

In the Institutes of Hindoo Law, or the Ordinances of Menu, translated by Sir William Jones, in the Second Book on Education and the Priesthood, we read :

"A Brahman beginning and ending a lecture on the Veda must always pronounce to himself the syllable om; for unless the syllable om precede, his learning will slip away from him; and unless it follow, nothing will be long retained."

"A priest who shall know the Veda, and shall pronounce to himself, both morning and evening, that syllable, and that holy text preceded by the three words, shall attain the sanctity which the Veda confers."

"And a twice-born man, who shall a thousand times repeat those three (or om, the vyahritis, and the gayatri) apart from the multitude, shall be released in a month even from a great offence, as a snake from his slough."

"The three great immutable words, preceded by the trilateral syllable, and followed by the gayatri, which consists of three measures, must be considered as the mouth, or principal part of the Veda."

"The trilateral monosyllable is an emblem of the Supreme; the suppression of breath, with a mind fixed on God, are the highest devotion; but nothing is more exalted than the gayatri; a declaration of truth is more excellent than silence."

"All rites ordained in the Neda, oblations to fire, and solemn sacrifices, pass away; but that which passes not away is declared to be the syllable om, thence called aschara, since it is a symbol of God, the Lord of created beings."

"The act of repeating His Holy Name is ten times better than the appointed sacrifice; a hundred times better when it is heard by no man; and a thousand times better when it is purely mental."

Please to observe the analogy to the word om, its sacredness, and the relationship of the families from whom it descends.

*Carleton Chapter*, in St. John, New Brunswick, received the ritual from, and works under, the high authority of the Supreme Grand Royal Arch Chapter of Scotland, and I submit the following copy of a note in the possession of that Body, explanatory of the ritual furnished it by the Parent Body, and which confirms our position and practice:—

"The chief variations of the Sacred Word among the inhabitants of different nations were Jah, Ei, On, and perhaps Bon. Of the first of these there were many fluctuations, as Jehovah, Jaro, Jao, Jabe or Jave, Jahob, Javu, Juba; these, and Javod or Jod, which is the tenth letter of the Hebrew alphabet, and the initial of nearly all of these expressions."

From Ei we have Eli, Al and Ali; and by having the Hebrew or Coptic prefix, we get Bel, Bul, Baal or Bal, the God of the Canaanites, Sidonians and Phœnicians.

The third variation was On. Under this appellation the Deity was worshipped by the Egyptians, and acknowledged as "*He who is*."

Oannes or *Oeins*, was the God of the Chaldeans, Dag-on of the Philistines, Eli-own of the Phœnicians, and Eli-on, a name of the true God among the Jews, which two last are, perhaps compounded of both El or Eli and On.

In India, the Deity was represented by the trilateral monosyllable *Aum*, which was pronounced *Om*.

In their initiations the Egyptians, informed the candidate as an ineffable secret that the mysteries were received from the Fathers Adam,