotty prepared for the Supreme Council's archival copy. When Mac Grotty learned that Quatuor Coronati Lodge intended to make a second permanent copy of the manuscript for their library he volunteered to prepare illustrations for their copy. Pike wrote to Gould and informed him of this good news.

[December 2, 1888]

As I have said, the symbolism of Masonry is, in my opinion, the soul of Masonry. When you shall have read what I have written, you may be led to take up and complete, or at least carry further the work. It is a wide field, and I am quite conscious how little I have done towards exploring it. If, as is said in our Western Country, I have 'blazed the way' for others, I am quite content.

The brother who copied the old Hermetic cuts to which reference is made, purposes to re-copy them for you, if you would like to have them, and if you really mean to have the MS. copied for preservation, it will be a labor of love with him.²⁵

The second transcript was completed and stored in the archives of Quatuor Coronati Lodge, with a note appended, describing it as follows:

The foregoing copy is a true copy of a manuscript in the handwriting of General Albert Pike of Washington in the United States of America and was made by the undersigned Brother Reginald Thomas Webster, Solicitor of the Kilburn Lodge 1608 at the dictation of the undersigned George William Speth, P.M. Unity 183 and Sec. Quatuor Coronati 2076 and subsequently examined by them with the original.

[Signed] R. E. T. Webster

G. Wm. Speth

9th March 1889

Margate.²⁶

From continuing correspondence we learn that Pike's insights and reasoning not only persuaded Gould to reconsider and revise his views on the antiquity of Masonic symbolism, but in a letter of May 6, 1889, Speth declared the book to be "the most philosophic &

admirable work of the kind [he had] ever perused.” Gould’s correspondence with Pike reveals the historian’s abiding and deep respect for his research. In a letter of May 23, 1889, Gould wrote that he “stated to [his] friends in the [Quatuor Coronati] Lodge, ‘outside the Lodge there is only one person that we who are inside of it, should look up to with profound veneration for his Masonic writings; and that is Bro Albert Pike.’ ” Such statements were not mere flattery. As will be seen in the following extracts, Gould’s and Speth’s letters evince a genuine admiration for a fellow scholar.

[ROBERT F. GOULD TO ALBERT PIKE: DECEMBER 31, 1888]

You are a great force in Masonry, and the fact has been more vividly brought home to me by another and more careful perusal of your *Lectures on Symbolism*. There is no one among our British Masonic writers who could have written up to the level of your own performance. But this is to a certain extent explained by your introductory remarks (with which my personal views coincide. See *Hist[ory]. of F[reemasonry]*. ii. 61), to the effect that many of learning and intelligence, are disgusted by what they hear and read.

[October 26, 1889]

I was determined to get off a letter—so write very hurriedly, which I hope you will excuse. Your Lectures on Symbolism impressed me greatly and no part of them more so, than the effective way in which you show how much of the meaning of what is now done in Lodge, has been lost.

Now I am clearly of opinion that a similar ignorance prevailed in 1717–30, and for this reason reject as untenable, the theory that the ceremonial of 1730 was introduced into Masonry *after* 1717. Had such been the case, the meaning of

what was so introduced, would have been known, & as I also venture to think, preserved.

[November 11, 1889]

It had always struck me as singular, that the Freemasonry of 1730, was regarded by the writers of that period, as being some thing unintelligible and nonsensical. And I noticed this in my History of F[reemasonry]. (ii., 237). But *your* Lectures on Symbolism, caused me to look into the subject more carefully. Now, it is my deliberately formed opinion, that the essentials of the Masonic ceremonial, can be traced behind 1717... .

Your "Commentary" on *mine*, supplies a good many arguments in favour of the antiquity of Masonic Symbolism. But the ~~chief~~ chief point I wish to establish in my forthcoming lecture is, the moral certainty of the ceremonial of 1730, being of greater age than the Grand Lodge of England.

[July 28, 1890]

But though there are many Supreme Councils, there is only one Albert Pike. Neither do the possessors of the 33°, at least in the Old World, show in general, much interest in Masonic research... . But I am surprised, that a rich S[upreme]. C[ouncil]. like that of England and Wales, does not strive in some way to emulate the bright example of the Mother Supreme Council.

[GEORGE W. SPETH TO ALBERT PIKE: APRIL 2, 1889]

...the lectures are far & away beyond anything of the sort I have ever seen, and their study has afforded me not only much interest, but much satisfaction.

[May 6, 1889]

Your lectures, spite any fault I could force myself to detect & lay bare, if I wished to undertake so ungracious a task, still stands pre-eminent as the most philosophic & admirable work of the kind I have ever perused.

To PUBLISH OR NOT TO PUBLISH

Statements like those quoted above are themselves strong arguments for sharing Pike's *Symbolism*. However, Pike was disinclined to do so on anything but a limited scale. Like many other people who are "bigger than life," Pike had strong opinions and passions. Aware of the tremendous intellectual gifts he possessed, he was inclined to reserve the fruits of his research for those capable of appreciating them, and he was a vigorous supporter of intellectual property rights. On more than one occasion he asserted the right to withhold and even destroy his own research. Although Pike denied the existence of anything "occult" in Freemasonry (i.e., in the odious sense of the term), he firmly maintained its esoteric character. Thus, whenever he delivered a lecture on what he considered the "true" secrets of Freemasonry, it was usually not transcribed, and even more rarely printed.

It would have been impossible for Pike to share his research without committing it to paper in some form. For this reason several of his works were printed in limited editions, some of which had restrictions on ownership. This may be understandable in the case of rituals, but he extended his restrictions to his studies on the symbolism of Freemasonry. His first *Lecture on Masonic Symbolism* (1875) included the following note which outlined the restrictions.

Washington, D.C.

No. _____ day of _____ A.:M.: 5635

Of the following work, one-hundred copies only have been printed, belonging to those who have contributed to pay the cost.

This copy is delivered and belongs to, and he receives it upon the express condition, agreed to by receiving it, that he will not permit, at any time, any part of it to be published or to be copied; that he will not part with it to any one save a Prince of the Royal Secret or 33°; and that he will provide that in case of death or accident happening to him, it shall go into the hands of a Bro.: of one of those degrees; and, in testimony of this he will hereunto sign his name.

Albert Pike

Sov.: Gr.: Commander

Within the text of the book, he further elaborated on the reasons for these restrictions.

We may smile also at those other Orders which ape our Ceremonies and wear our symbolic clothing, while profoundly ignorant of the meaning of all... .

This leads me also to add, that this Lecture is not for publication, nor will ever be published with my consent. I regard it as the Law of Masonry that such instruction be given orally, and to the brethren alone. Whatever may be the claims of what is called Masonic literature, to the gratitude of the Society, I think that the mischiefs of which it is the fruitful mother have been very great. Too much has been published, for the world at large to read, about Masonic Symbolism, enabling the Profane

to know all that is known by our Initiates in general, or even more...²⁷

Pike's concern is somewhat puzzling, since he had stated several times that most Masons had no interest in reading Masonic books. It is unlikely he actually believed that the non-Masonic public somehow had a greater interest in Masonic symbolism than Masons did themselves. The prohibition is also somewhat enigmatic in light of a catalog he prepared in 1879, of books to be sold by the Supreme Council.²⁸ Although Pike stated that "no individual can own a ritual"²⁹ his catalog actually included the following "reprints of rituals of old degrees" he prepared for publication.

- (1) *The Degree of Mark Master Mason, Being the Work of the Grand Council of Princes of Jerusalem, of South Carolina, and the Oldest Work Extant Anywhere.*
- (2) *The Wigan Ritual of the Early Grand Encampment.*
- (3) *Rite Ancien Maçonnerie D'York. 5me Grade Mark Mason; & 7me Grade, Royale Arche. (This work also includes a copy of the "Past Master: Venerable of the Lodge.")*
- (4) *The English Ritual for Knights Templar: Transcribed verbatim et literatim, for the Honourable M. P. Sov G. Com., Bro. Albert Pike, XXXIII°, Southern Jurisdiction, by Matthew Cooke, XXX°.*
- (5) *Grand Maitre Ecossais or Scottish Elder Master and Knight of St. Andrew, being the Fourth Degree of Ramsay or of La Regime Reformé ou Rectifié of Dresden.*
- (6) *Royal Arch Exaltation.*

I have studied these works in detail and note that some of them differed only in minor details from the rituals used during Pike's time. The Royal Arch exaltation, for example, was an almost verbatim copy

of the contemporary ritual. In its preface, Pike's friend Matthew Cooke, who was the source of the ritual, stated that it was "evidently taken from some poor copy of the authorized present mode of working. As a whole it is pretty nearly correct—in all its essentials it is quite so... ." Cooke added that "want of time, alone" induced him to send it, rather than a corrected copy. The books, which sold for \$2.50 apiece (about \$50 each in today's money), would have been extremely useful to Masons interested in the development of the rituals. If we contrast these books with Pike's studies on Masonic symbolism, it could be further argued that there was more Masonry—in the traditional sense at least—and less speculation, in these books than in those Pike restricted.

Pike's *A Second Lecture on Masonic Symbolism. The Ōmkara and Other Ineffable Words* (1875) was likewise a limited publication. Like the former work it began by placing restrictions on its distribution.

One hundred copies only, of this, as of the former will be printed. At the price required, not many more than one hundred Masons in the United States, I think, would care to have and read it. The mass of Masons are little inclined to read works on Masonry. And I think it wiser, also, to place these works in a few hands, forbidding further multiplication of copies, and let what truths they may contain be communicated orally to others by the few who read them.³⁰

Pike felt so strongly about limiting distribution that he even had the printing plates "melted down."³¹ Each volume of the *Lectures on Masonic Symbolism* sold for \$25 (about \$450 apiece today). If Pike truly believed that his discoveries would be orally communicated in perpetuity he was idealistic if not naïve. It is not known how many copies of these books survive today; however, in my experience as a Mason I have known only a few people who have seen original

copies of the *Lectures*. Because of their scarcity original copies now command a premium; I know one person who paid \$9500 for an excellent copy the first *Lecture*. As any bibliophile knows, the predictable result of limited publication is duplication and/or piracy. Ready proof of this is the fact that, contrary to Pike's wishes, copies *were* made—some of which today sell for exorbitant sums. At the time of this writing a rare book dealer is advertising a typescript copy of Pike's *Lectures* for \$2500.³²

The Book of the Words (1878) is Pike's etymological dictionary of the Scottish Rite's "significant words." This book was also initially printed in a limited edition, and the first edition of 150 copies was only available to Thirty-second and Thirty-third Degree members; it sold for \$7.50 (about \$140 in today's money). Original copies sell today for about \$950. Realizing the importance of the work, the Scottish Rite Research Society prepared an authorized hardbound reprint of the enlarged second edition of 1879, added an introduction and an index, and sent it as a bonus book to our members in 1999. It remains available for purchase today from the Supreme Council.

As noted earlier, Pike's 1887 address, "What Freemasonry Was," had been delivered to the Masonic Veteran Association of the District of Columbia. As will be seen within its text (which follows this preface), it parallels *The Symbolism of the Blue Degrees of Freemasonry*. He initially considered both works private and stated, "Neither this nor they are intended for publication."³³ However, he later gave the text of his speech to the Masonic Veteran Association, and they printed the talk in full.

Like his other works on Masonic symbolism, the "Introductory" to the present work explains that Pike did not want the manuscript made common:

It has been urged upon me, again and again, that if I do not write them out they will be lost when I die; and knowing this to be true, and that the day of my death must soon come, I

address myself to the task of providing for the preservation of that which, by study and reflection, I have discovered in regard to the symbols of the Blue Lodge; especially charging those to whom what I am writing shall be entrusted, now and in all time to come, never to permit the multiplication of copies of this book, or any part of it by printing, and forbidding the supplying of any copy of it or any part of it in manuscript even, to anyone who is not fit and qualified to teach and instruct his Brethren, and who does not propose to use it as their teacher and instructor.

Although Pike was averse to printing this book he was not opposed to sharing it under the right circumstances; i.e., it could be given to someone “fit and qualified to teach and instruct his Brethren,” as well as those who would “use it as their teacher and instructor.” How often this was done I cannot say. But if the book was never shared, it remains a fact that large parts of its “secrets” can nonetheless be collated and reconstructed from both Pike’s printed discourses and from ritual extracts (several of which I have reproduced in the appendices). Admittedly, the language differs slightly from the form presented in the corpus, yet it is essentially the same.

I am not naïvely suggesting that Pike would approve of the present work, but I do believe that if he lived today this book would be made available in some form. At a minimum, the advantage to the present publication is that it brings together many of Pike’s parallel thoughts on the symbols he treats. It will thus ultimately educate members, as Pike had hoped. As a work specially edited and annotated for publication, I am optimistic it may itself serve as a “teacher and instructor.”

HOW TO READ THIS BOOK

While preparing this work for publication I occasionally discussed its contents with friends. As an admirer of Pike's intellect and scholarship, however, I was hesitant to influence their opinions by critiquing those notions with which I disagreed. I also withheld my opinions because I considered it a disservice to both him and my friends. In my view, this would be analogous to watching a motion picture with a companion who's an expert on the subject matter of the film. If she sat quietly at my side, I could suspend disbelief and allow myself to be drawn into the experience. However, if she constantly interrupted me by noting anachronisms and plot flaws I would be unable to "lose myself" in the film and enjoy it to its fullest potential. I might gain "intellectual knowledge" but only by sacrificing the *participation mystique*.

For this reason, and in order to more fully appreciate the depth of Pike's insights and the ingenuity of his conclusions, I strongly recommend at least two readings of this book. At the first reading you should simply study and ponder the original corpus, as Pike intended, without the distraction of reading my endnotes or the appendices. Let his voice speak to you uninterrupted. On subsequent readings pause and examine the endnotes; most of time they will simply contribute supplementary information (e.g. biographic or bibliographic). On occasion, however, they may correct Pike's citations and/or quotations or challenge his deductions. Regardless of any disagreement, I believe that readers familiar with his other writings will understand how he arrived at his conclusions. I am further confident that as one reads and rereads this work it will engender a deeper respect and appreciation for Pike's genius in spite of any errors he may have made. I believe that the present book is one of Pike's most interesting and most accessible works. I invite you to read, ponder and enjoy this work.

THE APPENDICES

In order to make this book as “user friendly” as possible, I added five appendices to this book:

Appendix 1. Parallels to *The Symbolism of the Blue Degrees of Freemasonry*. This section includes Pike’s earlier notions concerning some of the symbols and themes treated in this book. Topics include (1) “The Weapons and Blows of the Assassins,” (2) “The Three Grips,” (3) “The Substitute for the Master’s Word” and (4) “Is the Cable-tow a Symbol?”

Appendix 2. A Letter Touching Masonic Symbolism. This letter, written to Robert F. Gould in November 1889, sets forth some of the reasons why Pike believed Masonic symbolism is older than Speculative Freemasonry.

Appendix 3. Pike’s Dependence on other Sources. Although Pike asserted that the ideas written in this book were original, some parts bear an uncanny similarity to preexisting notions. This section examines antecedents of one of the subjects discussed in this book, and demonstrates that Pike was, at least unconsciously, influenced by others.

Appendix 4. The Faith of Albert Pike. Opponents of Freemasonry have leveled a myriad of confused and contradictory charges against Albert Pike’s religious views. He has been accused of being an atheist and even a devil-worshipper. The extracts in this appendix reveal that he was a Christian who urged others to follow the teachings and example of Jesus of Nazareth. Pike’s words demonstrate his abiding belief in a personal God, “to Whom it was not folly to pray.”

Appendix 5. Four Valuable Exposés. *The Symbolism of the Blue Degrees* refers to four early exposures of English Masonic ritual

which are reproduced in full, to facilitate study and research: (1) *A Mason's Examination* (1723), (2) *The Grand Mystery of Free Masons Discover'd* (1725 ed.), (3) *Samuel Prichard's Masonry Dissected* (1730), and (4) *Jachin and Boaz* (1762). Although these exposures differ greatly from Freemasonry as practiced today, they may help us understand how Pike arrived at his ideas.

A BRIEF NOTE ON PIKE'S STYLE

In editing this book I tried to preserve Pike's "voice" as much as possible. This means that I did not alter or rearrange the text, even though it would have made some sections more coherent. However, I did modernize his antiquated (and occasionally inconsistent) spelling and punctuation. Thus, I dropped his frequent capitalization of nouns and updated his spelling of words like "Mohamet" (Mohammed), "burthens" (burdens) and "immitted" (emitted); I also added supplementary material within brackets to help readers unfamiliar with some of Pike's unconventional transliterations (for example, "Kurush the Median and his successor Daryus," are identified as Cyrus the Great and Darius); and finally, I modernized his method of presenting scriptural citations (e.g., 1 Kings vii.21 becomes I Kings 7:21). But, all in all, what you are about to read is the work as it was prepared by that genius of Freemasonry, *Albertus Magnus*.

March 13, 2005

Arturo de Hoyos, 33

The House of the Temple

*Grand Archivist and Grand
Historian*

Washington, D.C.

The Supreme Council, 33°, S.J.

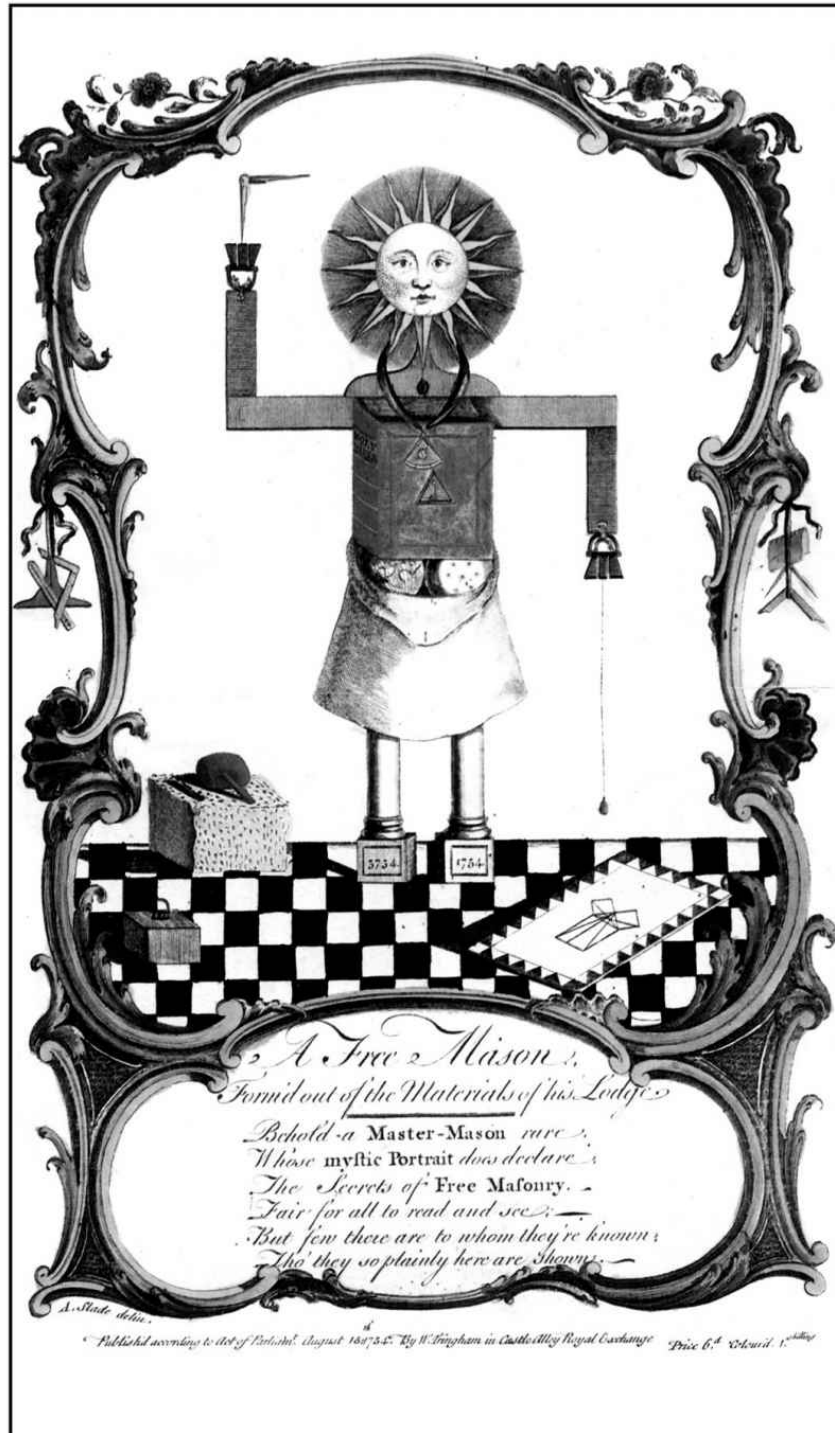


Figure 4. *A Free Mason Form'd out of the Materials of his Lodge.*

Extracts from Albert Pike's "Address of the President" and "What Freemasonry Was."

Extracts from Albert Pike's “Address of the President” and “What Freemasonry Was.”

[The following texts introduced Pike's contemporaries to the rationale behind his authorship of The Symbolism of the Blue Degrees of Freemasonry. As such, they are supplemental to the “Introductory” which precedes his text.]

[ADDRESS OF THE PRESIDENT]

My Brethren, there are many fields of Masonic labor, and every one must work in that wherein it seems to him that he can do the most good. But, whatever else we may be, we are all Master Masons, and we all owe to the Masonry of the Blue Degrees our first and paramount allegiance. No man is without offence, who makes these Degrees mere stepping-stones by which to ascend to what he deems a higher level. If he does so, he is not worthy to wear the decorations of the Degrees to which he supposes himself to have ascended. These are *higher* than those of the Blue Lodge, in only the single sense, that they are builded upon it, as the upper stories and attic of a house are builded above the ground-floor, to which are in no sense superior to more honourable, unless they are intrinsically so by virtue of a higher instruction, a profounder philosophy taught by them, a purer morality inculcated, a truer and better illustration and explanation of the symbols. If really of a higher nature by virtue of these, they would be equally so, if the numeration of the Degrees began at the top, and that bearing the highest number were at the bottom... .

If our labours and writings in other Degrees and Bodies tend to elevate the Symbolic Masonry, to illustrate its symbols and invest them with a higher significance and a more solemnly religious meaning, to apply and expound and comment upon and make more

forcible the moral law of the Blue Degrees, 'the principle tenets of Free-Masonry,' 'included between the two points of the compasses,' to communicate to the zealous Masonic student more exalted ideas of the God in whom Masons put their trust, and strengthen him with more convincing proofs of the existence of the soul after this life ends, then those who work and write there are the efficient Apostles of the Free-Masonry of the Blue Degrees, true fellow-workmen in the field of Masonic labour... .

Let us, therefore, my dear Brethren, always remember, that first of all and above all, we are Master Masons; and wherever we work and labour, calling ourselves Masons, let us work and labor to elevate and dignify Blue Masonry; for we owe to it all that we are in the Order; and whatever we may be elsewhere, we are always amenable to its law and its tribunals, and always concerned to maintain and magnify its honour and glory.³⁴

[WHAT FREEMASONRY WAS.]

In the papers that I intend to leave for others who come after me to read will be found the reasons why I conclude that Free-Masonry in England, from the time when it no longer wholly consisted of gatherings of working men ... was, for the workers or Commonality, a Christian and Trinitarian Society; Hiram being to these, after the Master's Degree was introduced, the Representative of Jesus Christ, the Divine Word; but that, to a limited number, its symbols had a more general and more ancient meaning, concealing from the vulgar and teaching to a few adepts the doctrines of the Hermetic Philosophy and Alchemy.

The preface to the Book of 'Long Livers' alludes, I think, to these secret doctrines, and to the esoteric meanings of the Symbols.³⁵

These Symbols of the Blue Lodge came to Masonry, in part, from Hermeticism; which also gave to Masonry its own explanation of those which Masonry already possessed.

Free-Masonry has always given the world to understand that it was in possession of a secret and mysterious knowledge, of inestimable value, which no one could acquire elsewhere than in its Lodges. It still asserts that claim to be the consideration of men, and offers the communication of that knowledge as an inducement to men to seek initiation.³⁶

* * * * *

Dr. Mackey once disposed of the theory that Free-Masonry sprang out of Rosicrucianism, in an off-hand way, by saying, "The symbolism of Rosicrucianism is derived from the Hermetic Philosophy; that of Free-Masonry from an operative art." No one has any definite idea what Rosicrucianism was, what doctrines it taught, or what secrets it pretended to have. It seems to me to have been a vague mysticism, with half-formed and shapeless notions expressed in incoherent jargon. It was a modern production, and while it invented some symbols, (the meaning of which is not certainly known by any one, especially that of the Cross with the Rose upon it,) it borrowed others from the ancients and the Hermetic Philosophers.

But it is not true that all the symbolism of Masonry is derived from 'an operative art.' The Sun and Moon were not symbols from such an art, nor was the Triangle, nor the Blazing Star, nor the 47th Problem of Euclid. The Compasses and the Square were used as Hermetic symbols long before Masonry had them: the 47th Problem was a great symbol of Pythagoras. The numbers 3, 5, 7, 9, had no connection with operative art, nor did any of the triads of the Lodge, nor the True Word, nor the Substitute for it, nor any of the symbolism of the legend.

Elias Ashmole, made a Free-Mason in 1646, and who died in 1692, translated and published a work of Dr. Dee on the *Secrets of Hermetic Science*, and one of Jean Espagnet on the *Grand Secret of*

Hermetic Philosophy; and also published Annotations on the writings of Englishmen upon the Hermetic Mysteries; and Desaguliers and Anderson may have known him; but it does not appear that either of them affected to be Hermetics. That some one to whom that philosophy was familiar gave shape to the Degrees after 1723 appears certain to me from the presence in them of symbols borrowed from Hermeticism, together with their ancient meanings; from what I believe to be the true meanings of those that seem to have come from ‘an operative art’; and from the scope and purpose of all, except those of the Legend, taken together.

There are symbolic meanings in the Legend also, Hiram himself being a Symbol; but these were new, and we owe them to the inventor of the Legend itself. Who that inventor was we cannot even conjecture. We can only say that was probably a member of Lodge No. 4.

To whomsoever the arrangement of the Degrees and the extension of their symbolism may have been due, it is certain that, by means of these, Free-Masonry became quite another thing than what it was in 1717, when, so far as can be ascertained, it had no symbolism at all, or, if any, none that was worthy studying.³⁷

* * * * *

The *Lodges* of Free-Masons were wholly unconnected with the Masons’ or Free-Masons’ Guild or Livery Company of London or elsewhere. And if there were no *Lodges* or local Clubs of other handicraftsmen, a Lodge of Masons offered to the students of Rosicrucianism and Hermeticism and Alchemy the only organization ready to their hand and apt for their purposes, by joining which they could assemble together, maintaining a Society within a Society—the latter public, the former unknown and its existence unsuspected.

They had only to give to the Symbols derived from ‘operative art,’ *i.e.*, to the tools and implements of the stone-masons, perhaps

already invested with a rude and simple symbolism, meanings that suited their own doctrines, leaving undisturbed those which these Symbols had for the working-men; and by Degrees to introduce others belonging to Hermeticism; and they could, of course, find opportunity enough to talking with each other, and also make disciples among the working-men.

Ashmole did not desire social intercourse with common stone-hammerers or building masons. He could not have cared for their pipes and ale, or have felt any interest in what concerned their trade.

There was *some* sufficient motive. The Society already had members who claimed for it an origin in the earliest ages. In the Lodge at Warrington, in Lancashire, of which we get but this single glimpse, there was, it is probable, men known to Ashmole and Colonel Mainwaring to be of tastes and studies like their own, constituting an inner group, with whom they wished to commune in secret: and such groups may first have been formed within the Lodges at a time when it would have been dangerous for them to meet together openly as avowedly Rosicrucian or Hermetic organizations. For not long before the beginning of the 18th Century men still believed in sorcery and magic, and Paracelsus and Agrippa were regarded as accursed: and the Church of Rome held the doctrines of the Hermetic philosophy to be more heretical than those of Arius or Huss or Wiclif.

It was to conceal these doctrines from all except the adepts, that these 'heretics' resorted to an unintelligible jargon, in which no coherent ideas seemed to be embodied; and that when they pretended to explain any of their dark sayings, the explanations were so trivial and common, so orthodox, and so free of offence to the most exacting church or owlish bigot, that there evidently appeared to have been no necessity or reason for concealing them. The true meanings none but the adepts ever knew: and these may have used Masonry as a cloak for their association.³⁸

* * * * *

It seems to me that those who declaim against the higher Degrees, and insist that there is no Masonry except the Ancient Craft Masonry, ought in honesty and good conscience to class the third Degree among these 'higher' one which are no part of Masonry, because they did not belong to 'Ancient Craft Masonry.' It was unquestionably, to use the phrase of Lyon, 'concocted,' and the legend of Hiram invented, in 1723 or later: and the Degree is no more a part of Ancient Craft Masonry than the Degrees of the Lodge of Perfection in the Ancient and Accepted Scottish Rite are; for these contain and illustrate other legends in regard to Hiram and his murderers that are quite as Masonic as the legend of the third Degree is.

The object of the addition of the third Degree was to add to the Symbolism of the Institution and make Masonry more worthy of the consideration of intelligent and studious men. The same laudable purpose inspired those who at different times added the other Degrees which have been accepted as Masonic, most of them for more than a century, and none of them for much less than that length of time.

It is known to you all that during a large part of my life, fully thirty years, I have devoted myself to the development of thirty of these additional Degrees, constituting a Rite more widely diffused in the world than any other, and to studying the Symbols of the Blue Degrees and endeavoring to exalt the first three Degrees in the estimation of men. If I had not considered myself engaged in *Masonic* work, I should have wearied of the labor long ago. It is the fashion to speak of the high Degrees as injurious to the Symbolic or Ancient Craft Masonry; but it is by far more easy, sometimes, to say a thing than to prove it. It is exceedingly doubtful whether the Blue Masonry would have become strong, and its membership numerous, and its life long, on the Continent of Europe and in the Republics that

were once Colonies of Spain, if it had not been accompanied by the higher Degrees. These not only developed the principles of Blue Masonry and taught with stronger emphasis the great doctrines of free government and freedom of conscience, which alone commended Masonry to the consideration of the intelligent devotees of freedom in those countries, but by the distinction which they offered to those who were worthy to attain them they added to the attractions which Masonry possessed for men distinguished among their fellows by high position, force of character and rare intelligence.”³⁹

Extracts from Albert Pike's Lectures to the Royal Order of Scotland

[EXTRACT 1. MEETING OF 1886]

To expound the Symbolism of the Blue Degrees in a profounder and truer sense; to teach “the principal tenets of Masonry, included between the two points of the compasses,” the higher moral principals, without which “brotherhood” is but an idle word, the duties of generosity, sympathy, forbearance, kindness, forgetfulness of injuries, charitable judgment, active beneficence, compassion—this would be to exalt and magnify the Symbolic Masonry.

If the great symbol of Pythagoras, known as the 47th Problem of Euclid, means only, as we read in the “Book of the Lodge” of Bro. :. Mackey, “that Masons are great lovers of the Arts and Sciences in general,” it should at once disappear from the charts or tracing-boards of our Lodges; for the “explanation” explains nothing, and makes the symbol no symbol at all of any thing. If the different relative positions of the Square and Compasses upon the Altar, in the different Degrees, teach only what the Candidate is told, they teach nothing at all, and are unmeaning simulacra of symbols. If the Substitute for the Master’s Word means no more than “marrow in the bone,” or “What! Is this the builder?” it is not a “substitute” for any thing worth being represented by a substitute; and least of all is it a substitute for the Unknown Name of God, the Father of all that is.

Every legitimate symbol of the Blue Lodge, every one that really belongs to it, is a religious symbol, of great antiquity, which came to Free-Masonry from the Hermetic Philosophy by inheritance, through Pythagoras perhaps, from the Median Magi. Every one of them is the embodiment of a doctrine in regard to the Deity, and the revelation of divine truth to man—doctrines which have reappeared in every subsequent religion. If I should live another year, I will entrust to the keeping of the Provincial Grand Lodge a treatise upon the Symbols

of the Blue Lodge containing the results of my studies and reflections thereon, and so discharge in part the debt which, as a Knight of the Rosy Cross, I owe to the Symbolic Masonry.⁴⁰

[EXTRACT 2. MEETING OF 1887]

I have kept the promise made to you at our last session, that I would write out my interpretations of the Symbolism of the Blue Lodge; and as soon as I can have a fair copy made, I will place it in the keeping of the Provincial Grand Secretary, so that it may be accessible to those who may desire to read it.

It will be received upon the condition that it is not to be at any time, in whole or in part, published, or any copy of it made. Those things, the knowledge whereof was anciently confined to the Adepts, are to be confined to Adepts still, and not loosely divulged to all the world; and no man or number of men will ever have a right to make common what I leave in special trust for a few, it being wholly mine to preserve or destroy as may seem to me good.

Masonry has been so liberal in the divulcation of its symbols, as not to know that it has any left to be divulged.

A man is no longer satisfied with the acquisition of knowledge or the discovery of any key of mystery, for himself as a private possession, or to be shared with a few; but must forthwith rush into print and proclaim his discovery to all the world. I do not see why Masonry should desire to expound her symbolism *urbi et orbi*,⁴¹ since its secrets are the only ones which every one who reads has not the ample opportunity to learn.

The very essence of her being consists in her symbolism. This makes her what she is. I have expressed this truth elsewhere in the aphorism, “Her symbolism is the soul of Free-Masonry.” Wearing the mask and garb of a common and laborious trade and occupation, she is the oldest and most venerable of all human institutions and refuses to disclose herself even to the great mass of her own novices.⁴²

[EXTRACT 3. MEETING OF 1890]

Four years ago I said to you, 'If I should live another year, I will entrust to the keeping of the Provincial Grand Lodge a treatise upon the Symbols of the Blue Lodge containing the results of my studies and reflections thereon, and so discharge in part the debt which, as a Knight of the Rosy Cross, I owe to the Symbolic Masonry.'

This promise was not punctually kept: but after two years had passed I did do the promised work. I have given to the manuscript-book containing it the title, 'The Symbolism of the Blue Degrees of Free-Masonry.' It consists of an Introductory chapter, five principal 'Lessons,' and some Fragments. One copy of the work is here; and one, made there from the original manuscript, is in England, in the keeping of Bro.: Gould, the Masonic Historian. No other copy of it or of any part of it can be made, and the original rough manuscript has been destroyed.

The work cannot be printed. It is esoteric: and I have committed it to writing only because it would otherwise at my death have been lost. It will always remain in safe-keeping, in the House of the Temple of the Supreme Council of the 33d Degree for the Southern Jurisdiction of the United States, because the Royal Order has no Home: and it will never be permitted to be taken out of that building, even for an hour, by any one. It may be read here by Masonic students and to classes of students or in a school of instruction. If lent to one and another, it would soon be ruined or disappear: for there is no trust to be put in borrowers of books, as I have found to my cost.

Permit me to say briefly in this address somewhat what may without impropriety be published on this subject by which others may be invited to investigate.

The Brotherhood of Free-Masonry at first consisted wholly, and for a long time afterward chiefly, of hand-workers; of two classes only—Apprentices and Fellows—their occupation stone-masonry; the Ancient Charges and Regulations prescribing their duties and

defining their relations to each other as such. The 'Masters' then were simply those to whom the former had apprenticed, and by whom the latter were employed. At how early a day, in England, Scotland, or Ireland, these Apprentices and Fellows formed clubs, for convivial purposes, calling them 'Lodges,' instead of continuing to have mere occasional gatherings, of such as saw fit or chanced to come together, is not known; nor is it known that, before the year 1717 there was any sort of connection or community among the Lodges. There is no proof that there ever was a General Assembly in London before that year. It is said in the *Regius Manuscript* that at an earlier day 'Gemetry,' brought by Euclid into England, called itself 'Masonry,' and architects and the sons of noblemen were associated with the Masons. As to the sons of noblemen we may be allowed to doubt. It is very likely that architects were among the 'Masters'; but I think there is no evidence that the architects were members of the Lodges.

As early, at least, as the middle of the 17th century, persons not stone-masons, nor geometricians, nor mathematicians, nor architects, began to be admitted into the Lodges—some, no doubt, merely for their countenance and patronage; but we can not account in that way for most of them. Elias Ashmole, who was admitted in 1646, in Lancashire, was an antiquarian, a solicitor in chancery, a physician, and astrologer and a Hermetic philosopher, and writer; and Colonel Mainwaring, who was admitted with him, had been a soldier and may have been a squire and magistrate. One of the four 'Old Lodges,' said to have existed in London before 1717, but of the pre-existence of either of which not proof has ever been found, had a larger membership than all the other three together, and was the only one of the four that had even one member of the rank of Esquire. Among its members were Clergymen, Scholars, Esquires, Knights and Noblemen, whose connection with the brotherhood is unexplained.

There was no connection whatever between the Masonic Lodges and the Mason's Company or Guild of London, and when the Grand

Lodge was formed after 1717 working men of other occupations than stone-masonry were members of Lodges—two such workingmen of other occupations were freely admitted. Certainly this was the case at York. I doubt whether the majority of the members of any of the old Lodges, either of the moderns or ancients, were working Masons.

I am convinced that before 1723, persons professing the Hermetic philosophy had obtained admission into the Lodges, and under the cloak of Masonry held their secret consultations and made disciples.

It is significant that while Euclid is said to have brought 'Gemetry' into England, Pythagoras, of Crotona in magna Grecia, is also credited with its introduction there. Pythagoras was neither stone-mason, nor architect, nor mathematician, but a philosopher and teacher, dealing with numbers as symbols, and holding doctrines concerning them which have never since been understood, but now may be by means of the old Gathâs of the Zend-Avesta. We now have only a very imperfect knowledge of his language in regard to them. Iamblichus was in reality profoundly ignorant of his teachings, and Plutarch was entirely mistaken as to the symbolic meaning of his great symbol, the right-angled triangle, representing the numbers 3, 4 and 5.

Pythagoras did not style it his 'Great Symbol,' because of the mathematical theorem which it expressed, or because by means of it, it could be ascertained by a simple measurement whether the walls of a building formed a square. The Zend-Avesta makes it absolutely certain that to him it was a religious symbol; that his Lesser and greater Tetractys were so likewise: and that numbers, for him, symbolized great religious truths.

Euclid was neither Mason nor Architect, but a Mathematician; and 'Gemetry' in the *Regius Manuscript* meant, I think, 'the science of numbers,' according to the doctrine of Pythagoras.

The Hermetic Philosophy was of Greek origin, professing an Egyptian parentage. Whether it was the Pythagorean doctrine or not,

it certainly partook of it, and of the notions of Plato and Philo the Alexandrian Jew, and those current in Asia Minor in regard to the Divine Wisdom and the Creative Word. In the 17th century it had developed into Alchemy and Rosicrucianism, had lost the original meaning of some of the symbols, using the number 4 and the square and cube as symbols of the four elements, and the number 3 and the triangle, the double and triple interlaced triangles and the pentalfa as symbols of the Triune Deity, representing the three Divine Persons by its salt, sulphur and mercury. Its Divine Word, the creative potency of the Deity, the Demiourgos, the Vohumanô of Zarathustra, the Egyptian Thoth, the Greek Hermes is expressed in the Master's Degree by the word spoken at the grave, and represented by Hiram the Artificer. The symbols of the Blue Lodge conceal the truths of the old Aryan doctrine.

But although, by the making and adoption of the third Degree, and the introduction of the Hermetic Symbols, Free-Masonry became hermetic for one small class of its members, it became for all the rest only 'a system of *morality*, veiled in allegory and illustrated by symbols.' It had always been Trinitarian; and the Cross with the Rose upon it was a Christian symbol; and there are esoteric proofs in the ritual that its symbols had higher meanings, philosophical and religious; but yet it retained, and retains to this day, as its organic law, the old Charges and Regulations of Stone-Masonry. It clung to its old fictions, too, now known to have been no more veritable than the old Romances of Chivalry.

In theory it is still an association of Stone-Masons, in which, however, the Apprentices and Fellow-Crafts have utterly lost their rights and privileges, which the Masters have usurped. The Irish Masons who set up the Dermott Grand Lodge by their own authority, no one knows when or how, styled themselves 'Ancients,' and the London and Westminster Masons, who had adopted the Master's Degree somewhere about 1723 to 1725, quietly accepted for themselves the name of 'Moderns': not, I think, because they had

reverse the order of two words, but because they had really made a new Masonry.

It has been much more modernized since then; but it still apotheosizes WORK. The Apprentices work with the 24-inch gauge and common gavel: the Fellow-Craft with the mallet and chisel of the stone-cutter and carver. On the Tracing- or Trestle-board the Master draws his designs for the workmen to follow. The Compasses, and Square with arms of unequal length, (one 3 measures, the other 4,) lie upon the altars of Masonry with the Holy Scriptures, implements of the artificer, but symbols to him who understands them, of the profoundest truths. The Plumb-rule, the Level and the Square are immovable jewels of the Lodge. The Apprentice, in the northeast corner of the Lodge, works upon the rough ashlar; and the Fellow-Craft, who has 'passed from the Plumb-rule to the Square,' works in the southeast corner on the perfect ashlar, the cube of perfection and foundation. Becoming Master, he 'passes from the Square to the Compasses,' and the Trestle-board becomes his working-tool.

Hiram the Artificer is the hero of its legend; and the workmen on the Temple were the first Apprentices and Fellows. He represents the Divine Word, the Demiourgos, 'by whom everything was made that was made,' whom, and not the father, Masonry styles 'the Grand Architect of the Universe.'

Anciently a word was a name of the Deity, because it in some way expressed His supposed nature or essence, or some of His attributes or potencies. No such name was a mere arbitrary and in itself meaningless group of letters like that commonly used by us. The VERY DEITY was held to be unmanifested and utterly uncognizable by the human intellect; and therefore He was said to have no name. He could be known only by His creative word; and this creative word is the substitute or Vicarial WORD, the 'DEBAR YEHUDAH' of the Hebrews.

The temple of Solomon is a symbol of the universe, ordered by the will or POWER of the Deity, planned by his WISDOM and created by

his word; and these three are represented in Masonry by the King of TYRE, the king of ISRAEL and HIRAM the Artificer. It was a favorite notion of Bro. : Albert G. MACKEY, that the second temple was also a great symbol; but that was a mere assumption, without real foundation; and his explanations of it were but the fancies of his own intellect. There is no symbolism in the Royal Arch Degree, I think, except the four living creatures of Ezekiel and the Apocalypse; and the symbolic meaning of these was not known to the makers of the Degree.

The symbols of the Blue Degrees—by which I mean those only which are not modern inventions—embody the whole doctrine and morals of the Irano-Aryan religion, already ancient in the days of Zarathustra; and the theosophy current in Asia Minor when Christianity first appeared there.

Symbols were used to conceal from the commonalty and express to the adepts religious and philosophical truths. The principles of morality needed none, and none were used to express them except such as were of plain meaning to every one. No concealment was resorted to in regard to them. Of course the virtues and vices have been symbolized; but the whole use and value of these symbols consisted on their entire freedom from mystery, in the utter absence of any esoteric meaning. We have old books full of emblems of that kind; but the circle with a point in the center, the triangles, the cross, the three grips, two unsuccessful and one successful, the implements with which certain blows were given and the part of the body aimed at by each, have mystic meanings.

We may be permitted to suppose that those to whom these and other symbols of the Lodge had such meanings soon found that these significations had no interest for the commonalty of Masons of that day, were above their comprehension, and expositions of them worried and wearied the unwilling listeners; and so these meanings died with their possessors.

Nor is it to be wondered at that the secret meanings of the symbols of Free-Masonry should have been lost, not that trite and

trivial explanations should have taken their places. The symbols of the Sages have always at last become the idols of the common people: and when the meanings of old words and phrases have been lost, legends have always been invented, accommodated to supposititious meanings, which then have become oracles and the legends articles of religious faith.

How many thousand years ago was it, when the last Egyptian Priest died, who know the real meaning of that common symbol, the Crux Ansata? and who is there that knows it now?

Who, for three thousand years, has known the real meaning of the Tetragrammaton, itself a compound symbol?

Millions of Hindus, for four thousand years, have pronounced with reverential awe the sacred monosyllable OM. It was a symbol of the profoundest meaning, as the book ascribed to Manu shows: but in all that time no Brahmin has known its meaning or origin.

How many thousand years is it since any rabbi knew of what the act of circumcision was really a symbol? and why and how it had a religious significance? That it was a symbol is plain. 'I, Aliun Anial Sadi,' Yehuah said to Abram, 'will establish my covenant between me and thee, for an everlasting covenant. Ye shall circumcise the flesh of your foreskin, and it shall be a token of the covenant between me and you. My covenant shall be in your flesh, for an everlasting covenant; and the uncircumcised man-child shall be cut off from his people. He hath broken my covenant.'⁴³ If this were found in the Rigveda, who would doubt that it was an after-explanation by legend, of a symbolic observance, whose origin and meaning had been lost in the midst of antiquity?

When has any one known the symbolic meaning of the four living creatures whom the Prophet Ezekiel saw in his vision?

How long is it since any one has known the meaning which the cross, with the red rose upon it at the intersection of its arms, had for the early Rosicrucians? How long, indeed, is it since any one knew the original meaning of the cross itself?

By using the tools of labour as symbols of profound religious truths, Masonry glorifies and consecrates work, dignifies it, and seeks to ennoble it. Necessarily, therefore, it must honour and reward its own workers, and its workers only, in life and after death—those who have brought up ‘good square work,’—in faithful attendance in punctilious performance of duty in the Lodge and wherever else Masonic work is done—in charitable ministrations, in brotherly encouragement, in forgiveness and loving kindness, in furthering its great purposes by strenuous labour of hands or brain with voice or pen, by precept and example, according to the full measure of the power and ability, and means and opportunity given freely unto each wherewith to work... .

It may seem that all this that I have written of Symbolism and Labour lacks the merit of appropriateness, like a sermon at a feast; and so it may be. But I was glad to have the opportunity to say it here, and if I may have your kind indulgence a little longer, I will tell you why, hoping you may find the reason sufficient.

I have earnestly desired, for thirty years and more, to see Freemasonry re-claim its ancient prestige and pre-eminence, and the Children of the Widow feels more highly honoured by being Free-Masons. And I have had, during all those years, no other ambition than to prove its title to greater homage and veneration. To do somewhat to exalt and magnify it in their estimation has seemed to me to be a better object and worthier reward of generous ambition, than any other.

I had first to convince myself. I had not long been a Mason when the symbolism of the Blue Degrees began to attract my attention. In the shadows behind the monitorial explanations of the symbols I thought that I got occasional glimpses of indefinite shapes of other and higher meanings. I shall not weary you with a recital of my efforts, often mis-directed and futile, to discover these, or of the extent and duration of my studies. One by one, sometimes with long intervals between, meaning after meaning disclosed itself to me: and

I had not gone far when I became convinced that in Free-Masonry the Ancient Greater Mysteries were revived; and that, as theirs did, its super-excellence consisted in the philosophical and religious doctrines concealed in its symbols; and that these entitled it to be spoken of with that admiration and reverence with which Cicero spoke of those mysteries.

That conviction long ago ripened into proven certainty. But even while it had as yet hardly taken shape, I began dimly to discern that Masonry was a far greater thing than it had seemed to me as I received its Degrees and heard repeated afterwards the trivialities that belittled it. Notwithstanding these, it began to shape itself to my intellectual vision, into something more imposing and majestic, solemnly mysterious and grand, like those great rock-temples of India, in the gloom of whose recesses the mighty shapes of the grave, silent, serene, impassive illapidations of quiescent power and intellect seem to say, that, if they chose to speak they could reveal all the awful secrets of the material and spiritual universe. It seems to me like the Pyramids in the grandeur of their loneliness, in whose as yet undiscovered chambers may be hidden, for the enlightenment of the coming generations, the sacred books of the Egyptians, so long lost to the world; like the Sphynx, half-buried in the sands of the desert.

Then the conviction dawned upon me that in its symbolism, which and its spirit of brotherhood are its essence, Free-Masonry is more ancient and venerable than any of the world's living Religions. It has the symbols and the doctrines of the old Aryan faith, which, far older than himself, Zarathustra inculcated. The Brahmins neither know the meaning of the Vedic Hymns, nor what the Deities were whom these extolled; and the old Gathas of the Zend-Avesta speak to the Parsees of today in an unknown tongue; and it seemed to me a spectacle sublime, yet pitiful, that of the ancient faith of the kindred of our ancestors, a faith already crowned with the hoar-frost of antiquity when the first stone of the first Pyramid was laid, holding out to the

world its symbols once so elegant and mutely and in vain asking for an interpreter.

And so I came at last to see clearly that the true greatness and majesty of Free-Masonry consist in its proprietorship of these and its other symbols; and that its symbolism is its soul.

What I have said here has been said for the purpose of inducing some of you and others who may read it to take up and carry on the work which I now lay down. There is no other way, I am sure, to win for Free-Masonry the pre-eminence to which it is entitled. Entreating you to ponder upon it and to address yourselves to the work, I give you hearty greeting and wish each of you long years of comfort and fulfilled desires.⁴⁴

FOOTNOTES FOR OLDER DEVICES

1. Albert Pike, Washington, D.C., December 2, 1888, to Robert F. Gould, London, England. Cited in Robert Freke Gould, "Masonic Celebrities," *Ars Quatuor Coronatorum*, vol. 4 (1891), p. 132.
2. Robert F. Gould, "On the Antiquity of Masonic Symbolism," *Ars Quatuor Coronatorum*, vol. 3 (1890), pp. 7–24.
3. For studies on the early Masonic exposés see Sidney Neville Smith "The so-called 'Exposures' of Freemasonry in Mid-eighteenth Century," *Ars Quatuor Coronatorum*, vol. 56 (1943), pp. 4–36; Norman Berridge Spencer, "Exposures and their effect on Freemasonry," *Ars Quatuor Coronatorum* vol. 74 (1961), p.142–45; Alfred J. B. Milborne, "The early Continental Exposures and relation to English text," *Ars Quatuor Coronatorum*, vol. 83 (1970) pp. 177–92; Henri Amblaine [pseud. Alain Bernheim], "Masonic Catechisms and Exposures," *Ars Quatuor Coronatorum*, vol. 106 (1994) pp. 141–53; Douglas Knoop, G[wilym]. P[eredur]. Jones, and Douglas Hamer, eds., *The Early Masonic Catechisms*, 2d ed. by Harry Carr (Manchester Univ. Press, 1963); Harry Carr, *The Early French Exposures: 1737–1751* (London: Quatuor Coronati Lodge, 1971); A. C. F. Jackson, *English Masonic Exposures 1760–1769* (London: A. Lewis, 1986); S. Brent Morris, "The Post-Boy Sham Exposure of 1723," *Heredom: The Transactions of the Scottish Rite Research Society*, vol. 7 (Washington, D.C., 1988), pp. 9–37; Arturo de Hoyos, *Light on Masonry: The History and Rituals of America's Most Important Masonic Exposé* (Washington, D.C.: The Scottish Rite Research Society, 2008).
4. Although it was not as suggestive or extensive as William Hutchinson's *The Spirit of Freemasonry*, I consider the anonymous pamphlet, *A Defence of Masonry* (1730/1), an early precursor on Masonic symbolism. Written as a response to Prichard's *Masonry Dissected* (1730), it drew parallels between Freemasonry and ancient philosophical and religious schools. The author wrote "that *Free-Masonry*, as published by the *Dissector*, is

very nearly allied to the old *Pythagorean* Discipline; from whence I am persuaded it may in some Circumstances very justly claim its Descent.” After noting specific parallels with the Pythagorean School the author compared Freemasonry with the Essenes, the Kabbalists, and the Druids. The full text appears in Douglas Knoop, G[wilym]. P[eredur]. Jones, and Douglas Hamer, eds., *The Early Masonic Catechisms*, 2d ed. by Harry Carr (Manchester Univ. Press, 1963), pp. 210–25.

5. Accessible examples of works by members of the authentic school include Douglas Knoop, and G[wilym]. P[eredur]. Jones, *The Genesis of Freemasonry* (Manchester Univ. Press, 1949; reprint ed., London: Quatuor Coronati Lodge, No. 2076, 1978); Bernard E. Jones, *Freemasons’ Guide and Compendium* (London: Harrap, 1950, 1956); Harry Carr, *The Freemason at Work* (London: Privately printed, 1976); Alex Horne, *Sources of Masonic Symbolism* (Missouri: Missouri Lodge of Research, 1981); David Stevenson, *The Origins of Freemasonry: Scotland’s Century, 1590–1710* (Cambridge: Cambridge Univ. Press, 1993).

6. [Albert Pike], “Address of the President. 1883–84,” in *Masonic Veteran Association of the District of Columbia. Transactions. 1879 to 1887*. (Washington: 1887), pp. 62–3.

7. This, and subsequent monetary conversions, are from John J. McCusker, “Comparing the Purchasing Power of Money in the United States (or Colonies) from 1665 to Any Other Year Including the Present” Economic History Services, 2004, URL : <http://www.eh.net/hmit/ppowerusd/>

8. Readers unfamiliar with Pike’s historical works may wish to examine his *Official Bulletin of the Supreme Council of the 33d Degree, for the Southern Jurisdiction of the United States*, 10 vols. (Washington, D.C.: 1879–90).

9. [Albert Pike], *Lecture on Masonic Symbolism* ([New York: Lange, Little & Co.], 1875), pp. 13–14.

10. The Theosophical Society movement was co-founded in 1875 by Henry Steel Olcott and Helena Petrovna Blavatsky, the reputed granddaughter of a Russian princess. “Theosophy” means “divine wisdom,” and the Theosophical Society integrated the teachings of various mystery schools and traditions, including Gnosticism, Hinduism, Kabbalah, Manichaeism, and Zoroastrianism. Blavatsky claimed she traveled and studied in the East, where she was allegedly initiated into the secret schools of Eastern mysticism, by *mahatmas* or Masters. At the time of her death there were approximately 100,000 members. Her followers believed that she possessed supernormal powers, and her writings contributed greatly to the Western Esoteric Tradition. Her two major works, *Isis Unveiled* (1877) and *The Secret Doctrine* (1888) remain popular. See Peter Washington, *Madame Blavatsky’s Baboon: A History of the Mystics, Mediums, and Misfits Who Brought Spiritualism to America* (New York: Schocken Books, 1995). In contradistinction to Pike’s attempts to distinguish between Freemasonry and occultism, Blavatsky’s *Theosophical Glossary* (1892) defined an “Initiate” as “anyone who was received into ... the mysteries and secrets of Masonry or Occultism.”

11. [Albert Pike], *The Inner Sanctuary. Part IV. The Book of the Holy House*. (N.P.: A.:M.: 5644), p. 338.

12. *Formulas and Rituals Transcribed by Albert Pike in 1854 and 1855*, pp. [342a–342b]. Unpublished manuscript, Archives of the Supreme Council, 33°, S.J., Washington, D.C.

13. Although anti-Masons have accused Pike of having interests in numerology, he wrote, “I think that no speculations are more barren than those in regard to the astronomical

character of the symbols of Masonry, except those about the Numbers and their combinations of the Kabalah. All that is said about Numbers in that lecture, if not mere jugglery, amounts to nothing.... The astronomical explanations of them, however plausible, would only show that they taught no truths, moral or religious. As to tricks played with Numbers, they only show what freaks of absurdity, if not insanity, the human intellect can indulge." Albert Pike to Brenton D. Babcock, Jan. 25, 1887, in Albert G. Mackey, *An Encyclopedia of Freemasonry*, ed. rev. and enl. by Robert I. Clegg with suppl. vol. by H. L. Haywood, 3 vols. (Chicago: Masonic History Co., 1946), vol. 2, pp. 775–76.

14. [Albert Pike], *Lecture on Masonic Symbolism*, p. 22.

15. [Albert Pike], *A Second Lecture on Masonic Symbolism. The Ōmkara and Other Ineffable Words* ([New York: Lang, Little & Co., 1875]), p. 9.

16. Between 1872–74 Pike's interest in these philosophies led him to prepare three manuscripts which were posthumously published as *Irano-Aryan Faith and Doctrine as Contained in the Zend-Avesta* (Louisville, Ky.: Standard Printing Co., 1924); *Indo-Aryan Deities and Worship as Contained in the Rig-Veda* (Louisville, Ky.: Standard Printing Co., 1930); *Lectures on the Arya* (Louisville, Ky.: Standard Printing Co., 1930).

17. Robert Strathern Lindsay, *The Royal Order of Scotland* (Perthshire, Scotland: Wm. Curloss & Son Ltd., 1972), p. 7.

18. *Royal Order of Scotland*. Manuscript ritual of the "Provincial Grd. Master," [Albert Pike] (c. 1878), p. 21. Archives of the Supreme Council, 33°, S.J., Washington, D.C.

19. *Royal Order of Scotland*. Manuscript ritual of the "Provincial Grd. Master," [Albert Pike] (c. 1878), p. 21. Archives of the Supreme Council, 33°, S.J., Washington, D.C.

20. Ray Baker Harris, ed., *Bibliography of the Writings of Albert Pike* (Washington, D.C.: Supreme Council, S.J., 1957), p. 107.

21. Albert Pike, Washington, D.C., January 28, 1888, to Robert F. Gould, London, England. Cited in Robert Freke Gould, "Masonic Celebrities," *Ars Quatuor Coronatorum*, vol. 4 (1891), part 2, p. 132.

22. A. Pike to R. F. Gould, p.132.

23. A. Pike to R. F. Gould, p.132.

24. A. Pike to R. F. Gould, p.132–33.

25. A. Pike to R. F. Gould, p.132.

26. Ray Baker Harris, ed., *Bibliography*, p. 107.

27. [Pike], *A Lecture on Masonic Symbolism*, p. 33.

28. A two page list of books sold by the Scottish Rite in 1879 is reproduced in James D. Carter, *History of the Supreme Council, 33° (Mother Council of the World) Ancient and Accepted Scottish Rite of Freemasonry Southern Jurisdiction, U.S.A. 1861–1891* (Washington, D.C.: Supreme Council, S.J., 1967), pp. 176–77.

29. [Albert Pike], "Special Provisions and General Regulations," *The Inner Sanctuary Part I. The Book of the Lodge of Perfection Rubric, Etc.* (Or\ of Charleston. A\M\ 5643 [1883]), p. [5.]

30. *A Second Lecture on Symbolism. The Ōmkara and Other Ineffable Words* (New York: Lang, Little & Co., 1875), pp. 9–10.

31. Carter, *History of the Supreme Council*, p. 176.
32. At the time of this writing, the rare book dealer *BookBarron.com* lists the following for \$2,500, "Pike, Albert A *Series of Lectures on Masonic Symbolism* np. VG. Typewritten manuscript in flexible binding. 'The Courtesy of Dr. Harriet L. Henderson.' Book #an001329."
33. Albert Pike, "What Free-Masonry Was," part 1, in *Masonic Veteran Association of the District of Columbia. Transactions. 1879 to 1887*. (Washington: 1887), p. 138.
34. Albert Pike, "Address of the President. 1885–6," *Masonic Veteran Association of the District of Columbia. Transactions. 1879 to 1887* (Washington: 1887), pp. 96–7.
35. See "Extracts from the Preface of a book entitled 'Long-livers' published at London in 1722," in Albert Pike, *The Book of the Words. Sephir H'Debarim* 2d ed., reprinted with an introduction by Arturo de Hoyos ([Washington] 1879; Washington: Scottish Rite Research Society, 1999), pp. 13–20.
36. Pike, "What Free-Masonry Was," part 1, pp. 144–45.
37. Pike, "What Free-Masonry Was," part 1, pp. 165–66.
38. Pike, "What Free-Masonry Was," part 1, pp. 168–69.
39. Pike, "What Free-Masonry Was," part 2, in *Masonic Veteran Association of the District of Columbia. Transactions. 1879 to 1887*. (Washington, 1887), pp. 180–81.
40. *Records and Minutes of the Provincial Grand Lodge R.S.Y.C.S. and Provincial Grand Chapter H.R.M. for the United States of America of the Royal Order of Scotland. Washington, D.C., October, 1886* (Washington: Pearson's Steam-Power Press, 1886), p. 205.
41. *Urbi et Orbi* (for the city and for the world) originally signified that a papal document was issued to both the City of Rome and the whole Catholic world.
42. *Records and Minutes of the Provincial Grand Lodge R.S.Y.C.S. and Provincial Grand Chapter H.R.M. for the United States of America of the Royal Order of Scotland. Providence, R.I., September, 1887, and Washington, D.C., December 10, 1887* (Washington: Pearson's Steam-Power Press, 1887), pp. 243–44.
43. "I am the Almighty God.... I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant.... And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. ... [A]nd my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant." Gen. 17:1, 7, 11, 13, 14
44. *Records and Minutes of the Provincial Grand Lodge R.S.Y.C.S. and Provincial Grand Chapter H.R.M. for the United States of America of the Royal Order of Scotland. Washington, D.C., October, 1890*. (Washington: S. E. Tomlinson, Printer), pp. 369–76

The Symbolism

OF

THE BLUE DEGREES

OF

FREEMASONRY

Copied for the Author by Edwin B. Mac Grotty, 33°.

WASHINGTON.

1888.

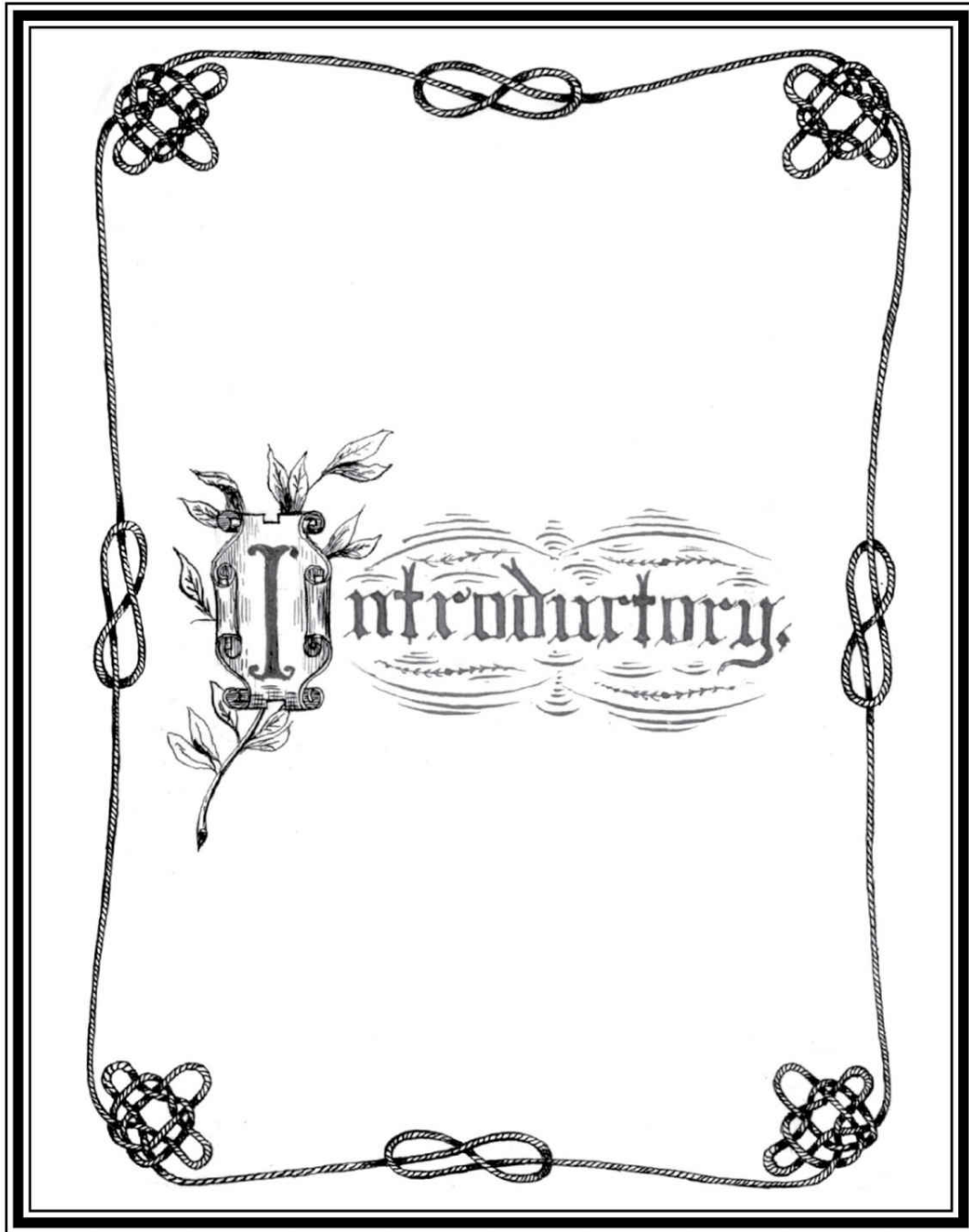


*Many Prophets and Righteous
Men have desired to see, but
have not seen, what ye see; and to
hear, but have not heard,
what ye hear.*



*Therefore speak I to them in parables;
because seeing, they see not; and
hearing, they hear not; neither
do they understand.*

*And in them is fulfilled the prophecy
of Isaiah, which sayeth, by hearing ye
shall hear, and shall not understand;
and seeing ye shall see, and
shall not perceive.*



INTRODUCTORY

The highest claim of Freemasonry to consideration is that it is philosophical truth, concealed from the masses and taught to the adepts by symbols.

But every intelligent Mason knows that of every hundred of the Brethren, taken as one falls in with them, not more than two or three regard the symbolism of Freemasonry as of any real value, or care to study it. To do so, it seems to all the others, would be idle and unprofitable labor.

Nor is this contempt for Masonic symbolism confined to the Masons who are laboring men, or even to those who are illiterate; on the contrary, in speaking of the symbolism of Masonry at very many places, to some thousands of Masons in all, I have not found these Masons to be less attentive and less anxious to learn, or setting less value upon the symbols, than those holding high positions, or the intelligent or the educated.

It is patent to everyone that among those who care least for the symbolism of the Order are the Masters and other officers of our Lodges, and the Grand Masters and other dignitaries of our Grand Lodges; and that the encomiums lavished upon the symbols and their meanings by editors and authors, are for the most part artificial and insincere.

It is easy to see why men of intelligence and education have little or no respect, even when they delude themselves by believing that they do have a great respect, for the symbols and the explanation of the symbols of Freemasonry.

When a rope is put round the neck of one of these, of what can he suppose it to be a symbol, but slavery, degradation, the choking of life out of a malefactor? If he submits to it, hoping to learn its symbolic meaning by and by, what estimate must he set upon the symbolism of Masonry, when he is told afterwards that the purpose of putting it around his neck was that if he should refuse to proceed in the Degree, he might, by means of it, be taken out of the Lodge

and into the street without making a disturbance, that is, if he resisted, he could be choked down by it and dragged out.

I do not suppose that it has ever occurred to one Mason in a thousand to ask whether “cable-tow” is an English word at all: or that one in a thousand has ever been moved to inquire what he had sworn to, in swearing that he would do certain things “if within the length of his cable-tow.” And if one in a thousand ever ask the meaning of this phrase, I venture to say that, as he had not known what the phrase meant to which he had solemnly sworn to Almighty God, under an awful penalty, to conform his conduct, so neither did any one of those who exacted it from him know its meaning.

When a man of intelligence, a scholar, is gravely told, by the *Book of the Lodge* of one of the great Masonic writers that the forty-seventh problem of Euclid, in his joy for the discovery whereof, Pythagoras cried out “eureka” and sacrificed an hundred oxen, “teaches us that Masons are great lovers of the arts and the sciences in general,” the “explanation” of this symbol of nothing, is not calculated to produce in his mind any great admiration of Masonic symbolism.¹

And as it was not Pythagoras who cried “eureka,” but Archimedes, centuries afterward, upon making quite a different discovery,² his respect for the learning of those to whom we owe our current Masonic lectures is likely to be slightly diminished by this proof of their ignorance.

When one is informed that “the principal tenets of Masonry are included between the two points of the compasses,” it is very rarely the case, I am sure, that it occurs to him to inquire, of himself or others, what this phrase means. And if anyone has ever inquired of himself or others, it is very doubtful, I think, whether his inquiry met with any satisfactory response.

We have all seen the two points of the compasses under the square; then one point above and one below it, and then both above. Who among us ever received any other explanation of this than that

one meant that he had yet to make progress in Masonry, and the other two that had made further progress? That he had done so he knew, without the necessity of being so informed by having taken a second and third Degree.

And who has ever been informed why the relative positions of the points of the compasses and of the square are symbolical of progress in Masonry?

Who among us was ever told that there was any symbolism in the three implements used by the assassins, and the parts of the body on which the blows were inflicted? I do not ask who has ever had any explanation as to the meaning of these “weapons and blows” for it was never given in a Blue Lodge.

And yet, if a man is in the habit of thinking at all, must it not seem singular that in a recital supposed to be of *facts*, two men out of three who had conspired together to extort a secret which honor forbade him to divulge, from a resolute man, or, upon his refusal, to slay him “armed” themselves, one with a twenty four inch rule and one with a common square of wood, or metal, as “weapons”? Ought not the patent absurdity of the supposed fact to induce a suspicion that there is something more in this than a recital of facts and actual occurrences?—that there are symbolical meanings concealed in these implements and blows which *somebody* ought to know?

When the candidate is first “brought to light” and relieved of his “cable-tow” “because he is bound by a stronger obligation,” he is told that he beholds the three Great Lights of the Lodge, by the light of the three lesser lights. The three Great Lights are “the Holy Bible,” the “square” and the “compasses,” and they are thus explained to him.

“The Bible is dedicated to God, because it is His inestimable gift to man; the square to the Master; because it is the proper emblem of his office; and the compasses to the Craft, because by a due attention to its use, they are taught to keep their passions within due bounds.” That is all.

If, not accepting this explanation without analyzing it, phrase by phrase and word by word, to see whether it really gives sufficient reasons for considering the square and compasses two of the Great Lights of the Lodge, one were to criticize it, what would be the result?

3

Why is the square the *proper* emblem of the Master? If it be so, how does that constitute a Light of the Lodge, and invest it with that character? Is every *emblem* of an office a light of the Lodge? Is a square any more so than the level and the plumb, the emblems of the offices of the Junior and Senior Wardens?

"The Bible," it is said, "is dedicated to God." To "dedicate" is "to consecrate, hallow, devote, inscribe to a patron." The Bible is "the word of God." How is His own word "dedicated" to Him? It is dedicated to Him, it is said, "because it is His gift to man." Is a gift *dedicated* to the giver? How is the square "dedicated" to the Master? Is it meant that it is dedicated to his use? But the Bible is not dedicated to the use of God. He has given it to man for man's use.

How are the Craft taught, by a due attention to the use of the compasses, to keep their passions within due bounds? Cannot a man draw a larger or smaller circle at pleasure with the compasses? The principals of the moral law, by which a man should regulate his conduct, are as infallible and absolute as the truths of mathematics. How can the compasses teach these, merely because one can draw circles with them, when a man can make a circle larger or smaller at pleasure? How then does this use, to which one may put a circle, make it a Great Light? And why are an emblem of office and a circle of circumscription placed together on the altar?

Does this explanation give a satisfactory reason for representing two of the instruments used by carpenters and others as co-ordinate with the Book which, lying open upon the altar, represents God Himself, between the two cherubim, upon the ark of the covenant in the Holy of Holies, communicating His oracles to the human intellects of the priests, His inspired servants? Would not the saw

and hatchet have answered the purpose as well, or hammer and chisel, or the plumb and level? The world is full of symbols, and any ingenious man can make *any* tool or implement a symbol by inventing explanations of it. But unless the symbol conceals some great cardinal truth, of morality, philosophy or religion, what is its real and substantial value? It is only those symbols which Masonry has inherited from the ancient ages, and which in those ages taught the great truths of philosophy and religion to the few who were adepts, that are of any value to Freemasonry. The rest are of no more value than those of Odd Fellowship or the more modern orders, of no more than the three links, the fasces and the tiger's claw.⁴

The three lesser lights are "the sun," "the moon" and "the Master of the Lodge" represented by the three altar lights. When these lights were three times three, in the Master's Lodge, though only three in the Lodge of Apprentices, and two in that of the Fellowcrafts, did the nine by threes still represent the sun, moon and Master of the Lodge? And if so, how are the three triads of lights appropriate? Is the sun properly represented by a triad? or the moon? or the Master?

The "explanation" given in the Lodge, explaining nothing, is, "As the sun rules the day and the moon governs the night, so *ought* the Master to rule and govern his Lodge with equal regularity." Does this show *how* the sun or moon is a light of the Lodge? The sun never shines into it: the moon can only do so occasionally. Neither of them lights it. The explanation, expressed in other words, is that the Master *ought* to be a light of his Lodge, ruling and governing it with regularity, as the sun and moon are lights, *not* of the Lodge, but of the outside World. Does that make them Lights of the Lodge?

No one can have a very exalted opinion of the symbolism of Masonry, who hears it repeated to a man of thought and a scholar, a wise statesman, a learned judge or an eminent divine, that from time immemorial there have been *represented in every well-governed Lodge*, a point within a circle: that the point represents an individual

Brother, and the circle, the limits of his duty to God and Man “beyond which he is never to encroach on any occasion”; that “this Circle is bordered by two parallel and perpendicular lines emblematical” (how?) “of the two Saints John” and that “on the *vertex* rests the Holy Bible”; wherefore, in going around the Circle, a Mason will not be able to deviate materially from the rules of moral rectitude.

Why are the two columns surmounted by a terrestrial and celestial Globe? To teach what lesson? To be symbolical of what? How can they be the appropriate furniture of a room “representing the middle chamber of King Solomon’s temple” when it was not imagined by any one in the time of Solomon, that the earth was a sphere, or that there was under the earth a sky, like that over it, the two forming a hollow sphere? It would not be more anachronistic to ornament the hall with pictures of steam-ships and railway cars, and style these “emblematical.”

Who has ever clearly seen the meaning of the singular myth, that the “True Word of a Master Mason” was only known, in the time of Solomon the wise King of Israel, to him, to the King of Tsur [Tyre], and to Hiram, the half- Hebrew half-Phoenician artisan, artificer, architect or Master? Was it revealed to *all* of them or only to one and by him communicated to the others?

Why the meaning of the statement that these three had agreed with each other never to give the Word, unless all three should be present; and that when one of them was slain the other two could not give it and Solomon was afraid it was “forever lost?” Why and how is it possible to give it, when the knowledge of it was confined to two persons only? Sooner or later, one or the other would die. If the possession of the Word was of inestimable value, why should the knowledge of it have been limited to three persons? If there were other Master Masons than these three, why were these others not also in possession of the Word? And how was it considered possible that future ages might re-discover the lost Word?

But, it being lost and only this vague hope remaining, Solomon declared that the first word spoken at the grave should be used instead of it, taking the chances of that the substitution of any insignificant and meaningless word for the great and holy word.

Did any of us *hear* this “first word spoken at the grave”? I did not hear any word spoken except Solomon’s exclamation, thrice repeated, “*O Lord! my God! was there no help for the Widow’s Son!*” There was, afterwards, whispered into my ear a word that I had never heard before, and I was told that it meant “*Marrow in the bone,*”⁵ surely no “substitute” for a sacred word.

Has the substitute-word any symbolic meaning? That it is a symbol, and of the profoundest import, I know. But if it is, as Mackey made it, a word of four syllables,⁶ meaning, “*What! Is this the builder?*” I see no symbolism in it. It is not a word embodying any great truth, any great religious doctrine, not to be made known to the common people. What a poor, meager, pitiful outcome it is, in a matter of so much solemnity and importance! What a “substitute,” for the Great Ineffable Name of God!⁷

And to how many Masons have these thought occurred? In the minds of how many has this story, so absurd if taken literally, stirred even a vague feeling of curiosity? How many Masons have even suspected that something worth knowing was hidden under the surface of the story?

Who has suspected that the apron of the Apprentice with its flap turned up was a symbol, concealing the great and grand doctrine of the old Aryan religion?⁸

To whom, in the Lodge, has the origin of the peculiar sanctity of the numbers *three, five, seven* and *nine* ever been made known? To whom has even the *suspicion* been communicated that they may perhaps embody some profound religious doctrine? Who has ever received any instruction that could prevent his looking upon the disquisitions as to these numbers, and the frequency of the

occurrence of the numbers *three* and *seven*, and the various combinations and singular properties of the number *nine*, as nothing more than merely barren and idle babble, like the cat's-cradle combinations and other puzzles of the children?

The religions of the world have always consisted, for the most part, in worshipping the symbol, instead of that which is symbolized by it. Living creatures, inanimate things, words, ceremonial observances, numbers, have all been symbols in their turn; and those of one creed, who have stigmatized, persecuted, tortured and murdered those of another as idolaters, because they superstitiously worshipped their own symbols, have always been themselves idolaters, by the worship of other symbols, of the same or another kind. The symbols of the wise have always become the idles of the vulgar.

We know of what the cross long ago became a symbol, and how it became the object of superstitious adoration, as of itself possessing immense potencies, giving health, safety, immunity to the faithful, and putting to flight the extremity of terror, the most powerful of devils. But how many know what it was originally the symbol, thousands of years before Christianity borrowed it?⁹

We know the symbolic meaning of the crescent for the Mohammedan, and the keys of the Papal flag for the Roman Catholic, one the symbol of the growth of Islamism:¹⁰ and the other, of the power of the successors of St. Peter to lock and unlock the gates of Paradise.

Every Nation sees a great symbol in its flag; and the soldier is always ready to give his life to prevent its falling in the hands of the enemy. A quarter of a century ago one half of the United States was arrayed against the other half, and a civil war of immense proportions broke out, and lasted four years, because the stars upon the flag of the United States represented one thing to one to part of the States and another thing to the others.

Of what was the pentalpha or five-pointed star with its unbroken lines a symbol? Why were the interlaced double triangles called the “seal of Solomon,” possessing magical and miraculous powers? Undoubtedly they were symbols—but of what?

That men of intelligence see nothing of value as the subject of study and reflection in the symbols of the Blue Lodge ought not to seem strange to anyone who reads the monitorial explanations. [Thomas Smith] Webb, to whom Masonry is indebted(?) for the most of them, was profoundly ignorant of the ancient symbolism; of no reading in the Classics, knowing nothing in regard to the old philosophers and the old religions. In permitting him to explain her symbols, Masonry was as unfortunate as she has been in permitting her jurisprudence to find for commentators only men of no knowledge of the principles either of the English or Roman law: and those who have undertaken to write upon the subject of Masonic symbolism have either kept within the circle, traced by Webb, or indulged in the fantastic vagaries of astronomical interpretations, or in excursions into the boundless realms of fancy and imagination, or have involved themselves in an incomprehensible network of mathematical figures, a maze of circles, triangles, and other figures that no sane human intellect can find a meaning in, in part intended to elucidate the 47th problem of Euclid by an obtuse-angled triangle.¹¹

If any of those interpretations were correct, Masonic symbolism would be useless. After hearing all, the question put by every sensible man will be “*cui bono?*” [to what good?] “What of it all?” No scholar of any eminence has ever been persuaded to think the symbolism of Masonry worth studying or entitled to respectful consideration. The lessons of morality that they are *supposed* to teach have found eloquent expounders; for they are comprehensible by men of little or much learning alike; but so far as they are symbols of religious or philosophical truth mute teachers of their religious thoughts, of the men of the Aryan race¹² who, eager to learn the truth

saw it, in part, at least, as clearly as we do, they have had no interpreters; for vapid commonplace and dreary platitudes, and vague, aimless, fruitless babble are in no sense interpretations.

Much of our ancient symbolism has disappeared moreover, and some it is perhaps irretrievably lost. Like all ancient monuments, Masonry suffers from the incessant gnawings of “the tooth of time.” The destruction of its symbolism by omissions of what is not understood, by the innovations of ignorance or that half-knowledge, even worse than ignorance, that is always coupled with self-conceit, and vulgarizes whatever it endeavors to improve, goes on continually. Of the instances of this, far too numerous, let us look at one.

Many years ago this question and answer were heard in the Lodge.

“What induced you to become a Master Mason?”

“That I might obtain the *Master’s Word*, and be therewith enabled to travel into foreign countries and earn Master’s Wages.”

The answer was profoundly symbolic. The “Master’s Word” was the *debar yahavah*, “the Word of God,” to know and comprehend, which is the great purpose of a Mason, because it is the attainment of that Masonic Light, in search of which he must ever journey from the West to the East.

But ignorance, seeing only the literal meaning of the words, fancied that the sentence could be improved, by being made more practical; and so has by degrees, made out of it this:

“That I might obtain the Master’s Word and therewith be enabled to travel into foreign Countries and earn Master’s wages, and be thereby the better enabled to support my family and relieve the widows and orphans of needy and distressed Brethren.”

And that was symbolic in the answer was thus annihilated: It was vulgarized to the lowest degree, by being made to represent the whole value of the “Word,” the *verbum dei*, to be to a Mason, to consist in its enabling him to find employment and earn money-wages, a use to which it could be as profitably prostituted by the most ignorant and brutish laborer, as by the most intellectual Master of the Craft.

And yet, before any man could be made a Mason, he has been required to state upon his honor that he hath no such purpose in view in seeking to be initiated; and the Senior Warden, required to make this answer, is required to say that in his preliminary declaration he lied, and obtained initiation by fraud.

And, also, as *no* Master has for half a century or more received the “Master’s Word,” the Freemasonry of the Blue Lodge having, no longer ago than that ceased to be Freemasonry, by parting with it, and permitting another “Order” or Degree to become owner of it by process ordinarily called theft,¹³ the Masonry so mutilated neither receiving a price for that of which it was dis-seized, nor even uttering a protest—therefore the Senior Warden, speaking for all the Brethren, in saying that he was “induced” to become a Master Mason for the purpose of obtaining the Master’s Word, which neither he nor they have ever obtained, proclaims that he and they were induced to become Masters by false promises and fraudulent misrepresentations.

Not being able to wink so hard as not to see this, nor seeing any other way of escape from this humiliating position, resort has been had, in California and more than one State besides, to the expedient of omitting the words “obtain the Master’s Word,” and “thereby,” retaining still the declaration of ignoble and unlawful purpose, in the “amended” phrase, “That I might be enabled to travel into foreign countries,” &c.

Who hears now the first answer outside of South Carolina, where it has been made for a hundred years and more to the question,

“Whence came you and whither do you travel?”

“From the high place of Gibeon to the threshing-floor of Ornan the Jebusite?”¹⁴

and who, even *in* South Carolina, knows what the real meaning of the answer is?

Who, in this Country, for the last hundred years, has heard in the Lodge the questions and answers,

“Have you seen your Master today?”

“I have.”

“How was he clothed?”

“In blue and gold.”

(or, when Masons met early in the 18th Century, in taverns and inns, to smoke pipes and drink ale),

“In a blue Jacket and yellow pair of Breeches.”¹⁵

and who knows what the answer meant?

We have all bound ourselves by oath to do certain things, “if within length of our cable-tow,” those only excepted, if any, who received the degrees in places where, because its meaning was not known, it has been elided from the work. How many of us know what it means? How many even thought it worthwhile to inquire? Who is there, of those who did inquire, even if of his initiator, that did not find him of whom he inquired, as completely as ignorant as himself? Thus, a man is made to swear, by as solemn a form of oath as can be invented, that he will do certain things, under a condition which has no meaning to him, and the meaning of which is equally unknown to him who administers the oath. Is it not almost a crime to so swear a man?

How many of us have attached any particular significance to the continual recurrence of the number *three* in the ceremonies of the Blue degrees? or been moved by that recurrence to a desire to know

why it so recurs, and what connection if any, that number has with the other symbols of the degrees? Numbers, as well as words and things, are symbols; and this number has always been regarded as of special sanctity. It is represented by the triangle of equal sides, and by one of the sides of the right-angled triangle, as *four*, the number of the square, is by another of the sides, and *five* by another; and *seven* by *three* added to *four*, the triangle upon the square, with one line belonging to both.¹⁶

In the Scottish and French Rites, the cable-tow is placed not once only, but three times around the neck of the candidate.

He obtains admission into the Lodge by three knocks. Having entered, he makes *three* circuits around the Lodge; halting while making each, at each of the three stations of the Master and Wardens, his haltings thus mean three times three:

When he is brought to light, he beholds the *three* Great Lights of the Lodge, by the light of the three representatives of the *three* Lesser Lights.

He learns afterwards that the Lodge has *three* principal officers, representatives of *Wisdom*, *Strength* and *Beauty*, the Divine *Wisdom*, the Divine *Power* and the Divine *Word*:

That the Lodge has *three* principal ornaments, *three* jewels moveable and *three* immovable; *three* articles of furniture; *three* columns; *three* windows; *three* degrees; that *three* years are the term of service and age of an Apprentice; that the mystical ladder has *three* rounds;¹⁷ that the *Word* of the third Degree is of *three* syllables,¹⁸ like the password of one of the words of the Fellowcraft's Degree; that all signs are *three-fold*, right-angles, horizontals and perpendiculars, and in the distress sign are *three* droppings of the arms.

But when and where was the attention of the initiate ever called to these coincidences,¹⁹ and his reflection upon them demanded?

I have often and in various places repeated to Master Masons, in Lodge and in Grand Lodge assembled, the lessons of the Masonic symbolism that will be found written in the following pages of this manuscript. I have found that even by intelligent men, and men deeply interested in the subject, explanations given by me have been so imperfectly remembered that they have begged me to repeat them by letter; and I may safely affirm that no one, of all who have heard these lessons (never yet written down, and never twice delivered in the same language, or twice confined to the same points and illustrations), could possibly write out half of them, even in substance.

It has been urged upon me, again and again, that if I do not write them out they will be lost when I die; and knowing this to be true, and that the day of my death must soon come, I address myself to the task of providing for the preservation of that which, by study and reflection, I have discovered in regard to the symbols of the Blue Lodge; especially charging those to whom what I am writing shall be entrusted, now and in all time to come, never to permit the multiplication of copies of this book, or any part of it by printing, and forbidding the supplying of any copy of it or any part of it in manuscript even, to anyone who is not fit and qualified to teach and instruct his Brethren, and who does not propose to use it as their teacher and instructor. This is the positive and preemptory condition upon which I consent to write it, and I pray that misfortune and ignominy may befall anyone who set at naught this condition.

Washington, February 10th, 1887.

Albert Pike

FOOTNOTES FOR OLDER DEVICES

1. George Oliver's *Book of the Lodge* (London, 1849) does not mention the forty-seventh problem of Euclid (Pythagorean theorem); Pike may have been thinking of Albert G. Mackey's *Manual of the Lodge* (New York, 1862), p. 112.

2. Archimedes (c. 287–212 B.C.) was the Greek mathematician and engineer who discovered the principle of displacement while he was bathing. At his discovery he is said to have shouted *eureka*, meaning, "I have found it."

3. It has been asserted that the square and compasses appear as moral symbols in the second book of the Confucian canon, the *Meng-tzu* (named after its author, Mencius, 371–289 B. C. E.). A passage in chapter 13 reads, “When the sages had used the vigour of their eyes, they called in to their aid the compass, the square, the level, and the line, to make things square, round, level, and straight:—the use of the instruments is inexhaustible” and “The compass and square produce perfect circles and squares. By the sages, the human relations are perfectly exhibited.” And again, in chapter 22 we find, “A master-workman, in teaching others, uses the compass and square, and his pupils do the same.” See James Legge, trans., *The Works of Mencius* (Oxford: Clarendon Press, 1895). Whether these passages indicate “moral symbols” is difficult to say with certainty.

4. The three links are the prominent symbol of the Oddfellows fraternity; the fasces is composed of bound staves with an axe-head and was a Roman symbol of justice (it appears on the back of an American dime); the tiger’s claw is an emblem of the Ancient Arabic Order of the Nobles of the Mystic Shrine.

5. A document known as the *Graham Manuscript* (1726) includes the earliest known account of a “raising” in a Masonic context which parallels the Hiram legend. In its version Noah’s three sons (Shem, Ham, and Japhet) attempt to recover a “secret” the patriarch possessed, but which was lost at his death. Attempting to reclaim it they located his grave and uncovered it. Upon discovering his corpse one of them raises it close to his body “setting ffoot to ffoot knee to knee Breast to breast Cheeck to check and hand to back.” At this, one son states, “here is yet marrow in this bone and the second said but a dry bone and the third said it stinketh, so they agreed for to give it a name as is known in free masonry to this day.” Although it may have been a mnemonic device, the phrase “marrow in this bone” has its antecedent in Proverbs 3:5–8, where it is said that trust in the Lord “shall be health to thy navel, and marrow to thy bones.” However, the word used here for “marrow” is *shiqquwi* (שִׁקְּוִי), which actually means “moisture or refreshment.” Be this as it may, the words *moach* and *machah* are also Biblically translated “marrow” (Job 21:24) and “full of marrow” (Isaiah 25:6). If these are followed by *b* (ב), “in,” and *qaneh* (קָנֵה, SH 07070), translated “bone” in Job 31:22, the words “marrow in (the) bone” can be crudely constructed as *moach-b’qaneh* or *machah-b’qaneh*. I do not assert this as the origin of the Substitute Word, but rather desire to demonstrate the adaptability of Hebrew to obtain desired results.

6. The “substitute” for the “lost” Master Masons Word is legion. Appearing in a variety of permutations over the past three hundred years, it continues to be vocalized in different ways throughout the Masonic world today, with regional vocalizations throughout the United States. It is unlikely that the original form can be recovered, but there may be sufficient consistency to suggest that the original “word” included the sounds [1] *ma*, [2] *h* (*g*, *k*, or guttural *ch*), [3] *b*, and [4] *n*, with [5] *h* (*k*, or guttural *ch*) sometimes appended. With the exception of the first syllable, *ma*, the other vowel sounds are unknown. Early forms of the word include *Maha-Byn* (Sloane MS., c. 1700), *Matchpin* (Trinity College, Dublin MS., 1711), *Maughbin* (*A Mason’s Examination*, 1723), *Magboe* and *boe* (*The Whole Institutions of Free-Masons Opened*, 1725), *Machbenah* (Samuel Prichard, *Masonry Dissected*, 1730), *Mag Binach* (John Coustos to the Portuguese Inquisition, 1743), *Macbenac* (*Catechisme des Franc-Maçons*, 1744), *Mak-benak* (*L’Ordre des Franc-Maçons Trahi*, 1745), *Mahhabone* (*Three Distinct Knocks*, 1760), *Mahhabone* or *Macbenack* (*Jachin and Boaz*, 1762), *Mahhabone* or *Macbenac* (*Shibboleth*, 1765), *Mahabone* or *Macbenach* (Richard Carlile, A

Manual of Freemasonry, 1825), *Mah-hah-bone* or *Mah hah bon* (William Morgan, *Illustrations of Masonry*, 1826). It is not known what the original word meant or even if it had a real meaning at all. Most suggestions offer Hebrew as the underlying language. Prichard's *Masonry Dissected* (1730) uses the Biblical Hebrew word *Machbenah* (1 , Chronicles 2:49), which the *Barker Bible* (1580) translated as "the smiting of the builder"; *Three Distinct Knocks* (1760) stated that *Mahhabone* (which it misspelled as , *machabagé*) "signifies rotten, or decayed almost to the Bone"; and Morgan's *Illustrations of Masonry by One of the Fraternity* (1826), said that *Mah-hah-bone* "signifies marrow in the bone." Even more confusing, some European rituals assert the word means "he lives in the son."

Following below is a list of Hebrew words which have sounds resembling the components of the Substitute Word, which also have some affinity to with the Hiramic legend. Knowledge of these, or similar words, may have contributed to regional variations. In my arrangement each word is first presented in an anglicized form followed by a phonetic pronunciation within brackets; then appears the correct Hebrew spelling with a reference citation within parentheses; finally, there follows a translation with occasional Biblical references. The initials *SH* signify *Strong's Hebrew*, referring to their number in *Strong's Exhaustive Concordance of the Bible with Greek and Hebrew Dictionary* (1890), while *Alcalay* indicates a columnar listing in *The Complete Hebrew-English Dictionary* (1973), and *Klein* signifies *A Comprehensive Etymological Dictionary of the Hebrew Language for Readers of English* (1987).

Machá [maw-khaw], (SH 04222), to strike; clap (the hands).

Machabé [makh-ab-ay], (SH 04224), "hiding place," Isaiah 32:2; "lurking place," 1 Samuel 23:23.

Machah [maw-khaw], (SH 04229), "full of marrow," Isaiah 25:6.

Mah [maw], , *mah* [mah] or *meh* [may] (SH 04100), (interrogative) what; of what kind; (adverb) how; why, how! (exclamation).

Maq [mak], (SH 04716), 04743), decay; rottenness; stink. "Stink," Isaiah 3:24; "rottenness," Isaiah 5:24.

Moach [mo-akh], (SH 04221), "marrow," Job 21:24.

Hah [haw], (Klein, p. 134; Alcalay, p. 475), "the" (as prefix definite article).

Hahh [haw], (SH 01929), ah!; "alas!" Ezekiel 32:2.

Hé [hay], (SH 01887), "behold!"; "lo!"

'Eben [eh-ben], (SH 068), "masons," 2 Samuel 5:11.

Banah [baw-naw], (SH 01129), "builder," 1 Kings 5:18.

Ben [bane], (SH 01121), son.

Biyn [bene], (SH 0995), understanding.

Biynah [bee-naw], (SH 0998), understanding.

Boneh [bo-nay], (Klein, p. 66; Alcalay, p. 203), builder; mason.

Obviously, there are so many possible Hebrew roots that the original "word" cannot be recovered, although several meaningful interpretations can be obtained. Another Biblical verse suggesting possible origins is Psalm 118:22, which includes the words *masu ha-*

bonim (), “rejected by the builders.” The first three syllables of each word will be seen to form a comparable “substitute” (i.e., *ma-ha-bon*).

7. In his efforts to unravel the Substitute Word, Pike dealt with a popular interpretation of Albert G. Mackey, which he criticized in *The Book of the Words*, while discussing the words *Mahabon*, *Moabon*, and *Machbenach*, “Bro. Albert G. Mackey derives the first of these three words from three Hebrew words, , *Ma*, , *ha*, and , *boneh*, and he these he renders, ‘What! Is this the Builder?’ ” Pike rejected Mackey’s interpretation in part because he was unable to verify that the Hebrew word *boneh* means “builder.” Not only was Pike wrong in this regard, but both he and Mackey missed a symbolic (if esoteric) interpretation wherein this version of the Substitute Word was *indeed* a fitting symbol for “for the Great Ineffable Name of God.” Unknown to Mackey and Pike, the Hebrew word *Mah* is the “sacred and blessed name” for the Deity as Creator, as we read in an ancient Jewish commentary on Hebrew Scriptures known as the *Zohar*: “ ‘How (Mah) glorious is your name in all the earth, who has set your majesty above the heavens’ (Psalm 8:2). The heavens were created by the name *Mah*” (Prologue 5). Further, both the *Zohar* and the Christian Scriptures connect building symbolism with raising the dead.

The Holy One, blessed be He, will then rebuild the Temple first, restore the Holy of Holies, build the city of Jerusalem and then raise her from the dust. So the Scripture says: “The Lord doth build up Jerusalem” first, and then, “He gathereth the dispersed of Israel,” and afterwards, “Who healeth the broken in heart, and bindeth up their wounds” (Ps[alm] CXLVII, 2, 3) — this being an allusion to the resurrection of the dead. (*Haye Sarah*, 134a)

Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said. (John 2:19–22)

To be sure, the Substitute Word has evolved over time, and is not uniformly given in all jurisdictions. However, in some forms it could be used to identify God, the Creator (*mah*,), as “the builder,” (*habboneh*,), who restores by resurrection. Assuming a theological interpretation of the “raising” in Master Masons Degree (which I do not assert), it may provide a meaningful, if coincidental, interpretation.

8. Pike’s speculations regarding the symbolism of the Apprentice’s apron are not founded in antiquity, but rather based on relatively recent English and American aprons, which are square and with a triangular flap. For him, it represented a myriad of exalted ideas. For example, the triangle and the square are the mystical number seven, signifying the seven ancient planets, the colors of the rainbow, the number of *Am̐sha-Çp̐entas*, etc. The triangle also alludes to the various divine trinities (or triads), while the square represents the material nature; or, the triangle represents God, and the square, humanity. He further equates the triangle and the square with the Masonic “cubical stone” (a cube surmounted by a four-sided triangular pyramid), which signifies “the unity of Nature and God.” See [Albert Pike], “Lecture. Section III. Of the Apron of the Apprentice,” *Lecture on Masonic Symbolism* ([New York: Lange, Little & Co.], 1875), pp. 135–88. These speculations are not supported by our understanding that the apron was inherited from Operative Masonry. Indeed, the size and shape of the apron evolved over time and is not uniform in all Masonic Rites. Early

aprons reached to the knees, or even calves, and had rounded, angled, or irregular sides and flaps. The flap was sometimes turned up and buttoned to a vest or coat, to prevent the worker from soiling his clothing. For illustrations of and studies on the evolution of the Freemasons' apron, see W. Harry Rylands, "The Masonic Apron," *Ars Quatuor Coronatorum*, vol. 5 (1892), pp. 172–86; Bernard E. Jones, *Freemasons' Guide and Compendium*, rev. ed. (London: Harrap, 1956), pp. 449–60; Frederick Robert Worts, "The Apron and its Symbolism," *Ars Quatuor Coronatorum*, vol. 74 (1961), pp. 133–41; "Aprons: Flap Up, Corner Up, etc.," in Harry Carr, *The Freemason at Work* (London: Privately Printed [by Burgess & Son (Abington) Ltd.], 1977), pp. 140–3.

9. In his first revision of the 18°, Knight Rose Croix, Pike explained that crosses were venerated as sacred symbols by ancient cultures before the birth of Christianity. For example, he mentioned that the *Tau cross*, or *crux ansata*, was an emblem "of Nature and of Eternal Life." The Egyptian word for this type of cross was *ankh*, which means "life." See [Albert Pike], *The Inner Sanctuary: Part Third*. (Latomopolis. A.:M.: 5621 [New York: Macoy, 1861]), p. 92.

10. *Islamism*, properly *Islam*, means "submission" (to the will of Allah). Pike was mistaken regarding the crescent moon. In 1453, following the capture of Constantinople (now Istanbul), the Turks adopted the city's existing flag and symbol. The symbol was thereafter associated with Islam. It is said that Osman, the founder of the Ottoman Empire, dreamt of a crescent moon which over-stretched the earth. Accepting this as a good omen, he adopted the crescent moon the symbol of his empire.

11. Pike's point is that although the 47th Problem of Euclid is limited to right triangles, careless or unknowing artists have drawn it with three obtuse angles, thus obscuring the significance of the symbol.

12. The term "Aryan race" refers to the early settlers of central Asia, north of the Oxus (now Amu Darya) River, as early as four or five thousand years B.C. The modern and pejorative connotation has no significance here.

13. The "Order or Degree" to which Pike refers is the Degree of Royal Arch Mason, in which the Lost Word of a Master Mason is recovered. Pike's criticism is ill-directed, however, for there is no credible evidence supporting the tradition that the old "Master's Word" (i.e., the Divine name) was actually *taken* from the Blue Lodge, and *transferred* to the Royal Arch. The earliest reference suggestive of this tradition is Leonard Gabanon (pseud., Louis Travenol), *Catechisme des Franc-Maçons* (1744), which states that "The Master [=M.M.] had only a word to distinguish him from those I have been discussing, which was *Jehova*, but that was changed after the death of Adoniram." See Harry Carr, *The Early French Exposures: 1737–1751* (London, 1971), p. 97. The *Rite Ancien de Boullion*, a ritual purportedly worked by a Lodge meeting at Ben Jonson's Head, London, c. 1740, includes a version of the Master Mason's Degree before it was supposedly "divided" (allegedly resulting in the creation of the Royal Arch Degree). The original manuscript ritual depicts Hiram Abif's jewel as "a gold medal, whereon is engraved a double triangle within a circle, and in the midst of which are the Tetrag[rammaton]. Hebrew letters . . ." The ritual is not credible however, and may have been written or altered by the Rev. George Oliver. An abbreviated version appears in John T. Thorp, ed., *Masonic Reprints. IX. "Rite Ancien de Boullion." An Old English Ritual, 1740?* (Leicester: Printed by Bros. Johnson, Wykes and Paine, 1926). It is worth noting that this simple talisman became the inspiration for Albert

Pike's version, depicted in *The Porch and the Middle Chamber. The Book of the Lodge* (Ἰεροδομ, A.:M.: 5632 [New York: Macoy, 1872]), p. 313. Cognate to this, it should be noted that early French rituals are the primary sources for legend connecting the Tetragrammaton with the Master Mason's Degree. Although Pike was correct that American Masonry does not impart the old "Master's Word," some foreign Masonic systems do.

14. Pike's wide reading and retentive memory were tremendous assets which facilitated his interpretation of Masonic symbols. Yet though his memory was good, it was not perfect. His occasional slips in recollecting the precise words of a given ritual led to unsupportable interpretations, artifacts of which were introduced into his own works. Writing in his *Encyclopædia*, Mackey quoted a small part of the Master Mason's Degree as worked in South Carolina ritual, which he then followed with an interpretation.

Thus it is said in the ritual that the Mason comes "from the lofty tower of Babel, where language was confounded and Masonry lost," and that he is travelling "to the threshing-floor of Ornan the Jebusite, where language was restored and Masonry found." The interpretation is that on his initiation the Mason comes out of the profane world, where there is ignorance and darkness and confusion as there was at Babel, and that he is approaching the Masonic world, where, as at the Temple built on Ornan's threshing-floor, there is knowledge and light and order. Albert G. Mackey, *An Encyclopedia of Freemasonry and its Kindred Sciences* (Philadelphia: Moss & Co., 1874), p. 815, s.v., "Threshing-Floor."

Although Pike was familiar with the South Carolina ritual he could not summon up the precise language when he wrote his third revision of the 14°, Perfect Élu Degree ritual (1883), or the introduction to *The Symbolism of the Blue Degrees*. In his recollection, Pike confused the Tower of Babel, where language was confounded (Gen. 11:1–9), with the "high place of Gibeon," where Moses had the tabernacle and the altar of burnt offerings (1 Chron. 21:29; 2 Chron. 1:3). Thus, in the catechism of the Perfect Élu Degree we also read that one travels, "From the High Place of Gabaon to the Threshing-floor of Ornan the Jebusite" (*Gabaon* is an alternative, primarily French, spelling for *Gibeon*). See [Albert Pike], *The Inner Sanctuary. Part I. The Book of the Lodge of Perfection*. (Or.: of Charleston: A.:M.: 5643 [New York: Macoy, 1883]), p. 265.

15. When Pike wrote of the "blue jacket and yellow pair of Breeches" he mistakenly inverted the colors, as seen in the text of the catechism.

Q. Have you seen your Master to-day?

A. Yes.

Q. How was he Cloathed?

A. In a Yellow Jacket and Blue Pair of Breeches?

N.B. *The Yellow Jacket is the Compasses, and the Blue Breeches the Steel Points.*

Samuel Pritchard, *Masonry Dissected* (London: J. Wilford, 1730), pp. 17–18;

See Appendix Five.

16. The triangle upon the square alludes to the shape of the Entered Apprentice's Apron, with its upturned bib, or flap.

17. The ladder with three rungs stands as a subject to Pike's criticism of the corruption of symbols in the Lodge. Mystic ladders typically had seven rounds, symbolizing attainment or perfection (the seven colors of the rainbow, the ancient planets, etc.), while the ladder in the

Blue Lodge, termed “Jacob’s Ladder,” is said to have “three principal rounds,” viz., faith, hope, and charity. Although the three theological virtues are the symbolic names of the Scottish Rite’s Craft Degrees, they are a modern imposition, which arguably contribute little or nothing, and rather obscures the symbol.

18. See “The Substitute for the Master’s Word,” p. 139.

19. By *coincidences* Pike means “things which coincide,” or more precisely, “things which share a common quality.”

Of Some Symbols

OF

THE BLUE LODGE.

LESSON, 1.



The Compasses and Square.



Drawing No. 1.



Drawing by Edwin B. Mac Grotty

*From a Hermetic book in Latin,
its author, Basilus Valentinus, published in 1613.¹*

In the time of Cromwell, a Rosicrucian in England said in a letter written in Latin,

“We of the secret knowledge do wrap ourselves in mystery, to avoid the oburgation and importunity of those who conceive that we cannot be philosophers, unless we put our knowledge to some worldly use. There is scarcely one who thinks about us, who does not believe that our Society has no existence; because, as he truly declares, he has never met any of us, and he concludes that there is no such *brotherhood*, because, in his vanity, we seek not him to be our fellow. We do come, as he assuredly expects, to that

conspicuous stage upon which, like himself, as he desires the gaze of the vulgar, every fool may enter; winning wonder, if the man's appetite be that empty way; and when he has obtained it, crying out, 'Lo! this is also vanity!' ”

In the *Hermetick Secrets* it is said, “Never do philosophers ever write more deceitfully than when plainly, nor ever more truly than when obscurely.”²

In *l'Ancienne Guerre des Chevaliers* or “Dialogue of the Philosophers Stone with Gold and Mercury,” a German work printed in Leipzig, in 1604, and in 1699 published in French at Amsterdam the Stone says, “The philosopher Plato speaks of me in these terms: It is a single unique thing of one soul and same kind in itself; it has a body, a soul, a spirit, and the four elements above which it rules. Nothing is wanting to it; it has no need of other bodies; for it engenders itself; all things are of it, by it, and in it.”³

Evidently this, the Divine Truth, God. *Universitatis Rerum Fons ac Origo*.



REBIS.

In the *Hermetick Secrets* it is said that in the second preparation, “Sol being now made crude again, and resolved into his first matter, is mercury, properly called of such like bodies, or the philosopher's mercury; then the matter is called *rebis*, chaos, the whole world, wherein are all things necessary to the work, because that only is sufficient to perfect the Stone.”⁴

Richard the Englishman testifies of me saying that the primal matter of our Stone is called *rebis* (twice a thing), that is to say, a thing which has received from Nature a double occult property, which caused the name *hermaphrodite* to be given to it. *Id.*

The letters / and Z are seen in the figure composed of a Circle containing a triangle and square in Plate I, the / above and the Z below.⁵

THE COMPASSES AND SQUARE

What is there in these implements that entitle them to be regarded with reverence as two of the three *Great Lights* of the Lodge? What do they really mean? And what is the meaning of the different relative positions of the points of the compasses and the square in the three Degrees? Are these meanings in any way connected with the saying that “the principal tenets of Freemasonry are included between the two points of the compasses?”

The earnest inquirer after truth, the student of Masonic symbolism, does not want ingenious explanations, worked out by the intellect of anyone. What he wants to know is whether these two symbols had any definite and fixed meaning when they became part of the inheritance of Freemasonry; and if they had what their real meanings were. He wants certainty, and not guessing, conjectures or speculations.

I inquired, some years since, of an eminent English Masonic scholar and antiquarian, Bro.: William James Hughan, whether the compasses and square were used on the altar in the same positions, in England, as among us, and since what time had they been so used; desiring to be sure that their use was not a novelty, introduced in this Country.

He replied, “I cannot say how long it has been the custom as to the points of the square and compasses in the 1st, 2nd and 3d Degrees. I am inclined to consider it an old one, as it is general.”

In a Lodge of the French Rite, when the Senior Warden is asked, “Are you a Master Mason?” his answer is, “I am; I have passed from the square to the compasses.”

The square is an instrument that can be applied to level surfaces and rectilinear angles only. The earth anciently was supposed to be a level, with occasional inequalities of hills and valleys. For many practical purposes it is regarded as level now. In the ordinary operations of surveying it is so treated, its spherical shape not being regarded. The surveys of the public lands of the United States are so

made; and consequently the lines of adjoining surveys never coincide.

The compasses are used to describe circles, and in spherical trigonometry in which the square cannot be used. They are therefore a fit symbol of the sky, the heavens, which form as it were, the roof of a half-sphere, in crossing which the heavenly bodies appear to describe arcs of circles; and the square is a fit symbol of the earth.

In the copy of an engraving which is upon the first page of this essay these two symbols appear. It is taken from a Hermetic work in Latin by Basilius Valentinus, published in 1613. In it you see a naked human body with two heads, one male and the other female, one with the right and the other with the left arm extended. Over the male head is the astronomical sign that denotes the sun, and over the female that which denotes the moon, and between and above these signs is that which denotes the planet Mercury. In the hand which is on the male side is a pair of compasses; and in the hand on the female side is the square. These symbols, as you see, were engraved and published over a hundred years before what is called the “revival” of Masonry, in 1717, and they had been in use and had a settled meaning for hundreds of years before Valentinus published them.

We know with absolute certainty what their signification was to the Hermetic philosophers who used them. It is not a matter of conjecture or speculation but of absolute certainty of knowledge. The figure with one body and two heads represented the *generative* or creative power of the Deity and the *productive* capacity of nature. The generative power had its abiding place in the sky. *Light* is the great generative agent. The productive power is in the flat earth.

Every human being is of a compound and double nature, animal and material in part; and in part intellectual and spiritual. His body is said to have been formed of the dust of the earth: his soul, spirit, intellect are of another nature. One is earthly, the other heavenly, one material, the other spiritual.

The compasses, which are a fit symbol of the heavens, are also a fit symbol of all that is heavenly and spiritual; the square, which is a fit symbol of the earth, is also a fit symbol of all that is earthly and material, in nature and man.

In every human being that lives there are four forces, each always acting, and two of them apparently antagonistic to the other two. Two of these belong to the animal, earthly, material nature of man, the animal or sensual appetites and the passions. Both of these man has in common with the animals; and so far as these rule him, he is but an animal. The other two belong to his intellectual and spiritual nature. One of them is the Moral Sense, whose conclusions are as absolute and infallible as those of the mathematics; by means of which Moral Sense, given in a greater or less degree to every man, he knows what is right and what is wrong for him to do. How little so ever of any moral code may control the conduct of an Indian wholly uncivilized, his Moral Sense teaches him something, at least this, that if a thing is placed in his hands to deliver to another, and he promises to deliver it, it is not right but wrong to fail to deliver it and appropriate it to his own use.

The other is the *Reason*, which teaches man what is the wisest and best for him to do for his own good, and this also belongs in a greater or less degree to every man.

These do not result from the combination of the atoms of matter in our bodies. It is a sufficient argument with which to refute those who think they believe that there is no God, that it is simply impossible, that the Moral Sense could originate in or be produced by any combination of material atoms, or by the action and counter action of any conceivable forces of matter. To create a moral law or a single tenet of it, there must be a superior *Will* to enact it; and that Will must enact it in obedience to the unerring conclusions of an infinite wisdom.

It is the Reason, by the analogies perceived and formulated whereby we attain by observation of phenomena a knowledge of

causes; and so have precisely the same kind of knowledge of the *Infinite Will, Wisdom, Power and Beneficence*,⁶ which reveals *Itself* to us in nature and in ourselves, as we have of electricity; of which in its essence we know nothing; but from its effects we attain such knowledge as is attainable by us, of what is.

The *Moral Sense* and the *Reason* come to us, as it was anciently said, “from above”; the sensual appetites and animal passions, anger, revenge, hate, jealousy, envy and the like, “from below.” But they are not, as was once believed, implanted in us by the devil. They also are gifts and endowments which we receive from the Infinite Wisdom. For to them are in a great measure owing the heroism and endurance of human nature. They are the springs of human action and of human exertion, and without them no man could be great. It is by the potent action and counteraction of these opposite forces, the appetites and passions always acting in striving to overcome, but controlled by an undue subordination to the other forces, that true greatness is achieved. They are not evil and devilish, to be extirpated and mortified; for most of the great deeds which men have done in the world have owed their doing to these springs of action. Harmony everywhere consists in equilibrium, and equilibrium is the result of the alternating preponderance of opposing forces. The astronomers have been forced to suppose a centripetal and a centrifugal force, each the opposite and antagonist of the other, one drawing the planet towards the sun, and the other causing it to strive to dart away from it, the line of action of both be in one straight line in opposite directions, to explain the movement of the planet round the sun in its elliptical orbit.

When the candidate is prepared to be initiated, he represents man in the state of barbarism, ignorance and subjugation. He is neither naked nor clothed, barefoot nor shod; meaning that his faculties are but half developed, and that the Moral Sense and Reason, though they exist in him are in a dormant condition. He is hoodwinked, and so deprived of light, symbol of his supposed

deprivation of the light of knowledge and the obscuration of his intellect; and he is further symbolically deprived of the light of reason and knowledge of himself, of nature and of God, by being deprived of all articles made of the precious metals, gold and silver.

For gold was among all the old nations, the metal of the sun, and silver that of the moon. The same words meant “gold” and “sunlight” because the sun in rising flooded the east with gold; and the same words in more than one language meant “silver” and the “moon.” The light of the sun symbolized the direct light of revelation coming from the Deity into the soul and enlightening it. The light of the moon, which is the reflected light of the sun, symbolized the shining into one soul of the light from another, the light of revelation reflected from one intellect into another and illuminating and enlightening it.

And his preparation was completed by the cable-tow around his neck.

We may compare him in this condition to, and consider him, a representative of the vast masses of the common people of the ancient ages, say of the Egyptian toilers, a huge hoard of slaves, under the pharaohs, with no knowledge of nature or the causes of things, except what they gained through the senses, with not even a glimmering idea of one God or a divine providence, of a hereafter, or of anything for themselves after the end of their poor miserable life; denied knowledge by the priests, because the possession of it by them would make them dangerous; worshiping the sacred bull, the ibis, the *scarabæus*, idols grotesque and hideous;⁷ slaves of their kings, to whom their lives were no more than the lives of insects; their reason dormant, their Moral Sense inactive; and in their appetites and passions, mere animals.

We may regard him as of a somewhat higher nature, a Saxon like Gurth born-thrall of Cedric the Saxon,⁸ or one of the peasantry of France in the days of Henry the Fourth; for he represents every man and every people in which the sensual animal passions have ruled with a dominion uncontrolled by the Moral Sense and the Reason.

When he is brought to light his attention is directed to the compasses and the square on the altar, and he is made to note that both points of the compasses are under the square. He is about to begin his journey from the west to the east in search of light, which is to “make progress in Masonry,” and he is to labor three years as an Apprentice before he can become a Fellow of the Craft.

The two points of the compasses symbolize his Moral Sense and Reason, and the two arms of the square, essential appetites and animal passions: and the two points of the compasses are under the square because in him as a candidate for initiation and deprived of light, the Moral Sense and Reason are supposed to be overpowered and subjugated by his appetites and passions, which belong to his animal nature. He is now to begin to “make progress in Masonry.”

When he becomes a Fellowcraft, he sees one point of the compasses above the square and one below it: which is to teach him that he is supposed, by zealous endeavors to attain the Light, to have attained at that moral and intellectual condition, in which his appetites and passions no longer have the entire habitual mastery over his Moral Sense and Reason, but these have become so strengthened and developed by his labors as an Apprentice as to be enabled sometimes and in some degree to hold their ground against the former and even overcome and control them.

And when he becomes a Master Mason, he sees both points of the compasses above the square; which is to teach him that he is supposed to have attained that condition in which the moral, intellectual and spiritual forces of his nature have become superior to its material and animal forces and energies, his Moral Sense and Reason have the *habitual* mastery over his appetites and passions, the divine in him transcends the human, and there is in him that equilibrium of the forces of his nature which constitutes excellence and entitles him to honor.

The *habitual* mastery—not never-failing never-interrupted mastery, of his appetites and passions; for that is the condition to

which no man attains or can attain in this life.

He is at last a “Master Mason,” because, and *only* because, he has become Master of himself. If he is not so, he deceives his fellows; for by permitting himself to be supposed such, and by having accepted the compasses and square, lying upon the holy book of his faith on the holy altar, illuminated by the three lights that symbolize the Deity—the compasses and the square which are the symbols of God the Creator, and of nature, of which God is the soul and whose forces are His varied actions—as a true symbol of his moral and intellectual condition, he in the most solemn manner pledges his faith and soul and honor to all his Brethren and the whole Order, that he is and will continue to be in all things such as he so represents himself.

And if, ever afterwards, when present in the Master’s Lodge, he feels and knows that the compasses and square, as they lie there, are not a true symbol of himself, but false, because they are not so, he is a living lie, and should turn his back upon the symbol and upon his Brethren and go mournfully away.



Thus the question, by what right are the compasses and square made two of the Great Lights of the Lodge, fit to be counted as such with the Holy Book of one’s faith, is, it seems to me, satisfactorily answered; and I know no other way in which it can be.



And we may now, perhaps, learn what is the meaning of the phrase, that “the principal tenets of Masonry are included between the two points of the compasses.” You may perhaps see it now: but I think if I had at the beginning, asked you who read this to stop and reflect upon the phrase, and see if it had any meaning to you, you would, after repeating it to yourself again and again, have been compelled to admit that it is one of those phrases which sound well

and seem to mean something, but which when examined, are found to consist only of so many words arranged in a sentence which has no meaning at all.

But “the principal tenets of Masonry” are the whole moral law, and that moral law wholly consists of the dictates of the Moral Sense and the conclusions of Reason; and as these are symbolized by the compasses, it follows that the principals of that law or the tenets of Freemasonry, are included between the two points of the compasses.

You may now also understand why a Master Mason has “passed from the square to the compasses”⁹ and from the high place of Gibeon, where the ark of the covenant rested, to the threshing-floor of Ornan the Jebusite, the site of the temple in which it was finally deposited.

The three lesser lights, it is said, are the sun, the moon and the Master of the Lodge. How long is the Lodge, how broad, how high, how deep? The Universe is the Lodge by Masonry’s own definition.

The sun and moon, to the ancient Egyptians, represented Osiris and Isis;¹⁰ one said to be the Deity and the other nature. But we get little knowledge as to what the Egyptian Deities really meant, from the monumental inscriptions cut in stone by command of the old monarchs of Egypt. I believe that *Osiris* was the Deity as *Will* and *Power*, and *Isis*, the *Divine Wisdom* in the Deity. *Thoth* was the *Divine Word*, the utterance in humanity of the Divine Wisdom. The Greeks called him *Hermes*, and represented him as the giver of all knowledge to men. He was the *Logos*; of whom St. John afterwards said that He was in the beginning with God and was God.¹¹

In the old Hermetic engraving copied at the beginning of this lesson, the sign of the planet Mercury is above those of the sun and moon, midway between them; and the Greeks called this planet also *Hermes*. He is the nearest to the sun of all the planets; and consequently is seldom seen; for if he rises before the sun, his rise is

so little a while before the sun's; and if he sets after the sun, his setting is so little a while after that of the sun, that he is almost always in the golden glow of light of sunrise or sunset so that one's eyes cannot discern him. I, being nearsighted, have never seen him, when another who was with me has; and Copernicus, the great Danish astronomer, it is said, died lamenting that he had never seen him in all his life.

To the Egyptian Hermes, Thoth, is ascribed the promulgation of the philosophy distinguished by his name as the Hermetic: and various writings in Greek, by unknown authors, have been ascribed to him, some of which are still extant. Into the possession of the Hermetic philosophy came the symbols used by Pythagoras, with his secret explanations of them, and his doctrines in regard to numbers; the knowledge of all which was always confined to a few adepts, and so became almost universally misunderstood. In the Sixteenth, Seventeenth and Eighteenth Centuries, Hermeticism became connected with Alchemy; and by what seemed mere jargon and an unmeaning babble of words, the meanings of its symbols and their *true* explanations were carefully concealed from the multitudes, and as carefully from the Priesthood, who would have pronounced the doctrines heretical and burned at the stake those who taught them.

We find in Freemasonry the principal symbols of the religious doctrines of the *Zend Avesta*, the book of the faith of the ancestors of Medians and Persians, and of their priests, styled the magi,¹² "the wise men of the east," who possessed the doctrines when Cyrus, of Median descent, became Master of the great city of Babylon. These doctrines Pythagoras learned; and as he could not have learned them elsewhere the presumption is that the tradition is a true one, that he visited Babylon and was a pupil of the magi, as he had been of the Egyptian priests. He made these doctrines known to his disciples among the Greeks and invented symbols, especially the right-angled triangle and the lesser and the greater tetractys, to perpetuate the knowledge of them among the adepts and conceal it

from all the rest of the world; in which he was so successful that, as Plutarch, ascribing the use of the right-angled triangle to the Egyptians, interpreted it in a manner altogether incorrect, so *Yamblichus*,¹³ writing of the life of Pythagoras, showed a profound ignorance of the meaning of his symbols; and the meaning of what the great philosopher said as to the virtues of numbers unconnected with things, as totally unknown yet.

Hermes, the Egyptian Thoth, the Divine Word, bearing the same name as the planet Mercury, was “the Master” of the Hermetic philosophers, the “Master” of the Universe, the Divine Presence in it, the Master of Light and Life, and the mode of concealment of things in Masonry is strikingly shown by questions and answers, “Have you seen your Master today,” etc., given above. For Hermes, the planet, while in the blue ground of the sky is also always in the golden glory of the sun;¹⁴ and by these questions it was ascertained whether the person to whom they were put was a Mason, acquainted with the secret doctrines of the Hermetic philosophy.

By this and many other proofs we know that the symbols of Freemasonry were introduced into it by the Hermetic philosophers in England, one of whom at least was a Mason—Elias Ashmole.¹⁵

The “Master of the Lodge” was *Hermes, the Divine Word*: and the phrase, “The sun, the moon and the Master of the Lodge,” finds its exact symbols and representation in the Hermetic engraving given at the beginning of this lesson.

The sun represents the Deity: the moon the Divine Wisdom and to these three the various triads of the Lodge allude.

Hermes said that the universe was the second god, and man the third, why and how, he did not clearly explain. The books bearing his name were given by those who did not intend to make known to the whole world the meanings of their symbols. It would have been better if Masonic writers of books had imitated their caution and reticence; for with Mackey’s and Oliver’s works on one side and our Monitors

on the other, any Profane may know all that the mass of Masons know about Masonry.

Fortunately these writers could not disclose what they did not know, and the real meanings of our symbols are still our own, notwithstanding our itching for notoriety so prevalent now in the Order, and the irrepressible desire of Masonic journalists and others to print and publish everything.



Figure 5. The Greek god Hermes, messenger of the gods, was known as Mercury by the Romans and as Thoth by the Egyptians. Pike considered him a symbol of the Master of the Lodge and an expression of the Divine Word.

From Vincet Cartari, *Les Images des Dieux des Anciens* (1606).

The universe is the idea of the Divine Wisdom, realized, as the making under the direction of the inventor, perhaps without his own

hands touching it, of the machine of wood and metal, is but the expression in these of the model in the mind of the inventor. It is in the universe that we see all of the Divine Wisdom that it has disclosed or will in this life disclose to us. In it alone we attain unto any knowledge of that Wisdom. It is the Soul of the Universe; and therefore the universe, its body is said to be the second god.¹⁶

In man is the Divine Word, the Voice and utterance of the Divine Wisdom. Every human intellect has in it something of the Divine nature.

It is a ray from that in the Deity which is something higher than our reason and intelligence, but of which these are effects, as light is an effluence from the flame of the fire. These are the doctrines of Hermetic Philosophy.



FOOTNOTES FOR OLDER DEVICES

1. [Georg Beatus (Georgio Beato) and Basilius Valentinus (Basil Valentine)], *Azoth, sive Aureliæ occultæ philosophorum ... M. Georgio Beato Fr. interprete* (Frankfurt, 1613)
2. James Hasolle [pseud., Elias Ashmole], trans., "The Secret Work of Hermetic Philosophy," in [Arthur Dee], *Fasciculus Chemicus: or Chymical Collections* (London: Printed by J. Flesher for Richard Mynne, 1650), §9.
3. Limojon de Saint-Didier, *L'Ancienne Guerre des Chevaliers, Ou Entretien de la Pierre des Philosophes avec l'Or et le Mercure* (Amsterdam, 1699).
4. *Hermetic Secrets* (or *Hermetic Arcanum*), §39. The text first appeared as Jean d'Espagnet, *Enchiridion Physicae restitutæ ... arcanum opus hermeticae philosophiae seu*

alchimiae (Paris: Nicolas Buon, 1623), and was translated into English by “James Hasolle” (pseud. of Elias Ashmole), in Arthur Dee’s *Fasciculus chemicus: or chymical collections* (London: Printed by J. Flesher for Richard Mynne, 1650).

5. The winged disk, or *kneph*, symbolizes the creative energy of the Deity. It was anciently represented by the sun, which the alchemists depicted as a point within a circle. Pike here confuses the numerals 1 and 2 with the letters I and Z. The numerals 1, 2, 3, and 4, encompassed within the circle, here symbolize the *creatio ex nihilo* (creation from nothing), depicted as if suddenly emanating from the creative center. The numeral 1 represents the imperceptible and archetypal point of origin (location but no dimension); 2 is the primary discharge, a formative line of extension (length); 3 is the primal trinity, a primitive geometric form (length and breadth); 4 represents the completed *fiat*, the material fourfold world. It is a matter of curiosity that Pike did not recognize the numerals 1 and 2, because he previously identified three of the four numerals in his earlier work:

“Nothing is more certain than that Hermeticism—the doctrine of the hermetic Philosophy—presided at the formation of the Masonic ceremonial, and is expressed in many of its symbols. That alone can explain some of them. And these doctrines are very well summed up in the old Hermetic figure (which I have in a book published in 1613), of a human body with two heads and but two hands, the head on the right side, male, and that on the left, female; the right holding a Compass, and the left hand a Square. This stands on a dragon under which is a Triangle and Square—the upper angle of each of which is at the same point. The point is numbered 1, the Triangle 3, and the Square 4.” [Albert Pike], *Lecture on Masonic Symbolism* ([New York: Lange, Little & Co.], 1875), p. 176.

6. The words *Infinite Will, Wisdom, Power* and *Beneficence* are analogues of *Keter, Hokmah, Gevurah*, and *Chesed*, four of the ten Kabbalistic *sefirot* (emanations of the Deity).

7. Pike’s brief comments are uncharacteristically dismissive. The sacred bull is Apis, a fertility god, while the ibis is Thoth, god of wisdom and writing. The genus *Scarabæus* is any type of Lamellicorn beetle, but it especially refers to the sacred or Egyptian beetle (*Scarabæus sacer* and *Scarabæus Egyptiorum*). A natural relationship can be seen between the beetle and its symbol, the sun. As the beetle lays its eggs in dung, which it then rolls to form a ball and pushes backward, so the scarab, as the god Khephra, carried the solar disk on its journey from day to night. However, in another lecture, Pike was more generous:

No symbol of Deity can be appropriate or durable, except in a relative or moral sense. We cannot exalt words that have only a *sensuous* meaning, *above* sense. To call Him a Power, or Force, or an Intelligence, is merely to deceive ourselves into the belief that we use words that have a meaning to us; while really they have no more than the ancient visible symbols had. To call Him Sovereign; Father; Grand Architect of Heaven and Earth; Extension; Time; Beginning, Middle and End; Whose Face is Turned on all sides; The source of Life and Death, is but to hold out to other men certain mental symbols, by which we in vain endeavor to communicate to them the same vague ideas which men in all ages have impotently struggled to express, and it may be doubted whether we have succeeded, either in communicating, or in forming on our own minds, any more distinct and definite, and true and adequate ideas of the Deity, in any other than His *moral* aspect, with all our metaphysical conceits and logical subtleties, than the rude ancients did, who endeavored

to symbolize, and so to express His attributes, by the Fire, the Light, the Sun and Stars, the Lotus and the Scarabæus; all of them *types*, of what, except *by* types, more or less sufficient, could not and cannot be expressed at all.

The Heathen Gods were unrealities, and mere ideal personifications, either of the Heavenly Bodies, the Powers of Nature, or the Principles of Light and Darkness, Good and Evil.”—*What Masonry is and its Objects. Address Originally Delivered by Albert Pike at the Grand Lodge Session of February 8, 1858. Re-delivered by M. W. Brother George A. Treadwell, Grand Master. February 4, 1919.* (New Orleans: A. W. Hyatt Stationary Mfg. Co. Ltd., 1919), p. 25.

8. Sir Walter Scott’s novel *Ivanhoe* (1819) chronicles the exploits of the Saxon knight Wilfred of Ivanhoe following the Norman Conquest. The character Gurth, a swineherd who works for Cedric the Saxon, is used to express the frustration, hostility and resentment of the times.

9. Pike’s explanation of these instruments as material and spiritual symbols suggests a further meaning to the phrase “passed from the square to the compasses.” In the Master Masons Degree, as performed in some Masonic rites, the square is placed at the foot of a symbolic grave and the compasses are laid at its head. The candidate stands at the “terrestrial” square and steps forward and across the grave from one side to the other, until he arrives at the “celestial” compasses. The progress thus represents liberation from the material world and rising to the spiritual.

10. Pike likely took this view from Plutarch, *On Isis and Osiris*, §52, “There are some who without reservation assert that Osiris is the Sun ... and there are those who declare that Isis is none other than the Moon.” Pike considered the work relevant to Masonic symbolism and wrote a study called “The De Iside et Osiride of Plutarch” in his *Readings XXXII* ([Washington, D.C.], c. 1880), pp. 17–48, although he did not cite this passage.

11. “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men.” 1 John 1:1–4 (King James Version). The Logos (λογος) or “Word” as the manifestation of Divine utterance was a philosophical concept that predated Christianity.

12. The notion that the magi were priests of the Medians and Persians was espoused by Herodotus, *History*, i.101, 132, the following translation of which Pike owned: George Rawlinson, *The History of Herodotus*, 4 vols. (London: John Murray, 1858).

13. Iamblichus or Iamblichus [Ἰάμβλῑχος] (c. 242–c. 327) was one of the founders of Neoplatonism, a philosophical school started by Plotinus, which modified the ideas of Plato. Iamblichus introduced elaborate divisions to the system, based on his understanding of Pythagorean philosophy. For example, he postulated the idea that there were hundreds of intermediate gods and beings between the One Creator and humanity. Iamblichus further parted from his fellow Neoplatonists by declaring that the matter of the human body was as divine as the cosmos, or anything within it. His most well-known work is the treatise *Theurgia, or On the Egyptian Mysteries*. For a contemporary version of his Pythagorean life see E. Gillian Clark, trans., *On the Pythagorean Life* (Liverpool: Liverpool Univ. Press, 1989).

14. Pike accidentally reversed the colors, as Samuel Prichard’s *Masonry Dissected* (1730) reveals, “The Yellow Jacket is the Compasses, and the Blue Breeches the Steel Points” (for the full ritual see Appendix Five). However, and in spite of this, George W. Speth wrote to

Pike, “You quote ‘blue coat & yellow breeches’—Our old English work is ‘yellow coat & blue breeches.’ This does not affect your argument, but it adds a double strength to it, for blue in describing the planet Mercury in the blue sky & gold in glories of the Sun, it also describes her symbol, the compasses, a yellow top (brass) & blue (steel) legs, which your version does not. But putting aside all these little matters—the lectures are far & away beyond anything of the sort I have every seen, and their study has afforded me not only much interest, but much satisfaction.” George W. Speth, London, England, April 2, 1889, to Albert Pike. Archives of the Supreme Council, 33°, S.J., Washington, D.C.

Albert G. Mackey, on the other hand, strongly opposed Pike’s interpretation, stating, “[I]t is vain to attempt to elevate the idea by attaching to it a symbolism of gold and azure—the blue sky and meridian sun. No such thought entered into the minds of the illiterate operatives with whom the question and answer originated.” See “Yellow Jacket,” in Albert G. Mackey, *An Encyclopedia of Freemasonry*, rev. ed. (Philadelphia: L. H. Everts & Co., 1884), pp. 900–1.

15. Elias Ashmole (1617–92) was an English antiquary, alchemist and herald, who studied mathematics and physics at Oxford. A lifetime collector of antiquities, he presented them with his library to Oxford University, which served as the foundation of the Ashmolean Museum. He was made a Freemason on October 16, 1646, at Warrington in Lancashire.

16. The terms “Divine Wisdom” and “Soul of the Universe” express longstanding cosmological and religious concepts. In Proverbs 8:30, Wisdom speaks of itself as a “craftsman” or “master workman” (, ’*amown*) with the Creator, “when he set a compass upon the face of the depth” (Proverbs 8:27). This view has some analogy to Plato’s notion of the cosmos in *Timaeus*, “The craftsman turned again to the same bowl in which he had mixed the Soul of the Universe.” The Neoplatonic *Corpus Hermeticum*, 4:23, identifies the Soul of the Universe as the primal unity from which all other souls emanate, while John Toland’s *Pantheisticon* (1720, English trans., 1751) identified God with the Universe: “The power and energy of All, which has created all and which governs all ... is God, which you may call Spirit and Soul of the Universe.”

Lesson, 2.

THE WEAPONS AND BLOWS OF THE ASSASSINS.

WEAPONS AND BLOWS OF THE ASSASSINS

I never have seen it hinted any where in print, or ever heard it suggested orally, that the weapons used by the assassins of Hiram the Master, and the designation of the parts of the body, on which the blows were inflicted, were symbolical.

And it was not until long years had passed after I began endeavoring to discover whether there was really anything in Masonic symbolism that could give it a right to be treated with decent respect as symbolism, that the thought occurred to me that there might be, in these implements and blows, some symbolic significance.

It was the thought of still later days, that there might be a connection between these and the names of the assassins, which also might be symbolical.

For nearly fifteen years after I began, in 1857, the study of the symbols, I was merely groping in the dark, for I had not then the education and knowledge necessary even to put me on the track that ran towards the truth. I knew nothing whatever, beyond their names, of the two books considered holy of the two great divisions of the Aryan race. I had read all that had been written by Masonic literati or *illiterati*, in regard to symbolism, and found only the old Monitorial straw thrashed over and over again. The most pretentious of these writings being the most eminently worthless of all; and I had concluded that the symbolism of Freemasonry was not worthy to be mentioned in connection with the religious symbolisms of antiquity, or with those of Judaism and Christianity. *Jubelo, Jubela, Jubelum*, words with the masculine, feminine and neuter endings, *a, o, um*, of Latin nouns, and not Hebrew names, seemed to me a fair sample of the whole, which appeared to me to be the work of men with little knowledge, little fertility of invention, less originality and no genius at all—of men so ignorant as not to know that in the Hebrew method of counting the hours of the day and night “low twelve” was not midnight, nor “high twelve” noon; but the latter was the *sixth* hour of

the day, and former the *sixth* hour of the night: of men who supposed that vessels sailed from the ports of Phœnicia to ports in Ethiopia, a region that had no sea-coast; that “Hiram Abiff” was a Christian and surname, like John Jones; that lessons on the subject of the Grecian and Roman orders of architecture, Doric, Ionic, Corinthian and Composite, and even of the Tuscan or Etrurian, were taught to the Masons of Judæa in the time of Solomon; and who, in a degree formerly given in the Blue Lodges gravely told intelligent men that at the building of the temple the Senior Warden had a book in which the names of 70,000 men were recorded, whereby he was enabled to identify and pay each workman upon being shown his mark; and that, one day a workman came from the quarries bringing the keystone of the temple, holding it between the thumb and forefingers of one hand.¹

Those who composed the rituals saw nothing absurd in representing a single man as attempting in earnest to pull up to a standing position, by means of a grip, the cold, rigid corpse of another—a feat impossible to be performed; nothing improbable in the recital by the assassins, when in hiding, of the penalties of the three degrees, as we have them today; nothing absurd in making it part of one of them, in a country that had no sea-coast, that he should be “ ‘buried’ in the rough sands of the sea, a cable-tow’s length from shore, where the tide ebbs and flows twice in twenty four hours”; when all the sea-coast of Palestine and Phœnicia was that of the Mediterranean, in which there are no tides.

They saw nothing absurd in representing that an embargo laid by a King of one Country, upon the shipping in a port of another Country, reached Joppa before the assassins did, and so long before the Fellowcrafts sent out by Solomon were halfway to Joppa, that “a wayfaring man” from that port meeting them informed them of it, and that the assassins finding it laid, had gone back into the mountains; although it was but about forty miles from Jerusalem to Joppa, although the assassins set out with the purpose of making their

escape into Ethiopia, although they had an open road to travel on, and could have easily reached Joppa, journeying on foot before the order of embargo was issued.

They saw nothing absurd in the finding by the Fellowcrafts, in the time and country of Solomon, of a faint mark of the English letter *G*, initial of the word “God” on the breast of the dead body of Hiram.²

They saw nothing absurd in the account, given seriously as a fact, of the command of Solomon to pull up a corpse, by a grip, to its feet, as if he had power thereby to restore it to life: nor why it should have been proposed to raise it to a standing position, when all that could be done with it, and all that was done with it afterwards, was to give it a decent burial; for the legend certainly does not pretend that Hiram was restored to life.

They knew of no other moral significations of the symbols of the Lodge. Not one of these taught them a philosophical or religious truth; and the moral lessons which they are credited with teaching, although good and true, are not peculiar to Masonry, nor in the least original, nor remarkably impressive in the mode of inculcation. The candidate is unshod of one foot “because in Israel a man put off his shoe and gave it to his neighbor for a pledge”; but I was not asked to put my shoe to that use; and the explanation does not explain.³

Free and Accepted Masons, we are told, make use of the *gavel* for the purpose “of divesting their hearts and consciences of the vices and *superfluities* of life.” But hearts and consciences are not made to part with “the vices and superfluities of life” by any operation that resembles breaking fragments off from a rock by hammering it.

[William] Preston, in his *Illustrations of Masonry* explicitly informs us that “The various implements of the Profession are emblematical of *our conduct in life*” and proceeds to insert a few *moral observations* on the instruments of Masonry, usually presented to the Master of a Lodge at installation.

Of these moral observations, samples are, “The *square* teaches, to regulate our actions by rule and line, and to harmonize our conduct by the principles of morality and virtue.” “The *compasses* teach, to *limit* our duty in every station, that rising to eminence by merit, we may live respected and die regretted.” What is meant by “limiting our duty”?

“The *mallet* teaches, to *lop off* excrescences, and smooth surfaces; or, in other words, to correct irregularities, and *reduce man to a proper level*”; the object of which reduction to a proper level is, “that by a quiet deportment he may, in the school of discipline, learn to be content.” Like “*limit* our duty in every station,” these particular “observations” could not have been written by an accurate thinker and an accomplished writer: for they are raw, crude, uncouth and inaccurate. How would one “lop off” a limb of a tree with a mallet?⁴

“What the mallet is to the workman, enlightened reason is to the passions.” Do the passions wield and use the enlightened reason as the workman does the mallet? That is certainly the literal meaning; and it is equally certain that it is not the meaning intended to be expressed, and which the writer plainly did not know how to express.

Enlightened reason *curbs*, *represses*, *moderates* and *discourages* ambition, envy, anger and evil impulses. There is no possible resemblance in these offices of the reason, to the uses of the mallet or hammer: and the simile is worthless. The Reason does not pound or hammer the passions.

The symbols, thus interpreted, taught me nothing new. Their teachings, demonstrations and admonitions only repeated the tritest thoughts of Cicero and Seneca, and added nothing to the lessons of duty contained in the Bible; and it seemed to me that of some of the lessons, symbols far more apt and adequate might with no great difficulty be found. I was an Odd Fellow before becoming a Mason;⁵ and I could not see in what respect the symbols of Masonry, if

emblematical only of moral duties, were of a higher nature or greater value than the *three links* or *clasped hands* of Odd Fellowship.

I looked to find something in the Master's Degree, to entitle it to be called, as it called itself, "sublime"—something not to be found elsewhere—not something mystical like pretended knowledge of the self-styled Theosophists, but something inherited by Masonry from the ancient ages, and concealed in its symbols. It was like the rude awaking from a dream, to find it all unreal, to find my anticipations disappointed; and for a time I was strongly inclined to abandon Masonry altogether; and I did conclude to give its *symbolism* no further thought.

My faith in the value of Masonic symbolism had been rudely shaken at the very beginning, by the explanation in the Apprentice's Degree of the purpose for which I had been subjected to the gross indignity of having a halter knotted round my neck, though it was called by the more euphonious name of "cable-tow" and it seemed to me that I had heard and read all the monitorial explanations, that most of the symbolism was of the nature of that of a bush over the door of a wine shop.

Of some things that I saw and heard, no one could give me an explanation at all; and indeed, it did not seem ever to have occurred to some of those of whom I asked light that they had any special signification. No one could tell me what the length of a cable-tow was, or the symbolic meaning of the halter round the neck. No one had thought that there was any special meaning in the sacred numbers, in the passwords, in the Substitute Word, or in certain phrases.

And no one could resolve my doubts and difficulties. Of course I could learn nothing in the Lodge. No one ever learns anything there, in regard to the meaning of the symbols, after he has received the degrees. If he desires to know more, which most Masons do not, he must seek to find it in books printed to be sold to anyone, Mason or profane, who may wish to purchase; and these I bought and eagerly

read, finding here and there among the rubbish of useless writing, a clue now and then, which lead me *towards* the truth.

Free and Accepted Masons, it is said, use the twenty-four inch gauge “for the purpose of dividing their time.” “It being divided into twenty-four equal parts,” it is said, “is emblematical of the twenty-four hours of the day.” But it is no more emblematical of these, than it is of any other twenty-four things in the world. It is not “emblematical” of anything in particular; and the man who wrote the phrase did not know the meaning of the words that he used, “which” (twenty-four hours of the day) “we are taught to divide into three equal parts”—taught how? Not by the gauge, for it is not divided into three equal parts; and if it is only emblematical of the twenty-four hours, and we are otherwise and not by it taught to divide these hours, how do we use the gauge for the purpose of *dividing* our time?

Time, standing behind a woman leaning over a broken column, and occupying himself with combing out or counting “the ringlets of her hair,” “reminds us,” I was told, “time patience and perseverance can accomplish all things.” It seemed to me that the group contained much more than was necessary for this lesson; and that it was not taught with special emphasis by the occupation of time.

That the 47th Problem appeared on the tracing board for the sole purpose of “teaching us,” “that Masons are great lovers of the arts and sciences in general” (which I well knew Masons “in general” not to be), was such a pitiful abandonment of any attempt to *explain* the symbol, taken in connection with other explanations, some certainly not true, some queer, and all common place, prevented me for a long time from seeing anything symbolic in the second part of the Master’s Degree. It seemed to me a mere fiction, with no particular purpose in the details. I knew that “Abiff” was not a name, that Hiram was not an Architect, but a founder in metals and perhaps also an embroiderer, a skilled and cunning workman, of whom neither the Bible nor any Hebrew work or legend told us anything more.⁶

It seemed to me that this part of the Degree, up to the communication of the Word, was a modern addition; for I did not then know that the whole Degree was little if any older than the beginning of the second quarter of the 18th Century. It seemed to me a very crude production, with nothing in it entitled to be called “dramatic,” although part of it assumed that form, there being in it neither plot nor poetry, nor passion nor action; that the account of the murder and of the disposition of the corpse by the assassins was wholly improbable, and all of that followed that, absurd.

So that (and I have spoken of these things to show why it was so), while I had become satisfied that some of the symbols of the Lodge were ancient, and had higher meaning than I found ascribed to them by any one, it never occurred to me to think that there was anything symbolic in the Hiram legend, except, perhaps in the raising; and I saw nothing symbolic in that, except in the mere fact of raising to life. The attempt to rise by the grips seemed to me nonsense of the same kind as the account of the murder.

But after a long while, when I had found meanings in other things that had seemed to be meaningless, I began to think that there might be some symbolism in the legend, possibly worth studying. I wished to find it so, that I might be justified in saying that there is nothing in Masonry, how trivial soever it may apparently be, that has not a meaning worth knowing, if we could but find it out. I wished to have, upon sufficient grounds, a higher opinion of the symbolic Masonry, and to be able to prove this to others.

And I have become convinced that the real and inner meanings of the symbols have never been communicated in writing, but orally only, as the meanings of the symbols and the doctrines of Pythagoras had been, and the real meanings of the jargon of the Alchemists. All the Monitorial explanations, I had become satisfied, had their origins in the minds of men who did not know their real meanings, but were wholly ignorant of the ancient symbolism and of little intellectual ability.

I can speak with assurance in regard to the symbolism of the *square* and *compasses*. We *know* what *they* meant, before they came into the keeping of Masonry.

But in speaking of the symbolism of the legend, there is no such positive certainty. I can only tell you how I found, as I thought, a clue to its meaning, and my reasons for believing that I had succeeded in discovering it, and leave you to decide, each for himself, whether I have really done so. If I have not, I do not see how it can have *any* meaning or be symbolism at all.

After I began to think of the implements and blows as possibly symbolic, my mind often reverted to them, but without finding a clue to their meaning, until it one day came to my mind, or memory reminded me, that in the Greek language κανών (Canon) meant “any straight rod or bar, any rod used for measuring, a carpenter’s rule,” and, metaphorically, “a rule, or regulation of the law, of conduct of proportion; a general rule or principle.”

I knew that the body of the law of the Church of Rome and Constantinople, consisting of the decrees of the Emperors in matters of faith and doctrine, of decisions of councils, and of maxims and opinions of the Fathers of the Church, containing among other things, a rule regulating descents, differing from that of the civil law;—in short, the ecclesiastical law, was called the “canon” law. I had but to follow this clue. It led me at first to some wrong conclusions; but further and careful reflection enabled me to correct the errors into which I fell; and I proceed now to give you the final results of my meditations.

The twenty-four inch gauge or rule (canon) is a symbol of the law of the Church, and thence of the Church itself, or the Priesthood.

Religion should unite all men together, as Freemasonry endeavors to do, in the bonds of loving kindness. The adoration of the same Divine Unity, of Will, Power, Wisdom and Beneficence, and intelligent obedience of His laws should create a brotherhood of men and nations. But when the Priesthood has not cared to remember

that its only functions are to teach and persuade, and has become arrogant, intolerant, luxurious, corrupt, ambitious and cruel, as it has become in all countries and in all ages, and as it always tends to become, wherever it can get power into its hands, it has made religion the prolific mother of dissensions, persecutions, wars, murders and extermination of those guilty of cherishing and avowing heretical opinions. Always there have been, in every Church, many pious ministers of religion—perhaps more now than in any former age of the world—devout and charitable in opinion, doers of good, earners of the blessings of humanity; but always at Rome, at Constantinople, at Geneva, in England, in Scotland, in New England, the dominant church has grasped greedily at power, and been the intolerant repressor of free opinion, the merciless persecutor, until these later days, when the world has become weary of it, and refuses any longer to permit the hunting and hanging of heretics.

The Israelites considered it a high duty and a great act of piety to exterminate the sons of Belial, the worshipers of Baal; the Pagans persecuted the Christians, and the Christians slew the Jews for the greater glory of God; the Church of Rome persecuted the Albigenses⁷ and Lollards,⁸ Huss,⁹ Wiclif,¹⁰ Jerome of Prague¹¹ and Savonarola, and made it heretical to proclaim the truths of Science. Servetus¹² was burned at Geneva and Latimer¹³ and Ridley¹⁴ and Cranmer¹⁵ in England; the Bloody Mary instigated by the Church, persecuted the Protestants, and these in their turn, when the Church of England had got power persecuted the Papists and let Claverhouse¹⁶ loose upon the Covenanters in Scotland. Ferdinand and Isabella outlawed the Moors, and Rome applauded the slaughter of the Huguenots¹⁷ and gave pious thanks to God for the Eve of St. Bartholomew. Persecuted in England, the Puritans who fled to the New World, in their turn grubbed out ears of Quakers and cured them of heresy by hanging them; and for many long centuries the declaration made by Jesus Christ was verified, *“Think not that I am come to send peace on the earth, I came not to send peace, but a*

sword”—although at his birth the angels sang in chorus, “Peace on earth and good will among men.”

Hiram, spoken of in the book of Kings (older than the Chronicles), was a worker in brass only, whose only work for Solomon consisted in casting the vessels for the Temple, and in that of Chronicles as a worker in brass and other metals, in iron, stone and wood, in purple, blue, fine linen and crimson, and engraver, and whose name is written in Kings *khirm* [] and *khirum* [] and in Chronicles *khurm*, [], of half Phoenician and half Hebrew parentage, “a skillful man, in endowed with intelligence” (as the King of the same name described him) is styled by that King *la khurm abi* [] (2 Chronicles 2:13), and spoken of by the writer of the same book as *khurm abiu*, [] (4:16), translated by “Hurum his father,” *khurm abi* being translated by “of Khurum his father’s” each probably only meaning “Hiram the son of Hiram”; for his father also was a worker in brass.¹⁸

But Masonry makes him an architect, and a Masonic associate of the two Kings; and we even hear of him in the legend as “our Grand Master” and elsewhere as Grand Junior Warden.¹⁹

As a man of the people, an artisan, a servant or slave of King Hiram, and yet the associate and Masonic equal of both Kings, he has been made by Masonry the type and symbol of popular liberty. Entrusted, in company with the two Kings only, with *the True Word of a Master Mason*, and these two representing the Wisdom and Power of the Deity, he represents the Divine Word, or the Utterance of the Divine Wisdom in the human intellect and understanding, and is the type of every thinker who has in any age been made the apostle of civil and religious liberty endeavoring to emancipate and elevate men.

The Hebrew verbal root *khûr* [] meant “bore, pierce, make a hole or opening” and as a noun “opening, aperture, window” also “white, white linen”; and its plural *khûrim*, “free-born, nobles.” It meant an opening in the sky through which the white light of a

luminary shone: and the symbolic meaning of *khūrâm* or *khūrūm* was “manifestation, revelation,” the outshining of the Divine light in the world.²⁰

And it is said in the Kabbalah (apparatus in *Librum Sohar*), “Know now, that from the internal light of *kether*, as it were, a canal issues into the vessel of *Wisdom*, under the mystery of the window (*sub mysterio fenestræ*); whereby thereafter Wisdom receives whatever it can sustain.” And *khalum*, “window, aperture, opening, *fenestra*” is said to mean an opening through which emanations pass.

To the early English Masons, Hiram the architect was symbolically Christ, styled by Saint John or the author of the Gospels that bears his name, “*the Word*,” that was in the beginning with God, and which God was; by whom the “Universe was created or made, and without whom was not anything made that was made; in whom was life, and that life, the light of men, the only begotten Son in the bosom of the Father.”

This identifies him with Hermes (Thoth), “The Master of the Lodge.”²¹

The most active and malignant enemy, until within the last two centuries everywhere, and in some countries until the present day, of every thinker who has accepted the apostolate of civil, political and religious freedom, has been the Priesthood. Hiram is the symbol of the thinker and apostle; of Socrates, condemned to drink the hemlock, because he ridiculed the Gods of Greece;²² of Rienzi, who endeavored to free the people of Rome; of Sydney,²³ Russell,²⁴ Hampden,²⁵ Roger Williams,²⁶ of Riego²⁷ and Mina of Savonarola,²⁸ and all the rest of the martyrs of liberty, of Bruno,²⁹ Galileo and other martyrs of science; and of a hundred “sons of the widow.”

He is the symbol of the Divine Word, of the spirit of intellectual liberty: he is free thought, free speech, free conscience, symbolized, the apostle of Liberty, Equality and Brotherhood.

With the same right that I have to believe that Moses was a real person, I believe that Jesus of Nazareth was, and that the account of his arrest, trial and crucifixion is, at least in the main, historically correct. What in my opinion he *was*, man, divine or Deity, it concerns no one but myself in the world to know.³⁰ He was a teacher of men and labored to benefit them. We have His teachings, at least in part, and perhaps with inaccuracies and errors on the part of those who remembered and recorded them. The essence of His doctrine was the equality and brotherhood and community of interest of men; and His directions to his disciples could not have been carried out by men not free to go whither they pleased, and to speak what was to them the truth, freely and frankly everywhere, without fearing the face of any man.

I am making no profession of faith. I only express an opinion as to the authenticity of certain things, stated by certain writers as facts. With those who may not think the proofs of their authenticity sufficient, I have no dispute; I have not the slightest desire to convince anyone that he is in error and I am right.

If the whole story is a pure fiction, it does not affect my view of the meaning of the legend of the murder of Hiram. Those who introduced the legend into Masonry were Christians and Trinitarians, and they believed the whole account to be literally true. Whether they were mistaken in this or not, the meaning which the legend was to have is the same, and to understand it thoroughly it must be specialized as relating to what is stated in the Gospels in regard to the agencies by which the crucifixion of Christ was brought about; though it will be found to have a general application as well, to everyone who has lost his life in the same manner, in endeavoring to serve the people.

It was the High Priest Annas and Caiaphas, who, when Pilate was willing to release Jesus, incited the people to clamor against it, and to demand that the malefactor Barabbas should be released, and Christ crucified.³¹ He had incurred their malignant hatred by denouncing the Priesthood, and endeavoring to bring them into

contempt among the people; and they desired to silence him, that the people might no more hear his denunciations.

Therefore the Junior Warden, with a *rule* of steel, symbol of a vindictive and cruel Priesthood, smites the candidate on the *throat*, where the organs of speech are.

The square of steel is a fit symbol of Roman despotism, represented in Judæa by Pilate the Roman governor and Herod the tributary King of Judæa. The Emperor Augustus obtained arbitrary power, not by usurpation, but by having himself invested with all dignities and offices of the Roman States—not only all civil offices, but that of *Pontifex Maximus*—which gave him the supreme religious power: and his successors retained all these powers. The civil power and the religious power of the Roman despotism are aptly typified by the two arms of the square, united, and forming a sharply-pointed right angle.

Despotism relentlessly crushes all the great and noble, the high and holy aspirations of the heart. Without pity and without remorse it murders the father, the husband,³² brother and the son, or exiles him for life to an inclement region or to labor as a slave in the mines. Even tender women, matrons and maids, incurring its anger or suspicion are flayed by the knout,³³ crippled by torture, banished and driven on foot to distant regions or executed on the scaffold. Affection, love, tenderness—to crush these as men crush flowers under their feet, is the daily work of despotism.

And therefore the Senior Warden, with the sharp angle of the square of steel, symbol of despotic power, and especially of that of Imperial Rome, personified in Pilate and Herod, smites the candidate upon the part of the body where the heart, the supposed seat of affections, is.

The populace has always been ready to turn upon and rend its benefactors, as the Athenians demanded the banishment of Aristides³⁴ and the judicial assassination of Socrates; as the Roman

mob howled at Rienzi³⁵ as he was borne to the scaffold; as the Parisian populace furthered the slaying of Girondins,³⁶ as the populace of Jerusalem clamored for the release of Barabbas and the crucifixion of Christ.³⁷ Fickle as the wind, cruel as the sea, brutal as the horde of the African savages, the mob or populace is aptly symbolized by the setting maul or club, the fit weapon of blind and frenzied brutality.

And as nothing is so unreasoning as a mob, as it hates nothing so much as the superiority of the intellect, which it always regards as its enemy, always the ready instrument of the Priesthood and of the Kings, it always has rejoiced when it could destroy the wise and the great.

And therefore, it seems to me, the Master, or some one for him, with the setting maul, fit symbol of the brute force of the populace, smites the candidate upon the forehead, where the seat of thought is, and completes the murder.



In England, as Bro.: W. J. Hughan informs me, the work is:

[A]. At the *South* door is an assassin with “a plumb rule.” His blow is on the *right* Temple, and the candidate falls on his *left* knee.

[B]. At the *North* door; assassin with a Level. Blow on the *left* Temple. candidate falls on the *right* knee.

[C]. At the *East* door; assassin with “a heavy setting maul.” Blow on the forehead.

In the preparations in England.

1°. Deg.: R. arm, L. knee, R. heel naked.

2°. Deg.: L. arm, R. knee, L. heel naked.

3°. Deg.: Both arms, both knees, both heels naked.

Before 1750, the preparations of 1° and 2° were in reverse of these. But in the old book *Jachin and Boaz* [See Appendix Five], all the details of the murder are given precisely as they are in our American work. It may be that one work was that of the so-called “Ancients” and the other that of those whom they called the “Moderns” for it is certain that their work differed, that of one from that of the other organization, in many and some essential respects.

It once occurred to me that the terminations of the names of the assassins composed the Sacred Monosyllable of the Hindus. I pointed this out to Bro.: Mackey and he in turn to Bro.: Pierson; and forthwith it appeared in print in the *Traditions of Freemasonry*.³⁸

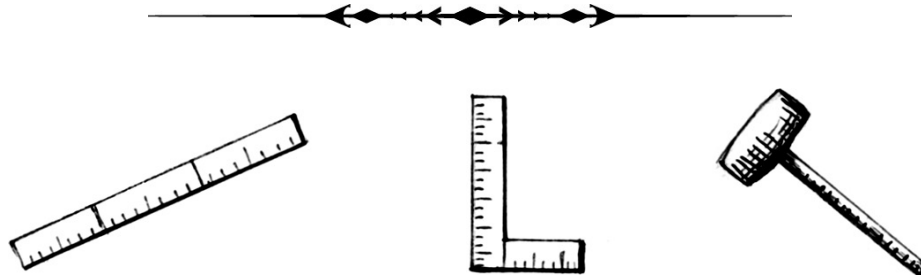
I had not then discovered that there was anything consistent or coherent or in maintenance of the fitness of things, in Masonic symbolism; and I thought I had made a valuable discovery. I did not see that it was as preposterous to find a holy and sacred divine *Name* in the names of the three brutal assassins; as it is to find the hated name of *Bel* or *Baal* conjoined with that of *Jehovah* in a Sacred Word of a Degree styled “Holy.”³⁹

If the terminations *o*, *a*, *um* have any signification at all, it is because they are Latin terminations indicating the different genders. They are always given in the order *o*, masculine; *a*, feminine; *um*, neuter. But in the legend *a* is the termination of the name of the assassin who strikes the first blow. Why? Perhaps because he represents the Priesthood and the Church, and in the Greek and Latin the word that means “church” is feminine *ecclesia*; and the Church is spoken of in the Bible also as of that sex.

Jubelo may have been the Masculine termination, because the Roman despotism was concentrated in the Emperor, a man.

And *Jubelum* is neuter, perhaps because in the Latin *vulgus*, “the multitude, mob, rabble, populace,” and in the Greek *plethos*, having the same meanings, are neuter.

In *Jubal* itself I see nothing symbolical or significant. The initial *J* misrepresents the original letter, which, as in Jehovah, is not *J*, but *I* or *Y*. And *lubel*, *Yubel* or *lupal*, means “a river” from *ible*, “to flow.”



FOOTNOTES FOR OLDER DEVICES

This alludes to a tradition in the Degree of Mark Master Mason.

1. The discovery of the letter *G* upon the breast antedates the “Baltimore Conventions” of 1842–43, which attempted to standardize American Masonic ritual. Contrary to Pike’s remark, the early rituals did not state that it was the *English* (or Roman) letter *G*, but rather that there was “a faint resemblance of the letter *G*.” This is most famously encountered in [William Morgan], *Illustrations of Masonry by One of the Fraternity* (Batavia, [New York]: Printed for the author [by David C. Miller], 1826). My notion has always been that the “faint resemblance” referred to an impression left on the breast by the angle of Jubelo’s square ($\_ |$), which would have faintly resembled the upper half of the Hebrew letter *gimel* ($\_ |$).
2. Pike correctly notes the incongruous interpretation. The act derives from Deuteronomy 25:5–10 and is applied in Ruth 4:6–8, where it affirms the rejection of a woman who could have been taken as a wife under the Levirate law because her husband was deceased. It occurs so that Ruth can marry Boaz, who does not have first right to her. Ruth and Boaz marry and have a son, Obed, the father of Jesse, whose son David became King in Israel.
3. The “mallet” is actually a stonemason’s gavel, the head of which has two faces, one flat (for tapping and setting) and the other gabled and triangular (for shaping stone by “lopping off” superfluous parts).
4. From 1852–53 Pike served as Grand Master of the Grand Lodge of Odd Fellows in Arkansas. See Don R. Smith, “Freemasonry Scholar Fraternal Introduction Through Odd Fellowship” in *The International Odd Fellow & Rebekah* (Feb.-Mar., 1985), p. 22.
5. Contrary to Pike’s assertion, there are indeed extra-Biblical stories about Hiram Abif, but they are not consistent with the Masonic legend. Midrashic texts, for example, state that he was permitted to enter paradise alive. See Louis Ginzberg, *Legends of the Jews*, 7 vols. (1909–38; 2d ed., 2 vols., Philadelphia, Penn.: Jewish Publication Society, 2003), p. 966.
6. The Albigenses (also known as Bogomils or Cathari) were a religious group during the Middle Ages which centered in Southern France and spread as far north as England. Maintaining a dualistic theology influenced by Gnosticism and Manichaeism, they were branded as heretics. In 1208 the Albigensian Crusades were begun and the sect was destroyed during the resulting Inquisition.

7. Lollardry was an ecclesiastical reform led by John Wycliffe. Among other things, it condemned prayers for the dead, sacraments, and the doctrine of transubstantiation. The Bible was accepted as the rule of faith, and the Roman Catholic Church was deemed corrupt and abusive.

8. John Huss (c. 1369–1415) was a Bohemian priest who was influenced by the works John Wycliffe. After condemning abuses in the Church he was excommunicated. Later imprisoned and tried as a heretic, he was burned at the stake.

9. John Wiclif [Wycliffe] (c. 1328–84) was an English religious reformer who exposed abuses in the Church and opposed doctrines he deemed untenable (such as transubstantiation). He taught that the Bible itself was superior to the Church and advocated its study by the common people. He was the first to promote a vernacular publication of the Bible and, using the Vulgate, his followers prepared the first English-language edition. He was twice condemned as a heretic, but avoided execution.

10. Jerome of Prague (c. 1370–1416) was a Bohemian religious reformer influenced by the views of John Wycliffe. He later joined with John Huss in opposing several papal bulls. For this he was imprisoned, and he recanted his views following Huss's immolation, but was not released. He later recanted and was himself burned as a heretic.

11. Michael Servetus, a.k.a. Miguel Serveto (1511–53) was a Spanish theologian and physician who published unorthodox views which upset both the Roman Catholic Church and the Reformers. Captured by the Inquisition, he escaped from prison; but on his way to Geneva he was seized by order John Calvin. Following Calvin's condemnation, he was tried and burned at the stake.

12. Hugh Latimer (1485–1555) was an English bishop who supported Henry VIII's divorce from Katharine of Aragón. After Mary Tudor ascended to the throne as the Roman Catholic Mary I, he was tried, refused to recant his Protestantism, and was burned at the stake.

13. Nicholas Ridley (c. 1500–55) was an English Protestant bishop who assisted in compiling the *Book of Common Prayer*. Together with his friend Hugh Latimer, he was tried under Roman Catholic Mary I and refused to recant his Protestantism. Latimer and Ridley were burned together at the stake.

14. Thomas Cranmer (1489–1556) was Archbishop of Canterbury who supported Henry VIII's divorce from Katharine of Aragón. After declaring the marriage invalid, he crowned Anne Boleyn as queen. He further subjected himself to the King's later fancies. Largely responsible for the *Book of Common Prayer* he was tried for treason, convicted of heresy, and condemned under Roman Catholic Mary I. Although he signed a recantation, he refused to concede before the stake, and instead thrust his offending hand into the flames.

15. John Graham of Claverhouse, also known as "Bonnie Dundee" (c. 1649–89), was a Scottish soldier, later made Viscount Dundee by James II. Claverhouse waged war for a decade against the Covenanters (Presbyterians bound to support each other in their religion).

16. Huguenots (from Ger., *Eidgenossen*, "confederates") were French Protestants who followed John Calvin. On August 24, 1572, the Eve of St. Bartholomew, an estimated 10,000 Huguenots were murdered by Roman Catholics under the direction of Charles IX, King of France, influenced by his queen-mother, Catherine de Medici.

17. In his ritual of the Master Mason Degree Pike writes, "That name ordinarily rendered HIRAM, is, in the book of Kings, Khairōm or Khairūm, but in that of Chronicles, Khūrōm or Khūrūm. It was either exclusively Phœnician (or Tsūrian), or both Hebrew and Phœnician, for that of the King of Tsūr was the same. Adon-Khūrūm (or Adoniram) was also a Tsūrian

name. In 2 Chron. ii. 13, the King of Tsūr writes to Solomon, 'I send thee a skilful workman, , Khūrūm Abai; which our translation renders, 'of Hiram, my fathers.' In 2 Chron. iv. 16, we find , Khūrūm Abiu, which our translation renders, 'Hiram his father.' The last word, *Abiu*, has been transformed into *Abiff*, and become part of the name, which it is not. Ab, in the Hebrew, meant not only *Father*, Ancestor, progenitor, but also *Master*." Albert Pike, *The Porch and the Middle Chamber: The Book of the Lodge*. (1873), pp. 319–20.

18. Scholars differ in their treatment of *khuram abi* (2 , Chronicles 2:13). "Hiram-Abi" appears as a personal name in several translations, including the *Amplified Bible*, the *Contemporary English Bible*, the *Darby Translation*, the *English Standard Version*, the *New American Standard Bible*, and the *New International Version*. The *New King James Version* calls him, "Hiram my master craftsman," and the *English Masoretic Bible* (Jewish Publication Society, 1924) reads, "Hiram, the craftsman." *The Interpreter's Dictionary of the Bible* (Abington Press, 1962) states that Hiram-Abi was "Chief architect of Solomon's temple" (s.v. *Hiram*, 2:664). The difficulty lies in understanding both his function and the meaning of *abi(v)*. That Hiram was the master craftsman, who constructed the pillars *Boaz* and *Jachin*, the brazen sea, and other sacred articles, is undisputed. But the addition of *abi(v)* problematic. The *abi* component may have been added to the builder's name to draw a parallel to Aholiab, who helped construct the Tabernacle.

19. Albert Pike, *The Book of the Words. Sephir H'Debarim* 2d ed., reprinted with an introduction by Arturo de Hoyos ([Washington, D.C.], 1879; Washington, D.C.: Scottish Rite Research Society, 1999), p. 50, *et seq.*

20. It should be emphasized that the phrase "identifies him with" does not mean "is." Pike here compares, but does not equate. Rather than syncretism he suggests a corollary of the *idea* of the Logos, however manifest. Even as Christ was the Word in John's Gospel, so Pike understood Thoth as the expression (Word) or manifestation of the Divine utterance, in Egyptian mythology.

21. Socrates was not accused of ridiculing the gods, but rather "of not believing in the gods in whom the city believes" (Plato, *Apology*, 24b). However, even at his death he requested that a cock be sacrificed for him to Asclepius (*Phaedo*, 118a).

22. Algernon Sydney (1622–83) was a member of the English council of state of the Commonwealth who opposed the oppressive rule of Oliver Cromwell, and later Charles II. He was tried, convicted of treason by the notorious Judge Jeffreys, and was executed.

23. John Russell (1792–1878) was an English Prime Minister who advocated relief during the great potato famine in Ireland, and supported the bill that limited the working day to ten hours. Known for his integrity, he forced the resignation of his foreign secretary for his unauthorized approval of Napoleon III's coup in France. As foreign secretary during the American Civil War he seemed to favor the Confederacy.

24. Here the text reads *Hampton*, but Pike spells the name correctly in *Legenda XIX–XXX* (c. 1884), p. 155. John Hampden (1594–1643) was a cousin of Oliver Cromwell and a member of Parliament. He challenged the right of King Charles I to raise revenue by what he considered unlawful taxation, and was convicted of tax evasion. Sympathy for his case helped precipitate the English civil war. He was killed fighting against the forces of Prince Rupert.

25. Roger Williams (c. 1603–83) was an advocate of religious freedom and the founder of Rhode Island. While living in Massachusetts he upset the Puritans by stating they had

separated from the Church of England. When he declared that civil magistrates had no power over matters of conscience he was banished.

26. Rafael del Riego y Nuñez (1785–1823) was a Spanish general and revolutionary. Opposing the tyrannical rule of King Ferdinand VII, he fought to reinstate the Cortes constitution of 1812. With the assistance of the French he was captured and executed for treason.

27. Girolamo Savonarola (1452–98) was an Italian religious reformer who hoped that King Charles VIII of France, who invaded Italy in 1494, would establish a democratic government to correct the abuses of Pope Alexander VI. Savonarola was later excommunicated, arrested, tortured to confessing that he was a “false prophet,” and was hanged for heresy.

28. Giordano Bruno (1548–1600) was a Dominican who studied Aristotelian philosophy in Naples. Interested in occultism, philosophy, and science, he defended the heliocentric theory of Copernicus. He was arrested by the Inquisition, imprisoned for eight years, and burned as a heretic.

29. Pike here emphasizes the personal nature of religious beliefs. Freemasons have no right to inquire into another Brother’s religious creed, except as it may incidentally occur in the spirit of harmony. However, Pike had a deep and abiding belief in a personal God, and in Jesus Christ as his Son. See Appendix Four, “The Faith of Albert Pike.”

30. See John 18:12–40.

31. The text reads, “mother husband.”

32. *Knout*, a whip used for flogging.

33. Aristides (d. c. 468 B.C.), Athenian statesman and naval commander.

34. Cola di Rienzi (?1313–54) won the confidence of Pope Clement VI at Avignon in 1343 and obtained dictatorial powers. Inspired to create a national Italian identity with Rome as the capital, he was opposed by barons. Holy Roman Emperor Charles IV sent him to face the Inquisition. Although he was absolved and freed, he was later murdered.

35. The Girondins were a political group which played an important role in the French Revolution. However, the group’s leaders were subsequently guillotined October 31, 1793.

36. See Matthew 27:16–26; Mark 15:7–15; Luke 23:18; John 18:40.

37. “It has been remarked that the dogma of the Trinity was known to the ancients and taught in the mysteries; among the Hindoos this was represented by the letters A.O.M. The Assyrians used the name Bel, or Baal, three times as an expression of the dogma, and the Hebrews used the word Yah, or Jah, in the same manner and for the same purpose; combining these words we find a remarkable coincidence which only Masons can understand:

Yah Bel A.

Yah Bel O.

Yah Bel M.”

—A. T. C. Pierson, *The Traditions, Origin and Early History of Freemasonry* (New York: Masonic Publishing Co., 1882), p. 380.

38. For his earlier notion see Albert Pike, *The Book of the Words. Sephir H'Debarim* 2d ed., pp. 85–7. After Pike became convinced that *bel* and/or *baal* were inappropriate, he published an article entitled, “Baal and Aun,” in *Mackey’s National Freemason*, vol. 2 (Washington, D.C.: McGill & Witherow, Publishers, September, 1873), no. 12, pp. 626–57. It was reprinted as a pamphlet under the title *The Holy Triad. ... Jah: Baal-Peor, The Syrian Priapus: The City of Idolatry and Iniquity. A Reply to the Grand Chaplain and Grand*

High Priest of the Grand Royal Arch Chapter of Massachusetts. (Washington, D.C.: Office of Mackey's National Freemason, 1873).

LESSON, III.



THE THREE GRIPS.

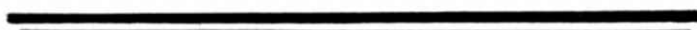




Figure 6. *The Raising of the Master*, by Guercino [Giovanni Francesco Barbieri], 1591–1666. (Original in the possession of the Supreme Holy Royal Arch Chapter of Scotland.) Elements of this painting share an affinity with the Masonic legend of Hiram Abif, which Albert Pike and Robert F. Gould believed preceded the founding of the Grand Lodge of England in 1717. From J. S. M. Ward, *Freemasonry and the Ancient Gods* (1926.)

THE THREE GRIPS

When I had been “raised,” the impression made upon me was not one that elevated Masonry in my estimation. The performance seemed to me supremely absurd. No explanation was given me, then or afterwards, of the meaning of the ceremony as a whole, or of the grips in particular; and I have never heard the slightest attempt made to give a candidate even a glimpse of the meaning. At other times, here and there, I have heard it said that the ceremony was intended to teach the resurrection *of the body*, at the last great day when all the dead are to be raised to undergo judgment. No one ever tried to explain to me why the Master’s grip was styled “the Strong Grip of the Lion of the Tribe of Judah” [Revelation 5:5].

I knew that Masonry had no right to teach or require a candidate to profess a belief in a doctrine of the resurrection of the body. That is a doctrine about which Masons have a perfect right to disagree. All that can be required of a candidate is that he shall believe in the existence of God and in the immortality of the soul.¹ The resurrection of the body is not even believed in by all Christians. The belief of the existence of a God, required of a Mason, is not fully expressed in that phrase. For the first act required of a candidate, after entering the Lodge, is that he shall “kneel for the benefit of Lodge-prayer.” To require him to do that, if he does not believe in the efficacy of prayer, would be worse than mockery. In kneeling and uniting with the Lodge in prayer, he gives, as all the Brethren of the Lodge do, the strongest possible proof not only that he believes in the existence of “a God,” but of a God to whom it is not folly to pray; of a God, one of whose attributes is infinite beneficence and loving kindness; of a God who *hears* our prayers; who lends to it an indulgent ear, who sympathizes with suffering humanity, who judges our faults and follies leniently, and with whom fervent prayer will avail to the obtaining of the forgiveness of sins and merciful indulgence of weaknesses, will induce Him to strengthen us against temptation and enable us to

bear patiently the ills of life; and will avert from us misfortune, calamity and sorrow.

I do not know that Masonry requires of us a belief in the *immortality* of the soul. The belief that the life of the soul is to continue after what we call Death, that there is to be for us another life of *unknown* duration, in which we shall preserve our identity and shall see and know again those whom we have loved and lost here; this, I think, is all that Masonry requires.

Is the ceremony of “raising” a symbol of this continuance of the life of the soul? When Christ raised Lazarus from the dead, making his life in the body of larger continuance, it proved nothing in regard to the immortality of the soul.² How then could the raising of the *body* of Hiram symbolize the immortality of the soul, or the continuance of its existence *after* this life.

It was absurd to represent it as possible that a corpse could be raised to a standing position, by a single man, using one hand only by any grip. It is impossible; and I was not raised by any grip, but by other appliances, used with and in aid of the grip, which contributed but in the smallest degree towards the raising.

But if the ceremony is intended to teach the doctrine of the immortality of the soul, which is, no doubt its intention, what is its value? We are continually told that. It is taught in the Bible. It is an article of general belief. It is continually enlarged upon from the pulpit. It is familiar to all of us. For Masonry to profess it by ceremony, adds nothing new in the way of proof or illustration. That another man or any number of men tell me that they believe it does not help to resolve my doubts. They know no more about it than I do, and perhaps have not given to the question half the patient consideration that I have.

That the body could not be raised by the Apprentice’s grip because the skin slipped from the flesh; that it could not be raised by the Fellowcraft’s grip because the flesh parted or “clove” from the

bones, and that it could be raised and was raised by the Master's grip, the Strong Grip of the Lion of the Tribe of Judah, or, as our English Brethren have it, "by the Grip of the Lion's Paw and Eagle's Claw," all seemed to me to be very poor and senseless stuff.

It did not then, and for some time after, occur to me that for the very reason that it seemed so, it had a concealed meaning, and was all symbolic, any more than that occurred to me, when I first read them, in regard to the old questions and answers,

Ques. Have you seen your Master to-day?

Ans. I have.

Ques. How was he clad?

Ans. In a blue coat and a yellow pair of breeches.

or the absurd explanation of "chalk, charcoal and clay," that they mean "freedom, fervency and zeal."

I was over forty years of age, when raised, and had been for ten years a pretty hard student. I had been for some years an Odd Fellow,³ and had not become a Mason to be entertained with the cheap symbolism that I had found in the Monitor, and with such absurdities that the tale of the assassination, search and raising seemed to be composed of, or edified by a trite morality that I had been familiar with from boyhood, with prattle about the five orders of architecture, the four cardinal virtues and the seven liberal arts and sciences, which some one who thought that a little learning was a wondrous thing, had found in translations in old books had put into Masonry, as if it would be new to the future initiates, and that they would wonder at how knowledge so stupendous was acquired.

It occurred to me, by and by, that the inventors of Masonry must have been men of more intellect and knowledge than the work seemed to indicate, and could not have not perpetrated such stupidities and puerilities as, upon a literal reading, it seemed in largest measure to consist of.

I followed the blind guides for some time until I came to their stopping places; and found myself no wiser than before. Then I proceeded to investigate for myself, expending more than a thousand dollars in books wherein to study the ancient symbolism, to learn what was taught in the old mysteries, and to find, if I could, the origin and old meanings of the symbols of Masonry. Of course I made what I thought to be valuable discoveries, which turned out to be worthless; I followed clues which led to nothing; I wasted time in idle speculations about the astronomical meanings contained in the Hiram legend; I formed crude theories and abandoned them; I fell into many errors. I put faith for a time in Bro. Rockwell's fancies about the Egyptian origin of the symbols;⁴ and at last told him I did not believe a word in it all; that he was, I believed, looking for Masonic origins too far away, holding his head too high in the air and looking *over* the truth that was right at his feet, if any where.

Whether the results that I attained by degrees are worth the labor they have cost me, every one to whom they become known must judge for himself.

Here and there one or another of those Masons who have heard said by me what I am now committing to writing in these lessons, has supposed and said that I undervalued and depreciated Blue Masonry; and once or more what I said was described as "a tirade" against it. Those who have so understood me have been chiefly of the "Sir Oracles" of the Order, who think that what *they* do not know about Masonry is not worth knowing; and I can set against their opinions those of thousands who in Lodge and Grand Lodge having heard me have plainly enough seen that I had a higher opinion of Masonry and its symbolism, and set on each a fair higher value than any of those who accuse me of undervaluing and ridiculing it. As a hundred intelligent men, clergymen and other scholars, students, working-men, have publicly thanked them for giving them light which they never had before, resolving doubts, explaining apparent absurdities, and giving them reasons to set a much higher estimate

upon the Blue Masonry, I am quite content that the few who have been dissatisfied should continue to be so.

But I should like to have them, and their contentment with Masonry as understood and expounded by themselves, ask themselves a few questions:

Why is it that so great a number of Masons consider the degrees of the Orders and mutual benefit associations to be quite as interesting, quite as excellent intellectually, and quite as instructive as the Blue Degrees of Freemasonry; and that so many even go to see them worked in preference?

What is the reason that for so great a number of men who become Masons, the Blue Degrees are only three steps of a ladder on which they set their feet to ascend to the dizzy heights of Templarism, spurning, when they reach these, the humble steps by which they climbed to them?

Why is it that in the Senate of the United States there are nine or ten Masons whom no one in Washington has ever seen in a Blue Lodge, and who find nothing in the symbolism of Masonry worth their bestowal of a moment's study or a single thought upon?

Why is it that notwithstanding continual persuadings and objurgations, you cannot find three men in a hundred, who buy, subscribe for or read a Masonic book or periodical; and that, on at least a hundred occasions, when I have talked to Grand Lodges and Blue Masons, in many different States and Territories, in the cities to educated men or to the farmers and mill-hands in the Territories, to the Masons of Texas, Kansas, Oregon, they have, without a single exception given me, never for less than an hour and a half, often for two hours, sometimes for two and a half and three, their close, keen, and earnest attention, hardly once moving, none wearied, none going away unless necessity or duty compelled it?

Is it because Masons are tired of straw and husks as an intellectual diet, that they are eager to learn, if they can find anything worth learning, and that they will listen even all night to any one who

will tell them anything that shall give them a higher opinion of Masonry, and show them that there are meanings worth knowing in what aforesaid seemed to them without meaning or having a meaning which none of their teachers knew?

I do not believe that the ceremony of raising was intended merely to inform the candidate that Masonry cherished a belief in the immortality or continued existence after death of the human soul.

What we desire and long for, what the soul craves, is not to be briefly told that, by anybody: but to learn by what means it may come to *know*, with absolute certainty that it is not evanescent like a breath or the flame of a candle. We wish to attain a certainty, that we may rely and rest upon; to be no longer tortured with doubts; to be *sure* that we shall again look into the eyes and see the features and hear the voices of friends and loved ones who have gone away from us; and that the old friendship, the old confidence, the old love will continue between us and them, in that continuance of the soul's life.

If the purpose of the ceremony of raising be to show us how we can attain that certainty, it is impossible to value it too highly. If that be not its purpose, it is nought.

If the declarations of the holy book of one's faith suffice to give him this certainty, what Masonry may say about it is without value to him. It adds nothing to the weight of the higher authority. But it may help to bring the light to those who are perplexed by doubts and agitated by uncertainty.

The Old Testament does not teach the doctrine. The Hebrew must have other grounds of his belief than are to be found in *his* holy scriptures;* and the multitudes of men who call themselves Christians still doubt, and yearn for absolute assurance.

Naturally, one who doubts will first invoke the aid of *Science* to resolve his doubts, and asking if it can *prove* to him that the soul of man is immortal.

Science proceeds to inquire. Assuming that the abiding place, the organ and instrument of intellect must be the brain, it proceeds to lay bare and dissect the two hemispheres of the brain, to separate their convolutions, to trace their nerves, to learn what it can of the duplex organ. Then it subjects the brains of the dog, horse, elephant and ape to the same process of investigation, and finds that these and the brains of man are all alike.

Then Chemistry takes up the work, and separates, dissolves, analyzes, and by all the means at its command reduces to their essential elements all these brains. From each it obtains the same elements, found everywhere else.

And at the end, *Science*, in despair, throws down its instruments, its acids, its alkalis, its magnetic and electric batteries, and confesses that so far from being able to demonstrate the immortality of the soul, it cannot demonstrate that man has a soul at all, finding no appreciable difference between his brain and the brains of animals, in its composition, its elements, its organization and its mode of action.

Is not *Science* the Apprentice's grip, by which it is impossible to raise the body? and seeing that it cannot prove even the existence of a soul, does not the Master with reason cry aloud "Oh Lord, my God! I fear that the *Word*," the ray of the Divine Intellect, that was the soul and intellect of this dead man, "is forever lost!"?

It is not possible by the processes of Science to prove the immortality of the soul.

Next, the anxious inquirer calls upon *Logic*. By this it has often been attempted to demonstrate that in its nature the soul is indivisible and indestructible, and must be immortal. Plato, Cicero and the Divines and Philosophers have laboriously formulated their demonstrations; but if they have convinced others, they have never fully convinced themselves. I have attempted it, have convinced others, have thought I had convinced myself. But doubts have

returned, and I have gone through with the same process of demonstration in regard to the horse and dog, and found that the demonstration was no more conclusive as to man than it was as to them. After studying the metaphysical works of many writers for years, I closed them all, set them upon the shelves and have not opened any of them since. For I found that the end of it all was, that we can have no certainty of anything: that whatever one seemed to have proved, another always disproved; that the demonstrations of those who passed for the most profoundest of all the metaphysicians, always, at the point on which their conclusions depended, became a mere juggling with words.

When *Logic* discusses the questions that regard the human mind, apart from the phenomena of which it is the author or cause, it has no place to stand upon. It is in the realms of insubstantiality. The level of Archimedes could have nothing if suspended in space. The intellects of Spinoza⁵ and Leibnitz,⁶ of Descartes,⁷ Malebranche⁸ and Cousin,⁹ of Locke¹⁰ and Reid¹¹ and Stewart,¹² of Hamilton¹³ and Kant¹⁴ and Hegel¹⁵ and Fichte¹⁶ and Comte,¹⁷ and all the rest were as helpless in the void space of speculation as the intellects of children; and the more one read, the more one doubted. Science is the observation of phenomena and to obtain certainty in regard to these; Logic argues from these to causes, and gropes in unknown for the invisible.

Logic is the Fellowcraft's grip, by which the body of Hiram could not be raised. By its processes and methods it is not possible to prove the immortality of the soul, any more than it can prove that electricity is the Soul of the Universe, and immortal.

What, then, is the *Master's Grip* by which the body *could* be raised? What can it be but *Faith*?¹⁸

Faith consists in the convictions of the intellect, the profound, fixed, ineradicable, ineffaceable conviction of the truth, of any article of belief, of any truth, stamped as it were, and engraved upon the

mind by the finger of God; the very voice of God speaking in the human soul.¹⁹ These convictions are revelation and inspiration, the Divine Word abiding in the human soul.

How else has God ever revealed any truth to man? How else can any man be otherwise inspired? If Paul or Moses or Mohammed *was* inspired, if by the lips of either God Himself spoke to man, he who was thus inspired knew it. Those who were told by him that he was so could not thereby *know* it, but could only *believe* it on this human testimony. Each must be inspired for himself, to *know* the truth with absolute certainty.

What *higher* proof, nay, what *other* proof, *can* the Deity give us, of any truth than the profound conviction that it is true, if it be beyond the cognizance of our senses?

What other infallible proof can we have that there is a God? Man has always had a profound conviction that there is a Power above him, on whose will his welfare depends. The rudest savages have had that belief, and also the conviction that there was to be for them another life after this. In that other life the North American Indian believed, he was to be again a hunter of wild animals; and his horse and dog and weapons were buried with him, that upon his entrance upon that life he might be equipped and ready for the chase.

If we surely know that there is a God, we also surely know that we are not the butts of a cynical and sarcastic Omnipotence, but that our convictions coming from Him are true. We cannot believe that they are false, and He intentionally deludes, deceives and mocks us: for this would be to conceive of Him as baser than the lowest charlatan, and fit prototype of Joseph Balsamo²⁰ and Blavatsky.

I subjoin an extract from an article recently published by a writer in an English Review, which has made a great impression on me, and to which, I think no reply is possible.

Men have been too long asked to believe in the Bible because of its supernatural character and evidences: may it not

be time to ask men to believe in it for natural reasons? Would a world without a revelation be more natural and more reasonable than a world with one?

If the world be created, then whether it is more agreeable to reason to conceive its Creator as a Deity who will not, or as a Deity who must, speak to His creation. Agnosticism, as now stated and thought, assumes not simply the impotence of the human, but of the Divine Reason; for a God man cannot know is at the same time a God that cannot make himself known.

Our inability to reach Him is possible, only because of His inability to become intelligible to us. But a living God cannot be silent; He must speak, and to speak is to reveal Himself. A nature that exists through such a God is a nature that must have a revelation. To be without it would be to argue that He and nature were divided by an impassable gulf, that its well or ill-being was no care or concern of His.

I quote also what follows here, from an article by Rev. Canon Freemantle in the *Fortnightly Review*:

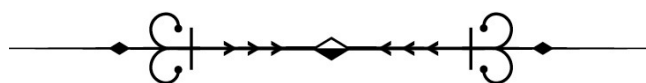
Theologians must accept as their task the attempt to give a true account of the totality of things which is also a unity impelled by a single power or energy. They will show the traces of order, mind and purpose which the world presents, and the will cautiously draws from the processes of human life that which is highest in the moral scale their inferences as to the nature of the Superior Power. They will not merely be careful not to contravene the laws of nature, but will consider essential a knowledge of them as manifestations of the Supreme Will, to which men must reverently submit themselves. They will not spend their time in questions which admit of no solutions, such as the eternity of matter or the origin of the world, or the

possibilities of other spheres of life than those known to us by experience. They will trace the divine as working through nature and man; or, if they endeavor to think of a transcendental God, they will take care not to represent Him as a demiurge standing outside His work and putting His hand here and there, a conception which has turned so many physicists into atheists. But they will feel able to speak of God as just and loving, since the Supreme Power, *ex hypothesi* includes mankind, the leading portion of the world, with all its noblest ideals. They need not quarrel with those who think of the Supreme Power rather after the anthology or force or law than according the strictest ideas of personality, provided that the moral nature of man be held fast in its supremacy acknowledged.

Immortality is the great back-ground of hope, beyond the scene of present duty.

God has mercifully given that hope to humanity, even where conviction is wanting, that by its influences those in sorrow may be comforted, those fainting under the burdens of life strengthened; that the trials of life may be borne with greater patience, and the anguish which the soul must suffer when death takes away its loved ones be assuaged.

Surely, it would be the most cruel and heartless crime that a man can be guilty of, to take from the suffering and sorrowful ones of the earth that blessed consolation of hope which alone enables them to endure life and not hasten the longed for coming of death.





FOOTNOTES FOR OLDER DEVICES

1. A belief in the immortality of the soul is not a true prerequisite of Freemason. Buddhists may be, and are, Masons, and that faith has no such doctrine. In the very next paragraph, Pike attenuates this all too broad statement, and even there says more than is perhaps needed.

2. For the story of Lazarus's death and raising by Jesus, see John 11.

3. From 1852–53 Pike served as Grand Master of the Grand Lodge of Odd Fellows in Arkansas. See Don R. Smith, "Freemasonry Scholar Fraternal Introduction Through Odd Fellowship" in *The International Odd Fellow & Rebekah* (Feb.-Mar., 1985), p. 22.

4. Although Rockwell may have advocated a theory of Masonic/Egyptian origins to Pike, he dismissed it publicly, stating, "The early writers on Freemasonry, were prone to refer the inscrutable mysteries of our Order, to an Egyptian origin, but no instance presents itself, where such a reference is supported by more than mere conjecture." William S. Rockwell, *Ahiman Rezon: Prepared Under the Direction of the Grand Lodge of Georgia* (Savanna, Ga.: Printed for the Grand Lodge of Georgia; New York: Robt. Macoy, 1859), p. 5.

*[See, however, Ezekiel 37:12–14]

5. Baruch Spinoza, *a.k.a.* Benedict de Spinoza (1632–77) was one of the most important post-Cartesian philosophers. He made significant contributions in almost every area of philosophy and is often considered, along with Descartes and Leibni(t)z, as one of the three major Rationalists. His major work, *Ethics*, identifies God with Nature, affirms the unity of reality (substance monism) and identifies humans as a part of cosmos. Spinoza advocated ethical reason and enlightenment as the key to happiness.

6. Gottfried Wilhelm Leibni(t)z (1646–1716) was a philosopher and mathematician. He believed that the ultimate elements of the universe are composed of percipient centers of force he called "monads"; whereas matter, motion, and space are merely phenomenal. He invented differential calculus independently of Newton, although debate continues about who made the initial discovery.

7. René Descartes (1596–1650) was a physicist, physiologist, and mathematician who is often considered the father of modern philosophy. In criticizing the Aristotelian tradition he attempted to integrate philosophy with emerging sciences and introduced the didactic school of hyperbolic doubt to unveil the nature of reality. Willing to dispense of "time honored" traditions, he reconstructed a model of the cosmos which asserted the realities of God, of nature, and of the human mind, believing that reality could be rationally expressed and understood in terms of mathematics.

8. Nicholas Malebranche (1638–1715) is often considered the most important of the Cartesian philosophers. He was chiefly concerned with (1) how the human mind perceives external objects, and (2) "Occasionalism." In his view all things exist in God, and it is through

the Deity that we perceive reality. God is also the primal source behind causality, although incidental (“occasional”) influences signal God to impart motion and preserve order.

9. Victor Cousin (1792–1867) was a French philosopher who was distinguished for his balanced eclecticism garnered from other philosophers, and for his famous “three points” (the method, the results, and the philosophy of history). He was a strong advocate of observation, analysis and induction. Thus, in his view, true philosophy was not merely an syncretistic aggregate gleaned from competitors, but a distillation of discovered truths.

10. John Locke (1632–1704) was an English philosopher and academic who opposed authoritarianism. He encouraged people to educate themselves and to apply reason in a search for the truth, lest we become unnecessarily subject to others. Influenced by Descartes, he wrote *An Essay Concerning Human Understanding*, which discusses the rational limits of human understanding in respect to the Deity and reality, distinguishing between supposition, faith, and knowledge. In Locke’s philosophy, the mind is like a blank slate (*tabula rasa*), which is filled in by our world experience. This is aided by the “mind’s eye,” a faculty which makes us aware of external objects through their perception; thus, mental phenomena are perceptions of mental objects.

11. Thomas Reid (1710–96) was a Scottish philosopher who advocated “common sense,” i.e., the innate voice of human reason. He asserted that sensations should be trusted over philosophical speculation because the senses make us directly aware of real objects without the aid of any intervening medium. He opposed the intellectualism of John Locke and asserted that common opinion, founded upon reason, was a safe route to discerning reality.

12. Dugald Stewart (1753–1828) was a Scottish philosopher who espoused Thomas Reid’s “common sense” philosophy. However, he also integrated elements of both David Hume’s moderate empiricism and the theories of French ideologists.

13. William Hamilton (1788–1856) was a Scottish philosopher who was one of the most learned Aristotelians of his time, and an advocate of Thomas Reid’s “common sense” philosophy. He contributed to logic the theory of the quantification of the predicate, which made him a forerunner of the algebraic school of logicians.

14. Immanuel Kant (1724–1804) was one of the most renowned philosophers. Although partially sympathetic to the approaches of empiricism and rationalism, he considered them inadequate, stating that they could not satisfactory account for our experience of the world. In Kant’s view the goal of philosophy was to free the individual from ignorance and immaturity.

15. Georg Wilhelm Friedrich Hegel (1770–1831) was a post-Kantian idealist philosopher and master logician. His dream was to create a complete philosophical system by which history and reality could be understood.

16. Johann Gottlieb Fichte (1762–1814) refined Kant’s ideas of philosophy as a system of self-liberation. He believed that personal enlightenment freed individuals from imposed authorities, and eventually developed the idea of *Wissenschaftslehre*, the philosophy of science as science, the foundation of logical thought.

17. Auguste Comte (1798–1857) was the founder of Positivism, a philosophy asserting that that the purpose of knowledge is to describe experienced phenomena, rather than to question whether or not it exists. He is considered by many to be the father of modern sociology.

18. The symbolic notion of the grips is codified in Pike's version of the Master Mason Degree. "The raising of the body of Hūrōm symbolizes the reascension and immortality of the Soul. This can neither be proven by the inductions of natural and physical science, *the Apprentice's grip*, nor demonstrated by the processes of the logic of metaphysics and philosophy, *the grips of the Fellow-Craft*, but it is only established by the wise analogies of FAITH, the irrefutable convictions of consciousness, which are *the Lion's grip*, that of the Lion of the Tribe of Judah. To the Christian Mason the three grips are symbolic of Pagan Philosophy, Hebraic materialism, and Christianity." [Albert Pike], *The Porch and the Middle Chamber. The Book of the Lodge*. (Ἰεποδομ: A.:M.: 5632 [New York: 1872]), p. 329.

19. "Faith is the assurance of things hoped for, the conviction of things not seen." Hebrews 11:1 (Revised Standard Version).

20. Joseph Balsamo, *a.k.a.* Count Cagliostro (1743–95), was a notorious charlatan who held a mysterious sway over Parisian society in the tumultuous times just prior to the French Revolution. Among other things, he claimed to be an alchemist who possessed the *elixir vitæ*. He is famous in Freemasonry for having developed the "Egyptian Rite," a pseudo-Occult Order. He was sentenced to death for attempting the spread of Freemasonry into Italy, a heinous crime. The sentence was commuted to life imprisonment, and he died at a fortress in the Apennines.

Lesson, 1V.

The Substitute for the Master's Word.



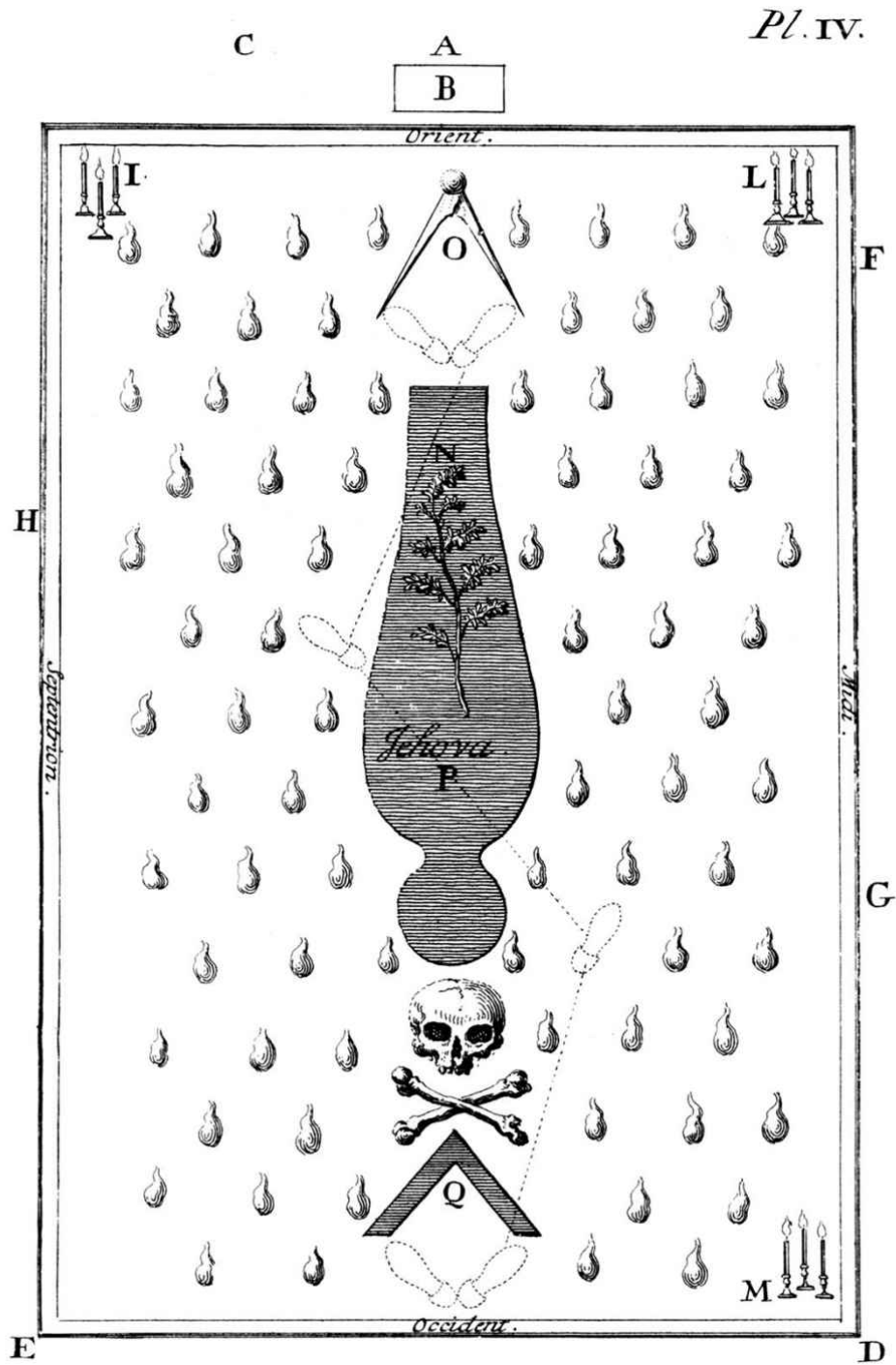


Figure 7. “Plan of the Lodge for the Reception of a Master.”

From *L'Ordre des Franc-Maçons Trahi* (1745).

THE SUBSTITUTE FOR THE MASTER'S WORD

In the Fellowship of the working-Masons of the 17th Century, there was a “Mason-Word” which was given to each Apprentice; but what it was we do not know. Afterwards the Name of the Deity of the Hebrews was adopted as the “True Word” of a Master Mason. Whether it ceased to be given when the Master’s Degree was first invented or not, we do not certainly know. In France it was given for some time, and the account given in regard to the substitute to the candidate was that Solomon adopted it for the time being, thinking it possible that the assassins had extorted from Hiram the True Word; but when they had been captured and had confessed that they had failed to do so, the True Word was restored; and at the end of this recital it was given to the candidate.

And, in a work published really, or pretendedly at Amsterdam, in French, in 1745, entitled *L’Ordre des Franc-Maçons Trahi*,¹ the True Word is displayed upon a coffin in the plan of the Lodge in the Third Degree.

There is no Master Mason now living who has ever received the True Word in a Master’s Lodge. I was told, as we all in this Country were, that it had been agreed between the two kings and Hiram the architect that the Word should never be given unless they were all three present; and that when the body was found Solomon expressed his fear, *in a peculiarly emphatic manner*, that by the death of Hiram the Master’s Word was forever lost. Why such an agreement was made, the candidate was not and is not informed. And, to me, at least, it seemed an unreasonable and improbable story. What was there in the Word that should cause the knowledge of it to be confined to three persons only, and which caused it to be lost when one of them died?

Solomon declared that the first word spoken at the grave should be substituted for the Master’s Word, until succeeding ages should rediscover the Lost Word; and as no Master has since then received it, the inference is that it has been, since the death of the two Kings,

utterly lost, and that all possibility of “recovering” it has ceased for centuries.

This consequence must, of course, if the recital is to be taken as true, have been known to be likely to happen at the time. There is no antidote against death. And if the account be but a parable, its meaning can only be ascertained by looking at it precisely as we should if it be purported to be a true recital of facts. Why then, if the Word were of any value, and its possession would enable a Master Mason “to travel into foreign countries and earn Master’s wages,” should three sensible men enter into an agreement in regard to it, by which it *might* be lost at any time; and by which, as they could not help foreseeing, it would, if not soon communicated to others, be almost inevitably lost, beyond recovery?

Moreover, there is no statement anywhere that the King of Phoenicia had, before the death of his subject Hiram, ever been to Jerusalem, or met the King of the Hebrews at all. When he sent Hiram to Solomon, the two Kings had never met, for their correspondence plainly shows. The King of Phoenicia had seen and was a friend of David; but he had never seen Solomon.

In that day, monarchs did not go about much to visit one another. Only one visit of Hiram to Solomon is recorded. When, and where, then, was the agreement made? Hiram did not leave his own kingdom to be present at Jerusalem on the great occasion of the dedication of the Temple; but “at the end of twenty years, when Solomon had built the two houses, the House of the Lord, and the King’s House,” then “Hiram came out of Tyre to see the cities which Solomon had given him” (1 Kings 9:10–12).

That the King of Phoenicia was to leave his own kingdom and come to Jerusalem, whenever the Word was given, is an improbability that no man can tell you with a grave face. If he went there more than once, his visits were few and far between; and this would have made such an agreement so ridiculously absurd that we may well pronounce it impossible.

We are therefore forced to the conclusion that this part of the legend has some concealed symbolic meaning. I long ago learned to look for such meanings in what had seemed to me absurd or meaningless in Masonry; I have found much profit in it. A more ingenious method of concealment could not have been adopted; and if I had not learned this, I should never have made such real progress.

The number *three* continually appears in Masonry, with a pertinacity that shows that there is a purpose in it.

In the so-called Ineffable Name of the Deity in Hebrew there are *three* letters, *yod* or *yud*, , which is our *i*, *y* and *j* (which in Hebrew names should always be *y*), *he* or *hay* [] our *h*; and *vav* [], which is our *u*, *f* ² and *v*. The Kabbalistic writings say that when the Deity proposed to Himself to create, He being until then alone, and filling all space with Light, He withdrew on all sides equally from a point, making a circular void space, without light and into this, as the beginning of creating, emitted the letter *yud* []. It is, as you see, a point, with a line or ray upward and downward, and so is three, constituting one, and two lines emanating from the point.

The Hebrew alphabet now used is not the original or most ancient one. What is called the Samaritan proceeded it, being itself a modification of the Phoenician; and in the Samaritan, *yud* was written ; and in the Phoenician *m*; each showing even more plainly the *three* forming *one*.

Yud [], the Kabbalists say, was male; *he* [], female; the *vav* [] the issue or the begotten of the two. But this cannot be shown to have been a notion of very ancient origin. It *may*, of course, have down from a very remote period, by tradition, to the authors of the Kabbalah; but we have no proof of this, nor is it probable.

The three letters, however that may be, are the only ones in the Hebrew Name, rendered in our English version of the Hebrew Books by Jehovah, the *he* [] being repeated, so that the name is *i* or *y*; *he*;

vav; *he* []. Its pronunciation is uncertain, and may have been *yehuah* or *yahavah*. *Yud* and *he* alone, *yah* [], rendered by *jah*, is also used as a name of Deity, as is *ihu*, *yehu* or *yahav*.

Anciently, a word was a *name of the Deity*, when it expressed His Essence or some one of His Potencies. Our word “God” is not, in that sense, a *name of Deity*, because, as a combination of three letters, it has, in, of and by itself, no meaning.³ The Hebrew Name is generally rendered in our version by “Lord”; but it does not mean that. It does not express Sovereignty, Rule, or Dominion, but *being* or *existence*. If the three letters were the initials of the three words, the *name* would be “ineffable” because it would not have a meaning except to one who knew what these three words were I. O. U., pronounced *iou*, would mean nothing, unless to one who pronounced the letters separately, in his own mind on hearing the word. *Then*, and to *Him*, they would mean “I owe you.”

But I cannot find that these three Hebrew letters are the initials of any Hebrew words which would express the nature of the Deity.⁴

Lanzi suggested that in Hebrew, *Hua* is “he” and *Hia* “she,” and that, cutting off the *a* final of each word and reading the letters backward we have in the Ineffable Word *HU-HI*, “He-She,” which is illustrated by the text, “So the Alohim created man in His own image; in the image of Alohim He created him, *Male and female He created them*.”

But it has never occurred to any one that, in endeavoring to ascertain the meaning of the symbolism of the Masonic Word and its substitute, what the Tetragrammaton⁵ *really* meant to the ancient Hebrew Priests is of no importance, and that what is necessary to be known is, what meaning it had for those who, in 1723–5, fashioned the Third Degree. It had for them, the meaning that it had in the Kabbalah.

The first Volume of the *Kabbala Denudata* was published at Sulzbach in 1677. Among other theses, this Volume contained

1°. A friendly Response to Dr. Henry More, of Ragley, in England, Professor at Cambridge, in regard to the Considerations and Questions upon *Tract 1* of the *Book Druschim* of Rabbi Isaac Lorja;

2°. An “Ulterior Discussion of the matters contained in the Friendly Response,” in Latin, by Henry More, preceded by a letter in English from him to N. N. dated “Ragley, April, 22, 1675.”

In this correspondence the meaning of many things in the Kabbalah was discussed, with references also to the Pythagorean philosophy, as having much in common with the Kabbalah, and to the supposed writings of Hermes Trismegistus.

The second of the ten *sephiroth* (potencies, persons, numerations or emanations), of the Nameless Very Deity was *chochmah* (*hakemah*) “*sapientia*,” “wisdom,” said in the *Loci Communes Kabbalistici* (Part 1° of the *Apparatus* in *Librum Sohar*) to be the *yud* [י] of the Tetragrammaton [יהוה], the Highest Wisdom immanent in the Deity, and not cognizable by any created being. It is, in Alchemy, the grade of *lead*, or of the primordial *Salt*, in which is latent the Lead of the Sages. It is the *Father* of the Kabbalistic Trinity; the Divine Intelligence.

The third is *binah*, “*prudentia*,” or the Active “Intellect” “and is termed *binah*, because by means of it, man understands the root of all roots, and the foundation of all foundations.” “She is called *binah* among those on high,” says Rabbi Shimeon ben Jochai, “when she is with her husband; In *binah* is *yud* [י], *he* [ה], Father and Mother, and between them is the Son.” She is the Mother, conjoined in bisexuality with *hakemah*. She is the Divine Intelligence of the human intellect.

Tipharet (or *teparat*) is the fifth, ascending, of the *sephirotic* decade. It exercises judgment on creatures, and is clothed, as it were, in vestments fitted for that operation, and is the letter *vav* [ו], the name meaning “pulchritude or beauty,” as that letter.

The first and highest *sephirah* is *kether*, “*corona*,” “the crown”—that which is first, primal, in the Divinity. By this circle, ring or crown is meant Infinity in amplitude and duration, the Light, the cause of causes, “the Good” of Plato.

Hakemah is declared to be the same as the second *hypostasis* (person) of the Platonic triad, *sophia*, “wisdom”; Philo’s “First-begotten of God.”⁶

Binah is said to be the same as Plato’s *psyché* or *anima*, “mind,” the Divine Spirit, identical with the Holy Ghost (Spirit) of Christianity.

The fourth *sephirah*, (potency, emanation or energy) is *gedulah*, “benignity, greatness or amplitude.”

The fifth is *geburah*, “severity, robust, strength, vigor.”

And the sixth, *teparat*, “adornment, apt order,” the Greek *kosmos*.

Then follow *netzach*, “victory”; *hud*, “glory”; *yesud*, “stability,” and *malakoth*, “dominion or sovereignty,” *regnum*, “kingdom.”

Gedulah means also “magnificence and majesty,” and *teparah* and *teparat* mean “adornment, splendour, glory, the Ark of the Covenant, the outshining of the Divine Light.”

Tractus 1° of the *Book Druschim* says that metaphysically speaking, the first three of the *sephiroth* constitute the Divine Trinity. It says, “all things indeed are ineffable in God. But if we may please to babble, where it is not permissible to speak, the first is a certain essential goodness, infinitely prolific; the second is the all-knowing wisdom; the third (*binah*) is an infinite somewhat, a joy or love flowing-forth from these two mutually and intimately comprehended.

The communication from one *sephirah* to the next below it, e.g., from the crown (or Divine Will) to *Wisdom*, is said to be after the manner of a window or opening (*fenestræ aut foraminis*).

The first three Emanations, says the *Introductio* in *Librum Sohar*, “were reciprocally within each other so that each contained his associate.”

In *Theses Cabbilisticæ* the ten Energies are thus arranged:⁷

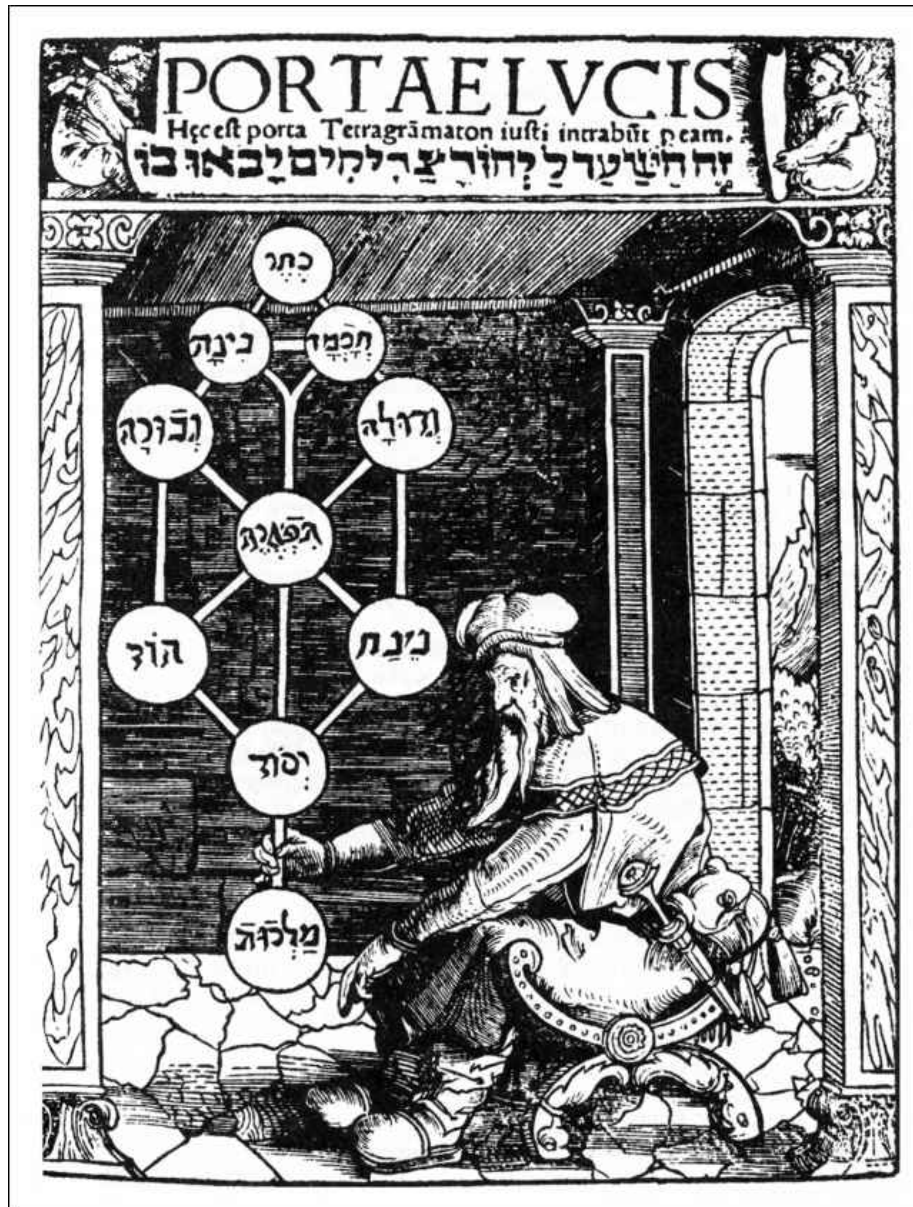
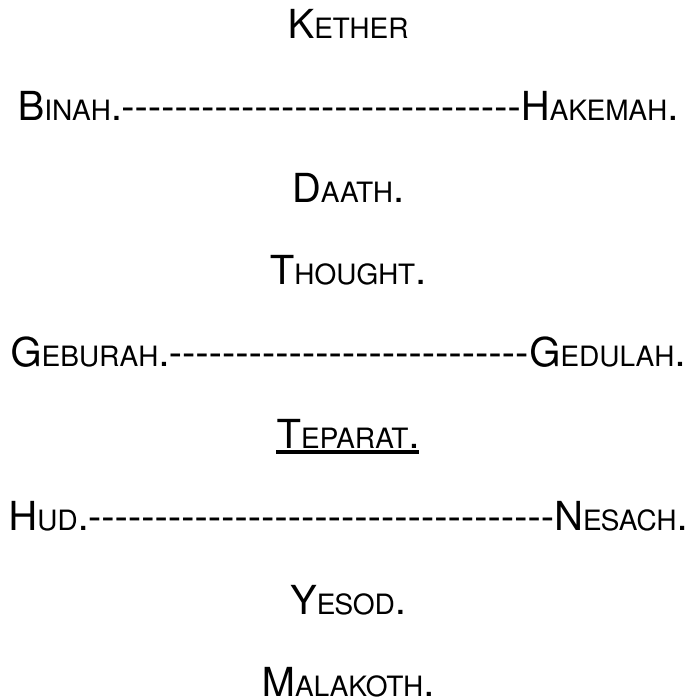


Figure 8. A popular arrangement of the *sefirot* on the Tree of Life.
From *Portae Lucis* (1516).



Daath is not a *sephirah* but *thought* or *intellectum*, expression or action of *binah*, the Divine Intelligence in Humanity.

In the *Catechismus Cabbalisticus* it is said that there are three persons in the Divinity; the first *kether*, *atik jomin*, “the Ancient of Days,” the summit of the Deity, Supreme Father and King of all things, called by the Pythagoreans *To Akron*, “the Highest or Most High, the Summit, the Existing and the Good,” the Unity of the Pythagorean Tetractys.

The second, *hakemah*, is the Pythagorean *epistēmē* (intelligence), the Platonic *nous*, “mind.”

The third, *binah*, is the Pythagorean *phronesis*, *prudentia*, the Life of St. John, which was the Light of men, which was in the Logos, or Word.⁸

Tepharat, the same catechism says, is the image of the *Invisible God*, the First-born of the whole creation, Christ in human form, the Chief of the whole Hierarchy, or of the whole ordination of creation, civil and political, “For by Him all things are created or arranged which are in heaven or on earth, visible and invisible, whether

thrones, dominions, empires or powers” [Colossians 1:16].⁹ He is the *kosmos*, “order, form, fashion, good order, decoration of the universe,” from its perfect arrangement of the Pythagoreans.

These are the Christian interpretations; and it will be seen that although the Christian commentators saw among the *sephiroth* the Trinity of their own doctrine, they did not wholly agree as to the particular *sephiroth* of which it was composed.

The trouble was, that while the original Aryan Trinity, or rather that which succeeded the original one of Fire, Light and Generative Creative Energy, was the author of these things, Source of all Emanations, Essential Life and Light; the Divine Wisdom, immanent or abiding unmanifested in Him; and the Divine Word, Utterance of this Divine Wisdom or Intelligence, in the Universe and in the Human Intellect; and this was the Trinity of Pythagoras, the Christian Trinity became, in a different order, The Father, the Son or Word, and the Holy Spirit.

Also, in the Aryan Trinity, the Divine Wisdom, *Çpenta Mainyu*, the pure white or Holy Spirit was masculine; but in Greece, as in the Hebrew books of Ecclesiastes and Ecclesiasticus, *Sophia* was feminine.¹⁰ But in the Christian books it is *Pneuma Hagion*, neuter, and the holy *afflatus*, “Breath or Spirit.”

In the Zarathustrian doctrine, as contained in the *Zend-Avesta*, the Holy writings of the present Parses, as old, probably in the Indo-Aryan *Rig-Veda*, and which Zend books contain the *Gâthas* recited by Zarathustra¹¹ and the Irano-Aryans in Bactria—the doctrine which became that of the Medes and Persians, studied and corrupted by the Maghi, or Median Priesthood at Babylon, when Pythagoras visited and long abided in that capital, while the Hebrews were subjects of Kurush the Median [Cyrus the Great] and his successor Daryush [Darius]—the Divine Potencies or energies are seven in number. The Hebrews learning the Median doctrine at Babylon, increased them to ten.¹² The first four of the Zarathustrian Potencies,

called *Amesha-Çpentas* of the Deity, Essential Life and Light, were: 1°, The Divine Wisdom; 2°, The Divine Word, the utterance of the Divine Wisdom in the human mind; 3°, The Divine Power, specially manifested as Fire, with procreative Vigor; and 4°, The Divine Sovereignty.

Now, among the first six of the *sephiroth* we find the Divine Will or Supremacy, the Divine Wisdom and the Divine Word represented by the letters *yud*, *he* and *vav* [] of the Tetragrammaton, as the first three. We find the *Wisdom*, the *Strength* or *Might* or *Power*, and the *Beauty* or *Order* of Freemasonry, represented here by the two Kings, Solomon whose characteristic was *Wisdom*, Khiram or Khuram, whose characteristic was *Strength* or *Power*; and the Architect Khiram or Khuram (of the same name as the second King because the *Word* is the Divine *Wisdom* in self utterance), whose characteristic is *Beauty* or harmonious coordination and arrangement.

We find among the *sephiroth* also the *glory*, the *power* and the *kingdom* (dominion or sovereignty, *malakoth*) of addition to the Lord's Prayer.

And we find, I think the meaning of the seemingly absurd story, that the True Word could not be given except by three persons together.

The Word was the *name* of the Deity; and it was, to the Kabbalists, His Name, because its three letters expressed the three persons that composed His Unity. There were, in fact, *three* Trinities, the persons of each being among the first six *sephiroth*.

1°. Trinity: *kether*, *hakemah* and *binah*.

2°. Trinity: *hakemah*, *binah* and *teparat*.

3°. Trinity: *gedulah* (or *khased*, mercy, grace), *geburah* and *teparat*;

harmonious coordination, Order or Beauty being the result of equilibration of the imminent and of the self-revealing Divine

Wisdom, as well as of the equilibration of the Divine Benignity or Mercy and Severity or Justice.

But in the Tetragrammaton or True Word, the authors of the Third Degree, familiar with the Hermetic doctrines (which were essentially those of Pythagoras and the *Zend-Avesta* mingled with those of Plato) saw only the Trinity of Supremacy, Source and Author or Father of all, His Wisdom and the Word; and that of His Wisdom and Power in equilibrium with the resultant Harmony of coordination, Order or Beauty of the Universe.



Figure 9. King Solomon, as *Wisdom*; King Hiram of Tyre, as *Strength*; and Hiram Abif, as *Beauty*.

According to Pike, these three attributes hieroglyphically represented the letters of the Divine

name, or “Lost Word.” Illustration from Albert G. Mackey, *History of Freemasonry*, rev. ed. (1898, 1921).

The former was, to *them*, the *Christian* Trinity of the Father, the Son and the Holy Ghost; as to which there were conflicting opinions, calling each other heresies, one of which, Athanasianism, was at last and finally decided to be orthodox, by the authoritative decision of an Emperor, which made it heretical to understand the Trinity as those for whom St. John, or some one who taught by him, wrote his Gospel understood it; for every man who thought upon such subjects in Asia Minor understood it as the Father, the Wisdom and the Word. The dispute had to be settled by human and imperial authority, inasmuch as the only passage of the Scriptures in which “the Father, the Son and the Holy Spirit” are spoken of together, is perfectly well known to be surreptitious, and without that we have only the name “Holy Ghost or Spirit,” in the neuter, without the slightest definition of it or indication as to its nature.

The Masonic legend that Wisdom, Power and Order, represented by the two Kings and the artificer, had agreed that all must be present to give the Word the Name—that is, to express by the Name the Triune nature of the Deity, meant that to omit a letter of the Name would be to mutilate it, so that it would be *no* Name, as no longer expressing the entire Trinity; and that when Solomon, King Hiram and Hiram the architect were together, *they were the Name*, precisely as letters or hieroglyphics are; and one of them being away, the name would no longer be there. W. S. B. would be the Name to us as much as I. H. U. were the name to the Hebrews; and if we substituted figures of the Kings and Hiram for the letters, these images would be the name, because they would be equally as well, to those knowing what they represented, serve as characters to represent the letters.¹³

The Very Deity, His Divine Wisdom and His Word, were represented by the Egyptians as *Osiris*, *Isis* and *Thoth*, called by the

Greeks *Hermes*, the Latin *Mercurius*, they were the *Salt*, *Sulphur* and *Mercury* of the Alchemists, the *sun*, the *moon* and the *Master of the Universe* of Hermetic Philosophers.

In the later works of “The Secret Hermetick Science,” as may be seen by the *Fasciculus Chemicus* of Arthur Dee, “C. M. Archiatros Anglus,” published in 1629, and *The Arcanum or Grand Secret of Hermetic Philosophy*, “the work of a concealed author,” both transcribed by Elias Ashmole and published in London in 1650, the undecipherable jargon of Alchemy is used for the impenetrable concealment of ideas, in part at least, Hermetic. How much of it may be Hermetic is perhaps undiscoverable. The substances described are imaginary and symbolical, and the chemical processes impossible; which leads me to think that the whole may be, if it could be deciphered, a development and exposition of Hermetic ideas.

One of the expressions in the *Fasciculus*, of a few, which seem intended to give glimpses of the true meaning is, “We say that *the whole* is but *one thing*, which is varied into the number of *three* by its *operations*.”

Mercury, it says, “is indeed natural heat which produceth as well vegetables and minerals ... and so our Mercury is never visible but *intelligible* only, and so it is manifest, that it is in everything and in every place, hence common to all things”; which is a quotation from the *Codicil* of Lully.¹⁴

“Make thy Mercury, of which join four parts to the sun, two to the moon, as it is meet, and in this manner it behooveth thee thou begin thy work in the figure of the Trinity” (quoted from Ripley).

“When this Mercury arises the *sun* and the *moon* ariseth together, with it in its belly” (quoted from Ventura).

“Most philosophers,” it is said in the *Arcanum*, “have affirmed that their Kingly Work is wholly composed of the *sun* and *moon*; others have thought good to add *Mercury* to the sun; some have chosen

sulphur and *Mercury*, others have attributed no small part in so great a work to *salt* mingled with the other two.”¹⁵

Hermes it was, the author of the *Arcanum* says, “who so clearly taught, that the mystery of the Most Holy Trinity ought to be adored, as well in the plurality of persons as in the unity of Divine Essence, in three Hypostases.”

In proof of this he quotes from the supposed works of Hermes this passage:

There was an Intelligent Light before the Intelligent Light, and there was always a clear mind of the mind; and the Truth hereof, and the Spirit containing all things, was no other thing: Besides this God, is not nor angel, nor any other essence; for He is Lord of all, both Father and God, all things are under Him and in Him. I beseech thee, O Heaven! and the wise Works of the Great God! I beseech thee, thou Voice of the Father, which He first spake when He formed the whole world: I beseech Thee by the Only Begotten *Word*, the *Father* containing all things, be propitious unto me.

Ashmole claims, in his *Prolegomena*, that the writings from which he quotes are philosophical; and, indeed, entitles his compilation *Chemical Collections Expressing the Ingress, Progress and Egress of the Secret Hermetic Science*, and in the *Prolegomena* says, “I thought to retain the subtlety of the mystery, though the words speak English, whereto the constant student may but with labor, reach, and that to whet their appetites; not that the lazy vulgar should pluck with ease lest they should despise or abuse.”

Again he says, and I quote the passage because it seems to me to be his words might well have been adopted by those who invented the Degrees of the Blue Masonry, and that they may be profitably considered by these Masonic oracles who fancy that they have with perfect ease to themselves, and without once thinking to look under

the words to see if any profounder meanings are hidden there, adorned themselves with the perfect knowledge of the meaning of the rituals of the Degrees:

Whosoever therefore undertakes the search of this *abstruse* and *secret learning* must know it takes *heedful and piercing judgements, apt and clear fancies, faithful and distinct conceptions*: For the *Philosopher's writings* are not only interwoven with most exquisite cunning and ingenious artifice, but the *Golden Thread* of the *matter* is so wearily disposed, covertly concealed, and so broken off and disperst, (they being ever fearful to afford too *early light or satisfaction* to their Readers), that unless the *Father of Illuminations* prompt or lend an *Angel's* hand to guide, the best principled student may be lost in tracing its several *meanders* and fall short of finding out its *scattered ends*. Be wary then in the *application of words* (for therein the *imagination* is subject to many *miscarriages*, being apt to *twist* and *bow* each sentence to the various frame of its present *conceptions* and the unwary discoveries it first makes) especially those words which appear to be the most *naked*, for where the Philosophers seem to speak *plainest* there they have written nothing at all, or else in such *ordinary expressions* have wrapt up some sense *highly mysterious*, generally fitting their discourse with words, that like the *Delphian Sword* will cut both ways or reach to a larger extension or latitude than some conceptions can stretch them to, intending and ayming at things *beyond* (and sometimes *below*) that we may suppose these bare expressions discovered.

The Trinity of Philo the Alexandrian Jew, who was born before Jesus of Nazareth and died long after Him, was *The Father, The Holy Spirit* or *Divine Wisdom*, and the Word, the *Logos*. He calls the Holy

Spirit, as St. John does, the *Paraklet*,¹⁶ or Comforter. The *Logos*, according to him, was the Son of God and of Divine Wisdom, always bearing yet always virgin.

Dee expresses his own convictions as a Hermetic philosopher in this apostrophe:

The Triune God, Father, Word and Holy Spirit, Incomprehensible Height, Impartable Trinity, Immutable Essence, which rules all things, but not inclusively, beyond all things, but not exclusively, Immense, Incircumscribed, Ineffable, from His infinite and unspeakable Mercy, vouchsafe to open, detect, and unlock it, to all that worthily importune and implore His aid to His eternal praise and honor. Amen!

In *The Way to Bliss*, of an unknown author, “made publick” by Ashmole in 1658, it is said that “it becomed the *Might, Wisdome* and *Pleasure* of such a *Builder* as God to make and rule the infinite variety of changes here below.” “...God, when He cast His Minde upon the building of the world, He meant to make a goodly and beautiful Work, meat for the *Power, Wisdome* and *Pleasure* of such a *Builder*.”¹⁷

You may see from this and other passages to be quoted, whence the expressions “The Grand Architect of the Universe”¹⁸ and “Hiram the Builder”¹⁹ came into Masonry.

In his *Definitions*, Asclepios says that the reasonable part of the soul “is designed for the reception of God, who enlightens it with a sunny ray... . The intelligible world is attached to God, the sensible world to the Intelligible World, and through these two Worlds the sun conducts the effluence of God, that is, the creative energy... . Everything is a part of God, thus, God is all.”²⁰ In creating all He perpetuates Himself without any intermission, for the energy of God has no past, and since God is without limits His creation is without beginning or end.”²¹

In a fragment described to Hermes, preserved by Stobæus²² it is said, “The soul is an eternal and intelligent essence, having for thought her own reason.”

And in another, “The intellectual Spirit which is in us being free, the intellectual reason is free also, always identical with its self, and independent of destiny.”

In two others, preserved by Cyril, “Beneath Nature and the ideal World is placed the pyramid. Its corner stone, placed on its summit, is the Creative Word of the Universal Lord, which, after Him, is the first Power: uncreated, infinite, begotten of Him, and antecedent to all His creations. He is the offspring of the Most Perfect, the fruitful and true sun. The Nature of this Intelligent Word is a generating and productive nature... . He is perfect in the Perfect, and issued from the Perfect: all His works are perfectly good, and He is the Source of Creation and of Life... . This Spirit of whom I have so often spoken is necessary to all; for he maintains all, He gives life to all, he nourishes all. He outflows from the Holy Source, and without causing comes to the aid of spirit and to all living creatures.”

*Suidas*²³ says:

This Hermes Trismegistus was an Egyptian Sage. He flourished before Pharaoh, and was styled Tris-megistus, because he spoke of the Trinity, saying that it was one Deity in Trinity, thus—It was Intelligible Light before Intelligible Light; and It was always Mind shining forth from Mind; and Its Unity was sought other than Spirit embracing the All-things. Outside of this there was not God, nor Angel, nor any Essence whatever. For It is Lord and Father and God; and all things are under It and in It. For His *Word* being all-accomplishing, and generator and artificer and generative Nature, being The Son, and that which impregnates in the water of generation made men.

“And having said these things, he did pray, saying ‘I adjure thee, O Heaven, wise work of the Great God! I adjure thee, O Voice of the Father, which, at first He uttered, when he established the Universe of things. I adjure thee by the Only-Begotten Word, and by the Father, who contains within Himself all things. Be gracious, be gracious!’ ”

It will be seen that this reading differs somewhat from that of the same passage in the *Arcanum*.

In the Greek work that is usually called *The Divine Pymander*, in the Greek *Hermoutou Trismegistou Poimandres* (“the Poimandres, guide, governor, chief, cherisher, nourisher or shepherd” of Hermes the Tris-megistus, Thrice-Greatest”), it is said thus; which read thou, remembering that Christ called himself “the Good Shepherd”:

I am *Poimandres*, the *Mind* of the Great Lord, the Most Mighty and Absolute Emperor. I know what thou wouldst have, and I am always present with thee. Then from that *Light* a certain Holy Word joined itself into Nature... . I am that *Light*, the *Mind*, thy God,...and that bright and Lightful *Word* from the *Mind* is *the Son of God*...That which in thee seeth and heareth is the Word of the Lord (*Logos Kuriou*); and the *Mind*, is God the Father, God; and they are not separated one from the other; and the oneness of these is Life... .

I beheld in my mind the *Light* of innumerable energies, and the Universe existeth without it limits....

The Intellect (or Wisdom) the *Theos*, being male and female, the *Life* and *Light* coming into being, brought from by the *Word* another demiurgic *Mind*, which being the God of the Fire and Spirit, fashioned and formed Seven other Governors (ministers or agents) embracing in circles the sensible world.

The Father of all things, the *Mind* which is *Life* and *Light*, did beget man like unto Himself... . Man was begotten of *Life* and

Light into Soul and Mind; from the Life, Soul; from the *Light, Mind*. And let him that is endowed with *Mind* (*noos, nous*) know himself.

In the Attic Philosophy, *noos* or *nous* meant the perceptive and intelligent faculty, intellect, reason, and Anaxagoras²⁴ gave this name to the intelligent principal, which acted on and regulated brute matter.

The Divine Wisdom or Mind, Poimandres said, comes into men that are holy and good, pure and merciful and that live piously and religiously.

I, that am Mind, come unto thee; but I am far off from the foolish and evil and wicked and envious and covetous, and murderous and profane. I give place in these to an avenging Daemon.

The mind in man, he said, after passing through the seven zones, and leaving there its vices, cometh to the eighth, and consorts with others there, and then in order they return to the Father, and commit themselves to the powers, and having become Powers exist in God.

Hermes says, concluding a discourse to Thoth, and addressing the Father,

Thou art all the begotten; thou the unbegotten; the Intellect thinking; the Father creating; God evergiving; the Good making all things.

Now compare with these Hermetic sayings, the words of the "*Gospel according to St. John*":

In the Beginning the Word was, and the Word was in union with God, and the God was the Word. The same was in the beginning in union with God. The Universe was begotten from Him, and outside of Him the begotten, was not. In Him was Life, and the Life was the Light of Men... . [John 1:1–44] That was

the True Light, which lighteth every Man that cometh into the World... . [John 1:9] No man hath seen God at any time; the only begotten Son which is in the bosom of the Father, He has caused Him to be manifested... . [John 1:18] He whom God hath sent, speaketh the Word of God; for God giveth not the Spirit by measure... . [John 3:34] Not that any man hath seen the Father, save He which is of God... . [John 6:46] The living Father has sent me; and I live by the Father... . [John 6:57a] I proceeded forth from and came from God. [John 8:42] I am the Good Shepherd... . [John 10:11a] As the Father knoweth me, even so I know the Father... [John 10:15a]. I and the Father are one... [John 10:30] the Father in me, and I am Him. [John 14:11]

I pray the reader or hearer to keep it in mind that in the Hermetic books we find the sun and moon and Mercury conjoined; the Deity styled “Architect of the World”; the Very Deity not cognizable by the human intellect; the *nous* or Eternal Wisdom; Hermes, the Divine Word; the Christian Trinity; the doctrine that man is in part divine and that his soul is immortal.

Remember particularly the *pyramid*, in the passage preserved by Cyril, type of the number *three*, and the *corner-stone* on its Summit, type of the number *four*; which corner-stone is “the Creative Word of the Universal Lord, the First Begotten of the Most Perfect.”

For if one forgets these things, he will not understand what is to follow. Let him remember, also, the symbolic picture in the third lesson, from the Hermetic work of Basilius Valentinus, and compare it with the two from the same work that accompany this lesson.

With the exception of here and there a passage, the Alchemical writings are unintelligible to me. I am satisfied that they teach the Hermetic doctrines to those who have the key to their meaning—and if anyone now has it, which I very much doubt, I think that they *could* be deciphered by comparing their expressions with those of the

supposed writings of Hermes, a work that would require much time, unflinching patience and great labor. I am too old to undertake it.

“The Divine Pyramider,” “The Virgin of the World,” “Asclepius on Initiation,” “Definitions of Asclepius,” and a number of *“Fragments,”* the authorship of all of which is unknown, they being written in Greek and purporting to be the works of Hermes Trismegistus, are the textbooks of Hermetic thought. They have been translated and published in two volumes by Robert H. Fryar, of Bath, in England.²⁵

They teach emphatically the existence of only one God and the immortality of the human soul.

In *Asclepius on Initiation*, Hermes is made to say, “I have not yet said that all is one and that one is all, since all things were in the Creator before the Creation, and we call Him “all,” since all things are His members, Wherefore, throughout all this discourse bear in mind Him who is *One* and *All*, the Creator of All Things.”

In the *Virgin of the World* Isis, says to Horus, speaking of what “The Universal Architect” breathed into the Gods, “When He judged good to reveal Himself to the world”—“it took place in the Universal Soul in sympathy with the mysteries of Heaven. This was Hermes, the kosmic thought” (the *Idea* of Order and Beauty). “He beheld the Universe of things, and having seen he understood, and having understood, he had the power to manifest and reveal... . I understand that the sacred symbols of the kosmic elements were hidden near the secrets of Osiris.”

So Hermes is made to say of man that his body “serves as an envelope to the Divine principle. This Divine principle, and that which belongs to it, the perceptions of the pure Intelligence, conceal themselves behind the rampart of the body.”

Isis calls the Supreme God “Creator and *Architect* of the World”; “He filled the universe,” she says, “with His divine voice.”

So Hermes is made to say “The Master of Eternity is the first God, the world is the second, man is the third.” “The world is the image of

God”; “man is the second image of God.” “God has two similitudes: the world and man. The nature of man being complex, the part of him is composed of soul, of consciousness, of mind and of reason, is divine.” “It is thus that mankind is composed of a divine part and of a part of mortal part, to wit, the body. The law of this dual being, man, is religion, whose effect is goodness.”

And Asclepios says, “The end of this discourse, O Trismegistos, brings us to the hope of an eternal future for the soul, as a result of her life in the world.”

I cannot refrain from copying here the prayer with which *Asclepios on Initiation* concludes:

Trismegistus heard, and was moved. May the omen be favorable, O Asclepios, he said. It is almost a sacrilege to burn incense or any other perfume during prayer. He who is all and Who contains all, desires nothing. Let us give Him praise and adoration only. The divinest odours are acts of grace which mortals render to God.

We give Thee thanks, O Lord Most High! for Thy grace we have received the light of Thy Knowledge; May Thy Name be adored and venerated, the only Name by which Deity is praised according to the religion of our fathers! For Thou dost vouchsafe to accord to all of us the ancestral faith, piety, love, and the most worthy and gracious gifts, in that Thou bestowest upon us consciousness, reason and intelligence. By consciousness we discern Thee, by reason we seek Thee, and intelligence endows us with the joy of understanding Thee. Save by Thy divine power, let us be glad in beholding the manifestation of Thyself; let us be glad that, from the hour of our sojourn in the body, Thou dost deign to consecrate us to eternity. The only joy of Man is the knowledge of Thy Majesty. We have known Thee, O Magnificent Light, who art apprehended by Intelligence only! We have known Thee, oh

True Way of Life, Inexhaustible Source of All Births! We have known Thee, O generative Plenitude of all Nature, Eternal Permanence! And in this our oraison, adoring the sanctity of Thy holiness, we ask of Thee only to grant that we may preserve in the love of Thy Knowledge, in such wise that we may never separate ourselves from this manner of life. With which hope being filled, we go forth to take a pure repast without animal flesh.

General E. A. Hitchcock, in his *Remarks upon Alchemy and the Alchemists*,²⁶ has endeavored to show, and, I think, has succeeded in showing that the works of all the genuine alchemists are essentially religious; and that the philosopher's stone was Wisdom. We are explicitly told by the supposed Hermes, that the *corner-stone* upon the pyramid is the Divine *Word*. That Divine *Word* presupposes a Divine *Wisdom* of which it is the utterance or expression; and the *nous*, the Eternal *Wisdom*, sending its rays into the souls of men, was the philosopher's stone.

How *could* Wisdom or Reason be compared to a stone? Because the corner-stone or "Perfect Ashlar" was a cube, and represented the number four: i.e. the Divine Wisdom, containing in itself the Divine Word, the Divine Power and the Divine Sovereignty. Remember this, when the 47th Problem shall be spoken of.

The alchemists were Protestants; the Hermetic doctrines were, by the supreme authority of Rome, stigmatized as heretical. Therefore they were concealed in jargon describing impossible chemical processes.

But they said, plainly enough,

"God hath placed in Man His Eternal Word, by which all things were made and upheld."

and they continually proclaimed their belief in the tri-unity of the Deity.

And they said, as it is repeated in *The Way to Bliss*, “The mind and wit of man is but a spark of the Divine in the Great Mind.”

It is always necessary, in seeking forth the meanings concealed in Masonry, to remember the rule of Sallust,²⁷ that “What in a literal sense is manifestly absurd and impossible must be understood in some other sense.”

Note now, and take care not to forget, these things, ascribed to Hermes himself.

The King of Wisdom is the Father of all things; the Initiator is Hermes the Thrice-Great.

I do not think that a Name, however complex it may be, is able to designate the Principle of all Majesty, the Father and Lord of all things.

Thought is a Light which illuminates the Intelligence, as the sun illuminates the World.

The Kabbalah speaks of the Very Deity as “Concealed by all the occultations”: of whom mention is not made, who is not discernible; the Supreme or Highest, of whom there is no cognition or knowledge, or designation, and who contains all things. “He is the highest window (*lucerna*) hidden by all occultations and is not discerned; those rays excepted which are protracted, the revealed and are concealed; and these are called *Thy Holy Name*, wherefore all things are One.”

Wisdom is latent in the Most Holy Ancient One. This Wisdom is the beginning of all things. It is the Father of Fathers, and in it are the Beginning and the End. By the Occult in the Occult is meant the Head of which there is no cognition; which is hidden in the Most Holy Ancient One equally hidden.

There is no common agreement among the Kabbalists or among the Hermetics [*sic*] in regard to the *persons* of the Divine Trinity. Nothing was really known, until a very recent period, in regard to the doctrines older than Zarathustra, which in his *Gâthas* he repeated as well known and generally accepted. All the world has heard of Ormuzd and Ahriman, the Good and Evil Principles, and Mithras, supposed to be the sun; and the seven *Amshaspands* of the Persians, through the writing of Hyde and others. Anquetil du Perron²⁸ discovered the lost books of the *Zend-Avesta*, in 17—, [*sic*] and translated them as well he could, into French. Dr. Haug²⁹ endeavored to translate a few extracts from them, and Spiegel³⁰ translated the whole into German, and Rask³¹ made them somewhat known in Denmark, and very lately Darmastetter³² has translated the whole, but is not even yet known to the scholars of the world that *Amra-Mainyus* (“Malignant or Harmful or Evil Mind,” the Ahriman of the Persians) was not the antagonist or opposite of *Ahura Mazda*, (“the Living and Resplendent,” or “Source of Light and Life,” the Ormuzd of the Persians); but that he was the opposite or antagonist of *Çpenta Mainyu* (the Pure White or Holy Mind, the intellect or wisdom in *Ahura Mazda*).

Nor is it yet known to scholars what either of these three was, except that *Ahura Mazda* is styled “creator”; nor what the other six *Amesha Çpentas* were, “the holy bright or pure unwinking, sleepless, watchful or open-eyed ones,” (the *Amshaspands* of the Persians), three male (with *Çpenta Mainyu*, four) and three female; nor that *Vohu-manô*, the second one (Mind or Intellect in Light or Being, the Bahman of the Persians) was the *Divine Word*, the utterance of the Divine Wisdom as Intellect in man.

Pythagoras left us nothing in writing, at his death; or, if he did, not even fragments of it were in existence even at the time of Plato. It will be seen, when I consider the 47th Problem, that he was acquainted with the Zarathustrian doctrines; and it is to be presumed that he

taught these things to some of his disciples. But even in the time of Yamblichus, the meanings of his teachings were lost. Hermes has the Universe and Man as the two immediate manifestations of the Deity, forming with him a Trinity. The Kabbalah, as I have said, had three Trinities; and later Hermetics speculated, each for himself in regard to the persons of the Deity.

But Philo, the Alexandrian Jew, contemporary of Christ (born before and living after him), held the Supreme Being, Primitive Light or Archetype of Light, uniting with Wisdom (*Sophia*), the Mother of Creation, formed within Himself the types of all things, and acted upon the universe through the Word (*Logos*), who dwells in Him, and in whom all His powers and attributes develop themselves.

The first two intellectual powers, according to the Gnostic Basilides,³³ evolved out of the Unrevealed God, who is at the head of the world of emanations, and exalted above all conception or designation, were *Nous*, the *Mind* and *Logos*, the *Reason*. Bardesanes³⁴ made the Holy Wisdom sister and wife of Christos.

According to the Gnostics, God was the immanent, incomprehensible and original source of all perfection, the unfathomable abyss, according to Valentinus,³⁵ exalted above all possibility of designation, i.e., whom it was impossible to define by a name; an incomprehensible essence, of Whom, properly speaking *nothing* can be predicated; and an *immediate* transition from whom to finite things is inconceivable. He could pass into manifestation only by self-limitation, as electricity can only make itself known by the spark or shock; and his first manifestation they called *Mind* or the *Word*.

According to the great Greek Philosopher, Plato, the plastic, animating, mundane spirit, the second or begotten God, represents the idea of Divine Reason, and as the Demiourgos³⁶ creates all things after the pattern of ideas communicated by the Supreme Reason.

The Gnostics admitted a long series of intelligences, emanating from the Deity, to which they gave different names. Somewhere among the *Nous* (Reason, Intellect) or Wisdom (*Sophia*) or both, and the Word (*Logos*) always figured, Always the *Word* manifests the hidden Divine Essence.

One formula of the spiritual baptism of the Gnostics was “In the Name which is hidden from all the Divinities and Powers, the Name of Truth,” put on by Christ through the Holy Ghost: and this *name* was the Tetragrammaton.

Tatian³⁷ adopted the theory of a God too sublime to allow Himself to be known, but displaying Himself by intelligences emanating from Himself. The first of these was His Spirit; the second, the Word, the Creative Universe, His manifestation, but emanating from the Spirit, the First Begotten, author of the visible creation. This was precisely the Zarathustrian Trinity.

The chief notions of the Gnostics were not unknown to the thinkers of the early part of the 18th Century; and they were all believers in the Christian Trinity, or at least professed to be so. For Freemasonry then, and for fifty years before was Trinitarian. We have the Statutes of 1670 of the Lodge of Aberdeen; following which Statutes is this “Prayer before the Meeting” containing in a copy of the manuscript constitutions, commonly called “*The Measson Charter*”:

The *Might* of the Father of Heaven, with the *Wisdom* of the glorious Son, and the *Grace* and *Goodness* of the Holy Ghost, the three persons in one Godhead, be with us in our beginning, and give us grace so to govern ourselves that we may live in that bliss which shall never have an ending. Amen!

Afterwards, but at what date no one knows, the three Divine Potencies, styled the columns or pillars supporting the Lodge in its

symbolic character of the universe, and represented by the first three officers, became:

Wisdom, instead of *Might*;
Strength, instead of *Wisdom*;
Beauty, instead of *Grace* and *Goodness*.

For the legend of the Third Degree had been invented, and Hiram represented Christ,³⁸ the Creative Energy of the Deity, One with the Father and in the beginning with Him, and by whom all things were made that were made, and except by whom nothing was created that was created, the only-begotten Son of God, the Demiourgos.³⁹ To this everything else was subordinated; the Substitute Word meant Him, as the True Word meant the unknown Father; the Very Self of the Deity, beyond the reach of the human intellect.

Wisdom became the first person or hypostasis of the three. It is the “Holy, White” or “Pure, Spirit” of the *Zendavesta*, which is literally rendered by our “Holy Ghost.” It is the Wisdom of the Deity that conceived the idea of the universe which His Power only made manifest: as the intellect of man *creates in* itself and visible *to* itself in idea, the machine, which its instruments, the hands, afterwards work out, or, by drafts, plans and designs enable the hands of others to work out.

The Divine Wisdom is also the Supreme Lawgiver; the author of the moral law, which the Divine Will and Power only enforce and execute. “A thing is not right,” Saint Thomas Aquinas said, “because God wills it”; “He wills it because it is right.” The Divine Laws are not the edicts of an arbitrary and Omnipotent Will; but the conclusions and axioms of an Infinite Wisdom. Even omnipotent power can not make that right which is in its very nature wrong. It has been reserved for the Church of Rome⁴⁰ to claim and often pretend to exercise that hideous power, which the Infinite Wisdom denies to the Infinite Power.

Not even Infinite Power can give a *right* to exact obedience by us to any law; although it may *compel* us to obey it against our will or by enslavement of our will.

“He Who is the fullness of all things,” Hermes said to Asclepios, “and who possesses all that He wills to have, wills nothing by caprice; but everything that He wills is good, and He has all that He wills; all that is good, He thinks and wills. Such is God, *and the world is the image of His Righteousness.*”

A locomotive engine, loose and wild, without an engineer, can compel me to flee from its track to avoid being crushed by it; but it does not do this in the exercise of a right, nor would it if it were omnipotent. The superior power, that can compel obedience is, for the person coerced, equivalent to omnipotence. Wisdom is legislator; power executes the laws which wisdom enacts.

The laws of the Divine Wisdom are obligatory upon us, only and wholly because, they being expressions of His own nature, God governs Himself by them.

The transposition, therefore, of the first and second attributes or persons, Might and Wisdom, was most proper; and undoubtedly intentional, for a sufficient reason, and not made at haphazard.

It may have been suggested by the fact that the Hebrew books make Solomon the type and symbol of Wisdom, by representing him as the wisest among men [See I Kings 4:31]. And with this may have concurred the general principle that wherever there is right government in the world, Reason or Wisdom legislates and decides and Power executes.

In regard to the third attribute, *Beauty*, it might at first appear that it is not an attribute of the Deity, but a quality of the universe; that it is not the Divine Beauty, but its own beauty that adorns the universe.

As I have said, the Greek word *kosmos* meant “arrangement, order,” as well as “adornment, universe, world.” Hermes called the universe the second God, and man the third, because in each the

Deity manifests Himself. He is manifested in the beauty and harmonious proportions of the universe, and these are produced by arrangement and order. If we substitute “beautification” for “beauty,” we shall have the third attribute, represented by Hiram the “artificer,” a word that has the exact meaning of *Demiourgos*, by which name the Wisdom and the Word of the Deity were, each by different writers, called.

“Nothing is performed without order,” Hermes said; “the world is founded on order, and in order the universe consists, destiny, necessity and order depend absolutely on the will of God, Who governs the world by His divine law and reason.... They are the instruments of eternal reason... . Order maintains the fabric of things established by destiny and necessity.”

To his son, Tat, Hermes says, “Divine Providence is order”; “Necessity is the instrument by which Providence works.” And to Ammon, “That which rules the universe is Providence... . The universe first receives Providence, the first ordained... . Providence foresees... . Providence is the free will of the Supreme God.”

It is quite probable, as the whole legend is an invention, not found in any book or tradition, that it may have been merely the similarity between the names *Hiram* and *Hermes* that determined the selection of Hiram “the Artificer” (the exact meaning of *Demiourgos*) as the hero of the legend. There *may*, perhaps, have been another reason for it.

The name of Hiram the King is *Khurm*, (*Khuram*), in II Corinthians 2:2; and *Khrim* (*Khiram*) in II Samuel 5:11 and I Kings 5:15.

The name of Hiram the Tyrian artificer is *Khurm* (*Khuram*) in II Chronicles 4:11, *Khurm Abiu* in II Chronicles 4:16; and *Khirus* in I Kings 7:40, and *Khuram Abi* in II Chronicles 2:12. *Abiu* or *Abiv* means “of the father.”⁴¹

Khur, in the Hebrew meant, according to Gesenius,⁴² “a window, opening, aperture, a cavern, a white and slender line”; and as a verb,

“was white or bright.” The stars were fancied to be openings in the sky, through which the light shone; and the writer of the Chronicles perhaps saw in the name *Kuram* or *Khurum* an allusion to the ray of Divine Light which flows from the Great Source into humanity and becomes the intellect of man: and so substituted for it *Khirm*.⁴³

Whether the authors of the legend saw or did not see in the name of *Khuram* this meaning, there is no doubt that they represented by Hiram the artificer or architect, the manifestation of the wisdom and power of the Deity in the beauty and symmetry of the universe; the utterance or expression, by the Divine Power, of the idea formed by the Divine Wisdom, as the Beauty or order.

He was the *vav* [] of the Tetragrammaton, the Demiourgos, the Divine Creative Logos, Voice of the imminent Divine Wisdom, manifestation of the Divine Power, the “Word” by which alone the Deity manifests and reveals Himself in nature and to men. His death symbolized the withdrawal of the Divine *Word* from the universe and from human intellects; its return into the impenetrable selfness of the unknown and occult Father, which would be the total withdrawal of the Deity Himself from the universe. For His manifestation in it would thereby cease; and His manifestation by the universe ceasing, the universe would cease to exist. His being unknown, His *name*, the *True Word* of a Master Mason would be lost, inasmuch as neither it nor any other name could express or designate the Utterly Unknown. To the agnostic there is no God: and there is *no* God in nature or man, except by the *Word*, expression of the thought of the Divine Wisdom.

The Very Deity, inaccessible to human cognition or thought, in the impenetrable recesses of His incomprehensible Being, has no name, because no name can express and describe His essential nature, so as to enable the intellect to conceive of it. We can only know Him through His manifestations in nature and incarnation in man (or His self-revelation in the human intellect), as we cannot otherwise know

Him, we cannot otherwise name Him than by a name which expresses, not His Very Self in its infinity, nor the wholeness of *His infinite attributes*, each of them infinite, but so much of Himself, as is disclosed to us by the effects produced by particular potencies, energies and qualities, each of which only to its own extent reveals His nature; or rather, so much as He discloses to us in limited action by His wholeness, as it is said to be the action of the whole sea, by its waves, when some of these tear away the rocky cliffs on its shore; or as the *universal light* shines on us a part, limitedly through a particular star.

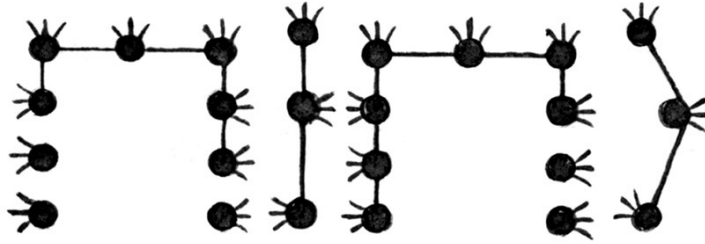
The Hebrew Word only tells us that He is Existence, Being, or, that He is three persons in one Being.⁴⁴ It expresses no knowledge of His Nature, nor can any other word do that; and we can have a name only for the Divine Word which is the third person of that Trinity, in lieu of the lost name of the Unknown Very God, known only through His Son, that *Word*; and *this* name is a *Nomen Substitutum*, a name *in lieu of* the unknown True Name, a word *in lieu of* a word that is lost.⁴⁵

Has Freemasonry this *Substituted Name*, in the Substitute for the Master's Word?

"The Demiourgos," Hermes says, made this universal world not with "his hands; but with his Word."

"The Father and Lord of all things Who alone is All, manifests Himself by His will to all; not that He shows any man His abode, or His splendour or His greatness; but He enlightens man by the intelligence alone... . By such means Man is united to the Divine Intelligence... . He should venerate the World, which is the image of God; remembering that he is himself the second image of God."

To express the numbers 3 and 3 times 3, the Kabbalists wrote the Name of Deity, the Tetragrammaton, thus:⁴⁶



“Yahavah appeared unto Abraham in the plains of Mamre, as he sat in the door of his tent in the heat of the day.” Abraham saw *three* men standing by him. He had water brought, and *they* washed their feet, and rested under a tree until food was prepared, when Abraham stood by *them* under the tree and *they* did eat, veal, and cakes, and butter and milk. *They* told him that his wife Sarah should bear a son; at which she laughed within herself; and *The Lord* (Yahavah) asked why she did so, and said “At the time appointed I will return to thee according to the time of life,” (that is, I, the generative energy), “and Sarah shall have a son.” And Sarah denied laughing; and *he* said, “Nay, but thou didst laugh, and *the men* rose up from thence, and Abraham went with *them* to put *them* in the way; and *the Lord* said, ‘shall I hide from Abraham the thing which I do?’ &c. ‘I will go down now and see whether the Cities of Sodom and Amorrhah have acted as the cry hath come unto *me*; and if not, *I* will know.’ ”

“The *men* set out to go toward Sodom; and Abraham still stood before *the Lord*, barring the way, and conversed with *Him*; and *the Lord* went *His* way, as soon *He* left communing with Abraham.” [See Genesis 18]

What were these *three men*, who were at the same time Yahavah? I think that they were the *alohim*, a plural word, but always used with a verb in the singular. In the first account of the creation in the *Book of Genesis*, it is the “alohim” who creates.⁴⁷

Let us now inquire into the real meaning of the Substitute-Word.



He was of Hermes who so clearly taught that the Mystery of the *Most Holy Trinity* ought to be adored, as well in the plurality of persons, as in the Unity of Divine Essence, in three Hypostases (from the *Arcanum*).

After I had abandoned in despair the attempt to ascertain the meaning of the Substitute-Word, as a word of 2, 2 and 3 letters, it occurred to me in regard to *macbenach* that perhaps the reason why I could find no meaning for it, was that I divided it into three syllables, *mac-ben-ach*. Dividing it into *makba-nach*, I found the meaning readily enough. But it did not for a long time occur to me to apply the same method to the Substitute Word.

I had unhesitatingly rejected Dr. Mackey's explanation of it, upon two grounds: First, that if the word meant, "*What! is this the Builder?*" it was not a word, but a phrase, an exclamation and question, not a name, not any significance, a poor paltry thing to be adopted in lieu of the Hebrew name of God, the unnecessary utterance whereof He had forbidden, and so made it sacred.

I could not see to what profitable end I had been entertained with the story of Hiram's refusal to divulge the Word, of his murder therefore, of the search for something concerning it on his body, of the discovery of "the faint mark of the letter G," and of the immense importance attached by Solomon to the loss of the Word, if the pitiful outcome of all was to be the complete remedy for the loss if it by the adoption of a word of not the least significance as a *substitute*; that was not a *substitute* for anything, that represents and symbolizes nothing.

Overwhelmed with consternation at the loss of the *True Word*, Solomon supplied the loss of it by substituting a word that expresses no thought or idea because someone, changing to speak the first word at the grave, spoke three, meaning together, "*What! is this the Builder?*" Suppose the exclamation had been, which would have

better suited the sign of horror, “*Lord! What a stench!*,” and this, in Hebrew could have been condensed into a word.⁴⁸

Second: Bro.: Mackey’s explanation makes a word of four syllables, and so destroys its symbolism altogether,⁴⁹ and the larger part of the symbolism of the legend of the Degree. All the triads of the Lodge, cease by this explanation to be of any significance; and the tri-literalism, which is a peculiar characteristic of the ancient names of Deity, disappear altogether in the substitute.

To explain a word of three syllables by turning it into a word of four is a new thing in etymology.

Newman⁵⁰ gives *bnh* with the vowel-point over the *b*, that represents the long *o*, though in the verb *bnh* “to build,” the vowel mark under the *b* represents *ā*. These vowel marks were invented even after the time of Christ, the system not being completed until the 7th Century, and the Hebrew was then no longer a spoken language. Little reliance can be placed upon the points as correctly representing the vowel sounds of the old spoken language. But if the word was *bōneh* or *bōnah*, the final *h* with an *ā*, and the word would be more correctly represented by *bōn-ā*.⁵¹

I think that I prefer the explanation “*marrow-in-the-bone*.” It, at least, sounds like the “word” which is not a word, but a sentence, and it is capable of a meaning that is symbolic, like the “blue jacket and yellow pair of breeches.”

For, as *medulla*, “marrow,” in the Latin means also “the inner part, best part, bottom of one’s heart, quintessence,” *medulla suadæ*, meaning “the marrow or quintessence of eloquence; and in the Greek, the brain was called the *μυελό* (*muelos*, “marrow”) of the skull”; and as *os*, “a bone,” in Latin, meant also “the heart of a tree,” and the “kernel” of a plum or olive, it might with some possibility be contended that by “marrow in the bone” was meant the “Divine Word of the universe.” The symbols of Pythagoras which Yamblichus repeats, were trite phrases with concealed meanings, “Declining from

the public ways”; “Walk in unfrequented paths”; “Do not stir the fire with the sword”; “Do not cherish swallows under your roof”; “Do not cherish birds with crooked talons”; “Do not offer your right hand lightly”; “Speak not about Pythagoric concerns without light”; and the like.

The Kabbalah has much to say about the skulls and several brains of Macroprosopus, the Divine Idea; and “marrow” in the “bone” might be explained as “the brain” in the skull, the Divine Intellect within the human skull. But no human wit can make any thing symbolic out of “*What! is this the builder?*”

The Hebrew letter *m* [] perhaps for the preposition *mu*, *man*, *men*, “from,” pronounced *mâ* before consonants, is an inseparable prefixed particle, having the meaning “from, out of.” —Lee, *Heb. Gramm.* § 172.⁵²

Hă, i.e. *h*, with a short, sharp-spoken *ă* is the definite article “the”; *âb*, “father”; *hâb*, “*the father*.”

Aun, represented in our translation by *ōn* (as the Hindu *aum* is by *ōm*), in the translation of the LXX,⁵³ *ōn* means, “*facultas, vires, rubur*, especially *robur virilis*, and *vis genitalis*,” “capability, virile energies, vigor, especially the virile vigor and generative ability. —Gesenius. *Râsith h’ōn*, “the first-fruits of genital vigor.” In Latin, *vires* meant “the testicles.”

Aun, “strength, power, generation.” —Newman. “Virtue, manhood, wealth.” —Lee.

In Genesis 49:3, Yisrael calls Ruben *rasith auni* or *ōni*, “the first fruits of my virility or power of procreation.”

In Job 40:16, *aunu* or *ōnu*, *b’sariri b’tanu*, “his genital vigor is in the ligaments, nerves, muscles or cords of his belly,” said of behemoth, or the hippopotamus.

The first five verses of the *Evangel* according to St. John are, as I think they should be translated:

In the beginning The Logos existed, and The Logos was in union with The God and God was the Logos. This one was originally in the God. The All-things became though (or, out of) Him, and independently of Him became not one that became. In Him Life was, and the Life was the Light of mankind; and the light shines in the darkness, and the darkness hath not confined it.

According to Philo, the Jewish Philosopher of Alexandria, who was born before Christ and outlived him, “the Supreme Being, Primitive Light or Archetype of Light, uniting with Wisdom, the Mother of Creation, forms in Himself the types of all things, and acts upon the Universe through the Word (*Logos*), who dwells in God and in whom all the powers and attributes of God develop themselves.” The Logos, according to the Gnostics, manifested in the creation the hidden Divine Essence. From the Highest Unity all existence has emanated, and to it strives to return. God, too profoundly concealed in His Very Self to be within the reach of the senses or intellect of men, displays Himself, the Invisible, in the visible, in the universe by an intelligence emanating from Himself.

The Logos is, according to Tatian, the creative utterance, manifestation of the Divinity emanating from the Thought or Spirit; according to Noëtus,⁵⁴ the first utterance of the Father; the Only Begotten.

The Logos, or out-speech of the thought of God, the expression of that Thought, the Divine Intellect manifesting itself, was the creative agent of the Unknown Father. The Divine Trinity, according to Zarathustra, was the Deity, source and essence of life and light; the Divine Intellect in the Deity; and the Divine Intellect manifesting itself as the human understanding.

The later philosophies and religions made the Word the Demiourgos, the creative energy of the Deity, acting and manifesting itself, and being the source and origin of all that is.

This First-born, or First-begotten is declared by Paul in the *Letter to the Christians at Rome*, to be “the Son of God by severance in potency, from the Spirit of Holiness”⁵⁵ (*Çp̄enta Mainyu*, the White or Fruitful Divine Mind or Intellect of Zarathustra). He was the creative agent, preserver and animating principal of the universe. “God was in Christ,” Paul said to the Corinthians [2 Corinthians 5:19]. “God who created all things by Jesus Christ,” he said to the Ephesians [Ephesians 3:9]. “Who is the image of the invisible God,” he said to the Colossians [Colossians 1:15a], “the first-born of every creature; for by Him were all things created, that are in heaven, and that are on earth, visible and invisible, ... [Colossians 1:15b–16a] all things were created by Him and for Him, ... [Colossians 1:16b] and He is before all things, and by Him were all things united together. In Him dwelleth all the plenitude of the Deity bodily” [Colossians 1:17–18a].

The writer of the Letter to the Hebrew Christians says: “God hath in these last days spoken to us by His Son, ... by whom also He made the worlds ... the brightness of His glory and the express image of His person ... The First-begotten” [Hebrews 1:2–3, 6]: and John said, in his first Epistle; “the Life was manifested, ... that eternal Life which was in the Father and was manifested unto us... .” [1 John 1:2] “God sent His only-begotten Son into the world, that we might live through Him... . The Father sent the Son, the Savior of the World” [1 John 4:9; 14].

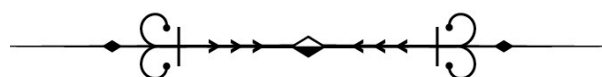
“He was the true Light,” it is said in the Gospel according to St. John, “which lighteneth every man that cometh into the world” [John 1:9]. So according to the dogma of Zarathustra, *Vohu-manô*, “Intellect of Being” or “Mind and Splendour,” is *Çp̄enta Mainyu*, the Divine Intellect manifesting itself in humanity as the human intellect or understanding, and author of all good thought, good words, and the ancient prayers.

“He was in the world, and the world was made by Him,” it is said in the same Gospel, “and the world knew Him not” [John 1:10]. ...

“The only-begotten Son, which is in the bosom of the Father” [John 1:18]. “I proceeded forth and came from God” [John 8:42], Jesus said; “before Abraham was, I am... [John 8:58]. I and the Father are one... . [John 10:30] The Father is in me, and I am in Him” [John 14:11].

Philo calls the Logos, “First-begotten of God.”

The Word, the Gnostics said, is the Light of Life, having the three primitive forces of the Divinity, Light, Life, Light. He is the *Adam Kadmon* of the Kabbalah, who reveals Himself in the ten *sephiroth*, the personified potencies or attributes of the Deity.



The TRUE WORD of a Master Mason was the Hebrew Name of God as Existent, the symbol and Representative of the *Pater Agnōstōs*, the Unknown Father and Invisible God, incomprehensible by the human intellect, who, the Kabbalah says, has *no* name; the Selfness of Light and Life, Who reveals Himself to humanity only by *The Word*.

The Substituted Word is a symbol of, and represents “The first-born of creation,” *Ainsoph* of the Kabbalah, “in whom shines the image of God by whom all things are created”; the Demiourgos, from whom all souls have emanated.

There is, Saint Ignatius said, “one only God, who has manifested Himself by His Son, the which is the Eternal Word (*Logos*), and who has not issued forth from the silence.”

Simon the Magician⁵⁶ held that the manifestations of the Supreme Being, as Father or Yehuah, as Son or Christ, and as the Holy Spirit, were only so many modes of existence where different potencies or powers or energies (*dunámeis*), of the same God; and he called himself “the First Power of God”; “the Great Power of the Supreme Being.”⁵⁷

The words *guibul-om* (*gbul*, meaning “limitation”) and *yabul-om* (*ibl*, or *yeb*, meaning “flow, emanation”) contain the same ancient idea.

The Substituted Word is (Ma-h’ab ōn). The French Word, *Moabon*,⁵⁸ reversed in *Nōb-aōm*; *nba* meaning “inspired”; and *nōb*, “sprout, offshoot, issue, product.”

In the Apocalypse, John saw one called “Faithful and True,” upon a white horse in a rift of the sky, whose eyes were like flame, and on whose head were many crowns, and he had a *name* written, *which no man knew but he himself*; and this *name* was called “*The Word of God*” [Revelation 19:11–13].

And *Jesus* said to *John*, “I am the bright and *Morning Star*” [Revelation 22:16]. In the *Veda*, *Mitra*, and in the *Zend-Avesta*, *Mithra*, was the Morning Star.⁵⁹

The supposed *Hermes* said, “God is not a Mind, but the Cause that the Mind is; not a Spirit, but the Cause that the Spirit is; not Light, but the Cause the Light is.”⁶⁰

We cannot conceive of the Divine Mind as having intelligence of the same nature as *our* intelligence, any more than we can conceive of another sense which we do not possess. When we speak of Him as “living,” we can only conceive of His life as being the same nature as our life. We speak of His “seeing” as if He had eyes; of His “knowing” as if He acquired knowledge such as we acquire, and by like means. We have no words that can express that of which we can form no idea.

Hermes said, “Thou sayest that God is invisible; but Who is more manifest than He? ... The Mind is seen in understanding, and God is seen in doing or making.”⁶¹

“The Mind,” *Hermes* said, “is the Very Essence of God—not divided from His Essentiality, but united as the light of the sun is to the sun—and this mind in men is God; and therefore some men are divine, and their humanity is near divinity” ... “The Logos (word,

speech or reason) in the mind, and the mind in God, and God the Father of all.”⁶²

But, as other Hermetic sayings show, this does not mean that God is *immediately* present as intellect in man. The Mind, (intellect or intelligence), it is said a little before, “is unto God as the Light or Brightness of the sun is to the sun”: and, “God is not a Mind, but the Cause that the Mind is.”

The *light* caused by the electrical spark is not the spark, but an effect of it: and the *spark* is not the electricity, which is invisible, intangible, beyond our cognition, but an *effect* of the electricity. Fire, light and generative energy of each, were the most ancient Trinity. The two latter were *in* the fire and *of* the fire, but each was personified as a distinct entity. This was one Trinity of the *Veda*. Another was Light, the generative energy and desire, and the Intellect or Thought, which three composing the *amrita* with the selfness of the luminaries.

It was the oldest Trinity, to that of which the *Zend-avesta* corresponded, and as if reason had inferred and fashioned the other, composed of the source of life and light; the Divine Wisdom in and of Him, the Divine Word, utterance of the Divine Wisdom in the universe and humanity. The intellect of man is like the spark from the invisible electricity.

“Hiram the Father” is the symbol of the Creative Word, the Utterance or Voice of the Divine Wisdom.



Figure 10. Detail from *Assemblée de Franc-Maçons pour la Reception des Maitres* (1745).



Figure 11. Hermes Trismegistus, reputed author of the “Emerald Tablet.” From Pierre Mussard, *Historia Deorum Fatidicorum* (1675).

THE TABLET OF EMERALD⁶³

In a treatise attributed to Albertus Magnus, we are told that the tomb of Hermes was discovered by Alexander the Great in a cave near Hebron. In this was found a tablet of emerald (*Tabula Smaragdina*), which had been taken from the hands of the dead Hermes by Sarah, the wife of Abraham, and which had inscribed upon it, in Phoenician characters, certain precepts of the Great Master, consisting of thirteen sentences.

The first is a declaration of the absolute verity of what is after-written. The second is

“That which is below is like that which is above: and that which is above is like that which is below; for the purpose of making complete and perfect the Unity” (or, oneness).

That is, there are similitude and correspondence between the Deity and the Emanations of His Self (or between Him and the Universe), to make perfect His Unity, which, if it had always remained simple Unity, would have been alone and inactive; the chief attributes of the Deity being as if they were not because inert, latent, unexerted. One in Essence, the Deity must be manifold in action; the manifoldness must begin by activity of His Wisdom, to which all law and order and arrangement and harmony and Beauty must be owing; all truth and good, and all moral obligation; to effect or cause which, it must issue forth in action, and as the *Divine Word*, conjoined therein with the Divine Power, must exert itself, become an efficient cause, active energetic, and manifest itself by its works.

Force of any kind, inactive and inert, not disclosing itself in action, unknown, is as though it was not. Whatever may be the *nature* of electricity, it is, in its very selfness as unknown to us as God is.

If it be a unity of force or substance, the miracle of its unity remains undisclosed so long as it is inert. It reveals itself in its effects, and the manifoldness of its potencies so manifested is

included and contained in its Unity, without being the whole of that Unity, which may have other potencies that are unknown to us.

If what is below were *not* like that which is above, and what is above like that which is below, we should all be agnostics, because the universe would not enable us to judge the nature of the Deity.

The third and fifth are,

“As all things were produced by the one *Word* of one Being, so all things were produced from this Unity by adaptation... .”

“It is the father of all perfection throughout the world.”

“Adaptation” is the “Beauty” of the Masonic Triad, and is represented by Khiram. The writer of the Letter to the Hebrew Christians (supposed to have been Paul)⁶⁴ says:

God hath spoken unto us by His Son, whom He hath appointed heir of all things, by whom, also, He made also the Ages—the reflected Light, the Glory, and the impress of His person, producing all things *by the word of His Power*... . The Son is the First-born, by means of whom are all things, and coming through whom are all things.⁶⁵

The Apostle James says that every benefaction and every perfect gift is from above, coming down from the Father of the Lights, Who of His own will begat us, by means of the Word of Truth; and the Wisdom from above is in men [James 1:17–18].

And the Apostle John in his first letter said that Christ was “The Word of the Life.” We show you, he said, the Eternal Life which was in union with the Father, and was manifested unto us... . [1 John 1:1–2] God is Light and in Him is no darkness at all... . [1 John 1:5] The Word of God abideth in you... . [1 John 2:14b] God dwelleth in us... . [1 John 4:12] He has given us of His Spirit... . He that dwelleth in love, dwelleth in God, and God in Him” [1 John 3:24].

“This Order,” Hermes says in Asclepios, “by which everything is arranged singly, in the Unity of the Whole, is indeed an admirable

harmony and the divine melody.”

In Matthew 12:31–2 it is said, “Blaspheming the Holy Spirit shall not be forgiven unto men: whosoever speaketh a word against the Son of Man, it shall be forgiven him, but whosoever speaketh against the Holy Spirit, it shall not be forgiven him, neither in this world nor in that to come”: which seems to ascribe to the Holy Spirit a dignity higher than that of the Son; as in the more anciently spoken of Trinities the Divine Wisdom was immanent in the Father, and uttered and manifested itself as the Divine Word.

In the Books of Wisdom and Ecclesiasticus, and much more in the writings of Philo, the Logos of Plato, which had denoted the Divine Energy in forming the world (*Dēmiourgos*), on the previous, all-perfect, incommunicable design of it, (hence called *Mōnōgēnēs*, “Only-begotten”), was arrayed in the attributes of personality, made the instrument of Creation, and was revealed image of the incomprehensible God.

This Maker of the World (*Dēmiourgos*), considered by Plato sometimes the first, sometimes the second principle, is by the Emperor Julian placed as the Second, by Plotinus as the Third, and by Proclus as the Fourth, i.e., last of Three Subordinate Powers, all Dependent on the First, or the One Supreme Deity.

The Christian Father, Origen, speaks of the Son as being “the immediate Creator,” and, as it were, “Artificer of the World.”⁶⁶

The Christian Fathers, Athenagoras, Theophilus and Hippolytus held that “the Son of God is the Word of the Father, and the Son being in the Father, and the Father in the Son, in the Unity and Power of the Spirit, the Son of God is the *Mind* and *Word* of the Father....”⁶⁷ That “God having His own Logos within Him, begat Him together within *His Wisdom*, i.e. His Spirit, putting them forth before the World.” They spoke of “The Wisdom of God, which is in Him and His Holy Logos, who is ever present with Him”;⁶⁸ and said that “at the time and in the manner He willed, He manifested His Word, through

Whom He made all things... . He manifested Him, uttering the Word, and begetting Light from Light, as though a ray from the sun."⁶⁹

Arius,⁷⁰ whose doctrines were condemned as heretical, held that the Word was not innate Reason of the Father, but was made by that Wisdom which is in God (which he called also the *Logos*), by which God made all things.

The Divine *Word* is the inspiration of Supreme Truth and Goodness in the human heart and soul. Do you not believe that Hiram is the symbol to us of that Word and inspiration? Freemasonry is herself inspired by them, is the Apostle of Truth and the teacher of all that is good.

She has always made her voice heard, in brave frank utterances denouncing and defying tyranny and persecution: and the Church of Rome has in vain endeavored to stifle her voice and compel her to be silent.

She has always inculcated toleration, charity, purity, virtue, honesty, honor, good faith and loving-kindness; and the Benedicts and Clements and Ferdinands have in vain endeavored to make ineffectual her teachings, by a malignant hate, bloodthirstiness and persecution.

Proclaiming the great primary truths of philosophy and religion, she has been in all countries the defender of free thought, free speech and free government; and never terrified by the fires rekindled by the church or the scaffolds erected by kings. She has defied the excommunications of the Vatican and laughed scornfully at the decrees of outlawry thundered from thrones; and she has survived all who have harassed and persecuted her, and is yet in her prime, and day by day grows greater and stronger, and shall continue to do so until there are no longer wrongs to redress and rights to vindicate in the world.

For *The Truth* is great, and *Mighty* above all things.

ESTO PERPETUA!

FOOTNOTES FOR OLDER DEVICES

1. [Gabriel Louis Calabre Parau], *L'Ordre des Franc-Maçons Trahi et Le Secret des Mopses Revelé* (Amsterdam, 1745). A translation, with commentary, appears in Harry Carr, ed., *The Early French Exposures* (London: Quatour Coronati Lodge No. 2076, 1971), pp. 227–77.

2. Pike's mention of the letter *f* is an anomalous rendering of *vav*, which occurs in “Abif” (אב"ב, *abiv*).

3. The English word “God” is from German *Gott*, derived from the Proto-Germanic *guthan*, which is itself from the Proto-Indo-European *ghut-* “that which is invoked.” This likely derives from the Sanskrit, *huta-* “invoked” (an epithet of Indra, supreme Vedic deity), from the root *gheu(h)-* “to call, invoke.”

4. here alludes to a parallel exercise he used to extrapolate the origins of the sacred monosyllable, OM or AUM :

From the Brahmic writings, we see, no information can be gathered as to the origin or meaning of OM. As to the word itself, if it is a WORD, it remains utterly without signification to us, as much so as if it were composed of any other letters. As a WORD, it has not meaning at all. If it were A.I.U. or P.B.L., or any other three letters, it would have precisely the same signification,—none at all; and the passages in which it occurs would read as sensibly and mean as much, as they do now.

The truth is that no Brahman and Commentator has the least idea what it means, or why its three letters were selected to form it. And the truth also is, that it is not a “WORD” or “syllable” at all, but the three initials of as many words or names, as AGLA in the Hebrew is of four: and nobody in the world knows what three words or names these are, nor what meaning is concealed in A.U.M. It never really represented the Hindu Trinity, the TRI-MŪRTTI, (three-FORMED, or having three FORMS,) Brahmâ, Visnu, and Çiva.

I am satisfied that it is of very ancient origin, and that it was composed of the initials of the names of the Vedic Deities, AGNI, Fire; USHAS, the Dawn, and MITRA, the Morning Star; and also of the same letters found in the three Divine names adored by the Irano-Âryans. That the three Vedic names begin with the letters A.U.M. would, by it self, prove nothing. It is because these letters are found in the three Zendavestic names, that I have reason and right to ascribe them to Agni, Ushas and Mitra.

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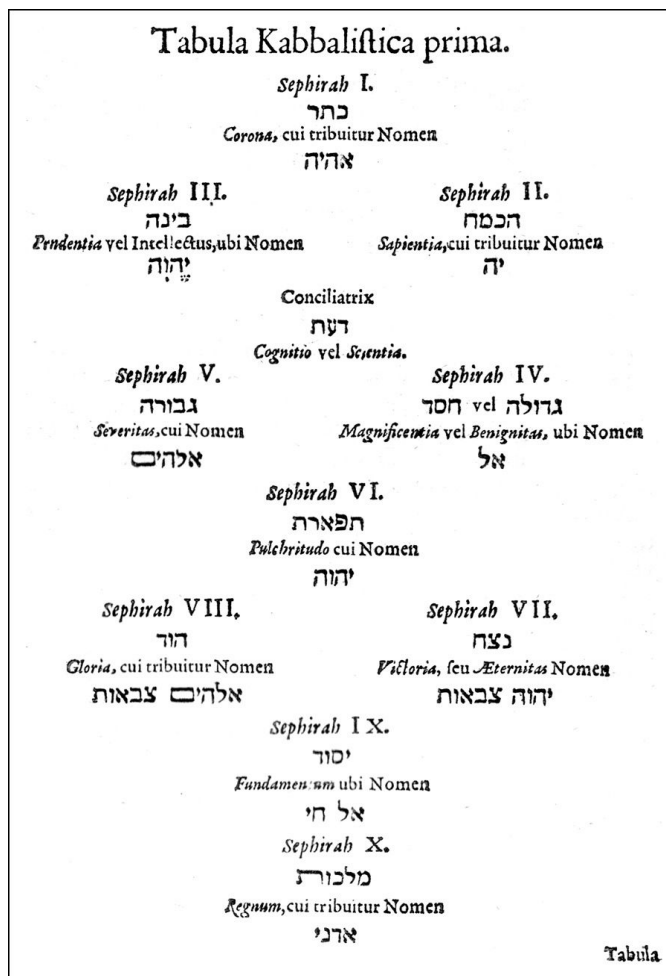
And if the Sacred Monosyllable, while the Sages permitted the people to suppose that it represented only the names Agni, Ushas and Mitra, really represented Ahura Mazda, Çpenta Mainyu and Vôhu Mano, then its mysterious sanctity is at once accounted for, because it was a symbol not only of the Supreme Deity, but of God as at once One, Three, and Three times Three, or Nine; and thus expressed the great philosophical idea which was the most essential part of the Zarathustrian creed. [Albert Pike], *A Second Lecture on Symbolism. The Òmkara and Other Ineffable Words* (New York: Lang, Little & Co., 1875), pp. 47–8, 142.

5. The Tetragrammaton, or “four lettered name.” The Hebrew name of God, rendered by the King James translators as *Jehovah*, is comprised of the four letters *yud*, *heh*, *waw*, and *heh*,

(, *yhwh*). Etymologically, it is a third person singular, imperfect, form of the verb *hawah*, signifying “to be.” Hence, in Exodus 3:14, God announces Himself with the words, “I AM WHO I AM.” Martin Luther’s rendition, *ich werde sein denn ich sein werde*, “I will be that which I will be,” suggests perpetual existence; however, the *Revised Standard Version*, suggests the word means “He causes to be,” adding, “The name does not indicate God’s eternal being but his action and presence in historical affairs.”

6. Philo Judaeus, a.k.a. Philo of Alexandria (20 B.C.E.–50 C.E.), developed the philosophical justification for Judaism in terms of Hellenistic philosophy, and is credited with influencing later Trinitarian models. He called the Logos “the first-begotten of God” (*prôtogonos Theou Logos*) and “the most ancient son of God” (*presbytatos uios Theou*).

7. The *Theses Cabbilisticæ* does not include a plate resembling Pike’s diagram. However, it does resemble a table (reproduced opposite) in the *Tabulæ Kabbalisticæ*. Both texts are included in the *Apparatus in Librum Sohar pars secunda*, in *Kabbala Denudata* (1677), pp. 6–13; 150–72.



8. This is the Logos (λογος) or “Word” of 1 John 1:1–4 (King James Version), “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men.”

9. This ordering was the subject of *On the Celestial Hierarchy* by “Dionysius the Areopagite” (a pseudonym derived from Acts 17:34), dated to the fifth or sixth century. Although his identity is unknown, Pseudo-Dionysius may have been a Syrian monk. The Neoplatonic philosophy he espoused has analogues to the Kabbalah.

10. Compare Proverbs 8, where Wisdom is considered a mystical consort of the Creator.

11. Zarathustra, a.k.a. Zoroaster (circa 1200 B.C.), was a Persian prophet who received his revelations directly from *Ahura Mazda* (or *Ohrmazd* the “Wise Lord”) who created all good things.

12. The belief that the Kabbalah originated in the minds of the Hebrews during their sojourn in Babylon is a common theme of all three of Pike’s Lectures; e.g.,

This Symbolism (I speak of that in Masonry which is really ancient) may be traced back, through the Hermetic Philosophers (to the later of whom, I am quite sure, we owe its incorporation in the Degrees), and through Plutarch and the Kabalah, to Pythagoras and the Magi of Media, from whom both the Kabalists and Pythagoras learned it at Babylon. [Albert Pike], *Lecture on Masonic Symbolism* ([New York: Lange, Little & Co.], 1875), p. 26.

13. The rituals of both the Wilkinson MS. (c. 1724–30) and Samuel Prichard’s *Masonry Dissected* (1730), state that a Lodge is symbolically supported by “three great pillars,” namely, Wisdom to contrive, Strength to support, and Beauty to adorn; however, they are not said to represent any persons. Moreover, *Masonry Dissected*, which provides the earliest description of the Master Mason’s Degree, does not assert that Solomon, King Hiram and Hiram Abif needed to be present to communicate the Master’s Word. The earliest reference to this practice is in *The Three Distinct Knocks* (1760), which is also the earliest known ritual text to symbolically equate Wisdom, Strength and Beauty with the two kings and the architect.

14. Ramon Lull, *Codicillus seu Vade mecum* (Coloniae, 1572).

15. *Hermetic Secrets* (or *Hermetic Arcanum*), §19.

16. The Greek παράκλητος (John 14:16, 26; 15:26; 16:7) is literally, “one who is called to someone’s aid,” of which *advocatus* is the common Latin New Testament translation. The term evolved to mean “one who appears in another’s behalf,” “mediator,” and “intercessor.” Its theological potential as both a metaphor and precise term caused the Jews to adopt it. Thus, in the Talmud (*Pirke Aboth* 4:11a), we find *prqlt*: “He that does one precept gains for himself one advocate [], but he that commits one transgression gets for himself one accuser....” The phrase “another Paraclete” (comforter, KJV) in John 14:16 implies other Paracletes, whereas the equally legitimate “another, a Paraclete” removes this difficulty, although Jesus Himself is called a Paraclete in 1 John 2:1 (advocate, KJV).

17. [Elias Ashmole], *The way to bliss. In three books. Made Publick by Elias Ashmole Esq. Qui est Mercuriophilus Anglicus...* (London, [England]: Printed by J. Grismond for Nath. Brook, at the Angel in Corn-hill, 1658)

18. Pike unfortunately overlooks similar antecedents. The Egyptians referred to Ptah as the Artificer; the *Gathas* of Zoroaster (Hymn of Ushtavaiti, 2:5) ask, “What Great Artificer created light and darkness?”; Plato’s *Timæus*, 28, asks, “Which of the patterns had the

artificer in view when he made the world...? ”; and the Christian theologian John Calvin stated that the heavens “were wonderfully created by the Great Architect” (*Commentary on Psalm 19*).

19. Pike’s appeal to Ashmole in reference to “Hiram the Builder” is incongruent. The logical contextual conclusion would make the man Hiram a type of God, an interpretation never advocated or espoused by Pike elsewhere.

20. In this context the meaning of the phrase “Everything is a part of God, thus, God is all” suggests panentheism, not pantheism.

21. Although the language differs slightly, a more readily available translation is “The Definitions of Asclepius unto King Ammon” in G. R. S. Mead, *Thrice-Greatest Hermes. Studies in Hellenistic Theosophy and Gnosis*, 3 vols. (London: Theosophical Publishing Co., 1906), 2:170–6.

22. Joannes Stobæus (5th century C.E.), was an anthologist who edited an encyclopedia consisting of extracts from Greek authors.

23. *Suidas*, also known as the *Suda Lexicon*, was a Greek work of the 10th or 11th century which figured prominently in the history of encyclopedias and dictionaries. A massive work of some 30,000 entries, it was the first to break with tradition and have alphabetic entries. Alexander Pope thus hailed it, “For Attic phrase in Plato let them seek, I poach in *Suidas* for unlicens’d Greek.” —*The Dunciad* 4:227–8.

24. Anaxagoras (c. 500–c. 428 B.C.) was a Greek philosopher. His chief contribution was the idea of the *Nous* (mind or reason) which brought order to chaos and formed the Cosmos and, eventually, life. Pike treats this more extensively in *Morals and Dogma*, pp. 676–77.

25. *The Hermetic Works*, a collection which contained *The Divine Pymander*, *The Virgin of the World*, etc., appeared in two volumes under curious circumstances. Although published by Robert H. Fryar of Bath, the first volume appeared with a false Indian imprint. Both volumes were distributed by George Redway however, and for some reason Fryar did not receive credit in the second volume. Volume 1 was published as, Hermes Trismegistus, *The Divine Pymander. Translated from the Arabic by Dr. Everard. With introduction & preliminary essay by Hargrave Jennings* (Madras: P. Kailasam Bros, 1884); volume 2 appeared as, Anna Kingsford and Edward Maitland, eds., *The Virgin of the World of Hermes Mercurius Trismegistus* (London: George Redway, 1885).

26. Ethan A. Hitchcock, *Remarks upon Alchemy and the Alchemists: Indicating a Method of Discovering the True Nature of Hermetic Philosophy* (Boston: Crosby, Nichols, 1857)

27. Sallust was a fourth century Neoplatonic philosopher. Though Pike has quotation marks, Taylor’s translation of the passage reads, “Nor is this unworthy of admiration, that where there is an apparent absurdity, the soul immediately conceiving these discourses to be concealments, may understand that the truth which they contain is to be involved in profound and occult silence.” Thomas Taylor, trans., *Sallust on the Gods and the World* (1793), pp. 11–12.

28. Anquetil du Perron [Abraham Hyacinthe Anquetil-Duperron], *Zend-Avesta, Ouvrage de Zoroastre, contenant les Idées Theologiques, Physiques et Morales de ce Législateur, les*

Cérémonies du Culte Religieux qu'il a établi, et plusieurs Traits Importants relatifs à l'ancienne Histoire des Perses, 3 vols. (Paris: 1771).

29. Martin Haug, *Essays on the sacred language, writings and religion of the Parsees* (Bombay: 1862).

30. Friedrich von Spiegel, *Avesta: die heiligen Schriften der Parsen, aus dem Grundtext übersetzt*, 3 vols. (Leipzig: 1852–63).

31. Rasmus Kristian Rask, *Om Zendsprogets og Zendavestas Ælde og Ægthed* (Copenhagen: 1826).

32. James Darmesteter, *The Zend-Avesta Part 1. The Vendidad* (Oxford: Oxford Univ. Press, 1880).

33. Basilides was a second century Alexandrian philosopher, who promulgated Gnosticism.

34. Bardesanes, a.k.a. Bar Daisan of Edessa (A.D. 154–222), founded an early school of Gnosticism in Syria and taught beliefs he later abandoned, particularly relating to astrology. His teachings reveal a definite Hindu influence.

35. Valentinus was a second century Alexandrian Gnostic. He claimed to have been taught by Theodas (a disciple of one of Jesus' apostles), and may have known Origen. According to Tertullian, Valentinus was a candidate for the office of bishop of Rome (which could have made him Pope), but he lost by a narrow margin. His philosophy provided a serious challenge to orthodox Christianity.

36. Demiourgos, or Demiurge, is a Greek word means "public worker" and originally referred to a craftsman working for the public. Later, the word Demiurge was applied to the Great Artificer or Fabricator, the Architect of the Universe.

37. Tatian was a second century Christian convert who became a Gnostic and founded the school known as *Encratites*, "abstainers," or those who practiced continency (they abstained from wine, meat, and marriage). His ideas regarding the Logos seem to derive from his own experiences of initiation into one of the many so-called Mysteries that pervaded that place and time. Pike presents a good summary in *Morals and Dogma*, p. 564.

38. There is no support for the notion that the creators of the legend of Hiram Abif intended it as a metaphor for Jesus Christ. However, some of the later *haut grades*, such as the Sublime Prince of the Royal Secret, advocated this view; for an example, see Appendix Three, "Pike's Dependence on Other Sources."

39. Calling Christ the "Demiourgos" is a Platonic overlay upon Christianity, originally performed by St. Augustine. As noted earlier, it is the Greek word for "craftsman" and appears in Plato's *Timæus*, 28, 29.

40. This refers to the abominations of the Inquisition, recounted in the *Official Bulletin of the Supreme Council* vol. IX (March 1889) No. 1, 200–27; vol. X (June 1890) No. 1, 371–400.

41. The Jewish Publication Society's *The Holy Scriptures According to the Masoretic Text* (1917) translates *khurm abiu* (2 Chronicles 4:16) as "Hiram his master craftsman" rather than the "Hiram his father."

42. Heinrich Friedrich Wilhelm Gesenius (1786–1842) was the "father of modern Hebrew lexicography." He wrote a number of grammars and lexicons which were greatly expanded,

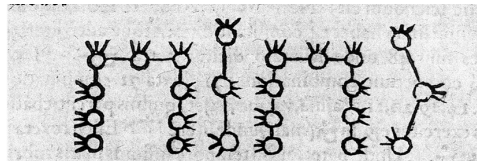
and continue to be used today.

43. The etymologies of the last few paragraphs are treated in *Morals and Dogma*, pp. 80–82.

44. The Hebrew name of God, *yhwh* (), is comprised of three letters, with one repeated. Pike's notion that the three letters are representative of the Trinity is elaborated in his treatment of Genesis 18.

45. This is an unnecessary rationale (by parallel) for the Masonic Lost Word. The pronunciation of the Tetragrammaton was lost during the Babylonian captivity.

46. Contrary to Pike's remarks, the original illustration (see below) from the "Introductio in Librum Sohar," *Kabbalæ Denudatæ* (1684), p. 212, was not intended to "express the numbers 3 and 3 times 3." Rather, it symbolized the *Schemhamphoras* (unutterable name) or the "seventy-two names of God." The letters of the Divine name () are segmented with circles ornamented with a three-pointed crown. The seventy-two points refer to names "hidden" in the three verses of Exodus 14:19–21, each verse having seventy-two letters in Hebrew. To obtain the names, the verses are written in three lines, one atop the other; the order of the second verse being reversed. Read top to bottom, each resulting set of three letters has either the divine suffix *el* () or *yah* () added to it, thereby rendering seventy-two names for God.



47. That all three of Abraham's visitors were *yhwh* () continues to be a debated issue. *The New Oxford Annotated Bible* explains, "The relation of the three men to the LORD ... is difficult. All three *angels* (19.1) may represent the Lord...; thus the plurality becomes a single person.... On the other hand, v. 22 and 19.1 suggests that the *Lord* is one of the three, the other two being his attendants." (Note on Genesis 18:2–8).

The notion that the Hebrew word *elohim* represented a plurality of Gods has long been a subject of controversy. In John Lookup's translation of Genesis, he represents "the Supreme Gods" as the Creators of the cosmos: "And the Gods said, Let Light *be*..."; "And the Gods said, Let us make Man by our Image..." etc. He justifies this position in his introduction.

I could not avoid translating the Word Gods, according to its certain original Meaning. The common Argument for taking it, when meaning the *true God*, to be a singular Word (*viz.* that it, when so meaning, is always put before verbs in the Singular Number) is both false and inconclusive. It is false; for there are many Places in Scripture where this Word, when certainly meaning the true God, and so translated by the Expositors, is placed before Plural verbs, as in *Gen. ch. xxxi. V. 7. and xxxv. V. 7, &c.*

—John Lookup, *Bereshith; or The First Book of Moses, Call'd Genesis. Translated from the Original, and Inscrib'd to his Grace, the Lord Arch-Bishop of Canterbury, Primate of all England, and Metropolitan* London: printed for J. Roberts, at the Oxford Arms in Warwick-Lane, M D.C.C XL [1740]).

48. Pike's sardonism notwithstanding, he was likely unaware that some early French Masonic rituals used the phrase "it stinks" in connection with the raising.

49. Actually, the Hebrew readily lends itself to four syllables. While the number three predominates in the number symbolism of the Blue Lodge, other numbers are also present and it is not fair to say that if the Substitute Word is of four syllables that anything symbolic is "destroyed."

50. Selic Newman, *A Hebrew and English Lexicon Containing All the Words of the Old Testament, with the Chaldee Words in Daniel, Ezra, and the Tragmus, and Also the Talmudical and Rabbinical Words Derived from Them* (London: Printed for the Author, and Sold by B. Wertheim, 1834).

51. See notes 6 and 7 to page 81.

52. Samuel Lee, *A Grammar of the Hebrew Language, comprised in a series of lectures; compiled from the best authorities, and drawn principally From Oriental Sources* (London: James Duncan, 1827, 1832; London: Duncan & Malcolm, 1844).

53. The Septuagint, an ancient Greek version of the Old Testament, is the oldest translation. It was the work of seventy (some accounts say seventy-two) scholars. Hence, the designation LXX, or "seventy" in Latin numeration.

54. See *Morals and Dogma*, p. 564. Noëtus was an early Christian advocate of the belief that the Father literally became the Son and that as such He died and raised Himself from the grave. This idea was a doctrine of great controversy during the first two centuries of Christianity, especially as it related to the question of whether or not God (the Father) actually suffered; it was decided in the negative. Pike's use evades the doctrinal dispute and obscures Noëtus' real intention.

55. The Revised Standard Version reads "designated Son of God in power according to the Spirit of holiness...." (Romans 1:4).

56. This is Simon Magus of Acts 8.

57. Actually, Acts 8:10 says, "To whom all gave heed, from the least to the greatest, saying, This man is the great power of God." There is no mention that he made the claim himself, although he may have. Pike's comments are essentially as in *Morals and Dogma*, p. 270.

58. Pike does not mean that *Moabon* is itself a French word, but rather that the word occurs in French Masonic rituals.

59. Albert Pike, *Irano-Aryan Faith and Doctrine as Contained in the Zend-Avesta* (1874; Louisville, [Ky.]: The Standard Printing Co., 1924), pp. 447, 614.

60. *Corpus Hermeticum. Book 9. A Universal Sermon to Asclepius*, §64.

61. *Corpus Hermeticum. Book 10. The Mind to Hermes*, §135, 139.

62. *Corpus Hermeticum. Book 11. Of the Common Mind to Tat*, §1–4, 68.

63. A translation of the complete text is given here for comparison with the given text: 1. *True, without deceit, certain and most true.* 2. *What is below is like what is above, and what is above is like that which is below, for the performing of the marvels of the One.* 3. *And as all things proceed from the One, through the meditation of the One: so all things proceed*

from this one thing, by adaptation. 4. Its father is the sun, its mother is the moon; the wind hath carried it in its belly; its nurse is the earth. 5. This is the father of all the perfection of the whole world. 6. Its power is complete when it is turned towards the earth. 7. You shall separate the earth from the fire, the subtle from the gross, smoothly and with great cleverness. 8. It ascends from the earth to heaven, and descends again to the earth, and receives the power of the higher and the lower things. So shall you have the glory of the whole world. So shall all obscurity yield before thee. 9. This is the strong fortitude of all fortitude: because it will overcome every subtle thing and penetrate every solid. 10. Thus was the world created. 11. Hence will there be marvelous adaptations, of which this is the means. 12. And so I am called Hermes Trismegistus, as having three parts of the philosophy of the whole world. 13. What I have said concerning the operation of the sun is finished.

64. Most critical Biblical scholars today do not consider Paul to be the author of the Epistle to the Hebrews.

65. First, Hebrews 1:2, then Hebrews 2:10, compare these and below with KJV.

66. Origen, *Contra Celsus*, Book 6, chapter 60.

67. Athenagoras, *A Plea for the Christians*, 10:2–4.

68. Theophilus, *Autolycus*, Book 2, chapter 10.

69. Hippolytus, *Against the Heresy of a Certain Noetus*, 11.

70. Arius (c. 250–336) was an “arch heretic” of early Christianity, and his beliefs (“Arianism”) presented the Church with its first real doctrinal dispute following Constantine’s institutionalization of Christianity. Arius had been ordained a deacon by Peter, Bishop of Alexandria but began teaching doctrine which was opposed by the Church. Arius denied that Jesus and God the Father were of one essence, nature, or substance. In his view the “Word” (Logos) of John 1 is Divine Reason, referred to metaphorically as the “Son” of God. For these and other views, he was condemned and excommunicated.



Lesson 5,



THE 47th. PROBLEM OF EUCLID.



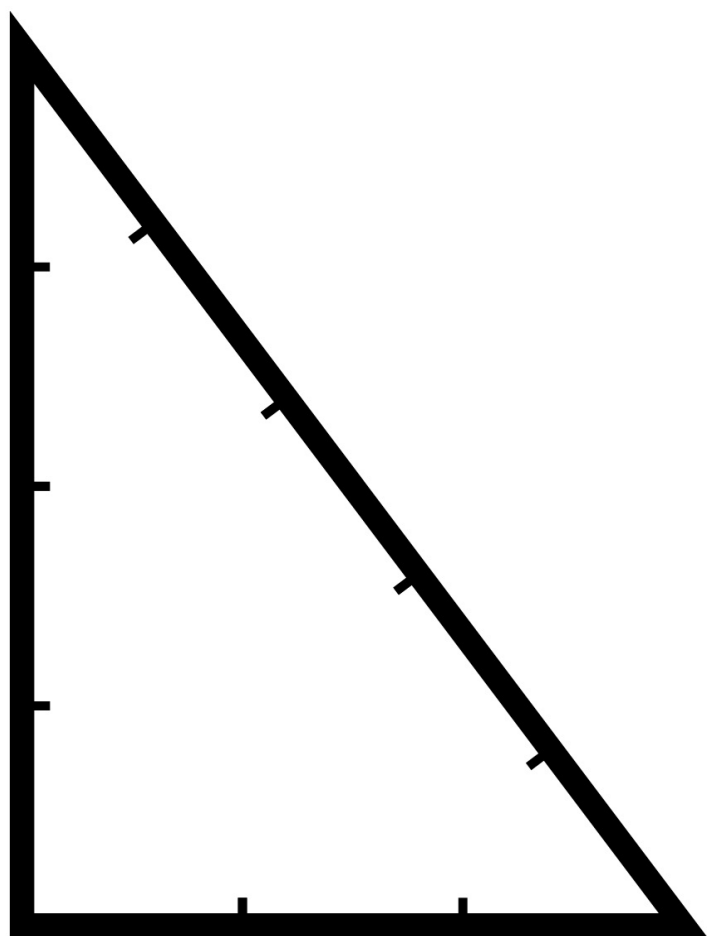




Figure 12. Pythagoras.

From Pierre Mussard, *Historia Deorum Fatidicorum* (1675).

THE 47TH PROBLEM

A GREAT SYMBOL OF PYTHAGORAS

The 47th problem is this:

In every right-angled triangle the sum of the squares of the base and perpendicular is equal to the square of the hypotenuse, i.e. the line which connects the ends of the other two sides.

If the base be 3 measures and the perpendicular 4, of the same length each, the hypotenuse will be 5. If it be not, the base and perpendicular form either an obtuse or acute angle, and the triangle is not right-angled.

I have seen several large sheets of paper, covered with intricate diagrams, largely intended to illustrate the 47th Problem, in all of which (and they were most elaborately and with vast labor drawn), the triangle supposed by its author to represent that problem was an *obtuse* angle, of at least 120 degrees, instead of 90, (which is a *right* angle): and yet the geometrician in question, who would “illustrate” his figures in the discourse of hours, without communicating to us here a single lucid idea, simply because he had none, in regard to his fantastic figures, has established a special Masonry of a Degree or two, in which his diagrams were intended to be used; and is a fluent writer for Masonic periodicals, a Master in Israel.

If a Mason is carrying up the corner of a building, and wishes to know whether it is square, he will measure 3 feet from the corner one way and 4 the other. If then a line drawn from the termini is more or less than exactly 5 feet, he has not made a square corner. This is a practical use of the problem or theorem.

It is said that when Pythagoras discovered this problem, he sacrificed a hundred oxen. Why? As a mathematical theorem it is of no more importance or interest than fifty or seventy five others in Euclid; and of much less than most of them.

The explanation is a simple one. He styled it “a great symbol.” Mathematical theorems are not ordinarily symbols. He never styled any other theorem a symbol, great or small. A circle, a triangle, a square, a cube are symbols, but I do not know that any other *Problem* has ever been so styled. He did not call or consider the figure, the right-angled triangle, itself, as a figure, a “symbol.” Only one which represented the numbers 3, 4, 5 was a symbol for him. Its symbolism consisted in its representation of these Numbers; and he called it a symbol, and used it as such, because he could, by means of it, express to the adepts and entrust to his pupils some great philosophical or religious truth or creed, by the use of the measures 3 and 4, the sum of which is the always sacred number 7.

The *square* of a number is produced by multiplying the number by itself. The cube of a number is obtained by multiplying its square by the original number. The square of 3 is 3 times 3, 9; the square of 4 is 4 times 4, 16; the square of 5 is 5 times 5, 25; $3 \times 3 = 9$; $4 \times 4 = 16$; and $5 \times 5 = 25$, and $9 + 16 = 25$.

Formerly every Masonic square represented the base and perpendicular, one being 3 measures in length, and the other 4. But I have seen in the Monitor used by all the Lodges in a State, *three* squares, each of different dimensions and neither of them correct.

Formerly, also, the altar-lights of the Lodge represented this theorem, two on the East side of the altar, North and South of each other, and 3 feet apart, and a third due West of the North light and 4 feet from it. This was in the Apprentice's Lodge. In the Master's Lodge there was a group of three lights at each of the same points, making 3 times 3.

It is curious how continually the number 7 is forced upon our notice in both the Old and New Testaments. The 6 days of creation and one of rest, the 7 sprinklings and purifications again and again prescribed, the seven churches, seven seals, seven trumpets of the Apocalypse, are a few out of the great number of instances.

Ayūb, whom we preposterously call “Job,” had 7 sons and 3 daughters, the number, together, of the *sephiroth* or Divine Energies of the Hebrew Kabbalah. He had also 7 thousand sheep and 3 thousand camels, and 5 hundred yoke of oxen, and 5 hundred she-asses. He lost all; but after the Lord had ordered Eliphaz to take 7 bullocks and 7 rams and to go to Ayub and sacrifice them, he lived 140 years and was blessed with 7 sons and 3 daughters again, and twice 7 thousand sheep, 3 thousand camels, twice 5 hundred yoke of oxen, and twice 5 hundred she-asses.

Solomon was 7 years in building the temple. It was 60 cubits long; and $3 \times 4 = 12$, and $12 \times 5 = 60$. It was 20 cubits broad, $4 \times 5 =$, and 30 cubits in height, $3 \times 5 \times 2 = 30$ and the porch was 20 cubits long and 10 broad, $1 + 2 + 3 + 4$, the numbers of the tetractys, another symbol of Pythagoras. The chambers against the house were 5 cubits high; and the oracle was a cube, 20 cubits long, broad and high. From Adam to Noah inclusive, are counted 10 generations: and when Noah was 5 hundred years old he had begotten 3 sons. The clean beasts and birds were taken into the Ark by 7s; and when God directed this, He declared to Noah that in 7 days He would cause it to rain. The water was 3×5 cubits deep, and it was in the 7th month that the ark rested upon the mountains of Ararat; and after once sending out the dove he sent it twice, each time after an interval of 7 days.

In the 7th month, on the 21st day of it (3×7), the order of the Lord to Zerubbabel to rebuild the temple was sent to him through Haggai. Zechariah was told that there were 7 eyes of the Lord, which ran to and fro through the whole earth; and the angel showed him a candlestick of gold, with seven lamps upon its bowl, and *seven* pipes to the *seven* lamps. Two olive-trees, on the right and left of the candlestick, emptied the golden oil out of themselves through two golden pipes; and represented the two anointed ones, that stand by the Lord of the whole earth. [See Zechariah 4:1–10]

He saw four chariots, drawn respectively by red, black, white and bay horses; and they represented “the four spirits of the heavens which go to and from standing before the Lord of the whole earth.”

Ezekiel, in his vision by the river Cheber, saw a whirlwind, a great cloud, and a fire unfolding itself, and out of it the likeness of *four* living creatures. Each had 4 faces and 4 wings. Each had the faces of a man, and of a lion on the right side, and an ox and an eagle on the left side. They were like burning coals of fire and lamps. The fire went up and down among them, and out of the fire lightning flashed, and above the firmament that was over their heads was a throne, and on it the appearance of a man, like the appearance of fire, with the broadness of that like a rainbow. “This was the appearance of the likeness of the glory of the Lord.” By each of four creatures was a wheel, with its rings full of eyes, and the wheel of each creature moved with it, “for the Spirit of the living creature was in the wheels.”

In the Apocalypse, 7 lamps of fire burned before the throne, “which are the *seven* spirits of God”; and around the throne are *four* beasts, one like a lion, one like a calf, one with the face of a man, and one like a flying eagle.

John saw *seven* golden candlesticks, surrounding one like the Son of Man, having in his right hand *seven* stars. He saw *four* angels standing on the *four* corners of the earth, and *seven* which stood before God.

In the genealogy of Jesus, as the son of Joseph, in the Gospel according to Saint Matthew, there twice seven generations from Abraham to David; twice seven from David to the carrying away into Babylon; and twice seven from the carrying away into Babylon unto the Christ.

According to Matthew, Christ fed 5 thousand men, besides women and children, with 5 loaves and 2 fishes; and afterwards 4000 men with 7 loaves and a few little fishes, 7 baskets full of the fragments being left.

Instances of the use of the number 7, in both Testaments might be indefinitely multiplied. It is used as you have seen, not only in directions for purifications and sacrifices and in regard to persons and potencies or angels of the Deity, but in regard to things of many different kinds; and its continual recurrence shows that some that some peculiar importance was attached to it, and invested it with peculiar significance.

For our inquiry, those passages are of special importance, in which, in Ezekiel and the Apocalypse the four symbolic living creatures are mentioned; and those in the latter book, in which a rainbow was spoken of as surrounding the throne of heaven, on which One sat “Who liveth forever and ever, holding in His hand a Book sealed with *seven* seals, which was taken out of His hand by a Lamb, having *seven* horns and *seven* eyes, *which are the seven Spirits of God*, sent forth into all the Earth.”

As the *Vedas* speak of the 7 horses that drew the car of Agni, and the *Zend Avesta* of “the Seven Sleepless ones” (“the eyes of the Lord”), called in later days *Amshaspands*; and as there are *seven* notes in the musical octave, *seven* planets, including the sun and moon, known to the Ancients, and *seven* colors, *three* primary and *four* secondary in the white ray of light, so in the Celestial Hierarchy of the Hebrews there were *seven* Archangels.

Anciently the planets were *seven* in number: the Sun, the Moon, Mercury, Venus, Mars, Jupiter and Saturn, and the Hebrews assigned an Archangel to each.

Seven bright Stars compose the Constellation known as the Great Bear, *Ursa Major*, Charles’Wain,¹ the [Big] Dipper. *Three* of these form the handle, and *four* the body of the Dipper; and to the Ancient Aryans as to us, this Constellation, never setting, revolved continually round the Polar Star. The Irano Aryans called it *Hapto-iringa*, and the Aryans *Saptarshi*, i.e. *Saptan-rishi*, both words meaning “the seven emanations” or effluences.

According to the *Gâthas*, recited by Zarathustra (incorrectly called Zoroaster),² at the very remote period when, perhaps five thousand years before the Trojan War, that branch of the great Aryan race which afterwards became the Median and Persians inhabited Bactria, the Creator of the World, *Ahura Mazda*, Source of Life and Light, was the Supreme Deity. No attempt was made to define Him or to account for His existence. He was the perfectly wise and perfectly beneficent Divinity, born in the infinitely remote time.³

In him abided the *Divine Wisdom*, the first of the seven *Am̃esha-Çp̃entas*, (“Holy, pure, brightly white sleepless ones”), called *Çp̃enta Mainyu*, literally “the pure, holy or bright white intellect”; which always remaining in *Ahura*, manifested itself and acted outwardly, uttered itself in the World by *Vohumano*, the Divine Word, literally “the intellect of being,” author of all good thoughts and words and of all prayers, by whom *Ahura* communicated to Zarathustra His teachings and exhortations, to be made known to the people.

The third *Am̃esha Çp̃enta* was *Asha Vahista*, the “most energetic force” of *Ahura*, the Divine Power, sometimes meaning fire, which, containing light, is the chiefest manifestation of the Divine Power including the generative or procreative power.

The fourth *Am̃esha Çp̃enta* is *Khshathra Vairya*, (in Sanskrit *Kshatra*) *Vîrya*, virile, or heroic sovereignty, the Divine Sovereignty.

These four are male, each name being masculine. In the visions of the prophet Ezekiel and St. John they are represented by the four living creatures, the eagle, the man, the bull and the lion—the *flying eagle* representing the Divine Wisdom on high, abiding in the Deity; the *man* (a word derived from the Sanskrit verb *man*, “to think,” as the Zend words *manô* and *mainyu* are), representing the Divine Word, utterance or voice of the Divine Wisdom; the *bull*, the Divine Power or might; and the *lion*, the Divine Sovereignty.

As the human intellect is the Divine Intellect manifesting Itself in man; so all human strength and all force are the Divine Power

manifesting Itself in humanity and in the material universe; with which agrees the saying of an English philosopher that, “the forces of nature are the varied actions of God”;⁴ and the often in various ways repeated declarations in the holy Books of the Hebrews and Christians, that all power and strength are of God.

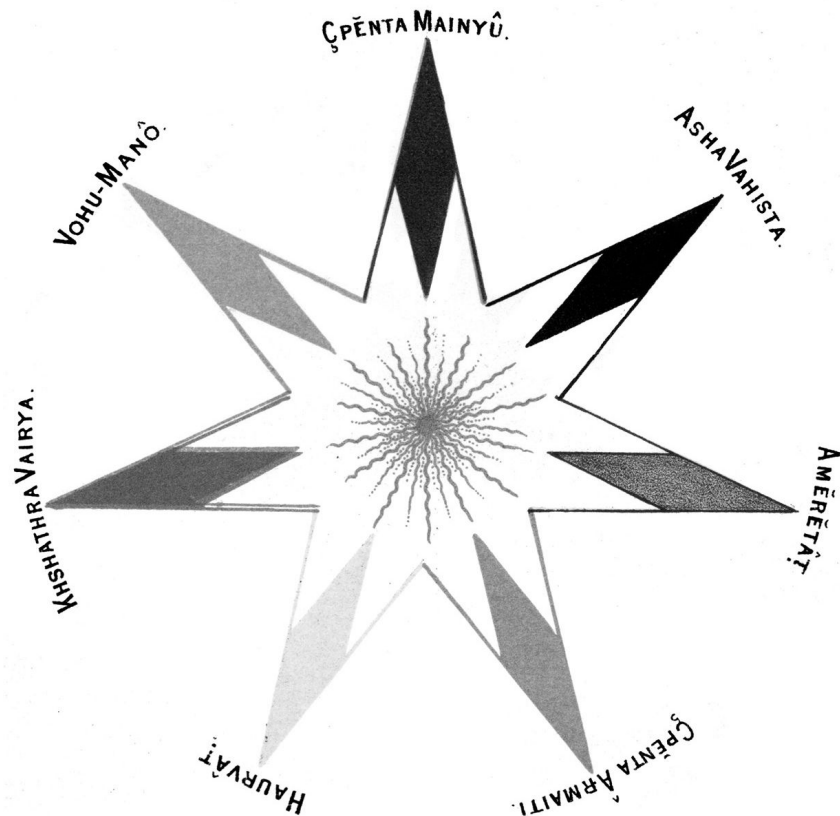


Figure 13. The Seven Amesha Çpentas.

From Albert Pike, *The Inner Sanctuary. The Book of the Great Light* (1879).

So all human rule, sovereignty and dominion are the Divine Sovereignty efficient in the universe. “By me,” it is said in the Hebrew scriptures, “Kings rule.” “Of Thee,” it is said in the addition to the Lord’s Prayer,⁵ “are Power, Kingdom” (Dominion or Sovereignty) “and Glory.”

The Fifth, Sixth and Seventh *Amesha Çpentas* are female, their names being feminine. They are

5th *Çpenta-Armaiti* (Sanskrit, *ramati*), “sexual love, desire or propensity,” the Greek Ἔπος or Επος, “the Sexual Passion,” the primal force in nature according to the later Vedic hymns, by which creation from inert matter was caused and the universe resulted.

6th *Haurvât*, (Sanskrit, *Sarvatâtî*) “Wholeness, Entireness,” the Greek Ὀλότη , *Holotes*, and Latin *integritas*, i.e. completeness of the generative functions, the generative potency.

7th *Ameretât*, (Sanskrit, *Amaratât*) “undyingness, vitality, life”; from the Sanskrit *mri* or *mar*, “to die.”

And these three belong to the terrestrial world or nature, they are represented by the horizontal line or base, of the right-angled triangle, and the four male potencies by which the Deity acts *upon* nature, are represented by the perpendicular; and the hypotenuse represents the Deity Himself, *Ahura Mazda*, containing in Himself the four male potencies. In “generating” fire for the Aryan sacrifices, the upright stick was male, and flat piece of wood on the ground, female.

It was because Pythagoras saw in the right angled triangle these representations of the faith taught by the Median magi, and learned by him from them at Babylon, that the figure became to him a great symbol, and the discovery seemed to him worthy to be commemorated by the sacrifice of an hundred oxen.

The lesser tetractys, of ten points, and the greater of thirty six points, each forming an equilateral triangle were also great symbols of Pythagoras: but no one has ever been able to discover of what they were symbols, or what the significance to him of either was. You may readily discover this, with the Number 1, representing *Ahura* and 7 composed of 3 and 4 representing the *Am̃esha Çp̃entas*, for your keys of interpretation; as you may discover the origin and meaning as a symbol of the Cross with equal arms.

Plutarch, who lived centuries after Pythagoras, in his *De Iside et Osiride*, endeavors to explain the 47th Problem, making the two sides forming the angle Osiris and Isis; and the hypotenuse, Horus.

But the explanation explains nothing. Why should Horus, the son of Osiris and his sister and wife Isis, be represented by the largest number, 5? Why should Osiris be represented by 4, and Isis by 3? No one knows, and Plutarch as little knew, what Osiris *was* and what Isis *was* to the Egyptians. When he wrote, all real knowledge about the inner meanings of the Egyptian Gods had long been lost. We can now read the inscriptions on the monuments of Egypt and we know a hundred times more about the Egyptian customs and manners than Plutarch did; but we know really little or nothing about their religion. We know that they had a great number of Gods; but we do not know what they represented or were; and the monuments do even lift a corner of the veil.

That the right-angled triangle did *not* represent Osiris, Isis and Horus is conclusively demonstrable by a single suggestion—that any other triangle, equilateral, acute or obtuse angled, would represent them just as well. Two lines forming a right-angle do not fitly represent husband and wife or brother and sister; nor does the hypotenuse, larger than either, which connected their ends, in any way represent their child or issue; nor have the number 3, 4, 5, and 7, any significance at all as applied to them.

If the figure had been an Egyptian one, intended to represent Osiris, Isis and Horus, it would have concealed no doctrine, and it would have no more represented *them* than any other couple with their child. But if it became a symbol of the Deity and His seven potencies, it concealed the whole most ancient doctrine of Emanation and of the personified energies or potencies of the Deity; and there was nothing else, worth symbolizing, that it could symbolize for Pythagoras.

Anciently, as I have said, it was represented by the three or three times three altar lights. And the numbers 4 and 3 are represented in Lodges of the French Rite by what is called the cubical stone, pointed, i.e. having a pyramidal addition on its top. A side of this

stone is a square having on it a triangle, the base of the triangle being the upper line of the square.

The cubical stone is called by us “the perfect ashlar,” each of its sides being a square. The pyramid has four three-sided faces.

The apron worn by an Apprentice, if it is, as it should be, an exact square, with its triangular flap turned up, is a square surmounted by a triangle, representing numbers four and three and a side of the pointed cubical stone.

The candidate, who represents Hiram slain, is raised, in England, (as I learned from Bro. William James Hughan), by “the Grip of a Lion’s Paw or Eagle’s Claw.” The “Grip of the Lion of the Tribe of Judah,” he says, is never heard of.

The eagle is a symbol of the Divine Wisdom; and the lion, of the Divine Sovereignty. It is by these that the dead are brought to life [Revelation 5:5].

The pentalpha, or 5 A’s, a star with five points, with all the sides unbroken, aptly represents the Deity *Ahura-Mazda*, and his four male potencies, and the unbroken continuousness are the sides of all the triangles of which it is composed, is a symbol of the perfect unity which contains in itself the four potencies or energies of Itself, which, although each is conceived of as acting by itself, constitute with it one entity.

The seven-pointed star of seven colors represents the four male and three female potencies, radiating from the central unity.

The double-interlaced triangle is a Kabbalistic symbol, representing the two sephirothic triads, one, the Divine Will at the summit, and below it, forming with it an equilateral triangle, the Divine Wisdom and the Divine Word in the human intelligence; the other, the Divine Severity or Justice and the Divine Benignity or Mercy, in equilibrium, although each infinite, and forming another equilateral triangle with the sephirah *tepharat*, “harmony,” below.

The triple-interlaced triangle, like the 9 lights and groups of three at the altar, represents the Deity, the Divine Wisdom and the Word;

the Word being the utterance of the Divine Wisdom and contained in the Deity; the Wisdom, being in the Deity and in self-utterance the Word; and the Deity containing in Himself, the Wisdom and the Word—each one, and each three, the whole three times three.

In the English work, as I am informed by Bro.∴ Wm. J. Hugan, the numbers of the steps in a Lodge are:

For an Apprentice Mason,	3, to the pedestal,
For a Fellowcraft,	5, to the pedestal,
For a Master Mason,	7, to the pedestal,

three of which are “as over a grave,” and four bold ones.

“The 3 over the grave,” he says, “is a very old custom, it being shown on all the old tracing boards, especially the French ones, from 1740, with a coffin, and “Jehovah” in its centre.

It is so displayed in an old work in French, having the imprint, “A Amsterdam, M.DCCXLV,” entitled *L’Ordre des Franc Maçons Trahi et le Secret des Mopses revelé* [\[see illustration here\]](#).



In Drawing No. 1 (a copy of which accompanies Lesson No. 1, of the Compasses and the Square), from the Hermetic Work of Basil Valentine, published in 1613, are to be seen as follows, supposing the drawing to be held in front of one, with its face outward, its right and left being the same as his:

1. An oval figure, wider above than below, and so resembling an egg, formed by a single line.

2. Within the circumference a double-headed human figure, clothed in a short tunic, the right arm clothed with a sleeve, the left arm bare, standing upon a dragon, between its upraised wings, and with the arms extended. Of the two heads, that on the right is of a man, bearded; on the left, of a woman.

3. Under the dragon, which is extended upon it, is a winged globe, on which are a square and a triangle, the latter with its apex on top, and united there with the corner of the square. Around the square and triangle, touching all the angles of each, is a circle, within which two diameters are drawn, at right angles with each other, between each two opposite corners of the square, dividing it into four right angled triangles, and the main triangle into two.

4. On the right line of the main triangle is the figure 3, and near it, on the line of the square, the figure 4, and on the vertical diameter of the circle, near the circumference, are the letters I above and Z below. [See Lesson 1, note 5.]

5. Over and resting on the two heads is a six pointed star, in which is the sign of the planet Mercury or Hermes. Two lines are drawn diagonally across the body, crossing each other on the chest, the two lower portions longer than the two upper ones. At the ends of the two upper parts of the lines are, on the right the sun, on the left, the crescent moon in the circle of the full moon. These are on a line with the heads.

6. Another line is drawn horizontally across the body having the same point of intersection with the others; with the figure of Mars at its end on the right, and the figure of Jupiter at that on the left, each within a six-pointed star, and, the lower ends of the diagonal lines are, on the right, the figures of Venus and on the left that of Saturn, each within a like star.

7. In the right (male) hand of the androgynous figure is a pair of compasses, open to about 45 degrees; and in the left (female) hand, a square, held upright, its vertical and horizontal arms measuring respectively, 4 and 3.

8. On the chest of the human figure is an oblong square, covering the intersection of the three lines, on which is the word REBIS.

In Drawing No. 2, from the same book, are seen:

1. A cup or goblet, out of which issue two curving stacks. At the end of the stack on the right is the sun, and at the end of the other the crescent moon, in the circle of the full moon.

2. Under the cup is the sign of the planet Mercury, a cross surmounted by a circle, and that by a crescent, its points upward, touching the foot of the cup.

3. On the right of the cup and the sign of Mercury, are the signs of Mars and Saturn; and on the left of these of Venus and Jupiter, each in a circle; the whole disk on which is the sign of Saturn being black.

4. On each side emerging from a cloud, on a line with the signs of Jupiter and Saturn, are a hand and part of an arm, with the fourth and fifth fingers closed upon the palm, and the thumb and fore and middle fingers extended, pointing to these signs.

5. In the center a circle with double circumference, with two tessellated bands proceeding from it, one on each side, inclining downwards, and each connecting with a shield.

6. On the shield on the right is a double-headed eagle, rudely drawn; and on that on the left, a lion.

7. At the foot is a seven-pointed star, having on its left a globe, with a crossed Colures, and on its right a circle with double circumference, with seven small figures in the enclosed space, of no particular shape.

8. Over the star, and upon an arc of a circle connected by bands with the shields, a globe with a band around it, and surmounted by a cross.

9. Two circles, one within the other, and within these two more: and in the space between an outer an inner two, these words, *Visita Interiora Terræ Rectificando Inuenies Occultum Lapidem*, "Visit thou the internal parts of the Earth: by rectifying thou mayest find the Hidden Stone."

These words, or the initials, V. I. T. R. I. O. L. remind us of *In Ore Leonis Inveni Verbum*, in the 13th Degree,⁶ [Royal Arch of Solomon].

In Drawing No. 3, from the same book, are:

1. A tree with three branches on each side, and a short upright one in continuation of the trunk, between the two uppermost lateral branches; in all 7. On the right branch are two leaves, one on each side, one perfect, the other imperfect, of two broken lines. On one of the uppermost lateral branches is one leaf, and on the other 2; on one of the middle lateral branches, 3 leaves, 2 above and 1 below; and on the other, 3 together above and one below, and on one of the lowest branches, 2 and 1 on the upper side, and 2 and 1 on the lower; and the other, 2 and 1 on the upper side and 1 and 1 and 1 on the lower.

2. The tree has 3 roots, and a little way above them is a large triangle, equilateral, its apex downward, and with the sign of Mercury in the lowest angle, and a small equilateral triangle with a cross under it and joining it, in the angle on the right, and a small cube in the angle on the left.

3. Upon the tree, above, is a triangle intended to be equilateral, its lines crossing the upright branch and the two branches, one on each side, next below; its apex upward.

4. At the extremities of the two lowest branches are, on the right, the sun, and on the left the Crescent moon, each containing a face.

5. To the right of the roots of the tree, near the end of the mound on which it stands, is a shrub or twig, with leaves, of a single stem; and under it the figures 1605.

Thus, in the 1st drawing, the numbers 3 and 4 appear on a line of the triangle and a line of the square, and in the sun, moon and Mercury above, and the other four planets below. It was not necessary to place them on the triangle and square, to invite attention to the fact that the triangle has three sides and a square four, for this is apparent to every one. The purpose of placing them there must therefore have been to indicate that one figure was

intended to represent three and the other four things, persons or potencies known to the adepts.

The figures or signs of the planets are so arranged as to represent the numbers 3, 5 and 7.

I have not yet been able to discover the meaning of the letters I. Z. in Figure No. 1.⁷

The word REBIS I find explained as follows; but I think there must be a profounder explanation given only orally.

The *Musæum Hermeticum Reformatum et Amplificatum* is a compilation of twenty-one treatises by various authors, among whom are Basilius Valentinus, [Joannes de] Mehung, Nicholas Flamel, Michael Meier, Thomas Norton, Michael Sendivogius and John Frederic Helvetius, published in Frankfurt, in 1678.⁸

In the *Tractatus Aureus de Philosophorum Lapide*, by an unknown Author (*Mus[æum] Herm[eticum]*, p. 10), this is said:

Basilius Valentinus says, that there becomes thence a Spirit white like snow, and also another Spirit, red as of blood; which two spirits contain a third latent in themselves, whence not inaptly Aros-rex [King Aros] says, “Our medicine becomes from two of one essence, to wit, from mercurial union of fixed and not fixed nature, of spiritual and corporeal, of cold and moist, of warm and dry; and can in no wise become from aught else.” And Richard the Englishman says, “the Stone is one, one medicine, which according to the Philosophers is called REBIS, i.e. from the binary, that is, from body and the Spirit white or red, in which many senseless persons have erred, in different ways expounding that.

REBIS is, in the said figures, the most upright form, that is, two things: and these two things are one thing, i.e. water joined to body, whereby the body is dissolved into spirit, i.e. into mineral water, wherefrom it is made in the beginning. And so from body and spirit becomes one mineral water, which is called *Elixir*, i.e. ferment (or leaven): because then the water and the spirit is one thing... .

Therefore from one thing, which is the water of the body, and spirit, the medicine is perfected: and so, according to the Philosophers we have the nature of sulphur and mercury above the earth, wherefrom gold and silver is made under the earth.

And Basil Valentine in his *Liber Naturalium et Supernaturalium*, Chapter 4, says: "In all truth, for love of God, I will moreover reveal unto you this, that the root of the philosophical sulphur, which is the Heavenly Spirit, with the root of all spiritual and super-physical mercury, and with the principal of the spiritual salt, is in unity, and to be found in a single matter, wherefrom the stone, which was before I was, is confectioned, and not from more."

... Others call it quick (or live) silver, or mercury, and sulphur or fire, as Roger Bacon, in *Speculi*, Chap. 3, says, "From Sulphur and Mercury all metals become, and nothing adheres to them, nor is joined to them, nor transmutes them, except what is from them. And so we must of right accept Sulphur and Mercury for the matter of the Stone."

The lines that follow here, are from the same *Tractatus Aureus*

*Res una est numero, res est essentia et una,
Quam natura studet Vertero, at artis ope.
In duo, bisque duo, tria ceu nos scripta doceburn.
Mercurius, Sulphur dant alimentum sibi,
Spiritus, atque anima, et Corpus quatuorque elementa,
Quintum quod philosophum lapis est.*

"One in number is the real, in essence one the real is,
To transform which nature seeketh, not without the aid of art,
Into two and twice two as the threefold scriptures us will teach,
Mercury and sulphur furnish aliment unto themselves.
Spirit, and the mind and body, and the elements numbering four,
With a fifth likewise, which is the Stone of the Philosophers."⁹

I add these of an *Ænigma Philosophicum* from the Treatise *Aquarium Sapientum*, by an unknown Author, in the same compilation:

*Quære unum in tribus, et de tribus unum aderit,
Mille forent: anima et corpus quoque spiritus extant
Splendent Sal, Sulphur, Mercuriusque gravis.*

“Seek thou the One in three, and from the Three the One will present
be;

A thousand will become: the mind and body and Spirit too exist;
The Salt and Sulphur shine resplendently and potent Mercury.”¹⁰

Re, in Latin, is the ablative of *res*, “thing,” meaning “from the thing,” “from the real, from reality”; and *bis*, is “twice.” Thus, *RE-BIS* means “twice from the real,” according to the Hermetics.

“Thou, therefore, whoever desirest to approach unto this holy knowledge, place in the beginning thy whole hope in God thy Creator, weary Him with prayers, and firmly believe that thou shalt not be forsaken by Him; since, if God shall have known thy heart to be white and thy whole hope placed in Him, He will easily furnish thee a means, by this or by the other way to aid thee to obtain thy wish. The beginning of Wisdom is the fear of the Lord. Prayer, but nonetheless labor also: God indeed gives understanding; but thou must know how to use it; for as good understanding and good opportunity are gifts of God so is the punishment of the sin when a good opportunity is neglected.”



Figure 14. From Arthur Edward Waite, ed., *The Hermetic Museum* (1893).

A plate facing the title-page of the volume entitled *Musæum Hermeticum Reformatum et Amplificatum*, published in Frankfurt in 1678,¹¹ and containing twenty-one treatises by Henry Madathan,¹² [Joannes de] Mehung, Nicholas Flamel, Lamspringk, Michael Maier, Thomas Norton, Michael Sendivogius, John Frederick Helvetius, and diverse anonymous authors, displays a great circle formed by a light crescent above and a dark one below whose points meet on each side; in the right hand corner above the circle, a Salamander in flames; and in the left-hand corner above, three child-angels, blowing streams of air from their mouths, on the upper part of the bright

crescent are figures of the sun and the New moon with the Old moon in its lap, and between them, five stars. Under these, inside the circle are three trees, under each of which sits a woman, each with a nimbus around her head. Each holds a globe. On the globe held by the woman on the right is an equilateral triangle with the apex upward; on that held by the woman on the left a like triangle with the apex downward; and on that held by the woman in the centre, a double interlaced equilateral triangle or Seal of Solomon.

On the dark crescent are the sun, moon and five stars again; in the right-hand corner of the square below, land, with a large tree, and a castle amid woods, beyond a stream; and in the left-hand corner, water, with a ship, a shallop and a dolphin.

The three women are on a rocky cliff, and under them is a cave, in which, in the shadow, sit seven females, and the centre one holding a harp. In front of them is a well, with a projecting arm over it, terminating in a small wheel.

Under the whole are these Hermetic lines:

*Quæ sunt in Superis, hæc inferioribus in sunt:
Quod monstrat Cœlum, id terra frequenter habet
Ignis, Aqua et fluitans duo sunt contraria: felix
Talia si jungis: sit tibi scire satis¹³*

What things are in the heights, these are in the depths:

What heaven shows, this the earth usually has.

Fire and flowing water are two opposites: fortunate

If thou joinest such: be it enough for thee to know.

Among the many figures on the title-page are a phoenix in the flames, and a pelican feeding her young; both which every Rose Croix will recognize.



Figure 15. From Arthur Edward Waite, ed., *The Hermetic Museum* (1893).

Clavis XII of the treatise *Practica de Magno Lapidæ Antiquorum Sapientum* of Basil Valentine (*Musæum Hermeticum*, [p.] 422), represents a laboratory with fire burning in a furnace, and an adept watching it. Near him is a lion having in his mouth the head of a snake, whose body seems to be writhing. On a table, near which the adept stands, and between him and the furnace, is a pot, out of which come two flowers (apparently roses), each of five leaves, with three leaves on each stock. Between them a sharp cone rises out of the pot, and close above that is the sign of the planet Mercury, above which are a large sun and moon.

Basil Valentine was a Benedictine monk. He closes the *Practica* with these words:

O Principium primi principii respice finem,

O Fines ultimi fines intueri principium.

*Et medium vobis commendatum sit fideliter, tum Deus Pater,
Filius et Spiritus Sanctus vobis dabit, quid spiritu, anima et
Corpore requisitum habeatis.*

“O beginning of the first beginning, be regardful of the end.

O end of the ultimate end, look to the beginning.

And let the middle be committed unto you in trust, then will God, Father, Son and Holy Spirit, give unto you whatsoever with spirit, mind and body you may have need of.”

And in a *Brevis Appendix et Perspicua* to the *Practica* (*Mus[æum] Herm[eticum]*, [p.] 426), he says,

“... all things are made and composed from three essences, to wit, from mercury, sulphur, and salt.... But on this subject thou mayest know, that the Stone may be confected from one, two, three, four and five: From five, that is, the fifth essence of its substance: From four, by which are understood the four elements: From three, these are the three principles of things: From two, for the mercurial substance is two-fold: From one, that is, the first entity [*ens*, “being”] of all things, which from the Word of the first creation became, flowed forth.... Mercury, sulphur, salt, — these are the essences of our matter of the stone.”

The *Novum Lumen Chemicum* of Michael Sendivogius (*Mus[æum] Herm[eticum]*, [p.] 466) says,

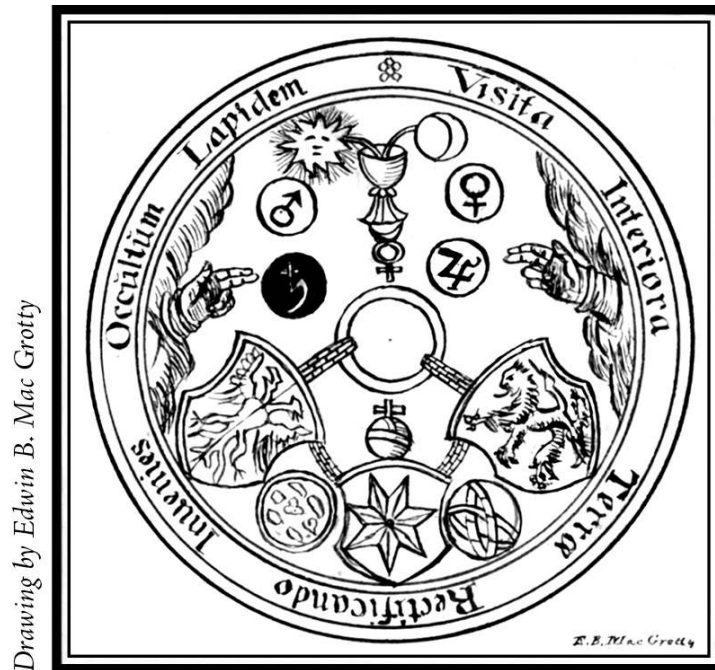
“For this is to be considered, that as a thing begins, so it ends; from one became two; from two one, and no further. God is One; and from this One God a Son is begotten: One has given two, two have given one, the Holy Spirit proceeding from each: so the world was made, and so will be its end.”

In another tract of the same author, styled *De Sulphure* (*Mus[æum] Herm[eticum]*, [p.] 605), it is said:

“There are two principles of things, especially of metals, according to the old philosophers, sulphur and mercury; but according to the later ones, three, salt, sulphur and mercury. The origin of these principles, the four elements are ... the fire began to

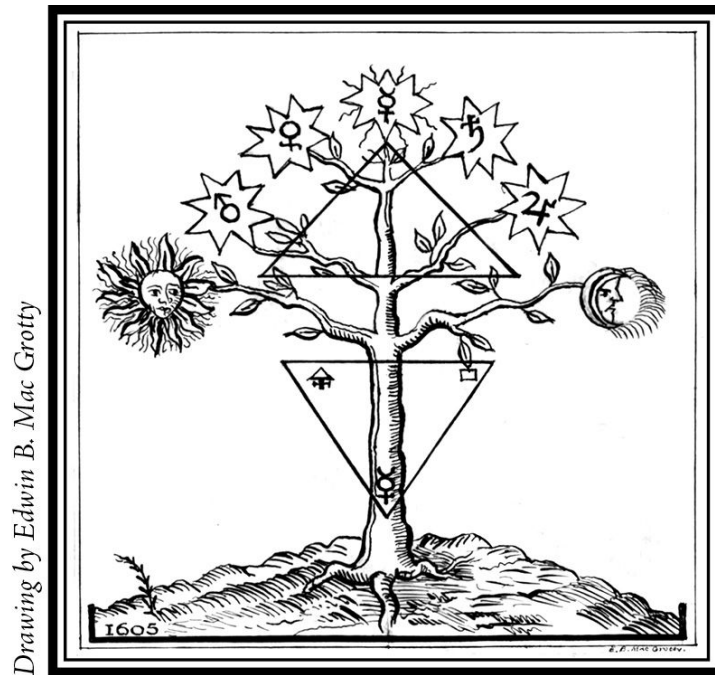
act on the air and produced sulphur; the air also began to act on the water, and produced mercury; the water, too, began to act on the earth, and produced salt.”

Plate No. 2.



In this plate the double-headed eagle has the same signification as the double-headed human figure in Drawing No. 1. The sun and moon are represented as drawing their sustenance from one cup, and the other planets below form a square, with Mercury in the centre representing the numbers 4 and 5. Each hand represents the Trinity, and is a sign as old as the Egyptian monuments. The eagle and lion are the Divine Wisdom and Power in the one Deity, and the Divine Sovereignty; and the cross resting on the globe represents the four male emanations ruling over the material world. As the globe with its colures on the left of the 7-pointed star represents the earth, the sphere on the right, with the various shaped figures upon it must represent the heavens, the star between representing the seven Divine Potencies and the seven archangels and perhaps the Alohim.

Plate No. 3.



In plate no. 3 the five planets represent the numbers 1, 3 and 5, Mercury, representing Hermes, the Divine Word, being at the summit, at the apex of the upper triangle and also on the trunk of the tree in the lowest angle of the lower triangle. "What is below is like unto what is above," and the Divine Word is here represented as in the Deity and also in nature and man.

But the Hermetic philosophers adopted only in part the Zarathustrian ideas expressed by the number 7 as composed of 3 and 4. The number 3 represented to them, as it did to Zarathustra, the three persons in the Divine Unity; but as they represented the third by Mercury or Hermes, the Divine Word, and the first and second by the sun and moon, the Trinity adored by them consisted of the Deity or Father, the Divine Wisdom, and the Divine Word, and was not, in the order of its persons the Christian Trinity, of Father, Son and Holy Spirit.

But the number 4 did not represent to the Hermetic philosophers the Divine Wisdom and Word with the Divine Might and Sovereignty. It represented the universe, with its four elements of earth, water, air and fire. The square and the cube represented this universe or nature.

The tree with its three roots in drawing no. 3, with its limbs reaching to the sun, moon and planets, must symbolize being, existence, life. The lower triangle is the reflection of the upper; and upon it appear the triangle surmounting the cross, symbol of the deity; the cubical ark, symbol of the Divine Wisdom, and below these in the angle formed by them, the sign of Hermes, the Divine Word in humanity.

And to the right of this is the single shrub of acacia or some similar plant. The date, 1605, may be that of the making of the plate by the engraver; though the book was not published until 1613. I cannot find that it refers to any particular event or is symbolical of any thing.

Plate No. 4.



This is the 15th “figura” in Lambspringk’s *De Lapide Philosophico* (*Musæum Hermeticum*, p. 371).

The central figure of the three in the plate is that of an old man, bearded, with large wings rising high above his shoulders, a kind of Phrygian cap on his head, clothed in a long, plain tunic. His right hand is behind the left arm of the figure on his right; his left, raised and open, with palm to the front, is close to the top of a cross upon the globe held by the figure on his left. The upright shaft of the cross is formed by five round knobs, and the transverse bar by three, each including the knob at the crossing of the arms.

The figure on the left is also of an old man, bearded, crowned, wearing a long robe and a collar of ermine, holding in his right hand the globe surmounted by the cross and in his left, a scepter.

The figure on the right is of a young man, the upper part of his body naked or covered with a closely-fitting shirt, with a short skirt

below. He wears a crown and holds a sceptre in his hand, his right partly raised and open.

Over this figure are the lines,

Hic Pater et Filius in unum sunt Copulati, ut semul in æternum manent: “Here the father and the son are conjoined in one, as they remain together forever.”

In another Figure, the 11th, are the same three persons, standing, the young man between the two old ones, holding a hand of each. Here he wears a Sword, and the crowned old man and he alone are crowned.

Over this are the lines:

Pater, Filius, cum ductore sibi sunt juncti manibus, Corpus Spiritus Anima hic Subintelligitur: “Father, son with the conductor, are joined to each other by the hands, body, spirit and soul are here sub-understood.”

In the 12th Figure, *Spiritus et Anima* are declared to mean the Son and the Conductor. In the 11th, the crowned and sceptered old man is called *senex pater*.

On the title-page is an old man standing, bearded, wearing a chasuble with loose sleeves, having a scepter in his right hand, and a sword by his left side, bare-headed, with a collar or necklace on his shoulders and chest. On the front of the chasuble is a double-headed eagle.

These three persons, the father, the conductor, the leader or guide, and the Son or the Divine Word may reasonably be concluded to have suggested to the framers of the Third Degree, Khirum, King of Tyre, Solomon, King of Israel, and Khiram, the Artificer, the Divine Power, Wisdom and Beauty.

Plate No. 5.



*This plate is prefixed to a Translation in English by
"James Hasolle."*

"Esquire" (Elias Ashmole), who is, it is added in Latin, *Mercuriophilus Anglicus*, of a work entitled *Fasciculus Chemicus* by Arthur Dee, Chief Physician to the Emperor of Russia, and son of Dr. John Dee. He was living at Norwich in England, on the 1st March 16 49—50 , when the translation was published. This is followed by a translation of a work by an anonymous author, entitled *The Arcanum or Grand*

Secret of Hermetick Philosophy. The Plate has also upon the Columns various musical instruments, pieces of armor, weapons, a retort, a printer's pallet and easel, etc., which are omitted in the copy, as having no relation to Freemasonry.¹⁴

At the top are three human figures seated. The one on the right crowned, and holding a scepter in one hand and an image of the sun in the other, sits on a lion.

The one on the left is a woman with a crescent on her head, and one in her left hand and an arrow in her right. She sits on what seems to be intended for a dolphin, having the claws of a crab.

In the middle is a figure of Mercury holding a caduceus in his right hand, and six pointed star in his left, and wearing a winged cap. On the face are a sun and the signs of the moon and five planets.

The three are seated on the architrave or beam resting on two columns of the Doric order.

Under the architrave, a hand emerges from a cloud, holding an open scroll on which is a horoscope; containing in the centre, in a square surrounded by a miter, the words, *astra regunt homines*, i.e., "the stars rule men." This is enclosed in another square, the angles of the inner touching the lines of the outer one in the middle of each side, there being thus formed on the sides of the inner square, by its lines and those of the outer one, four triangles, the upper one containing the miter, that on the right the image of the sun and an open book; and the other two a zodiacal sign each.

Another square encloses these two, with a line from each corner drawn at a right angle to the middle of the line of the middle square, whereby are formed eight right-angle triangles, containing zodiacal and other signs, including the moon, burning bush, a dagger, and a blazing heart.

This scroll hides the head of a bust of a man, draped below the neck, resting on an altar, on the front of which are the words "Mercurio-philus Anglicus." On the right of the altar is a stout tree with a round top, and near its root a small animal. On the right of the

scroll, just under the architrave is the sign of Mercury, a cross, surmounted by a round, rayed face, representing the sun, and this by a crescent, representing the moon. From the cross descends to the top of the tree a long, narrow, serpentine scroll or scarf, having on it the words

Quod est superius est sicut inferius; i.e.,

“What is above, like even as that below.”

On the column on the right hand are, among other things, a pair of compasses open to some 20 degrees, lying on top the long arm of a double square . Under these is what appears to be a round canvas or board, having painted on it a pair of compasses, open to about 75 degrees, containing between its limbs a truncated pyramid of stone-work. Below this is an open book or double scroll, having on the right hand page or side the figures

5 7 3

9 2 4

1 6 8

and on the other side or page in three lines, nine small figures, among which seem to be the right-angled triangle of Pythagoras, another right-angled triangle, an oblong square, a coil of rope, a cube and a square. What the three others are intended to represent is doubtful.

Below this is a terrestrial globe with a broad band around it; and below that a crucible, on what seems to be a level; and below that, a double cube.

5 + 7 + 3 is 9 + 2 + 4 is 15 1 + 6 + 8 is 15
15

$5 + 2 + 8$ is 15 $5 + 9 + 1$ is 15 $7 + 2 + 6$ is 15

$3 + 4 + 8$ is 15 $9 + 6$ is 15 and 15 is $3 + 5 + 7$, three of the sacred

numbers of Masonry, the number of the steps of the degree of Fellowcraft and the respective ages of the Apprentice, the Fellowcraft and the Master.

Above this are, under the compasses and double square, a palette and sundry instruments. Below the open book, a globe surrounded by the ecliptic, and under that a cube or crucible, a retort, a plumb, a double cube, and a band with unknown characters upon it.

Under the picture are three lines:

These Hieroglyphicks vaile the vigorous Beames
Of an unbounded Soule: The Scrowle & Scheme's.
The full Interpreter: But how's conceald.
Who through Ænigmæes lookes, is so Reveal'd.

Thus Hermeticism furnished these numbers to Masonry. The plate also shows that from the same source we have the two columns Yakin and Boaz, "strength" and "stability"; the sun, the moon and the Master of the Lodge, the burning bush, the blazing heart, the compasses and square, the right-angled triangle of Pythagoras; the altar; the Blazing Star, the Perfect Ashlar, the Cable-tow, the oblong square.

Plate No. 6.



This adorns the title-page of the *Tractatus De Lapide Philosophico Vera Philosophiæ Doctrinâ*, by a “certain German Philosopher,” a.c. 1423, *Mus[æum] Herm[eticum]*, [p.] 321.

In the Hermetic Sentence round the figure, *Visita Interiora Terræ Rectificando Invenies Occultum Lapidem*, will be found the Initials of a phrase used in one of the Ineffable Degrees, *In Ore Leonis Inveni Verbum*.

The reverse triangle has at the top, in its two angles the Word “Anima” (Soul) and with the sun under it, and Spiritus, with the moon under it: and at the foot, in the 3rd angle is the word Corpus (Body), having under it a cube (not accurate in shape), with two stars on either side of it, and another below, the cube, with these representing the Earth and the five Planets.

We have also in this plate the seven-pointed star; the King with enrayed head, holding a sceptre and shield and seated on a lion; the Queen, wearing the crescent on her head, seated on a dolphin—the

two being the Spirit and the Soul (or Breath of Life); the equilateral triangle, representing the three in one, and the face in the centre representing the Father (the “Ancient of Days”) and the man rising from the grave.

Plate No. 7.

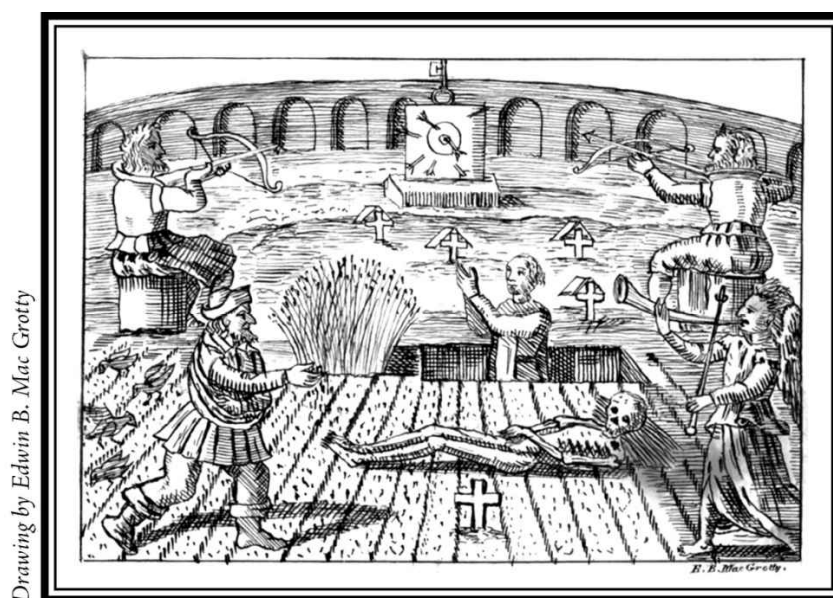


This is *Clavis II* of the work of Basilus Valentinus, *De Magno Lapidæ Antiquorum Sapientum; Mus[æum] Herm[eticum]*, [p.] 396.

Upon it is a figure of Mercurius or Hermes, naked, crowned, holding a caduceus in each hand, and apparently attacked by a man on one side, bearing a staff or club, with a basilisk twined around it, and a man on the other, with a staff or lance, on the end of which is a bird, apparently either an eagle or a phoenix. Between these men and Mercury is the sun and moon; and over his own Crown is the astronomical sign of the planet Mercury—a cross, with a circle resting on it, and the crescent on the circle.

Here we have again the sun, the moon and the Master of the Lodge.

Plate No. 8.

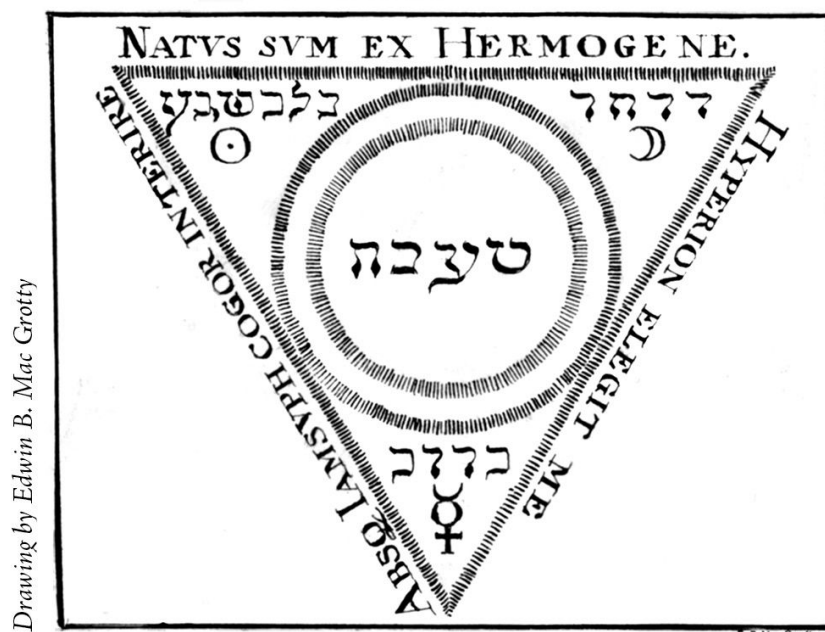


This is the 8th Clavis of Bro.:. Basilius Valentinus, the Benedictine Monk, in his book *De Magno Lapidæ Antiquorum Sapientum*, published at Frankfurt in 1677; *Mus[æum] Herm[eticum]*, [p.] 409.

Here we have, lying in what seems a cultivated field, a skeleton, near which is a cross, beyond the skeleton a man rising out of a grave, holding his hands up with the palms together. A clump of weeds, grain, or bushes, is near the end of the grave. Beyond are four crosses with roofs over them. In the foreground an aqueduct, near it a target surmounted by a key, with seven arrows sticking in the target, one of them in the bull's-eye, and one inside the circle around it, and three of them below the circle. At this target two men, seated, are shooting with cross-bows.

On the right is a man extending his hand towards the skeleton, whose feet are towards him. On the left is a winged herald, holding a sceptre, and blowing a horn.

Plate No. 9.



This is *Clavis X* of *De Lapide Sapientum* of Basilus Valentinus; *Mus[æum] Herm[eticum]*, [p.] 418.

Here is an equilateral triangle within a square (3 and 4), enclosing two concentric circles, having in its right upper angle the astronomical figure of the sun; in its left upper angle, that of the moon, and in the other, that of Mercury. This apex of the triangle points downward. Over the upper side of the triangle are the words

Natvs sum ex Hermogene:

On the left side,

Hyperion elegit me:

On the right,

Absque lamsvf Cogor Interire:

The first line means,

"I was born from Hermogenes."

The second,

"Hyperion elected me."

The third,

“Without lamsuf (Ainsof) I must necessarily die.”

Ainsof or *Aensof* (, *fine carens*, without end) is, it is said in the *Loci Communes Kabbalistici*, a name of the Cause of Causes, which is called because of its loftiness there is no limit, and because there is nothing that can contain it. Sometimes this name is given to *kether*, *corona*, the crown, the first *sephirah*, the Divine Will; because this is the throne of the Infinite, that is, the first and highest seat, then none is higher, and because *Aensoph* resides and is hidden in it.

Bro.: Abraham Ephraim Franklin, 33°, explains the Hebrew words of this figure as follows:

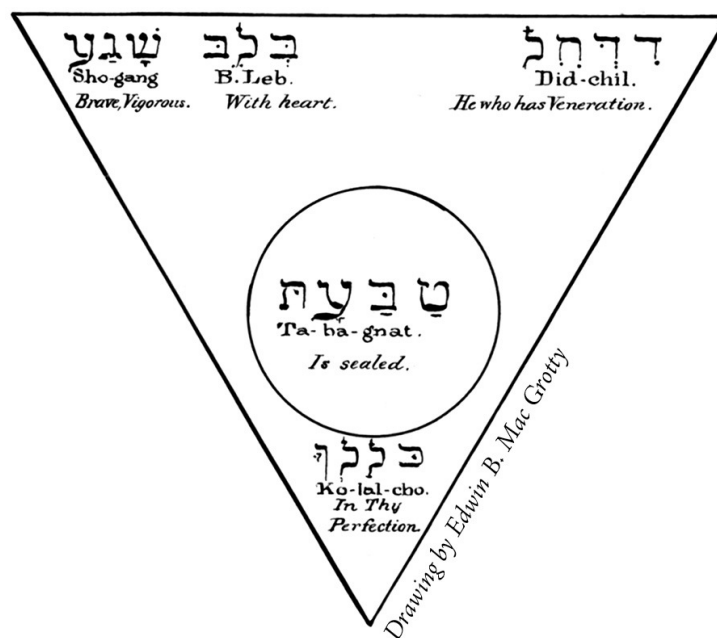
“I have Kalisch’s *Yetsira*,¹⁵ and after studying 65 sections of the same, with glossary notes, do not find one single term in any shape. Evidently the author of the problem sought in a work the same out in Arabic, and cloaked his words in Hebrew characters without regard to grammar or Hebrew. The result of my research elicits an annexed explanation, I have left the words as near the original as I possibly could, in order not to disturb the author’s ideas, which may differ from mine by searching for the roots; and leaving the prefixes and suffixes as I found them.”

“The first word is *Did-chal*, no such word exists, but I find *Da-chal*, to fear, terrify, venerate, by placing the () *daled* in front, (according to Rodiger), it is classed in *hiph-el* and I make the translation, ‘He who has veneration.’ The next two words, *B’Leb*, *Shogang*, the first, *B’Leb*, ‘with heart,’ is Hebrew, (giving the Portuguese accentuations), *Sho-gang*, ‘brave, vigorous’ (Arabic). The centre, *Ta-nga-bat*, there is no such word in Gesenius, Furst, Rodiger, or any other authority at my command; therefore, it perfectly obvious to me that the author is in error, or very likely made use of the old license of interposition of letters by misplacing them, the only word that I can find is by placing the () *Bayh* in front of the () *Ngayin*. This gives me , *Ta-ba-ngat*, ‘seal, signet.’ The last word is , I have made a final *chaf* out of this

plain *chaf*, which stands for, ‘In thy perfection,’ the root of which is *Ko-lal*; thus according to my inferences we have

<i>KO-LAL-</i>	<i>TA-BA-</i>	<i>SHO-</i>	<i>B'Leb</i>	<i>Did-chil.</i>
<i>CHO</i>	<i>NGAT</i>	<i>GANG</i>	with	He who has
In thy	is sealed	brave,	heart.	veneration.
perfection,		vigorous		

Or, we might translate: “He who has veneration with a firm heart is included in thy Perfection.”



FOOTNOTES FOR OLDER DEVICES

1. *Charles'Wain* derives from the Middle English *charleswen*, meaning Charlemagne's wagon. This was likely reinterpreted from the Old English *carles wægn*.
2. It is curious that Pike objects to the Greek rendition "Zoroaster," as he does "Job" for Ayub, but is content to use "Jesus" rather than Yeshuah.
3. The "infinitely remote time" mentioned here is mentioned in *Morals and Dogma* as the Zerouane-Akherene (pp. 256, 273, 281, 425, 598), Zeruana-Akharana (p. 613), and Zervana Akherana (p. 549).
4. Cf. *Morals and Dogma*, p. 809.
5. Contemporary scholarship affirms that the doxology was an "addition to the Lord's Prayer." See for example, *The Interpreter's Dictionary of the Bible* 4 vols. (Nashville,

[Tennessee]; New York, [New York]: Abington, Press, 1962), 3:157, s.v. "Lord's Prayer."

6. The manuscript mistakenly reads, "14 Degree." The legend and history of the 13°, Royal Arch of Solomon, explain the meaning of the initials I.O.L.I.V., "upon the golden key worn by or Treasurer, you see the initials of the words: *In ore leonis inveni verbum*; 'In the lion's mouth I found the Word.' " [Albert Pike], *Liturgy of the Ancient and Accepted Scottish Rite of Freemasonry for the Southern Jurisdiction of the United States. Part II. IV to XIV.* (Charleston, A.:M.: 5638; New York: J. J. Little, 1878), p. 152.

7. As noted when discussing Drawing No. 1 (Lesson 1, Note 5), Pike confused the numerals 1 and 2 with the letters I and Z.

8. Pike manuscript reads, "in 1778." *Musæum Hermeticum reformatum et amplificatum, omnes sopho-spagyricæ artis discipulos fidelissimè erudiens, quo pacto summa illa veraque lapidis philosophici medicina, qua res omnes qualemunque defectum patientes, instaurantur, inventiri et haberi queat. Continens tractatus chimicos XXI. Præstantissimos, quorum Nomina & Seriem versa pagella indicabit. In gratiam filiorum doctrinæ, quibus Germanicum idioma ignotum est, Latina lingua ornatum.* (Frankfurt, 1678).

9. Another translation reads, "The thing is one in number, and one essence, which Nature strives to transform, but with the help of Art, into two, and twice two: mercury and sulphur impart nourishment to themselves. Spirit, and soul, and body, and four elements: the fifth which they furnish is the Philosopher's Stone."

10. Another translation reads, "Seek one of three, and of the three one will be there: for where there is body and soul, there is also Spirit and there shine salt, sulphur, and mercury."

11. The manuscript mistakenly reads "in 1778."

12. Henry Madathan (Hinricus Madathanus), 1588–1638, was the pseudonym of Count Adrian von Meynsicht (Hadrianus Minsict), whose real name was S(e)umenicht. He is believed to have received the degree of doctor of medicine, using the name "Tribudenius." The name Minsict, a transposition of Simnicht, is a modification of his real name.

13. The obverse of the English Royal Arch jewel is engraved with a slight modification of the last line, *Si talia jungere possis sit tibi scire satis*, "If you can understand what follows you know enough." See Bernard E. Jones, *Freemasons' Book of the Royal Arch* (London: George G. Harrap & Co. Ltd., 1957), p. 264.

14. Pike overlooked the significance of the pillars as paired opposites denoting contrary qualities (compare the two outer pillars on the Kabbalistic "Tree of Life"). In the original engraving below, the left pillar, with musical instruments, signifies intellectual and spiritual pursuits, while the pillar bearing instruments of war denotes material or mundane concerns.



*These Hieroglyphicks vaile the Vigorous Beames
Of an unbowed Soule: The Sorrowle & Scheme:
The full Interpreter: But how's conceald:
Who through Enigmaes lookes, is so Reveal'd*
T. C. G. L. L. L. L. T. W. M. D.

From *Fasciculus Chemicus: or Chymical Collections* (1650).

15. Isidor Kalisch, *Sepher Yezirah. A Book on Creation; or The Jewish Metaphysics of Remote Antiquity*. (New York: L. H. Frank & Co., 1877)

Raijments

The image features a highly decorative initial capital letter 'R' in a black and white woodcut style. The 'R' is ornate, with a large, curved top and a small, decorative finial. From the base of the 'R', a series of delicate, swirling floral and vine-like flourishes emerge, extending across the page. The word 'Raijments' is written in a stylized, gothic-style font, with the 'R' being particularly large and decorative. The word is positioned to the right of the 'R' and is partially framed by the floral flourishes. The entire composition is enclosed within a simple rectangular border.

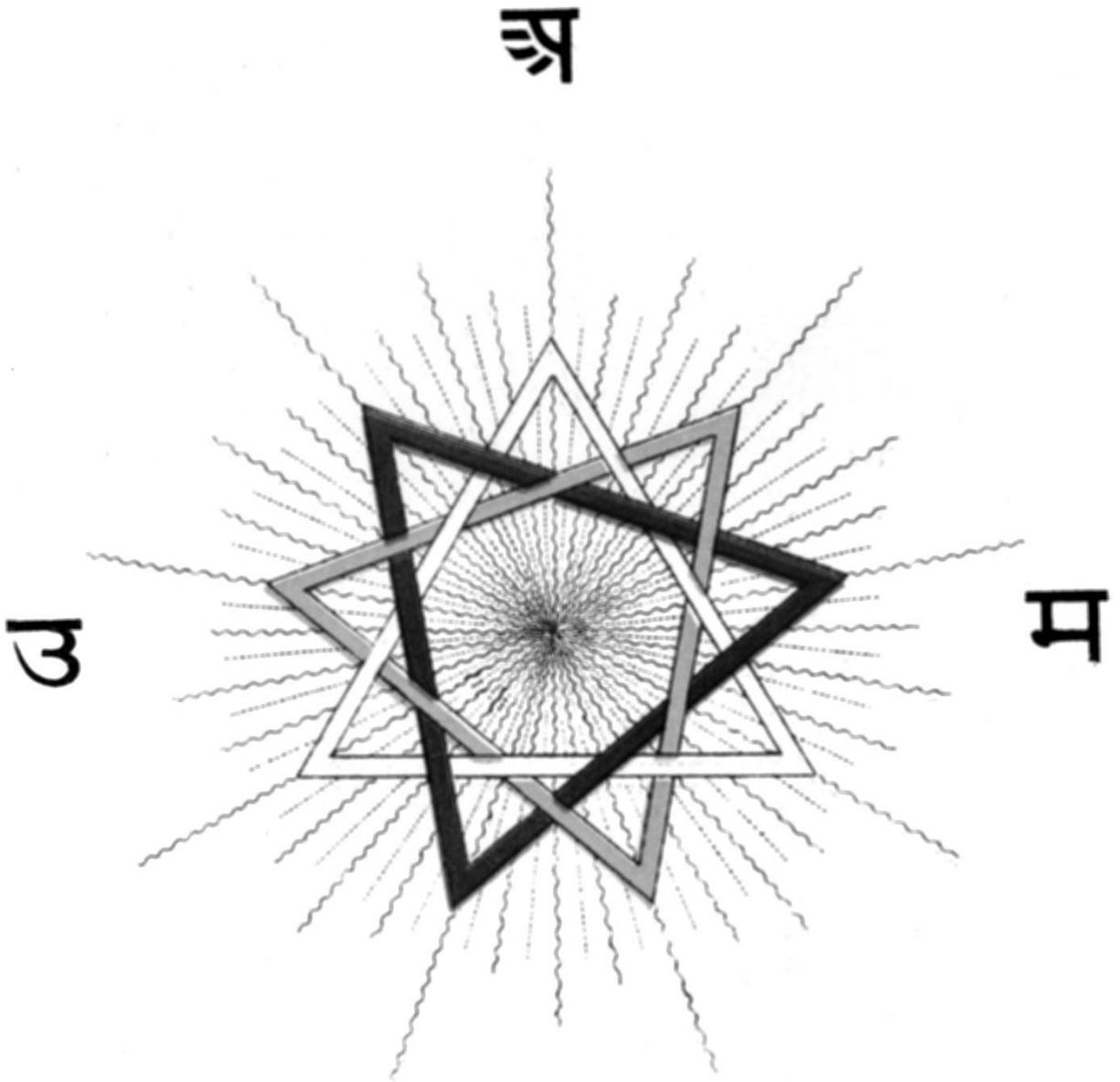


Figure 16. The Triple Triangle of the Thirty-second Degree.

From Albert Pike, *The Inner Sanctuary. The Book of the Great Light* (1675).

FRAGMENTS

THE TRUTH

Everyone supposes that “Truth,” is the apocryphal account of the answers given to the question, “Which is the strongest?” and in the exclamation “Great is Truth, and mighty above all things,” means conformity to fact, a reality, that which one says that is not false.

The Apostle James says that every benefaction and every perfect gift is from above, coming down from the Father of Lights, who, of His own Will, begat us, *by means of the Word of Truth*; and the Wisdom from above is in man.

Hermes says in *Asclepios*, “The Intelligence of the Divine Being, the consciousness of the Supreme God, is the only Truth; and this Truth cannot be discovered—no, nor so much as its Shadow—in this world full of illusion, of changeful appearances, and of error, where things are known only in the dimension of time.”

“*Truth* is the *Supreme Virtue*, the *Sovereign Good*, which is not obscured by matter, nor circumscribed by the body; the naked Good, evident, unalterable, august, immutable.”

“Look on only *the Eternal* and *the Good* as *the Real*... . Nothing is real save that which is identical with itself.”

“What, then, is the Primordial Reality?”

“HE, who is One and alone, O Tat, He who is not made of matter, nor in any body, who has neither colour, nor form, nor changes not, nor is transmuted, but Who always IS... . Eternal is The Real: the other is a reflected Shadow.”

Elias Ashmole says in “*The Way to Bliss*,” published in 1658, when he had been twelve years a Freemason, “The Minde and Wit of man is but a spark of the Divine and Great Minde.”

Jesus said unto Thomas, “I am the Way, the *Truth* and the Life.... I am in the Father and the Father is in me... . I will pray to the Father and He will give you another Comforter (Helper or Encourager), that He may abide with you always—Spirit of Truth... . The Comforter, the Holy Spirit, whom the Father will send in my *Name*; He shall

teach you everything... . I go unto the Father; for my Father is greater than I... . When the Comforter is come, whom I shall send unto you from out of the Father, the Spirit of *Truth* which proceedeth from the Father, he shall testify of me... . When He, the Spirit of *Truth* is come, He will guide you unto all *Truth*; for he will not speak of Himself.

The “*Truth*” is, in the Latin, *veritas*; and Cicero in his “*De Naturâ Deorum*,” says,

“Ut, quicquid accidat, id ex æternâ Veritate caussarumque continuatione fluxisse dicatis”—“That whatever may take place, thou mayest say that it has emanated from the eternal Truth and Continuity of Causes.”

The *Truth* that is great and mighty above all things, is Divine Wisdom immanent in the Deity, whereby He was deemed to have created the Universe.

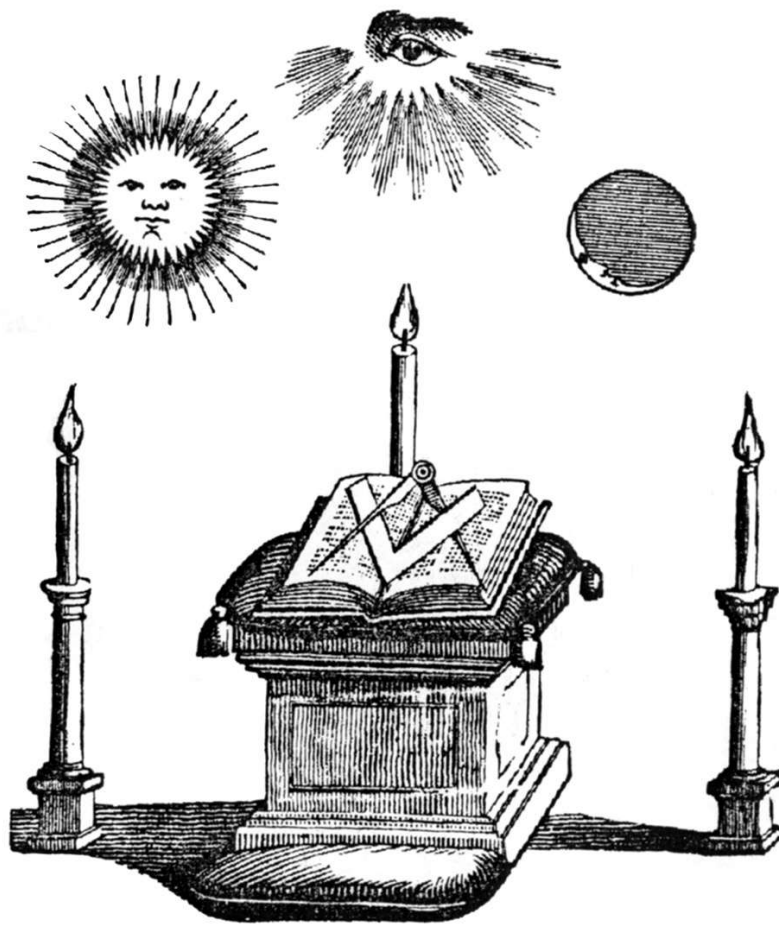


Figure 17. *The Three Great Lights of Freemasonry*

IS THE CABLE-TOW A SYMBOL?

“Cable-tow” is a word not met with in the English language outside of Masonry. It is not treated or spoken of as a symbol in Masonry; and the use to which in case of need it was, as I was told, intended to be put, divests it even of a semblance of a symbol.

In Hebrew, *Khabel* [] meant “a rope, cord, cable attached to an anchor”; in Proverbs 23:34, and *tu* or *to* as a suffix meant “his.”

In Ezekiel 18:12–16 and 23:15, and in Job 22:6, the same word, *Khabel* meant “binding,” or “a pledge” and “to bind as with a pledge.”

And in Ezekiel 18:7, is the word *Khabel-to* [], meaning “his pledge.”¹

“The length of one’s Cable-tow” means therefore the scope and intent and spirit of one’s pledge; and this is hinted at when at the altar the candidate is relieved of the halter around his neck, the Master saying, “he is now bound to us by a stronger obligation.”



Figure 18. *Cable-tow*

CORNER STONES

It is the custom now to lay corner stones of buildings at the North-East Corner. But that of the Capitol at Washington, and that of the Girard College (I think) in Philadelphia, were laid at the South East Corner.

So also in the minutes of the “Marquis de Granby” Lodge at Durham in England, of 2nd February, 1742, it is recorded that “The Brethren went in procession and leveled the foundation-stone in the South East Corner of a new building intended for a Lodge-room.

The North side of a Lodge is the side of the Apprentices. When these composed a considerable portion of a Lodge, as they did when it consisted wholly of Apprentices and Fellows, the Apprentices sat on “the column” of the North. At the East end of the North line, i.e., in the North East corner, was a rough ashlar; and when one had become an Apprentice he was conducted to this corner and there worked as an Apprentice, by striking three blows with a hammer on this rough ashlar.

The South side of the Lodge belonged to the Fellowcrafts, and at its East end was a perfect ashlar, i.e., a perfect cubic stone, on which the Fellowcraft was made to work by striking two blows upon it with a hammer.

Every corner stone is, or should be, a Perfect Ashlar, and as not Apprentices, but Fellowcrafts work upon it or lay corner stones, it must necessarily be laid at the South-east corner of the foundation of the building.

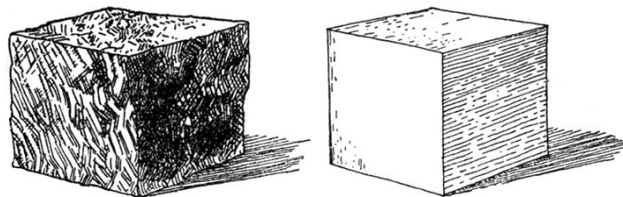


Figure 19. The Rough and Perfect Ashlars.
From Bernard E. Jones, *Freemasons' Guide and*

Compendium (1956).



Figure 20. From Rob Morris, *The Freemason's Monitor* (1859).

THE LADDER OF JACOB

Hargrave Jennings, in his work on the *Rosicrucians*,² says, according to the Kabbalistic view, Jacob's Ladder is a metaphorical representation of the powers of Alchemy operating through visible nature. It was a rainbow, or prismatic staircase, set up between earth and heaven. It implied a history of the whole Hermetic creation.

What is said of it in the Book of Genesis [28:12] is only this: "And he dreamed, and lo! a ladder set upon the earth, and the top of it reached to heaven: and lo! the Angels of God ascending and descending on it."

Nothing about its having three rounds or seven rounds.

The word rendered by "ladder" is , *Salam*.

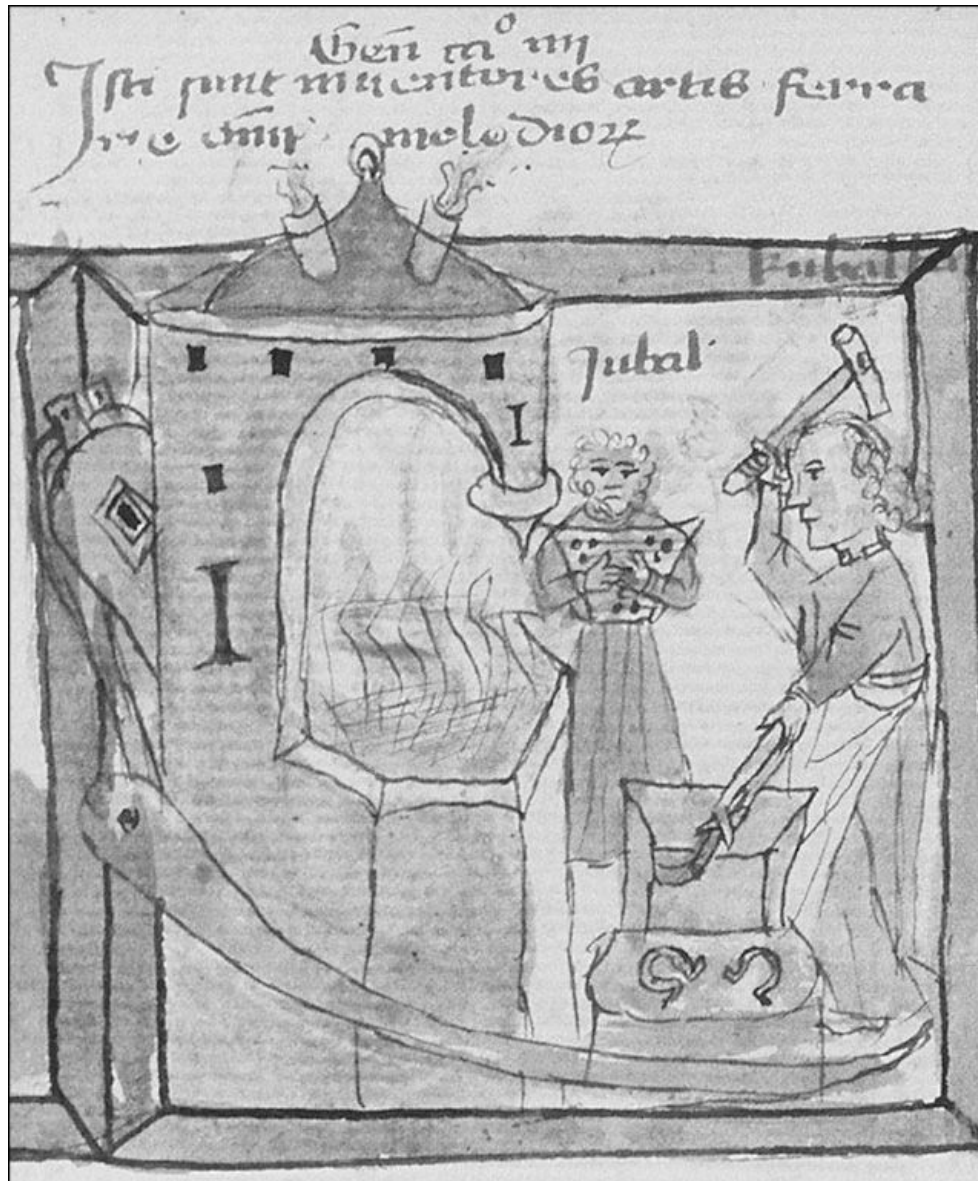


Figure 21. Jubal, inventor of music, and his brother, Tubal Cain, the first artificer. From Frater Nycolaus, *Speculum humanae salvationis* (c. 1450). The Hague, Museum Meermano Westreenianum.

TUBAL CAIN

THE DEMIURGUS.

Tubalcain was “an instructor of every artificer in brass and iron.” That is all that we are told of him, except that he was the son of Lamech and Zillah; the brother of Naamah. Gen. 4:19–22.

But the Hebrew is not correctly translated. It is *Tubal Kin latas kal-kharas nakhsat ur barzal*; which means, “Tubal Kayin, a beater, (hammerer or forger), sharpener or polisher, of every work of brass and iron.” He was a smith working on those metals—a blacksmith and coppersmith. Gesenius gives as a meaning, perhaps, *scoriarum faber*, “Worker in dross or slag” which means nothing at all. What sort of work would that be?

, *tbl*: “Fertile land, habitable land, habitable world, whole orb of the world,” *universus terrarum orbis*. Gesenius.

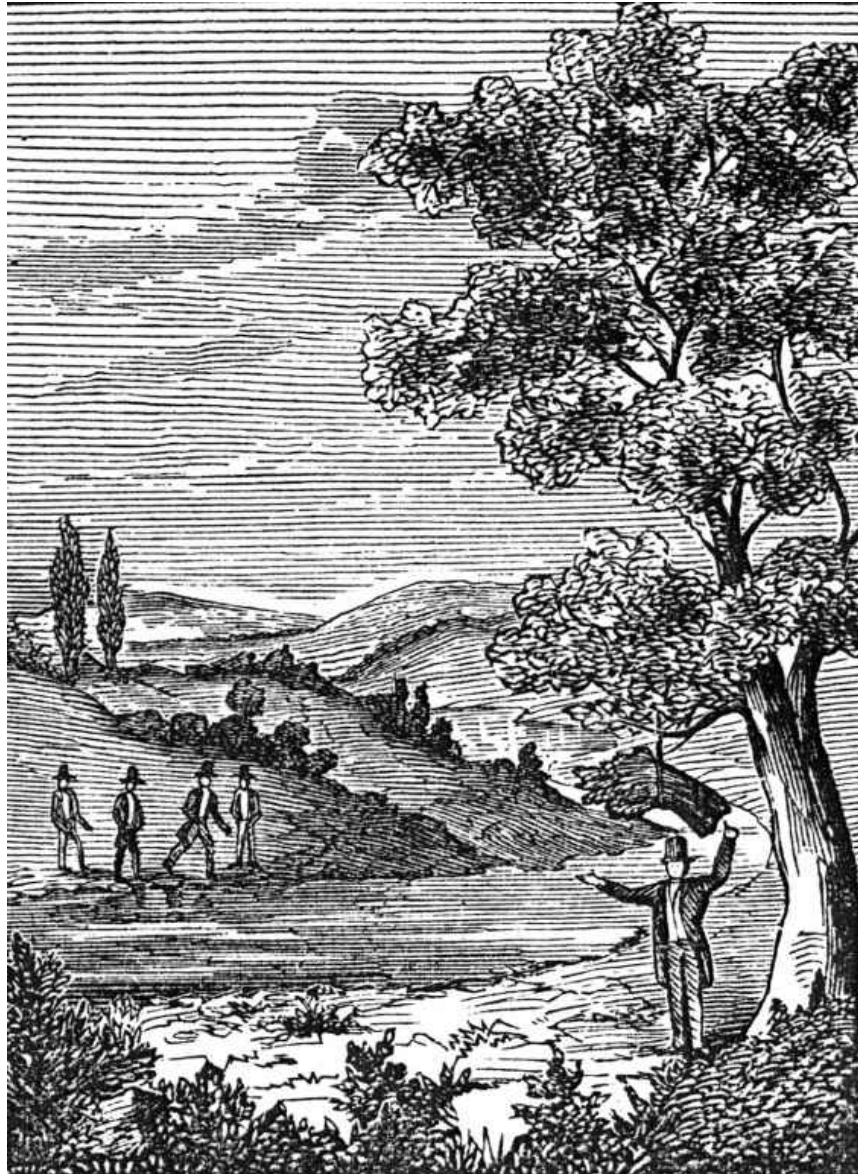
The world, the earth, peculiarly the habitable part of it, its inhabitants, mankind. Lee.

, *Kain*, same as , *Kanah*, brought forth, created.

, *Kanah*, whence , *ikin*, *yakin*, *Jachin*, “erected, made, stand erect,” means “founded, created,” e.g., heaven and earth, men: , *kanin*, “creature.” Gesenius.

The same verb in Arabic is said to mean “to forge.” Gesenius. Newman.

Tubal-kayin may have meant “Creator of the World,” meaning the Creative Word, The Demiourgos. But I think that the word was selected simply on its account of it being the name of the first artisan, a Fellow of the Craft.



“Without reprieve, adjudged to death,
For want of well pronouncing shibboleth.”

—John Milton, *Samson Agonistes, a Dramatic Poem* (1671)

Figure 22. From Enoch T. Carson, ed., *The
Freemason's Monitor* (1859).

SHIBBOLETH

, *fem.*, (*Sabalat*) is “a stream of water, an ear of corn.” Lee. “A branch, an ear of wheat, a river.” Gesenius.

In the dialect of the Ephraimites, the word was , *Sabalat*, but with *Samech* as initial *S.*, instead of *Sin* or *Shin* [see Judges 12:5–6]. What the difference in pronunciation was, we do not know. There cannot be any symbolism in the word; and I think as the English Masonry of 1717 and 1725 was strongly Hanoverian, it was adopted because it meant a river; and could be understood to allude to the different pronunciation by the Highlanders and other adherents of the Stuart, of English words, from the South of the Tweed.



Figure 23. Detail from *The Iron Worker and King Solomon*.

Engraving by John Sartain (1889), based on the
original painting
by C. Schussele (1864).

SOLOMON AND HIRAM

The nonsense that is copied here below has been furnished to Masons for digestion by an oracle of the Craft in New York.

“As Masons attach great value to the word *Solomon*, which the majority consider to allude personally to the King of Israel, who, in true Masonry, is a mythical character, it may be well to dispel such a delusion. Educated Masons know that the Solomon and his temple and their mysteries bear no relation to the Hebrew monarch and his structure at Jerusalem, as used by Masons, both having been borrowed from the Solomon and his House of Scientific Labour, described by Lord Bacon in his *New Atlantis*, a philosophical fiction, upon which he founded his play of the *Tempest*, with Prospero, the perfect man, and Caliban, the ‘ashlar.’

The name Solomon is not a Hebrew word, but a Greek one, which, being a proper name, must have a distinctive definition. *Sol-om-on* is the name of the sun, thrice repeated, thereby constructed to imply the sun of suns or the sovereign of celestial luminaries—the fountain head of light. But *Om* is a sacred word among the Buddhists and Brahmans and as such conserved by the Greeks, forming the initial word of an ejaculation, used on the dispersion of an assembly of Eleusinian mystics. *On* is likewise a divine word, and in Revelations (1:5), is translated into ‘Him, which was, and which was to come.’ Consequently, it is easy to be seen that among sun worshipers, or rather adorers of the Deity under emblem of the sun, the word Solomon was a pious ejaculation, ‘God-God-God,’ corresponding to another Egyptian holy word, ‘Amen,’ employed by us of the present day.”

Solomon is the incorrect representation in English of שְׁלֹמֹן, read from the right to left, S. L. M. H., represented in the Greek of the Septuagint by Σαλωμών *Salōmōn*, and by Josephus and the New Testament by Σολομών, *Sōlōmōn*. Gesenius renders it by *pacificus*, “peaceful.”

שָׁלֵם, S. L. M., *masc.*, שְׁלֵמָה, S. L. M. H., *fem.*, means “whole,” “sound,” safe, absolute, perfect, cherishing, peace and friendship, retribution, remuneration.

The same S. L. M. H. is שְׁלֹמָה, *Salūm*, with the syllable *lū* added, which, so added is equivalent to *â*. It changes a masculine noun into a feminine one, by being so affixed to it.

שְׁלֵמָה, S. L. U. M. is “Safety, immunity, peace, health, soundness of body.” שְׁלֵם, S. L. M., *fem.* שְׁלֵמָה, S. L. M. H. is “safe, whole, sound, perfect, complete, full, peace, at peace, peace-offering, retribution, prosperity, salvation, recompense.” The Arabs retained the word in common use in salutation *Sâlâm Âleïkūm*, health be with you!

The name is thus *Salamâh*. And “Solomon” has no mystic meaning, because it is not a reproduction of the real name. No more is David of *Daūd*; or Job of *Ayūb*, Gomorrah of *Âmorrah*, or “Tyre” of *Tsūr*.

Educated Masons do *not* know that the Solomon and his Temple in their mysteries, bear no relation to the Hebrew Monarch and his structure at Jerusalem (שְׁלֵם, I. R. U.-S. L. M., originally, שָׁלֵם, S. L. M., *Sâlâm*, “peace”; *iru*, participle passive of יָרָה, or *irah*, meaning “founded, house, mansion”) as used by Masons. They know just the reverse.

“The name Solomon” *is* a Hebrew word, as rendered by the Seventy and Josephus, and no more a Greek word than Ιωβ, for Job, Δαυιδ (Doud) for *Daūd*; Μωσους for *Mosâ* or *Moshâ*, *Mâsâ* or *Mâshâ*; or Ιησους, *Yēsous* (Jesus), for I. H. U. S—Añg. *Yâhusang*. It is simply the Greek mode of writing the Hebrew word, as the Romans wrote *Arminius* for the German *Hermann*, and we use Turin,

Rome, Florence, Naples, for the real names: *Torino*, *Roma*, *Firenze* and *Napoli*.

It is simple humbug to call Solomon a Greek word. And no one possessed of a grain of scholarship to a ton of ignorance, would resolve a supposed Greek name into three Syllables, and *Sol-* (Latin, not Greek, for “the sun”) *om-* (pronunciation of the Hindu sacred monosyllable, A. U. M., which is not a word but the initials of three words), and *on*, into which the Hebrew *Aun* is turned in Greek; or which is the Greek $\omega\nu$, $\bar{o}n$, “being,” present participle, and with the different article $\tau\acute{o}$, $\tau\omicron$ $\omega\nu$, “being” in the abstract, “what is.”

Sol-om-on is not the name of the sun thrice repeated. *Om* did not mean the sun. It is the sacred ejaculation among the Hindus, none of whom know either its origin or its meaning; and it has been supposed to have been “conserved” by the Greeks, because it is said that when one had been initiated into the Eleusinian Mysteries, the barbarous words *Konx Ompax* were whispered into his ear; and Welford, “discovered” that these words were pure Sanskrit, *Kanska om paksha*, a phrase that means nothing. There is no such Sanskrit word as *Kanska* or *Kaṁska*, or *Kanscha*. No such word is formed from *Kan* “enjoy,” or *Kam* “love.” There is a noun *Kânkshâ*, meaning “desire”: and there is *Çamòsa*, “praise,” and the Sanskrit *Ç* becomes *K* in Greek.

Paksha is in Sanskrit “a wing.” Also it was the imperative of an aorest of *pach*, “cook!”

And this is all that I can find of *Konx Ompax* in the Sanskrit.

Such displays of Masonic “learning,” etymological, astronomical, Kabbalistic, symbolic, give good reason for the profound contempt which the whole world of scholarship feels for Masonic studies and lore.

The supposed surname of Khiram the artificer, Abif or Abiff, is , *Abiu*, *Abyu* or *Abiv*, the letter being *u*, *v* or *w*.

Ab-i is “My father”: *Abiu* and *Abihu*, “his father” not “of my father.” But *ab* also meant “Magistrate, Rabbi”; and the Minister or Counselor of a King was so called. For example, Joseph called himself the “Father” (*ab*) of Pharaoh, and Haman was called a second father of Artaxerxes. So that the word may have meant that Kihram had been a Counselor of the father of Kihram of Tyre, or his instructor or teacher.

FOOTNOTES FOR OLDER DEVICES

1. As seen when discussing the names of the assassins, Pike lamented that his discoveries were “borrowed” and published by A. T. C. Pierson, who also wrote, “The Masonic word Cable-tow is said to be derived from the Hebrew word KHA-BLE-TU—‘his pledge,’ as used in Ezekiel xviii. 7.” A. T. C. Pierson, *The Traditions, Origin and Early History of Freemasonry* (New York, [New York]: Masonic Publishing Co., 1882), p. 29.

2. Hargrave Jennings, *The Rosicrucians: Their Rites and Mysteries* (London: John Camden Hotten, 1870)

Appendices

APPENDIX ONE

PARALLELS TO THE SYMBOLISM OF THE BLUE DEGREES

THE WEAPONS AND BLOWS OF THE ASSASSINS

1. Extracted from 26°, “Prince of Mercy” in *The Inner Sanctuary. Part IV. The Book of the Holy House.* (ΙεροδομΙεροδομ. A.∴M.∴ 5627 [New York: Macoy, 1867]), 216–18.

... And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the Chief Priests and the Scribes and the Elders; and they laid their hands on him and took him... . They cried, saying, “Crucify him! Crucify him!” And Pilate said unto them the third time, “Why, what evil hath he done? I have found no cause of death in him. I will therefore chastise him and let him go.” And they were instant, with loud voices, requiring that he might be crucified; and the voices of them and of the Chief Priests prevailed.

... This ignorant people, aroused and maddened by artful and unprincipled leaders, and thirsting for blood, so that they clamored for the release of Barabbas, a notorious felon, and for the blood of Jesus of Nazareth, was represented by the first assassin, striking Khūrūm upon the throat, at the South gate, with the Rule of iron, symbol of the brutal instincts of the mob.

... And the Chief Priests and all the Council sought for witness against Jesus, to put him to death ... and they all condemned him to be guilty of death. And the Chief Priests moved the people that Pilate should rather release Barabbas unto them. And the Chief Priests and Scribes stood and vehemently accused him.

... These malignant Priests, moved by envy, and instinctively dreading the light of reason and the simple teachings of morality, inciting the ignorant and fickle populace to demand the execution of their friend and benefactor, were aptly typified by the second

assassin, striking Khūrūm upon the breast, at the West gate, with the Square of steel, symbol of a bloody and remorseless Fanaticism in the herd, whose dead level of brutal ignorance is typified by the Square—a Fanaticism that paralyzes all the generous and noble aspirations of the heart, and makes ignorance as cruel as fear is.

... And so Pilate, willing to content the people released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified. And the soldiers of the Governor platted a crown of thorns and put it on his head, and a reed in his right hand; and they spit upon him, and took the reed, and smote him on the head: and after they had mocked him, they led him away to crucify him. And when they had crucified him, they parted his garments, casting lots upon them. What every man should take.

... This Roman Despotism, cold and heartless, and maintaining itself by indulging the cruel humors of the mob and the crafty malignity of the priesthood, was well typified by the third and chief assassin, striking Khūrūm the Master upon the temples, at the East gate, with the Mallet, symbol of the unity and blind force of the military power by which all despotisms are maintained. It is the mace or hammer of steel of the mailed butchers of the middle ages, with which heretics were brained.

2. Extracted from [Albert Pike,] “Conclusion,” in *The Inner Sanctuary. Part I. The Book of the Lodge of Perfection* (Ἱεροδομ Α.:Μ.: 5630 [1870]), 283–93.

In the following extract, Pike quoted from the writings of an unnamed “Adept” (Eliphas Lévi), which he followed with his own comments set within parentheses (see also Appendix Three). Although Pike’s views on the nature of the Masonic symbols grew to differ substantially from those below, they will be seen as an early source of inspiration from which Pike was able to develop his own ideas.

When Solomon caused the Temple to be builded, he intrusted his plans to an architect named HIRAM or HARAM. [or , KHAIRAM or KHÜR-Om; *Khūr* meaning the *Sun* and *Light*, as in HÖR-oeri or HÖR-us, the ‘*Master of Life*’ of the Lodge, forming the mysterious triad with the Sun and Moon, or Osiris and Isis. HOR-US also is HER-mes, the Mercury of the Greeks, and symbolized by the Blazing Star or Planet mercury, clad in blue and gold.]

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

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

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

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

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

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

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

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

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

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

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

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

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

SOLOMON is the personification of Knowledge and the Supreme Wisdom [Khōkmah, the second Kabalistic Sephirah].

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

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

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

Every degree of the order has a word which expresses its meaning.

There is for Khūrūm only one word, but this is pronounced in three different manners.

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

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

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

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

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

There are three principal rays in the Light;

There are three Forces in nature.

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

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

There are three typical rebels:

The rebel against Nature;

The rebel against Knowledge;

The rebel against Truth.

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

They were figured in the Bible by a Korah, Dathan, and Abiron.

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

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

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

The second is called YUBELO or HOBHEN. He strikes Khūrūm with the *lever* or *Square*.

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

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

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

[The explanations are arbitrary. Ingenuity can manufacture as many such as it pleases. Always, in Masonry, a symbol, whether it be a thing or a word, has in itself or connected with it, something that to the Adept reveals its true meaning. Webb and Cross, and the babblers of their school, have never rightly interpreted a single symbol. Their business has been the more completely to conceal the meaning of all, by leading thinkers and the thoughtless alike away from the truth, by false interpretations.

[KHÜRŪM, like Horus and HERMES, is the Master of Life and Light. He was selected as the Hero, because the word that means Light is embodied in his name, and causes it to be identical with HOR-*oeri*, the personification of the Sun, and HERmes the Grand Master and Instructor, and founder of the Hermetic Philosophy. LIGHT is, to the alchemists, *Gold*, and to the Adepts, *Truth*. KHÜRŪM personifies moral, political, philosophical, and religious TRUTH. He is the apostle of truth, the Tribune of the People, the Reformer, the Defender of Free Thought.

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

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

[The RULE—*Regula*, from *rego*, *govern*, whence REX, or a *King*, or one who *rules*, is an evident and apt symbol of Royalty, Tyranny or Despotism.

[The SQUARE, in Latin, *norma*, which also means a *rule* of conduct and a *law*, is a natural symbol of the Pontifical and Sacerdotal Power. For the *true* meaning of a symbol is seldom upon the surface. If it always were, the purposes of symbolism—to *conceal*—would not be answered. The Square is one-fourth of the Passion-Cross; and the Latin word *norma* is the equivalent of the Greek word κανων, *canon*, a straight *rod* or *rule*, the measuring rule of the carpenter, and, therefore, a rule of law. The Canon Law is the law of the Romish Church, and consists of the ordinances of the Councils and Decretals and bulls of the Popes: and the Church claims the right to define and enact what all men shall believe. The opinion of the Pope is infallible as measurement by the Square, and the law of the Church as rigorous as the Mathematics.

[The MACE, a club of steel, was a common weapon in the Middle Ages, carried at the saddle-bow of the Knights who upheld thrones and the Papacy, and of mailed Bishops who rode down Heretics. It, and its representative, the *Maul* or *Mallet*, are, therefore, apt symbols of that brute force of the SOLDIERY that has in all ages been the ready and efficient instrument of Tyranny.

[Royalty, the first Assassin, smites with the *Rule* of iron, at the *throat*, making Freedom of Speech to be Treason, silencing discussion, strangling the Press, and forbidding its subjects to complain of their miseries or lament their dead.

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

[The Pontificate, the second Assassin, in all ages the energetic ally of Despotism, smites with the *angle* of the *Square* of steel, at the *heart* of the victim. At that angle the spiritual and temporal powers of the Papacy unite. The heart was of old the supposed seat of Convictions, of Faith, and of the Conscience; and the Priesthood, equally the foe of Heresy and true Liberty, makes Thought and Opinions crimes.

[The Mitre and Tiara also are but symbols, and the Pontificate but the most usual mode in which spiritual despotism manifests itself. Everywhere, and in every age, the Priest covets temporal power; and in Republics, the pulpit becomes the Tribune, and the dogmas and cruel angers of the Mountain of Jacobism to become a part of the religion of Christ. The Sanctuary goes back to the days of Moses and Joshua for its precedents, and the Creed persecuted yesterday becomes the persecutor of to-day.

[The blind brute FORCE of the of the Mob and the Military, which crucified Jesus, and set free Barabbas, the malefactor, strikes with the *Mace* at the *forehead*, the Seat of Reason and the Intellect, as well as of the Will. These have, in all ages, been found powerless, as

they are, to oppose a Military Despotism or organized Anarchy, in which alike the base and the brutal govern, and the good and the wise serve. The Revolutionary Tribunal, the Star Chamber, the Military Commission, Tribunals that sit sworn to condemn, and girded with bayonets, are the embodiments of this brute Force, and strike with its Club of Steel at the brain of Constitutional Freedom. It is the people that clamors for the blood of the Patriot; and the Soldiery is but the mob, organized and directed by a single will—an instrument, wielded like the Mace, blind and unreasoning as fate. In the hand of Cyril it smites Hypatia, the Virgin enamored of the old philosophy: in that of Marat it tears asunder the white limbs of the Princess Lamballe, and offers the last indignities to her palpitating flesh. It howls after Rienzi as he treads the road that lead to the scaffold: it digs the bones of Cromwell at the will of an English Monarch, who becomes a pensioner of the Throne of France. It followed Christ with execrations as he staggered under the crushing weight of the Cross: it landed Jeffries when he murdered under the forms of English justice: it slaughtered the Grand Pensionary De Witt: it yelled for the blood of Vergniaud, and would, if he had been unsuccessful, have hounded Washington to the scaffold as a Traitor. It betrays and abandons its chiefs, and does not, like Iscariot, repent, but obtains absolution for its own sins by assenting to the sacrifice of those whom it forced into rebellion against the Throne, or the voluntary union of States. There will always be the scape-goat devoted to Azazel, a sacrifice to expiate the sins of the multitude; and God permits the people to be base, in order to demonstrate the legitimacy of the despotisms of the Cæsars, the Cromwells, and the Napoleons.]

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

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

[The acacia, or, as it is to be read, *akakia*, in the Greek κακία, from κη, a *point*, is that genus of trees to which belong that which yields the gum Arabic, the mezquite, and the locust. It is the *satah* or *satam* wood of the Hebrew writings, ... *sata*, *satam*, used in the construction of the Tabernacle and the Temple, and therefore a Symbol of Holiness and Divine Truth. In the Greek, κακος and κακία mean freedom from evil, , *Holy*, *Holiness*, the TEMPLE, or HOLY HOUSE. It is, therefore, not a Symbol of Immortality alone, but of that life of innocence and purity for which the Faithful hope when the power of the Saviour and Redeemer shall have raised them up to a new and spiritual existence.

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

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

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

[*“The Letter killeth; but the Spirit vivifies.”* The Rule and Square of a stunted and pedantic verbal interpretation wounded this Divine Truth unto death; and at last Orthodoxy always resorts to the Mace or Mallet of Force, with which the priests slaughtered the sacrificial victim at the bloody altar which Israel borrowed from the worshippers of Baal and of Moloch, and whose horns dripping with gore revealed its origin. Thus read, the sacred oracles of all nations, intelligible to the Sages, are fruitful of idolatries among the vulgar. All the mythologies are but allegories accepted as the recitals of facts; the Truth hidden under the veil of the Symbol remaining invisible within the Holy of Holies, where the Visible Present dwells for the true Initiate between the cherubim.]

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

He who assassinated with the Rule dies by the Poniard. [Cæsar falls, pierced by the dagger of Brutus. The tyrant is deemed the enemy of the human race, and the Neros, Caligulas, Domitians, and Robespierres, like the Tarquins and the Appii, are wild beasts whom it seems lawful to slay by any means whatsoever.]

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

[For the regicides are not those who try and condemn the faithless or feeble King, the Charles or the Louis, but those who assassinate the kings of Thought, the Royalty of the Intellect. Justice is slow, but it at length overtakes the persecuting Church, arraigns it before the great Tribunal of the Nations, and smites it with the axe of Justice, wherever it may have usurped the prerogative of God. The blood of the Huguenot, the Covenanter, and the Quaker, the Sicilian Vespers, and the Eve of St. Bartholomew are always avenged at last by the justice of the Omnipotent.]

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

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

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

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

[Tyranny is dethroned by the Intellect of which it constitutes itself the partron, and by the burghers and the commons to whom it grants privileges, that they may be bribed to sustain it with moneys, and aid it in crushing the Nobles that endanger the power of the Crown: and the enemies of the Church—its Luthers and Wesleys,—always spring from its own loins. Its own children turn upon it and rend it. It was the Monk of Einslieben that wounded the Romish Church unto death; and the Church of England has been, like Protestantism in Germany and New England, the nursing-mother of her deadliest foes.]

The Lion that devours the Assassin by the mallet, is one of the forms of the Sphynx of Œdipus.

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

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

3. Extracted from Albert Pike, 28°, “Knight of the Sun, or Prince Adept,” *Morals and Dogma* (1871), 641.

The three murderers of Khir-Om symbolize Pontius Pilate, Caiaphas the High-Priest, and Judas Iscariot: and the three blows given him are the betrayal by the last, the refusal of Roman protection by Pilate, and the condemnation by the High-Priest. They also symbolize the blow on the ear, the scourging, and the crown of thorns. The twelve fellow-crafts sent in search of the body are the

twelve disciples, in doubt whether to believe that the Redeemer would rise from the dead.

4. Extracted from [Albert Pike,] “Legenda I. The Aenigma of Hiram,” in *Legenda of the Lodge of Perfection* (Charleston [Washington, D.C.], 1888), 16–18.

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

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

What is meant by the three implements? Evidently they are symbolical. Men intending to extort a Secret, or take life if refused, would not arm themselves with rules and small squares. Webb and Cross, and the babblers of their school, who have never rightly interpreted a single Symbol, have not attempted to interpret these. Their business has been to more completely obscure the meaning of all the Symbols, be leading thinkers and thoughtless alike *away* from the truth, by trivial and worthless interpretations, whereby the Symbols have lost all value.

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

The RULE, therefore, *canōn*, is an apt Symbol of the Church; and, in connection with the putting to death of Jesus of Nazareth, of the Jewish Church, represented by Annas and Caiaphus the High Priests, who most urgently demanded and urged the People to demand crucifixion of Christ, before Pilate and Herod, even inciting

them, when Pilate desired to release him, to demand the release instead, of the thief, Barabbas.

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

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

The rigid, unbending SQUARE OF STEEL, its two arms uniting to form the unyielding unity of the right angle, is an apt Symbol of the Imperial Power of Rome, union of all Civil and all Religious Power, a hard, harsh, unrelenting, merciless Despotism, its laws the edicts of an arbitrary will, and, whether just or unjust, executed without ruth or pity.

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

The Maul or Mallet, like the Club, a brutal weapon which crushes and defaces the image of God in Humanity, is a fit Symbol of the mob, blind and unreasoning, beating down and crushing with brute

force whatever resists its mad rage, or has excited its insane suspicions. Utterly without reasoning, and hating cultivation and enlightenment, it looks upon the men of thought, the Statesmen and Scholars, and Thinkers, as its enemies, and like Jack Cade, considers knowledge a crime. Wherefore, at the Station of the Master, Hiram is stricken with the Setting-Maul upon the forehead, Seat of the Intellect, and falls stunned and crushed at the feet of the third Assassin.

THE THREE GRIPS

Extracted from the 25°, “Knight of the Brazen Serpent” in the “*Magnum Opus*” (1857), xxv...21, and 25°, “Knight of the Brazen Serpent” in *Morals and Dogma* (1871), 461.

The Lion (Leo) is the device of *Judah*; and Jacob compares him to that animal, whose constellation in the Heavens is the domicile of the Sun; the Lion of the Tribe of Judah; by whose grip when that of apprentice and that of fellow-craft—of Aquarius at the winter Solstice and of Cancer at the vernal equinox—had not succeeded in raising him, Hiram was lifted out of the grave.

Extracted from the 28°, “Knight of the Sun; or Knight Adept” in the *Magnum Opus* (1857), xxviii...42, and 28°, “Knight of the Sun; or Knight Adept” in *Morals and Dogma* (1871), 638.

The number 10, or the Denary, is the measure of everything; and reduces multiplied numbers to unity. Containing all the numerical and harmonic relations, and all the properties of the numbers which precede it, it concludes the Abacus or Table of Pythagoras. To the Mysterious Societies, this number typified the assemblage of all the wonders of the universe. They wrote it thus $\odot$, that is to say, unity in the middle of Zero, as the centre of a circle, or symbol of Deity. They saw in this figure everything that should lead to reflection: the centre, the ray, and the circumference, represented to them God, Man, and the Universe.

This number was, among the Sages, a sign of concord, love and peace. To Masons it is a sign of union and good faith; because it is expressed by joining two hands, or the Master's grip, when the number of fingers gives 10: and it was represented by the Tetractys of Pythagoras.

Extracted from the 28°, “Knight of the Sun; or Knight Adept” in the *Magnum Opus* (1857), xxxii...11. Compare 28°, “Knight of the Sun; or Knight Adept” in *Morals and Dogma* (1871), 640–1.

The murder of Hiram Abi, his burial and his being raised again by the Master, are symbols, both of the death, burial and resurrection of the Redeemer; and of the death and burial in sins of the natural man, and his being raised again to a new life, or born again, by the direct action of the Redeemer; after Morality (symbolized by the Entered Apprentice’s grip), and Philosophy (symbolized by the grip of the Fellow-Craft) had failed to raise him. That of the Lion of the House of Judah is the strong grip, never to be broken, with which Christ, of the royal line of that House, has grappled to himself the whole human race, and embraces them in his wide arms as closely and affectionately as brethren embrace each other on the five points of fellowship.

Extracted from the 26°, “Prince of Mercy” in *The Inner Sanctuary. Part IV. The Book of the Holy House*. (Ἱεροδομ. Α.·.Μ.·. 5627 [New York: Macoy, 1867]), 222.

The murder and burial of Khūrūm Abai, and his raising by the Master, are not only symbols of the death, burial and resurrection of CHRIST, but of the death and burial of sin of the natural man, and his birth to a new life by means of FAITH, This ‘grip of the Lion of the House of Judah is the strong grip, never to be broken, with which CHRIST, of the royal line of that House, has grappled to himself the Human Race, and embraces them as closely in the arms of his great love as the Brethren embrace each other on the five points of fellowship.

THE SUBSTITUTE FOR THE MASTER'S WORD

1. Extracted from the 32°, “Prince of the Royal Secret” in the “*Magnum Opus*” (1857), xxxii...11; and 28°, “Knight of the Sun, or Prince Adept,” in *Morals and Dogma* (1871), 461.

The three pillars that support the Lodge are symbols of a Christian's HOPE in a future state of happiness; FAITH in the promises and the divine character and mission of the Redeemer; and CHARITABLE JUDGMENT of other men... .

The Master's word, supposed to be lost, symbolizes the Christian faith and religion, supposed to have been crushed and destroyed, when the Saviour was crucified, after Iscariot had betrayed him, and Peter deserted him, and when the other disciples doubted whether he would arise from the dead; but which rose from his tomb and flowed rapidly over the civilized world; and so that which was supposed to be *lost* was *found*. It symbolizes also the Saviour Himself; the WORD that was in the beginning that was *with* God, and that *was* God; the Word of life, that was made flesh and dwelt among us, and was supposed to be lost, while he lay in the tomb, for three days, and his disciples “as yet knew not the scripture that he must rise again from the dead,” and doubted when they heard of it, and were amazed and frightened and still doubted when he appeared among them.

2. Extracted from the 26°, “Prince of Mercy” in *The Inner Sanctuary. Part IV. The Book of the Holy House*. (Ιεροδομ. Α.΄.Μ.΄. 5627 [New York: Macoy, 1867]), 222–3.

The three columns of the Masonic Temple, typified by King Solomon, King Khūrūm and Khūrūm Abai, are symbols of WISDOM, STRENGTH and BEAUTY that express to the Initiate the Christian Trinity of Father, Son and Holy Spirit: as to the Essenes, Kabalists and Gnostics they were symbolical of the internally-abiding unmanifested

WISDOM of God; his manifested and expressed creative ENERGY and FIRE; and that resulting perfect HARMONY which his abiding Presence not only causes, but in verity IS.

And the Master's Word symbolizes the new Religion, supposed to have been strangled and exterminated when its Founder was put to death, after Judas had betrayed and Peter deserted him, and when the other Disciples doubted whether he would arise from the dead; but which, springing with renewed energy from his tomb, flowed rapidly over all the civilized world. It is that Grace of GOD, his Goodness, Beneficence, and Mercy, called by the Hebrews *Khased* and by the Greeks *Charis*, which gives to Masons of this Degree their distinctive name as Princes of Mercy; by which name they are called, because they obey the new Law of Love, and imitate, as far as human frailty permits, the mercy or the great Love of our Father in Heaven, who, says the Apostle Paul, will in the dispensation of the fitness of times gather together in one all things in CHRIST, both which are in Heaven, and which are on the earth.

3. Extracted from the *Sephir H'Dabarim. The Book of the Words* (1871).

[Editor's note: *Owing to occasional errors and differences, the following transcription is taken from Pike's original manuscript rather than the printed version, for which see Albert Pike, Sephir H'Dabarim. The Book of the Words 2d ed. Reprinted with an introduction by Arturo de Hoyos ([Washington, 1879]; Washington, D.C.: Scottish Rite Research Society, 1999), 88–89, 92.]*

Mahabon Moabon

Machbenach.

Bro.∴ Albert G. Mackey derives the first of these three words from three Hebrew words, , *Ma*, , *ha*, and , *boneh*, and these he renders, "*What! Is this the Builder?*"

All manner of etymological feats may be performed in the Hebrew tongue, without the slightest difficulty. Words in it have the most incomprehensible variety of often opposite meanings: an ignorance of the real difference in sound between *and* , *and* , *and* , *and* , *and* , *and* , and of the true sounds of several of these, and of others of the letters, with the uncertainty as to what vowel sounds are to be supplied, whereby one is never sure whether the same written series of words is really the same word or another, afford the widest field for adventurous speculation and plausible derivations in etymology.

, *Chal. id quod Hebr.* , *quid? et citra interrogationem*, , *id quod*. Gesenius.

And , he says, is an interrogative *pronoun*, generally used in regard to *things*, as is of persons: *quid?* in direct interrogation [? interrogation], as “what hast thou done?” and the various other modes in which the pronoun *what* may be used. It is also an indefinite and a relative pronoun, and an adverb of interrogation, *Wherefore? Why? how? how great?*

Lee and Newman give the same meanings, rendering , *what, that which*. And Lee’s Grammar designates , *who?* and , *what?* as they are designated in the dictionaries, that is, as interrogative, and occasionally indefinite pronouns.

Thus is not an exclamation, “*What!*” “*How!*” or the like, as it has to be to make Bro.’s Mackey’s interpretation good.

, *Lo! Behold!* In Chaldaic the same; or also, *this, that*. *Gen. xlvii. 43, Ez. Xvi. 43, Dan. li. 43, iii. 25*. Newman, Gesenius and Lee give only, as meaning, *Lo! Behold! Ecce!*

by elision from , is the definite article, *the*: and if *boneh* means builder, , *haboneh* would be *would be the builder*.

But I cannot find that ought to be read *boneh*, but rather *banah*; nor that it has the meaning of *builder*. It is a verb, not a noun; and means he *builded*, and *it is builded*. Gesenius. Newman gives the

meanings, *to build, to be built*; and *Lee built, erected, built up, became built*. While is a *structure, building, &c.*

, *Moab* or *Mavab*, means, *seed* or *progeny* of the *Father*. Gesenius. *From* the Father. Newman. Is there, in the Substitute for the True Word, that is, the true name of Deity, an allusion to the Substitution of the *Word*, the *Son*, the *First-begotten*, the *Only begotten*, as the Creator, instead of the Father as Very God, who has no name, manifested in the Son, in His creative aspect?

What if both the French and English words conceal, *included* in each, the *True Word*; as the Father is in the Son, God in every manifestation of God.

MA HAB ON: MOABON

If we reverse the letters of the latter word, we obtain Nob-AOM.

, *Nob* means, *Threw out shoots, Produced as fruit, increased*; and, spoken of the mouth, *bring forth, utter*: in Chaldee, , *Nōb*, fruit, produce:

The most conclusive objection to the conjecture of Ill.: Bro.: Mackey, is, that he makes the word to consist of four syllables; whereas it is a word of three. He does not reproduce it, but another and a different word. In my opinion, the Substitute or *Covering Word* was of three syllables, in order to hint to the Initiate that the True Word was also triliteral; and *Moabōn*, reversed, gives *Nōb-AOM*, while *Mahaboneh* reversed would give only nonsense.

, *Aun* or *On* [the name of the City called by the Greeks, Heliopolis], means robustness, strength, vigour, vires, the virile capacity and energy, (, *rasith h'ōn*, the first fruits of his virility, i.e., The First-born): Power, Wealth, Fertility; Powerful, Vigorous, of great Capacity for generation.

Thus *Muab-ōn* () would mean Progeny, Issue, or Emanation from the Potent father, or the abundantly generative Father; i.e., the Divine Generative infinite Energy.

Moabon [],¹ reversed, is *Nob-AOM*; and *Mahabon* [], reversed, is *Nob-Aham*. But there is no Hebrew word that can be read *Aham*. and , *Mahah* and *Maha* or *Makhah* and *Makha*, mean to strike, wipe out, destroy.

I think that the French Word is correct, and that the English word is corrupted, or purposely changed for more complete concealment, still keeping one letter of *AOM* in each syllable, while in *Moabon* they are all in one... .

Mach-ben-ach is a word found in the French work.

The simpler the derivation, the more likely it is to be right, of the words taken in Masonry from Hebrew. I find the following:

 , *Makh-ba*, covering, concealment, hiding-place, *Lee*; *Aquila* κρύπτων πνευμα: *Symmachus*, ποκρυφή: *latibulum*, hiding-place, *Gesenius*.

 , *Nakah*; struck, smitten, *wounded*, *struck down*, *killed*.

In compound words, such as proper names, the final is often dropped. And on the continent of Europe, is represented by *e*.

Thus we obtain, in the simplest manner possible, , *Makhbenak*, the place of concealment of the murdered on; i.e. the place where the body of the murdered one was hidden.

מכבנאק

4. Extracted from the *Addenda to Sephir H'Dabarim* (c. 1879)

[**Editor's note:** The following text is from the circulated four-page insert, "*Addenda to Sephir H' Debarim*," rather than the slightly less accurate text as it was published in the second edition. Compare with [Albert Pike,] *Sephir H'Dabarim*. The Book of the Words 2d ed. Reprinted with an introduction by Arturo de Hoyos ([Washington, 1879]; Washington, D.C.: Scottish Rite Research Society, 1999), 92–92f.]

ΛΟΓΟΣ ποκατάστατός

[The Substitute Word]

The Hebrew letter , perhaps for the preposition , *man, men*, “from,” pronounced *mâ* before consonants, is an inseparable prefixed particle, having the meaning “from, out of.” —*Lee, Heb. Gramm.*, § 172.

(“h”) is the definite article “the;” (*âb*), “father;” (*hâb*), “The Father.”

, represented in our translation by *ōn* (as the Hindu *aum* is by *ōm*), in the translation of the LXX, *Ων*, means “*facultas, vires, robur*, and especially *robur virilis*, and *vis genitalis*,” “capability, virile energies, vigor,” especially the virile vigor and generative ability.” — *Gesenius*. (*râsith h’ōn*), “the first fruit of genital vigor.” In Latin *vires* meant “the testicles.”

, “strength, power of generation.” —*Newman*. “Virtue, manhood, wealth.” —*Lee*.

In Genesis xlix., 3, Yisrael calls Reuben (*râsith auni* or *ōnî*), “the first-fruits of my virility or power of procreation.”

In Job xl., 16, (*aunu* or *ōnu b’sariri b’tanu*), “his genital vigor is in the ligaments, nerves, muscles, or chords, of his belly,” said of behemoth or the hippopotamus.

The five first verse of the Evangel according to St. John are, as translated in the common version:

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was not any thing made that was made: In Him was Life, and the Life was the Light of men. And the Light shineth in darkness, and the darkness comprehended it not.

In the Greek, the first phrase is *ν ’ρχ ν Λόγος*, *ēn archē ēn ho Logos*. *ν* “in, on at.” *ρχ*, “beginning, origin; first principle, element; sovereignty, dominion, empire, realm.”

Λόγος, from Λέγω, “to say, speak, utter,” meant “a saying, speaking, utterance, outward expression of thought”; not “a word” in the grammatical sense, as the mere name of a thing, a single word, but the saying, an oracular response, a divine revelation, speech, discourse, the power of the mind which is manifested in speech, reason (Plato), Thought as the Uttered Reason, the Utterance of the Divine Wisdom.

In v. 1, we find τὸν θεόν, “*the* God;” and θεός, “God,” without the article. ρχ is without the article “the.”

Πρὸς τὸν θεόν (prōs tōn Thēon). The preposition πρὸς meant “toward, to, upon, with, in.”

Ο τος, rendered by “the same,” means “this, this one.” γένητο, aorist of γίγνομαι, does not mean “made,” but “to come into being, to be born, to be or become by *birth*, to be, simply to occur, arise, happen.”

Χωρὶς, rendered by “without,” is “separately, asunder, apart, by one’s self, except, without, independent of, separate from.”

Κατέλαβεν, aor. of καταλαμβάνω, is “to seize upon, lay hold of, occupy, apprehend, comprehend, hold down, keep under, check, put an end to, stop, bind.”

More accurately translated, the verses mean:

“In the beginning the Logos existed, and the Logos existed in the God, and God was the Logos. This one was originally in the God. The All-things became through (or, out of) Him, and independently of Him became not one that became. In Him Life was, and the Life was the Light of mankind; and the Light shines in the darkness, and the darkness hath not confined it.”

According to Philo, the Jewish Philosopher of Alexandria, who was born before Christ and outlived him, “the Supreme being, Primitive Light, or Archetype of Light, uniting with Wisdom, the Mother of Creation, forms in Himself the types of all things, and acts upon the Universe through the Word (Logos), who dwells in God,

and in whom all the powers and attributes of God develop themselves.” The Logos, according to the Gnostics, manifested *in the Creation* the hidden divine essence. From the Highest Unity all existence has emanated, and to it strives to return. God, too profoundly concealed in His very self to be within the reach of the senses or intellect of men, displays Himself, the invisible in the visible, in the Universe, by an intelligence emanating from Himself.

The Logos is, according to Tatian, the creative utterance, manifestation of the Divinity, emanating from the Thought of Spirit; according to Noëtus, *the first utterance of the Father*; The Only Begotten.

The Logos, or out-speech of the Thought of God, the expression of that Thought, the Divine Intellect manifesting itself, was the Creative Agent of the Unknown Father. The Divine Trinity, according to Zarathustra, was the Deity, Source, and Essence of Life and Light; the Divine Intellect in the Deity; and the Divine Intellect manifesting itself as the human understanding.

The later philosophies and religions made the Word the Demiourgos, the Creative Energy of the Deity, acting and manifesting itself, and being the Source and Origin of all that is.

This First-born or First-begotten is declared by Paul in the Letter to the Christians at Rome, i. 4, to be “the Son of God by severance, in potency, from the Spirit of Holiness” (Çp̃enta Mainyu, the White or Fruitful Divine Mind or Intellect, of Zarathustra). He was the Creative Agent, Preserver, and Animating Principle of the Universe. “God was in Christ,” Paul said to the Corinthians. “God who created all things by Jesus Christ,” he said to the Ephesians. “Who is the image of the invisible God,” he said to the Colossians, “the first born of every creature; for by Him were all things created, that are in heaven, and that are on earth, visible and invisible, ... all things were created by Him and for Him, ... and He is before all things, and by Him all things are united together. In Him dwelleth all the plentitude of the Deity bodily.”

The writer of the letter to the Hebrew Christians says: "God hath in these last days spoken unto us by his Son, ... by whom also He made the worlds, ... the brightness of His glory and the express image of His person, ... the First-begotten:" and John said, in his first Epistle: "the Life was manifested, ... that eternal Life which was with the Father, and was manifested unto us. ... God sent His only-begotten Son into the world, that we might live through Him, ... the Father sent the Son, the Saviour of the World."

"He was the true Light," it is said in the Gospel according to St. John, "which lighteth every man that cometh into the world." So, according to the dogma of Zarathustra, Vohu-Manô, "Intellect of being," is Çp̃enta Mainyu, the Divine Intellect manifesting itself in Humanity as the Human Intellect or understanding, and author of all good thoughts, good words, and the ancient prayers.

"He was *in* the world, and the world was made by Him," it is said in the same Gospel, "and the world knew Him not." ... "The only begotten Son, which is in the bosom of the Father." "I proceeded forth and came from God," Jesus said: "before Abraham was, I am. ... I and the Father are one. ... The Father is in me, and I am in Him."

Philo calls the Logos, "First-begotten of God."

The Word, the Gnostics said, is the Light of Light, having the three primitive forces of the Divinity, Light, Spirit, Life. He is the Adam Kadmon of the Kabbalah, who reveals himself in the Ten Sephiroth, the personified Potencies or Attributes of the Deity.

The TRUE WORD of a Master Mason, lost, it is said by the death of one of the Three who had agreed not to give it unless all were present, and which succeeding ages have not re-discovered, was the Name, and the symbol and representative of the *Πατήρ γνωστός*, the unknown and invisible God, incomprehensible by the human intellect, who, the Kabbalah says, has *no* name; the Ahura Mazda, the Selfness of Life and Light, of the Zend Avesta, who reveals Himself to Humanity only by Vohu-manô. These are the Wisdom and

Understanding, Hakemah and Binah, of the Kabbalah, when comes Thought or Intellection, the Daath of the same.

The Λόγος ποκατάστατός is the symbol of, and represents “The First-born of Creation,” AINSOPH, “in whom shines the image of God, by whom all things are created”; the Demiourgos from whom all souls have emanated.

There is, St. Ignatius said, “one only God, who has manifested Himself by His Son, the which is the Eternal Word (Logos), and who has not issued forth from the Silence.”

Simon the Magician held that the manifestations of the Supreme Being, as Father or Yehuah, as Son or Christ, and as the Holy Spirit, were only so many modes of existence or of different Potencies or Powers or Energies (Δυνάμεις), of the same God; and he called himself “The First Power of God,” “the Great Power (*Virtus*) of the Supreme Being.”

The words GUIBUL-ŌM (, *Gbul*, meaning “Limitation”), and YABUL-ŌM (, *Ibl*, meaning “flow, emanation”), contain the same ancient idea.

The Λόγος ποκατάστατός is (Ma-h’ab ōn). The French word Moabon reversed, is Nōb-Aōm; *nba*, meaning “inspired;” and , nōb, “sprout, off shoot, issue, product.”

(*Makhba*), latibulum, “hiding-place, lurking-place, covert, den.” , *Nakah*, *percusses*, “smitten,” *occisus*, *trucidatus*, “slain, murdered.” —Gesenius. *was wounded*, 2 Sam. xi. 15. —Lee; “smitten, slain, murdered.”

, *Makhba-nakh*, “the place where the murdered one was hidden.”

5. Extracted from the 13°, “Royal Arch of Solomon” in [Albert Pike,] *The Inner Sanctuary Part I. The Book of the Lodge of Perfection* (Or[ient]. of Charleston, A. .M. . 5643 [New York, 1883]), 240–4.

My Brother, ignorance and mental imbecility have injected much nonsense into Free Masonry. What could be more absurd than gravely to tell it to an intelligent man, receiving the third Degree, *as a fact*, that the two Kings and Hiram Abiff had agreed with each other never to give the Master's Word unless they were all three present; and, therefore, that Hiram having died, the Word was for an indefinite time in the future lost, and only Substitute for it could be given any one, until future ages should rediscover the Word? Symbolic Masonry, he is expected to believe, has never 'rediscovered' it; for it continues to give only the Substitute; without knowing its meaning, even where it no longer tells the recipient it means, 'Marrow in the bone.' For it means that, quite as much as it means, 'What! Is this the Builder' or, 'That which was the Builder.' These meanings are only obtained by the device of dividing a single syllable into two, and so making a word of four syllables, instead of three, thus making the triangle no longer a symbol of it, and all the Triads of the Lodge worthless. This is to annihilate the most important and profound Symbolism of all Free Masonry: for the WORD, of three syllables, is the greatest Symbol.

, 'builder,' is, according to the vowel points, reproduced in English by 'bōn-âh,' the â being the essential long and unchangeable one, the longest one, sounded like *a* in father. It is not 'boneh.'

That three were required to be present to give the Word; that in the Blue Lodges the number 3 continually presents itself, that the number of the Arches is 3 time 3, and the pedestal triangular, and the Word engraven on a triangular plate, and that the Substitute-Word is of three syllables, all indicates that 'The True Word of a Master Mason, whereby he was enabled to travel into foreign countries and earn a Master's Wages (*not* 'to be thereby enabled the better to support himself and family, and to relieve worthy and distressed Master Masons, their widows and orphans,' which is a superfoetation of ignorant stupidity), consisted of three letters only.

Though no Master Mason now living has received in a Blue Lodge this Word, to obtain which he was induced to become a Master Mason, we know by the old tracing-boards that it was the Anglicized form of the Hebrew Ineffable Word. It consists of three letters, one of which is repeated. It is not pronounced in this Degree. It undoubtedly had a hidden meaning, and is not explained by the nonsense of inhaling and exhaling the breath. It is not supposable that God breathes. He gives us life, but He does not 'live' as we *live*. He *is*.

How did the name of the God of the Hebrews become sacred to a King of Phœnicia, a country whose national God was, according to the notions of those days, an actual god, rival and antagonist of the God of the Hebrews, whom his worshippers magnified by says, 'Who among the Bâlim is like unto thee, O Yehovah?'

Palestine was a little country, its people poor and ignorant, its language meager, and unknown beyond its borders. How could the Hebrew name of the Deity, or any Hebrew word, enable Hebrews to journey into foreign countries, and be recognized as Initiates and Masters?

The two Kings and Khairom or Khūrom are in Masonry the Representatives of Wisdom, Strength, and Beauty, the three Columns, on which the Lodge, symbol of the Universe, is upheld. Wisdom and Power are Attributes of the Deity; but Beauty is not. It is the result, in the Universe, of the action of His Wisdom and Power. The three, therefore, do not constitute a Trinity, and the symbolism is abortive, like that of the three Lights, as representing the Sun, the Moon, and the Master of the Lodge, the first two of which do not light the Lodge.

The WISDOM of God is the Divine Intelligence, or a Something higher than Intelligence, of which we cannot conceive. The POWER of God is exerted as the varied Forces of Nature. It is the Divine Intellect, which in the Deity before Creation was an unexerted potency, not yet manifesting and revealing itself in action. The two

Kings represent this Wisdom and Power. They are styled 'Wise King' and 'Powerful King.'

כחור, Khūr, in Chaldaic, is 'white;' in Hebrew, 'opening, hole, aperture, window, white linen, noble, freeborn;' and חור, Khūr-am or -ōm, in Chronicles, is the name of the King of Tsūr [Tyre], and of the Tsūrian [Tyrian] Artificer, whose father was a Tsūrian [Tyrian] and his mother a Hebrew woman. He is the third person of the Trinity, a Manifestation in the Universe and its forces, its harmonies and magnificences, of the Wisdom and Power of God. He is their Utterance and expression. They manifest themselves in him, as light does through an opening or window. The whole movement and action of the Universe, which are harmony and beauty, are the effects of his energy; and as the Master's Word symbolizes the Deity, and the Sacred Numbers three, five, seven (by three and four), and nine, express His Potencies, the Substitute-Word, which means, 'the Creative Energy from the Father,' symbolizes this Third Person of the Divine Trinity, the Creative Energy and Activity, the Divine Wisdom and Power manifesting themselves in Action. This Creative Energy in action is the Logos of Philo, HERMES the Utterance of the Divine Wisdom or Intellect: and the three letters of the Tetragrammaton, Yūd [י], He [ה] and Vav [ו], represent the Trinity of which he is the third person.

IS THE CABLE-TOW A SYMBOL?

Extracted from [Albert Pike], *The Porch and the Middle Chamber. The Book of the Lodge.* (Ἱεροδομ, A.Ṣ.M.Ṣ. 5632 [New York, 1872]), 135–7.

The Hebrew word , *Khabel*, means a *rope*, and especially a measuring-line or cord; and hence a *field* measured, and *inheritance* or *possession*.

She let him down by a khabel through the window” (Josh. ii. 15). ... *“Or ever the silver khabel be loosed”* (Eccles. xii. 6). ... *“Thy land shall be divided by a khabel”* (Amos vii. 17). ... *“And he smote Moab, and measured them with a khabel”* (2 Saml. viii. 2). ... *“As he that lieth upon the end of a khabel”* (Prov. xxiii. 34). ... Here Gesenius thinks the word means a large *rope* on a vessel, perhaps the cable attached to an anchor.

The same word, as a verb, means to *tie a rope*, to bind some one by a *pledge*; and hence, as a noun, a *PLEDGE*; also, *received as a pledge*, or *in pledge*. *“For thou hast taken a khabel from thy brother”* (Job xxii. 6). ... *“Take a khabel of him for a strange woman”* (Prov. xx. 16; xxvii. 13). ... *“For he taketh a man’s life as khabel”* (Deut. xxiv. 6). ... *“Nor take a widow’s clothing to khabel”* (Deut. xxiv. 17). ... *“If thou take thy neighbor’s clothing to khabel”* (Exod. xxii. 5). ... *“They take the widow’s ox for a khabel”* (Job xxiv. 3); *“and take a khabel of the poor”* (Job xxiv. 9). ...

Elsewhere it means a *sailor*, *i.e.*, one who handles the *ropes*; as *“Rab ha-khabel*, mariners; Ezek. xxvii. 8, 27, 29. The plural of the noun is , *khabalim*, *bonds* or *bands*. *“I took unto me two staves, once called Beauty, and the other Khabalim, Bands (or bonds). I cut asunder mine other staff, Khabalim, that I might break the brotherhood between Judah and Israel.”* Zech. xi. 7–14.

And the third person singular possessive pronoun “his,” is indicated by , *to*, affixed to the word, and accordingly we find, Ezec. [sic] xviii. 7, , *Khabel-to khavab yashayab: Hath restored to the debtor* HIS PLEDGE.

Hence, when you had been obligated, and so were bound to us by a stronger *tie* or *pledge*, you were freed from your cable-two; and so, when a Candidate is required to do certain acts, “if within length of his cable-tow,” the meaning is, *if within the* SPIRIT of his pledge or obligation. “The *letter* killeth, but the Spirit maketh alive.” [2 Corinthians 3:6]

The CABLE-TOW, therefore, is the Hieroglyphic of a Pledge or Obligation, and it not only means the Candidate’s pledge and obligation, which, to become a Neophyte, he must take to the Order and to every individual Brother; but that, wearing it, he represents men and nations, all whose rights of property, liberty, conscience and life, and they themselves, chattels in the form of human creatures and peoples, are pledged to their masters, as an article of clothing or of furniture is to the pawnbroker.

APPENDIX TWO

A LETTER TOUCHING MASONIC SYMBOLISM

[Reprinted from the Official Bulletin of the Supreme Council of the 33d Degree, for the Southern Jurisdiction of the United States 10 vols. (Gr.: Or.: of Charleston [Washington, D.C.], June, 1890) vol. 10, pp. 306–12.]>

WASHINGTON, 8th November, 1889.

DEAR BRO.: GOULD:

In lieu of the phrase, “*Speculative* Masonry,” I shall have to use two:

‘Morally-symbolic’ Masonry is what we have now,—our ‘*Speculative*’ Masonry,—‘a system of *morality* veiled in symbols.’

‘Philosophically-symbolic Masonry’ means something quite different, in which the symbols conceal, and to the adepts express, the great philosophic and religious truths of antiquity; or, it may be, the philosophic doctrines of the Hermeticists and Rosicrucians,—these two being, as their books show, the same.

One need not argue that a philosophic recondite symbolism never *originated* among the manually-labouring illiterate Masons of Scotland or England. They were not Alchemists, Hermeticists or Rosicrucians, and had no use for nor could understand and comprehend such symbols, or the doctrines concealed in them.

That some Rosicrucian or Hermeticist introduced such symbols, having philosophical and religious meanings, among the Craft-Masons, and these adopted and used them, with such explanations, is equally incredible: and it was as impossible in the early part of the 18th century as it was in that of the 15th.

If such symbols were used in Masonry at all, before 1717, their religious and philosophical explanations were known only to those addicted to philosophical speculation, and the symbols must have had other explanations for the labouring men.

The working Masons *may*, even before the 15th century, have attached some simple morally-symbolic meanings to their tools, or had a few other symbols with like meanings; but I am not aware that there is any proof of either. Neither is there anything to raise a presumption of either, except this, that in all ages the rudest men have used figures and pictured images and other simple symbols, to express ideas and inculcate morality.

It is very certain that, at an early date, there were in England, as well as on the Continent, some men, perhaps many, who devoted their time to the study of that religious philosophy known by the different names of Hermeticism, Rosicrucianism and Alchemy,—the last being only pretendedly the ‘science’ of practical Alchemy, but using the terms of science to conceal the Rosicrucian and Hermetic Doctrine. Elias Ashmole, writing under his own name, and also under the pseudonym of ‘John Hasolle,’ was one of the later of these men, and had a long line of predecessors and several contemporaries.

Several of the symbols used by these philosophers to express their doctrines are now in keeping of Masonry, notably the Compasses and Square; and so also is one of the symbols of Pythagoras,—the 47th Problem.

To the latter Masonry attaches no meaning at all, and to its others only moral ones; but there is sufficient proof elsewhere in Masonry that some of these have other and higher meanings.

As these symbols, common to Masonry and Hermeticism, were certainly used by the latter, long before they made their appearance in the former, it may well be presumed, as men like Ashmole were Free-Masons, that Masonry received them from Hermeticism.

To speculate about what may or may not have been, when there is nothing to rest the foot upon, is to beat one’s wings to no purpose in the void. There must be something, of fact and reason, to turn the scale in favour of one possibility against another.

We have sure proof that in the 17th century, some philosophers did connect themselves with Masonry. It is hardly probable that

Ashomole was the first to do so. There could have been nothing in the companionship of illiterate day-labourers to attract such men, in York or Lancashire or London; and as they had no open and known organization as Rosicrucians, Hermeticists, or Alchemists, it is possible that they met in the Masonic Lodges, but hardly so that the labourers were in secret, or knew anything about their doctrines.

What is certain is, that in one of the four old Lodges of London there were esquires, noblemen, military officers, scholars, philosophers and clergymen, in numbers sufficient for a society devoted to *some* special study or purpose, and not drawn together by the seductive influences of pipes and ale.

We have, I think, a solid resting-place for the foot when we think it probable that to these men, or others like them, is to be ascribed the authorship of the Third Degree, and the introduction of Hermetic and other symbols into Masonry; that they framed the three Degrees for the purpose of communicating their doctrines, veiled by their symbols, to those fitted to receive them, and gave to all others trite moral explanations to them, which they could comprehend.

Many things combine to prove that the symbols had other meanings for the few than those which they had for the many,—the attraction which the Degrees had for men of high rank, the Preface of the *Book of Long Livers*, the real meaning of the Substitute for the Master's Word, the Sun, Moon and Master of the Lodge as its Lights, the 47th Problem, which is not a symbol of any *moral* truth: and the expression in the Regius Manuscript, that 'Gemetry' took the name of Masonry.³ These are strengthened by the traditional connection of Pythagoras with Masonry, and by the charges to keep the secrets "of the chamber."

I have verified your references, except those to Prichard⁴—my copy of which I have not for some time been able to find. I confess that the conclusion you draw from the passages first referred to does not seem to me more persuasive than this quite opposite one, that Prichard, finding one answer different from another, put both

together, in order to give all. There was no great uniformity of catechism, I fancy, where there was little communication between Lodges; and, indeed, I can go now from one of our States into another and find differences as great as those of the two answers, which, as he could not prefer one to the other, Prichard combined into one, and so solved the difficulty. It is to be noted that he was divulging and disclosing, and his accuracy would be denied by some Mason, if *they* used one formula and he gave the other, used elsewhere. He was not laying down a formula to be followed.

Much of what was published in the *Flying Post*, in 1723,⁵ bears little mark of being genuine, and it is not certain that much of the other catechism was not of the authorship of the divulger of the *Grand Mystery*,⁶ but it seems to me to have more that is correct in it than the other.

There are some things in it which may be worth considering, as they seem to point to something above hewing and laying stone. For example, "God and the Square," in answer to the question, "How many make a Lodge?

The Triangle and Square Cross," in this:

Q. What Lodge are you of?

A. The Lodge of St. *John*. 

Q. How does it stand?

A. Perfect East and West as all Temples do.

And in this:

Q. How many angles in St. John's Lodge?

A. Four, bordering on Squares.

Also, the Cross in this:

Q. Who rules and governs the Lodge and is Master of it?

A. Irah,  } or the Right Pillar.
lachin, }

That the three Lights represent “the three persons, Father, Son and Holy Ghost;” and the two Pillars the “strength and stability of the Church in all ages.”

That “*odds* make a Lodge,” “because all odds are men’s advantage.”

That with God and the Square *five* or *seven right* and *perfect* Masons make a Lodge.

That the right *word* or right *point* of a Mason is Adieu [à Dieu].

The letter to a Friend shows that in 1725, secret doctrines were taught in Masonry, the word Mason was used in a figurative sense, and Masonry was suspected of being Gnostic or heretical.

The disposition of “the laws and statutes ordained by the honourable Lodge of Aberdeen, 27th December, 1670,” “that no Lodge be holden within a dwelling-house where there is people living it in, but in the open fields, except it be ill weather, and then let a house be chosen that no person shall heir or sie us” cannot be accurately said “to contains some parts of the Ritual of 1730;” or, to express the thought more nearly in your own words, does not show that “some parts of the Rituals of 1730 can be traced to 1670.” It had only this in common with the later formulas,—that secrecy was to be secured for meetings of a Lodge. None of the later phrases are found in it; and therefore we cannot infer that because some *parts* of the Ritual of 1730 can be traced to 1670, therefore other parts may; for none of the *phrases* are traceable thither.

I do not see, in these several sayings about the places for holding the Lodge, anything connected with the symbolism of Free-Masonry, whether “the essentials of the Degrees along with other things” is an accurate definition of “symbolism” or not; nor any basis for a supposition “that the symbolism could not have been introduced by the newcomers into Masonry,” and that “it can presumably be carried back to an earlier date than 1717.”

I am quite ready to believe, and think it can be shown, that there had been a symbolism in Masonry long before 1717, but that the working-class of Masons in the Lodges had no knowledge of it, it being confined to the men who, of another class, united themselves with the Lodges. If that was even so, those Lodges which had no members of that class had no symbolism in their Masonry.

So that I do not generally think we can be warranted in assuming that, among Masons generally,—in the body of Masonry,—the symbolism of Free-Masonry is of earlier date than 1717; while I think you can prove, that among Free-Masons of a certain class and limited number, the same symbolism, or a larger part of the same, afterwards placed in the Degrees, did not exist long before, perhaps some centuries before, 1717.

It is not easy to conceive of anything in the purposes or practices of Lodges of working Masons in the 17th century, that could have induced the Rosicrucians or the Hermetic and Alchemical philosophers to use the mask of the common Masonry to cover and conceal their own secret philosophical organization. “During the splendour of mediæval operative Masonry,” association with it was more on a footing of equality, and ‘Gemetry’ styled itself ‘Masonry.’ It is quite true that “the Regius Manuscript addresses a much higher stamp of persons than the manuscript Constitutions of a later date.”

The art of building then stood above all other arts, and made all others subservient to it. It commanded the services of the most brilliant intellects, and of the greatest artists. The old symbolism was embodied in the churches and cathedrals; and some of these were adorned by figures and devices which would never have been tolerated there, if the Priesthood had known what they meant to the Adepts.

I think that the Philosophers, becoming Free-Masons, introduced into Masonry its symbolism,—secret, except among themselves,—in the Middle Age, and not after the decline of operative Masonry began.

You truly say that the ‘newcomers into Masonry’ ‘would not have introduced anything, of which they did not understand the meaning.’ Nor would the philosophic, Hermetic or Rosicrucian Masons have displayed their sacred symbols to rude working-Masons, who could not have been made to understand their explanations.

For the same reason, when they did, to secure growth for the association, frame and formulate the Degrees, and deliver into the keeping of the Lodges their ancient symbols, they kept to themselves their philosophic, and religious meanings, and gave to the pipe-smoking and ale-drinking toilers such trite moral explanations as they could understand.

The Grand Khaibar expresses unbounded contempt for Masonry, calls its fictions ‘solemn fooleries,’ and declares that ‘the Mystic Lodge’

“May soothe the fancy,
words without meaning it affords,
And signs without significancy...
A mole-hill to a mount to swell
Is the true sign of a Free-Mason.”

I do not find in it any admission that Masonry, in 1726, had any symbolism, or any insinuation that its symbolism was not understood.

I agree with you, that an ignorance of the meaning of what is done in the Lodge, similar to that which now prevails, prevailed in 1717.

Consider, for example, how the 47th Problem stands among the Lodge-symbols, without any explanation at all, i.e., without being a symbol. So it was in 1724. To Pythagoras it had a profound significance; and we learn from the Gâthâs of the Zend-Avesta what that significance was. But Plutarch did not know it. The meaning was lost in his day; and the explanation that he gives is inane and insignificant.

Again, take the numbers 3 and 4 as constituting 7. The Hermetic philosophers take 4, represented by the square, to symbolize the earth, or nature, or the four elements, fire, air, earth and water. But to Zarathustra, 4 represented, as the four arms of the cross do, the four male energies of the Deity, i.e., the Divine Wisdom, the Divine Word, the Divine Might and the Divine Sovereignty; and 3, the female Potencies of the Deity (female, as acting through nature), Desire to propagate, Soundness or Virility, and Vitality.*

But the fact that the meanings of the symbols were unknown to the mass of Masons does not prove that they had had and lost them; but may quite as reasonably be held to prove that they never had them, because they were withheld from them, and when the symbols came into their keeping, as parts of the Degrees, the meanings given them were only those that we have to-day. I cannot see in this anything to make untenable the theory that the ceremonial of 1730 was introduced into Masonry after 1717. You say, "Had such been the case, the meaning of what was so introduced would have been known, and, as I also venture to think, preserved." Why not think it would have been known and preserved until now, no manner when introduced? In other words, why not say, "No meanings have been lost. There never were other meanings than those given now. If there had ever been, they would have been known and preserved."

They would have been known, if the few possessors had seen fit to *make* them known to the many. No one can *assume* that they *did* make them known. *How* is it certain that they would have been preserved? How long were the meanings which the symbols used by Pythagoras had,—to himself,—preserved among his disciples? Did the blows given by the murderers, and the parts of the body struck, *never* symbolize anything? or the grips, by two of which nought is effected, and by the third the purpose is achieved? Did the Substitute-Word *never* have a meaning? Why, then, have these meaning, if once known, not been preserved? If one but reflects that

all false religions have come from loss of the true significance of symbols, and that no religious or philosophical symbol has ever escaped final misunderstanding and loss of its meaning, he will see that the most perishable of all things are the true meanings of the symbols. Do you not suppose that it was at one time known what the Tau Cross meant? I have known more than one symbol in Masonry utterly destroyed since I have been a Mason.

I hold the symbolism of Masonry to be of very ancient origin, and that its meanings have been lost, as those of the figurative expressions of the Rig-Veda have been, and those of the Gâthâs of Zarathustra.

I can find no ground, beyond that of which I have spoken, upon which to plant my foot, and I hesitate to step off of it into the void of conjecture and speculation. I cannot "suggest what influences could have had any effect on this early development of the science." I so not think that the science of symbolism ever had any development among the common class of working-Masons.

But it played a great part in architecture, and the mediæval architects must have been familiar with it. All the genius of the age was enlisted in architecture's service, in the fashioning of churches, cathedrals, and other great public and princely edifices, as well as in their carved ornamentation and their internal arrangements and furniture. If one were competent, it would be interesting to inquire how far the deterioration of architecture and its violations of good taste were owing to the dying out of the science of symbolism.

Fraternally and truly yours,

ALBERT PIKE.

APPENDIX THREE

PIKE'S DEPENDENCE ON OTHER SOURCES

I never have seen it hinted any where in print, or ever heard it suggested orally, that the weapons used by the assassins of Hiram the Master, and the designation of the parts of the body, on which the blows were inflicted, were symbolical. [See p. 109]

In spite of such remarks Pike's *Symbolism of the Blue Degrees of Freemasonry* was, in fact, influenced by his study of older rituals and the writings of others, although his synthesis evinces greater coherence and insight than preexisting notions. It is beyond the scope of this work to trace every instance of his dependence on other sources, but by examining the one example he specifically mentions, i.e., "The Weapons and Blows of the Assassins," we may understand how he developed his interpretations.

In Pike's view, Hiram Abif is a symbol of the enlightened man who is oppressed and murdered by despots. In developing this theme he suggested that the creators of the legend were Christians who saw the Hiram as an analogue, a type, or a symbol, of Jesus of Nazareth:

With the same right that I have to believe that Moses was a real person, I believe that Jesus of Nazareth was, and that the account of his arrest, trial and crucifixion is, at least in the main, historically correct... .

If the whole story is a pure fiction, it does not affect my view of the meaning of the legend of the murder of Hiram. Those who introduced the legend into Masonry were Christians and Trinitarians, and they believed the whole account to be literally true. Whether they were mistaken in this or not, the meaning which the legend was to have is the same, and to understand it thoroughly it must be specialized as relating to what is stated in the Gospels in regard to the agencies by which the crucifixion of Christ was brought about... .

It was the High Priest Annas and Caiaphas, who, when Pilate was willing to release Jesus, incited the people to clamor against it, and to demand that the malefactor Barabbas should be released, and Christ crucified... .

The square of steel is a fit symbol of Roman despotism, represented in Judæa by Pilate the Roman governor and Herod the tributary King of Judæa... .

The populace has always been ready to turn upon and rend its benefactors ... as the populace of Jerusalem clamoured for the release of Barabbas and the crucifixion of Christ... .

When we examine the old rituals with which Pike received in 1853, and transcribed over the next two years, we see a hint of his notion in the old 28°, “Knight of the Sun: Knight Adept: Key of Masonry, &c, &c.”

H.:A.: is the symbol of Truth on Earth. Jubulum Akirop was accursed by the Serpent of Ignorance, which even to this day builds its altars in the hearts of the profane, who, fired by an fanatic zeal become apt instruments to sustain that priestly and religious damnation which struck the first blow at the heart of dear H.:A.:, that is to say undermined the foundation of the Celestial Temple which the Eternal himself had ordered to be erected, to his own glory and that of Sublime Truth.⁷

This is further elaborated in the old ritual of the 32°, Sublime Prince of the Royal Secret, which he received at the same time.

The symbolic mysteries of the death of H.: A.: are in allusion to that of the Messiah. The three blows given to H.: A.: at the three gates, allude to the three points of condemnation of Jesus; by the High Priest, by Herod, and by Pilate. From the last of these he was conducted to Mt.: Calvary, where he

suffered death. The three blows are also symbolic of the three sufferings of our Saviour, viz: the box on the ear, the flagellation, and the crown of thorns.⁸

The parallel and slightly more descriptive version of this Degree below was published in David Bernard's *Light on Masonry* (1829), a Masonic exposure which included the Scottish Rite rituals of the Southern Jurisdiction, copied from authentic sources.⁹

The symbolic mystery of the death of Hiram Abiff represents to us that of the Messiah; for the three blows which were given to Hiram Abiff at the three gates of the temple allude to the three points of condemnation against Christ, at the High Priest's Caiphas, Herod and Pilate. It was from the last that he was led to that most horrid and excruciating death. The said three blows with the square, gauge and gavel, are symbols of the blow on the cheek, the flagellation, and the crown of thorns.¹⁰

In the unlikely event that Pike was unfamiliar with this text, it was also reprinted, almost verbatim, in *Richardson's Monitor of Freemasonry* (1860), and the *Ritual of Novice & Knight of St. John the Evangelist* (c. 1865).¹¹ Building on these, Pike rewrote the language and introduced the idea into his first revision of the lecture of the 32°, Sublime Prince of the Royal Secret, as printed in the so-called *Magnum Opus* (1857).

The three murderers of Hiram Abi symbolize Pontius Pilate, Caiaphas the High Priest and Judas Iscariot: and the three blows given him are the betrayal by the last, the refusal of Roman protection by Pilate, and the condemnation by the high Priest. They also symbolize the blow on the ear, the scourging and the crown of thorns.¹²

The reader will note a slight yet certain incongruity in this symbolism owing to its unequal equation of indignities. Jesus was indeed condemned at each station, but at Herod's He was merely mocked, not brutalized (i.e., no "blow"); at Caiaphas's station He was struck in the face (one "blow"); and at Pilate's He was flogged and crowned with thorns (two "blows"). Even though there was not a perfect analogy, it is sufficiently suggestive for the Christian Mason to entertain a meaningful and rational relationship, in which the Hiramic legend recalls the passion of Jesus.

Another influence affecting Pike's interpretation of the "weapons and blows" was the writing of Éliphas Lévi (*nom de plume* of Alphonse Louis Constant, 1810–75). Lévi had been a Roman Catholic deacon but resigned before being ordained a priest. His interests in esotericism led him to produce some of the most influential occult books of the nineteenth century, several of which were posthumously published. Lévi's *Livre des Splendeurs* was published in 1894, three years after Pike's death (the first English edition appeared in 1973). Lévi's book included a section on Freemasonry called "The Flaming Star," to which he appended his own interpretation of Masonic symbolism under the title "The Key to Masonic Parables." Pike somehow obtained at least a portion of Lévi's text, which he then translated and analyzed, and prepared as a *précis* for inclusion in his own writings. In his *précis* Pike does not mention Lévi by name but alludes to him as an "adept." This *précis* appears in the "Conclusion" of Pike's ritual, *The Inner Sanctuary. Part I. The Book of the Lodge of Perfection* (1870). The *précis* presents a version of Lévi's "Key" followed by Pike's own comments set within brackets. Although Pike stated that Lévi's "explanations are arbitrary," they were nonetheless foundational to developing his own ideas concerning the "weapons and blows."

Over the next decade Pike continued to refine and revise his interpretation of Lévi's symbolism, which he published under the title,

“Legenda I. The Aenigma of Hiram,” in *Legenda of the Lodge of Perfection* (1888). I have included both Pike’s *précis* and his revision in Appendix One, which may be compared with Lévi’s interpretation below.

The Key to Masonic Parables [by Éliphas Lévi]¹³

Solomon is the personification of supreme knowledge and wisdom.

The temple is the realization and image of the hierarchic reign of truth and reason on the earth.

Hiram is man, come to power through knowledge and wisdom.

He governs with reason and order, giving to each according to his works.

Each degree of the order has a word which expressed its capacity for understanding.

There is only one word for Hiram; but this word can be pronounced in three different ways.

One way is for the apprentices;

And pronounced by them it signifies—nature,

And is explained through work.

Another way is for the fellows,

And with them it signifies—thought, explained through study.

Still another way is for the masters; and, in their mouths the word signifies truth and is explained through wisdom.

There are three degrees in the hierarch of beings;

There are three gates to the temple;

There are three rays in a beam of light;

There are three forces in nature.

These forces are symbolized by the measuring stick which unites, by the metal rod or lever which elevates, and the mallet which steadies and makes form.

The rebellion of brute instinct against the autocracy of wisdom arms itself successively with these three forces.

There are three rebels:

The rebel against nature,

The rebel against knowledge,

The rebel against truth.

They were symbolized in the hell of the ancients by the three heads of Cerberus.

In the Bible they are symbolized by Corea, Dathan and Abiron.

In Masonic legend they are designated by symbols whose Qabalistic combinations vary according to the degree of initiation.

The first, ordinarily called Abiram or murderer of Hiram, strikes the Grand Master with the measuring stick.

It is in this way that so many of the just were sacrificed in the name of the law.

The second, named Miphiboseth, from the name of an absurd pretender to David's throne, strikes Hiram with the iron rod.

It is thus that popular reaction to tyranny becomes another tyranny and proves even deadlier to the reign of wisdom and virtue.

Finally, the third puts an end to Hiram with the mallet, as do the brutal restorers of so-called order, who ensure their authority by crushing and oppressing intelligence.

The acacia branch on Hiram's grave is like the cross on the altars of Christ.

This is the symbol of knowledge which survives knowledge itself and which for ever protests against the murderers of thought.

When a man's errors have disturbed the order of things, nature intervenes, like Solomon in the temple.

The death of Hiram must always be avenged, the murderers may go unpunished for a while, but their time will come.

He who struck with the measuring stick provoked the dagger's blow.

He who struck with the iron rod will die by the axe.

He who was momentarily victorious with the mallet, will fall victim to the force he misused and will be choked by the lion.

The murderer of the measuring stick is unmasked by the very lamp which gives him light and by the spring where he quenches his own thirst, that is, he cannot escape retaliation.

The murderer of the iron bar will be taken by surprise when his watchfulness fails, like that of a sleeping dog.

The lion who devours the murders of the mallet is one of the forms of the Sphinx of Oedipus; and he who conquers him deserves to succeed Hiram.

The putrified body of Hiram shows that dead, exhausted forms are not resurrected... ."

APPENDIX FOUR

THE FAITH OF ALBERT PIKE

[Editor's note: *Opponents of Freemasonry have leveled a myriad of confused and contradictory charges against Albert Pike's religious views. He has been accused of being an atheist, and even a devil-worshipper.¹⁴ He was, in fact, a Christian, who frequently urged his fellows to follow the teachings and example of Jesus of Nazareth. In the following brief extracts, Pike's words demonstrate his abiding belief in a personal God, "to Whom it was not folly to pray."*]

[MORALS AND DOGMA, 308–10]

Whatever higher attributes the Founder of the Christian Faith may, in our belief, have had or not have had, none can deny that He taught and practised a pure and elevated morality, even at the risk and to the ultimate loss of His life. He was not only the benefactor of a disinherited people, but a model for mankind. Devotedly He loved the children of Israel. To them He came, and to them alone He preached that Gospel which His disciples afterward carried among foreigners. He would fain have freed the chosen People from their spiritual bondage of ignorance and degradation. As a lover of all mankind, laying down His life for the emancipation of His Brethren, He should be to all, to Christian, to Jew, and to Mahometan, an object of gratitude and veneration.

The Roman world felt the pangs of approaching dissolution. Paganism, its Temples shattered by Socrates and Cicero, had spoken its last word. The God of the Hebrews was unknown beyond the limits of Palestine. The old religions had failed to give happiness and peace to the world. The babbling and wrangling philosophers had confounded all men's ideas, until they doubted of everything and had faith in nothing: neither in God nor in his goodness and mercy, nor in the virtue of man, nor in themselves. Mankind was divided into two great classes, the master and the slave; the powerful and the abject, the high and the low, the tyrants and the mob; and even the

former were satiated with the servility of the latter, sunken by lassitude and despair to the lowest depths of degradation.

When, lo, a voice, in the inconsiderable Roman Province of Judea proclaims a new Gospel—a new “God’s Word,” to crushed, suffering, bleeding humanity. Liberty of Thought, Equality of all men in the eye of God, universal Fraternity! a new doctrine, a new religion; the old Primitive Truth uttered once again!

Man is once more taught to look upward to his God. No longer to a God hid in impenetrable mystery, and infinitely remote from human sympathy, emerging only at intervals from the darkness to smite and crush humanity: but a God, good, kind, beneficent, and merciful: a Father, loving the creatures He has made, with a love immeasurable and exhaustless; Who feels for us, and sympathizes with us, and sends us pain and want and disaster only that they may serve to develop in us the virtues and excellences that befit us to live with Him hereafter.

Jesus of Nazareth, the “Son of man,” is the expounder of the new Law of Love. He calls to Him the humble, the poor, the Pariahs of the world. The first sentence that He pronounces blesses the world, and announces the new gospel: “Blessed are they that mourn for they shall be comforted.” He pours the oil of consolation and peace upon every crushed and bleeding heart. Every sufferer is His proselyte. He shares their sorrows, and sympathizes with all their afflictions.

He raises up the sinner and the Samaritan woman, and teaches them to hope for forgiveness. He pardons the woman taken in adultery. He selects his disciples not among the Pharisees or the Philosophers, but among the low and humble, even of the fishermen of Galilee. He heals the sick and feeds the poor. He lives among the destitute and the friendless. “Suffer little children,” He said, “to come unto me; for of such is the kingdom of Heaven? Blessed are the humble-minded, for theirs is the kingdom of Heaven; the meek, for they shall inherit the Earth; the merciful, for they shall obtain mercy; the pure in heart, for they shall see God; the peace-makers, for they

shall be called the children of God! First be reconciled to thy brother, and *then* come and offer thy gift at the altar. Give to him that asketh thee, and from him that would borrow of thee turn not away! Love your enemies; bless them that curse you; do good to them that hate you; and' pray for them which despitefully use you and persecute you! All things whatsoever ye would that men should do to you, do ye also unto them; for this is the law and the Prophets! He that taketh not his cross, and followeth after Me, is not worthy of Me. A new commandment I give unto you, that ye love one another: as I have loved you, that ye also love one another: by this shall all know that ye are My disciples. Greater love hath no man than this, that a man lay down his life for his friend."

The Gospel of Love He sealed with His life. The cruelty of the Jewish Priesthood, the ignorant ferocity of the mob, and the Roman indifference to barbarian blood, nailed Him to the cross and He expired uttering blessings upon humanity.

Dying thus, He bequeathed His teachings to man as an inestimable inheritance. Perverted and corrupted, they have served as a basis for many creeds, and been even made the warrant for intolerance and persecution. We here teach them in their purity. They are our Masonry; for to them good men of all creeds can subscribe.

That God is good and merciful, and loves and sympathizes with the creatures He has made; that His finger is visible in all the movements of the moral, intellectual, and material universe; that we are His children, the objects of His paternal care and regard; that all men are our brothers, whose wants we are to supply, their errors to pardon, their opinions to tolerate, their injuries to forgive; that man has an immortal soul, a free will, a right to freedom of thought and action; that all men are equal in God's sight; that we best serve God by humility, meekness, gentleness, kindness, and the other virtues which the lowly can practise as well as the lofty; this is "the new Law," the "Word," for which the world had waited and pined so long; and every true Knight of the Rose X [Croix] will revere the memory of

Him who taught it, and look indulgently even on those who assign to Him a character far above his own conceptions or belief, even to the extent of deeming Him Divine.

[*MORALS AND DOGMA*, 718–19]

Above all the other great teachers of morality and virtue, it reveres the character of the Great Master Who, submissive to the will of His and our Father, died upon the Cross. All must admit, that if the world were filled with beings like Him, the great ills of society would be at once relieved. For all coercion, injury, selfishness, and revenge, and all the wrongs and the greatest sufferings of life, would disappear at once. These human years would be happy; and the eternal ages would roll on in brightness and beauty; and the still, sad music of Humanity, that sounds through the world, now in the accents of grief, and now in pensive melancholy, would change to anthems, sounding to the March of Time, and bursting out from the heart of the world.

If every man were a perfect imitator of that Great, Wise, Good Teacher, clothed with all His faith and all His virtues, how the circle of Life's ills and trials would be narrowed! The sensual passions would assail the heart in vain. Want would no longer successfully tempt men to act wrongly, nor curiosity to do rashly. Ambition, spreading before men its Kingdoms and its Thrones, and offices and honors, would cause none to swerve from their great allegiance. Injury and insult would be shamed by forgiveness. "Father," men would say, "forgive them; for they know not what they do." None would seek to be enriched at another's loss or expense. Every man would feel that the whole human race were his brothers. All sorrow and pain and anguish would be soothed by a perfect faith and an entire trust in the Infinite Goodness of God. The world around us would be new, and the Heavens above us; for here, and there, and everywhere, through all the ample glories and splendors of the Universe, all men would recognize and feel the presence and the beneficent care of a loving Father.

However the Mason may believe as to creeds, and churches, and miracles, and missions from Heaven, he must admit that the Life and character of Him who taught in Galilee, and fragments of Whose teachings have come down to us, are worthy of all imitation. That Life is an undenied and undeniable Gospel. Its teachings cannot be passed by and discarded. All must admit that it would be happiness to follow and perfection to imitate Him. None ever felt for Him a sincere emotion of contempt, nor in anger accused Him of sophistry, nor saw immorality lurking in His doctrines; however they may judge of those who succeeded Him, and claimed to be His apostles. Divine or human, inspired or only a reforming Essene, it must be agreed that His teachings are far nobler, far purer, far less alloyed with error and imperfection, far less of the earth earthly, than those of Socrates, Plato, Seneca, or Mahomet, or any other of the great moralists and Reformers of the world.

[Letter of March 20, 1876]

[Editor's note: *In 1875 an international congress of Supreme Councils was held at Lausanne, Switzerland, at which the Supreme Council, S.J. was not represented. During the meeting a liberal element advocated a material alteration to the Grand Constitutions, the fundamental law of the Scottish Rite. The liberals contended that Scottish Rite Freemasons should merely admit the existence of a "Creative Principle" (Principe-Créateur), in lieu of a personal God. In opposition to this, Pike penned a powerful letter to the Grand Commanders of all Supreme Councils worldwide, leaving no doubt that he believed in the reality of Jehovah and in the Christian faith.]*

The changes attempted to be made in the Grand Constitutions revolutionize the Rite; and the substitution of a "Principe-Créateur" for the God in whom Freemasons put their trust, alarms the whole body of the Craft everywhere in the world, and, if sanctioned by the Supreme Councils, will destroy the Ancient and Accepted Rite, as it ought to do. The Masons of the United States hold that no man can

be made a Mason who does not cherish a firm belief in the existence of a God; and they cannot but see a sinister purpose in the substitution for "God our Father, Who is in Heaven," a Somewhat, vague and indefinite, a shapeless Impersonality, accepted to conciliate men for whose opinions they have no respect. For *us* to accept the "Principe-Créateur," though with permission to call It "The Grand Architect of the Universe," would be to annihilate our Ritual. No English-speaking Masons have desired to proclaim their disbelief in the God of their forefathers, and their belief in a Creator-Principle, a phrase without meaning, which annuls the God of Justice, Wisdom and Beneficence, the Protecting Providence of our daily lives, and with the same blow destroys Religion and prostrates all the altars of all Faiths and of Masonry.

Nor do we believe that the Supreme Councils and Masons that speak *other* tongues will sanction this unfortunate depravation, demanded only by an insignificant number of Masons in a single country, who mistake the vertigo and delirium of the intellect for the inspiration of Truth, and the perplexed vagaries of speculation and superficial Pyrrhonism for the scholia of a profound philosophy. To conciliate these, it is demanded that Masonry shall dethrone God and set in His place a "Principle," of which no affection known to us, nor even intelligence, can be predicated; a Force, an Impersonal Potency, between which and men there can be no sympathies; which cannot be for us a Providence; to which we and all our sorrows and sufferings and hopes and aspirations are no more than the dead sands of the sea-shores are.

It will not do for *us* to permit the Masonic world to suppose that we are not energetically opposed to the acceptance, in lieu of "One Living God the father Almighty, Maker of Heaven and Earth," of a "Principle," perhaps inherent to matter, to which no idea of personality attaches. "To know God as God," it has been truly said,

“the Living God, we must assume his personality; otherwise what were it but an ether, a gravitation?”

This “Principe-Créateur” is no new phrase. It is but an old term revived. Our adversaries, numerous and formidable, will say, and will have the right to say, that our *Principe-Créateur* is identical with the *Principe-Générateur* of the Indians and Egyptians, and may fitly be symbolized as it was symbolized anciently, by the Linga, the Phallus and the Priapus. “Phtha-Thoré,” says Matter, in his *Histoire du Gnosticisme*,” “*n’est qu’une autre modification de Phtha. Sous cette forme il est PRINCIPE-CRÉATEUR, ou plutôt PRINCIPE- GÉNÉRATEUR.*” [Phtha-Thoré is only another modification of Phtha. In this form it is the CREATIVE PRINCIPLE, or rather GENERATING PRINCIPLE.] This Phtha, the Phallic God, holding the *priapus* in one hand and brandishing the *flagellum* in the other, was, in effect, “the Father of Beginnings,” “the God who create with truth,” the *Principe-Créateur* of the ancient Egyptians.

To accept this, in lieu of a personal God, is to abandon Christianity and the worship of Jehovah, and to return to wallow in the styes of Paganism... .¹⁵

[Address to the Masonic Veteran Association, 1887]

None of us who are Masons will, I am persuaded, admit that it is easier and more reasonable to believe that the Universe had no creator, but is wholly due to the action of the inherent forces of self-existent matter, than it is to believe that it owes its being and its forces , its life and the intellect of part of the creatures that are of it and inhabit it, to a Supreme Unity of Will, Intellect, Power and Beneficence, which we designate by the word “God.”

We are not able to comprehend how any moral law or obligation could possibly result from any possible combination of material atoms. We utterly reject the doctrine, however it may be disguised and veneered that we are only animals of a higher species or genus, ruminant mammals, to be annihilated at death as our congeners the

apes and earth-worms are. We adhere to the faith of our Fathers, believing there is a God, who is a protecting Providence, sympathizing with the creatures that have their life from Him, and to Whom it is not folly to pray; believing also that we are not accumulating knowledge and gaining wisdom, and becoming better here, for all of it to come to nought, when we end forever as the grubs and beetles do.

We do not believe that Atheism or materialism, the deification of the blind forces of matter, the substitution of ourselves for God, the swinish doctrine of Epicurus, or any vain philosophies of the modern age can secure to States stability and true prosperity. We believe that only the degeneration of society, and corruption and depravation of the moral sense, can result from the prevalence of such doctrines; and that religion is as much a necessity for Humanity now as it ever was.¹⁶

[Address to the Masonic Veteran Association, 1890]

Now that we are come together once more, we are, first of all, to thank the Giver of all good things to us who are here in the world, that we have lived through this last year, unharmed, amid the perils that lie always in wait for every one in the world, to take him unaware.

“In God I put my trust” was the first profession of faith of each of us, when he first entered into the Lodge-room to be initiated. To that let us all, in whatever affliction and adversity, hold fast, lest losing that trust, we should thereby cease to be Masons, as all the Masons if the obedience of the Grand Orient of France did when it expunged from its Rituals every reference and allusion to a Deity, and invited avowed Atheists to seek initiation in its Lodges.

In vain will any coiner of glittering phrases endeavor to persuade any true Mason to part with this faith, and to admit that no one can “know” that there is a God, the Creator and Preserver of the Universe; that nothing *proves*, that such a Being exists, and that The

All is but “the sublime, unbroken, and eternal march of causes and effects, denying the chaos of chance and the caprice of power.”

Even to that Free-Mason for whom the Bible is not the revealed truth, the material Universe is the manifestation of its Creator, the revelation, as words reveal thoughts and the intellect that thinks, of the Divine Unity of will, wisdom, power, dominion and beneficence, all without beginning, end, or limit. And by this visible Universe, full of life and complex forces, we know it to be the effect of an infinite reason coupled with an infinite power, as certainly we know by the spark and shock and the transmission of thought and sound, that there is a somewhat, which we call “electricity,” of which these are the effects. We know that it is, and is competent to produce the known effects; but *what* it is as totally unknown to us as the Nature of God is.

We neither believe in chance, nor in the caprice of power, nor in the cruelty of nature, for we believe that the power of God is no more infinite than His wisdom and goodness are, and that its only function is to execute what this wisdom decides and approves.

We are not deceived by the phrases, “the sublime, unknown, and eternal march of causes and effects,” for we know that all the forces of a soulless nature, unilluminated by a divine reason, could never create one principle of a moral law; and it is impossible for us to believe in a universe of matter, without and uncontrolled by reason and intelligence.

Humboldt, Huxley, Darwin, and other High Priests of Science, it is said, have displaced the Theologians; but Theology deals with questions entirely beyond the province of Science....

The Free-Mason will eschew all the idle babble of Science that seeks to dispense with a God, and of the Agnostic—that is, the ignoramus—who “does not *know*” whether there is a God or not. For us “the Forces of nature are the varied action of God;” and simple faith, we hold, is better and wiser than the vain philosophy or self-confident science.

We hold fast to the faith that there is a Deity, the author of all else that is, unto Whom to be thankful and grateful for bringing us in safely through the dangers of life until now, is not mere folly.¹⁷

APPENDIX FIVE

FOUR VALUABLE EXPOSES

Introductory note: *Pike's Symbolism of the Blue Degrees refers to four early exposures of English Masonic ritual: [1] A Mason's Examination, [2] The Grand Mystery of Free Masons Discover'd, [3] Samuel Prichard's Masonry Dissected, and [4] Jachin and Boaz. Although these exposures differ greatly from Freemasonry as practiced today, they may help us understand how Pike arrived at his ideas, and are therefore included to facilitate research.*

A MASON'S EXAMINATION. (1723)

[**Editor's note:** *This exposure was originally untitled, but was named by Robert F. Gould when it was reprinted in his History of Freemasonry, which is the source of our text. It was also reprinted in the Official Bulletin of the Supreme Council of the 33d Degree for the Southern Jurisdiction of the United States.*]¹⁸

The earliest of the “so-called” exposures of Free-Masonry appeared in the *Flying Post* or *Post Master*, No. 4712, from Thursday, April 11, to Saturday, April 13, 1723. From 1723 to the present era, hundreds of these “Examinations” and “Catechisms” have seen the light, and it may be stated generally, that they bear a strong “family likeness” to the original “revelation,” which is subjoined.

The (so-called) “exposure” of 1723 professes, of course, to have been compiled from the papers of a “deceased brother”—a “formula” with which readers of more recent “Catechisms” will be familiar, and which implies that our Masonic ancestors of 150 years ago had, even then, forestalled our German brethren of today in the use of printed or written rituals; students will, however, find several points of interest presented in the “Examination” under notice, e.g.:

The allusions to the Second Degree (though this was then only conferred *in* Grand Lodge), to the *Mark* of a Master-Mason, and to

the *Pattern of an Arch*—the first mention of the word “Arch” in connection with Free-Masonry, it may be here observed—occur in the Constitutions of 1723, at the close of Dr. Anderson’s exordium.

[FROM THE FLYING POST, No. 4712.—A. D. 1723.]

To the Author of the Flying Post:

The Ancient Fraternity of *Free and Accepted Masons* has thro’ all Ages been justly esteemed the only One Society, which hath inviolably observed and kept those two essential and fundamental *Pillars* of all good Fellowship, *Taciturnity* and *Concord*; there being but one single instance since the Beginning of Time that a Free Mason betray’d the *Grand Arcanum* of the Society; -namely, Samson, who indeed proved a mere Judas, and was punished accordingly.²⁰

This has been a matter of much Speculation to the rest of Mankind, and hath occasioned various Reasonings and Disputes.

It is indeed agreed on all hands, that *Masonry*, the most *substantial* Part of *Architecture*, is of singular Use and Ornament: that *Free Masons* are no prying inquisitive Busie-bodies, but honest industrious Persons, who desire only to excel in their own Profession; that the, *Worshipful Society* are no Innovators in Religious Affairs, no Perjured Plotters or Conspirators against the established Government: that they in no way interfere or clash with any other Society or Corporation, however dignify’d or distinguish’d; for all which excellent Qualifications, a reasonable Person would be willing to pay their *Persons*, their *Lodges*, their *Constitutions*, all due Respect and Honour.

But so it is, there are Men of Shallow Capacities, Blabbers of Secrets who, because they have lost or misused their own retentive Faculties, envy and hate those who retain the Gift of *Secrecy* and *Fidelity*; these mean Wretches have of late Studied a Thousand Practices to bring this *Worshipful Society* into Contempt and

Obloquy, and are egg'd on by some silly Women, who (because for good Reasons their Sex are by the Constitutions judged incapable of *Fellowship*) are, therefore, nettled and seek Revenge. These are the Persons who trump up many foolish and idle Signs, Gestures, and Practices, and vouch them for the very *Basis* and *Ground-plot of Free-Masonry*. The enclosed is a sample of their Malice, and which they pretend was left in Writing by a *Fellow Mason* lately deceased; but, in very Truth, is a Senseless Pasquinade, highly derogatory to the Honour of the whole *Body*, and each *Worshipful Fellow*, many of whom daily stand in Presence of Kings, and are Cloathed with Titles, Dignities, and Honours.

I shall not take upon me to vindicate the high Reputation of the *Fraternity*, their numerous *Lodges* stand in no need of Props and *Buttresses* for their support; neither will their *Members*, by any Arts or Contrivances, be induced like, Fools and Children to divulge the Lessons and Instructions given by their Masters and Wardens; but will have a constant Eye to that memorable Saying of Wise King *Solomon* in his Time *Grand Master of Masonry and Architecture*, and which pointed to *Samson's Fate* aforementioned—*A prating Fool shall fall.—I am, &c.*

When a Free-Mason is enter'd, after having given to all present of the Fraternity a Pair of Men and Women's Gloves and Leathern Apron, he is to hear the ... belonging to the Society read to him by the Master of the Lodge. Then a Warden leads him to the Master and Fellows; to each of whom he is to say—

I fain would a Fellow-Mason be,
As all your Worships may plainly see.

After this, he Swears to reveal no Secrets of the Worshipful Fraternity, on Pain of having his Throat cut, and having a double Porcion [Portion?] of Hell and Damnation hereafter. Then be is blind-folded, and the ceremony of ——— is performed. After which he is to

behold a Thousand different Postures and Grimaces, all of which he must exactly imitate, or undergo the Discipline till he does.

After this the word *Maughbin* is whispered by the youngest Mason to the next, and so on, till it comes to the Master, who whispers it to the entered Mason, who must have his Face in due order to receive it. Then the entered Mason says what follows:

An enter'd Mason / have been,
Boaz and *Jachin* / have seen;
A Fellow / was sworn most rare,
And know the Astler, Diamond, and Square:
/ know the Master's Part *full* well,
As honest *Maughbin* will you tell.

Then the Master says:

If a Master Mason you would be
Observe you well the *Rule of Three*;
And what you want in Masonry,
Thy Mark and *Maughbin* makes thee free.

When you would enter a Lodge you must knock three times at the Door, and they'll challenge you.

Q. Are you a Free-Mason?

A. Yes, indeed, I am.

Q. How shall I know it?

A. By Signs and Tokens— —from my Entrance into the Kitchen, and from thence to the Hall.¹⁹

Q. What is the first Point of your Entrance?

A. Hear and conceal, on the Pain of having my Throat cut or Tongue pull'd out.

Then one of the Wardens will say—God's greeting be at this Meeting; and with the Right Worshipful the Master, and the Worshipful Fellows, who keep the Keys of the Lodge from whence you came; and you are also welcome, Worshipful Brother, into this Worshipful Society.

Then you salute as follows

The Right Worshipful the Master and the Worshipful Fellows of the Lodge from whence I came greet you abundantly.

Q. What Lodge are you of?

A. I am of the Lodge of St. Stephen's.

Q. What makes a just and Perfect Lodge?

A. A Master, two Wardens, four Fellows, five Apprentices, with Square, Compass, and Common Gudge.

Q. Where was you made?

A. In the Valley of *Jehosophet*, behind a Rush-bush, where a Dog was never heard to bark, or Cock crow, or elsewhere.

Q. Where was the first Lodge Kept?

A. In *Solomon's* Porch; the two Pillars were called *Jachin* and *Boaz*.

Q. How many Orders be there in Architecture?

A. Five: Tuscan, Doric, Ionic, Corinthian, and Composite, or Roman.

Q. How many Points be there in Fellowship?

A. Six: Foot to Foot, Knee to Knee, Hand to Hand, Ear to Ear, Tongue to Tongue, Heart to Heart.

Q. How do Masons take Place in Work?

A. The Master S. E., the Wardens N. E., and the Fellows Eastern Passage.

Q. How many precious Jewels are there in Masonry?

A. Four: Square, Astler, Diamond, and Common Square.

Q. How many Lights be there in a Lodge?

A. Three: The Master, Wardens, and Fellows.

Q. Whence comes the Pattern of an Arch?

A. From the Rainbow.

Q. Is there a Key to your Lodge?

A. Yes.

Q. What is't?

A. A well hung Tongue.

Q. Where is it Kept?

A. In an Ivory Box between my Teeth, or under the Lap of my Liver, where the Secrets of my Heart are not.

Q. Is there a Chain to it?

A. Yes.

Q. How long is it?

A. As long as from my Tongue to my Heart.

Q. Where does the Key of the working Lodge lie?

A. It lies on the Right Hand from the Door two Foot and a-half under a Green Turf, and one Square.

Q. Where does the Master place his Mark on the Work?

A. Upon the S. E. Corner.

To know an Entred Apprentice, you must ask him whether he has been in-the Kitchen, and he'll answer, Yes.

To know an Entred Fellow, you must ask whether he has been in the Hall, and he'll say, Yes.

To know a Mason in the Dark, you must say, there is no Darkness without Absence of Light; and he'll answer, There is no Light without Absence of Darkness.

To compliment a Brother Mason, you put your Right Hand to the right side of your Hat, and bring your Hat under your Chin; then the Brother will clap his Right Hand to the right side of his Hat, and bring it to the Left Side under his Heart.

'To meet a Brother, you must make the first Step with your Right Foot, the Second with your Left; and at the third you must advance with your Right Heel to your Brother's Right Instep; then lay your Right Hand to his Left Wrist, and draw the other Hand from your Right Ear to the Left under your Chin; and then he'll put his Right Hand to his Left Side under his Heart.

To Gripe, is when you take a Brother by the Right Hand, and put your middle Finger to his Wrist, and he'll do so to you.

To know a Mason privately, you place your Right Heel to his Right Instep, put your Right Arm over his Left, and your Left under his Right, and then make a Square with your middle Finger, from his Left Shoulder to the Middle of his Back, and so down to his Breeches.

When a Mason alights from his Horse, he lays the Stirrup over the Horse's Neck.

To call a Mason out from among company, you must cough three times, or knock against anything three times.

A Mason, to show his Necessity, throws down a round Piece of Slate, and says, Can you change this Coin?

1725 THE
Grand MYSTERY
OF THE
FREE MASONS
DISCOVER'D.

WHEREIN

Are the several QUESTIONS put to them at their
Meetings and Installations.

As also; Their OATH, HEALTH, SIGNS, and POINTS,
to know each other by.

As they were found in the Custody of a FREE-MASON
who Dyed suddenly.

And now publish'd for the Information of the PUBLICK.

The SECOND EDITION.

To which are ANNEXED,

TWO LETTERS to a FRIEND;
The *First*, Concerning the Society of FREE-MASONS,

The SECOND,

Giving an Account of the Most Ancient Society of GORMOGONS,
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*Ambubajarum collegia, Pharmacopola,
Mendici, Medici, balatrones, hoc genus omne. HOR.
Mulus scabit Mulum.*

LONDON:

Printed for A. MOORE, near St. Paul's. 1725. [Pr. 1 s.]

Figure 24. Title page of *The Grand Mystery of Free Masons Discover'd*, 2d ed. (1725).

THE GRAND MYSTERY OF FREE MASONS DISCOVER'D, 1725

[**Editor's note:** *The first edition of this work was published in 1724.²⁰ The second edition, which reads almost verbatim, was reprinted in Gould's History of Freemasonry,²¹ and in the Official Bulletin of the Supreme Council of the 33d Degree for the Southern Jurisdiction of the United States.²² Our transcript was made from an original copy of the second edition in the Archives of the Supreme Council, 33°, S.J., in Washington, DC.*]

[Title page]

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Mulus scabit Mulum.

London: Printed for A MOORE, near St. *Paul's*. 1725. (Pr. Is.)

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THE
Grand Mystery of FREE-MASONS
DISCOVER'D.

INTRODUCTION.

THIS Piece having been found in the Custody of a FREE-MASON who died suddenly, it was thought proper to publish it in the very Words of the Copy, that the Publick may at last have something Genuine concerning the Grand Mystery of *Free-Masons*.

There was a Man at *Louvain* who publish'd, That he had, with great Toil and Difficulty, found out, overcome, and tamed, and was now ready at his Booth, to shew at the Rate of six Stivers a-piece, the most hideous and voracious Monster, the Common Disturber of Mankind, especially in their Adversity.

People flock'd from all Parts to see this Monster: They went in at the Fore-Door; and after they had seen the Creature, went out at the Back-Door, where they were ask'd whether the Monster was worth seeing. And as they had, at their Admittance into the Booth, promised to keep the Secret, they answer'd, it was a very wonderful Creature; which the Man found his Account in. But by some Accident it was divulg'd, that this wonderful Creature prov'd to be a LOUSE.

But to proceed to the Subject in Hand; we shall first present our Readers with

The *Free-Mason's* SIGNS.

A Guttural >		A Manual >
A Pedestal <		A Pectoral x

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EXAMINATION *upon Entrance into the LODGE.*

PEACE be here.

Answer. I hope there is.

Q. What a-Clock is it?

A. It's going to Six, or going to Twelve.

Q. Are you very busy?

A. No.

Q. Will you give, or take?

A. Both; or which you please.

Q. How go Squares?

A. Straight.

Q. Are you Rich, or Poor?

A. Neither.

Q. Change me that.

A. I will.

Q. In the Name of, &c. are you a Mason?

What is a Mason?

A. A Man begot of a Man, born of a Woman, Brother to a King.

Q. What is a Fellow?

A. A Companion of a Prince.

Q. How shall I know you are a Free Mason?

A. By Signs, Tokens, and Points of my Entry.

Q. Which is the Point of your Entry?

A. I Hear and Conceal, under the Penalty of having my Throat cut,
or my Tongue pull'd out of my Head.

Q. Where was you made a Free-Mason?

A. In a just and perfect Lodge.

Q. How many make a Lodge?

A. God and the Square, with five or seven right and perfect
Masons, on the highest Mountains, or the lowest Valleys in the
World.

Q. Why do Odds make a Lodge?

A. Because all Odds are Mens Advantage.

Q. What Lodge are you of?

A. The Lodge of St. *John*. 

Q. How does it stand?

A. Perfect East and West, as all Temples do.

Q. Where is the Mason's Point?

A. At the East-Window, waiting at the Rising of the Sun, to set his Men at Work.

Q. Where is the Warden's Point?

A. At the West-Window, waiting the Setting of the Sun, to dismiss the Entred Apprentices.

Q. Who rules and governs the Lodge, and is Master of it?

A. Irah,
X
Iachin, } or the Right Pillar.

Q. How is it govern'd?

A. Of Square and Rule.

Q. Have you the Key *of* the Lodge?

A. Yes, I have.

Q. What is its Virtue?

A. To open and shut, and shut and open.

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Q. Where do you keep it?

A. In an Ivory Box, between my Tongue and my Teeth, or within my Heart, where all my Secrets are kept.

Q. Have you the Chain to the Key?

A. Yes, I have.

Q. How long is it?

A. As long as from my Tongue to my Heart.

Q. How many precious jewels?

A. Three; a square Asher, a Diamond, and a Square.

Q. How many Lights?

A. Three; a Right East, South, and West.

Q. What do they represent?

A. The Three Persons, Father, Son, and Holy Ghost.

Q. How many Pillars?

A. Two; *Iachin* and *Boaz*.

Q. What do they represent?

A. A Strength and stability *of* the Church in all Ages.

Q. How many Angles in *St. John's* Lodge?

A. Four, bordering on Squares. ⚡

Q. How is the Meridian found out?

A. When the Sun leaves the South, and breaks in at the West-End of the Lodge.

Q. In what Part of the Temple was the Lodge kept?

A. In *Solomon's* Porch at the West-End of the Temple, where the two Pillars were set up.

Q. How many Steps belong to a right Mason?

A. Three.

Q. Give me the Solution.

A. I will.—The Right Worshipful, Worshipful Masters, and Worshipful Fellows of the Right Worshipful Lodge from whence I came, greet you well.

Response. That Great God to us greeting, be at this our Meeting, and with the Right Worshipful Lodge from whence you came, and you are.

Q. Give me the *Jerusalem* Word.

A. *Giblin*.

Q. Give me the Universal Word.

A. *Boaz*.

Q. Right Brother of ours, your Name?

A. *N.* or *M.*

Response. Welcome Brother *M.* or *N.* to our Society.

Q. How many particular Points pertain to a Free-Mason?

A. Three; Fraternity, Fidelity, and Taciturnity.

Q. What do they represent?

A. Brotherly Love, Relief, and Truth, among all Right Masons; for which all Masons were ordain'd at the Building of the Tower of *Babel*, and at the Temple of *Jerusalem*.

Q. How many proper Points?

A. Five; Foot to Foot, Knee to Knee, Hand to Hand, Heart to Heart, and Ear to Ear.

Q. Whence is an Arch derived?

A. From Architecture.

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Q. How many Orders in Architecture?

A. Five; the *Tuscan*, *Dorick*, *Ionick*, *Corinthian*, and *Composit*.

Q. What do they answer?

A. They answer to the Base, Perpendicular, Diameter, Circumference, and Square.

Q. What is the right Word, or right Point of a Mason?

A. Adieu.

The *Free-Mason's* OATH.

YOU must serve God according to the best of your Knowledge and Institution, and be a true Leige Man to the King, and help and assist any Brother as far as your Ability will allow: By the Contents of the Sacred Writ you will perform this Oath. So help you God.

A *Free-Mason's* HEALTH.

HERE'S a Health to our Society, and to every faithful Brother that keeps his Oath of Secrecy. As we are sworn to love each other. The World no Order knows like this our Noble and Antient Fraternity: Let them wonder at the Mystery.

Here, Brother, I drink to thee.

SIGNS to know a True Mason.

1. To put off the Hat with two Fingers and a Thumb.
2. To strike with the Right-Hand on the Inside of the Little Finger of the Left three Times, as if hewing.
3. By making a Square, *viz.* by setting your Heels together, and the Toes of both Feet straight, at a Distance, or by any other Way of Triangle.
4. To take Hand in Hand, with Left and Right Thumbs close, and touch each Wrist three Times with the Fore-Finger each Pulse.
5. You must Whisper, saying thus, The Masters and Fellows of the worshipful Company from whence I came, greet you all well.
- The Other will answer, God greet well the Masters and Fellows of the worshipful Company from whence you came.
6. Stroke two of your Fore-Fingers over your Eye-Lids three times.
7. Turn a Glass, or any other Thing that is hollow, downwards, after you have drank out of it.
8. Ask how you do; and your Brothers drink to each other.
9. Ask what Lodge they were made Free-Masons at.

N.B. In the Third of King *Henry* the Sixth, an Act of Parliament was pass'd, Whereby it is made Felony to cause MASONS to confederate themselves in Chapiters and Assemblies. The Punishment is Imprisonment of Body, and make Fine and Ransom at the King's Will.

[TITLE PAGE]

TWO LETTERS TO A FRIEND. The *FIRST*, Concerning *The Society of FREE-MASONS*. The *SECOND*, Giving an account of The Most Ancient Order of GORMOGONS IN Its *Original, Institution, Excellency, and Design: Its Rules and Orders*, and the manner of its introduction into *Great Britain*. With an intire Collection of all that has been made Publick, on that Occasion. Together with the supposed Reason of their excluding the *Free-Masons*, without they previously undergo the Form of *Degradation, &c.* Now first set forth for the *Satisfaction and Emolument* of the Publick.

—*Nullo penetrabilis astro, Lucus erat.* VIRG.

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M.DCC.XXV.

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A
LETTER to a FRIEND,
CONCERNING
The Society of FREE-MASONS.

SIR, THE Command, you have been pleas'd to lay upon me, is not to be discharged in a few Words: You require of me, To give you an account of the *Fraternity* (as you are pleas'd to term it) which call themselves FREE-MASONS; together with my Opinion about *them*, and their *Tenets*.

This, SIR, Will cause some little Time to be spent; first, In Enquiry after their *Tenets*; and then, in maturely judging, and reasoning upon 'em: for rash and unpremeditated Determinations, in *such* Matters, will only expose their Authors; and give Strength and Reputation to the opposite Parties.

As for their *Tenets*, they seem to be all Riddle and Mystery, to every Body but themselves; and I make a Doubt, whether or no, they be able to give any fair and satisfactory Account of 'em. By what I can learn, they are under an *Oath*, or some solemn obligatory *Tie*, not to make known, or divulge their *Arcana*, to any, except to the Members of their own Society. This, I presume, is because they are either so nonsensically *ludicrous*, and *foolish*, or else so horribly *lewd* and *blasphemous*, that they will not endure a Publick Censure.

They set an huge Value upon themselves, in regard of being Free-Masons: entertaining strange, awkward Notions of the Word *Mason*; such as it never had belonging to it, in *Hebrew*, *Greek*, *Latin*, *English*, or, I believe

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in any Language under Heaven. They seem to be listed under the Patronage of *Hiram*, the King of *Tyre*, who was doubtless an *Heathen*; unless converted to *Judaism* after his Acquaintance with *Solomon* Which is, at best, but a groundless *Chimæra*, and *Supposition*; for the *Scriptures*, which are the only Authentick Records of those Matters, have taken no notice at all of it.

They tell strange foppish Stories of a *Tree*, which grew out of *Hiram's Tomb*, with wonderful *Leaves*, and *Fruit* of a *monstrous Quality*; although, at the same Time, they know neither where, nor when he dy'd; nor anything more of his Tomb, than they do of *Pompey's*. But, to stop the Mouths of their ignorant, crackbrain'd Disciples (such as *Ale-house-keepers*, *Botchers*, *Corn-cutters*, &c.) some of their principal *Θαυματοργοι*, lugg'em by the Ears with a bombast Gypsie-like Jargon, which they call *Arabick*: although I am morally certain, That not one of the Society knows any more of the *Arabick* Language than I do of the CHINESE.

Upon the Account, SIR, of this stupendous *Bocardo*, they assume to themselves the August Title of *Kabalists*; or rather, as I submissively conjecture, *Cabal-lists*: i.e. A Knot of whimsical, delirious Wretches, who are caballing together, to extirpate all manner of *Science*, *Reason*, and *Religion* out of the World.

To explain the senseless and irrational Mode of their Proceedings I shall ask you, or them, or all the World; Whether 'twas ever known, that Men of common Sense and Discretion, did profess themselves to be of an Employment or Occupation, which they know nothing at all of? As for Instance, SIR would you not take that Man to be qualified for *Bedlam*, that should call himself a *Gold-Smith*, when his Business is to *mend Shoes*! and would it not make you laugh, to hear a Fellow call himself a *Lapidary*, when he gets his Living by *sweeping of Chimneys*? Yet this is exactly the Case of *Free Masons*; Every Member, forsooth, is a Free Mason; although there be some *Divines*,

or rather, if they were perfectly understood, *Dry-Vines*, some *Pettifoggers*, some *Clyster-pipe Men*, *Thread-makers*, *Taylors* and *Weavers*, and an huge Bead-roll besides, of Men calling themselves *Masons*, who know no more how to lay a Brick, or a Stone, as it should be laid, than they know how to make a *Hog* play upon a *Flute*, or a *-Horse* understand *Algebra*.

There are several amongst 'em, who write themselves *S. T. P.*, which some are apt to imagine, stands for *Sacrosanctæ Trinitatis Persecutores*; for it is observable, That the Creed of St *Athanasius* is treated very scurvily and opprobriously amongst divers of their Principals; and the Divinity (nay, even the Divine Accomplishments of our Saviour) are handled by some of those Wretches, with a most shameful Buffoonry and Contempt. Remarkably eminent for this, is a certain *Renegado Papist*; who has formerly wrote a nonsensical *Farrago* about the Plague: and makes the World believe, That he'll undertake to translate the Works of a certain Classick; and, no doubt, in that Case, will render them nine times more ridiculous and unintelligible than any Man alive is able to do.

That , SIR, which gives the greatest Gloss, and Lustre to their Cabal, is this, viz. That they have artfully drawn some Great Names, into their

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wild, latitudinarian Measures: This I cannot in the least wonder at; for Great Men are but *Men*, and as apt to run into giddy, whimsical Schemes, as their Inferiors. Excellent was the Observation of the *Buzite*, *Job xxxii. 9*, where he says, *Great Men are not always Wise*: and I really look upon some certain Gentlemen among them, however otherwise dignified and distinguished, to be just such another Decoration to the Free Masons, as *Julian* and *Maxentius* were to *Atheism*; or *Constantius* and *Valens*, to the *Arian Heresy*.

I Protest, SIR, I had like to have forgotten one Man, who makes a most Il-Lustrious Figure amongst 'em; and stiles himself R. S. S. and L. L. D. He makes wonderful Brags of being of the *Fifth Order*: I presume, (as he is a *Mason*) he means the *Fifth Order of Architecture*; which is otherwise call'd, The *Compound Order*: and by it one would be tempted to imagine, that the Doctor is a *Composition* of all sorts of *Maggots* and *Enthusiasm*. One thing there is, which makes me more bold in affirming this; and this is it—The Doctor pretends, he has found out a Mysterious, *Hocus-pocus* Word, which belongs to the *Anathema* pronounc'd against *Ananias* and *Saphira*, in the 5th Chapter of the *Acts*; and he farther pretends, That against whomsoever he (as a Member of the *Fifth Order*) shall pronounce this terrible Word, the Person shall instantly drop down dead, as they did. I cannot imagine how the Doctor came by this powerful Word; found it in *Rablais's Pantagruel*; or in Dr. *Faller's Dispensatory*; which are two great Repositories of incomprehensible Nonsense. I'll take all the Care I can, to keep out of the Doctor's Way; for I am sure if he meets me, and knows me, out comes the great MILLESYLLABICUM, and I'm as dead as *William the ConQueror*.

But now, SIR, to draw towards a Conclusion; and to give my Opinion seriously, concerning these prodigious *Virtuosi*—My Belief is, That if they fall under any Denomination at all, or belong to any Sect of Men, which has hitherto appear'd in the World, they may be rank'd among the GNOSTICKS; who took their Original from *Simon Magus*: These were a Set of Men, which ridicul'd not only *Christianity*, but even *Rational Morality*; teaching, That they should be sav'd by their *capacious Knowledge*, and *Understanding* of no Mortal Man could tell what. They babbled of an *amazing Intelligence* they had, from no-body knows whence: They amus'd, and puzzled the hair-brain'd, unwary Crowd, that follow'd 'em, with *Superstitious Interpretations*, of *extravagant Talismanical Characters*, and *abstruse*

Significations, of uncommon Kabalistical Words; which exactly agrees with the Proceedings of our Modern Free Masons.

I am inclinable to believe, That by the Word MASON, they mean a *Builder*, and they take the Word BUILD, in a *Figurative* and *Metaphorick* Sense; as it is us'd, *Acts xx. 32*, and in many other Places of the New Testament: in which Places the Word *Build*, is us'd to signify the *Founding* and *Establishing* of the *Christian Church*. If this be their Meaning, 'tis no Breach of Charity to presume, that these Gentlemen are *Masoning* and *Building up* something, that it were heartily to be wish'd they would let alone; for I must take the Freedom to say, That there are *Schisms* and *Fractions*, more than enough already, in our most Excellent Religion.

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SIR, I shall trouble you with nothing more at present, than just to observe, That if the *Tenets* of these Men, do contain any thing that is conducive to the *Improvement* of *Manners*, the *Honour of God*, or the *real Advantage* of *Mankind*; they are guilty of an unpardonable piece of Injustice, to conceal such beneficial *Dogmata* from the World. But if, contrariwise, they advance anything, which is, or may be *Detrimental* and *Pernicious*, it is great Pity, it is not made Publick; that it might be expos'd, censur'd, and taken care of, for *Diu crescentes nugæ floreant in miseriis*.

I am SIR,

Your most Humble Servant,

VERUS COMMODUS.

P.S. SINCE my writing this, I have seen a little Tract call'd, *The Grand Mystery of the Free-Masons Discover'd*; which, as I take it, gives us a Genuine Account of the Questions severally put to the Members of that Society, at their *Admission*, *Meetings*, &c. As also of their *Oath*, *Health*, *Signs*, *Points*, &c. and this I inclose, that you may

have a farther Light into this pretended *Mysterious* Fraternity. Whereby, also, you will perceive what an unintelligible *Jargon* these People make a Mystery of.

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LETTER II.
Giving an ACCOUNT of the
Most Ancient ORDER of *GORMOGONS*,
IN

Its *Original, Institution, Excellency, and Design: Its Rules and Orders*, and the Manner of its Introduction into *Great Britain*.

With an intire Collection of all that has been made Publick on that Occasion. Together with the supposed Reason of their *Excluding the Free-Masons*, without they previously undergo the Form of *Degradition, &c.*

SIR,

SINCE my last, the Venerable Order of GORMOGONS having been brought into *England*, by a *Chineze Mandarin*, of great Dignity and Note in his own Country, I could not deny my-self the Pleasure to give you as particular an Account as has come to Knowledge, of what has been done and publish'd since his Arrival, relating to the Establishing that Society in this Island.

You, SIR, are not to be informed, That the *Chineze* pretend to have Accounts of Time and Transactions, many Thousand Years before *Adam*; And I am now to acquaint you, That their first Chief Monarch, or Emperor, as he has since been called, who, tho' *European* Historians frequently call him by another Name, was commonly in *China*, known by that of CHIN-QUAW-KY-PO, is the Institutor of this Order, for the Reward of Merit, and Encouragement of Science, into that *Kingdom of Philosphers*, many Centuries before *Adam*. And I must needs confess, That as their only Boast is not their *AntiQuity*, but that they chiefly aim to establish their Order on the MERIT Of their

Members; they bid fair totally to eclipse the other Society, which, without any other Regards than the Entrance-Fine, and consequential Gluttony, and Ebriety, promiscuously, and without Distinction, admits the Worthy and the Unworthy.

This Order it seems, as well as the other, has a SECRET, and, as I am inform'd, it is of a very extraordinary Nature; but what, I am well assur'd, is neither shocking to *Decency*, to *Humanity*, or to *Morals*, tho' I cannot penetrate into the Nature of it. As the Cultivating of Arts and Sciences is the principal End of its Institution, Gentleman of Wit and

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Parts, who are Members of it, entertain the Society with such Productions, either of their own, or others, as are truly Curious, whether in Prose or Verse, in every Science, as well Mechanical as Liberal. And for this Reason, ingenious Mechanicks are far from being excluded, each being encouraged, in his own particular Way, to excel. Nor do they, it seems, disdain to divert and entertain one another with a pleasant Song, so as it is not contrary to Decency and good Manners, and turns not upon Party or Politicks.

And this leads me to tell you, That the only Point of Conversation which is expressly prohibited, is that of the Politicks of their own Country; which is a most excellent and necessary Rule, because, as the Society consists of ingenious Men of all Persuasions, and no body is excluded for his private Opinion, Disputes might otherwise arise, which would create Feuds and Animosities among them: The propagating the contrary of which, is, it seems, a fundamental Article among them.

After the Qualifications of the Person are examin'd into (which, I am told, is extremely strict) and approv'd, the Terms of Entrance are very easy: Instead of Three, Four, or Five Guineas, which the Masons require for Admission, they only deposite such a Sum as they shall think proper above so many **Rupees*.

FRUGALITY in one extraordinary Injunction with them, that so they may avoid the Rocks on which others too frequently split: And the little easy Forfeitures and Fines of Entrance, are deposited in the Hands of a HUPU, or Treasurer, to be disposed of either to Charitable Uses, whenever any calamitous Case offers, or for the Encouragement of Arts and Sciences; Reserving a Proportion thereof towards a General Feast, whether Quarterly, Half-Yearly, or Yearly, I cannot say, in order to cement, and consolidate the Union of the several Chapters.

The Officer who presides in Chief over the whole Body or Order, must be a Man of Quality and Learning, and is called, I am told, *Sub-Oecumenical Volgee*. He is represented by another Great Officer, stiled *Deputy Volgee* who under him governs the Society.

There is a Third Great Officer who acts as *Præses* over each particular Chapter, and governs all Affairs therein, conformable to the *General Statutes* of the Order. But the Name of this Officer (for 'tis not made a *Secret*) I have forgot; only that it is, as all the rest, of *Chineze* Extraction.

By this Knowledge, which I have been able to come at, tho' I have not the Honour to be a GORMOGON, you will observe, Sir, the Excellency of the Order; and that they are not *asham'd* to let People know, in some Measure, the laudable *Ends* and *Purposes* of their *Institution*. I say, *In some Measure*, because it must be confess'd, they are very tenacious of the Great and Important SECRET of their Society, into which it is morally impossible, that any-body but a thoroughly-graduated GORMOGON can penetrate. You will also have the greater Opinion even of their SECRET, tho' 'tis past the Comprehension of the *Vulgar World*, inasmuch as you will observe, that they put on no affected Grimaces, in order to palm upon the Publick, the most *insignificant* Trifles for the *profoundest Mysteries*; nor do they treat *real* and *venerable Mysteries* as *Trifles*.

Having thus given you an Account of what I have been able to collect, relating to this Society, I come now to entertain you with the several

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Pieces that have been publish'd relating thereto. The first of which is from the *Daily Post* of the 3d of *September* last; tho' I am informed, that this Order was begun in England long before, and several Worthy Gentlemen had form'd themselves into a Body, under the *Auspices* of the *Mandarin* HANG CHI; and did not intend to make Publick their Institution. But, it seems, some *over-busy* Persons having got a Knowledge of a few particulars, which were made no *Secret of*, and that the Assembly was held at the *Castle Tavern* in *Fleet-street*, they, being minded to rally the *Free-Masons* at the same time, published the following Advertisement.

WHEREAS, the truly Ancient and Noble Order of the GORMOGONS, Instituted by CHIN-QUAW-KY-PO, the first Emperor of *China* (according to their Account) many Thousand Years before *Adam*, of which Order the great Philosopher CONFUCIUS was *Oecumenical Volgee*, has lately been brought into *England* by a *Mandarin*, and he having admitted several Gentlemen of Honour into the Mystery of that most illustrious Order, they have determin'd to hold a Chapter at the *Castle-Tavern* in *Fleetstreet*, at the particular Request of several Persons of Quality. This is to inform the Publick, that there will be no *drawn Sword at the Door*, nor *Ladder in a Dark Boom*, nor will any *Mason* be received as a Member, till he has renounced his *Novel Order*, and been *properly degraded*. N. B. The Great *Mogul*, the *Czar of Muscovy*, and Prince *Tochmas*, are enter'd into this Honourable Society, but it has been refus'd to the Rebel *Meriweys*, to his great Mortification. The *Mandarin* will shortly set out for *Rome*, having a particular Commission to make a Present of this Antient Order to his *Holiness*; and it is believ'd the whole *Sacred College of Cardinals* will

commence GORMOGONS. Notice will be given in the Publick Papers the Day the *Chapter* will be held.

After this, several Gentlemen, who before had not heard of this Order, came to the *Castle-Tavern* to inquire into the Fact; and among the rest the Author of the PLAIN DEALER (a Gentleman of great Sagacity and Genius, as may be gather'd from the Excellent Papers wherewith he obliges the curious World every *Monday* and *Friday*) having in Person come to inquire concerning it, and meeting with the *Mandarin's* Secretary and Interpreter, received from him so satisfactory an Account of the Matter, and was so pleased with the Institution, that he desir'd to be admitted a Member. But *unhappily* for the *Gentleman*, and to the *great Regret* of the *Interpreter also*, he happen'd to be a *Free-Mason*, and so could not be admitted without being solemnly *Degraded*, and formally renouncing that Society. Tho' that Gentleman was much mortified hereupon, not being able to persuade himself to be the *first* to give the Example of *Degradation*, yet he departed with such a favourable Idea of the Institution, that in his very next *Plain Dealer*, he began with a fine Dissertation on the Effects of *Credulity* and *Imposture*; for which I refer to his Excellent Paper, and then addressed himself to his Brethren of the *Apron* and *Trowel*, in a very, Pathetick Manner. In the mean Time, the Interpreter being no less pleased with the Conversation, Curiosity, and Frankness of this Gentleman, gave the *Mandarin* an Account of it. Whereupon the illustrious HANG CHI (as he is call'd) being pleas'd with his Interpreter's Description of the Gentleman, vouchsafed to write him a Letter, to persuade him to be *degraded*, and offering to him, in that Case, the Honours of the Order, in a Manner so concise, and so

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polite, as seems to be peculiar to the Chiefs of the *Eastern Nations*, and at the same time communicated to him a Letter from another

Great Mandarin named SHIN SHAW, at *Rome*; giving an Account of the good Reception the Order meets with in that once 'Imperial City. The *pathetick Expostulations* of the *Plain Dealer*, to his *Guilty Brethren*, as he calls 'em; The Letter of HANG CHI, that of SHIN SHAW, and the *Plain Dealer's* Answer, are all as follows, taken from that Paper of the 14th of *September*, No. LI.

I WILL not be so partial to my own *Brotherhood*, I mean the Worshipful Society of FREE *and* ACCEPTED MASONS, as to forbear rebuking them, on this Occasion, for the unaccountable Pother and Noise they have lately made in the World. What Stories have been told to amuse, delude, and engage the *Credulous*? And how many have been drawn into the *Fraternity*, that have no Business there, to the manifest Detriment of their own Affairs, and Disadvantage of the Publick? What Reflections, what Reproach, have we brought upon Ourselves, and upon Our *Ancient Order*, by making so many Proselytes, in so cheap and prostituted a Manner? It afflicts me sensibly, when I see so many idle, vain, and empty Coxcombs introduced into our *Lodges*, and made privy to our *Secrets*. I have often enter'd my Protest against this Abuse, in private Society; and must use the Freedom to offer this Memorial, in the Publick Character I bear. 'Tis my Opinion, that the late Prostitution of our *Order*, is next to the betraying of it. The weak Head of *Vintners*, *Drawers*, *Wigmakers*, *Weavers*, &c., admitted into our *Fraternity*, have not only brought Contempt upon the Institution, but do very much endanger it. Complaints have been made against the Abuse, even by Strangers and indifferent Persons: And I have heard it ask'd, Why we don't admit *Women*, as well as *Tailors*, into our Lodges? I profess, I have met with as *sufficient* Heads among the *Fair Sex*, as I have in the *Brotherhood*: And I have some Reasons to fear, that our *Secrets* are in danger of being expos'd. There is, in the Conduct of too many, since their Admission, the

——— Cæcus amor sui,

Et tollens vacuum plus nimio Gloria verticem
Arcanique Fides prodiga, perlucidior vitro;

which is expressly prohibited by our Excellent *Rules* and *Constitution*; and which is the very Characteristick of the Fools, that were received into the *Lodges* at *Rome*, in the days of *Augustus Cæsar*; and whereof our Brother *Horace* complained vehemently, in an Ode to *Varus*, who was then the *Grand Master*. But whatever Freedoms others may imagine they may lawfully and discreetly use, My Conscience cannot brook them.

——— *NON EGO TE - - - - -*
INVITUM QUATIAM: NEC - - - - -
SUB DIVUM RAPIAM - - - - -

My Female Readers, and, I'm afraid, some of the *Brotherhood* too, may stop here, and stare, as if I had blabb'd out the whole *Mystery* in these Lines. My friend *Tony Jyngle*, happening to cast his Eye upon this Paper; when I was writing it, ask'd me, Whether the above Words, and Dashes, wou'd not be *decypher'd* into the famous *Mason Word*? But I must

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leave Folks, that know no better, to their *Wonder*; and proceed to assure my guilty *Brethren*, that they have promoted *Superstition and Babbling*, contrary to the Peace of our Sovereign Lord the King, by their late Practices and Condescensions. Alarming Reports, and Stories of raising the DEVIL, of WITCHES, LADDERS, HALTERS, DRAWN SWORDS, and DARK ROOMS, have spread Confusion and Terror. Trade and Business, and *Family Duty*, have been shamefully, neglected: And, if the Government does not put the Laws against us in Execution, it will be an extraordinary Favour, or Oversight. For my

own Part, I am so faithful a Subject, and have the Weal of the Good People of *England*, and of *Our Ancient Order*, so much at Heart, that I have resolv'd never to countenance a *Lodge* again, unless the *Grand Master* puts a Stop to these Proceedings, by a speedy and peremptory Charge to all the *Brotherhood*. I do not say, I will utterly forsake, far less divulge the tremendous *Secrets* of our *Society*: But I wish I could honourably enter into *Another*, that seems to be *better* establish'd, and regulated.

And, now that I have hinted at *another Society*, or *Order*, I must entertain my Readers with Two Letters; the first is address'd to myself, and the last, Written from *Rome*, to the Author of the first.

HANG CHI to the British PLAIN DEALER: Health.

Sage SIR,

By the Help of my *Secretary* and *Interpreter* I peruse all your Lucubrations; and write this Epistle, to assure you of my Esteem.

I am inform'd, that you have taken Notice of the *Advertisement* publish'd in the News Papers; and that you call'd at the *Castle Tavern* in *Fleetstreet*, to be satisfy'd of the Truth of my Arrival in this Place. Your Enquiry, and the Conversation you had with my Secretary, give me Occasion to gratify you farther; and I am proud to distinguish one of your Merit, in the Manner I intend.

The *Laws* and *Constitutions* of the most ancient and illustrious *Order* of GORMOGONS oblige us to be very *cautious* and *frugal*, in admitting *new Members*. Remarkable *Virtues* have always recommended the Candidates. No Rank, Station, or Condition of Life, intitles a Person to be of our *Fraternity*. We know no *Prejudice*, nor *Partiality*, in conferring this Honour; and all the *Interest* in the World to procure it, would be fruitless, without *Merit*.

My Residence here will be but short. It cannot therefore be expected, that I should invite many worthy Persons to enter into our *Order*, nor dare I render it cheap and contemptible, by admitting

every Pretender: But I know several Persons *of* Quality and Fashion in this Place, who truly deserve to be received, and to whom I have promis'd the Distinction.

I shall consider it as an Honour and Ornament to our *most ancient* and illustrious *Order*, which is the Ornament of all its Members, if you, *Sage Sir*, will be pleas'd to accept the Privileges, that I am empower'd to bestow on the *Deserving*. I confess you must be DEGRADED, as our Laws require, and renounce, and abandon, the Society of *Masons*, in the first Place: But, as your great Judgment must distinguish the Excellence of

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our *Order* above *that other*, I hope you will prefer being a *Fellow* with Us. Nothing wou'd more sensibly concern me, when I leave *London*, than not to be able to transmit your Name in the List, that I must send to the OECUMENICAL VOLGEE in *China*.

I am, Sage SIR,
Your Affectionate Friend,
HANG CHI.

SHIN SHAW *to* HANG CHI, *in* London: *Health*.

Most Illustrious Brother and Friend,
I Congratulate you on the speedy Progress you have made from the Court of the *Young Sophy* in *Persia*, and your safe Arrival in the Isle of *Britain*. Your Presence is earnestly expected at *Rome*. His *Holiness* is fond of our *Order*, and the *Cardinals* have an Emulation to be first distinguish'd. Our Excellent Brother GORMOGON and Brother *Mandarin*, CHAN FUE, is well, and salutes you. Since my last, I had Advices from *Pekin*, which confirm former Accounts, that our Emperor is an open Enemy to the *Missionary Jesuits*: But I pray, their Disgrace in *China*, may not provoke the *Europeans* to use *Us* ill. Take Care of your Health. Farewell.

SHIN SHAW.

I thankfully acknowledge the Honour done me, by the illustrious *Mandarin* HANG CHI; and, tho' I cannot prevail with myself to be DEGRADED, in the *Manner* required by the *Laws* and *Constitutions* of the Order of GORMOGONS, I approve, and applaud, their judicious and strict Virtue, in admitting none, but whom *Merit* recommends, into the Fellowship of the OECUMENICAL VOLGEE. Moreover, I propose the good Conduct, and Regularity of the GORMOGONS, as a Pattern to the *Free* and *Accepted Masons*, for the Future: And, if I shall be enabled to make any useful Discoveries for the Service of the *Brotherhood*, they may depend on my watchful Fidelity.

[*Thus far the Author of the Plain-Dealer.*]

I cannot guess why so excellent and laudable a Society as this of the GORMOGONS, should think it worth their while to make it an Article to exclude the *Free-Masons*, or that they should condescend to take so much Notice of them: Except, there be any Truth in what I have heard reported, and to which I cannot give intire Credit, having never heard it from a *Graduated Gormogon*. The Report is this, That the *Mandarin* has declared, that many Years since, Two unhappy busy Persons, who were *Masons*, having obtruded their idle Notions among the *Vulgar Chineze*, of *Adam*, and *Solomon*, and *Hiram*, and I can't tell who besides, being Crafts—men

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of their Order, and offering to assert, that *Adam* was the first Man, which in *China*, is, it seems, received as a *Heterodox Notion*, and that the great *Chin-Quaw-Ky-Po*, the Institutor of the Order of *Gormogons*, was of *later* Date, many Centuries, than that Patriarch; and having, besides, deflower'd a venerable OLD Gentlewoman, under the Notion of making her an *European* HIRAMITE (as they called it) they were taken up, and obliged to recant, in Publick, their

Absurdities, and afterwards, with Characters on their Breasts, denoting their Offence and their Violence on the *Old Woman*, were hang'd Back to Back, on a Gibbet erected for that Purpose, 60 Foot high, in the middle of a spacious Plain, some Miles from the great City *Nangking*, where their Bodies were left to be Food to the Fowls of the Air; And ever since, it has been an Article among the *Gormogons*, to exclude the Members of that Society, without they first undergo a solemn *Degradation*, &c. But this Story I leave as I find, for you to believe or reject as you please; having never heard it, as I have said, from the Mouth of a *Gormogon*. Tho' methinks, the Business of the OLD Gentlewoman affords, as our Weekly Politicians say, Mater of Speculation; and, at the worst, I hope the intraged Matron went too far in her Evidence, and was rather *saluted* than *violated*.

But however this may be; the good Order and Regulations of the Society of *Gormogons*, have so much alarm'd the *Masons*, and convinc'd them of the Necessity of correcting the Abuses which have crept into their Fraternity, that we soon after had the Pleasure to read the following Advertisement, suppos'd to be publish'd by them, in the *Daily Journal*, on which I shall leave it to you, Sir,. to make what Remarks you think fit.

ON *Michaelmas Day*, being the 29th of this Instant *September*, a New *Lodge* will be open'd, at the *St. Alban's Tavern*, in *St. Alban's Street*, for regulating the *Modern Abuses*, which have crept into the *Ancient Fraternity* of *Free-Masons*; where 'tis desired that all the *old real Masons* will be present, to accompany their Founders, viz. *Jabel*, *Jubel*, *Tubal Cain*, and their Sister *Nahama*, also *Nineveh*, *Marcus*, *Gracchus*, *Euclid*, *Hierom*, *Charles Martin*, *Athelstone*, and their good Friend *St. Alban*, who loved *Masonry* well.

'Tis desired, that all *Fathers*, *Masters*, and *Wardens of Lodges*, who have discover'd no *Secrets* but to the *Brotherhood*, will be

present None under *Seven* will be admitted, and such as come, are to enter the *Lodge*, on the *bare Hand* and *Knee* as usual.

Thus, Sir, have I given you all I know, or can collect, relating to this Affair; and if ever you hear from me again on this Subject, it will be in a few REMARKS on that empty Book called, *The Constitutions, &c. of the Free-Masons*, written, as I am told, by a *Presbyterian Teacher*, and pompously recommended by a certain Reverend *Orthodox*, tho' *Mathematical* Divine. In the mean time, I remain,

SIR,

Your very Humble Servant,
VERUS COMMODUS.

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POSTSCRIPT.

SINCE the closing this Letter, I have had the Pleasure to receive an Account, which I much desir'd, of the *Derivation* of the Word GORMOGON; and, as it is very Curious and Significant, and is not made a Secret of, I could not but inform you of it. It is, it seems, a *Compound Word* in the *Chineze* Tongue, signifying, A Person made Illustrious by *Social Love*, by the *Excellency* of his *Genius*, and by the *AntiQuity* of his *Descent*: For GOR, in that most expressive Language, signifies *Brother, or Friend*, the most valuable Title on Earth; MO is a Word of Eminence, prefix'd to a Name or Thing, to distinguish its *Excellency*; and GON, signifies *AntiQuity* or *Length of Continuance*: And it is observable, That the Province of MO-GON in *China*, which was formerly the Residence, Birth-place, and Paternal Inheritance of the Great *Chin-Quaw-Ky-Po* (as its Name [MO-GON] denotes *The most Excellent and most Ancient Kingdom*) is one of the most plentiful and flourishing Provinces of that vast Empire.

In short, Sir, I am so pleas'd with this excellent Society, that I shall only wait for your Return from the Country, not doubting but you will join your Interest with me, that we may be recommended as Members (however otherwise unworthy I may be!) of this Ancient Order.

By this Time you will Laugh with me at the Pretensions of the *poor Masons* (who, I am told, now skulk about, and meet in Corners) since, as they pretend to derive their Ancientry from *Babel*, they seem to confess, that they found their *Order* on *Confusion*; And indeed, I am much pleased, with what I heard an ingenious GORMOGON express on this Occasion, with which I shall conclude. "We are not displeas'd, said he, That these *Hewers of Stone*, and *Drawers of Water*, these *mere Pretenders* to nothing more than *Labour* and *Mechanicks*, who boast so much of their Hod-man-ship, should pretend to derive their Originals from any Place, where they have *happen'd to read of Buildings* or *Monuments of AntiQuity*, or from *Babel*, from *Noah*, or even from *Adam*: We could even permit them to go still *higher*, and deduce their *Rise* before the Earth itself was created, among the *Infernal Founders* of PANDEMONIUM, for the erecting of which they might quote the-Authority of the Great *Milton*; and, as a *far-fetch'd AntiQuity* is their *only Pride*, so might they, with *eQual Justice*, and *eQual Reputation* to themselves, derive their Original from that *Infernal Capital*, as from *Babel*. But let them, said he, shew us once, That *Merit*, in the First Place, or ought tending to *Edification*, to *Morals*, to *Improvement* of those *Arts* and *Sciences*, which they lay so proud a Claim to, are any Part of their Consideration; or, Secondly, That any *Free-Mason*, after his Commencement, became either a *wiser*, or a *better Man*; or, Thirdly, That *Cain*, *Nimrod*, *Semiramis*, and the Founders it of *Babel*, are not rather the Examples which they follow; and I'll give my Vote, that they shall be admitted *Gormogons* without *Degradation*, and be no longer the *standing Jest* of the *Vulgar*, and the *Derision of Men of Sense*."

He concluded with a severe Sting, "That those Persons who saw the Masons go reeling Home, at unseasonable Hours, after a *Meeting* or a *Lodge-Night*, would not question their following the Example of *Noah*, in that Instance, at least, of his *getting drunk* with the Fruits of his own *Plantation*, and discovering his *Nakedness*, to *Shem*, *Ham*, and *Japhet*."

FINIS.

MASONRY

DISSECTED:

BEING

A Universal and Genuine
DESCRIPTION

OF

All its BRANCHES from the Ori-
ginal to this Present Time.

As it is deliver'd in the

Constituted Regular Lodges

Both in CITY and COUNTRY,

According to the

Several Degrees of ADMISSION.

Giving an Impartial ACCOUNT of their Re-
gular Proceeding in Initiating their New Members
in the whole Three Degrees of MASONRY.

VIZ.

I. ENTER'D 'PREN- } II. FELLOW CRAFT.
TICE, } III. MASTER.

To which is added,

The Author's VINDICATION of himself.

By SAMUEL PRICHARD, late Member of a
CONSTITUTED LODGE.

L O N D O N :

Printed for J. WILFORD, at the *Three Flower-de Lucas* behind
the *Chapter house* near *St. Paul's*. 1730. (Price 6d)

Figure 25. Title page of the first edition.

MASONRY DISSECTED, 1730

[**Editor's note:** When *Masonry Dissected* was first printed it caused a sensation and alarmed the Grand Lodge of England. Not only did it

provide the most complete exposition of the inner workings of the Craft, but it also included the earliest known description of the Master Mason Degree. Our copy was transcribed from a photo facsimile of the original edition reproduced in Harry Carr, Samuel Prichard's Masonry Dissected 1730. An Analysis and Commentary (Bloomington, Illinois: Masonic Book Club, 1977). Although Pike owned an early edition of Masonry Dissected, which is in the collection of the Supreme Council, for some reason he published a translation made from a German edition of Pritchard's work in the Official Bulletin of the Supreme Council of the 33d Degree, for the Southern Jurisdiction of the United States.²³]

[TITLE PAGE]

MASONRY DISSECTED: Being A Universal and Genuine DESCRIPTION OF all its BRANCHES from the Original to this Present Time. As it is deliver'd in the *Constituted Regular Lodges* Both in CITY and COUNTRY, According to the Several Degrees of ADMISSION. Giving an Impartial ACCOUNT of their Regular Proceeding in Initiating their New Members in the whole Three Degrees of MASONRY. VIZ. I. ENTER'D 'PRENTICE, II. FELLOW CRAFT, III. MASTER. To which is added, The Author's VINDICATION of himself. By SAMUEL PRICHARD, *late Member of a constituted lodge.* london: Printed for J. WILFORD, at the *Three Flower-de Lucas* behind the *Chapter-house* near *St. Paul's*. 1730. (Price 6d)

[P. II]

Samuel Prichard maketh Oath, That the Copy hereunto annexed is a True and Genuine Copy in every Particular.

Jur' 13. Die Oct. 1730. coram me, R. Hopkins.

Sam. Prichard.

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TO THE
Rt. Worshipful and Honourable

FRATERNITY
OF
Free and Accepted Masons.

Brethren and Fellows,

If the following Sheets, done without Partiality, gains the universal Applause of so worthy a Society, I doubt not but its general Character will be diffused and esteemed among the remaining Polite Part of Mankind:

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Which, I hope, will give intire Satisfaction to all Lovers of Truth, and I shall remain, with all humble Submission, the Fraternity's

Most Obedient Humble Servant,

SAM. PRICHARD.

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MASONRY DISSECTED.

THE original Institution of Masonry consisteth on the Foundation of the Liberal Arts and Sciences; but more especially on the Fifth, *viz, Geometry*. For at the Building of the Tower of *Babel*, the Art and Mystery of Masonry was first introduc'd, and from thence handed down by *Euclid*, a worthy and excellent Mathematician of the Egyptians and he communicated it to *Hiram*, the Master-Mason concern'd in the Building of *Solomon's* Temple in *Jerusalem*, where was an excellent and curious Mason that was the chief under their Grand Master *Hiram*, whose Name was *Mannon Grecus*, who taught the Art of Masonry to one *Carolos Marcil* in *France*, who was afterwards elected King of *France*, and from thence was brought into *England* in the Time of King *Athelstone*, who order'd an Assembly to be held once every Year at *York*, which

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was the first Introduction of it into *England*, and Masons were made in the Manner following.

Tunc unus ex Senioribus teneat Librum, ut illi vel ille ponant vel ponat Manus supra Librum; tum Praecepta debeant legi. i.e. Whilst one of the Seniors holdeth the Book, that he or they put their Hands upon the Book, whilst the Master ought to read the Laws or Charges.

Which Charges were, That they should be true to one another without Exception, and should be obliged to relieve their Brothers and Fellows Necessities, or put them to labour and reward them accordingly.

But in these latter Days Masonry is not composed of Artificers, as it was in its primaeval State, when some few Catechetical Questions were necessary to declare a Man sufficiently qualified for an Operative Mason.

The Terms of Free and Accepted Masonry (as it now is) has not been heard of till within these few Years; no Constituted Lodges or Quarterly Communications were heard of till 1691, when Lords and Dukes, Lawyers and Shopkeepers, and other inferior Tradesmen, Porters not ex-

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cepted, were admitted into this Mystery or no Mystery; the first sort being introduc'd at a very great Expence, the second sort at a moderate Rate, and the latter for the Expence of six or seven Shillings, for which they receive that Badge of Honour, which (as they term it) is more ancient and more honourable than is the Star and Garter, which Antiquity is accounted, according to the Rules of Masonry, as delivered by their Tradition, ever since *Adam*, which I shall leave the candid Reader to determine.

From the Accepted Masons sprang the Real Masons, from both sprang the *Gormogons*, whose Grand-Master the Volgi deduces his Original, from the *Chinese*, whose Writings, if to be credited,

maintains the *Hypotheses* of the *Pre-Adamites*, and consequently must be more antique than Masonry.

The most free and open Society is that of the *Grand Kaihebar*, which consists of a select Company of Responsible People, whose chief Discourse is concerning Trade and Business, and promoting mutual Friendship without Compulsion or Restriction.

But if after the Admission into the Secrets of Masonry, any new Brother should

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dislike their Proceedings, and reflect upon himself for being so easily cajoled out of his Money, declines the Fraternity or secludes himself upon the Account of the Quarterly Expences of the Lodge and Quarterly Communications, notwithstanding he has been legally admitted into a Constituted and Regular Lodge, shall be denied the Privilege (as a Visiting Brother) of knowing the Mystery for which he has already paid, which is a manifest Contradiction according to the Institution of Masonry itself, as will evidently appear by the following Treatise.

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Enter'd 'Prentice's DEGREE.

Q. FROM whence came you?

A. From the Holy Lodge of *St. John's*.

Q. What Recommendations brought you from thence?

A. The Recommendations which I brought from the Right Worshipful Brothers and Fellows of the Right Worshipful and Holy Lodge of *St. John's*, from whence I came, and Greet you thrice heartily well.

Q. What do you come here to do?

A. Not to do my own proper Will,
But to subdue my Passion still;

The Rules of Masonry in hand to take,
And daily Progress therein make.

Q. Are you a Mason?

A. I am so taken and Accepted to be amongst Brothers and
Fellows.

Q. How shall I know that you are a Mason?

A. By Signs and Tokens and perfect Points of my Entrance.

Q. What are Signs?

A. All Squares, Angles and Perpendiculars.

Q. What are Tokens?

A. Certain Regular and Brotherly Gripes.

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Exam. Give me the Points of your Entrance.

Resp. Give me the first, and I'll give you the second.

Exam. I Hail it.

Resp. I Conceal it.

Exam. What do you Conceal?

Resp. All Secrets and Secresy of Masons and Masonry, unless to
a True and Lawful Brother after due Examination, or in a just and
worshipful Lodge of Brothers and Fellows well met.

Q. Where was you made a Mason?

A. In a Just and Perfect Lodge.

Q. What makes a just and Perfect Lodge?

A. Seven or more.

Q. what do they consist of?

A. One Master, two Wardens, two Fellow-Crafts and two Enter'd
'Prentices.

Q. What makes a Lodge?

A. Five.

Q. What do they consist of?

A. One Master, two Wardens, one Fellow-Craft, one Enter'd
'Prentice.

Q. Who brought you to the Lodge?

A. An Enter'd 'Prentice.

Q. How did he bring you?

A. Neither naked nor cloathed, barefoot nor shod, deprived of all Metal and in a right moving Posture.

Q. How got you Admittance?

A. By three great Knocks.

Q. Who receiv'd you?

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A. A Junior Warden.

Q. How did he dispose of you?

A. He carried me up to the North-East Part of the Lodge, and brought me back again to the West and deliver'd me to the Senior Warden.

Q. What did the Senior Warden do with you?

A. He presented me, and shew'd me how to walk up (by three Steps) to the Master.

Q. What did the Master do with you?

A. He made me a Mason.

Q. How did he make you a Mason?

A. With my bare-bended Knee and Body within the Square, the Compass extended to my naked Left Breast, my naked Right Hand on the Holy Bible; there I took the Obligation (or Oath) of a Mason.

Q. Can you repeat that Obligation.

A. I'll do my Endeavour. (*Which is as follows.*)

I Hereby solemnly Vow and Swear in the Presence of Almighty God and this Right Worshipful Assembly, that I will Hail and Conceal, and never Reveal the Secrets or Secresy of Masons or Masonry, that shall be Revealed unto me; unless to a True and Lawful Brother, after

due Examination, or in a just and Worshipful Lodge of Brothers and Fellows well met.

I furthermore Promise and Vow, that I will not Write them, Print them, Mark them, Carve them or Engrave them, or cause them to be Written, Printed, Marked, Carved or Engraved on Wood

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or Stone, so as the Visible Character or Impression of a Letter may appear, whereby it may be unlawfully obtain'd.

All this under no less Penalty than to have my Throat cut, my Tongue taken from the Roof of my Mouth, my Heart pluck'd from under my Left Breast, them to be buried in the Sands of the Sea, the Length of a Cable-rope from Shore, where the Tide ebbs and flows twice in 24 Hours, my Body to be burnt to Ashes, my Ashes to be scatter'd upon the Face of the Earth, so that there shall be no more Remembrance of me among Masons.

So help me God.

Q. What Form is the Lodge?

A. A long Square.

Q. How long?

A. From East to West.

Q. How broad?

A. From North to South.

Q. How high?

A. Inches, Feet and Yards innumerable, as high as the Heavens.

Q. How deep?

A. To the Centre of the Earth.

Q. Where does the Lodge stand?

A. Upon Holy Ground, or the highest Hill or lowest Vale, or in the Vale of *Jehosaphat*, or any other secret Place.

Q. How is it situated?

A. Due East and West.

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Q. Why so?

A. Because all Churches and Chappels are or ought to be so.

Q. What supports a Lodge?

A. Three great Pillars.

Q. What are they called?

A. Wisdom, Strength and Beauty.

Q. Why so?

A. Wisdom to contrive, Strength to support, and Beauty to adorn.

Q. What Covering have you to the Lodge?

A. A clouded Canopy of divers Colours (or the Clouds.)

Q. Have you any Furniture in your Lodge?

A. Yes.

Q. What is it?

A. *Mosaick* Pavement, Blazing Star and Indented Tarsel.

Q. What are they?

A. *Mosaick* Pavement, the Ground Floor of the Lodge, Blazing Star the Centre, and Indented Tarsel the Border round about it.

Q. What is the other Furniture of a Lodge?

A. Bible, Compass and Square.

Q. Who do they properly belong to?

A. Bible to God, Compass to the Master, and Square to the Fellow-Craft.

Q. Have you any Jewels in the Lodge?

A. Yes.

Q. How many?

A. Six. Three Moveable, and three Immoveable.

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Q. What are the Moveable Jewels?

A. Square, Level and Plumb-Rule.

Q. What are their Uses.

A. Square to lay down True and Right Lines, Level to try all Horizontals, and the Plumb-Rule to try all Uprights.

Q. What are the Immoveable jewels?

A. Trasel Board, Rough Ashler, and Broach'd Thurnel.

Q. What are their Uses?

A. Trasel Board for the Master to draw his Designs upon, Rough Ashler for the Fellow-Craft to try their jewels upon, and the Broach'd Thurnel for the Enter'd 'Prentice to learn to work upon.

Q. Have you any Lights in your Lodge?

A. Yes, Three.

Q. What do they represent?

A. Sun, Moon and Master-Mason.

N.B. *These Lights are three large Candles placed on high Candlesticks.*

Q. Why so?

A. Sun to rule the Day, Moon the Night, and Master-Mason his Lodge.

Q. Have you any fix'd Lights in your Lodge?

A. Yes.

Q. How many?

A. Three.

N.B. *These fix'd Lights are Three Windows, suppos'd (tho' vainly) to be in every Room where a Lodge is held, but more*

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properly the four Cardinal Points according to the antiQue Rules of Masonry.

Q. How are they situated?

A. East, South and West.

Q. What are their Uses?

A. To light the Men to, at and from their Work.

Q. Why are there no Lights in the North?

A. Because the Sun darts no Rays from thence.

Q. Where stands your Master?

A. In the East.

Q. Why so?

A. As the Sun rises in the East and opens the Day, so the Master stands in the East [*with his Right Hand upon his Left Breast being a Sign, and the Square about his Neck*] to open the Lodge and to set his Men at Work.

Q. Where stands your Wardens?

A. In the West.

Q. What's their Business?

A. As the Sun sets in the West to close the Day, so the Wardens stand in the West [*with their Right Hands upon their Left Breasts being a Sign, and the Level and Plumb-Rule about their Necks*] to close the Lodge and dismiss the Men from Labour, paying their Wages.

Q. Where stands the Senior Enter'd 'Prentice?

A. In the South.

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Q. What is his Business?

A. To hear and receive Instructions and welcome strange Brothers.

Q. Where stands the Junior Enter'd 'Prentice?

A. In the North.

Q. What is his Business?

A. To keep off all Cowans and Evesdroppers.

Q. If a Cowan (or Listner) is catch'd, how is he to be punished?

A. To be plac'd under the Eaves of the Houses (in rainy Weather) till the Water runs in at his Shoulders and out at his Shoos.

Q. What are the Secrets of a Mason?

A. Signs, Tokens and many Words.

Q. Where do you keep those Secrets?

A. Under my Left Breast.

Q. Have you any Key to those Secrets?

A. Yes.

Q. Where do you keep it?

A. In a Bone Bone Box that neither opens nor shuts but with Ivory Keys.

Q. Does it hang or does it lie?

A. It hangs.

Q. What does it hang by?

A. A Tow-Line 9 Inches or a Span.

Q. What Metal is it of?

A. No manner of Metal at all; but a Tongue of good Report is as good behind a Brother's Back as before his Face.

N.B.

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The Key is the Tongue, the Bone Bone Box the Teeth, the Tow Line the Roof of the Mouth.

Q. How many Principles are there in Masonry?

A. Four.

Q. What are they?

A. Point, Line, Superficies and Solid.

Q. Explain them.

A. Point the Centre (*round which the Master cannot err*) Line Length without Breadth, Superficies Length and Breadth, Solid comprehends the whole.

Q. How many Principle-Signs?

A. Four.

Q. What are they?

A. Guttural, Pectoral, Manual and Pedestal.

Q. Explain them.

A. Guttural the Throat, Pectoral the Breast, Manual the Hand, Pedestal the Feet.

Q. What do you learn by being a Gentleman-Mason.

A. Secresy, Morality and Goodfellowship.

Q. What do you learn by being an Operative Mason?

A. Hue, Square, Mould-stone, lay a Level and raise a Perpendicular.

Q. Have you seen your Master to-day?

A. Yes.

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Q. How was he Cloathed?

A. In a Yellow jacket and Blue Pair of Breeches.

N.B. *The Yellow jacket is the Compasses, and the Blue Breeches the Steel Points.*

Q. How long do you serve your Master?

A. From Monday Morning to Saturday Night.

Q. How do you serve him?

A. With Chalk, Charcoal and Earthen Pan.

Q. What do they denote?

A. Freedom, Fervency and Zeal.

Ex. Give me the Enter'd 'Prentice's Sign.

Resp. Extending the Four Fingers of the Right Hand and drawing of them cross his Throat, is the Sign, and demands a Token.

N.B. *A Token is by joining the Ball of the Thumb of the Right Hand upon the first Knuckle of the Fore-finger of the Brother's Right Hand that demands a Word.*

Q. Give me the Word.

A. I'll letter it with You.

Exam. BOAZ. [N.B. *The Exam. says B, Resp. O, Exam. A, Resp. Z, i.e. Boaz.*] Give me another.

Resp. JACHIN. [N.B. *Boaz and Jachin were two Pillars in Solomon's Porch. I Kings, chap. vii. ver. 21.*]

Q. How old are you?

A. Under Seven. [*Denoting he has not pass'd Master.*]

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Q. What's the Day for?

A. To See in.

Q. What's the Night for?

A. To Hear.

Q. How blows the Wind?

A. Due East and West.

Q. What's a Clock?

A. High Twelve.

The End of the Enter'd 'Prentice's Part.

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Fellow-Craft's DEGREE.

Q. ARE you a Fellow-Craft?

A. I am.

Q. Why was you made a Fellow-Craft?

A. For the sake of the Letter G.

Q. What does that G denote?

A. Geometry, or the fifth Science.

Q. Did you ever travel?

A. Yes. East and West.

Q. Did you ever work?

A. Yes, in the Building of the Temple.

Q. Where did you receive your Wages?

A. In the middle Chamber.

Q. How came you to the middle Chamber?

A. Through the Porch.

Q. When you came through the Porch, what did you see?

A. Two great Pillars.

Q. What are they called?

A. J. B. <i>i.e.</i> <i>Jachim</i> and <i>Boaz</i> .	}	<i>Vide I Kings,</i> <i>Chap. 7.</i>
Q. How high are they?		
A. Eighteen Cubits.		
Q. How much in Circumference?		
A. Twelve Cubits.		

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Q. What. were they adorn'd with?	}	<i>Vide I Kings,</i> <i>Chap. 7.</i>
A. Two Chapiters.		
Q. How high were the Chapiters?		
A. Five Cubits.		
Q. What were they adorn'd with?		
A. Net-Work and Pomegranates.		
Q. How came you to the middle Chamber?		
A. By a winding Pair of Stairs.		
Q. How many?		
A. Seven or more.		
Q. Why Seven or more?		
A. Because Seven or more makes a just and Perfect Lodge.		
Q. When you came to the Door of the middle Chamber, who did you see?		
A. A Warden.		
Q. What did he demand of you?		
A. Three Things.		
Q. What were they?		
A. Sign, Token, and a Word.		

N.B. *The Sign is placing the Right Hand on the Left Breast, the Token is by joining your Right Hand to the Person that demands it, and sQueezing him with the Ball of your Thumb on the first Knuckle of the middle Finger, and the Word is Jachin.*

Q. How high was the Door of the middle Chamber?

A. So high that a Cowan could not reach to stick a Pin in.

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Q. When you came into the middle, what did you see?

A. The Resemblance of the Letter G.

Q. Who doth that G denote?

A. One that's greater than you.

Q. Who's greater than I, that am a Free and Accepted Mason, the Master of a Lodge.

A. The Grand Architect and Contriver of the Universe, or He that was taken up to the top of the Pinnacle of the Holy Temple.

Q. Can you repeat the Letter G?

A. I'll do my Endeavour.

The Repeating of the Letter G.

Resp. In the midst of *Solomon's* Temple there stands a G,
A Letter fair for all to read and see,
But few there be that understands
What means that Letter G.

Ex. My Friend, if you pretend to be
Of this Fraternity,
You can forthwith and rightly tell
What means that Letter G.

Resp. By Sciences are brought to Light
Bodies of various Kinds,
Which do appear to perfect Sight;
But none but Males shall know my Mind.

Ex. The Right shall.

Resp. If Worshipful.

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Ex. Both Right and Worshipful I am,
To Hail you I have Command,
That you do forthwith let me know,

As I you may understand.
Resp. By Letters Four and Science Five
This G aright doth stand,
In a due Art and Proportion,
You have your Answer, Friend.

N.B. Four Letters are Boaz.

Fifth Science Geometry.

Ex. My Friend, you answer well,
If Right and Free Principles you discover,
I'll change your Name from Friend,
And henceforth call you Brother.

Resp. The Sciences are well compos'd
of noble Structure's Verse,
A Point, a Line, and an Outside
But a Solid is the last.

Ex. God's good Greeting be to this our happy Meeting.

Resp. And all the Right Worshipful Brothers and Fellows.

Ex. Of the Right Worshipful and Holy Lodge of St. John's.

Resp. From whence I came.

Ex. Greet you, greet you, greet you thrice, heartily well, craving
your Name.

Resp. *Timothy Ridicule.*

Exam. Welcome, Brother, by the Grace of God.

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N.B. *The Reason why they Denominate themselves of the Holy Lodge of St. John's, is, because he was the Fore-runner of our Saviour, and laid the first Parallel Line to the Gospel (others do assert, that our Saviour himself was accepted a Free-Mason whilst he was in the Flesh) but how ridiculous and prophane it seems, I leave to judicious Readers to consider.*

The End of the Fellow-Craft Part.

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The Master's DEGREE.

Q. ARE you a Master-Mason?

A. I am; try me, prove me, disprove me if you can.

Q. Where was you pass'd Master?

A. In a Perfect Lodge of Masters.

Q. What makes a Perfect Lodge of Masters?

A. Three.

Q. How came you to be pass'd Master?

A. By the Help of God, the Square and my own Industry.

Q. How was you pass'd Master?

A. From the Square to the Compass.

Ex. An Enter'd 'Prentice I presume you have been.

R. *Jachin* and *Boaz* I have seen;

A Master-Mason I was made most rare,

With Diamond, Ashler and the Square.

Ex. If a Master-Mason you would be,

You must rightly understand the Rule of Three.

And _M.B. shall make you free:

And what you want in Masonry,

Shall in this Lodge be shewn to thee.

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R. Good Masonry I understand;

The Keys of all Lodges are all at my Command.

Ex. You're an heroick Fellow; from whence came you?

R. From the East.

Ex. Where are you a going?

R. To the West.

Ex. What are you a going to do there?

R. To seek for that which was lost and is now found.

E. What was that which was lost and is now found?

R. The Master-Mason's Word.

Ex. How was it lost?

R. By Three Great Knocks, or the Death of our Master *Hiram*.

Ex. How came he by his Death?

R. In the Building of *Solomon's* Temple he was Master-Mason, and at high 12 at Noon, when the Men was gone to refresh themselves, as was his usual Custom, he came to survey the Works, and when he was enter'd into the Temple, there were Three Ruffians, suppos'd to be Three Fellow-Crafts, planted themselves at the Three Entrances of the Temple, and when he came out, one demanded the Master's Word of him, and he reply'd he did not receive it in such a manner, but Time and a little Patience would bring him to it: He, not satisfied with that Answer, gave him a Blow, which made him reel; he went to the other Gate, where being accosted in the same manner

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and making the same Reply, he received a greater Blow, and at the third his *Quietus*.

Ex. What did the Ruffians kill him with?

R. A Setting Maul, Setting Tool and Setting Beadle.

Ex. How did they dispose of him?

R. Carried him out at the West Door of the Temple, and hid him under some Rubbish till High 12 again.

Ex. What Time was that?

R. High 12 at Night, whilst the Men were at Rest.

Ex. How did they dispose of him afterwards?

R. They carried him up to the Brow of the Hill, where they made a decent Grave and buried him.

Ex. When was he miss'd?

R. The same Day.

Ex. When was he found?

R. Fifteen Days afterwards.

Ex. Who found him?

R. Fifteen Loving Brothers, by Order of King *Solomon*, went out of the West Door of the Temple, and divided themselves from Right to Left within Call of each other; and they agreed that if they did not find the Word in him or about him, the first Word should be the Master's Word; one of the Brothers being more weary than the rest, sat down to rest himself, and taking hold of a Shrub, which came easily up, and perceiving the Ground to have been broken, he Hail'd his

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Brethren, and pursuing their Search found him decently buried in a handsome Grave 6 Foot East, 6 West, and 6 Foot perpendicular, and his Covering was green Moss and Turf, which surprized them; whereupon they replied, *Musculus Domus Dei Gratia*, which, according to Masonry, is, *Thanks be to God, our Master has got a Mossy House*: So they cover'd him closely, and as a farther Ornament placed a Sprig of *Cassia* at the Head of his Grave, and went and acquainted King *Solomon*.

Ex. What did King *Solomon* say to all this?

R. He order'd him to be taken up and decently buried, and that 15 Fellow-Crafts with white Gloves and Aprons should attend his Funeral [*which ought amongst Masons to be perform'd to this Day.*]

Ex. How was *Hiram* rais'd?

R. As all other Masons are, when they receive the Master's Word.

Ex. How is that?

R. By the Five Points of Fellowship.

Ex. What are they? Hand to Hand ¹, Foot to Foot ², Cheek to Cheek ³, Knee to Knee ⁴, and Hand in Back ⁵.

N.B. *When Hiram was taken up, they took him by the Fore-fingers, and the Skin came off, which is called the Slip; the*

spreading the Right Hand and placing the middle Finger to the Wrist, clasping the Fore-finger and the Fourth to the Sides

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of the Wrist; is called the Gripe, and the Sign is placing the Thumb of the Right Hand to the Left Breast, extending the Fingers.

Ex. What's a Master-Mason nam'd.

R. *Cassia* is my Name, and from a just and Perfect Lodge I came.

Ex. Where was *Hiram* inter'd?

R. In the *Sanctum Sanctorum*.

Ex. How was he brought in?

R. At the West-Door of the Temple.

Q. What are the Master-jewels?

A. The Porch, Dormer and Square Pavement.

Q. Explain them.

A. The Porch the Entering into the *Sanctum Sanctorum*, the Dormer the Windows or Lights within, the Square Pavement the Ground Flooring.

Ex. Give me the Master's Word.

R. Whispers him in the Ear, and supported by the Five Points of Fellowship before-mentioned, says *Machbenah*, which signifies *The Builder is smitten*.

N.B. *If any Working Masons are at work, and you have a desire to distinguish Accepted Masons from the rest, take a Piece of Stone, and ask him what it smells of, he immediately replies, neither Brass, Iron, nor Steel, but of a Mason; then by asking him, how old he is, he replies above Seven, which denotes he has pass'd Master.*

The End of the Master's Part.

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The Author's Vindication of himself from the prejudiced Part of Mankind.

OF all the Impositions that have appear'd amongst Mankind, none are so ridiculous as the Mystery of Masonry, which has amus'd the World, and caused various Constructions and these Pretences of Secrecy, invalid, has (tho' not perfectly) been revealed, and the grand Article, viz. the *Obligation*, has several Times been printed in the publick Papers, but is entirely genuine in the *Daily Journal of Saturday, Aug. 22. 1730.* which agrees in its Veracity with that deliver'd in this Pamphlet; and consequently when the Obligation of Secrecy is abrogated, the aforesaid Secret becomes of no Effect, and must be quite extinct; for some Operative Masons (but according to the polite Way of Expression, Accepted Masons) made a Visitation from the first and oldest constituted Lodge (according to the Lodge Book in *London*) to a noted Lodge in this City, and was denied Admittance, because their old Lodge was removed to another House, which, tho' contradictory to this great Mystery, requires another Constitution, at no less Expence than two Guineas, with an elegant Entertainment, under the Denomination of being put to charitable Uses, which

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if justly applied, will give great Enconiums to so worthy an Undertaking, but it is very much doubted, and most reasonable to think it will be expended towards the forming another System of Masonry, the old Fabrick being so ruinous, that, unless repair'd by some occult Mystery, will soon be annihilated.

I was induced to publish this mighty Secret for the publick Good, at the Request of several Masons, and it will, I hope, give entire Satisfaction, and have its desired Effect in preventing so many credulous Persons being drawn into so pernicious a Society.

FINIS.

JACHIN AND BOAZ;

OR, AN

AUTHENTIC KEY

To the DOOR of

FREE-MASONRY.

Calculated not only for the Instruction of every New-Made MASON; but also for the Information of all who intend to become BRETHREN.

CONTAINING,

I. A circumstantial Account of all the Proceedings in making a Mason, with the several Obligations of an ENTERED APPRENTICE, FELLOW-CRAFT, and MASTER; and also the Sign, Grip, and Pass-Word of each Degree; with the Ceremony of the Mop and Pail. II. The Manner of opening a Lodge, and setting the Craft to Work. III. The Entered Apprentice, Fellow-Craft, and Master's Lectures, verbatim, as delivered in all Lodges; with the Songs at the Conclusion of each Part. IV. The Origin of Masonry; Description of Solomon's Temple; History of the	Murder of the Grand Master Hiram by the three Fellow Crafts; the Manner of the Assassins being discovered, and their Punishment; the Burial of Hiram by King Solomon's Order; with the Five Points of Fellowship, &c. V. The Ceremony of the Instalment of the Masters of different Lodges on St. John's Day. VI. A safe and easy Method proposed, by which a Man may obtain Admittance into any Lodge, without passing through the Form required, and thereby save a Guinea or two in his Pocket.

Illustrated with

An accurate Plan of the DRAWING on the Floor of a Lodge.

And Interspersed with Variety of

NOTES and REMARKS,

Necessary to explain and render the Whole clear to the meanest Capacity.

By a GENTLEMAN belonging to the Jerusalem Lodge; a frequent Visitor at the Queen's Arms, St. Paul's Church-Yard; the Horn, in Fleet-street; Crown and Anchor, Strand; and the Salutation, Newgate-street.

Try me; prove me.

L O N D O N :

Printed for W. NICOLL, at the Paper-Mill, St. Paul's Church-Yard.

MDCCLXII.

Figure 26. Title page of the first edition.

JACHIN AND BOAZ, 1762

[Editor's note: *Masonry Dissected* dominated the English market of Masonic exposures for thirty years. When the *Three Distinct Knocks* was published in 1760, however, it quickly superseded Prichard's work. Its ritual, which represented a version used by the "Antients" Grand Lodge, strongly resembles the text of *Jachin and Boaz*, published just two years later, an exposure which represented the "Moderns" working. *Jachin and Boaz* is especially important to American Freemasonry, because its text was used by Thomas Smith Webb in creating his "model work." Although the Supreme Council's collection does not include a first edition of this work, it has more copies of *Jachin and Boaz* than any other early exposure. Our copy was transcribed from a photo facsimile of the first edition reproduced in *Harry Carr, Three Distinct Knocks and Jachin and Boaz* (Bloomington, Illinois: Masonic Book Club, 1981).]

[Title page]

JACHIN AND BOAZ; or an AUTHENTIC KEY To the door of FREE-MASONRY. Calculated not only for the Instruction of every New-Made MASON; but also for the Information of all who intend to become BRETHREN. CONTAINING I. A circumstantial Account of all the Proceedings making a Mason, with the several Obligations of an ENTERED APPRENTICE, FELLOW-CRAFT, and MASTER; and also the Sign, Grip, and Pass-Word of each Degree; with the Ceremony of the Mop and Pail. II. The Manner of opening a Lodge, and setting the Craft to Work. III. The *Entered Apprentice, Fellow-Craft and Master's lectures*, verbatim, as delivered in all Lodges; with the Songs at the Conclusion of each Part. IV. The Origin of Masonry; Description of *Solomon's Temple*; History of the Murder of the Grand Master *Hiram* by the three Fellow Crafts; the Manner of the Assassins being discovered, and their Punishment; the Burial of *Hiram* by King *Solomon's* Order; with the Five Points of Fellowship, &c. V. The Ceremony of the Instalment of

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TO THE
FREE-MASONS.

THE Author of the following Pages has the Honour of being known and well-respected in most of the Lodges of Reputation in this Metropolis, and is a frequent Visitor at the *Queen's Arms*, St. *Paul's Church-yard*; the *Sun*, in *Ludgate-street*; the *Jerusalem*, at *Clerkenwell*; *Half-Moon*, *Cheapside*; *Crown and Anchor*, in the *Strand*; *Cross Keys*, in *Henrietta-street*; *Salutation*, *Grey-Friars*; and several others of less Note, even where humble Porter is drank.

An eager Curiosity and Desire of becoming a perfect Master of *Masonry*, and the Suc-

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cess he met with in his first Attempt, has rendered him capable of unfolding those Mysteries to the World, which, till now, have been kept *secret as the Grave*.

He derived his Knowledge at first from some loose Papers belonging to a Gentleman to whom he was nearly related, who had been a Member of the *Queen's Arms*, *St. Paul's Church-yard*. This

Friend dying about Five Years ago, our Author became possessed of his Effects; and on looking over his Papers, found some Memorandums or Remarks on *Masonry*, which excited his Curiosity so far, that he resolved on accomplishing his Scheme, without going through the Forms required by the Society.

The Remarks of his Friend above-mentioned, furnished Hints sufficient to make a Trial on an intimate Acquaintance, a *Free-Mason*, who readily gave him the Sign and Answer in the Manner he expected. After a more narrow Inspection on the Part of his Friend, such as, where was he made, and when, &c. &c. (to all which he answered with great Readiness) he received an Invitation to spend an Evening at the *Crown* and *Anchor* in the *Strand* with several Acquaintances. Elated by this Success, he boldly advanced with his Company, all of whom belonged to the

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Lodge, and were well known by the *Tyler* at the Door. After a trifling Ceremony, in which he gave full Satisfaction, he was admitted and took his Seat. That very Night he saw two **Makings*, and came off full of Spirits.

Some Days after he went to another Lodge, where he distinguished himself greatly in answering several Questions proposed by the Master, which he acquired from his Friend's Manuscripts, or Memorandums of the *Entered Apprentice* and *Fellow-Craft's* Lectures.

His Regard for the Society, and Respect to the Public, is the only Inducement to this Publication, which is intended not only to assist those who, perhaps, remain ignorant of the true Foundation of the Art, but also to give all that have an Inclination to become Masons an Opportunity of Judging for themselves, as to the Obligation and Nature of the Society they are going to enter into, and to consider the Advantages and Disadvantages of the Engagements and Oath by

which they are bound—Such is the Intention of this Undertaking; and the Author flatters himself the Members

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of *Masonry* will rather applaud than condemn his Forwardness in this Respect, as it must rather strengthen than hurt the Interests of the Society; the Fear of going through the Ceremony, which hitherto has been represented in such frightful Shapes, being the greatest Obstacle to its farther Welfare and Increase.

His utmost Ambition is to please; and the Work is submitted to the only proper Judges, viz. the *Free-Masons*; to whom he begs leave to declare, that no Quarrel with any of the Brethren, the View of Gain, nor any other Motive than the Public Good, could ever have induced him to write on this Subject; and he solemnly declares to the World that the following is the Whole of *Masonry* in all its Branches.

[p. 1]

AN
AUTHENTIC KEY
To the DOOR of
FREE-MASONRY.

THE Origin of this Society, called Freemasons, is said to have been a certain Number of Persons who formed a Resolution to rebuild the Temple of *Solomon*.

This fully appears in the Lecture, or rather History, of the Order, at the Making or Raising a Member to the Degree of Master, which you will find described in the Course of this Work—But I am inclined to think, that the chief Design of the Establishment is to rectify the Heart, inform the Mind, and promote the Moral and Social Virtues of Humanity, Decency, and good Order, as much as possible in the World; and some of the Emblems of the Free-Masons confirms this Opinion, such as the Compass, Rule, Square, &c.

In all Countries where Masonry is practised, or established at this Time, there is a Grand Master; but formerly there was only One Grand Master, and he was an *Englishman*. The Person on whom this Dignity or Title is bestowed, such as the pre-

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sent Lord *Aberdour*, governs all the other Lodges in *Great Britain*, and has the Authority or Power of delivering the Constitutions and Laws of the Society to the Masters who preside over the subordinate Assemblies; which Constitutions must always be signed by the Secretary-General of the Order.—The Grand Master can also hold a Meeting or Lodge as often as he thinks proper, which is generally the second *Saturday* in every Month in the Summer; but oftener in the Winter.

The other Lodges meet regularly twice a Month in the Winter Half-Year, and once a Month in the Summer; and the Members of each Lodge pay Quarterly, from 3s. 6d. to 5s. into the Hands of the Treasurer; and this generally defrays the Expences of their Meetings.

There are also Quarterly Communications, or Meetings, held, at which are present the Masters and Wardens of every Regular Constitution in *London*, and the adjacent Parts, where the several Lodges send by the said Wardens, different Sums of Money to be paid into the Hands of the Treasurer-General, and appropriated to such charitable Uses as the Grand Master and the Masters of the different Lodges under him, think proper; but these Charities are chiefly confined to Masons only. Such as have good Recommendations as to their Behaviour and Character, will be assisted by Five, Ten, and Twenty Pounds; and less Sums are distributed to the indigent Brethren, in Proportion to their Wants, and the Number of Years they have been Members. At these Quarterly Communications, large Sums are likewise sent from Lodges in the most remote Parts of the World, viz. in the *East* and *West Indies*, and Account transmitted of the Growth, of Masonry there. The State of

the Funds of the Society are likewise communicated to the Company; and the

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Deliberations of the Meeting taken down by the Secretary, who lays them before the Grand-Master at the yearly Meeting.

The Number of Members which compose a Lodge is indeterminate; but it is not a Lodge, except there are present two Masters, three Fellow-Crafts, and two Apprentices.

When a Lodge is met, there are two principal Officers under the Master, and are called his Assistants; whose Business it is to see the Laws of the Society strictly adhered to, and the Word of Command given by the Grand-Master, regularly followed.

It must be remarked, that the Authority of a Master, though Chief of the Lodge, reaches no further than he is himself an Observer of the Laws; should he infringe them, the Brethren never fail to censure him; and if this has no Effect, they have a Power of deposing him, on appealing to the Grand-Master, and giving their Reasons for it: But they seldom proceed to this Extremity.

As no doubt the Reader chuses to be made acquainted with every Circumstance of the Manner of making a Brother, I shall begin with the following Directions, and proceed regularly in the proper Description of what further concerns Masonry.

A Man desirous of becoming a Free-Mason, should endeavour to get acquainted with a Member of some good Lodge, who will propose him as a Candidate for Admission the next Lodge Night. He is likewise obliged to acquaint the Brethren of the Qualifications of the Candidate*. Upon this

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it is debated whether or not he shall be admitted; and it being carried in the Affirmative, the next Step is to go with the Proposer the ensuing Lodge-Night.

You are to suppose the Evening come when a Lodge is to be held, which generally begins about Seven in the Winter, and Nine in Summer; proper Notices having been sent to the Members for this Purpose. The Masons are punctual to the Time; and it frequently happens, that, in half an Hour, the whole Lodge, to the Number of Fifty or Sixty, are assembled.

The Master, the Two Assistants, Secretary and Treasurer, begin with putting over their Necks a blue Ribbon of a triangular Shape; to the Master's Ribbon hangs a Rule and Compass, which is in some Lodges made of Gold, though in others only gilt; the Assistants, Senior Wardens, and the other Officers, carry the Compass alone.

The Candles that are upon the Table are always placed in the Form of a Triangle; and in the best Lodges the Candlesticks are finely carved with allegorical Figures, and put in a triangular Form. Every Brother has an Apron made of white Skin, and the Strings are also of Skin; though some of them chuse to ornament them with blue Ribbon. On the Grand Days, such as Quarterly Communication, or other general Meetings, the Grand Officers Aprons are finely decorated, and they carry the Rule and Compass, the Emblems of the Order.

When they sit down to the Table, the Master seats himself in the first Place on the East-Side, the Bible being opened before him, with the Compasses laid thereon, and the Points of them covered with a Lignum Vitæ or Box Square; and the Senior and Junior Wardens opposite to him on the West and South. On the Table is likewise placed

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different Sorts of Wine, Punch &c. to regale the Brethren, who take their Places according to their Degree or Seniority. Being thus seated, after a few Minutes, the Master proceeds to **open the Lodge* in the following Manner.

How to open a Lodge, and set the Men to Work.

Master to the Junior Deacon. What is the chief Care of a Mason?

Ans. To see that the Lodge is tyled.

Mas. Pray do your Duty.

[The Junior Deacon gives Three Knocks at the Door; and if nobody is nigh, the _Tyler on the other Side of the Door answereth, by giving Three Knocks: Then the Junior Deacon tells the Master, by saying]

Ans. Worshipful, the Lodge is tyled.

Master to the Junior Deacon. Pray where is the Junior Deacon's Place in the Lodge?

Deacon's Ans. At the Back of the Senior Warden; or at his Right-Hand, if he permits him.

Mas. Your Business there?

Ans. To carry Messages from the Senior to the Junior Warden, so that they may be dispersed round the Lodge.

Master to the Senior Deacon. Pray where is the Senior Deacon's Place in the Lodge?

Sen. Deacon's Ans. At the Back of the Master; or at his Right-Hand, if he permits.

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Mas. Your Business there?

Ans. To carry Messages from the Master to the Senior Warden.

Mas. The Junior Warden's Place in the Lodge?

Deacon's Ans. In the South.

Master to the Junior Warden. Why in the South?

Junior Warden's Ans. The better to observe the Sun, at high Meridian to call the Men off from Work to Refreshment, and to see that they come on in due Time, that the Master may have Pleasure and Profit thereby.

Mas. Pray where is the Senior Warden's Place in the Lodge?

Junior Warden's Ans. In the West.

Master to Senior Warden. Your Business there, Brother?

Senior Warden's Ans. As the Sun sets in the West to close the Day, so the Senior Warden stands in the West to close the Lodge, to pay the Men their Wages, and dismiss them from their Labour.

Mas. The Master's Place in the Lodge?

Senior Warden's Ans. In the East.

Mas. His business there?

Senior Warden's Ans. As the Sun rises in the East to open the Day, so the Master stands in the East to open his Lodge, and set his Men to work.

[Then the Master takes off his Hat, and declares the Lodge open, as follows:]

Master. "This Lodge is open, in the Name of Holy St. *John*, forbidding all Cursing, Swearing, or Whispering, and all profane Discourse whatever, under no less Penalty than what the Majority shall think proper."

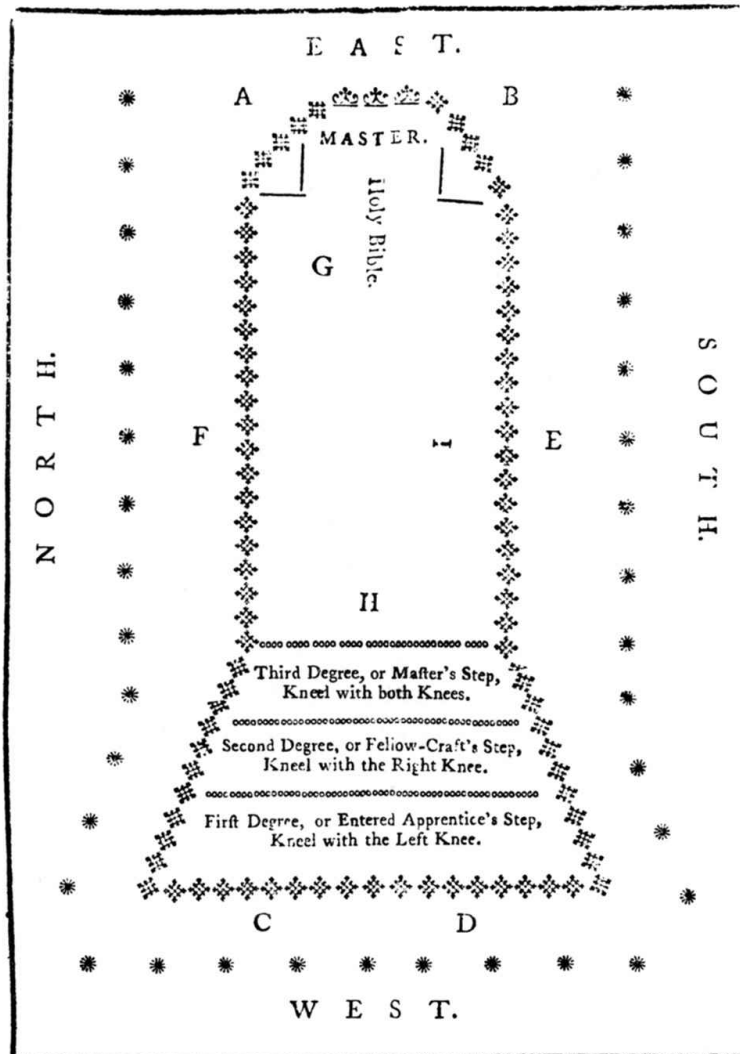
The Master then gives Three Knocks upon the Table with a wooden Hammer, and puts on his Hat; the other Brethren being uncovered: Then

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they sit down, and drink promiscuously, or take a Pipe of Tobacco.

Soon after the Master asks, if the Gentleman proposed last Lodge-Night is ready to be made; and on being answered in the Affirmative, he orders the Wardens to go out and prepare the Person, who is generally waiting in a Room at some Distance from the Lodge-Room, by himself, being left there by his Friend who proposed him. He is conducted into another Room, which is totally dark; and then asked, whether he is conscious of having the Vocation necessary to be received? On answering Yes, he is asked his Name, Surname and Profession. When he has answered these Questions, whatever he has about him made of Metal is taken off, as Buckles,

Buttons, Rings, Boxes, and even the Money in his Pocket taken away.* Then they make him uncover his Right Knee, and put his Left Foot with his Shoe on, into a Slipper*; hoodwink him with a Handkerchief, and leave him to his Reflection for about half an Hour. The Chamber is also guarded within and without, by some of the Brethren, who have drawn Swords in their Hands, to keep off all Strangers, in case any should dare approach. The Person who proposed the Candidate stays in the Room with him; but they are not permitted to ask any Questions, or converse together.



E X P L A N A T I O N .

- A Senior Deacon, with a black Rod.
- B Pass-Master, with the Sun and Compasses, and a String of Cords.
- C Senior Warden, with the Level, and a Column in his Hand.
- D Junior Deacon, with a black Rod.
- E Junior Warden, with a Column in his Hand.
- F The Secretary, with the Cross-Pens.
- G H, I, Candles.
- * Mafons standing round at the Ceremony.

N. B.

N.B. The preceding Figure is the exact Form of the Drawing on the Floor at the Making a Mason, according to the most antient Custom, and is still retained in all regular Lodges. It is most commonly drawn with Chalk and Charcoal; and as soon as the Ceremony of making is over, the New-made Mason (though ever so great a Gentleman) must take a Mop from a Pail of Water, and wash it out. In some Lodges they use red Tape and Nails to form it, which prevents any Mark or Stain on the Floor, as with Chalk.

The Reader is to understand, that after this Figure is washed out, they sit at the Table in the same Form, as near as possible; the New Member being placed the First Night on the Master's Right-Hand.

During this Silence, and while the Candidate is preparing, the Brethren in the Lodge are putting every Thing in Order for his Reception there;

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such as drawing the annexed Figure on the Floor of the upper Part of the Room: which is generally done with Chalk, or Chalk and Charcoal intermixed; though some Lodges use Tape and little Nails to form it; which prevents any Mark or Sign on the Floor. It is drawn East and West. The Master stands in the East, with the Square about his Neck, and the Bible opened at the Gospel of St. *John*, and three lighted Tapers are placed in the Form of a Triangle in the Midst of the Drawing on the Floor.

The Proposer then goes and knocks Three Times at the Door of the Grand Apartment, in which the Reception is to be performed; the Master answers within by Three Strokes with the Hammer, and the Junior Warden asks, Who comes there? The Candidate answers

(after another who prompts him) “One who begs to receive Part of the Benefit of this Right Worshipful Lodge, dedicated to St. *John*, as many Brothers and Fellows have done before me.” The Doors are then opened and the Senior and Junior Warden, or their Assistants, receive him, one on the Right, and the other on the Left, and conduct him blindfold Three Times_ round the Drawing on the Floor, and brings him up to the Foot of it, with his Face to the Master_, the Brethren ranging themselves in Order on each side, and making an odd Noise, by striking on the Attributes of the Order, which hang to the Ribbon they wear about their Necks_.

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When this Part of the Ceremony is ended, the Master, who stands at the upper End, facing the Foot or Steps of the Drawing on the Floor, behind an Arm-Chair, asks the following Question, Whether you have a Desire to become a Mason? and if it is of your own free Will and Choice? Upon which the Candidate answers, Yes. “Let him see the Light;” says the Master; they then take the Handkerchief from his eyes, and whilst they are so doing, the Brethren form a Circle round him with their Swords drawn in their Hands, the Points of which are presented to his Breast. The Ornaments borne by the Officers, the glittering of the Swords and the fantastic Appearance of the Brethren in White Aprons, all together, creates great surprise, especially to a Person, who for an Hour has been fatigued with the Bandage over his Eyes; and his Uncertainty concerning what is further to be done for his Reception, must, no doubt, throw his Mind into great Perplexity_.

The Candidate is then directed to advance Three Times to a Stool at the Foot of the Arm-Chair; he is taught to step in the proper Manner by one of the Assistants. Upon the Stool are placed the Rule and Compass; and one of the Brethren says to the Candidate to this Effect: “You are now entering into a respectable Society, which is more serious and important than you imagine. It admits of nothing

contrary to Law, Religion, or Morality; nor does it allow of any Thing inconsistent with the Allegiance

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due to his Majesty; the Worshipful Grand Master will inform you of the rest.*”

As soon as the Speaker has ended his Speech, he is desired to put his Right Knee upon the Stool, which is bare, as mentioned above*, and his Left Foot is put into a Slipper, with the Shoe on, or the Shoe slipped at the Heel to represent a Slipper.

The Candidate being in this Posture, the Worshipful Grand Master addresses him to the following Effect: “Do you promise never to tell, write, or disclose, in any Manner whatever, the Secrets of Free Masonry and Free Masons, except to a Brother at the Lodge, and in the Presence of the Worshipful Grand Master?” On which the Person says, “I do.” His Breast is then opened*, and the Point of a Pair of Compasses* placed upon his naked Left Breast, and he

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himself holds it with his Left Hand, this Right being laid upon the Gospel opened at St. *John*; when the following Oath is administered to him, he repeating it after the Master:

The OATH.

“I—A.B. of my own Free Will and Accord, and in the Presence of Almighty God*, and this Right Worshipful Lodge, dedicated to St. *John*, do hereby and herein most solemnly and sincerely swear, that I will always hale, conceal, and never reveal any of the Secrets or Mysteries of Free Masonry, that shall be delivered to me now, or at any Time hereafter, except it be to a true and lawful Brother, or in a just and lawful Lodge of Brothers and Fellows, him or them whom I shall find to be such, after just Trial and due Examination.—I furthermore do swear, that I will not write it, print it, cut it, paint it, stint

it, mark it, stain or engrave it, or cause so to be done, upon anything moveable or immoveable, under the Canopy of Heaven, whereby it may become legible or intelligible, or the least Appearance of the Character of a Letter, whereby the secret Art may be unlawfully obtained. All this I swear, with a strong and steady Resolution to perform the same, without any Hesitation, mental Reservation, or Self-Evasion of Mind in me whatsoever, under no less Penalty than to have my Throat cut across, my Tongue torn out by the Root, and that to be buried in the Sands of the Sea, at Low Water Mark, a Cable's Length

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from the Shore, where the Tide ebbs and flows twice in Twenty-four Hours. So help me God, and keep me stedfast in this my Entered Apprentice's Obligation." [*He Kisses the Book.*]

When this is pronounced, the new-made Member is taught the Sign, Grip, and Pass-Word of the Entered Apprentice, which will be seen more clearly in the following Lecture given in that Part of Masonry.*

He is also learnt the Step, or how to advance to the Master upon the Drawing on the Floor, which in some Lodges resembles the grand Building, termed a Mosaic Palace, and is described with the utmost Exactness. They also draw other Figures, one of which is called the Laced Tuft, and the other the Throne beset with Stars. There is also represented a perpendicular Line in the Form of a Mason's Instrument, commonly called the Plumb-Line; and another Figure which represents the Tomb of Hiram, the first Grand-Master, who has been dead almost Three Thousand Years. These are all explained to him in the most accurate Manner, and the Ornaments or Emblems of the Order are described with great Facility. Then he is conducted back, and everything he was divested of, as mentioned at his Entrance, is restored; and he takes his Seat on the Right-Hand of

the Master. He also receives an Apron, which he puts on, and the List of the Lodges is likewise given him.

The Brethren now congratulate the new-made Member, and all return to the Table to regale themselves; when the Master proposes a Health

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to the young Brother, which is drank with the greatest Applause by the whole Body, the new Mason sitting all the while. After which he, instructed by a Brother, takes a Bumper, and drinks “to the Worshipful Grand-Master, the Senior and Junior Wardens, the rest of the Officers, and Members of the Lodge, wishing them Success in all their public and private Undertakings, to Masonry in General, and that Lodge in particular, craving their Assistance:” To which they answer, “they will assist him.” After he has drank, he throws his Glass from him, and brings it back Three Times, and then sets it down on the Table, the rest doing the same in exact Order. This they call Firing: then they clap their Hands Nine Times, divided into Three, and stop between each, keeping true Time.

The Reader having been led thus far, it is high Time to introduce the Apprentice’s Lecture, which is intended, not only to amuse, but likewise to instruct him in the Part he is entered into. The Readiness of many of the Brethren in answering the Questions, add a Lustre to the Order, the Members vying with each other, who shall most contribute to the Edification of their new Brother.

*The Entered Apprentice’s Lecture.**

Mas. Brother, is there any thing between you and me?

Ans. There is, Right Worshipful.

Mas. What is it, Brother, pray?

Ans. A Secret.

Mas. What is that Secret Brother?

Ans. Masonry.

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Mas. Then I presume you are a Mason?

Ans. I am so taken and accepted among Brothers and Fellows.

Mas. Pray what sort of Man ought a Mason to be?

Ans. A Man that is born of a Free Woman.

Mas. Where was you first prepared to be made a Mason?

Ans. In my Heart.

Mas. Where was you next prepared?

Ans. In a Room adjoining to the Lodge.

Mas. How was you prepared, Brother?

Ans. I was neither naked nor cloathed; bare-foot nor shod, deprived of all Metal; hood-winked, with a Cable Tow about my Neck, where I was led to the Door of the Lodge, in a halting moving Posture, by the Hand of a Friend, whom I afterwards found to be a Brother.

Mas. How do you know it to be a Door, you being Blinded?

Ans. By finding a Stoppage, and afterwards an Entrance or Admittance.

Mas. How got you Admittance?

Ans. By Three Knocks.

Mas. What was said to you within?

Ans. Who comes there?

Mas. Your Answer, Brother?

Ans. One who begs to have and receive Part of the Benefit of this Right Worshipful Lodge, dedicated to St. *John*, as many Brothers and Fellows have done before me.

Mas. How do you expect to obtain it?

Ans. By being Free-born, and well reported.

Mas. What was said to you then?

Ans. Enter.

Mas. How did you enter, and upon what?

Ans. Upon the Point of a Sword or Spear, or

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some Warlike Instrument, presented to my naked Left Breast.

Mas. What was said to you then?

Ans. I was asked if I felt any Thing.

Mas. What was your Answer?

Ans. I did, but I could see nothing.

Mas. You have told me how you was received, pray who received you?

Ans. The Junior Warden.

Mas. How did he dispose of you?

Ans. He delivered me to the Master, who ordered me to kneel down and receive the Benefit of a Prayer.

Brethren, let us Pray.

O Lord God, thou great and universal Mason of the World, and first Builder of Man, as it were a Temple; be with us, O Lord, as thou hast promised, when two or three are gathered together in thy Name, thou wilt be in the Midst of them: Be with us, O Lord, and bless all our Undertakings, and grant that this our Friend may become a faithful Brother. Let Grace and Peace be multiplied unto him, through the Knowledge of our Lord Jesus Christ: And grant, O Lord, as he putteth forth his Hand to thy Holy Word, that he may also put forth his Hand to serve a Brother, but not to hurt himself or his Family; that whereby may be given to us great and precious Promises, that by this we may be Partakers of thy Divine Nature, having escaped the Corruption that is in the World, through Lust.

O Lord God, add to our Faith Virtue, and to Virtue Knowledge, and to Knowledge Temperance, and to Temperance Prudence, and to Prudence Patience, and to Patience Godliness, and to Godliness Brotherly Love, and to Brotherly Love

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Charity; and grant, O Lord, that Masonry may be blest throughout the World, and thy Peace be upon us, O Lord; and grant that we may be all united as one, through our Lord Jesus Christ, who liveth and reigneth for ever and ever. *Amen.*

Mas. After you had received this Prayer, what was said to you?

Ans. I was asked who I put my Trust in?

Mas. Your Answer, Brother?

Ans. In God.

Mas. What was the next Thing said to you?

Ans. I was taken by the Right-Hand, and he said, Rise up, and follow your Leader, and fear no Danger.

Mas. After all this, how was you disposed of?

Ans. I was led Three Times round the Lodge.

Mas. Where did you meet with the first Opposition?

Ans. At the Back of the Junior Warden in the South, where I gave the same Three Knocks as at the Door.

Mas. What Answer did he give you?

Ans. He said, who comes there?

Mas. Your Answer?

Ans. The same as at the Door, One who begs to have and receive, &c.

Mas. Where did you meet with the second Opposition?

Ans. At the Back of the Senior Warden in the West, where I made the same Repetition as at the Door. He said, who comes here? One who begs to have and receive, &c.

Mas. Where did you meet with the third Opposition?

Ans. At the Back of the Master in the East, where I made the Repetition as before.

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Mas. What did the Master do with you?

Ans. He ordered me back to the Senior Warden in the West, to receive Instructions.

Mas. What was the Instructions he gave you?

Ans. He taught me to take one Step upon the first Step of a right Angle oblong Square, with my left Knee bare bent, my Body upright, my Right Foot forming a Square, my naked Right-Hand upon the Holy Bible, with the Square and Compass thereon, my Left-Hand supporting the same; where I took that solemn Obligation or Oath of a Mason.

Mas. Brother, can you repeat that Obligation?

Ans. I will do my Endeavour, with your Assistance, Worshipful.

Mas. Stand up, and begin.

[Here the Oath is repeated, as mentioned before.]

After repeating this Obligation, they drink a Toast to the Heart that conceals, and to the Tongue that never reveals.

The Master in the Chair gives it, and they all say Ditto, and they draw their Glasses across their Throats, as aforesaid.

Mas. Now, Brother, after you received the Obligation, what was said to you?

Ans. I was asked, what I most desired?

Mas. What was your Answer?

Ans. To be brought to Light.

Mas. Who brought you to Light?

Ans. The Master and the rest of the Brethren.

Mas. When you was thus brought to Light, what were the first Things you saw?

Ans. Bible, Square and Compass.

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Mas. What was it they told you they signified?

Ans. Three great Lights in Masonry.

Mas. Explain them, Brother.

Ans. The Bible, to rule and govern our Faith; the Square, to square our Actions; the Compass is to keep us within Bounds with all Men, particularly with a Brother.

Mas. What were the next Things that were shewn to you?

Ans. Three Candles, which I was told were three lesser Lights in Masonry.

Mas. What do they represent?

Ans. The Sun, Moon, and Master-Mason.

Mas. Why so, Brother?

Ans. There is the Sun to rule the Day, the Moon to rule the Night and the Master-Mason his Lodge, or at least ought so to do.

Mas. What was then done to you?

Ans. The Master took me by the Right-Hand, and gave me the Gripe and Word of an Entered Apprentice, and said, Rise, my Brother, BOAZ.

[Sometimes they shew you the Sign before this Gripe and Word is given, which is BOAZ; It is the Entered Apprentice's Word, and the Gripe thereto belonging is to pinch with your Right-Thumb Nail, upon the first Joint of your Brother's Right-Hand.]

Mas. Have you got this Gripe and Word, Brother?

Ans. I have, Worshipful.

Mas. Give it to your next Brother.

[Then he takes his next Brother by the Right-Hand, and gives him the Gripe and Word, as before described: He tells the Master, that is right.]

According to the following Proof.

The 1st Brother gives him the Gripe.

The 2^d Brother says, What's this?

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1st Bro. The Gripe of an Entered Apprentice.

2^d Bro. Has it got a Name?

1st Bro. It has.

2d Bro. Will you give it me?

1st Bro. I'll letter it with you, or halve it.

2d Bro. I'll halve it with you.

1st Bro. Begin.

2d Bro. No, you begin first.

1st Bro. BO:

2d Bro. AZ:

1st Bro. BOAZ.

2d Bro. It is right, Worshipful Master.

Mas. What was the next Thing that was shewn to you?

Ans. The Guard or Sign of an Entered Apprentice.*

Mas. Have you got that Guard, or Sign, of an Entered Apprentice?

[He draws his Right-Hand a-cross his Throat (as aforesaid), to shew the Master that he has.]

Mas. After all this, what was said to you?

Ans. I was ordered to be taken back, and invested with what I had been divested of, and to be brought back to return Thanks, and to receive the Benefit of a Lecture, if Time would permit.

Mas. After you had been invested of what you had been divested of, what was done to you?

Ans. I was brought to the North-West Corner of the Lodge, in order to return Thanks.

Mas. How did you return Thanks?

Ans. I stood in the North-West Corner of the Lodge, and, with the Instruction of a Brother, I

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said, Master, Senior and Junior Wardens, Senior and Junior Deacons, and the rest of the Brethren of this Lodge, I return you Thanks for the Honour you have done me, in making me a Mason, and admitting me a Member of this worthy Society.

Mas. What was said to you then?

Ans. The Master called me up to the North-East Corner of the Lodge, at his Right-Hand.

Mas. Did he present you with any Thing?

Ans. He presented me with an Apron, which he put on me: he told me it was a Badge of Innocence, more antient than the Golden Fleece or the *Roman* Eagle; more honoured than the Star and Garter, or any other Order under the Sun, that could be conferred upon me at that Time, or any Time hereafter.

Mas. What was the next Things that were shewn to you?

Ans. I was set down by the Master's Right-Hand, and he shewed me the Working Tools of an Entered Apprentice.

Mas. What were they?

Ans. The 24 Inch Gauge, the Square, the common Gavel, or setting Maul.

Mas. What are their Uses?

Ans. The Square to square my Work, the 24 Inch Gauge to measure my Work, the common Gavel to knock off all superfluous Matters, whereby the Square may sit easy and just.

Mas. Brother, as we are not all working Masons, we apply them to our Morals, which we call spiritualizing; explain them.

Ans. The 24 Inch Gauge represents the 24 Hours of the Day.

Mas. How do you spend them, Brother?

Ans. Six Hours to work in, Six Hours to serve God, and Six to serve a Friend or Brother, as far

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as lies in my Power, without being detrimental to myself or Family.

I come now to the Entered Apprentice's Reasons: but as the Ceremony of drinking Healths among the Masons, takes up much of their Time, we must stop a little, in order to introduce some of them. The first is "To the Heart that conceals, and the Tongue that never

reveals.” Then “the King and the Royal Family”; and “to all Brethren wheresoever dispersed.”46* The Pleasures they enjoy, the Purity of their Sentiments, and the Uniformity that always reigns in their Assemblies, is far from being tiresome or insipid. I am sensible that any body but a Free-Mason would take little Pleasure in what gives the Society Delight; but to a Mason every Thing that concerns the Order is important and interesting. I next proceed to the

*Entered Apprentice’s Reasons.**

Mas. WHY was you neither naked nor clothed, bare-foot nor shod, with a Cable-Tow (or Halter) about your Neck?

Ans. If I had recanted, and ran out in the Street, the People would have said I was mad; but if a Brother had seen me, he would have brought me back, and seen me done Justice by.

Mas. Why was you hookwink’d?

Ans. That my Heart might conceal, before my Eyes did discover?

Mas. The second Reason, Brother?

Ans. As I was in Darkness at that Time, I should keep all the World in Darkness.

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Mas. Why was you deprived of all Metal?

Ans. That I should bring nothing offensive or defensive into the Lodge.

Mas. Give me the second Reason, Brother?

Ans. As I was poor and pennyless when I was made a Mason, it informed me that I should assist all poor and pennyless Brethren, as far as lay in my power.

Mas. Brother, you told me you gave Three distinct Knocks at the Door: Pray what do they signify?

Ans. A certain Text in Scripture.

Mas. What is that Text, Brother?

Ans. Ask, and you shall have; seek, and you shall find; knock, and it shall be opened unto you.

Mas. How do you apply this Text in Masonry?

Ans. I sought in my Mind; I asked of my Friend; I knocked, and the Door of Masonry became open unto me.

Mas. Why had you a Sword, Spear or some other warlike Instrument, presented to your naked Left-Breast particularly?

Ans. Because the Left-Breast is the nearest the Heart, that it might be the more a Prick to my Conscience, as it pricked my Flesh at that Time.

Mas. Why was you led Three Times round the Lodge?

Ans. That all the Brethren might see that I was duly prepared.

Mas. When you was made an Apprentice, why was your Left-Knee bare bent?

Ans. Because the Left-Knee is the weakest Part of my Body, and an Entered Apprentice is the weakest Part of Masonry, which I was then entering into.

[Here the Brethren resume their Glasses, and drink a Health, sometimes to the Grand Master; at other times to the Wardens, or other Officers, and then proceed.]

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The Form of a Lodge.

Mas. BROTHER, we have been talking a great while about a Lodge, pray what makes a Lodge?

Ans. Right Worshipful, a certain Number of Masons met together at Work.

Mas. Pray what Number makes a Lodge?

Ans. Three, Five, Seven, or Eleven.

Mas. Why do Three make a Lodge, Brother?

Ans. Because there were three Grand Masons in the Building of the World, and also that noble Piece of Architecture Man; which are so complete in Proportion, that the Antients began their Architecture by the same Rules.

Mas. The second Reason, Brother?

Ans. There were Three Grand Masons at the building of *Solomon's* Temple.

Mas. Why do Five make a Lodge?

Ans. Because every Man is endued with Five Senses.

Mas. What are the Five Senses?

Ans. Hearing, Seeing, Smelling, Tasting, and Feeling.

Mas. What Use are those Five Senses to you in Masonry?

Ans. Three are of great Use to me, *viz*, Hearing, Seeing and Feeling.

Mas. What Use are they, Brother?

Ans. Hearing, is to hear the Word; Seeing, is to see the Sign; Feeling, is to feel the Gripe, that I may know a Brother, as well in the Dark as in the Light.

Mas. Why should Seven make a Lodge?

Ans. Because there are Seven liberal Sciences.

Mas. Will you name them, Brother?

Ans. Grammar, Rhetorick, Logick, Arithmetick, Geometry, Musick, and Astronomy.

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Mas. Brother, what do those Sciences teach you?

Ans. Grammar teaches me the Art of writing and speaking the Language, wherein I learn according to the first, second, and third Concord.

Mas. What doth Rhetorick teach you?

Ans. The Art of speaking and discoursing upon any Topick whatsoever.

Mas. What doth Logick teach you?

Ans. The Art of reasoning well, whereby you may find out Truth from Falshood.

Mas. What doth Arithmetick teach you?

Ans. The Virtue of Numbers.

Mas. What doth Geometry teach you?

Ans. The Art of Measuring, whereby the *Egyptians* found out their own Land, or the same Quantity which they had before the overflowing of the River *Nile*, that frequently used to water their Country; at which Time they fled to the Mountains till it went off again, and this made them have continual Quarrels about their Lands.

Mas. What doth Musick teach you?

Ans. The Virtue of Sounds.

Mas. What doth Astronomy teach you?

Ans. The Knowledge of the Heavenly Bodies.

Mas. Why should Eleven make a Lodge, Brother?

Ans. There were Eleven *Patriarchs*, when *Joseph* was sold into *Egypt*, and supposed to be lost.

Mas. The second Reason, Brother?

Ans. There were but Eleven Apostles when *Judas* betrayed Christ.

Mas. What Form is your Lodge?

Ans. An Oblong Square.

Mas. How long, Brother?

Ans. From East to West.

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Mas. How wide, Brother?

Ans. Between North and South.

Mas. How high, Brother?

Ans. From the Earth to the Heavens.

Mas. How deep, Brother?

Ans. From the Surface of the Earth to the Center.

Mas. Why is your Lodge said to be from the Surface to the Center of the Earth?

Ans. Because that Masonry is Universal.

Mas. Why is your Lodge situated East and West?

Ans. Because all Churches and Chapels are, or ought to be so.

Mas. Why so, Brother?

Ans. Because the Gospel was first preached in the East, and extended itself to the West.

Mas. What supports your Lodge?

Ans. Three great Pillars.

Mas. What are their Names?

Ans. Wisdom, Strength and Beauty.

Mas. Who doth the Pillar of Wisdom represent?

Ans. The Master in the East.

Mas. Who doth the Pillar of Strength represent?

Ans. The Senior Warden in the West.

Mas. Who doth the Pillar of Beauty represent?

Ans. The Junior Warden in the South.

Mas. Why should the Master represent the Pillar of Wisdom?

Ans. Because he gives Instructions to the Crafts to carry on their Work in a proper Manner, with good Harmony.

Mas. Why should the Senior Warden represent the Pillar of Strength?

Ans. As the Sun sets to finish the Day, so the Senior Warden stands in the West to pay the

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Hirelings their Wages, which is the Strength and Support of all Business.

Mas. Why should the Junior Warden represent the Pillar of Beauty?

Ans. Because he stands in the South, at high Twelve at Noon, which is the Beauty of the Day, to call the Men off from Work to Refreshment, and to see that they come on again in due Time, that the Master may have Pleasure and Profit therein.

Mas. Why is it said that your Lodge is supported by those Three great Pillars, Wisdom, Strength, and Beauty?

Ans. Because Wisdom, Strength, and Beauty is the Finisher of all Works, and nothing can be carried on without them.

Mas. Why so, Brother?

Ans. Because there is Wisdom to contrive, Strength to support, and Beauty to adorn.

Mas. Had you any Covering to your Lodge?

Ans. Yes, a cloudy Canopy, of divers Colours, or the Clouds.

Mas. How blows a Mason's Wind, Brother?

Ans. Due East and West.

Mas. What is it o'Clock, Brother?

Ans. High Twelve.

Mas. Call the Men off from Work to Refreshment, and see that they come on again in due Time.

[The Entered Apprentice's Lecture being finished, it is customary for the Master to call upon one of the Brethren, who can best acquit himself for the following Song, which is always readily complied with.]

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SONG: At the Conclusion of the Entered Apprentice's Lecture.

COME let us prepare,
We Brothers that are,
Assembled on every Occasion;

Let's drink, laugh, and sing,
Our Wine has a Spring;
Here's a Health to an Accepted Mason.

Chorus. Let's drink, &c.

The World is in Pain,
Our Secrets to gain,
And still let them wonder and gaze on;
They ne'er can divine,
The Word or the Sign,
Of a Free and an Accepted Mason.

'Tis this, and 'tis that,
They cannot tell what,
Why so many great Men of the Nation;
Should Aprons put on
To make themselves One,
With a Free and an Accepted Mason.

Great Kings, Dukes, and Lords,
Have laid by their Swords,
Our Myst'ry to put a good Grace on;
And ne'er been asham'd,
To hear themselves nam'd,
With a Free and an Accepted Mason.

Antiquity's Pride,
We have on our Side,
And it maketh Men just in their Station;

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There's nought but what's good,
To be understood,
By a Free and an Accepted Mason.

We're true and sincere,
And just to the Fair,
Who will trust us on ev'ry Occasion;
No Mortal can more,
The Ladies adore,
Than a Free and an Accepted Mason.

Then join Hand in Hand,
T'each other firm stand,
Let's be merry, and put a bright Face on;
What Mortal can boast,
So noble a Toast,
As a Free and an Accepted Mason.

While this Song is singing, they all stand round the Table, and when they come to the last Verse, they join Hands crossways, in the following Manner; The Right Hand Man takes Hold of the Left Hand of his Neighbour with his Right Hand; and the Left Hand Man takes Hold of the Right Hand of his next brother with his Left Hand, so as to form a Chain by so many Links, and all join in the chorus, jumping violently with their Feet on the Floor, and shaking the Hands up and down, linked together as above, keeping exact Time with both.

Every one now talks of what he pleases; and as it is generally half an Hour before they proceed to Business, those who perhaps have ordered a Supper retire into another Room; but before they are permitted, the Master proceeds *to call the Men off from Work*, as it is termed, which is done in this Manner: The Master whispers to the Senior Deacon, who sits on his Right Hand, and

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says, "It is high Time to call the Men from Work to refresh themselves;" the Senior Deacon whispers it to the Senior Warden; and it is communicated from him to the Junior Deacon, who carries it to the Junior Warden; he proclaims it openly in the Lodge, and sets

his Column* upright, and the Senior Warden lays his down, which signifies that the Junior Warden is entrusted with the Care of the Lodge, while the Brethren refresh themselves.

In this Place, it will be necessary to acquaint the Reader how he may discover an Entered Apprentice by drinking with him in Company. Take the Glass with your Right Hand, and draw it across your Throat, either before or after you drink, and if an Apprentice is present, he will immediately take Notice of it, by asking you some Question in Masonry, which you will readily answer from this Book. If he ask you the Meaning of your doing that? you may whisper to him that it is the Penalty of the Obligation of an Entered Apprentice. From this Answer he will, at a proper Opportunity, proceed further in his Inquiry.

The Brethren having now regaled themselves, they take their Seats, and the Master proceeds to set them on again, which is performed in the same Manner as the calling off, with this Difference, the Warden proclaims, “It is our Worshipful Master’s Pleasure, that this Lodge is called from Refreshment to Work.” The Junior Warden lays down his Column, and the Senior sets his up.

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But as often happens, that the Time will not permit for the Fellow Craft’s Lecture, they close the Lodge, which is done much in the same Method as that of Opening. The Senior Warden declares it in the following Words, “It is our Master’s Will and Pleasure that this Lodge stand closed till the First or Third Wednesday in next Month,” according to the Night the Lodge is held. Then the Master, Wardens, Deacons, Secretary, &c. take off the Ensigns and Ornaments from their Necks, and every one is at Liberty to depart or stay longer, as they think proper; every Thing of Masonry is excluded; they talk of what they please, and sing various Songs, for the Amusement of each other.

I shall now proceed to the Second Degree of Masons, called *the Fellow-Crafts*; that is, one who has served his Time justly and lawfully as an Entered Apprentice, and desires to become more perfect in Masonry, by being admitted a Fellow-Craft. But in most Lodges at this Time, they are made Entered Apprentices and Fellow-Crafts the same Evening. The Ceremony is the same, though they have different Lectures, Pass-Words, and Grip belonging to each.

The Fellow Craft's Lecture.

Mas. BROTHER, are you a Fellow Craft?

Ans. I am. Try me, prove me,

Mas. Where was you made a Fellow Craft?

Ans. In a just and lawful Lodge.

Mas. How was you prepared to be made a Fellow Craft?

Ans. *I* was neither naked, nor cloathed, barefoot, nor shod; in a halting moving Posture; deprived of all Metal, I was led to the Door of the Lodge by the Hand of a Brother.

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Mas. How got you Admittance?

Ans. By Three distinct Knocks.

Mas. What was said to you within?

Ans. Who comes there?

Mas. Your Answer, Brother?

Ans. One who hath served his Time justly and lawfully as an Entered Apprentice, and now begs to become more perfect in Masonry, by being admitted a Fellow Craft.

Mas. How do you expect to attain to this Degree?

Ans. By the Benefit of a Pass-Word.

Mas. Have you got that Pass-Word?

Ans. I have.

Mas. Give it me, Brother.

Ans. SHIBBOLETH.*

Mas. What did he then say to you?

Ans. Pass, *Shibboleth*.

Mas. What became of you then?

Ans. I was led twice round the Lodge.

Mas. Where did you meet with the first Opposition?

Ans. At the Back of the Senior Warden, where I made the same Repetition as at the Door.

Mas. Where did you meet with the second Opposition?

Ans. At the Back of the Master, where I repeated the same as before.

Mas. What did he do with you?

Ans. He ordered me back to the Senior Warden, to receive Instructions.

Mas. What instructions did he give you?

Ans. He taught me how to shew the Master my due Guard, and to take two Steps upon the second Step

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of a Right angled oblong Square, with my Right Knee bent bare, my Left Foot forming a Square, my Body upright, my Right Hand on the Holy Bible, my Left Arm supported by the Point of the Compasses, forming a Square; where I took the Obligation of a Fellow Craft.

Mas. Have you got that Obligation, Brother?

Ans. I have, Right Worshipful.

Mas. Can you repeat it?

Ans. I'll do my Endeavour, Right Worshipful, with your Assistance.

Mas. Pray stand up, and let the Brethren hear it.

The Obligation of a Fellow Craft.

"I—A.B. of my own Free Will and Accord, and in the Presence of Almighty God, and this Right Worshipful Lodge, dedicated to St.

John, do hereby swear, that I will always hale, conceal, and never reveal that Part of a Fellow Craft to an Entered Apprentice, or either of them, except it be in a true and lawful Lodge of Crafts, him or them whom I shall find to be such, after just Trial and Examination.— I do furthermore swear, that I will answer all Signs and Summonses, sent to me from a Lodge of Crafts, within the Length of a Cable-Tow*. —I also swear, that I will not wrong a Brother, nor see him wronged, but give him timely Notice of all approaching Dangers whatsoever, as far as in me is. I will also serve a Brother as much as lies in my Power, without being detrimental to myself or Family; and I will keep all my Brother's Secrets as my own, that shall be delivered to me as such, Mur-

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der and Treason excepted.—All this I swear with a firm and steady Resolution to perform the same, without any Equivocation or Hesitation in me whatsoever, under no less Penalty than that to have my Heart torn from my naked Left Breast, and given to the Vultures of the Air as a Prey. So help me God, and keep me stedfast in this my Fellow Craft's Obligation.”

[Kisses the Book.]

Mas. Thank you, Brother.—After you received this Obligation, pray what was shown to you?

Ans. The Sign of a Fellow-Craft.

Mas. Pray give it me.

Ans. I will, Right Worshipful.

[He stands up, and puts his Right-Hand to his Left Breast, keeping his Thumb square; and his Left Hand raised up, so as to form a Square.]

Mas. What was the next Thing done to you?

Ans. He took me by the Right Hand, and gave me the Grip and Word of a Fellow-Craft, and the Pass-Grip*.

Mas. What did he then do to you?

Ans. He took me by the Right-Hand, and said Rise, Brother Jachin.

Mas. What followed after that, Brother?

Ans. He ordered me back, when every Thing I had been divested of was restored, and I was brought in again in order to return Thanks*.

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Mas. Being thus admitted, Brother, did you ever work as a Craft?

Ans. Yes, Right Worshipful, in building the Temple.

Mas. Where did you receive your Wages?

Ans. In the Middle Chamber.

Mas. When you came to the Door of the Middle Chamber, pray who did you see?

Ans. A Warden.

Mas. What did he demand of you?

Ans. The Pass-Word of a Fellow-Craft.

Mas. Did you give it him?

Ans. I did, Right Worshipful.

Mas. Pray, what is it?

Ans. SHIBBOLETH.

Mas. How got you to the Middle Chamber?

Ans. Through the Porch.

Mas. Did you see any Thing worth your Notice?

Ans. I did, Right Worshipful.

Mas. What was it?

Ans. Two fine Brass Pillars.

Mas. What are their Names?

Ans. JACHIN and BOAZ.

Mas. How high were these Pillars?

Ans. Thirty-five Cubits, with a Chapter Five Cubits*, which made it forty in the whole.

[This is described more clearly in the 3d Chapter of the Second Book of Chronicles, Verse 15th.]

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Mas. What were they ornamented with, Brother?

Ans. Two Chapters, each Five Cubits in Heighth.

Mas. What were they adorned with besides?

Ans. Lilly-work, Net-work, and Pomegranates.

Mas. Were they hollow, Brother?

Ans. Yes, Right Worshipful.

Mas. How thick was the outside Coat?

Ans. Four Inches.

Mas. Where were they cast?

Ans. On the plain of *Jordan*, between *Succoth* and *Zartha* in Clay Ground, where all *Solomon's* Holy Vessels were cast.

Mas. Who cast them, Brother?

Ans. *Hiram Abiff*, the Widow's Son.

This generally finishes the Fellow Craft's Lecture, and very few Lodges go so far in their Questions and Answers; therefore, in order to enliven the Company, the Master asks some good Singer to favour them with the following Song, which I have heard sung with great Energy and Rapture throughout the Lodge, every Brother bearing a Part in the Chorus.

The FELLOW-CRAFT'S SONG.

HAIL, Masonry! thou Craft divine!

Glory of Earth, from Heaven reveal'd,
Which dost with Jewels precious shine,
From all but Masons Eyes conceal'd.

CHORUS.

Thy Praises due who can rehearse,
In nervous Prose, or flowing Verse?

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As Men from Brutes distinguish'd are,
A Mason other Men excels,
For what's in Knowledge choice or rare
But in his Breast securely dwells!

CHORUS.

His silent Breast and faithful Heart
Preserve the Secrets of the Art.

From scorching Heat, and piercing Cold.
From Beasts, whose Roar the Forest rends;
From the Assaults of Warriors bold,
The Masons Art Mankind defends.

CHORUS.

Be to this Art due Honour paid,
From which Mankind receives such Aid.

Ensigns of State, that feed our Pride,
Distinctions troublesome and vain,
By Masons true are laid aside;
Arts free-born Sons such Toys disdain.

CHORUS.

Ennobled by the Name they hear,
Distinguished by the Badge* they wear,
Sweet Fellowship, from Envy free,
Friendly converse of Brotherhood!
The Lodge's lasting Cement be,
Which has for Ages firmly stood.

CHORUS.

A Lodge, thus built, for Ages past,

Has lasted, and will for ever last.

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Then in our Songs be Justice done
To those who have enrich'd the Art.
From *Jabal* down to *Burlington**;
And let each Brother bear a Part.

CHORUS.

Let noble Masons Healths go round,
Their Praise in lofty Lodge resound.

In Company, the Fellow-Craft takes the Pot or Glass, and draws it across his Left Breast, and touches it; the Penalty being this, that he would sooner have his Heart torn from his Left Breast, and given to the Fowls of the Air, than discover the Secrets of Masonry. Sometimes this is done with the Right Hand only, as it is less taken Notice of by Strangers.

Having given the Entered Apprentice and Fellow Craft's Part, I now proceed to the third and last Degree of Masonry, which is termed *the Master's Part*, it being performed in the same Manner as the other two, viz. by Way of Question and Answer, and is as follows:

Master. BROTHER, where have you been?

Ans. In the West.

Mas. And where are you going?

Ans. To the East.

Mas. Why do you leave the West and go to the East?

Ans. Because the Light of the Gospel was first shewn in the East.

Mas. What are you going to do in the East?

Ans. To seek for a Lodge of Masters.

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Mas. Then you are a Master Mason, I presume?

Ans. I am so taken and accepted among Masters.

Mas. Where was you made Master?

Ans. In a Lodge of Masters.

Mas. How was you prepared to be made Master?

Ans. My Shoes were taken off my Feet, my Arms and Breast were naked, and I was deprived of all Metal. In this Manner I was led to the Door of the Lodge.*

Mas. How got you Admittance?

Ans. By three distinct Knocks.

Mas. What was then said to you from within?

Ans. Who comes there?

Mas. Your Answer, Brother?

Ans. One who has lawfully and truly served his Time as an Entered Apprentice and Fellow Craft, and now begs to attain the last and most honourable Degree of Masonry, by being admitted a Master.

Mas. How do expect to attain it?

Ans. By the Benefit of a Pass-Word.

Mas. Can you give me that Word, Brother?

Ans. I can, and will, Right Worshipful.

Mas. Pray give it me then.

Ans. TUBAL CAIN.*

Mas. What was then said to you?

Ans. Enter TUBAL CAIN.

Mas. How was you disposed of?

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Ans. I was led round the Lodge.

Mas. Where did you meet with the first Opposition?

Ans. At the Back of the Master.

Mas. What did he demand of you?

Ans. The same as at the Door.

Mas. How did he dispose of you?

Ans. He ordered me back to the Senior Warden in the West, to receive proper Instructions.

Mas. What were those Instructions, Brother?

Ans. He instructed me as I stood in the West, *First*, To shew the Master in the East the due Guard or Sign of an Entered Apprentice, and to take one Step upon the First Step of the Right Angle of an Oblong Square, with my Left Foot forming a Square. *Secondly*, To take two Steps upon the same Oblong Square, and to show the Sign of a Fellow-Craft. *Thirdly*, I was taught to take two Steps upon the same Oblong Square, with both my Knees bent, and bare; my Body upright, my Right Hand upon the Holy Bible, both Points of a Pair of Compasses being pointed to my Right and Left Breast, where I took the solemn Oath or Obligation of a Master-Mason.

Mas. Brother, can you remember the Obligation you speak of?

Ans. I'll do my Endeavour, Right Worshipful, with your Assistance.

Mas. Pray stand up, and begin.

Ans. "I *A.B.* of my own Free Will and Accord, and in the Presence of Almighty God, and this Right Worshipful Lodge, dedicated to Holy St. *John*, do hereby and hereon most solemnly and sincerely swear, that I will always hale, conceal, and never reveal, this Part of a Master-Mason to a Fellow-Craft, any more than that of a Fellow-Craft to an Apprentice, or any of

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them to the rest of the World, except in a true and lawful Lodge of Masters, him or them whom I shall find to be such, after a just Trial and Examination.—I furthermore do swear, that I will attend all Summonses, sent to me from a Lodge of Masters, if within the Length of a Cable-Tow.—I will also keep all my Brothers Secrets as my own, Treason and Murder excepted, and that at my own Free Will.—I will not wrong a Brother, nor see him wronged, but give him Notice of all Dangers, as far as in my Power lies.—And I also swear

that I will conform myself to all the Laws and Institutions of this Lodge.—All this I swear, with a firm and fixed Resolution to perform the same, under no less Penalty than that of having my body severed in two; one Part carried to the South, the other to the North; my Bowels burnt to Ashes, and the Ashes to be scattered to the Four Winds of the Heavens; that no further Remembrance of such a vile Wretch may exist among Men (and in particular Masons). So help me God, and keep me steadfast in this my Master's Obligation.”
[*Kisses the Book.*]

Mas. Thank you, Brother.—Pray, what was shewn to you after you had received this Obligation?

Ans. One of the Master's Signs.

[This Sign is given by drawing your Right Hand across your Belly, which is the Penalty of the Obligation. Then he gives the Master the Grip of an Apprentice, who says, What's this? The Person answers, The Grip of an Entered Apprentice.]

Mas. Has it got a name?

Ans. It has, Right Worshipful.

Mas. Will you give it me?

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Ans. BOAZ.

Mas. Will you be of or from?

Ans. From.

Mas. From what, Brother?

Ans. From an Entered Apprentice to a Fellow-Craft.

Mas. Pass, Brother.

[He puts his Thumb between the first and second Joint, which is the Pass-Grip, and you pronounce the Word SHIBBOLETH.]

Mas. What was done to you after that?

Ans. He took me by the Grip of a Fellow-Craft, and said, What's this?

Mas. Your Answer, Brother?

Ans. The Grip of a Fellow-Craft.

Mas. Has it got a Name?

Ans. It has.

Mas. Will you give it me?

Ans. JACHIN.

Mas. What was then said to you?

Ans. Rise up, Brother, JACHIN.

Mas. Brother, what followed?

Ans. He told me I represented one of the greatest Men in the 'World, viz, our Grand Master *Hiram*, who was killed just at the finishing of the Temple; and the Manner of his Death is thus related.

"There were originally fifteen Fellow-Crafts, who perceiving the Temple almost finished, and not having received the Master's Word, they grew impatient, and agreed to extort it from their Master *Hiram* the first Opportunity they could find of meeting him alone, that they might pass for Masters in other Countries, and receive the Wages or Profits of Masters; but before they could accomplish their Scheme, twelve of them recanted;

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the other three were obstinate, and determined to have it by Force, if no other way could be found; their Names were *Jubela*, *Jubelo* and *Jubelum*.

"It being always the Custom of *Hiram* at Twelve at Noon, as soon as the Men were called off to refresh themselves, to go into the *Sanctum Sanctorum*, or Holy of Holies, to pay his Devotion to the true and living God, the three Assassins above mentioned placed themselves at the East, West, and South Doors of the Temple. At the North there was no Entrance, because the Rays of the Sun never darts from that Point.

“Hiram having finished his Prayers to the Lord, came to the East Door, which he found guarded by *Jubela*, who demanded the Master’s Grip in a resolute Manner; he received for Answer from *Hiram*, that it was not customary to ask it in such a Strain; that he himself had not received it so; adding, that he must wait, and Time and Patience would bring it about. He told him farther, that it was not in his Power alone to reveal it, except in the Presence of *Solomon*, King of *Israel*, and *Hiram*, King of *Tyre*. *Jubela* being dissatisfied with this Answer, struck him across the Throat with a twenty-four inch Gauge. *Hiram* upon this Usage flew to the South Door of the Temple, where he was met by *Jubelo*, who asked him the Master’s Grip and Word in like Manner, as *Jubela* had before done, and on receiving the same Answer from his Master, he gave him a violemt Blow with a Square upon his Left Breast, which made him reel. Upon recovering his Strength, he ran to the West Door, the only Way left him of escaping; and on being interrogated in the same Manner by *Jubelum*, who guarded that Passage (to whom he replied as at first) he received

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a terrible Fracture upon his Head* with a Gavel or Setting Maul, which occasioned his Death. After this, they carried the Body out of the West Door*, and hid it under some Rubbish till Twelve o’clock the next Night, when they met, by Agreement, and buried him on the Side of a Hill, in a

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Grave Six Foot perpendicular, dug due East and West.

Mas. After you was thus knocked down, what was said to you?

Ans. I was told I represented one of the greatest Men in the World lying dead, viz. our Grand Master *Hiram*.

Mas. Thank you Brother.—Pray go on.

Ans. As I lay on my Back, the Master informed me how *Hiram* was found; and by what Means the three Ruffians were discovered, as follows.

“Our Master *Hiram* not coming to view the Workmen as usual, King *Solomon* caused strict Search to be made; but this proving ineffectual, he was supposed to be dead. The Twelve Fellow-Crafts who recanted hearing the Report, their Consciences pricking them, went to *Solomon* with white Aprons and Gloves, Emblems of their Innocence, and informed him of every Thing relative to the Affair, as far as they knew, and offered their Assistance in order to discover the three other Fellow-Crafts, who had absconded. They separated, and divided themselves into four Parties; three East, West, North, and South, in Quest of the Murderers. As one of the twelve was travelling on the Sea-side, near *Joppa*, being fatigued, he sat down to refresh himself, but was soon alarmed by the following hideous Exclamations from the Cliff of a Rock: “Oh! that my Throat had been cut across, my Tongue torn out by the Root, and buried in the Sands of the Sea, at Low Water Mark, a Cable’s Length from the Shore,

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where the Tide ebbs and flows twice in Twenty-four Hours, ere I had consented to the Death of our Grand Master *Hiram!*—“Oh! (says another) “that my Heart had been torn from under my naked Left Breast, and given a Prey to the Vultures of the Air, rather than I had been concerned in the Death of so good a Master!” “But (says a third) I struck him harder than you both; ’twas I that killed him. Oh! that my Body had been severed in two, and scattered to the South and North; my Bowels burnt to Ashes in the South, and scattered between the four Winds of the Earth, ere I had been the Cause of the Death of our good Master *Hiram.*” The Fellow-Craft hearing this, went in Quest of his two Associates, and they entered the Cliff of the Rock, took and bound them fast, and brought them to King *Solomon*, before whom they voluntarily confessed their Guilt and begged to

die. The Sentence passed on them was the same as they expressed in their Lamentation in the *Cliff*, *Jubela's* Throat was cut across; *Jubelo's* Heart was torn from under his Left Breast; and *Jubelum's* Body was severed in two, and scattered in the South and North.

“When the Execution was over, King *Solomon* sent for the Twelve Crafts, and desired them to take the Body of *Hiram up*, in order that it might be interred in a solemn Manner in the *Sanctum Sanctorum*; he also told them, that if they could not find a Key-Word about him, it was lost; for there were only three in the World to whom it was known; and unless they were present, it could not be delivered. *Hiram* being dead, it consequently was lost. However, as *Solomon* ordered, they went and cleared the Rubbish, and found their Master in a mangled Condition, having lain fifteen Days; upon which

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they lifted up their Hands above their Heads in Astonishment, and said, *O Lord my God!* This being the first Word and Sign, King *Solomon* adopted it as the grand Sign of a Master Mason, and it is used to this Day in all the Lodges of Masters.”

Mas. Brother, when *Hiram* was thus found dead, how was he raised?

Ans. By the Five Points of Fellowship.

Mas. What are the Five Points of Fellowship?

Ans. He was taken by the Entered Apprentice's Grip, and the Skin slipp'd off. Then he was taken by the Fellow-Craft's Grip, which also slipp'd off; and lastly by the Master's Grip.*

Mas. Brother, it appears you could not have been raised but by the Five Points of Fellowship. Pray explain them.

Ans. Hand in Hand signifies, that I will always put forth my Hand to serve a Brother, as far as in my Power lies.—Foot to Foot, that I will never be afraid to go a Foot out of my Way to serve a Brother.—Knee to Knee, that when I pray, I should never forget my Brother's Welfare.—Breast to Breast, to show I will keep my Brother's Secrets

as my own.—The Left Hand supporting the Back, that I will always support a Brother, as far as I can, without being detrimental to my own Family.

Mas. Thank you, Brother.—But pray why was you deprived of all Metal?

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Ans. Because there was neither Axe, Hammer, or Sound of Metal heard in the building of the Temple of *Solomon*.

Mas. Why so, Brother?

Ans. Because it should not be polluted.

Mas. How is it possible, Brother, that such a large Building should be carried on, without the Use or Sound of some Metal Tool?

Ans. It was prepared in the Forest of *Lebanon*, and brought down upon proper Carriages, and set up with wooden Mauls made on Purpose for the Occasion.

Mas. Why was both your Shoes taken from off your Feet?

Ans. Because the Place I stood on when I was made a Mason was Holy Ground.

Mas. What supports our Lodge?

Ans. Three Pillars.

Mas. Pray what are their Names, Brother?

Ans. Wisdom, Strength, and Beauty.

Mas. Who do they represent?

Ans. Three Grand Masters; *Solomon*, King of *Israel*; *Hiram*, King of *Tyre*; and *Hiram Abiff*, who was killed by the three Fellow-Crafts.

Mas. Were these three Grand Masters concerned in the building *Solomon's* Temple?

Ans. They were.

Mas. What was their Business?

Ans. *Solomon* found Provision and Money to pay the Workmen; *Hiram*, King of *Tyre*, provided Materials for the Building; and *Hiram*

Abiff performed or superintended the Work.

[*End of the Master's Lecture.*]

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*The Form observed at the Installment of a Master and
the other Officers on St. John's Day.*

The Year being expired, a proper Person is fixed on by the Members of every Lodge to preside over and govern the different Societies in the Capacity of Master. The Qualifications for the Office are, 1st, He must be regularly and lawfully raised: 2^{dly}, He ought to be a Man of a good Character, and irreproachable in his private Conduct: 3^{dly}, He must be well versed in the Laws and Constitutions of the Order, and ought to be temperate, cool, and quite perfect in going through the before-mentioned Lectures, as all the Questions are put by him, and he is often obliged to assist the Brethren in making the proper Answers*; for every Mason sitting round the Table answers in his Turn, in the same Manner as Boys at Church saying the Catechism. This is termed *Working*. For Instance, Suppose a Brother meets another, and asks him if he was at his Lodge last Night? he says Yes. Well, replies the other, *Did you work?* that is, did you go through the several Questions and Answers in any of the Lectures?—If any Member cannot, or does not chuse *to work*, when the Question is put, and it comes to his Turn, he gets up, and clapping his Hand to his Breast, ad-

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dresses himself to the Master, and begs to be excused; then the Left-Hand Man answers in his Room.

The Brethren having chose a proper Man for this Office, and he being approved of by the Grand Master, they proceed to Installing him as follows: He kneels down in the South Part of the Lodge, and

the late Master gives him the following Obligation, before he resigns the Chair, which he repeats.

“I—A.B. of my own free Will and Consent, in the presence of Almighty God and this Right Worshipful Lodge, dedicated to St. *John*, do most solemnly and sincerely swear, that I will not deliver the Word and Grip belonging to the Chair whilst I am Master, or at any Time hereafter, except it be to a Master in the Chair, or a past Master, him or them whom I shall find to be such after due Trial and Examination.—I also swear, that I will act as Master of this Lodge until next St. *John*’s Day, and fill the Chair every Lodge Night, if I am within the Length of my Cable Tow. —I likewise further promise that I will not wrong this Lodge; but act in every Respect for the Good of Masonry, by behaving myself agreeable to the rest of the Brethren; and maintaining good Order and Regularity in this Lodge, as far as lies in my power. All this I swear, with a firm and stedfast Resolution to perform the same, under no less than the Four following Penalties, my Throat cut a-cross, my Tongue torn out, my Heart torn from my Left-Breast, and my Body seve-

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red in two. So help me God, and assist me in this my Obligation belonging to the Chair.”

[Kisses the Book]

The past Master raises him up, and takes off the Jewel and Ribbon from his own Neck, and puts it on the new Master, taking him at the same Time by the Master’s Grip, and whispering in his Ear the Word CHIBBELUM*; after which he slips his Hand from the Master’s Grip to the Elbow, and presses his Nails in, as is done in the Grip of the Master under the Wrist.

The Senior and Junior Warden, Secretary, &c. receive the same Obligation as the Master, except the Grip and Word; there being none peculiar to them.

Having now gone through the several Degrees and Lectures belonging to the Entered Apprentice, Fellow-craft, Master, and the Manner of Instalment, I shall close the Work with a few general Directions for the Reader's Benefit, dividing them under the following Heads.

I. *A Description of the Ornaments worn by the different Officers, when assembled in the Lodge, and their proper Places of sitting.*

The MASTER, who sits in the East of the Lodge, has the Rule and Compass, and Square hanging to

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a Ribbon round his Neck, and a black Rod in his Hand, when he opens the Lodge, near Seven Foot high.

The SENIOR WARDEN sits in the West, with the Level about his Neck, and a Column placed on the Table, about 20 Inches long.

The JUNIOR WARDEN'S Place is in the South, with the Plumb-Rule about his Neck, and a Column in his Hand.

The SECRETARY wears Cross-Pens.

The Senior and Junior DEACONS have each a black Rod, with the Compass hanging round their Necks; the Senior sits at the Back of the Master, or at his Right-Hand; the Junior at the Senior Warden's Right-Hand.

The PASS-MASTER has the Compasses and Sun, with a Line of Cords about his Neck.

II. *The Manner of giving the Signs of each Degree, and the Word belonging to it, with the Fellow Craft and Master's Clap.*

The Master's Sign, Grip and Word, &c.

The Sign. Draw the Right Hand edgeways across your Belly, which is the Penalty of the Obligation.

The Grip. Take Hold of the Right Hand of your Brother with your Right Hand, and press the four Finger Nails hard under the Wrist of his Right Hand; put your Right Foot to his Right Foot; your Right Knee to his Right Knee; and his Right Breast to your's, with your Left Hand supporting his Back.

The Word is MAHHABONE; or in some Lodges MAC-BENACH.

The Pass-Word is TUBAL-CAIN.

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The Master's Clap, is by holding both your Hands above your Head, and striking them down at once upon your Apron, both Feet keeping Time. They assign two Reasons for this Sign, viz. When the twelve Fellow-Crafts saw their Master lie dead, they lifted up their Hands in Surprise and said, *O Lord our God!* and that when *Solomon* dedicated the Temple to the Lord, he stood up, and lifting up both his Hands, exclaimed, *O Lord my God, great art thou above all Gods.*

The Fellow-Craft's Sign, Grip, Word and Clap.

Sign. Put your Right Hand to your Left Breast, keeping your Thumb square, and your Left Hand upright, forming a Square.

The Pass-Grip, is by putting the Thumb-Nail of your Right Hand between the first and second Joint of a Brother's Right Hand.

The Pass-Word, is SHIBBOLETH.

The Grip is the same as the Pass Grip, except pressing your Thumb-Nail on the *second* Joint, instead of between the first and second.

The Word is JACHIN.

The Fellow Craft's Clap, is by forming the Sign of a Craft, as above, holding your Left Hand square and upright; then clap your Right and Left Hand together; and afterwards strike your Left Breast with your Right Hand, and from thence give a Slap on your Apron, your Right Foot going at the same Time.

The Entered Apprentice's Sign, Grip, and Word.

The Sign. Draw your Hand across your Throat edgeways. The Penalty of the Obligation being

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this, that an Apprentice would sooner have his Throat cut, than discover the Secrets of Masonry.

The Grip. Take a Brother with your Right Hand, and press hard with your Thumb Nail upon the first Joint of the Fore Finger of his Right Hand.

The Word. Whisper in his Ear, BOAZ.

The Master kneels upon both Knees in the Ceremony of making.

The Craft kneels with the Right Knee.

The Apprentice with the Left Knee.

III. The Form observed in Drinking.

The Table being plentifully stored with Wine and Punch, &c. every Man has a Glass set before him, and fills it with what he chuses, and as often as he pleases. But he must drink his Glass in turn, or at least keep the Motion with the rest. When therefore a public Health is given, the Master fills first, and desires the Brethren to charge their Glasses; and when this is supposed to be done, the Master says, *Brethren, are you all charged?* The Senior and Junior Wardens answer, *We are all charged in the South and West.* Then they all stand up, and observing the Master's Motion (like the Soldier his Right Hand Man) drink their Glasses off; and if the Master proposes the Toast with *three Times three Claps*, they throw the Glasses with the Right Hand at full Length, bringing them across their Throats three Times, and making three Motions to put them down on the Table; at the third they are set down. (though perhaps fifty in Number) as if it was but one; then raising their Hands Breast-high, they clap nine Times against the Right, divided into three Divi-

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sions, which they term *Drinking with three times three*; and at the End they give a Huzza.

Having at length gone through my Plan, I have nothing further to add, than this, that the following is the best Method for a Stranger to gain Admittance, being what I have often tried in many Places, in order to be fully satisfied.

As soon as you come to the Door of the Lodge, you will find a Man on the Outside, with a drawn Sword in his Hand, and a white Apron on. You must put on the Appearance of Carelessness, or rather Ease in your Behaviour. Ask him if there is a full Lodge, and tell him you should be glad of Admittance as a visiting Member; taking care to provide yourself with a white leather Apron, which you may shew him as if by Accident. He will, perhaps, ask you what Degree you are of, and desire a Sign, which you must shew him with great Readiness, and likewise inform him what Lodge you belong to.

It being contrary to the Rules of the Society that the Tyler should admit a Stranger, he will go in, and acquaint the Master, that such a Person, (mentioning your Name, and the Lodge you told him you belonged to) craves Admittance. On which one of the Wardens will come out to examine you. Draw you Right Hand across your Throat edgeways, and he will say, "What's that?" Your Answer must be, "The due Guard of an Apprentice." Then he will take you by the first Joint of your Right-Hand, and press it hard with the Thumb-Nail of his Right-Hand, and ask, "What that is?"—You must immediately answer, "The Grip of an Entered Apprentice." If he is not fully satisfied with this, he will go farther on in this Manner:

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Ques. Has it got a Name?—You must answer, "It has." Then he will ask you to give it him.

Ans. I'll half it with you.—Begin, says he.—*Ans.* BO. *Mas.* AZ. *Ans.* BOAZ.

Ques. Will you be off or from. *Ans.* From.

Ques. From what? *Ans.* From an Entered Apprentice to a Fellow-Craft. He will then shift his Thumb from the Apprentice's Grip towards the Fellow-Craft's, and ask. What's this? *Ans.* The Pass-Word of a Fellow-Craft. Give it me, says he. Whisper in his Ear, SHIBBOLETH. On this he will put his Thumb to the second Joint, and say, What's this? *Ans.* The Grip of a Fellow-Craft. Has it a Name, says he? *Ans.* It has—Pray give it me. *Ans.* I will letter it, or half it with you. *Mason.* I'll letter it with you—*Ans.* Begin. *Mason.* No, you begin. *Ans.* J. —*Mas.* A. *Ans.* C. *Mas.* H. *Ans.* I. *Mas.* N. *Ans.* JACHIN.

What I have here offered being more than sufficient, you will be admitted, and you must put your Apron on, and take your Seat. If there should be a Making that Night, you will be perfect in the first Principles, and know more than one in ten who have been made many Years, and have never read this Book.

If you should after this chuse to go to a Lodge of Masters, the Ceremony is the same as above; but you are interrogated as to the Grip, Pass-Grip and Word of a Master, which you cannot fail of answering by reading the Master's Part before mentioned. In all this you must take Care not to betray any Fear, but put on an Air of Assurance.

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This is the Whole of Masonry, in all its Branches; and I hereby defy any Mason to prove the contrary, being ready to answer any Question proposed, which must be carefully sealed up, and directed for *R.S.* to be left with my Publisher, mentioning the Name and Residence of every Person desiring any farther Information. And as to any anonymous Letters or Threatenings on Account of this

Publication, they will be treated with Contempt, let them come from what Quarter they will. I also declare, that I will always attend and visit the Lodges mentioned in the Introduction, as I have for some Years past.

The END

FOOTNOTES FOR OLDER DEVICES

1. Pike evidently means .
 2. The word, as given here, is a combination of Phoenician and Samaritan letters.
 3. A free rendering of lines 23–4 of the Regius Manuscript (c. 1390), written the Middle-English, states, “...they demonstrated geometry, / And gave it the name of masonry.” Frederick M. Hunter, 33°, *A Study and Interpretation of the Regius Manuscript. The Earliest Masonic Document*. (Published under the Authority of the Grand Lodge of A.F.&A.M. Oregon by Research Lodge of Oregon, No. 198, A.F.&A.M. and McKenzie River Lodge No. 195, A.F.&A.M., 1952), 46.
 4. See Samuel Prichard’s *Masonry Dissected* in Appendix Five.
 5. See “A Mason’s Examination” in Appendix Five.
 6. See *The Grand Mystery of Free-Masons Discover’d* in Appendix Five.
- * NOTE: The equilateral *Triangle* is, Hermetically, God, the Indivisible Trinity. The *Cross* with equal arms, the Universe. God and the Square are God and the Universe, *of which latter every Masonic Lodge, as every one knows, is a Symbol.*
- IRAH, Hebrew, is ‘reverence, veneration, piety, religion.’

[Pike].:

7. *Formulas and rituals transcribed by Albert Pike in 1854 and 1855*, p. 308b. Unpublished manuscript in the Archives of the Supreme Council, 33°, S.J., Washington, D.C.
8. *Formulas and rituals transcribed by Albert Pike in 1854 and 1855*, p. 343. Unpublished manuscript in the Archives of the Supreme Council, 33°, S.J., Washington, D.C.
9. Arturo de Hoyos, “David Bernard’s *Light on Masonry*: An ‘Anti-Masonic Bible,’ ” *Heredom: The Transactions of the Scottish Rite Research Society* vol. 12 (Washington, D.C.: The Scottish Rite Research Society, 2004), 9–91.
10. David Bernard, *Light on Masonry a Collection of all the Most Important Masonic Documents on the Subject of Speculative Free Masonry* 1st ed. (Utica, [New York]: William Williams, 1829), p. 542.
11. Jabez Richardson [Benjamin Henry Day], *Richardson’s Monitor of Freemasonry* (New York: Lawrence Fitzgerald, 1860); *Ritual of Novice & Knight of St. John the Evangelist* (London, c. 1865), 5–6.
12. Pike’s first revision of the Scottish Rite rituals was originally untitled, but was subsequently dubbed the *Magnum Opus* by Albert G. Mackey. The citation appears on page XXXII...11, and was later exported to the lecture of the 28°, Knight of the Sun, where it appears, slightly modified, in *Morals and Dogma*, p. 641.

13. Eliphas Levi [sic], *The Book of Splendours* (New York: Samuel Weiser, 1973), 110–13.
14. The source of the bogus quotes, allegedly linking Pike to Luciferianism, are exposed in Alain Bernheim, A. William Samii, and Eric Serejski, “The Confession of Léo Taxil,” *Heredom: The Transactions of the Scottish Rite Research Society* vol. 5 (Washington, D.C.: The Scottish Rite Research Society, 1996), pp. 137–168. Taxil’s “Confession” is reprinted, *in toto*, in Arturo de Hoyos and S. Brent Morris, *Is it True What They Say About Freemasonry?* (New York: M. Evans and Co. Inc., 2004), pp. 192–225.
15. Albert Pike, March 20, 1876, circular letter to all Grand Commanders, Archives of the Supreme Council, 33°, SJ, Washington D.C. The complete letter was reprinted in *Official Bulletin of the Supreme Council of the 33d Degree, for the Southern Jurisdiction of the United States*. Vol. III (Charleston [Washington, D.C.] January 1876 to May 1878), 53–4.
16. Extracted from [Albert Pike], “Address of the President. 1883–84,” in *Masonic Veteran Association of the District of Columbia. Transactions. 1879 to 1887*. (Washington, 1887), 66–7.
17. Extracted from Albert Pike’s “annual address,” January 13, 1890, in *Masonic Veteran Association of the District of Columbia. Transactions. 1887–1890*. vol. II (Washington, 1890), 77–9.
18. Robert Freke Gould, *The History of Freemasonry* 3 vols. (London: Thomas C. Jack, 1887), 3:476–8; In the unauthorized American reprint (New York: John C. Yorston, 1889), vol. 4, pp. 292–4; Pike’s reprint of Gould’s version is in the *Official Bulletin of the Supreme Council of the 33d Degree, for the Southern Jurisdiction of the United States* 10 vols. (Gr.: Or.: of Charleston [Washington, D.C.], June, 1890) vol. 10, No. 1:278–82. See also Douglas Knoop, G[wilym]. P[eredur]. Jones and Douglas Hamer, eds., *The Early Masonic Catechisms*, 2d edition by Harry Carr (Manchester Univ. Press, 1963), pp. 71–5.
- * *Hence comes the saying on One who blabs all he knows*, He’ll bring an old House on his Head.
19. “*Hebrew Words in the Texts ...* The Hebrew characters) which Gould in his reprint of *A Mason’s Examination* (History, iii, 488) represents as geometrical figures, read from right to left, R(esh) S(amech), M(em). The writer would seem to have used the wrong form of S, viz., = S(amech) instead of , which, with a dot on the right = SH(în). The word is RôSHêM = a symbol or token.” Douglas Knoop, G[wilym]. P[eredur]. Jones and Douglas Hamer, eds., *The Early Masonic Catechisms*, 2d edition by Harry Carr (Manchester Univ. Press, 1963), p. 240.
20. For a transcript of the first edition, see Douglas Douglas Knoop, G[wilym]. P[eredur]. Jones and Douglas Hamer, eds., *The Early Masonic Catechisms*, 2d edition by Harry Carr (Manchester Univ. Press, 1963), pp. 76–80.
21. *The Grand Mystery of Free-Masons Discover’d* (London: Printed for T. Payne near Stationer’s-Hall, 1724). Gould reprinted the second edition (London: A. Moore, 1725) in his *The History of Freemasonry* 3 vols. (London: Thomas C. Jack, 1887), vol. 3, pp. 475–6; in the unauthorized American reprint (New York: John C. Yorston, 1889), vol. 4, pp. 280–91.
22. *Official Bulletin of the Supreme Council of the 33d Degree for the Southern Jurisdiction of the United States*. Vol. X (June 1890), No. 1, pp. 259–78.

* *Rupee* is a *Chineze* Coin about about the Value of 2s. 6d. Sterling.

23. "Translated by Hermann H. Gerdes, 32°, from '*Die Zergliederte Frey-Maurer[e]y*,' in the volume '*Neues Constitutionen-Buch der Alten Erwürdigen Brüderschaft der Frey-Maurer ... von Jacob Anderson*,' Francfurt am Mayn, 1762." *Official Bulletin of the Supreme Council of the 33d Degree, for the Southern Jurisdiction of the United States*. Vol. IX (March, 1889) No. 1, pp. 285–93.

* Machbenah

* *Makings*; the Term used in the Circular Letters to the members of the Lodge, when they initiate a new Member.

* For the Good of this, and all other Societies, it were to be wished a more strict Regard was paid, on the Part of the Proposers, to the Character and Morals of the Candidate, too many of the most infamous Part of Mankind being often admitted as Members.

* To open a Lodge, in Masonry, signifies, that it is allowed to speak openly of the Mysteries of the Order.

* A Tyler is properly no more than a Guard or Centinel placed at the Lodge–Door, to give the Sign when anyone craves Admittance, that the Wardens, or other proper Person, may come out and examine him; but he is always one of the Brethren.

* In some Lodges, they are so exact in this Respect, that they oblige the Candidate to pull off his Cloaths, if there be any Lace on them.

* This is not practised in every Lodge; some only slipping the Heel of the Shoe down.

* In some Lodges the Candidates are led Nine Times round; but this is very tiresome to the Person who is to undergo the Operation, his Patience being pretty well tried by being blinded so long before–hand, it is very justly omitted.

* Many Lodges throw a fine Powder, or Rozin, on the Floor, which, together with the extraordinary illumination of the Room, has a pretty Effect, even though the Person is blind–fold.

* This Custom is not observed in all Lodges.

* The Ancient Masons made Use of a Prayer inserted in the Apprentice's Lecture; but the Moderns leave it out when they make a Brother.

* It is here to be understood, that in different Lodges this Speech varies; as also do the Forms of Making in some respects, which may be seen in the Entered Apprentice's Lecture, where the only proper and ancient Method is clearly pointed out. Some make long and insipid Harangues, the extravagant Jargon of which has given just Reason of Complaint to the Judicious.

* The ancient Custom was thus: The Candidate, though kneeling on his Right Knee, should have his Left Foot in the Air; but this Position appears troublesome, so that it is omitted in most Lodges.

* This is done, lest a Woman should offer herself, and though many Women are as flat chested as some Men, the Brethren are generally satisfied with a *slight* Inspection. I would advise them to be more cautious, for it is probable that a Woman, with a tolerable Degree of Effrontery and Spirit, may one Time or other slip into their Order for want of *necessary Prudence*. If we believe the *Irish*, there is a Lady at this Time in *Ireland*, who has gone through the whole Ceremony, and is as good a Mason as any of them.

* The Antients used a Sword or Spear, instead of the Compass.

* The Form of the Oath differs in many Lodges, though this is the strictest in Use; and in some Societies, instead of saying, "in the Presence of Almighty *God*," it runs thus, "I promise before the Great Architect of the Universe," &c.

* In some Lodges, the new-made Member is obliged to take a Mop out of a Pail of Water, and wash the Drawing on the Floor out, which puts him in some Confusion, and creates great Mirth among the Brethren. This is the Reason of having a Mop and Pail.

* The Reader is desired to observe, that I have given the Whole of the Lectures, as delivered in the primitive Time; but the Modern Masons leave out at least one half.

* The Guard or Sign, as they call it, is by drawing your Right-Hand across your Throat edgeways, which is to put you in mind of the Penalty of your Obligation, that you would sooner have your Throat cut across, than discover the Secrets of Masonry.

* These Toasts or Healths are all drank with Three Times Three, which is performed in a most regular Manner, and a Huzza at the End of each, as before described.

* This is in fact only a Continuation of the Lecture.

* The Senior and Junior Wardens Columns are about Twenty-five Inches long, and represent the Columns that support the Porch of *Solomon's* Temple; the Senior's is called BOAZ, and signifies *Strength*; the Junior's, JACHIN, and signifies, *to establish in the Lord*. See the First Book of Kings, Chap. VII.

* SHIBBOLETH, the Pass-Word of a Fellow Craft, signifies *Plenty*. See the 12th Chapter of the Book of Judges.

* A Cable-Tow is Three Miles in Length; so that if a Fellow Craft is that Distance from his Lodge, he is not culpable on Account of Non-Attendance.

* The Pass-Grip is thus performed. You must put your Thumb-Nail between the First and Second Joint of the Right-Hand, and whisper the Word SHIBBOLETH. The Grip of a Fellow-Craft is by putting the Thumb-Nail on the Second Joint of the Right-Hand, and the Word is JAKIN.

* The Ceremony of returning Thanks is the same as the Entered Apprentice's, excepting this, *for admitting me a Fellow Craft*.

* The Reader is here to understand, that there are Three Sorts of Cubits; the King's Cubit, Three English Feet; the Holy Cubit, One Foot Six Inches; and the common Cubit, Twenty-one Inches. The Cubit mentioned in the Old Testament is the Holy Cubit, which is One Foot Six Inches.

* Here the whole Lodge strike their Right Hands all at once on their Aprons, keeping as regular Time as the Soldiers in St. *James's* Park, when they strike their Cartouch-Boxes.

* *Burlington* was the late Grand Master; at present Lord *Aberdour* fills the Station; and they make Use of his Name accordingly.

* The Difference between the Manner of preparing the Person for the Degree of Master, and the Entered Apprentice and Fellow Craft is this: The Entered Apprentice's Left Arm and Left Breast is naked, with the Left Shoe off: and the Fellow Craft's Right Breast is naked, with the Right Shoe off.

* TUBAL CAIN was the first Person who made use of Brass, Iron, and other Metals, and is said to be the Inventor of Music. His Descent was from the fifth Generation of Cain. In Scripture it is said he became famous in working Metals, which *Hiram* afterwards greatly improved.

* When you come to this Part of the Ceremony of making a Master, it occasions some Surprise; the Junior Warden strikes you with a twenty-four Inch Gauge across your throat; the Senior Warden follows the Blow, by striking you with a Square on the Left Breast; and almost at the same Instant the Master knocks you down with the Gavel. This is the Custom in most Lodges; and it requires no small Share of Courage, for the Blows are frequently so severe, that the poor Candidate falls backward on the Floor: and the greater his Terror at this Usage, the more the Brethren are elevated. This Custom Savours too much of Barbarity; and many instances can be produced, of Persons in this Situation, who have requested on their Knees to be set at Liberty, and others have made their Escape as fast as possible out of the Lodge.—The *French* and Natives of *Switzerland* have a more striking and solemn Way of representing the Death of *Hiram*. When a Brother comes into the Lodge, in order to be raised to the Degree of Master, one of the Members lies flat on his Back, with his Face disfigured and besmeared with Blood, on the Spot where the Drawing on the Floor is made. His natural Surprise and Confusion immediately appears, and one of the Brethren, generally addresses him to the Purport following: “Brother, be not frightened: this is the unfortunate Remains of a worthy Master, that would not deliver the Grip and Word to three Fellow Crafts, who had no Right to it; and from this Example we learn our Duty, viz. to die before we deliver the Master’s Part of Masonry to those who have no Claim thereto.” On kneeling to receive the Obligation, the supposed dead Brother lies behind you, and during the Time of administering the Oath, and reading the History of his Death, he gets up, and you are laid down in his Place. This is the most material Difference between the *French* and *English* Method of making a Master Mason; and that it is more agreeable to humanity than giving a Man a violent Blow on the Forehead with a Gavel, must be obvious to every Reader.

* In this Point the Masons themselves differ; some say, he was not carried out at the West Door, but buried on the Spot where he was killed, in this Manner, the three Assassins took up part of the Pavement, made a Hole, and covered him over with the Stone as soon as they had crammed him in. After this, they conveyed the Rubbish out in their Aprons to prevent Suspicion.

* The Master’s Grip is thus performed: You take a Brother with the four Finger Nails of your Right Hand, and press close into the inner Part of the Wrist of his Right Hand with all your Strength; your Right Foot to his Right Foot, and his Right Knee to your Right Knee; the Right Breast to that of your Brother, and your Left Hand supporting his Back. In this Position you whisper in his Ear MAHHABONE, or, as in the Modern Lodges, MAC BENACK, which is the Master’s Word.

* I have been in a Lodge, where the Master was quite ignorant of the common Rules of Pronunciation and Grammar; frequently making such egregious Blunders that the Brethren could scarce refrain from bursting into Laughter; and often embellishing his Question with, “Brethren, you have *let a Body know as how* you cannot be raised but by the Five Points of Fellowship, &c. *tell us which they be.*” How ridiculous must this appear in the Person of the President of a Lodge, where the greatest Part of the Members are Men of a liberal Education, and endowed with good natural Abilities!

* CHIBBELUM signifies a worthy Mason. The origin of the Words and Signs among Free-Masons, was on this Account. *Hiram*, the chief Architect of the Temple, had so great a Number of Workmen to pay, that he could not possibly know them all; he therefore gave each Degree or Class a particular Sign and Word, by which he could distinguish them more readily, in order to pay them their different Salaries.