

Seth and Enoch, and in the chief degree that perfectly initiated aspirant was named from the name of the Deity,—Al, Om, Jah, pronounced Alma, Armiyah,—a compound in short, of the three variations just mentioned.

With regard to Bon, it does not occur by itself in the remains of any ancient language ; but that it is a radical, representing the Tauriform God, is obvious from the manner it enters frequently into composition, and it seems, from the bellow of a bull, represented by *On*, the symbol of a bull's head, and the character still used for that constellation of signs with the ancient prefix.

"There is no essential difference between *On* and *Om*, it is sometimes pronounced one way, sometimes another. The Egyptian word *Al-om-Jah* is the same as *Jac-ai-om*, or, introducing the prefix *B*, which denotes the male principle, we have *Jah-Bal-om*, a very remarkable coincidence."

Sir William Drummond inferred from this that *Ja-ow*, or *Yu-an*, was the ancient pronunciation ; he also inferred that it was never pronounced except with two distinct aspirations, and usually with the letter *B*, put between them. As to *B*, it depends on circumstances whether it is sounded as *B* or *V* ; and hence *Ja-boy* is the same as *Ja-vow*, from which comes the word *Jove*.

*Ja* signifies "I am" in Chaldaic, and in Hebrew it signifies "I shall be." A Jew cannot pronounce it aloud.

The third, which is an Egyptian word, signifies "*Father of All*," also a Hebrew word implying "Power."

The three syllables, or whole expressions, convey the following Divine import:

I am and shall be, "Lord in Heaven," on High the Powerful, the Father of All.

Under this appellation the Deity was worshipped by the Egyptians, and acknowledged as "He who is."

If we regard "*On*" in the character of a city only, it still has a sacredness about it which lifts it out of the association of purely secular things, and invests it with sufficient traditional sanctity to commend it to the reverence of the Craft.

Mr. Clark says that "In Lower Egypt the highest God was *Pthah*, whom the Greeks identified with *Vulcan*, the God of fire or heat, Father of the Sun."

The inscriptions called *Pthah*, "Father of the Father of the Gods," "King of both worlds," the "God of all Beginnings," the "Former of things."

His Son *Ra*, the Sun-God, had his temple at *On*, "which the Greeks called *Heliopolis*, or City of the Sun." "*Ra* is the vitalizing God, the active ruler of the world, holding a sceptre in one hand and the sign of life in the other."

Truly this Temple and city of residence must have been sacred in the eyes of the devout Egyptian, while antiquity and tradition alike commend its preservation.

In the beginning, Moses speaks of God as *Elohim*, or God Almighty. This form is said to have continued two thousand one hundred and six years. Next he is called *El Shaddai*, or God Almighty. This name was continued two hundred and seven years. And then the *Jehovah*—the *I Am*, the *I Am*—which covers all others ; though it by no means denies their use or destroys their significance.