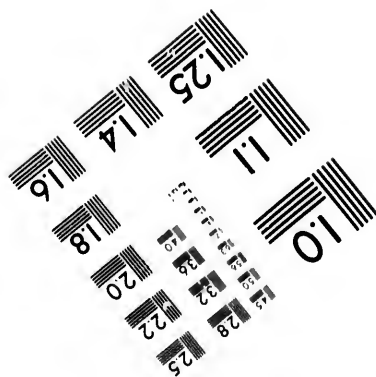
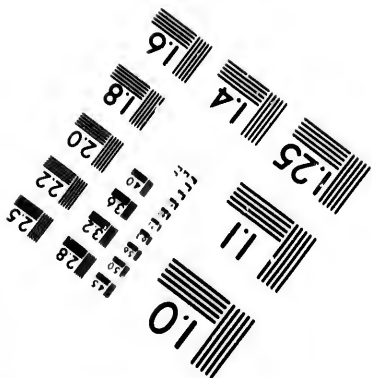
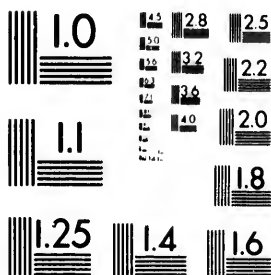


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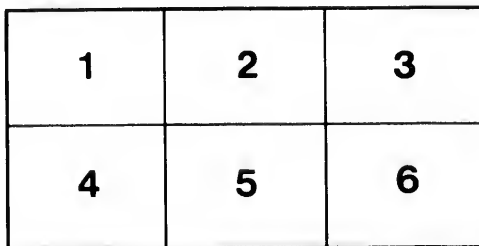
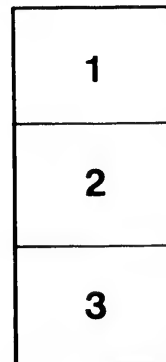
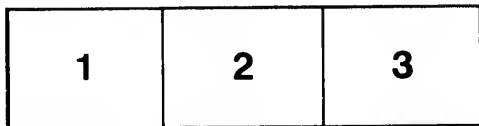
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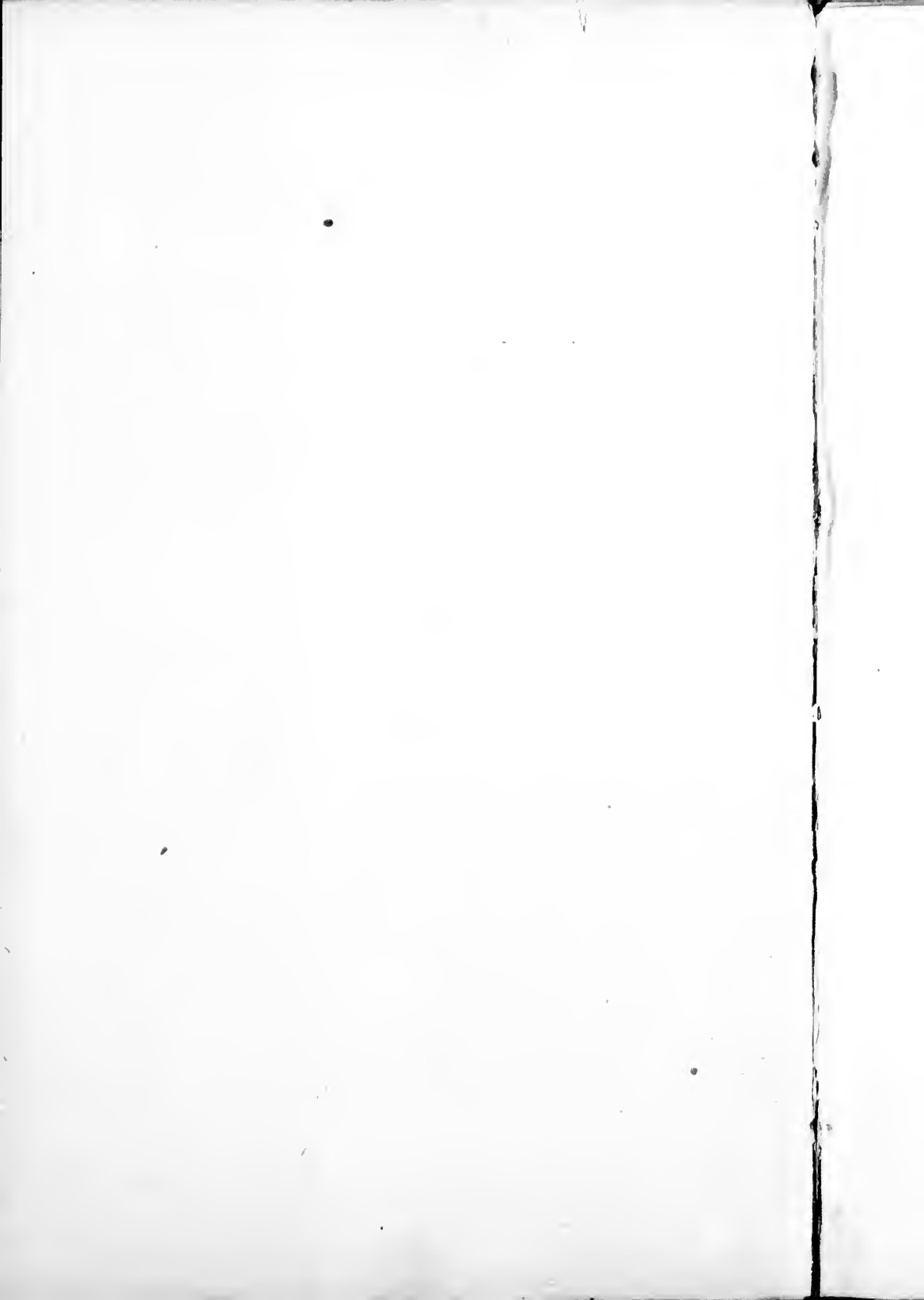
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LUCIFERIANISM OR SATANISM


IN ENGLISH FREEMASONRY

AN ESSAY

By L. Fouquet, O. M. I.

Part I.

MONTREAL
CADIEUX & DEROME
1603 RUE NOTRE DAME
1898



Entered according to Act of Parliament in the year one thousand eight hundred and
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Luciferianism or Satanism in English Freemasonry

INTRODUCTION

Over 100 articles in English or in French, published the last two years, in the Press of Canada, of the United States, of England and France, are standing in record to prove that we never admitted LEO. TAXIL nor DR. BATAILLE nor their DIANA as authorities, though they supplied occasionally some useful JALONS—land marks—we only maintained that WHAT WAS SAUCE FOR THE CONTINENTAL MASONIC GOOSE, WAS SAUCE FOR THE ENGLISH MASONIC GANDER.

Thirty-seven years of experience in English colonies and a special study, not of the Continental, but of the English Masonic Literature have showed us the English Freemasonry as the ALMA MATER of all the other Masonic sects, even in the matter of Luciferianism or Satanism.

We publish here only a small part of the information we have gathered on the DEVIL-WORSHIP IN ENGLAND and in the English speaking countries; it is intended to be a counterpart of the DEVIL-WORSHIP IN FRANCE by A. E. Waite.

Our object is to attract the attention of some English scholar better able than we are to do justice to a subject of some importance now-a-days. Any adverse criticism SENT TO US, to Calgary, Alberta, Canada, will be

gratefully received. We are exploring a dark continent; we are aware of it; any ray of light is welcome. The anti-Masons have left almost unexplored the English Masonic wilds; they gave the preference to those of "sunny" France; but our discoveries among the English are indeed very encouraging, as were those we made during thirty years among the DEVIL-WORSHIPERS of British Columbia. As long as we live, we intend to pursue our journeys of exploration through the dark wilderness of English Masonry; we will be satisfied if we succeed in placing safely some landmarks, to encourage and enable cleverer and younger men to make a proper and more complete survey of the Masonic dark recesses.

After our own self introduction, let us introduce our various Lucifers, Satans, or Devils, so as to locate the proper ones in the English temples of the great Architect. There is no fear that we could dramatize them by weird stories; five years passed in professing theology and natural philosophy, and thirty-seven in the wilds of Western Canada have surely chilled any dramatizing spirit. Our path will be the rough one of an explorer through unknown lands except to the natives of these black deserts. These are wary when asked for information; still experience succeeds in drawing them out from their most conceited coyness. Let us come back to our "moutons":

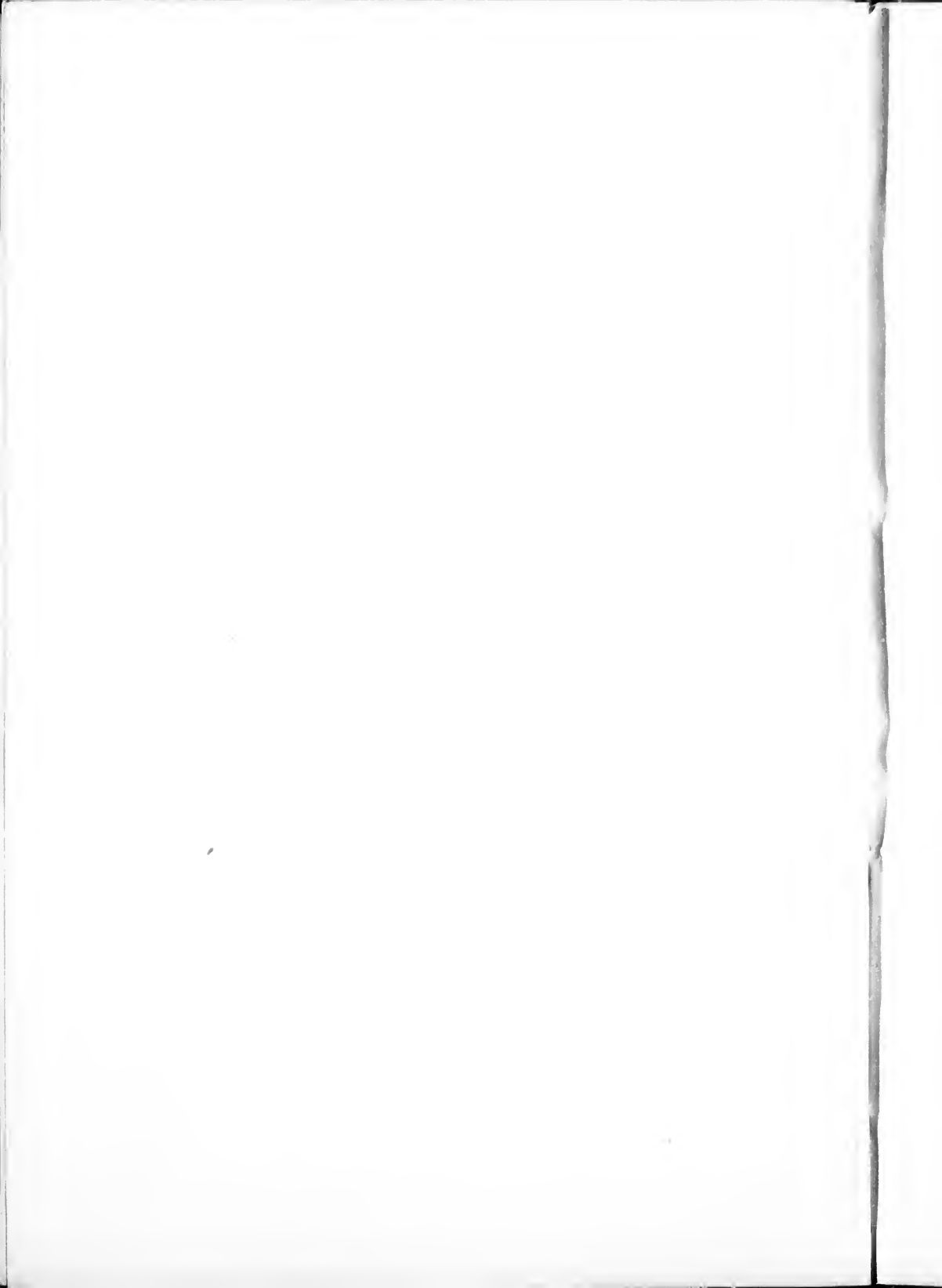
God, who alone existed from all eternity, omnipotent, and infinite in all his attributes and perfections, created the Universe without any pre-existing elements whether spiritual or material; according to the traditions of orthodox Hebrews and Christians, the angels—pure spirits—were created in the morning and man in the evening of the creation's period. The same traditions tell us that among the angels, stood one most remarkable for his brightness, his brilliant qualities and faculties; he was consequently called LUCIFER, viz: LIGHTBEARER. This most brilliant and shining angel attempted to set himself up in the place of the Most High, and was followed by legions of other angels; while the great majority, under the leadership of St Michael remained faithful to God, their creator and Sovereign Lord. Since then the name of LUCIFER has been applied not only to the apostate angel, but also to men, who, like the King of Babylon, have followed the example of the fallen angel, and attempted to set themselves or something else in the place of God Almighty. The followers of LUCIFER are naturally cal-

led LUCIFERIANs, whether their leader is the fallen angel or men who are his imitators in their rebellion against God.

We read in Isaias, xiv., 12 to 15:—

“How art thou fallen from Heaven, O Lucifer who didst rise in the morning? How art thou fallen to the earth that didst wound the nations? And thou said in thy heart: “I will ascend into Heaven; I will exalt my throne above the stars of God; I will sit in the mountain of the Covenant, in the sides of the north; I will ascend above the height of the clouds; I will be like the Most High!” But yet thou shall be brought down to hell into the depth of the pit.”

Now let us note some different species of Luciferianisms. The FIRST is to admit and worship the real Lucifer or his Luciferian fallen angels, devils, or satans, or demons, known and worshipped as such; the SECOND is through ignorance or by mistake, the belief in and worship of EVIL SPIRITS as evil, without a conscious knowledge of the fallen angels, or devils, such as the Redskin Indians have it and practise it; a THIRD is to fancy and worship any god, demiurge, or fetich or many of them in the place of the true God; a FOURTH would be to worship any PAN, or ENSOPH, or chaos, or anything of that kind and their emanations in the place of the true God; a FIFTH is to enthrone in the place of the true God, the elements and forces of the universe, being supposed to have existed from ALL ETERNITY and to worship them as the great architect, great geometrician, great artist, great overseer, great artificer, etc., of the universe.



Luciferianism or Satanism in English Freemasonry

CHAPTER I—THE NURSERY

Mr. Keegan Paul wrote in the Cornhill Magazine as follows :—

"I absolutely believe that English Masonry, apart from the condemnation of the Holy See, is innocent, and is accidentally only a partaker in Continental mischief." He has said before: "In Continental Europe, Freemasonry has been associated with all that is subversive of religion and order, and though the prevailing tone in England is that of a mere club, though even royal princes join it as such, and the three degrees known to Grand Lodge have in them as little harm as possible, the society, as has been said, claims to be the same all the world over and the constant influx into the English speaking countries of Jews and Continental Freemasons, must necessarily bring into England much of the poison of the Continental sects. What that poison is may be learned from the statements of certain French writers."

It is most strange that English students should look for information from the Continental, especially the French, and not from the English Masonic literature, although this is richer than any other, not only in Masonic, but even in Luciferian lore. There are documents such as the Regius and other M. S., to show and prove it from Wickliff to the late Reverend Woodford.

A quotation given by the translator of the *STUDY ON FREEMASONRY*, by Bishop Dupanloup, will supply us with ONE of the keys for the explaining of so surprising a literary phenomenon. He says :—

“Hard as it is for men to believe that it is so diabolical “abroad, it is harder still, it is simply impossible for them to “think it other than a mere “friendly society” at home when “thousands well known for their principles, for honor and “honesty of purpose in their own circles, have willingly, nay “gladly, placed their names on the rolls of its various English “Lodges. Englishmen, loyal and Protestant, could never “lend themselves or their names to support the ends for which “Freemasonry is said to exist; yet many such are actually “Masons, and sworn members of that society which is so “numerous and so wide spread abroad. That society then “cannot be the evil it is said to be, or else Freemasonry here “is not the same as elsewhere; this latter would appear to be “the general opinion and to rest upon a basis of something “like fact; for the craft is too wary to overlook the English “love for law and order, too sharp to not recognize in this “character an obstacle to its own final success, and too cautious therefore to admit any but those who have been well “tried and sounded to a knowledge of its present actions and “future aims. Here as abroad, the multitude of the brotherhood have little more idea of the scope of Freemasonry than “the general public has: THEY ARE KEPT AT PLAY IN THE “ANTE-CHAMBERS, LIKE CHILDREN IN THE NURSERY, “WHILST REAL BUSINESS IS TRANSACTED IN THE INNER “CHAMBERS BY THE OLDER MEMBERS OF THE FAMILY. “Men are slow to allow that they can be duped and “it will be no easy matter to get those who have joined “it to relinquish their membership or to deter those “from joining it who are so inclined, on the strength of “what certainly is, to say the least of it, a well founded “suspicion of dark dealing; but the question is not a matter “of mere judgment or prudence; it is one of morality and “conscience.”

The same translator had quoted from another writer the following pertinent remarks :—

“It is thoroughly understood among the secret heads and “chief agents of the body that such brethren (English gentle- “men of noble birth and unblemished character) would not

"remain a single day in union with such a league if they were aware of its ultimate designs; so they have established for their convenience special degrees of honor and offices of seeming authority, where they attract the uninitiated by the authority of their high character and exalted position without enfeebling THE SECRET ACTION of the craft, by demurrers of an over scrupulous morality. The great universities of this realm are wont to confer on distinguished generals and other celebrities, the honorary degree of Doctor of Civil Law; but it is not commonly supposed that those who are selected for such a distinction have any deep knowledge of this particular branch of jurisprudence."

A writer in the St. Luke Magazine said.—

"We are quite willing to admit that in England from the present Grand Master down to the youngest man lately initiated at Oxford, the proportion of dupes is very large. Dupes are useful; they supply money and respectability, but they are no more Freemasons than the writer."

In 1876, at Aylesbury, Lord Beaconsfield warned the English public that now-a days, the government have to deal not only with governments, emperors, kings and state ministers, but that they have also to take into account the secret societies, which at the last moment upset the best arrangements.

Why could we not say with as much reason that cabinet leaders, "servatis servandis," have not only to deal with the opposition party, but even with the members of their own party who are secret sworn members of secret societies, and above all that of the Freemasons, the ALMA MATER of the others.

The UPS and DOWNS of Christian education, even in England as in Canada, may be traced to a greater extent than people think of, to the secret influence of the Masonic OCTOPUS. Its many mysterious arms may hold together the members of the government party as well as those of the opposition; Conservatives, Liberals, Radicals and TUTTI QUANTI, all banded together in an oath-bound secret combination against Christian orthodox education or any other institution.

Cardinal Manning, shortly after Lord Beaconsfield, gave also a warning to the English nation on the dangers accruing to England from the secret societies of which Freemasonry is the mother root. In October, 1877, at an important poli-

tial meeting, he prayed that God might preserve his country from losing its government; not the government of this or that party, but the government of the English nation centered in the supreme authority of a sovereignty which counts a thousand years of existence.

Is it not high time that the Masons in the English nurseries should ventilate and clear up the oft repeated accusation of their unconscious complicity in the anti-christian and paganish, and therefore revolutionary work and aims of the secret leaders who are said to plan and devise in the inner rooms of the Craft? They are the rank and file; it is upon their number, and their pounds or dollars, and upon their influence that the crafty knights depend for the success of their warfare against orthodox Christianity and Christian civilization. If on the one hand the proportion of Freemasons to the population of the English countries is much larger than it is on the Continent; on the other hand the proportion of dupes is far greater in the English than in Continental lodges. Granting 125,000 Masons in England, and only 25,000 in France; allowing half of the French Masons to be anti-Christian, and only one-fifth of the English craftsmen to be as anti-Christian as the French, you will have one-half more anti-Christian Masons in England than in France.

CHAPTER II—EXOTERICISM AND ESOTERICISM IN THE ENGLISH MASONRY

By ESOTERICISM we mean the doctrines and practices which are designed for and understood by the SPECIALLY initiated ALONE and are not communicated nor intelligible to the GENERAL BODY of the followers, nor to the general public. By EXOTERICISM we mean the doctrines and practices, which may be imparted to the GENERAL BODY of followers, or sometimes to the general public, and which are such as to be readily or fully understood and comprehended by the generality of men, in or outside of the craft.

Bro. W. J. Hughan, the foremost Masonic writer of the day, at least in Great Britain, is somewhat Scotch and English, a mixture which fits him admirably for his ROLE in the craft. He was evidently BLINDFOLDING and SLIP-SHODING his young brothers of the nurseries, when he wrote:—

"The Masonic Fraternity is not, strictly speaking a secret society; for it has neither secret aim nor constitution. Every-where its laws may be perused by friends and foes; for its objects are EXCLUSIVELY those which are and always have been published to the world. It is PRIVATE rather than SECRET for, unless it be our ESOTERIC customs, which relate, directly or indirectly, to our universal and special modes of recognition WE HAVE NO SECRETS, and even as to those needful ceremonies, all "good men and true" are welcome to participate in them on petitioning for initiation, followed by "an approved ballot."

Any secret society of Molly Maguires, of Nihilists, of Dynamiters could, as truly as that of the Freemasons, say:—"All good men and true are welcome to participate in our modes of recognition in petitioning for initiation, followed by an approved ballot." No doubt the Dynamiters or Nihilists or Molly Maguires would ballot IN as "good and true men" fellows whom the majority of Freemasons would ballot OUT as most wicked and dangerous; VICE VERSA, Masons would ballot IN with self-congratulation, gentlemen, whom the others would ballot OUT as tyrants and blood-suckers of the poor hardworking men. Before the end of our study we will show some English brothers to have been balloted in the higher degrees of Masonic KNIGHTERY* as adepts of magic and therefore of Luciferianism and whom no orthodox Christian would call "good and true men". Bro. Hughan is misleading when he mentions his "good men and true". We will have proofs further on, that he could not believe a word of the statement we have quoted from him. He is too learned in Masonic lore not to know the ESOTERIC doctrines and practices of the craft; besides the ESOTERIC customs relating to the modes of recognition, there are other more important esotericisms among the crafty craftsmen, as will appear in the following chapters. Here we speak of Bro. Hughan, not

*We beg pardon for forging this barbarism; but we fear and dislike to lower the genuine rightly coveted knighthood bestowed on deserving men by English Royalty. We should make the same remark for the Masonic Sovereigns, Princes, Prelates, Priests, and Deacons.

as a gentleman of Torquay, in which capacity he is unimpeachable in every respect, but only as a Masonic writer fettered by many Masonic or semi-Masonic oaths and under some very and various barbaric penalties. Very different is the case of Mr. Keegan Paul. He has never been but a NURSERY Mason; Bro. F. J. W. Grove of Marsden, Torquay, should have known it and spared him in his unfair criticism published in the Cornhill Magazine, June, 1897. A nursery brother may be a most learned and deep thinker in other branches, and be quite in the dark, when he writes about the Mason's craft as did Mr. Keegan Paul in this wise:—

“So far as I know there are absolutely no secrets except the signs and pass-words, which gain admission to the lodges, and make known to others the fact that one is a Mason. These are no more harmful than are the pass-words given in every barrack or garrison town at night fall. With the exception of such pass-words I should be inclined to deny there are any secrets.”

Evidently Mr. Keegan Paul has never studied attentively the English Masonic literature. The following chapters with their passages quoted from English Masonic writers, will prove that there are in the English Masonry many secrets and esotericisms in the matter of DOCTRINES and PRACTICES on the most important subjects. The sober truth is that many Masons are initiated in ignorance and remain during all their Masonic life in the dark as to the various esotericisms in the teachings and doings of the craft.

There is in the Ancient and Honourable Fraternity of the Free and Accepted Masons, a multiplicity of various secrets and esotericisms as amazing as unblushingly unfraternal, and the very reverse of brotherly. Lo! A phenomenal garrison! There is a batch—a very special one—of signs and pass-words for the simple soldiers, another for the corporals, another for the sergeants, and so forth for every military degrees in the army. This can give but a faint idea of the multiplicity and the variety of esoteric special oaths, special most barbaric penalties, special signs, some of distress, some of the Good Shepherd, special pass-words, which flourish with a barbarous, wild luxuriance in the dark recesses of English Masonry; the Craft's rituals, manuals, monitors, hand-books, guides, are standing witnesses of our assertion; we have counted by the dozens the Masonic batches of secret

signs for universal or special recognition. Brothers in Masonry cannot indeed trust each other even in the matter of simple recognition. How can freemen stand such unbrotherly treatment in the so much bragged of UNIVERSAL COSMOPOLITAN BROTHERHOOD? What sort of manhood, of virility, of self respect, can adorn the breasts of the entered apprentices, of the fellow crafts, of the rank and file of the Freemasonry, when they are aware that the elder brothers of the same Masonic family have taken dozens of precautions, TYLED in dozens of ways the lodges and encampments of the Brotherhood, against them, the unreliable brothers of the nursery, where they may play pompously as Mr. Keegan Paul told us he did. This vexatious avowal excited the ire of the Masonic knight of Marsden and brought down on Mr. Keegan Paul some ridiculous blows in the Cornhill Magazine for June, 1897. We trust this learned scholar and deep thinker will take the trouble to study the English Masonic literature before he writes again on the Craft, the OCTOPUS of the depth of the sea.

CHAPTER III—ESOTERIC PENALTIES, OATHS AND TREASON IN THE ENGLISH MASONRY

The British, RED-COVERED* rituals, manuals, monitors, hand-books, have in the oath tendered to the apprentices the following passage, or the like of it:—

“To these several points I solemnly swear to observe, “without evasion, equivocation or mental reservation of any “kind, under no less a penalty than to have MY THROAT CUT “ACROSS, MY TONGUE TORN OUT BY THE ROOT, AND MY “BODY BURIED IN THE SAND OF THE SEA AT LOW WATER “MARK, OR A CABLE’S LENGTH FROM THE SHORE WHERE “THE TIDE REGULARLY EBBS AND FLOWS TWICE IN TWEN- “TY-FOUR HOURS, or the more efficient punishment of being

*The “Americans and some modern Britishers are not so particular about the color.

“branded as a wilful perjured individual void of moral worth, and unfit to be received in this lodge.”

The crafty heads of the Fraternity, the real managers of the Masonic affairs, are aware that many candidates, would object to a clause equivalent to an agreement for murder to be committed by brother Masons; moreover their own consent to be murdered by their brothers is tantamount to a suicide. These ESOTERIC leaders have provided for their dupes, BLUE rituals or manuals from which the horrid penalty, one would fancy inspired by Lucifer, is expunged in this wise: “under no less a penalty on the violation of either of them than that of having ETC., ETC., or the less horrid but more effective punishment of being branded”

The BLUE Rituals leave to the Worshipful Master the option for putting in the formula a penalty to which, he thinks, the candidate, his dupe, will not object. The BLUE and RED books from which the above quotations have been taken, were bought from the same booksellers;* We have compared them with several other English or American rituals, monitors, etc., and have found our Information to be correct.

You find in the English rituals not only EXOTERIC and ESOTERIC penalties, a sample of which we have quoted from amongst many, but you meet also with EXOTERIC oath for the BLUE EXOTERIC brothers, one ESOTERIC clause added for the RED craftsmen, the ESOTERIC brothers. Here is one sample for the initiation of the Master Masons. The BLUE says in his oath:—

“I further solemnly engage myself to maintain and uphold the Five points of fellowship in ACT as well as in words that my breast shall be the sacred repository of his secrets when entrusted to my care; murder, treason, felony and all other offenses contrary to the laws of God and the Ordinances of this Realm being at all times especially excepted and finally” To this there is a damning clause added for the benefit of the RED or ESOTERIC. He has the same as above to which is added what is capitalized by us: “Murder, treason, felony, and all other offences, contrary to the laws of God or to the Ordinances of this Realm being at all times most especially excepted, OR AT OUR OWN OPTION, and finally” Thus Freemasonry authorizes

*Reeves & Turner, Strand, 196, London

and therefore encourages its ESOTERIC members to keep secret in their breasts the murders, treasons, etc., entrusted to their care, and to do it in virtue of their Masonic obligation. There are professional secrets which the laws of the realms or the law of God authorize, for the general welfare of society; but this is on the contrary subversive of public society; the professions with their secrets are public, while that of Freemasons is occult; the public does not know who are Master Masons; moreover the professional secret follows from the very nature of the profession, while the secrets of Masonry are arbitrary, and worse than useless for the public welfare and especially for the administration of justice; they are instituted by private authority.

The English as well as the Continental Masonry preaches to the military masons DOWNRIGHT TREASON ON THE VERY BATTLEFIELD. LE ROI DES FUMISTES, never revealed anything worse than that which we have read in the great organ of the British Craft. If it is not concordant to the principles of the English Masonry, why did Bro. G. Kenning publish it, July 27, 1893? Why did he not leave buried in oblivion in far distant Queensland, a grand oration preaching Atheistic or Pantheistic religious doctrines together with TREASON ON THE BATTLEFIELD. Lo! THE FREEMASON published:—

“There are signs of distress which no brother can refuse to acknowledge and methods of supplication and tokens of distress which here now converted enemies on the BATTLEFIELD into fast friends and AVERTED FROM A PROSTRATE FOE the sword which was impending for his destruction.”

Now, to spare a foe of his country on the BATTLEFIELD, because he is a Mason and for no other valid reason, is in MOST cases downright treason, when, if he was not a Freemason, it would have been the duty of the soldier to slay him. To spare an enemy when there is no necessity nor duty for slaying him is a gallantry NOT SPECIAL to Masons, and which needs not the sign of distress peculiar to Masons. Every brave and good soldier of any civilized nation whether he be a craftsman or not, spares in the above case any prostrate foe, whether he be a Mason or not, a Christian or a Turk or even a Red Indian; whether he makes or not the Masonic or any other sign of distress.

After publishing the ESOTERIC doctrines of treason in behalf of the ESOTERIC brothers, he publishes for the EX-

OTERIC dupes of the NURSERY the following deceitful remark:

"The principles of our order are based on pure morality; its ethics are the ethics of Christianity; its doctrine the doctrine of patriotism; its sentiments of exalted benevolence." Indeed the same exalted benevolence, which in this case as in many others, such as in that of the SECRET MONITORS, creates abominable privileges for its members, sacrificing their own country's dearest interest. In the case of Secret Monitors those of brothers and fathers and dearest blood relations, or friends who are not Secret Monitors, are sacrificed to the egotistical, exalted, self benevolence of the brother Masons.

The English Masons may apply to themselves what the King of Hoaxer wrote for the French. We translate from his famous paragraph, Les Infamies Anti Patriotiques:—

"Thus admire the principles of the sect: first the interests of the Lodge, those of the Country only after. In the middle of the MELEE itself, the military man who belongs to Freemasonry, must have present to his memory, not the oath he swore to his Country and to his Flag, but the obligations he contracted in the hands of his Worshipful. The laws of war, from which depend the success of the battle, and from which may depend the safety and existence of the country; those laws so inexorable everywhere else cease to be when two Masons face each other.

The Masonic patriotism! Its principles are worthy of a Lucifer of some kind.

CHAPTER IV—THE ENGLISH CRAFT HAS SECRET ESOTERIC AIMS

Bro. Hughan, notwithstanding, the crafty Masonry HAS SECRET AIMS WHICH ARE ESOTERIC not only for the PROFANE—non-Masons—but even for the brother Masons, whom we call EXOTERIC and who are unable to understand its ESOTERICISM or too honest to suspect that they are dupes;

they do not try to read between the lines; they do not suspect other gentlemen to be double-faced, like the Masonic Eagle; unless their honesty is forced into suspicions, they remain dupes.

In the English literature of the Craft, there is a superabundance of proofs in favor of our thesis against the deceiving assertion of the Masonic Luminary hailing from Torquay (quoted, chap. 1). Our space does not allow us to quote but a few taken from THE FREEMASON; Bro. Kenning published them, February 23rd—May 27, 1884. We willingly own that there is some tinge of English bluntness in the saying of Bro. Whythead as well as in those of Bro. the Rev. C. W. Arnold

“It was once said to me by a brother well known in the craft, and who has been a successful worker in the noble causes of our charities: “If it were not for the charities, Freemasonry would not be worth ten minutes of attention from an intelligent man” “Now, brethren, I venture to say that the brother who made that observation, with all his virtues and in spite of all his good works, HAD NEVER MASTERED the true objects of Freemasonry; he was entirely ignorant of the “raison d’etre” of the Craft. In opposition to the idea enunciated or propounded in his sentiments, I contend that FREEMASONRY IS NOT a charitable society except in the very highest sense of the word and that if there is nothing more in it than the maintenance of our three great and splendid institutions* it is not only not worth ten minutes of the attention of an intelligent man, but that we are a parcel of utter fools, wasting our time and a large part of our means upon childish follies. I should be very sorry to think that there was even a semblance of truth in the remark of the brother I have quoted. We need not pay fees of many guineas or deck ourselves in gold lace in order to secure the privilege of subscribing our means for kindly and charitable objects. Freemasonry in its speculative and present form was constituted for the purpose of kindling and keeping alive human and divine sympathies, to preserve a solid platform whence the barriers of class jealousies should be for the time removed, to teach society that in the eye of the great Architect, and under the hand of the King of Terrors, the peasant is the peer of the prince and to keep before the view

*Many poor, despised, brotherhoods and sisterhoods of the Catholic Church do far more important and extensive charitable works than the Ancient and Honourable Fraternity of the Freemasons.

"of the salt of the earth the advantage to be derived from the exercise of that charity, which indeed does INCLUDE the giving of alms, but in itself is far superior to such detail—the charity that never faileth. Our charities were "QUITE AN AFTER-THOUGHT."

Bro. Rev. C. W. Arnold will lead the reader to the gate of doctrinal ESOTERICISM. The aproned clergyman says:—

"It is natural for us to ask the question": "What is it which makes Freemasonry so attractive?" "IT CANNOT BE CHARITY ALONE, although we Masons maintain such magnificent institutions that any man may well be proud of supporting them, for charity might just as well be practised without our rites and without our clothing. IT CANNOT BE MORALITY, however beautiful the system is, which is found in our Masonic charges, for all that we teach may be found in the Sacred Volume and might easily be studied without Freemasonry. IT CANNOT BE only the pleasure of the social meetings, which take place after our lodges are closed, for social intercourse of the pleasantest kind may be easily enjoyed without Masonic work. All these combined, no doubt, offer some considerable inducements for men to join Freemasonry; but there must be something BEYOND, something HIGHER than mere brotherly love and relief, great principles though they are—yes there must be something far deeper, than this, which recommends Freemasonry to men of intellectual culture. If brotherly love and relief are all that Freemasonry contains, what is the object of guarding it so completely by signs, tokens and words, so that only those lawfully initiated into its mysteries, may become acquainted with them? Freemasonry is but a casket which contains a PRICELESS JEWEL and that jewel is Truth, and all our rites and ceremonies, our signs and passwords, have been designed for the purpose of guarding this precious jewel and handing it down from age to age in all its purity and integrity. In every age of the world we find man as his intellectual faculties have become developed, seeking after "Truth". But what they sought for, as something LOST, something unknown, FREEMASONRY WAS QUIETLY HANDING DOWN FROM AGE TO AGE."

The Freemason in a leading article, February, 1884, had made this important remark:—

"The ESOTERIC REALITIES OF MASONIC TEACHINGS,

“and the forms, symbols, and ceremonial of the craft require the most tender and judicious handling in a paper read by non-masons.

CHAPTER V.—ESOTERIC AND EXOTERIC DOCTRINES
IN ENGLISH MASONRY.

Bro. J. Hogg, 13 Paternoster Row, London, published in 1888, the third edition of what we call a BLUE tract for Masonic propagandism. It clearly points out the distinction between the esoteric and exoteric doctrines of the Craft. Under the heading “Symbolical Teaching and Secret Doctrines of Freemasonry”, it says as follows:—

“The members of the Craft WHO CAN DISCERN the secret meaning of the symbolical teaching of the Lodge, need not be told that when we assert Masonry to be a science embracing things human and divine, we simply state an indisputable fact, gladly as we would prove it to other members, yet in these pages addressed to the general reader as well, we dare not do so; but this we will say that to understand THE DEEPEST SECRETS OF NATURE, the only way is to search the meaning HIDDEN under Masonic symbols, the ESOTERIC DOCTRINES of Masonic teaching. The JEWELS are significant of IMPORTANT VERITIES, its SIGNS are pertinent monitions and the affectionate expression of fraternal solicitude; its PASSWORDS are carefully selected words conveying to those WHO COMPREHEND THEM much of valuable thought and of wisdom derived from ancient times* Its badges are implements of industry. A few explanations will make the matter more clear. What follows may be termed EXOTERIC teaching, but there lies in it a FAR DEEPER ESOTERIC meaning.”

“The SQUARE is an emblem of our duty to God and man indicated by the two limbs, the greater and the lesser. It

*Evidently pagan times as stated everywhere in Masonic Literature—L. F.

"teaches duty by reminding us that all our actions should be "guided by the strict rules of rectitude."

"The COMPASS as the implement by which we describe "a circle which is confined within the boundary of its circumference, reminds us we should at all times keep our desires "within due "bounds".

"Both the SQUARE and COMPASS are also emblematical "of the mathematical sciences and useful arts."

Now the writer has warned us that these are only the EXOTERIC teachings. But what are THE FAR DEEPER ESOTERIC meanings of the compass and square, which, he says, lie in them, but which he dares not to give. A great Masonic work* by 80 Luminaries of the craft gives it clearly enough (p. 44) where they speak of the Divine plan:—

"SQUARE of Reason and Virtue, MONAD; COMPASS of "Mercy and Faith, DUAD, The junction of the MONAD with "the DUAD constitutes UNION, and GENERATION results." (See ch. X and XVI)

How many Masons of the NURSERIES such as Mr. Keegan Paul, do truly comprehend the PHALLIC ESOTERICISM hidden under the square and the compass in their Masonic jewelry and on their aprons; luckily the exoteric brothers of the nurseries do not understand it. Here is another sample of the double—the exoteric and the esoteric—teaching of the crafty craft; we re-publish what we wrote in the Catholic News of Preston and which excited the ire of a Manchester Mason:—

"The G so conspicuously prominent in the Temples of "the Great Architect of the Universe, means God to the eyes "of the Christians who are Masons, and Geometry to the "more advanced craftsmen who do not care in what sort of "a God they believe. The Regius M. S. in the Royal Library "British Museum (No. 17 A I) is a very ancient Constitution "of the English Freemasonry; it tells them":

"At these Lords' prayer they counterfeited Geometry,
"And gave it the name of Masonry,
"For the most honest craft of all."

Again the 80 Luminaries of the English Craft at home and abroad, supply us with the key to the ESOTERIC PHAL-

*History of Freemasonry and Concordant Orders by 21 editors and 59 contributors—80. G. Kenning, 16 and 16 A. Great Queen Street; London, England; The Fraternity Publishing Company, Boston and New York, 1891.

LIC meaning attached to the G of Masonry, p. 102 :—

“The G which the Freemasons place in the center of the “Blazing Star signifies Gnosis or Generation, the two sacred “words of the Ancient Kabala. It also means the Great “Architect, for the Pentagram (Blazing Star) on whatever side “we view it represents an A. (See ch. XVI)”

CHAPTER VI—EXOTERIC AND ESOTERIC DEITY IN
THE ENGLISH MASONRY.

THE FREEMASON, July 27th, 1895, published in a distracted mood of its editor, the following valuable information on Freemasonry .—

“Under whatever name it was known and whatever may “have been the transformation which its external aspect un- “derwent in this or in that country; and under such and such “form of government or condition of society, its main object “seems to have been to keep alive and to transmit to such as “are capable of comprehending a truth so different from the “EXOTERIC* doctrine taught to the IGNORANT multitude, the “knowledge of the FIRST † existence of a Supreme IMPER- “SONAL ‡ First Cause, an Eternal Omnipotent Creative Principle §
*Here again you have the “Exoteric” as contradistinguished from the “Esoteric”.

† A FIRST existence of a Supreme Impersonal First Cause, is a Pantheistic tenet, which implies a second or rather a multiple successive existence.

‡ To say that the First Eternal Supreme Cause, an Omnipotent Creative Principle is IMPERSONAL, is to deny the existence of God as believed in by the Christians,

§ A Creative Principle may have the same sort of meaning which W. Irving had when he mentioned a CREATIVE talent, or the meanings Shakespeare had when he wrote:—

“Your eye in Scotland

Would create Soldiers and make Women fight”

or

“Arise, my knights of the battle
I create you companions to our person”

A principle or a force is not in the natural sense a person, and it is only figuratively that it can be spoken of as a person.

"whose name is ineffable* and who was figuratively † spoken
 "of as the Great Architect of the Universe. The Christian,
 "the Jew, the Mahomedan‡ can meet in a Masonic Lodge
 "upon common ground§: as all the symbols are applied to
 "religious purposes and receive religious interpretation we
 "must conclude that Freemasonry is a religious institution.
 "It is not a religion|| it makes no such claim, but it inculcates
 "all religious truth* It demands of its initiates a trusting
 "belief in God,† the immortality of the soul‡ with all the
 "moral consequences that the belief in them implies§ It re-
 "cognizes all religious truth, and tolerates but does not accept
 "sectarian dogmas|| It repudiates nothing but Atheism.
 "Around its altar consecrated to the Great Architect of the
 "Universe men of all creeds may kneel down in common wor-
 "ship, each holding in his heart with all tenacity, his own
 "peculiar faith, the brotherhood around neither approving
 "nor condemning."

The French would call the last remark "Une verite de la
 Pallisse." How could the Brothers around condemn or ap-
 prove each other's peculiar faith when it is kept hidden in the
 heart with all possible tenacity. Externally they worship the
 Masonic Deity, a figure-head while they worship internally
 their own peculiar deity. They are double-faced, not to say

*The "esoteric deity of many Masons is Androgynous, Hermaphrodite-
 Phallic; for them at least the name is ineffable.

†Hence the esoteric craftsmen do not believe in a REAL PERSONAL God but
 only in a FIGURATIVE one, a figure-head God or Great Architect.

‡From a Protestant Bishop down to a Mormon, or an African Feticher all
 can meet in the Lodge.

§A common ground in religion, implies, at least a common god or deity.

||Just as if one would say: Freemasonry is a political institution, but is not
 a Government. It demands of its initiates a trusting belief in the State.
 It repudiates nothing but anarchy. Around its chairs Tories, Whigs
 Chartists, Socialists, Nihilists, even Dynamiters, provided they intend
 to establish a figure-head government after blowing to atoms all the
 others, all can meet on a "common" political ground in the Masonic
 Lodge.

*In religion it is the same as in government, to inculcate religious truth to
 Christians, Mormons and Feticchers is as impossible a task as to incul-
 cate the same political ideas to Tories, Chartists and Dynamiters,

†Whether he be the Pan, the Chaos, the Ensoph, the Phallic Deity, or a
 Fetich, or anything else, but the true God.

‡As dreamed of by the Materialists, the Idealists, the Pantheists, the
 Evolutionists, etc.

§Whether Mormon, Phallic, Kabalistic or Christian, moral consequences.

||What right has Freemasonry to decide what is a religious truth and what
 is what it calls, a dogma.

hypocritical worshipers. The Masonic Eagle is also double-faced, double-headed.

The EIGHTY modern Luminaries of the English craft teach the same double-faced doctrine; one side admits the elements of the Universe to have been CREATED and the other admits the same to have EXISTED FROM ALL ETERNITY. The Masons have their choice; the exoteric of the nurseries as the ignorant multitude, believe that the elements were created, while the esoteric do not believe such things; they are able to comprehend the Universe without believing, as the Christians do, in God the Father Almighty, Creator of Heaven and Earth; with their elements which they fancy to have existed from all eternity, they have no need of God; their Great Architect takes his throne; as those elements have worked themselves into the universe's three kingdoms, a figurative or figure-head architect suffices.

"DIVINE PLAN:—

"The survey or observation of Nature, shows us that all objects within our immediate knowledge belong to one or other of the three natural kingdoms—mineral, vegetable, animal.

"When in the beginning by the fiat of the Great Creator matter was called to existence, the elements of these three kingdoms were CREATED or existed FROM ALL ETERNITY. "Man belongs to the animal kingdom."

From these passages and many the like found in the English Masonic Literature, it is evident that the esoteric English as well as the esoteric French Craftsmen deny the existence of God believed in by the Christians. The difference between them is that the French of the Grand Orient, think it more conformable to the freedom of conscience and logic to not have even the name, where there is not the reality; while the Grand Lodge of England thinks it more respectable and more conformable to the innate conservatism and practical commonsense of the English to preserve the NAME and to put any kind of a god and even a FETICH in the place of the true God of the Christians, the Hebrews and other real not figurative deists. The French will rather have the place vacant and be called atheists; while the English prefer to fill it with any kind of figure-head god and be called figure-head deists than atheists. "De gustibus non est disputandum".*

*London Tablet, May 30th, 1897.

An Atheist's laugh is a poor exchange
For Deity offended. (Burn)

"The horror," says Chambers "inspired by this name of
"Atheist is strikingly shown by the way it is repudiated by
"the adherents of Pantheism, who reject a PERSONAL God
"and substitute the idealized principle of order that pervades
"the universe. It is hardly to be denied, however, that the
"idea associated with the word God has hitherto involved
"personality as its very essence, and except FOR THE PUR-
"POSE OF avoiding the odium, there could be little propriety
"in retaining THE WORD when the notion is so completely
"altered. Multitudes of men are puzzled what to think, what
"to believe. They do not like to face the fact that they have
"actually lost faith in revelation and are no longer relying for
"help and guidance on the Spirit of God, but on the laws of
"nature, so they take refuge from the abhorred aspect of the
"naked truth that THEY ARE ATHEISTS in a cloud of rose
"colored poetical phrases, which if they mean anything, mean
"PANTHEISM."

What Chambers says here is specially true of the British
Freemasons, as can be seen in their grand orations and crafty
literature. Why could we not say to them:—

"A Pantheist's laugh is a poor exchange.
For Deity offended."

CHAPTER VII—EXOTERIC CHRIST AND ESOTERIC CHRISTOS
IN THE ENGLISH LODGES.

The ESOTERIC Masons do not believe in God nor in the
Holy Trinity in whom the Catholic and other Christians be-
lieve, they, as a necessary consequence, cannot believe in

the same Christ, when they have an EXOTERIC Deity for the EXOTERIC Brothers of the Nurseries, and an ESOTERIC Deity for themselves, they must of necessity have an EXOTERIC Christ for the Nursery Brothers, and an ESOTERIC CHRISTOS for themselves. Moreover how could Jews, Mahomedans, Hindoos, Pantheists who are Masons, believe in the same Christ in whom the Catholic and real Christians believe? The English branch of the Cosmopolite Freemasonry has provided for them some ESOTERIC CHRISTOS; from the Protestant Bishop of Iowa down to the lowest Mahomedan Hulemas or African Feticher, all Masons can admit and Masonically worship the English Masonic Christos for they profess the esoteric Christianity of man, not that of the Gospel and of the Apostles. This is one of the most crafty and blind-folding esotericisms in the English Masonry. The 80 Luminaries publish, p 103, the following information: "A recent clergyman of the Church of England says: "Christianity, is "in fact the reintegration of all scattered religious convictions, "and this accounts for the adoption by the church of so many "usages belonging primarily to Paganism, and for the doctrines "of the creed resembling in so many points the tradition of "heathenism." This is said of the Christianity of man—not "of that of the Gospel and the Apostles."

"Frederic Prince of Orange, National Grand Master of "the Grand Lodge of the Hague, Grand Master of the South- "ern,—now called Belgian Lodges—although he had only been "made acquainted with a very small portion of the impious "legendary teaching of the craft, resigned his dignities in- "stantly and alleged the following reasons of which we will "give a short extract:

"I am a Christian and will ever remain one. Every "body will understand how extremely painful it is for me to "be compelled to speak of the abuse made in the Masonic "legend of the teaching of my Divine Master, the Son of the "Heavenly Father. How could I write the story of Thy life, "Divine Jesus, and then call it the Legend of the Degree of "Rosicrucian? Right reason and profound reverence bid my "pen stop here, is it possible to degrade this hallowed story "so low as to turn it into a mere legend? And can it be that "the Brethern regard the death of Jesus Christ as a mere par- "able, and range it with the mass of fictions which are "successively set before them. And we farther find, to our

"indignation, ceremonies in connection with the reading of
 "the legend of this grade which are in direct opposition to
 "the teaching and character of the Son of God and to His
 "Holy Law.

For the benefit of English readers, who would say that this may be true of the Continental, Belgian and Dutch, Lodges, but who would deny it in the case of the English lodges, we may quote from the English literature of the craft, passages which show English Masonry to be as blasphemously and impiously anti-Christian as any Continental branch. The 80 English Luminaries, quoting from A. Pike's manuscript, inform the Brothers that the words AZOTH and I. N. R. I. written kabalistically contain the incommunicable Axiom of the Tetragram. A. Pike's manuscript, being a translation from the HAUTE MAGIE by Eliphas Levi, we have a right to take from the same HAUTE MAGIE, but translated by A. E. Waite, the explanation of the kabbalistic I. N. R. I.

"The great magic agent also received the names of Tetragram, INRI, Azoth, Ether, Od, Magnetic Fluid, Soul of the Earth, LUCIFER, Etc. The great magic agent is the fourth emanation of the life principle, of which the sun is the third form,—see the initiates of the School of Alexandria and the Dogma of Hermes Trismegistus. This solar agent subsists by two contrary forces—one of attraction and one of projection—whence Hermes says that it ascends and it descends—by this dual force all is created and all preserved."

The Masonic I. N. R. I. does not mean JESUS NAZAREUS REX JUDEORUM—Jesus of Nazareth King of the Jews, but IGNI NATURA RENOVATUR INTEGRA—By fire Nature is Renewed in its integrity ; this fire is the generating fire of the Phallic esotericism. No esoteric English Mason could reasonably give another meaning to the I. N. R. I. of the Rose Croix degree. We copy from an English Text Book : *

"Most Wise Sovereign—How came you hither?"

"Candidate, Assisted by Raphael—Through Darkness, Dangers and Difficulties."

"M. W. S.—What supported you?"

"Can.—The example of our Saviour's sufferings."

"M. W. S.—What do you seek to obtain?"

"Cand. The lost WORD."

*Text Book of Advanced Freemasonry :—London, Reeve and Turner, 196 Strand, 1873—printed 15 Dean street, Bangor—entered at Stationer's Hall.

"M. W. S. Then as you appear to have proceeded thus far aright, and to be well prepared to ascend the Ladder leading to the Mansions of Bliss and Perfection, you may commence, pausing at each step, and replying to my questions as your conductor, the Excellent and Perfect RAPHAEL, shall instruct you."

(At the first step the M. W. S. enquires.)

"M. W. S. What is the Virtue that leads from Earth to Heaven?"

"Cand. Faith."

(At the second step.)

"M. W. S. What Virtue supports you when oppressed by shame and sorrow?"

"Cand. Hope."

(At the third step.)

"M. W. S. What is the perfection of all Christian Virtues?"

"Cand. Charity."

(At the fourth step.)

"M. W. S. From whence come you?"

"Cand. Judea."

(At the fifth step.)

"M. W. S. By what village did you pass?"

"Cand. Nazareth"

(At the sixth step.)

"M. W. S. Who conducted you?"

"Cand. Raphael."

(At the seventh step.)

"M. W. S. Of what tribe are you?"

"Cand. Judah."

"M. W. S. Give the initials of the lost WORD."

"Cand. I. N. R. I."

Evidently the Latin inscription on the Cross of Jesus Christ on Mount Calvary, JESUS NAZAREUS REX JUDEORUM was not a lost Word, and, indeed it would be the paroxysm of ridicule and burlesque to the Freemasons to search for it; while it is worthy of the craft and concordant to its nature, to search the IGNI NATURA RENOVATUR INTEGRA, A GENERATING FIRE in the three Masonic worlds,—the Divine, Intellectual and Material. RENEWING NATURE in its INTEGRITY, is surely the LOST WORD for the generality of Mankind, who do not believe in a Phallic Deity nor in an

Ensoph with its emanations nor in any of the like Masonic Deities. No doubt these pagan Deities or Christos, or any thing of the kind have been preserved in the Masonic arcana, as Masonic ideas, which, when expressed are Masonic words, lost for all men, except the craftsmen. The idea of a phallic or Androgynous or Hermaphrodite Deity is surely found in the Lodges. Indeed the esotericism of the Rose Croix, when known, plainly justifies the indignation of the Prince of Orange.

CHAPTER VIII—ESOTERIC VARIATIONS IN ENGLISH FREEMASONRY.

The English ESOTERIC Masons do not believe in God, nor in Christ, and much less in the Angels and Devils in whom the Catholic and other Christians believe. Like the Gnostics of old, they fancy that they alone possess all the knowledge, that they enjoy the GNOSIS—(THE PROFOUND KNOWLEDGE)—and are endowed with all wisdom which is inaccessible to the ignorant multitude of the exoteric Brothers and to the PROFANES. We may say with Bishop Dupanloup.*

“Nothing can be compared with the bombast and pomp of language, which I meet with at every page of the newspapers and Masonic documents before my eyes. Freemasonry is Divine, the Lighthouse of Humanity, the Sun of the world.

They sing in concert :

“Air : GOD SAVE THE QUEEN.”

Hail ! Masonry Divine,
Glory of all ages, shine—
Thou Art Divine.

“AIR : ATTIC FIRE.”

Divine Urania, Virgin pure,
Enthroned in the Olympian bower
They invoke thy lays :

*Study of Freemasonry. New York, 1880.

Celestial muse, awake thy lyre
 With heaven-born sweet serafic fire
 "Freemasonry to praise."
 "AIR : RULE BRITANNIA."
 Hail, Masonry thou craft divine
 Glory of earth from heav'n reveal'd,
 Which doth with jewels precious shine,
 FROM ALL BUT MASONS eyes conceal'd
 Thy praise due, who can rehearse,
 In nervous prose or flowing verse)
 All Craftsmen TRUE distinguished are :
 Our code ALL OTHER LAWS excells
 And what's in knowledge choice and rare
 Within OUR HEARTS securely dwells
 The SILENT heart, the faithful heart
 Preserve the SECRETS of the Art.

The English esoteric craftsmen of the Divine Art all agree in denying God, Christ, Angels, Devils and Hell, believed in by the Christians. In the English world, whether British or Yankee, all the Masons agree to excommunicate the French Grand Orient, because, while it would not enforce the profession of Atheism, it refused to enforce the profession of FIGURATIVE Theism whether Pantheistic, Kabbalistic, or the like, which the English Grand Lodges of the British Empire or of the United States impose as a DOGMA in their respective jurisdictions. All the esoteric English Masons must admit that some kind of a FIGURE-HEAD god should be enthroned in the place of the true one, believed in by the Hebrews, the Christians and other genuine Theists; they agree thus far but not any farther. As soon as they start in search of a great architect, or a great geometrician, or a great overseer, or a great artist, or any other sort of figurative GOD with some kind of figure-head Christos, Logos, Protogonos, Etc.; they wander in every direction through all the religious sects or philosophical systems, and pagan mysteries, ancient and modern, from Cain's time to our days.

It would take two EAGLES OF MEAUX, two BOSSUETS to write the history of the Masonic variations.

Verily it would be much easier to find two Protestant than two Masonic Luminaries, not differing in essential points and tenets; in the temple of the great architect; TOT CAPITA TOT SENSUS. The errant knights in order to find a figure-

head god ransack the multitudinous and multifarious occult mysteries of all the religious or philosophical sects, whether Pagan, Jewish, Mahomedan, or Christian from the beginning of time to this day, in all the parts of the world. We read in the "Freemason", July 27, 1895 :

" In the minds of the uninitiated as in those probably of "a good many Free and Accepted Masons, the ceremonial of "to-day is not likely to connect itself with events so remote "as the construction of the Pyramids or with the ESOTERIC "philosophy which the priests of early Egypt taught under "obligations of SECRECY to a limited number of adepts. And "yet those who have investigated the genealogy of Masonry, "and traced its history under various forms and names, in "different countries and epochs, find plenty of evidence to show "that its commencement has to be looked for in the beginning "of history. With the exception of Judaism, Masonry is pro- "bably the only institution extant which reaches back so far "into the immeasurable past. Its Monotheism is believed to "have been derived from the doctrines taught by the priests "of those Egyptian temples in the adyta of which the "bright-haired" Samian Pythagoras spent two and twenty "years of his life in the acquisition of OCCULT knowledge. "The practice of delivering certain important words, "FACE "TO FACE AND MOUTH TO EAR" was evidently borrowed "from that which was pursued by the KABALISTS in the com- "munication of their secret lore, and, while the connection "between Masonry and the mysteries of classic antiquity are "too obvious to be overlooked, while we read in Ovid of "Medea having "her arm, breast and knees made bare" and "her left foot slip-shod" and while we know that the pass- "words, rites and symbolical ceremonies of the modern lodge "are familiar to Asiatic Brotherhoods, who have obtained "them by independent inheritance from a long line of adepts, "we can scarcely refuse to recognize the extreme antiquity of "the institution, although the name it bears is a modern one— "that is to say if we do not accept Sir Egerton Bridges' ety- "mology of it namely, that it was one name or title of the "Druids—MAY SON, or SON OF MAY. That erudite writer "affiliates Masonry to Druidism ; but as this is conjectured to "have had its origin among the Magi of Persia, and as the "latter in their turn, are reputed to have received all their "knowledge from the Rishi, or seven principal sages, who

“lived—or are fabled to have lived before the Vedic times, “we only lose ourselves in the night of times by following up “this clue to the genesis of Masonry. Under whatever name “it was known, and whatever may have been the transforma- “tions which its external aspect underwent in this or in that “country, or under such and such form of government or con- “dition of society, its main object seems to have been to keep “alive, and to transmit to such as are capable of comprehend- “ing a truth so different from THE EXOTERIC DOCTRINE “TAUGHT TO THE IGNORANT MULTITUDE, a knowledge of “the first existence of a Supreme IMPERSONAL First Cause, “an eternal and Omnipotent Creative principle, whose name is “ineffable and who was figuratively spoken of as the Great “Architect of the universe.

This last passage has already been quoted, but because of its importance, better appreciated with a fuller context, let the reader say: “Bis repetita placent”. Indeed it is the radix and excuse for all the vagaries of the English ESOTER- ICS who are in search of a FIGURE-HEAD GOD or DEITY to be enthroned in the English temples of the Great Architect under no less a penalty than that of being treated as simple French Grand Orient, excommunicated schismatics and heretics and of sharing the fate of the late Charles Bradlaugh.

R. F. Gould, VOL. I P. 6, says :

“The origin and source whence first sprang the institu- “tion of Freemasonry, says Dr. Mackey, has given rise to “more difference of opinion and discussion among masonic “scholars than any other topic in the literature of the institu- “tion.” Indeed, were the books collected in which separate “theories have been advanced, the dimension of an ordinary “library would be insufficient for their reception. For the “most part, it may be stated that each commentator (as “observed by Horace Walpole in the case of Stonehenge) “has attributed to his theme that kind of antiquity of which he “himself was fond. Of Stonehenge it has been asserted “that “every prominent historical personage, from the Devil to the “Druids, have at one time or another been credited with its “erection—the latter, however, enjoying the suffrages of the “Archeologists.” Both the Devil and the Druids have had a “large share ascribed to them in the institution of Free- “masonry. In India, even at the present day, the Masonic “Hall or other places of meeting for the lodges, is familiarly

"known as the SHAITAN BUNGALOW or DEVIL'S HOUSE,

This is a valuable avowal by a G. P. Deacon of England.

"As already stated the exoteric Masons of the English nurseries far outnumber the esoteric knights who lead the rank and file of the Masonic army against the City of God. Before we look at the Lucifers or Satans admitted in the Great Architect's temples by the esoteric knights, we may be permitted to take a summary glance at the deleterious and anti-Christian work done by Freemasonry and its champions or protegees among the exoteric dupes of the nurseries whether they be simple brothers, or decoy knights, princes or sovereigns not initiated to the esotericism of the crafty fraternity."

CHAPTER IX—RELIGIOUS LETHARGY OF THE ENGLISH
PROTESTANT EXOTERIC MASONS OF THE NURSERIES.

The LATOMIA, at one time an influential German Masonic Review, has given a fair enough and impressive view of the relation between Freemasonry and Protestantism. The Dublin Review in 1884 and N. Deschamp, SOCIETE'S SECRETES, have quoted the following important passages .

"Protestantism considered as a religion, is the HALF, "Masonry is the WHOLE. Protestantism looks upon religion "as revealed by God to men, reason being only permitted to "settle the form of its expression and to give shape to the "IRRATIONAL MATTER. In Freemasonry, on the contrary, "reason creates not only the form but the very substance of "religion. Protestantism must either return to Catholicism "or obstinately stick half-way, or MARCH FORWARD INTO THE "TERRITORY OF FREEMASONRY ; for reason can only for a "time be satisfied with the right of reducing into reasonable "form propositions which are higher than reason ; she "endeavours in various ways to reconcile revelation with her "own principles, until she arrives, after many strivings, at a "full and clear self consciousness and perceives the impossi-

"bility of any such reconciliation. She next claims the other "portion of her rights; she rejects the wretched subject "matter proposed to her, and she freely selects or creates "what is fitter for her own elaboration. This is the meaning "of the present phenomena of Protestantism; of the allegorical "explanation of Christian history and the English idealistic "exposition of Christian dogma. The most recent attempts "to preserve ecclesiastical Christianity resulted in banishing it "altogether from the domain of reason; reason became con- "scious in the very process that no treaty of peace was "possible. She recognized the irreconcilable hostility be- "tween her own teaching and that of the church.

"From the writings of Hughan, Murray—Lyon, Speth, "Rylands, who,—see *The FREEMASON*, October, 16, 1897,— "have successfully labored to place before the Fraternity a "record of the FACTS instead of the tissues of fables indulged "in by the old writers, who freely supplied all gaps in existing "records from their imagination," and from the Octante it becomes more and more apparent that as early as the XIVth century, *TEMPLAR-SPECULATIVE* Freemasonry, sheltered, as in its cocoon, in the *OPERATIVE LODGES*, prepared the way to the Reformation in Great Britain. During the XVIIth century Protestantism and the *SPECULATIVE* craft worked together; the latter, hidden in its *OPERATIVE* shell, is hardly discernible and its action slightly apparent. It was only in the XVIIth century that its influence and work became unmistakable and manifest. In the beginning of the XVIIIth, in spite of Wren's prestige and credit the *OPERATIVE* lodges were in the last gasps of agony. The *SPECULATIVE* craft shook off altogether its old shell, and, in 1717, came out the full fledged modern *Speculative Fraternity*.

A reviewer in the London "*TABLET*", Sept. 4, 1897, wrote:

"Speculative Masonry was founded by Theophile Des- "aguliers, George Payne, and James Anderson."

"From the outset Freemasonry declared its real charac- "ter, which has been pithily described by saying that, dis- "carding faith and hope, it retained and made much of "charity, which was certainly not the Christian virtue "described by St. Paul. The days of the foundation of Free- "masonry were the days in which the English Deists, Toland, "Anthony Collins, Matthew Tindall, Thomas Chubb, Thomas

"Woolston, and Lord Bolingbroke were propagating their ideas in England, and the spirit of Freemasonry from the outset was the spirit of undogmatic and anti-supernatural "Deism."

This was for the exoteric brothers, the esoteric were either Kabbalists, or Rosi Crucians, Long-Livers or Occulists of some other kind.

It is a remarkable fact that the date of Protestant and Masonic ascendancy was the same. Since that time supernatural and revealed Christianity has been losing ground in proportions as Freemasonry has progressed. No doubt the inborn religious dispositions, the conservative nature, the natural coolness and sedateness of the English people have been a check, and an hindrance to the fast progress in the deleterious and anti-Christian work of the freethinker and free-liver Masons ; but the advance, if slow, has been steady. We may remark, moreover, that there always have been English Protestants, whether Anglicans or Dissenters, who were anxious to preserve, what they believed the supernatural revealed Christianity of the Gospel and of the Apostles; thus they impeded the growth of naturalism, whether Pantheistic, Kabbalistic, Gnostic or something else of the kind. It explains why individual bishops, clergymen and laymen, keen looker-on and aware of the anti-Christian aim and purposes of the craft, tried occasionally and individually to oppose Masonry and its work. But English Protestantism, as a whole, rather worked hand in hand with the secret craft. Bishops and clergymen, have not only been initiated in the Temples of the Great Architect and have put on the apron, but they too often have surrendered to Masons their own offices, such as that of consecrating and laying the foundation stones of Christian churches.

Neither the Anglican establishment nor any Protestant dissenting body, as a whole, is known to have been in battle array against the un-Christianizing craft. Such a war would look fratricidal and the fight quite unnatural.

Like Freemasonry, the Anglican Tower of Babel is High enough, Broad enough, Low enough to receive in its bosom baptized and unbaptized, Trinitarians and Unitarians, and to give shelter, protection and respectability to every species of believers and unbelievers, from a crowned monk and veiled nun to a free-thinker and free-liver.

Anglican latitudinarism is as unlimited as that of Freemasonry. The only difference is that Anglican churches must have written on their frontis-pieces CHRIST, whilst Masonic temples must have GOD. It matters not what kind of Christ or God it is, provided that, for respectability's sake, the names are inscribed thereon. Go inside of the lodges or churches, especially in English speaking countries, you will be equally bewildered by the same astounding variety of beliefs and unbeliefs; these vary according to the private views of each reverend preacher or of each Worshipful Master. Both have their catechisms or equivalents, their charges, their boards of instruction, their rituals; there is the same freedom for each expounder in one case as in the other. They speak of Christ, of the Lord, of God, of the Most High, but it is of no great importance for them what sort of Christ or God they precisely mean. Should it happen that it would be some sort of Lucifer, they would still be Orthodox Anglicans, Orthodox Protestants, or Orthodox Masons, provided they called him Christ or God.

No doubt while the Craft and Protestantism are un-Christianising England and its institutions on the one hand, on the other hand there is a revival of supernatural and revealed Christianity. Earnest and Christian souls are not wanting; they have preserved or recovered more or less remnants of the Christian tenets and practices in a tattered condition, but do they try to defend them against the anti-Christian foe? They do not dare to do it; indeed, when compared to the great bulk of the English nation, they are but a very small minority. Indifference is the true state of mind among the British masses. In the working and common people it is an unvarnished and deadly religious apathy; amongst the upper classes it is the same, but with a religiously painted face or appearance. They may hold vaguely and confusedly the belief in God and profess an informal Christianity: but they are rather unconcerned as to whether or not God cares about them. Indeed, the less He does, the safer they feel in their worldly and sensual amusements and enjoyments. At any rate, they trouble themselves very little about their Father Who is in Heaven, and His Kingdom. They have a foggy notion of going somewhere after their departure from this world. If they are respectable in the eyes of other people they expect to be so in the eyes of God. If they are not

respectable in this world, they see no hope for the next ; lethargy is the true state of mind in which these live and die in the matter of religion and salvation. Without hope for the next world, they must look for a less miserable life in the present ; they are fit material for a socialistic revolution.

CHAPTER X—GNOSTICISM IN ENGLISH FREEMASONRY.

Let us begin by a quotation from Gould's History, VOL. I, page 25 :

" By those authors who attempt to prove that all secret fraternities form but the successive links of an unbroken chain, it is alleged that the ESOTERIC doctrines which in Egypt, in Persia and in Greece, preserved the speculations of the wise from the ears and tongues of an ILLITERATE Multitude, passed, with slight modification, into the possession of the early Christian heretics ; from the Gnostic schools of Syria and Egypt to their successors, the Manicheans, and that from these through the Paulicians, Albigenses and Templars they have been bequeathed to the modern Freemasons.

" Gnosticism was the earliest attempt to construct a philosophical system of faith. It was a speculative system, and exercised little influence upon the masses of the people. The Gnostics were imperceptibly divided into more than fifty particular sects, of whom the most celebrated appear to have been the Basilideans, the Valentinians, the Marcionites, and, in a still later period, the Manicheans —Gnosticism was an attempt to solve the great problems of theology by combining the elements of Pagan Mysticism with the Jewish and Christian traditions.

" From the fact that many genuine Gnostic symbols have come down to us, or reappear in speculative Masonry, it has been contended, that whereas the Gnosis, in its last and greater manifestation, the Composite Religion of Manes, absorbed within itself the relics of the Mithraic faith, so in

"turn the Manichean Talismans and Amulets have kept an "unbroken existence through the sectaries of the Lebanon, "the Soofees of Persia, the Templars, and the Brethren of the "Rosy Cross.* Von Hammer lends the weight of his authority "in support of the Templar link ; which, however, he believes "to have been forged at a very early period of the Gnostic "heresy, and that it connected the Soldiers of the Cross with "the "OPHITES, and not the MANICHEANS, their far later "successors.—

" According to Mackey, an instance of the TRANSMUTA- "TION of Gnostic Talismans into Masonic symbols, by a "gradual transmission through Alchemy, Rosicrucianism and "Medieval Architecture, is afforded by a Plate in the "AZOTH "PHILOSOPHORUM of Basile Valentine, the Hermetic Philo- "sopher, who flourished in the seventeenth century. This "Plate, which is Hermetic in its design, but is full of Masonic "symbolism, represents a winged globe inscribed with a tri- "angle within a square and on it reposes a dragon. On the "latter stands a human figure of two hands and two heads "surrounded by the sun, the moon, five stars, representing the "seven planets. One of the heads is that of a male, the other "of a female. The hands attached to the male part of the "figure hold THE COMPASSES,† that to the female A SQUARE. "The Square and Compasses thus distributed appear to have "convinced Dr. Mackey that originally a PHALLIC meaning "was attached to these symbols, as there was to the point "within the circle, which in this Plate also appears in the "centre of the globe. "The Compasses held by the male "figure would represent the male generative principle, and the "Square held by the female, the female productive principle. "The subsequent interpretation given to the combined Square "and Compasses was the transmutation from the Hermetic "Talisman to the Masonic Symbol."

Is it not quite natural and consistent that together with the Talismans, Amulets, Compasses and Squares of the

*The Rev. aproned Bro. H. R. Harrison, in the Freemason, Sept. 11, 1897, says : "To sum up, probably the Esoteric doctrines of Egypt and "Greece preserved the speculations of the wise from the ears and tongues "of an illiterate multitude and passed them with slight modifications in- "to the possession of the early Christian heretics, thence from the "Gnostics through the Albigenses and Templars they have been be- "queathed to the modern Freemason. The old charges prove our "antiquity and ancestry, and they are the repertoires of our time hon- "oured traditions."

†See Chap. V.

Gnostics and Manicheans, the Gnostic and even the Phallic doctrines and practices, should reappear in the English temples of the Great Architect, especially when frequented by Free-thinkers, Free-livers and the Brothers of the Order of (FEMALE) EASTERN STAR†, etc.

Mr. A. E. Waite says in his DIGEST OF ELPHIAS LEVI:§

“There exists a force in Nature which is far more powerful than steam, by means of which a single man, who can master it and knows how to direct it, might throw the world into confusion and transform its face. It is diffused through infinity; it is the substance of Heaven and earth.—The Gnostics represented it as the burning body of the Holy Ghost, and this it was which was adored in the SECRET RITES of the SABBATH or the TEMPLE under the symbolic figure of the BAPHOMET or of the ANDROGYNE GOAT OF MENDES—this body of the HOLY GHOST, which we call the ASTRAL LIGHT and the UNIVERSAL AGENT, this Electro-Magnetic ETHER, this VITAL and LUMINOUS CALORIC, is represented on ancient monuments by the girdle of ISIS, which twines in a LOVE-KNOT round two poles, by the BULL-HEADED SERPENT, by the SERPENT with A HEAD OF A COAT, or DOG,|| in the ancient theogonies, and by the SERPENT DEVOURING ITS OWN TAIL, emblem of prudence and Satan. It is the winged Dragon of MEDEA, the double serpent of the CADUCEUS, and the Tempter of Genesis; but it is also the Brazen snake of Moses, encircling the Tau that is the GENERATING LINGAM; it is the Hyle* of the Gnostics and the double tail which forms the legs of the

†See FREEMASON 28th Sept., 1895.

§The Mysteries of Magic, 2nd edition, Keegan Paul, Trench, Trubner and Co., 1897, p. 68.

||“The rites of the Gnostic Sabbath were imported into Germany by an association which took the name of MOSES. It replaced the Kabbalistic Goat by the Hermetic Dog, and the candidate, male or female, for the Order initiated. women, was brought in with eyes bandaged; the same infernal noise was made in their neighborhood, which surrounded the name of Sabbath with so many unexplicable rumours; they were asked whether they were afraid of the Devil, and were abruptly required to choose between kissing the posterior part of the Grand Master and that of a small silk-covered figure of a dog, which was substituted for the old grand idol of the Goat of Mendes. The sign of recognition was a ridicule grimace which recalls the phantasmagoria of the old Sabbath.—Ibidem, p. 295.

*In the TRANSCENDENTAL MAGIC, a translation by A. E. Waite, we read p. 50: “All sciences repose on three principles—there are also three distinct classes—among men, The Gnostics, who were Christian Kabbalists, called them Hyle, Psyche, Gnosis.”

"solar COCK OF ABRAXOS. Lastly it is the Devil of EXOTERIC Dogmatism† and is really the blind force which souls "must conquer in order to detach themselves from the chains "of earth ; for if their will does not free them from its fatal "attraction, they will be absorbed in the current by the same "power which first produced them and will return to the "central and ETERNAL fire."

The 80 English Luminaries tell us that : " The Egyptians sometimes represented five by a Star having five rays. "This Star represents God all that is 'pure, virtuous and "good,' when represented with one point upward ; but when "turned with one point down it represents EVIL, all that is "opposed to 'good, pure and virtuous,' in fine it represents "the GOAT OF MENDES." See also ch. XVI.

In the "Catholic News" of Preston, Feb 16, 1896, we read "The true scholars, whom the Masons in their jargon call profane, because they are not initiated in the Light-House of Humanity, the Temple of the Great Architect, these true scholars tell us that : The Egyptians had a god they called Mandoo and the Greeks Mendes. It was habitually represented under the shape of a Goat, for the reason that this animal is a symbol of the productive energy of Nature, according to Zablonsky Mendes signifies prolific (second). Diodorus takes Mendes for Osiris, and Herodotus makes him one of the great gods of Egyptus. On the Mendesian branch of the Nile the goats were inviolable. In the Temples of Mendes a goat was fed and kept for abominable purposes. This is one of the symbols of the English Masons, the Sir Knights and other Esoteric Leaders. Fortunately the rank and file of the Masonic Craft in England as on the Continent, ignore the Esoteric meaning of the Goat, or of the Goat's Head and Legs, Freemasons even in England cannot deny that they have a Masonic Goat, "adapted and absorbed" in their Craft which has much in common with the Paganish Goat of Mendes of the ancient mysteries. This Goat, according to the Masons and profane scholars, is a loathsome brute whether with bones and flesh or without it, whether a demon or not." It is a disgrace to see even the goats legs in the arms of some English Lodges ; this fact together with the Masons' G. of Gnosis and Generation in the centre of their blazing star is a proof that esoteric English

†Viz: of Catholic and Christian Dogmatism.

Masons admit the Gnostic and Phallic doctrines of old. Is it a rash judgement to accuse SOME of them to resort to the practices such as that of the PASTOS? Are not the Androgyne lodges a natural outcome of Gnosticism?

CHAPTER XI—NEO-PLATONISM REVIVED IN ENGLISH
MASONRY.

The modern Hermeticism, Rosicrucianism, Black or White Magic, Pagan Mysticism, Theurgy and other kindred Occult Sciences and Arts are more or less the offsprings of the old Neo-Platonism. Whether there is or not an unbroken link between the Neo-Platonic sects, of the third century or about, and the Masonic sects, the identity of doctrines and practices cannot be denied, the differences are only accidental, the essence is the same.

R. F. Gould in his History V. II, p. 67, wrote on the Neo-Platonists :

“These philosophers, who, though men of talent, were half-dreamers, half Charlatans dissatisfied with the Original Platonic doctrine, that the intuitive contemplation of the Supreme Deity was the summit of human felicity, aspired to a deification of the human mind. Hence they forsook the dualistic system of Plato for the Oriental one of emanation, which supposed an indefinite series of spiritual natures derived from the Supreme source, whence considering the human mind as a link in this chain of intelligences, they conceived that by passing through various stages of purification it might at length ascend to the first fountain of intelligence and enjoy a mysterious union with the Divine nature. They even imagined that the soul of man, properly prepared by previous discipline might rise to a capacity of holding immediate intercourse with good demons and even to enjoy in ecstasy an intuitive vision of God—a point of perfection and felicity which many of their great men, such as Plotinus, Porphyry, Jamblicus and Proclus were supposed to have ac-

"tually attained. Another striking feature of this sect was "their hatred and oppositions to Christianity, which induced "them to combine all important tenets, both theological and "philosophical, Christian or pagan, into one system, to conceal the absurdities of the old paganism by covering it with a "veil of allegory and by representing the heathen deities as "so many emanations from the Supreme Deity, while in the "hope of counteracting the credit which Christianity derived "from the exalted merit of its Founder, the purity of the lives "of His followers, and the weight which must necessarily attach to authentic miracles, these philosophers affected, and "PROBABLY FELT, the utmost purity and even asceticism, "and by studying and practicing the MAGICAL or THEURGIC "arts sought to raise themselves on a level with our Saviour "himself. Lastly, for the purpose of supporting the credit of "Paganism against Christianity they palmed upon the world "many spurious books under the names of Hermes, Orpheus "and other celebrated but shadowy personages." *

"On the whole, if we can conceive,—which I admit to be "difficult—our modern spiritualists to be possessed of real "talent, and to be animated by but mistaken enthusiasm, "working together for a special purpose, and with a decided "objection to imposture, we shall be able to form a pretty fair "notion of this famous sect. Neo-Platonism did not survive "the reign of Justinian and in fact received the COUP DE- "GRACE at the hands of that emperor."

"Some scattered and vague reminiscences may have "come down indirectly through the philosophy of the Jews to "the middle ages, but the direct influence must have been "very slight, or more probably NIL as will be evident when "we consider the almost total ignorance of Greek, in which "language their works were written. At the revival of learning, however, they were eagerly caught up, especially the "supposed works of Hermes Trismegistus."

The champion of English Masonic godliness treating the same subject says: †

"The Neo-Platonists were practically the inheritors of "the Magian Wisdom of Egypt, Greece and Rome, and the

*The learned Woodford, remarked Gould, whilst admitting that a great deal of nonsense has been written about the Hermetic origin of Freemasonry stoutly contends that "the connection, as between Freemasonry and Hermeticism has yet to be explained. (Kennings Cyclopaedia, S. V. Hermes.)

†Introductory essay on the Esoteric literature by A. E. Waite.

“mystical works of Hermes Trismegistus which were the product of this period of Alexandrian illumination, were no mere inventions of a semi-Christianized sage, but probably embodied the traditional secrets and cosmic theories of a very considerable antiquity. The Central doctrine of the high theurgic faith, professed by the Grand Masters of Alexandrian philosophy was that by means of certain invocations, performed solemnly by chaste, sober, abstinent and mentally illuminated men, it was possible to come into direct communication with those invisible powers which fill the measureless distance between man and God. A divine exaltation accompanied this communication with the superior intelligences of the universe, and man entered into a temporal participation of deific qualities, while the power and wisdom thus acquired submitted many Hierarchies of spiritual beings to the will of the Magus.”

“The proscription of the old pagan cultus and the bitter and continual persecution of all professors of secret and magical arts, which took place in the reign of the INFAMOUS Emperor Constantine, and was continued by Valentinian, Theodosius, and other shining-lights of imperial Christianity, did not eradicate polytheism or destroy the adepts. The old religion and the old theurgic art took refuge in remote places; they were practised in stealth and in silence, and thus were presumably originated many of those mysterious secret societies which perpetuated the traditions of the Magi through the whole period of the Middle Ages, and in numerous magical rituals betray their connection with Neo-Platonism.”

“The proscription of the magic and paganism was eventually followed by the proscription and persecution of the Jews, who, in like manner, were reduced to practice their religious rites in secret, and whose Oriental vindictiveness was frequently roused to frenzy by their intolerable sufferings and humiliations. Professors of Kabbalistic arts, firm believers in the virtues of invocations and verbal formulæ, and addicted from time immemorial to every species of superstitious practices, they directed their mystic machinery to do injury to their enemies, and the infernal magic of the Middle Ages, with its profanation of Christian mysteries, ITS BLACK MASSES and impious invocations, is, in part at least, their creation.”

“Thus Mediæval occultism was essentially of a composite

"character. It borrowed, on the one hand, from the Rabbinical wisdom of Israel, and, on the other, from Pagan sources. The crusades made it subject to Arabic influence, which was definitely increased by the spread of alchemical notions from east to west, while from the debris of every vanished cultus which in barbaric times had ever flourished among the Teutonic and Celtic nations was built up the mythology of nature-spirits, the elfin world, and the strange doctrines concerning elementary intelligences."

CHAPTER XII.—KABALLISM IN ENGLISH FREEMASONRY.

John Toland, *L'AME DAMNEE* of the associated crowd of Free-thinkers and Free-Livers, who prepared the way to the ESOTERICISM of the Grand Lodge of England, in his *Pantheisticon*, p. 40, says :

"Nothing is lost in the Universe ; things are only changing places" Consequently although creation out of nothing be not admitted by the Hebrew Kabbalists and the other philosophers we may nevertheless say that all things are created in that sense that they move away from the Infinite already passed and come nearer to the Infinite of the future and although the movement is ETERNAL as well as the number of the things which are moved, nevertheless there is not a movement and not a thing which is eternal, each thing is made anew."

This passage is translated from French writers quoting Toland,* and could be confirmed by many quotations from the English Masonic writers. For the present a few will suffice.†

"According to Jewish tradition, the Kabbala passed from Adam over to Noah, and then to Abraham, the friend of God, who emigrated with it to Egypt, where the patriarch allowed a portion of this mysterious doctrine to ooze out.

**LES SOCIETES SECRETES* par N. Dechamp, Paris, Oudin Freres 1881.—
Mgr. 4 Meurin *LA FRANC MACONNERIE SYNAGOGUE DE SATAN.*

†R. F. Gould, *THE HISTORY OF FREEMASONRY*, VOL. II, P. 233 ANTE P. 64.

“†It was in this way that the Egyptians obtained some “knowledge of it, which has probably served as the foundation of authority upon which the passage in ‘Old Charges’ relating to Abraham was originally inserted.* The mystical philosophy of the Jews is thus referred to in an essay bound up with, and forming part of the ‘Book of Constitutions,’ 1738: THE CABALIST, another SECT, dealt in hidden and “mysterious ceremonies. The Jews had a great REGARD for “this SCIENCE, and thought they had made uncommon discoveries by means of it. They divided their knowledge into “SPECULATIVE’ and ‘OPERATIVE.’ David and Solomon, “they say, were exquisitely skilled in it, and nobody first presumed to commit it to ‘WRITING’. But (what seems most “to the present purpose) the perfection of their skill consisted “in what the Dissector calls ‘Lettering of it’ † or by ordering “the letters of a word in a particular manner.” ‡

The Text Book of Advanced Freemasonry, printed at Bangor, 1873, gives an important extract from the “Freemason Quarterly Magazine” as follows :

“If it be asked for what good are the superior degrees “cultivated? We might answer, that as to personal benefits, “the opportunity to do good and communicate, to practice all “the Masonic virtues as well as enjoy all the pleasures of “fellowship and society—so far as these are considered within “the sphere of Masonic acquirements of any Brother—the “original working degrees of Ancient Craft Masonry will for “him suffice. Only to one who wishes to attain a more extensive knowledge of, and become fully accomplished in, the “religious, philosophic and chivalric departments of our Order “as they were cultivated in the different ages of the world “gone by, as well as at the PRESENT DAY, would we recommend initiation into the higher degrees. He only will be “competent to appreciate the honor and privileges attached

†Dr. Ginsburg, *The Kabbala*, p. 65, p. 84.

*Moreover when Abraham and Sarah his wife went into Egypt and there taught the VII sciences unto the Egyptians and he had a worthy scholler. (Scholar)—GRAND LODGE MANUSCRIPT NO. 4.

†A. E. Waite in “His Digest of the Writings of E. Levi,” gives a sample of Lettering. “According to the initiates of the Kabbala, the WORD or speech, constitutes entire revelation and hence the principles of the science must be sought as the signs which composes the primitive alphabet. Herein is one letter which has generated all others and this is JOD. There are two mother letters in mutual but analogous oppositions—ALEPH and MEM. There are seven double letters.”

‡Constitutions, p. 37 ; Appendix, p. 221.

“to them, who possesses DISPOSITION and ABILITY to study
 “the deeper and higher Mysteries of the Kabala, and will not
 “rest satisfied until he has discovered a satisfactory solution
 “to every Masonic Problem, and can in every case explain
 “DE QUO FABULUM NARRATUR, who can thoroughly under-
 “stand the MORAL mysteries as well as those of art and
 “sciences which our legends unfold, and who has a laudable
 “ambition to participate in the most exalted sphere, with con-
 “genial associates, in that subtle communion and fraterniza-
 “tion which genuine SUBLIME FREEMASONRY is peculiarly
 “calculated to afford.”—Freemasons Quarterly Review.

Here again we meet the two classes of Masons, the EXO-
 TERIC who have not the disposition and ability to study the
 deeper and higher Mysteries of the Masonic Kabala, and the
 ESOTERIC who have the necessary disposition and ability to
 do it

The writer or compiler of the book, in the introductory
 remarks he gives p. 191, upon THE ROSE CROIX, confirms
 what we have seen in Toland and the Book of Constitution.

“At or about the period of the Masonic revival and ex-
 “citement in the early part of the XVIIIth century, there was
 “felt a desire for a deeper research into the Arcana of Free-
 “masonry, and a thorough examination of the ESOTERIC
 “doctrines of the Order. The more ardent and brilliant minds
 “of Europe determining to explore the Kabala, and Superior
 “grades of Masonry for the exclusive propagation of the
 “mysteries, as yet so little known to them, embracing the
 “Historical, Philosophical and Chivalric. With this purpose
 “in view, attempts were made to establish separate and dis-
 “tinct organizations, wherein the sublime truths might be
 “revealed and cultivated.”

“Nearly all these projects were ephemeral, and were out-
 “lived by their projectors, while the “Rite of Perfection”
 “the germ of the organization of the Ancient Accepted
 “Scottish Rite—based upon the pure principles of Masonry,
 “and the elucidation of the Occult Mysteries, containing 25
 “degrees—gradually approached development.”

In the history by the 80 Masonic Luminaries we read
 p. 104 :

“When we critically examine the rituals of all the de-
 “grees, from the Entered Apprentice to the Master in “Blue
 “Masonry,” and all the succeeding degrees from whatever rite
 “they may have been derived, we discover in the forms, the

"language, and the secret words, " everything has been taken from the Hebrew. Every word is KABALISTIC, What then is the inference? The Kabalists were the inventors of the "Rituals of the ORIGINAL degrees by elaborating upon the "legends of the First Three."

" We have no space to devote to a proper critical examination of this subject, and must leave it for future explorers "to demonstrate."

Archbishop L. Meurin has done it in his " LA FRANC MACONNERIE, SYNAGOGUE DE SATAN."--We read, again, at the end of p. 105 :

" The Third Degree, the Royal Arch and the Select of "27, are all designed to imitate the Ancient Mysteries, and "from the Hebrew character manifested in them we have "thought they were the result of the Kabalistic works which "were much studied during the last century in Europe from "the middle to the close of which there were invented and introduced MANY HUNDRED degrees to elaborate the legends. "Of all these degrees not have survived except such as could "contribute to the advancement intellectually and morally of "the Fraternity."

Mr. A. E. Waite the champion of English Masonic innocence and purity, wrote :*

" The Kabbalah does not possess that integral connection with Masonry, which is argued by Mgr. Meurin, and if "it did, does not bear the interpretation which he assigns to "it."

He had said in the page previous :

" No person who is acquainted with the Kabbalah, even "in its historical aspect, much less the ripe scholar, M. A. "Frank, from whom the material are derived, will tolerate for "a moment the theory that this mystical literature of the "Jewish nation is capable of a diabolical interpretation—it "will be seen that the Catholic Archbishop looks ridiculous "in the lustre of his derived erudition."

The Mystico-Magician champion of the English Masonry has, to say the least, LA MEMOIRE COURTE ; the passage we have quoted in the previous chapter XI, from his ESSAY ON THE ESOTERIC LITERATURE is a contradicting assertion to the present one. The profanation of the Christian mysteries, the Black Mass show that the "Jews' literature is capable of diabolical interpretations." Another passage quoted in the

*Devil worship in France, p. 95.

next, chapter XII, will show more plainly that Waite looks more than ridiculous in the lustre of his contradictory erudition.

If Mr. Frank, a friend of the Kabbala tries to give to it what he thinks to be a philosophical interpretation, he does not deny the popular legendes of which Judaism has been very prolific—Tres-second T. Antonini in La France Chretienne, 31 Aout, 1897, says :

“ Bien qu' incomplete, son etude qui est faite de tres bonne foi et avec talent, permet de comprendre que les F. F., Mac., ont pris dans la Kabbale ce qu'un Israelite honnete reprouve et voudrait supprimer.”

His study made with talent and good faith, let us understand how the Brother Masons have taken out from the Kabbala what an honest Israelite reproves and wishes to suppress. Our transcendentalist, unable to refute the Archbishop, forgot that ridicule is no argument and plunged himself overhead into the ludicrous deep.

The real truth, says R. F. Gould, VOL. II, p. 65, as far as we can ascertain is briefly as follows .

“ The Jews, like other Oriental, and indeed, many “Western nations, had from the most remote period their “secret doctrines and mysteries. It was only Christianity “which laid open the whole scheme of salvation to the meanest,* and therein showed more conclusively than by any “other possible proof its Divine Origin. It had no strange “mysteries that it feared to disclose to the eye of the world, “and, secure in its immeasurable majesty, it could not be “derogatory to stoop to the meanest of creation. When the “Sects of the Essenes and Therapeutes were formed, foreign “tenets and institutions were borrowed from the Egyptians “and the Greeks, and in the form of allegorical interpretations “of the law, were admitted into the Jewish mysteries. These “innovations were derived from the Alexandrian schools “where the Platonic and Pythagorean doctrines had already “been much altered from being mixed with Orientalism. “The Jewish mysteries thus enlarged by the addition of “heathen dogmas, were conveyed from Egypt to Palestine, “when the Pharisees, who had been driven into Egypt under “Hyrcanus, returned to their own country. From this time

*The P. G. Deacon notwithstanding, the scheme of Salvation has been open to the highest as to the meanest alike before as well as after the coming of Christ ; since Christ came, the graces and means for Salvation are more abundant than before for the meanest or highest.

“the Cabbalistic mysteries continued to be taught in the Jewish schools, till at length they were adulterated by peripatetic doctrines and other tenets which sprang up in the Middle Ages, and were particularly corrupted by the prevalence of the Aristotelian philosophy. The Cabbala itself may be divided into three portions, the THEORETICAL, which treats of the highest order of Metaphysics, that relating to the Divinity and the relations of the Divinity to man ; ENIGMATICAL consisting of certain symbolical transpositions of the words or letters of the Scriptures, fit for the amusement of children ; and the PRACTICAL, which professed to teach the art of curing diseases and performing other wonders by means of certain arrangements of sacred letters and words.

“Without wearying my readers with a long account of the Cabbalistic doctrines,† which would be as useless and unintelligible to them as they probably were to the Jews themselves, I shall content myself with giving as brief a summary as possible of the common tenets of the Oriental, Alexandrian and Cabbalistic systems, first premising that the former is evidently the parent of the two latter. ALL things are derived by emanation from one principle. This principle is God, From Him a substantial power immediately proceeds which is the image of God and the source of all subsequent emanations. This second principle, sends forth by the energy of emanation, other natures, which are more or less perfect, according to their different degrees of distance in the scale of emanation, from the first source of existence, and which constitutes the different worlds or orders of beings, all united to the Eternal Power from which they proceed. Matter is nothing more than the most remote effect of the emanative energy of the Deity. The Material World receives its form from the immediate agency of powers far beneath the first source of being. Evil is the necessary effect of the imperfection of Matter. Human souls are distant emanations from the Deity and after they are liber-

†Here is a sample taken from Waite's Digest : “For the Kabbalistic, God is therefore the Supreme Power or Crown (Keter) which rests on immutable Wisdom (Chocmah) and on Creative Intelligence (Binah) ; in Him are Beneficence (Chesed) and Justice (Geburah) which are the Ideal of Beauty (Tiphereth). In Him also are Activity ever Victorious (Netzah) and the great Eternal Rest (Hod. His will is a continual Procreation (Jesod) and His Kingdom (Malchuth) is the immensity peopled by-worlds. These ten psalmic notions attached to the ten first characters of the primeval alphabet, signifying at once numbers and principles constitute—the ten Sephiroth.”

"ated from their material vehicle, will return, through various stages of purification to the fountain whence they first proceeded."

A. E. Waite in his Introductory Essay to the Magical writings of C. Vaughan says :

"The Hermetic and Kabbalistic writings are both in great part devoted to the Mystical History of Creation, to which the evolution of humanity is considered rigorously parallel in virtue of the magical doctrine of correspondence. The Kabbalistic books, in addition to this, treat largely of pneumatology, of the HIERARCHY AND CLASSIFICATION OF SPIRITS, the CIRCULAR progression of the soul, its nature, origin, destiny, the DIVINE progress of the ROYAL INTELLECTUAL ESSENCE from star to star and from sun to sun through the endless chain of existence, and of the highest problems of transcendental psychology. . . . An important division of the Kabbala is devoted to practical magic and may be described as at once THE SOURCE AND SYNTHESIS OF ALL THE EXISTING RITUALS from the days of the Enchyridion, NOT EXCEPTING those of the black art, which are simply PERVERSIONS OF NORMAL AND LAWFUL MAGIC."

CHAPTER XIII—THE ROSICRUCIANISM, OR HERMETICISM, IN ENGLISH MASONRY.

In the HISTORY by the 80 modern Luminaries we read, page 869 :

"Like many secret fraternities, that of the Rosicrucians had a mystic beginning. Its connection with the Institution of Freemasonry is entertained by few—we would rather say BY MANY—"nor were the societies known as the Rosy Cross, the Royal Order of Scotland, and the Rose Croix of common origin"; . .

As societies they had different organizations, but the object, aim, doctrine and practices were nearly the same ;

they sprung from the same Hermeticism and other occult arts.

"... The history and legends of the society are infatuating. To one who could bring himself to believe in its wonder stories, the subject would be all-absorbing. That its seductive doctrines swept over portions of Europe in the seventeenth century is not surprising."—Indeed there is nothing surprising that the same SEDUCTIVE DOCTRINES are sweeping all over the English world in the latter end of the XIXth Century. Under more modern expressions and FORMULAS, the doctrine and practices are the same; the dressing is somewhat different but the nature is alike, as is the case with the fashionable women of the XVIIth and of the XIXth century, the dress may differ but women in all times were and are women.

"The subjects for research and discussion, embraced within its scope, were numerous and diversified. Among them were: The ability to procure silver, gold and platinum from baser metals; to dissolve gold into an oleaginous or liquid substance that would produce a NEVER FAILING LIGHT, and to exercise other similar occult powers in the material world. These were the PHYSICAL objects in view. The higher search was to discover that which would cure the ailments of the body, relieve its pains, renew and make more enjoyable the powers possessed by mankind, and further the attainment of the universal medicine known as the ELIXIR VITAE or the potable form of the PRAETERNATURAL MENSTRUUM, which, if discovered, might prolong life indefinitely.

"Within the boundary of the abstruse sciences, common to the Rosicrucians were: Hermeticism, magnetism, chemistry, astrology, astronomy and philosophy; to which, by the evil-minded, was added Magic, or the 'Black Art.' By the powers obtained through those discoveries, nature would be placed AT DEFIANCE by him, or rather, should it not be said, IT WOULD BE SO ASSISTED AS TO APPROXIMATE PERFECTION AND MORTALITY WOULD PUT ON IMMORTALITY. Who can well conceive a community fully believing in the power of avoiding pains and ILLS THAT LIFE IS HEIR TO, and the penalties of nature and of an indefinite prolongation of life? Granted such a power and grasp if possible, the consequences."

Bro. F. R. Gould notes—Vol. II., p. 110: "Hermeticism

“—as a generic term—now represents what in the seventeenth century was styled ROSICRUCIANISM. Writers of the two centuries preceding our own constantly refer to HERMETICK learning, science, philosophy or mysteries; but the word ‘Hermeticism,’ which signifies the same thing, appears to be of recent coinage.”

Although the Grand Deacon of England seems to opine that the Hermetic influence on Masonry was very light, he nevertheless admits that :

“A connection between the two bodies, the Society of Freemasons and the impalpable Fraternity of the Rosie Cross, has been largely believed in by writers both within and without the pale of the craft, and in a certain sense—for Hermeticism and Rosicrucianism are convertible terms—still remains an article of faith with two such learned Masons as Woodford and Albert Pike. In the opinion of Mr. Pike : ‘MEN, WHO WERE ADEPTS IN THE HERMETIC PHILOSOPHY, MADE THE CEREMONIALS OF THE BLUE (CRAFT) DEGREES.’ Mackey says : ‘Higgins, Sloane, Vaughan and several other writers, have asserted that ‘Freemasonry sprang out of Rosi-Crucianism. But this is ‘a great error.’ This writer however, after the publication of his ‘Encyclopedia’ wheeled round to an opposite conclusion, owing to the influence produced on his mind by a book called the ‘Long Livers,’ originally printed in 1722. R. F. Gould remarks, p. 123 : ‘The theory of the small but, I believe, increasing school who believe in Hermeticism as ‘a factor in the actual development of Freemasonry may be thus shortly stated—

“‘1. That an Hermetic Society existed in the world, whose palpable manifestation was that of the Rosicrucian Fraternity.

“‘2. That mystic associations, of which noted writers like C. Agrippa formed part, are to be traced at the end of the XVth century, if not earlier, with their annual ASSEMBLIES, their secrets and mysteries, their signs of recognition and the like.

“‘3. The forms of Hermeticisms—of OCCULT INVOCATIONS—are also MASONIC, such as the sacred Delta, the Pentalpha, the Hexagram, Solomon’s Seal, the point within a circle.

“‘4. The so-called ‘magical alphabet,’ as may be seen in Barret’s ‘Magics,’ is identical with the square characters

“‘which have been used as Masons’ marks at certain epochs
 “‘and are a part of so-called Masonic cyphers.

“‘5. [GENERAL CONCLUSIONS]—Hermeticism is prob-
 “‘ably a channel in which the remains of the Archaic mys-
 “‘teries and magical knowledge lingered through the
 “‘consecutive ages.

“‘Freemasonry, in all probability, has received a portion
 “‘of its newer symbolical formulæ and emblematical types
 “‘from the societies of Hermeticism.’”

J. W. John Yarker said* : “I may point out that Ash-
 “mole makes the London Revival of Freemasonry and the
 “occult Rosicrucian system, with which he was connected, as
 “both taking place in 1686.” Bro. Yarker finds in the
 phraseology of the LONG LIVERS, a summary of the symbol-
 ism and history given in the three degrees of Templar, Tem-
 plar priest and Royal Arch, which degrees he considers date
 from the year 1686 and to synchronize with the Revival of
 Masonry and Rosy Crucianism.

The History by the 80 Luminaries supplies us with the
 following information :

“The modern and present existing society of Rosi-
 “crucians was instituted through the inception and influence
 “of R. Wentworth Little, of England, who, in his searches
 “in Germany, came upon the remnants and outline of an old
 “association, which he resurrected and rehabilitated in order
 “to create a literary organization, retaining the forms, titles
 “and numbers of the degrees, so far as might be subservient
 “to his purposes, which were defined as follows : To create a
 “base for the collection and deposit of archæological and his-
 “torical subjects pertaining to Freemasonry, SECRET SOCIE-
 “TIES IN GENERAL, and interesting provincial matter ; to
 “inspire a greater disposition to obtain historical truth and
 “to displace error, to bring to light much in relation to a
 “CERTAIN CLASS OF SCIENTISTS AND SCHOLARS and the re-
 “sult of their life labors THAT WERE GRADUALLY dying away
 “in the memories of men.”

A. E. Waite, DEVIL WORSHIP, p. 33, remarks that :

“By the year 1825 a variety of circumstances had com-
 “bined to suspend transcendental activity and the connection
 “—(of magico mysticism)—with Masonry ended, but the
 “present revival of mystic thought is rapidly picking up the
 “links of the broken chain ; SECRETLY or UNOBTUSIVELY

*The FREEMASON, Jan. 1 and 29, 1881.

"the spirit of transcendentalism is working within the Fra-
 "ternity, and the bogus question of Lucifer is simply a hostile
 "and unscrupulous method of recognizing that fact. If
 "Masonry and mysticism could be shown in the historical
 "world to be separated by the great sea, the CONSANGUINITY
 "OF THEIR INTENTION would remain, which is more impor-
 "tant than external affinity and they are sisters by that bond.
 "BUT THEY HAVE NOT BEEN SO SEPARATED, and on either
 "side there is no need to be ashamed of the connection.
 "With all the brethren of the Fraternity 'WE ALSO DO BE-
 "LIEVE IN THE RESURRECTION OF HIRAM and regard the
 "Temple as 'AN EDIFICE IMMEDIATELY REALISABLE, FOR
 "'WE REBUILD IT IN OUR HEARTS.' We also adore the
 "Grand Architect, and offer our intellectual homage to THE
 "DIVINE CIPHER which is IN THE CENTER OF THE SYMBOLIC
 "STAR; and we believe that some day the Mason will recog-
 "nize the Mystic. He is the heir of the great names of
 "antiquity, the philosophers and hierarchs, and the spiritual
 "kings of old; he is the line of Orpheus and Hermes, of the
 "Essenes and the Magi. And all those illustrious systems
 "and all the splendid names, with which Masonry has ever
 "claimed kindred, belong absolutely to the history of
 "mysticism."

To the eyes of an orthodox Latin Christian these re-
 marks of A. E. Waite are the most damning information
 which proves the Mystico-Magic Luciferianism to be rampant
 in the English Masonry, and it will appear more and more
 clearly that the object of the SOCIETAS ROSICRUCIANA ANG-
 LICA is to promote this Magico-Mystic Luciferianism. For
 that purpose in less than 40 years, it spread all the world
 over. The 80 luminaries show it to us when they say:

"The title of a supreme organization in a nation is that
 "of High Council; the subordinate bodies are known as
 "colleges.

"High Councils exist in England, Scotland, Ireland,
 "Greece, Africa, China, India, Canada and the United States.
 "The number of colleges and their adherents are few. The
 "institution cannot be a popular one, but is essentially an
 "exclusive one. The number of officers of a High Council
 "are eighteen, consisting of a Supreme Magus, a Senior and
 "Junior Substitute Magus, Treasurer, Secretary, seven An-
 "cients and six subordinate officers. There are only (1890)
 "but six colleges in the United States, the principal officer of

"each being known as Chief Adept. The Modern Rosicrucian Society was instituted about the year 1875."

On this most important society let us quote the testimony of a genuine British Luminary, Bro. F. J. W. Crowe, of Marsden, Torquay. In his HANDBOOK for the Master Masons he ranks the ROSY CRUCIAN SOCIETY as a SEMI-MASONIC ORDER :

"The Rosicrucian Society is founded on the rights and ceremonies of the mediæval 'Brethren of the Rosy Cross,' whose history has given rise to so much discussion. Little however of its working is communicated to outsiders, but its members devote themselves to study and research into the ancient mysteries, and its nine degrees are conferred only on Master Masons, and strictly by merit. . . . The late Earl of Bective, M. P., was Hon. President of the High Council, and Dr. W. Wynn Westcott, is the Supreme Magus, whose office is at 376 Camden Road, London N."

Bro. Crowe gives some slight information on another semi-Masonic order in England, that of the ORDER OF THE SECRET MONITOR ; then he states positively :

"There are some other so-called Masonic Degrees which are worked in England, which we do not consider it necessary to name, but we may assure our Brother that we have given a complete list of the LEGITIMATE degrees as now recognized, and that all others are spurious and worthless."

Now, according to Bro. Crowe's statement the Rosicrucian Society of England is a "semi-Masonic order, one on the list of all legitimate degrees as now recognized ;" how then could A. E. Waite state in his DEVIL WORSHIP that : "Its sole connection with Masonry is that it only initiates Masons . . . It is Masonic only in its name." If, as stated by Bro. Crowe, "little of its working is communicated to outsiders ;" if, as confirmed by the 80 Luminaries, "this institution is essentially an exclusive one," why could we not apply to A. E. Waite the compliment he addressed to Taxil, per his Diana, "he speaks falsely of a body concerning which he is in complete ignorance," neither more nor less complete than that of Waite? It may be A. E. Waite is a Fra., Magus, Fraternitatis Rosæ Crucianæ, of course in a Transcendental disguise. We cannot say. At all events in his Devil Worship he speaks with an affirmative presumption worthy of a Supreme Magus Rosicrucian, well informed on Rosicrucian matters. Bro. Crowe and the 80 Luminaries inform us that :

"The Rosicrucian Society is founded on the rites and ceremonies of the mediæval 'Brethren of the Rosy Cross,' the "modern and present existing society was instituted . . . upon "the remnant and outline of an old association, which he "resurrected and rehabilitated—retaining the forms, titles and "number of degrees." Was A. E. Waite deceived or deceiving when he wrote: "It does not claim nor possess a connection with the original Rosicrucian Fraternity. It does not "attribute antiquity to the rituals which it uses." Phi! A. E. Waite and his would-be NO DIABOLUS. The first in this plot is Lucifer. Surely if Waite and Taxil were in the same bag we would not open it to choose between them.

Again, Waite craftily affirmed that the "members" of the English Rosicrucian Society "are required to believe in the "fundamental principles of the Christian doctrines." Is not that a diabolically deceptive stratagem? This worthy disciple and facile admirer of Thomas Vaughan, Eliphas Levi ET ALIBI ALIORUM EJUSDEM FARINAE, must be aware that he transcends the masses of the Freemasons and of the profane public, who ignore that he means the Christianity of man, not that of the Gospel and of the Apostles. He is himself a believer in "a virgin spirit of most ineffable loveliness; the logos, the protogonos, Mimra-Daya, Word of God "by whose spiritual agency the whole spiritual universe was "developed, fashioned, beautified and preserved, . . . through "whom he can go upward to the divinity and can ascend to "the invisible elements of his own undying pneuma." Verily A. E. Waite transcends above the ordinary mortals. Unfortunately for his readers he keeps misleading them, as, for instance, when he says: "It is not a society of Occultists, "though like innumerable other bodies it counts Occultists "among its brethren."

We have no doubt that there are commercial, judicial, military, ecclesiastical and other bodies—but not innumerable—which count Masons and Occultists among their members, but not exclusively and which are not Occultist societies. We would not dream of calling them Masonic, nor semi-Masonic, nor Occultist. But the Rosicrucian Society of England is an Occult Society, because it is an old Occultist Society resurrected and rehabilitated, retaining the forms, the titles and number of degrees of the old Occultist fraternity, it is founded on the rites and ceremonies of the Occultistic Mediæval Brethren of the Rosy Cross; its members devote

themselves to study and research into the ancient mysteries which were mostly occult ; the work of the modern Rosicrucian, like that of the mediæval, is not communicated to outsiders ; in this XIXth as in the XVIth and XVIIth centuries the Rosicrucian's object is to bring to light the occult sciences when they were dying away ; with the modern Rosicrucians as with the former ones their fraternity is almost impalpable, occult and essentially exclusive. The craftiness of A. E. Waite is surely mystico-magical. We wonder, though, he did not discover that Adolphe Ricoux was a NOM DE PLUME, as was that of Leo Taxil, in use by the same Togand. If he wishes to find it out to his own satisfaction he may apply for information to La Franc Maconnerie Demasquee, 8 rue Francois 1st, Paris.

In dealing with other subjects A. E. Waite tries to be easy, COULANT, somewhat fair and pleasant, but when you touch the Rosicrucians, especially its Supreme Magus or Magician, W. Wynn Westcott, he gets fierce, gives blows right and left, right and wrong. Evidently the Rosicrucian Society of modern magi or magicians is LE POINT FAIBLE of the English Masonry, they cannot defend the craft against the accusation of Luciferianism. If they have not the Black they have at least the White Luciferianism. Only those who are unconscious of the Lucifer they worship can avoid the epithet of Satanists.

CHAPTER XIV—TWO KINGDOMS.

Leo XIII, in his encyclical letter HUMANUM GENUS, April 24, 1884, speaks of two cities in this wise .

"After the human race had, by the malice of the devil, "separated itself miserably from God, the Creator and Giver "of heavenly gifts, it was divided into two different and opposing parties, one of which zealously combats for virtue and "truth, the other for those things that are opposed to truth and "virtue. The one is the Kingdom of God on earth, namely, "the true Church of Jesus Christ, to which those that desire "from their souls, and in a manner conducive to salvation to

"adhere, must of necessity serve God and his only begotten
 "Son with all their mind and their whole will ; the other is
 "the kingdom of Satan, in whose dominion and power are all
 "those who, following his fatal example, and that of our first
 "parents, refuse to obey the divine and eternal law and strive
 "for many things to the neglect of God, many things against
 "God. These two kingdoms, like two states with contrary
 "laws and opposite aims, Augustin clearly saw and described,
 "and comprehended the efficient cause of both with profound
 "brevity in these words : 'Two loves have made two cities ;
 "'the love of self to the contempt of God has made the
 "'earthly, but the love of God to the contempt of self, the
 "'heavenly.' (DE CIVIT DEI, LIB. XIV, C. 17) In all periods
 "the one has fought against the other with different kinds of
 "weapons and different tactics, though not always with the
 "same fierceness and impetuosity. But in our days, those
 "that favor the worse part seem to conspire and have united
 "all their forces, under the inspiration and with the aid of
 "that society of men diffused far and wide and firmly estab-
 "lished, which is called the society of FREEMASONS. No
 "longer disguising their intentions, they most audaciously vie
 "in their attacks on the power of God ; they openly endeavor
 "to destroy the Holy Church, and this for the purpose of de-
 "spoiling Christian people, were it possible, of the benefits
 "bestowed upon them by Jesus Christ, the Saviour. Lament-
 "ing these evils, we are compelled by the charity that is
 "within us often to cry out to God : 'For, lo, Thy enemies
 "'have made a noise ; and they that hate Thee have lifted up
 "'the head They have taken a malicious counsel against
 "'Thy people, and have consulted against Thy saints. They
 "'have said : Come and let us destroy them, so that they be
 "'not a nation.' (PSAL. LXXXII, 3, 5.)

"In such imminent crisis, in such a fierce and obstinate
 "warfare against the Christian name, it is our duty to point
 "out the danger, to name the adversaries and to oppose, as
 "much as in us lies, their designs and devices, lest those whose
 "salvation is committed to us, should perish eternally. . . .

"When the aims and nature of the Masonic sect were
 "discovered from the plain evidence of facts, the knowledge
 "of its principles, its laws, rites and commentaries being
 "brought to light, and the testimonies of the associates them-
 "selves being often superadded, this Apostolic See denounced
 "and openly declared that the Masonic sect, being based on

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"principles opposed to the human and divine law, is equally
 "prejudicial to Christianity and to society. . . . Therefore in
 "the space of a century and a half, the sect of Freemasons
 "increased to unexpected proportions, and insinuating itself
 "by boldness and fraud amongst all classes of society, it began
 "to be so powerful that it seems almost the only dominating
 "power in the State. . . . There are many sects of men, which,
 "though different in name, rites, form and origin, are united
 "by a certain communion of intention, and by similarity of
 "general principles, and thus are identical in substance with
 "the Masonic sect, which is, as it were, a centre from which
 "they all proceed and to which they return. . . . There are
 "many things amongst them of which they make mysteries
 "and which they are bound to keep under the most inviolable
 "secrecy, not only from strangers, but even from numbers of
 "the initiated ; such as their real and ultimate purpose, the
 "names of their highest chiefs, certain hidden and secret
 "meetings, and likewise the resolutions, and the ways and
 "means by which they are to be carried into effect. Hence
 "that complicated distribution of rites, offices and duties
 "amongst the members ; hence the graded distinction of
 "orders and degrees and the strict discipline by which they
 "are governed. As a general rule, the candidate must
 "promise, nay, must bind himself by a strict oath, never at
 "any time or in any manner to reveal his associates, signs and
 "doctrines. Thus by false pretense, and in the same constant
 "spirit of simulation, the Freemasons use all their endeavors,
 "like the Manicheans of old, to hide themselves and to have
 "no witnesses but their own. They resort to disguises, as-
 "suming the character of literary men, of scientists ; they
 "have always on their lips zeal for civilization, and charity
 "towards the poor ; they seek only the improvement of the
 "masses, and to extend the benefits of civil society to as
 "many as possible. Even supposing that such were their
 "aims they are not by any means their only ones. The in-
 "itiated must promise and pledge themselves to obey the
 "leaders and masters respectfully and implicitly, to be ready
 "at a mere sign to do whatever is commanded, and if they
 "fail, to accept the most terrible punishment, even death
 "itself. In fact, it is not an unknown thing that some who
 "were convicted of betraying the secrets, or refusing obedi-
 "ence to commands, have suffered the penalty, which was in-
 "flicted with such boldness and skill that the murderers

“sometimes escaped the investigation of justice and the punishment of their crime. But to keep up a course of dissimulation and to wish to remain hidden ; to place men like “mere bond-slaves under strict obligations, the nature of “which is not properly explained to them ; to use them at “the discretion of others for all manner of crime ; to arm their “right hands for slaughter, securing them immunity from “punishment in their crime ; these are enormities condemned “by nature itself”

Long before Leo XIII, on the 4th of July, 1828, one hundred and three seceding Masons at Le Roy, U. S. of A., signed a Declaration of Independence from the Masonic Institution. They signed and declared among many things that :

“The Masonic society has been silently growing among “us, whose principles and operations are calculated to subvert “and destroy the great and important principles of the com- “monwealth. Before and during the revolutionary struggle, “Masonry was but little known and practiced in this country. “It was lost amid the changes and confusion of the conflicting “nations, and was reserved for a time of profound peace, to “win and insinuate itself into every department of govern- “ment and influence the result of almost every proceeding. “Like many other attempts to overturn government and “destroy the liberties of the people, it has chosen a time “when the suspicions of men were asleep and with a noiseless “tread, in the darkness and silence of the night, has increased “its strength and extended its power. Not yet content with “its original powers and influence, it has of late received the “aid of foreign and more arbitrary systems. With this ac- “cumulation of strength, it arrived at that formidable crisis “when it bid open defiance to the laws of our country in the “abduction and murder of an inoffending citizen of the “republic. So wicked was this transaction, so extensive its “preparation, and so openly justified, that it aroused the “energies of an insulted people, whose exertions have opened “the hidden recesses of this abode of darkness and mystery ; “and mankind may now view its power, its wickedness and “folly. That it is opposed to the genius and design of this “government, the spirits and precepts of our holy religion, “and the welfare of society generally, will appear from the “following considerations :

“It exercises jurisdiction over the persons and lives of

"citizens of the republic.

"It arrogates to itself the right of punishing its members
"for offences unknown to the laws of this or any other nation.

"It requires the concealment of crime, by affording to
"the guilty facilities to escape.

"It affords opportunities for the corrupt and designing
"to form plans against the government, and the lives and
"characters of individuals, etc., etc.

"It blasphemes the name and attempts a personification
"of the great Jehovah.

"It prostitutes the Sacred Scriptures to unholy purposes,
"to subvert its own secular and trifling concerns.

"It weakens the sanction of morality and religion by the
"multiplication of profane oaths and immoral familiarity with
"religious forms and ceremonies.

"It discovers in its ceremonies, an unholy commingling
"of divine truth with injurious human inventions.

"It destroys a veneration for religion and religious or-
"dinances by the profane use of religious forms.

"It substitutes the self-righteousness and ceremonies of
"Masonry for the vital religion and ordinances of the Gospel,
"etc., etc.

"It contracts the sympathies of the human heart for all
"the unfortunate, by confining its charities to its own mem-
"bers, and promotes the interests of a few at the expense of
"the many."

Quoted from LIGHT ON MASONRY, endorsed by Quincy Adams, ex-president of the United States. The champion of British Masonic puritanism acknowledges in his DEVIL WORSHIP IN FRANCE, p. 323, that Masonry, "without being a political society, was an instrument eminently adaptable to the subsurface determination of political movements." The 80 Luminaries, as late as 1890, thought it necessary to have two chapters to clear their craft from the accusations brought against it on the occasion of Morgan's abduction and murder. Their pleading is that of a desperate case, and it would have been wiser to be silent. If Judge LYNCH supercedes to a dangerous extent the legitimate judges of the United States, Masonry as well as the almighty dollar are greatly to be blamed for this dangerous state of affairs in the United States. Indeed, even in Great Britain the fair British justice is slowly but surely losing ground through a few Mason judges.

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