

LECTURES

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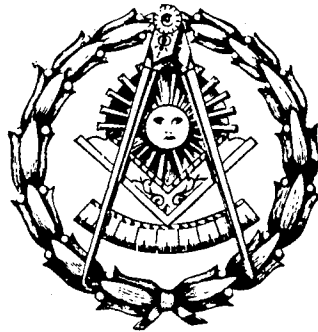
Chapter, Senate & Council:

ACCORDING TO THE FORMS OF THE

ANTIEN AND PRIMITIVE RITE

BUT EMBRACING ALL SYSTEMS OF

HIGH GRADE MASONRY



“Embodying the preliminary examinations required for advancement; the symbolical explanations of the various degrees from the 1° to the 30°; together with the Grand Book of Maxims.”

John Yarker

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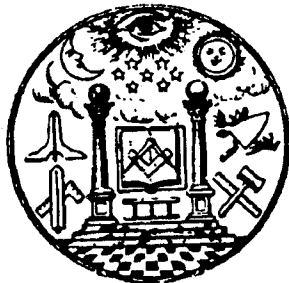
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Preface.

IN giving this small contribution to the Masonic public it is necessary only to offer a few words of explanatory remark. These Lectures are translated from the published works of Jacques Etienne Marconis, a voluminous writer of whom any Society may well be proud; much of them are, however, the production of last century and used in the old Rites. They are not, strictly speaking, a portion of the secret ceremonial of the Higher Degrees, and may therefore be offered to any Master Mason. 1°. They show what is expected of the Masonic Neophyte who knocks at the door of our Temple, whether as a Master Mason, Knight Rose Croix, or Grand Inspector. 2°. They will be useful to the expert Master in Chapters, Senates and Councils, or the instruction of his members when there is no other pressing business. 3°. As many of these questions and answers have been struck out of the ceremonial in order to shorten the Ritual, they may be drawn upon by the presiding officer to test

the mental capabilities of the Aspirant. Lastly, as they embrace all High Grade Masonry, they will be found a source of interest to the members of several other systems; for there is now in practice over the two hemispheres about a score of divergent Rites, all branching from the Master Mason, and which the Antient and Primitive Rite designed to fuse into one system as a Common Temple, under one Lord, the Grand Master and Maker of us all.

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

JOHN YARKER.

Withington, near Manchester,

October 21st, 1882.

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Antient and Primitive Rite.

SERIES I.—CHAPTER.

SECTION FIRST.—COLLEGE.

Q. Are you a Discreet Master ?

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

Q. How were you received as Discreet Master ?

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

Q. What did you perceive at your entrance ?

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

Q. Why were you seized with wonder ?

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

Q. Why did you not see the whole ?

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

Q. After that did you distinguish anything particular ?

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

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

A. The triangle held the great Ineffable name. In the centre of the blazing star was enshrined the letter G. In the nine beams were enclosed nine Hebrew initials, with three of which I was made acquainted, and the others were upon two different occasions afterwards explained as the names of the Divinity, according to the tree of the Cabalists and the Angels' alphabet.

Q. What more did you see?

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

Q. Where were they placed?

A. In the middle of the S.S.

Q. Of what form was the Ark?

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

Q. What was the purpose of the Table?

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

Q. Describe the Candlestick.

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

Q. Are you a Sublime Master?

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

Q. What lesson have you learnt from this degree?

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

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

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

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

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

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

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

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

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

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

A. Masonry under the law of types and ceremonies.

Q. And the right side?

A. Masonry under the law of grace and truth.

Q. What does the tomb signify?

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

Q. Why are all Masons considered on an equality?

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

Q. What is the composition of our Mystic Cement?

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

Q. Are you a Knight of the Sacred Arch? A. I am.

Q. Give me the battery. A. (Gives it).

Q. What does that battery signify?

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

Q. Give me the sign of admiration. A. (Gives it).

Q. What does that sign signify?

A. Prayer, Charity, Futurity.

Q. Give the grip. A. (Gives it).

Q. What does that grip signify?

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

Q. Give me a description of your jewel.

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

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

A. It is first heard of by name amongst the dissidents calling themselves Ancient Masons; but is evidently alluded to by a Rosicrucian writer in the Mystic language of those occultists, in a publication dedicated to the Grand Lodge of England in 1721; and appears to be again referred to as the "fifth order" in 1725. We hear of it in Ireland in 1743 as consisting of three grades and worked at York. It was a grade only conferred upon the Masters of Lodges or those who had by passing the chair degree received brevet rank. It had three steps, of which the two first were called Excellent, and Super-Excellent, and referred to the revelation of the Sacred Name to Moses, and detailing how Solomon discovered the sacred emblem of the degree, and the manner in which it was again brought to light at the building of the Second Temple. The presiding officers, at one time, represented S.K.I., H.K.T. and H.A.B.; but the Officers of the Royal Arch of the Second Temple were a High Priest, a Prophet, and a King. There is no allusion to the secrets of the degree in old MSS., and it was essentially Rosicrucian; upon it was added the Templar and Templar Priest, which is a degree of philosophical Christianity professing to date from the "Year of Revival, or 1686."

Q. What signifies the Sacred Name?

A. Etymologists teach that the Name signifies, *that which is*; and this explanation is conformable to the sense of the Bible, which causes God to say, "I am that I am." It is, in fact, the only name we can give to God, who is the Being by his own essence, without beginning or end, the necessary cause of all existence; which metaphysicians believe, because nothing can exist without cause; which the man of observation believes, because the magnificence and order of the universe proves a sovereign intelligence, creator and ordainer; which the Moralist believes, because there is a natural law at the bottom of all hearts, the universal conscience of the just and unjust, making the sentiment of all who reject chance as a dry and absurd idea. A cabalistical symbol has been framed, which expresses the name of the T.S.A.O.T.U. in this

manner, '∴', whilst we find in this symbol the sacred letter J, with the divine accents which enter into the word Jehovah, their disposition forms a delta, or triangle, which again is one of the signs by which divinity is designated. The incomprehensible name of God was one of the Mysteries of the inner Temple of Memphis and Heliopolis, and we are not very certain of its pronunciation. The Grand Hierophant alone had permission to pronounce it once in each year on the day of Expiation, and the Levites, by the noise which they made at the moment, prevented its being heard by the multitude. Students have pushed enquiries into this name until they affect to have discovered the demonstration and positive expression of the Trinity, finding three other names and one sole essence in the word Jehovah. These cabalists draw four circles, of which two are great and concentric, and the other two, of which the centre is upon the circumference of the interior circle; in each of the little circles are placed two letters of the word as if there was one in each hemisphere; then by joining the *jod* to the first *he*, you have one of the names of God, the Generator; by joining the first *he* with the *vau*, you have another name of God, the engendered word; by joining the *vau* with the second *he* you have a third name, which proceeds from the first and second; lastly, as all are united in the great name you find three in one.

Q. What signifies the Tau Cross of this grade?

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

Q. What does the Apron signify?

A. It is an emblem of equality.

Q. What signifies the decoration of the Alidee?

A. Truth; it was an Egyptian decoration.

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

A. Endymion; which signifies grotto, or vault.

Q. Give a precise idea of the Arch degree.

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

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

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

Q. What does the Delta signify?

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

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

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

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

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

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

A. The Egyptian Initiates believed that the soul was immortal, and, in the ascent to the Halls of Osiris, that it was necessary to pass through seven doors which, in the practice of the Mysteries were composed of lead, tin, iron, copper, bronze, silver and gold, and as such referred to Saturn, Jupiter, Mercury, Venus, Mars, Moon and Sun. The Mysteries of Mythras had seven caverns. The Hermetic philosophers professed analogous doctrines; they supposed that the soul drew its inspiration from the seven planets before it could arrive at felicity. It is the seven-stepped ladder of our Masonic degrees.

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

A. Upon the law of Hom. According to the Zend Avesta, this law announced an eternal Supreme Being,

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

Q. What does a dissevered head signify?

A. The repression of the human passions.

Q. And the pitcher of water?

A. It symbolises thirst for science.

Q. And the quiver furnished with arrows?

A. The power of eloquence.

Q. What signifies the rainbow?

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

Q. And the chisel?

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

Q. And the flaming star?

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

Q. And the mirror and Ark?

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

Q. What symbolises the chandelier of three branches?

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

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

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

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

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

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

A. The sun is an emblem of the sacred fire which ought to warm our soul and enlighten our spirit. The moon symbolises the earth the mother and nourisher of men and things; its borrowed light invites us to profit by

that light which is given to us, but to receive it with discernment and to adopt nothing but what is conformable to sound philosophy, and the pure morality of which Masonry is the focus.

Q. What is signified by the Dove?

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

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

A. The *Sun* represents Apollo, the god of light, sciences and arts; it indicates morally the first glimmer of celestial light. The *Moon* represents the goddess Diana, sister of Apollo, it being the nocturnal light and the darkness of intelligence. *Mars*, god of wars and combats, presides over battles; Masons should combat vice. *Mercury* is the interpreter of divine light; he carries the caduceus of eloquence and truth. *Jupiter*, master of the gods, is the emblem of intelligence and divine power. *Venus*, goddess of beauty and mother of love, leading to fertility. *Saturn*, god of time, destroying and renewing each day; the ancients represented him as devouring his children—the days thrown behind him.

Q. What do these seven planets symbolise to us?

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

Q. What does the word of initiation imply?

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

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

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

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

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

SECTION SECOND.—CHAPTER.

Q. Are you a Knight of the Rose Croix?

A. All our Knights recognise me as such.

Q. What is a Knight Rose Croix?

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

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

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

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

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

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

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

Q. What signifies the voyages of the Candidate?

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

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

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

Q. What signifies the Rose and Cross in combination?

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

Q. What signifies the Pelican?

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

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

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

Q. What signification is attached to the Cross?

A. The Cross represents the tree of Science.

Q. Explain the three columns which you encountered.

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

The second column is that of *Hope*; it symbolises the courage which is necessary to a man who labours for the good of humanity. God has placed hope in our souls to sustain us in all our troubles; it is recommended to us by the sign which we make, when we raise the eyes to

heaven to ask T.S.A.O.T.U. for strength to vanquish our passions and march without obstacle in the sentiments of virtue.

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

Q. What is the Sacred Word?

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

Q. Then aid me to give it.

A. (They spell it).

Q. What is the signification and interpretation?

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

Q. Give me the password.

A. ———; the word signifies God with us.

Q. And the answer?

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

Q. Give me the sign.

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

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

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

Q. Give the battery.

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

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

A. The *Stekenna* symbolises the resurrection, or regeneration of the sun, by its victory over the frosts of winter, through the renewal of the vigour of this star. This Book can only be fully understood by the learned, because of the allegories, mysteries and symbols which it contains, and of which one can only acquire a complete understanding by means of the seven sciences, which are

emblematically pointed out to us by the seven seals of the Book, above all by Astronomy, which is symbolised by the triumphant lamb.

Q. What else is signified by the seven seals?

A. The seven qualities which ought to distinguish a Mason, viz: Friendship, union, submission, discretion, fidelity, prudence, and temperance; they also typify the seven eyes or divine providence ever watchful to promote the welfare of His creatures.

Q. Why is the Neophyte received in darkness?

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

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

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

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

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

Q. Where were these festivals held?

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

Q. What signifies the word *Agapæ*?

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

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

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

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

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

Q. What is the origin of our Masonic Signs?

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

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

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

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

A. By the councils of reason; they consider things in all their bearings and find the greatest good where there is the least evil; they look upon man as nature has made him; endowed with contrary qualities; they observe not his imperfections, and disdain none who merit attachment; they fear no evil and expect no more than is reasonable. Supported by such maxims the Knight Rose Croix is no longer the play of passions and uncertainties; he reflects on all his actions, that he may place them in accord with reason and virtue, submitting with resignation to the evils inseparable from existence, to the rapid succession of happy or unhappy events, to the phenomena of nature; he regards time which drags all onwards as the greatest consoler; he never forgets that being a wonderful combination of matter and spirit these two elements of his being are both in mutual action.

Q. What signifies the upturned tree ?

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

Q. What signifies the Armillary Sphere ?

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

Q. Of what is the Eagle an emblem ?

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

Q. What does the casque of the Guardian signify ?

A. It implies the highest degree of wisdom.

Q. And his buckler ?

A. A legitimate defence against calumny.

Q. What does the cord with seven knots signify ?

A. The union which ought to subsist among brethren.

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

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

Q. What does the Red-cross symbolise ?

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

Q. Of what form is the Masonic Temple ?

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

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

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

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

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

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

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

Q. Who is the Most Wise of men?

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

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

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

Q. How ought we to form our souls?

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

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

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

Q. What is the soul of man ?

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

Q. Is the nature of the soul essentially intelligent ?

A. Man is not only an exterior being, material and physical ; but he is also a sensible being, moral and intelligent, capable of sentiment, of love, of conception, and reasoning. The heart loves, the spirit conceives, the intelligence understands and reasons.

Q. What is reason ?

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

Q. What do you understand by philosophy ?

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

Q. And eclectic philosophy ?

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

Q. And Hermetic philosophy ?

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

Q. And Scholastic philosophy ?

A. Principally an exercise upon religious ideas.

Q. And Theosophic philosophy ?

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

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

Q. And Psychology ?

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

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

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

Q. In what ends this contemplation ?

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

Q. How do you look upon the conscience ?

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

Q. Do you understand the art of prolonging life ?

A. Yes, it consists in frugality and temperance. The dietetic rules of Orpheus and the frugivorous rule of Pythagoras are the best by which to reach a long life. The strongest men and those who lived the longest used this diet ; for the ancient heroes, sages and legislators had no other, and all made it a sacred law. From the examples transmitted to us by history we learn that the first men lived only upon the fruits which the earth produced of itself. Their life was so long that they thought the body as well as the soul would have been immortal if man had not degenerated. To follow a simple and regular mode of

life, rise with the sun, work with moderation, take reasonable repose, cleanliness and activity, cold baths, and above all cheerfulness.

Q. How do you define man's nature?

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

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

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

Q. What was the first language of man?

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

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

A. In order to create it they had but to do in general that which each man did in particular; to exercise the order of speech so as to be able to express sentiments, thoughts, ideas, and sensations; they then named beings and signified things; they represented substances and their qualities by words; then analysed, composed, and decomposed language, and finished it in all its parts. During the lapse of time, mankind found themselves divided by the revolutions of the globe, and so the first tribes provided with the elements of the primitive language created a particular language. Hence diverse languages are derived from the primitive language. The name which all people have given to the Supreme Being is alone a proof of this:—Theos, Deus, Dai, Dalai, Adonai, Achina, Amida, Anuto, Tyo, Tien, Oroo, Aramaze, Osiris, Jovis, Jehovah, Bova, Boza, Gott, God, Dio, Dios, Eternal, S.A.O.T.U.,—all these names have a striking resemblance, and are found in the

five parts of the world. This analogy and resemblance exists between the names which men and people have given to nature, heaven, earth, sea, to the more common animals, to man, and above all to father and mother; it is the same with all the names that represent qualities, as beauty, goodness, truth, virtue; moreover man has pictured, by analogous sounds, the nature of objects and the qualities which are inherent in them. By ascending to the origin of all languages in a comparative etymological analysis, and to the primitive roots which compose them, we could recover the radical root-words of the primitive language, and recognise the causes leading to this conformity of principles, thoughts, and ideas which we remark amongst all peoples.

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

A. The most perfect of the languages has been created by the Greeks; it is the most beautiful and harmonious language which has been spoken; it is this, almost divine, language which has distinguished human nature in that which is most noble, and left us the celestial idea of true beauty, and of that which is sublime in its full perfection; it has transmitted to us their ideas of the fine arts and the elements of all the Sciences; hence we may call it the language of human wisdom or of perfect humanity. The most perfect language in Metaphysics and Psychology is the more ancient Sanskrit.

Q. Can a perfect language establish a general fraternity?

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

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

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

Q. Explain Sabeism.

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

Q. And Saduceeism?

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

Q. And Stoicism?

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

Q. What is the doctrine of Chance?

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

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

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

Q. What origin would you assign to Masonry?

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

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

A. In England the Templar, in Scotland the Rosy Cross, and in Sweden the Knights of Palestine, besides many continental grades of the last century. The Rosy Cross was of old date in London in 1743; the first part of the Rite, of H.R.M., is a series of questions and answers, accompanied by ceremonies, and explaining the symbolism common to the Master and Royal Arch Mason, but recognizing, in its allusions, only the three degrees; the second part, or R.S.Y.—C.S.S., is given in doggerel rhyme, and creates the Neophyte a Knight of the Rosy Cross, as an order alleged, without proof, to have been founded for Templar Masons by Bruce after the battle of Bannockburn. The English Templar preceded the degree of the Priestly Order of the Temple of Holy Wisdom, and has many points of similarity with the Rose Croix; there is a three-

fold trial of courage and constancy by seven years of pilgrimage and warfare, generally reduced to three, and this is succeeded by a year of penance in the Valley of the Shadow of Death. In this form the degree is sectarian; in our Rite we have the degree in its ancient form. The Encampments formerly consisted of 21 members; on entrance a saw was applied to the forehead, and after the Aspirant had undergone the trials of courage, constancy, and penance, he vowed to defend the Christian Faith, after the manner of St. Peter, who struck off the ear of the servant of the High Priest; and after this the Aspirant was created a Templar and clothed; many revisions have been made of this Ceremony, but this was its oldest known form. The degree called in the Swedish system, Knight of Palestine, is said to have descended from the Jewish Nethanims, who were a class vowed to defend the Jewish Temple, and identified with the Essenes; the degree claims to have been introduced into Sweden in the year A.D. 1181 by 81 Knights who were sheltered by the Archbishop of Upsal. The earliest Rites which attached themselves to Speculative Masonry were Hermetic both in England and abroad, and from this union has proceeded our own Rite, and most known systems of Masonry.

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

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

SERIES II.—SENATE.

SECTION FIRST.—SENATE.

Q. Are you a Knight of the Red Eagle?

A. After having renounced the world, I penetrated the bosom of the earth, and received purification.

Q. How came you thence?

A. By affection, and the study of nature.

Q. What is the principal duty of a Knight Mason?

A. To believe in God and adore him; to learn to distinguish the sacred from the profane, the light from the darkness.

Q. What is the mark of the degree?

A. A triangle with a jod in the centre.

Q. Are you a Knight of the Temple?

A. I have been tried and proved.

Q. By what?

A. By the Square and Compasses at angles on my breast and in darkness.

Q. Why in darkness?

A. To show to me that the secrets of this degree were to be hidden from my sight, until the light of my understanding had qualified me to receive them.

Q. How were you received?

A. Upon four points of geometry, formed by the Square and Compasses and the letter G in the centre.

Q. Why were you thus received?

A. Because the Compasses are the principal instruments belonging to a Knight of the Temple, and the two points elevated above the Square denoted that I had arrived at the summit of moral geometry, indicating a Mason who is Master of his profession.

Q. How were you then dealt with?

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

Q. How were you then placed?

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

Q. Why so?

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

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

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

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

A. To search the operations of nature.

Q. In what consists the instruction?

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

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

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

Q. Whence is all things derived?

A. From nature alone.

Q. Into how many principles is nature divided?

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

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

A. Earth, air, fire, and water, represented hermetically by four triangles variously arranged.

Q. What influence have the planets on the four elements?

A. They have produced the three essentials of all bodies, namely spirit, force or life, and body; called Sulphur, Salt, and Mercury.

Q. What is life, or Salt?

A. The quality given by the Eternal, represented by the planets as the agents of nature.

Q. What is the spirit, or Sulphur?

A. A fixed matter qualified for different productions.

Q. And Mercury?

A. A matter refined by the union of Salt and Sulphur, or the agreement of the three governing properties of nature.

Q. What elements serve the animal kingdom?

A. All four are found, but air and fire predominate, and when breathed upon by the Divine Spirit, man becomes perfect, and is placed at the head of the animal kingdom.

Q. And the vegetable?

A. Vegetables are composed of a germinating fire, formed into a body whilst it remains in the earth, and is purified by its moisture, becoming vegetable, and receiving life by air and moisture or water, whereby the four elements, although distinct, co-operate jointly and separately.

Q. How are minerals generated?

A. Minerals are things generated and secreted in the earth and called metals, they are composed of air which permeates the earth by heavenly influences, until it meets with a body, which it fixes, congeals, and imbues with mineral matter more or less perfect; gold and silver are called perfect metals; brass, lead, tin, iron, and quick-silver imperfect.

Q. How does nature change?

A. Into male and female; and is comparable to Mercury.

Q. What idea can you give me of nature?

A. It is invisible, but it acts visibly, for it is a volatile spirit which does its office in a body animated by the universal spirit, and is symbolised in Masonry under the emblem of the flaming star.

Q. What does the flaming star signify?

A. It is an emblem of the divine fire; of the life-giving light, which renews unceasingly, of the inexhaustible benevolence of the divine source, which from the centre of the universe gives its laws, rules the course of the stars, pours fertility on the earth, and is prodigal of ornament in order that its children may be happy.

Q. What does it represent positively ?

A. The divine breath, the central and universal fire, which vivifies all which exists.

Q. Can art bring metals to perfection equally with nature ?

A. Yes; but in order to do this it is necessary to understand nature exactly, a knowledge much sought after under the name of the philosopher's stone.

Q. What qualities ought they who scrutinize nature to possess ?

A. They ought to resemble nature itself; be true, simple, patient and constant, the essential characteristics of a good Mason.

Q. To what ought they next to attend ?

A. The philosopher ought to consider exactly if that which they propose is according to nature, if it is possible and feasible; and if they desire to accomplish things as nature does they must follow it in all points.

Q. Into how many kingdoms is nature divided ?

A. It is divided into three kingdoms, each of which is triple, as represented by our three interlaced triangles, and yet forms but one, as in the delta, which is the emblem of the productive strength of nature and of the harmony which reigns in all bodies, and is moreover a type of divine perfection. The mineral kingdom is symbolized by the password leading to the third degree; the vegetable kingdom by the password leading to the second degree; and the animal kingdom by the word of a Master Mason:—The past—the present—the future:—Birth—life—death. The Masonic edifice reposes upon a square, of which the angles represent the four elements, and express the following properties,—Silence, profundity, intelligence, truth.

Q. What plan must be followed to operate something more excellent than nature itself ?

A. To observe in what, and by what, the thing is ameliorated, and it will be found that it is always with its like: for example, if we wish to enlarge the intrinsic virtue of some metal beyond nature, it is necessary to seize metallic nature itself and know how to distinguish the male and female in it.

Q. In what is the seed contained ?

A. In the four elements.

Q. How and in what manner do the elements engender the seed ?

A. To comprehend this it must be noticed that two

elements are heavy and two are light; of these also two are dry and two humid, at all times one extremely dry and the other extremely damp, besides that they are masculine and feminine, and each prompt to produce things like to itself in its sphere; these four elements are never at rest, but act continually one upon the other and thus they evolve all that is most subtle therein. They have their general rendezvous in the centre, and in the centre of the arc, that servitor of nature where they mix their seeds, agitate them, and throw them upwards or outwards.

Q. What is the first matter of any metal?

A. The first proper matter is a double essence or duplicate of itself. Nevertheless no metal can be created without the concurrence of other things; the first and principal is a warm humidity of the atmosphere, in form of a watery grease, adhering to each thing, whether pure or impure. The philosophers term this humidity,—Mercury, and it is governed by the rays of the sun and moon.

Q. What is the second thing?

A. The warmth of the earth; that is to say, a dry warmth, which the philosophers call Sulphur.

Q. Is the whole body converted into seed?

A. No, only the $\frac{1}{100}$ th part resting in its centre; as one may see in the example of a grain of wheat.

Q. What is the purpose of the body, relatively to the seed?

A. To preserve it from excessive warmth, cold humidity, or dryness, and generally all hurtful temperatures, from which it is the purpose of matter to shield it.

Q. Will the Artist who attempts to reduce all the material body to seed, find, in effect, much advantage, supposing he succeeds?

A. None; on the contrary, his labours will be absolutely useless, for nothing can be done well when swerving from the proceedings of nature.

Q. What is it necessary, then, for him to do?

A. To disengage matter of all its impurities, for there is no metal, whatever it be, but has its impurities, which are greater at one time than another.

Q. How do we represent in Masonry the preparatory and absolute necessity of these purifications?

A. By the initiation of the Apprentice, who is divested of all Metals and Minerals, and, in decent fashion, a part of his vestments; the which is analogous to the superfluities, surfaces, or ashes of which it is necessary to divest matter to find the seed.

Q. To what ought the philosopher pay most attention?

A. To the principle of nature, and that point he must not seek in common metals, because having come from the hands of the producer the principle is no longer in them.

Q. What is the precise reason?

A. It is because common metals, chiefly gold, are absolutely dead, whilst, on the contrary, the other is living and has spirit.

Q. What is the life of Metals?

A. It is no other thing than fire while still couched in the mine.

Q. Was fire at one time a Symbol amongst Masons?

A. Yes; it was a Symbol as early as the time of Zoroaster, as the purifier of matter: the sublime book of Wisdom, the *Sader*, gives proof of this.

Q. What is the death of Metals?

A. Their death and life are equally the same principle; they die by fire, but by a fire of fusion.

Q. In what manner are the metals engendered in the bowels of the earth?

A. After the four elements have produced their strength or virtue in the centre of the earth where the seed was deposited, the arc of nature sublimes it by distillation and throws it to the surface by heat and the action of perpetual movement.

Q. What is the result of the distillation of air through the pores of the earth?

A. It results in water, in which all things are born, and which is nothing more than a humid vapour, from which the principle of each thing is formed, and which serves for the first matter of the philosophers.

Q. What, then, is this first principle which serves the children of science, for the first matter of their philosophical work?

A. It will be that matter, which when conceived, can no longer change its form.

Q. Have Saturn, Jupiter, Mars, Venus, Sun, Moon, &c., different seeds?

A. They have all one and the same seed, but the place of their birth is the cause of their difference, and nature has sooner achieved its work in the procreation of silver than gold, so also of other metals.

Q. How is Gold formed in the bowels of the earth?

A. As has been said before; when the vapour which

philosophers have called Mercury passes into a warm and pure place containing a certain sulphurous grease adhering to the partitions, then it accommodates and forms itself to this grease, which it sublimes, and from the mixture results a certain unctuousity, which loses the name of vapour to take that of grease; it, then, sublimes itself in other places which have been cleansed by the preceding vapours, and becoming more subtle, pure, and humid, fills the pores of this earth, and joining itself to it produces gold.

Q. How can philosophy produce some particular thing?

A. With the germ thereof, or that perfect quintessence which is more valuable to the operator than the same thing in nature. Thus, in order that philosophy may obtain this seed or germ, nature must be taken to do duty and second the operation.

Q. What is this germ or seed?

A. It is the perfect decoction of the thing itself, called the balm of sulphur, which is the same quality as the radical humidity in metals.

Q. What engenders this seed or germ?

A. The four elements, by the will of the Supreme Being, and the imagination of nature.

Q. How do the four elements operate?

A. By a continuous and indefatigable movement, each according to its quality throwing its seed towards the centre of the earth, where it is reduced and digested, and then thrown upwards by the laws of motion.

Q. What do philosophers understand by the centre of the earth?

A. A certain empty space is imagined by them where nothing can rest.

Q. Where, then, do the four elements rest their qualities and seeds?

A. In the eccentric, where is the margin and circumference of the centre, which after it has taken a due proportion rejects the surplus outwards and the excrements form the ashes, fires, and even stones—that brute stone, or rough ashlar, which is the emblem of the first Masonic state.

Q. Explain more fully by an example.

A. Take a sound and even table, and in the centre of it put a vase of water, and around that place various articles of different colours between others, such as salt, and taking care to keep all separate. Then spill the water in

the centre, and you will perceive that the streams take the colours of the various articles; as it encounters a red colour, it takes a reddish tint, passing the salt it becomes saline, for it is certain that the water changes not the things but the diverse objects change the nature of the water; so the seed thrown by the four elements to the centre of the earth contracts different modifications as it passes amongst different substances, and through different branches, canals, or conduits; so each thing acquires its characteristic according to diversity of situation; as the seed encounters pure water or earth so it is pure, or on the contrary.

Q. How is Saturn engendered?

A. When this unctuousness, or grease, arrives at places totally impure and cold.

Q. How is the definition applicable to the Novitiate?

A. By the application of the word—profane, which resembling Saturn applies effectually to all that reside in impure and cold places, allegorically applied to the world, the century, and its imperfections.

Q. How do you symbolise the work of making gold?

A. By the picture of a masterpiece of architecture, magnificently painted in its details, all brilliant with gold and precious stones.

Q. How is Venus engendered?

A. When the earth, though pure, is mixed with impure sulphur.

Q. What power has this vapour in the centre of the earth?

A. It sublimates by continued process whatever is crude and impure, constantly clothing with itself that which is pure.

Q. What is the seed of the first matter of all things?

A. The first matter of things, or the principal precipitant, is born by nature with the aid of seed; that is to say, nature receives the matter from the elements whence the seed is engendered.

Q. What is the seed of things, absolutely speaking?

A. The seed is body, congealed air, a humid vapour, which if not resolved by a warm vapour becomes altogether useless.

Q. How is the generation of the seed in the metallic kingdom maintained?

A. By the artifice of the arc; the four elements, in their first generation by nature, distill to the centre of

the earth a vapour of ponderous water which is the seed of metals, and called Mercury, not because of its essence, but on account of its fluidity and easy adherence to something.

Q. Why is this vapour compared to Sulphur?

A. Because of its internal heat.

Q. What becomes of the seed after congelation?

A. It becomes the radical humidity of matter.

Q. What sort of mercury do you understand the metals to be composed of?

A. The mercury of the philosophers and common mercury, which cannot be a seed, as it contains its own, like all other metals.

Q. What is it necessary to take precisely for the subject of our matter?

A. The seed or fixed grain only, and not the entire body, which is distinguished in male life as sulphur and female life as mercury. We should conjoin them together so that they may form a germ, from which proceeds the formation of the fruit of their nature.

Q. In this operation what do you understand the artist to make?

A. The artist is understood to make nothing; but only to separate that which is subtle from that which is gross.

Q. What then does all philosophical combination reduce itself to?

A. To make two of one, and one of two, and nothing more.

Q. Is there any Masonic analogy in this operation?

A. The intelligent spirit is arrested by the mysterious number three, upon which turns essentially all Masonic science.

Q. Where is the seed and life of minerals and metals found?

A. The seed of minerals is the water which is found in the centre and heart of minerals.

Q. How does nature operate by the help of art?

A. All seed, whatsoever it be, is of no value, until by art or nature it is put in a convenient matrix, where it receives its life and is made to produce the germ, and congelation, or pure point, or fixed grain.

Q. How is the seed nourished or conserved?

A. By the warmth of its body.

Q. What, then, can the artist achieve in the mineral kingdom?

A. That which nature left unfinished, to dismiss the crudity of the air, which by its violence has filled the pores of each body, not in the bowels of the earth but its surface.

Q. What correspondence have the metals between themselves?

A. To properly understand this correspondence it is necessary to consider the position of the planets and to pay attention to Saturn, the highest, and to which succeeds Jupiter, Sun, Mars, Venus, Mercury and the Moon. It is necessary to observe that the planetary virtues do not ascend but descend, and experience teaches us that Mars is easily converted to Venus, but not Venus to Mars, as being of a lower sphere; thus Jupiter is easily transmuted to Mercury, because Jupiter is higher than Mercury; that is, the second above the firmament; this is the second above the Earth, Saturn the highest the Moon the lowest; the Sun mixes with all, but is never ameliorated by the inferiors. It is clear that there is great correspondence between Saturn and the Moon, in the midst of which is the Sun, but for all changes the philosopher should seek to administer the Sun.

Q. When the philosophers speak of gold or silver, from which they extract their matter, do they mean common gold or silver?

A. No, because common gold or silver are dead, whilst those of the philosophers are full of life.

Q. What is the object of the Hermetic Masons?

A. To seek the knowledge of the art of perfecting that which nature has left imperfect in the mineral kind and to arrive at the treasure of the philosopher's stone.

Q. What is that stone?

A. The philosopher's stone is the radical humidity of the elements, perfectly purified and brought to a happy fixity; that which operates such great things for the health is the unique latent life in the radical humidity.

Q. In what consists the secret of performing this admirable work?

A. The secret consists in knowing how to extract the power whilst in the act of innate heat, or the fire of nature enclosed in the centre of the radical humidity.

Q. What are the precautions necessary that the work be not spoiled?

A. It is necessary to take great care in removing the

dress and to seek to secure only the kernel or centre which encloses all the virtue of the mixture.

Q. Why will this medicine cure all sorts of disease?

A. It powerfully fortifies the natural heat and excites it gently, whilst other remedies irritate by violent action.

Q. What is the truth of the art as regards the tincture?

A. This truth is found, firstly, in the fact that the physical powder is made in the same manner as metals are formed; to wit—Mercury; it has the faculty of mixing with the metals in fusion, one nature embracing another which is like itself. Secondly, in that the imperfect metals are not perfect, because their mercury, ripe and burning and properly a pure fire, cannot easily communicate to them maturity and transmute them into its own nature, until after having made attraction of their crude humidity, for their mercury is the only substance which transmutes them, the rest being but ashes and excrements which are rejected in the projection.

Q. What route ought the philosopher to follow in order to arrive at the knowledge and execution of the physical work?

A. The same route that T.S.A.O.T.U. employed in the creation of the world in observing how chaos was cleared up.

Q. What was the matter of Chaos?

A. It could be no other thing than a humid vapour, because there was nothing but water betwixt created substance, terminating by a veritable substance to receive the forms.

Q. Give me an example of this.

A. We may take as an example the production of particular mixtures, of which the seeds resolve themselves into a certain humour; which is the particular chaos whence is drawn by irradiation the form of all the plants; hence it is necessary to observe that Scripture makes no mention, in any place, but of water as the material object upon which the spirit of God was borne, and of light for universal form.

Q. What advantage can the philosopher draw from this reflection, and what ought he particularly to remark of the manner in which the Supreme Being created the world?

A. He will first observe the matter from which the world was created, and see that from the confused mass the Sovereign Artist commenced by extracting light, which instantly dispelled the darkness which covered the

earth and served for the universal form of matter. He then discovers that in the generation of all mixtures there is a species of irradiation and a separation of light from darkness, in which nature is constantly imitating the Creator. He then comprehends that by this light the action was extended, for the firmament separated the waters from the waters. The heavens were then created and the luminous bodies, but the superior things were at a distance from the inferior, and the moon was created as an intermediary torch between the higher and the lower, and after having received the celestial influences communicated it to the earth; then the Creator assembled the waters and caused dry land to appear. There is only one firmament, but some notwithstanding admit three; the first immediately above us, or the rarified atmosphere thrown back, even to the fixed stars, where revolve the planets and stars; the second in the same part as the fixed stars; and the third in the place of the supercelestial waters.

Q. Why is the rarification of the waters terminated at the first heaven, and yet extended beyond?

A. Because it is the nature of rarified things to mount upwards, and because God in his eternal laws has assigned to each thing its proper sphere.

Q. Why do the celestial bodies turn as round an axle without declining?

A. Because it is their first impressed movement, in the same way that a heavy mass in balance turns equally if the movement is equal.

Q. Why do the superior waters wet not?

A. Because of their extreme rarification. Hence a chemist can draw more advantage from the science of rarification than any other.

Q. How is the firmament composed or extended?

A. The firmament is air, and its nature is more conformable to light than it is to water.

Q. Having separated the waters from the dry land, what did the Creator do to induce generation?

A. He created a particular light destined to that office, and placed it in the central fire, which he tempered by the humidity of the waters and the coldness of the earth, in order to repress its action, and thus its heat was more conformable to the design of its author.

Q. How did the ancient cosmogonies express this?

A. Sanconiathon, the Phœnician, gives the theogony of his time thus:—Chaos, the spirit or breath, drew its

principle from light, the wind, Calp, and his wife, Bati, engendered Æon, and Æon engendered Genogu. Chronos was the father of Thoth, the first legislator of Egypt, who replaced hieroglyphics by a clear but metaphorical language which was employed by the Hebrew legislator; he transmitted, in turn, the history of the loss of primitive purity, in the sublime picture of the garden of Eden. Berosus, the Chaldean, gives a cosmogony similar to that of Moses, and records, moreover, the ancient Babylonian tradition of the deluge, under Aquarius, the eleventh or rainy month, a circumstance taken advantage of in some of the Masonic systems, as the Primitive and Original Phremasonry, or Swedenborgian Rite.

Q. How does the central fire act?

A. It acts continually upon the humid matter which is nearest to it, whence rises a vapour which is the mercury of nature and the first matter of the three natural kingdoms.

Q. How is the sulphur of nature then formed?

A. By the double action, or rather re-action, of the central fire, upon the mercurial vapour.

Q. How is sea salt formed?

A. It is formed by the action of this same fire upon aqueous humidity, after the aërial humidity enclosed therein has been exhaled.

Q. What method ought the truly wise philosopher to adopt in his proceedings?

A. When he has well comprehended the foundation and order which T.S.A.O.T.U. has observed in the creation of all that exists in nature, he ought, as far as possible, to be a faithful copyist of the Creator; the artist, in his physical work, should strive to promote an effectual separation, the light from the darkness, to cause his firmament to separate the waters from the waters, and to follow the steps indicated for the perfect accomplishment of the whole work of creation.

Q. With what do they perform this grand and sublime operation?

A. With a single corpuscle, or small body, containing nothing but lees and abominations, from which they extract a certain dark and mercurial humidity, which comprehends in itself all that is necessary to the philosopher, because he seeks only the true mercury.

Q. What kind of mercury is it which is necessary for the work?

A. A mercury of which the kind is not found upon earth, but is extracted from the body operated on; it is not common mercury.

Q. Why is common mercury unsuited for the work?

A. Because the wise artist has first to attend to the fact that common mercury does not contain a sufficient quantity of sulphur, and he ought therefore to operate upon a body in which nature has joined together the sulphur and the mercury. He ought then to separate them, purify them, and join them together again.

Q. How do you designate this body masonically?

A. As the brute-stone, or rough ashlar, chaos, illiaste or hylé. The roughstone of our first degree does not represent common mercury; we designate that by the word profane, which includes all subjects unsuitable for the masonic work.

Q. How is it that common mercury lacks its external agent?

A. Owing to the rise of the double vapour the commotion is so great or subtle, that the spirit of the silver is somewhat evaporated before it arrives at fusion, so that the sole mercurial part remains deprived of its sulphurous masculine agent, making it so that it cannot be transmuted in or by nature.

Q. How many kinds of gold do philosophers distinguish?

A. Three sorts; astral gold, elementary gold, and common gold.

Q. What is astral gold?

A. Astral gold has its source in the sun which communicates it with its rays and its light, to all inferior existences. It is a light substance emanating continual solary corpuscles which penetrates all that is sensitive or vegetative.

Q. Is that the sense in which we ought to view the sun on the Masonic tracing board?

A. Without doubt; all other interpretations are veils to disguise from the candidate, the philosophical truths which it is not intended that he should perceive at first sight, in order that his meditative spirit may be exercised.

Q. What do you understand by elementary gold?

A. All sublunary beings of the three kingdoms contain in their centre a precious grain of this elementary gold; it is the most pure and most fixed part of the elements and of all the substances which are composed of the elements.

Q. How is this figured in Masonry?

A. As the pictured sun indicates the astral gold, so the moon pictures its reign over all subjacent and sublunary bodies which have in their centre the fixed grain of elementary gold.

Q. Explain common gold.

A. It is the most beautiful known metal, so perfectly produced by nature that it is unalterable.

Q. Where is it designated in Masonic Symbolism?

A. In the three jewels,—the triangle, compass, and square, all representative instruments of pure gold.

Q. Of what kind of gold is the stone of the philosophical Masons?

A. It is of the second species, as being the most pure portion of all the metallic elements after its purification, and then it is called living philosophical gold.

Q. What is the signification of the number four when used in several of our degrees?

A. Beyond the perfect equilibrium and perfect equality of the four elements of the physical stone, it signifies four things which are necessary for the accomplishment of the work, these are:—composition, alteration, mixing, union, the which once done by the rules of art will give the legitimate child of the sun, and will produce the phœnix, reborn from its ashes.

Q. What is the living gold of the philosophers?

A. It is no other thing than the fire of mercury, or that fiery virtue enclosed in the radical humidity, which has already communicated fixity and nature to the sulphur from which it emanates; the philosopher's sulphur ceases not to be called mercury because all its substance is mercurial.

Q. What other names do the philosophers give to their living gold?

A. They call it also their living sulphur, their true fire; it is found enclosed in all bodies, and none can subsist without it. This living gold, living sulphur, or true fire, must be sought in the house of mercury.

Q. Whence comes this fire?

A. From the air.

Q. Give me a comparison applicable to the power of this fire.

A. To express the attraction of this internal fire, we can make no better comparison than that of thunder, which is a dry and terrestrial exhibition united to a humid

vapour, having the quality of exhaling and taking the fiery nature, which, by acting upon its inherent humidity it attracts and transmutes to its own nature; after which it is precipitated to the earth by the attraction of a nature like itself.

Q. What ought the artist to do after the extraction of his mercury?

A. He ought to withdraw the power or reduce its action.

Q. Can nature not do this of itself?

A. No, because after a first sublimation it is arrested, and the matter so disposed engenders the metals.

Q. What is understood by the philosopher's gold and silver?

A. They give the name of gold to their sulphur, and silver to their mercury.

Q. Whence do they draw them?

A. As said before, they are drawn from homogeneous bodies where they are found in abundance, and they extract them by an admirable and entirely philosophical means.

Q. This operation being complete, what should be the issue?

A. The philosophical amalgam should be made with great care, but it cannot operate until after the sublimation of the mercury in due proportion.

Q. When ought the amalgam to be united with the living gold?

A. It is not a matter of time, but in the nature of the amalgam; that is to say, of this mixture a single substance is made, and by the addition of the sulphur the work is abridged and the tincture augmented.

Q. What is contained in the centre of the radical humidity?

A. It conceals the sulphur, which is covered with a hard rind.

Q. What must be done to apply it to the great work?

A. To draw it with much art from its prison by means of putrefaction.

Q. Has nature any convenient menstruel in the mines proper to dissolve and deliver this sulphur?

A. No, for it has but a local movement; if it could dissolve, putrify, and purify the metallic body, it would give us the physical stone, that is to say, a sulphur exalted and multiplied in virtue.

Q. Give me an example of how you apply this theory.

A. We will take a grain of wheat or the fruit seed, which is put in an earth adapted to its putrefaction and thus to multiply it; God, the wise philosopher, knows the good grain, draws it from the centre, throws it in its proper soil, and when it has been well fumed and prepared it becomes so subtilised that its prolific virtue extends and multiplies to infinity.

Q. In what consists the secret of this seed?

A. In a proper knowledge of the soil suitable for it.

Q. What do you understand by the seed in this work?

A. I understand the innate heat, or the specific spirit enclosed in the radical humidity; or the mean substance of the mercury, which is, properly, the sperm of the metals enclosing the seed.

Q. How do you deliver the sulphur from its prison?

A. By putrefaction.

Q. What is the metallic earth?

A. It is their proper menstruel.

Q. By what diagram did the Hermetics represent these things?

A. Inside a circle, they placed a square, which enclosed a delta, within which was a point, from which proceeded two lines; the inscription being:—"From the first *ens* proceed two contraries, from these the three principles, and from them the four elements; if you separate the pure from the impure you obtain the quintessence."

Q. How were these formulæ employed theosophically?

A. They disguised the free discussion of theology under alchemical terms, or by using chemical language to signify, by previous arrangement, spiritual and theosophical truths, or in other words by the employment of an operative art for speculative purposes: thus potable gold signifies the spring of truth; the philosopher's stone, divine truth; the crucible, conscience. The last example of this kind is in an address of 1721 to the Grand Lodge of London.

Q. Name the principal Hermetic philosophers.

A. In Egypt, Hermes, who has given to Alchemy the name of philosophy, and to whom is attributed a great number of works of which two have come down to us under his name; Geber the ancient Arabian Alchemist; Roger Bacon, in England; Alfaroby, whose works in M.S. are in the library of Leyden; Paracelsus, in Germany; Arnaud de Villeneuve; Nicholas Flamel, in France;

Albert the Great, in Germany; St. Thomas Aquinas, in Italy; and, though last, not least, Raymond Lully, in Spain. They constituted Moses an Adept; and to King Solomon they attributed the *Clavicule*, an apocryphal book wherein is found the arcana of the Great Work. Silver was called the Moon, the Queen; Gold, the Sun, the King; and its dissolvents, as nitro-hydrochloric acid, was termed the *Aqua Regia*, the Royal water or the Royal bath.

Q. It is true that our ancient brethren have hidden the divine light of the *Magnum opus* in hieroglyphics, enigmas, and parables. and the Hermetic Philosopher will be supremely fortunate who shall by arduous labour discover the sacred place where the sublime truth lies hidden all naked, for he has then found the true light and heavenly good; even when the Adepts treat solely on morals, there they are most obscure and so conceal their meaning from all but the Initiates. Seek, therefore, laboriously the light of the Sages, whilst ye hide it from the stupid, profane and ambitious; imitate the owl which sees by night and so hides itself from treacherous curiosity. He who comprehends the work, saith the Sages, shall know great things, but whenever you depart from the centre of the square and compasses, you will no longer be able to work with success. By aid of the square, level, plumb, and balance, the rough ashlar must be worked from the triangle to the cube, to become the philosophical stone. Explain this mystery if you can.

A. The secrets of the Great Work, or search for the absolute, like all the mysteries of Magism, have a three-fold application; they are religious, philosophical and natural. Above all it is the creation of man by himself, the conquest which he makes of his future, and the perfect emancipation of his will, represented by the pentacle of Solomon. It is that law of creation which results from the accord of two forces, the development of complete power over the universal magical agent, or Azoth, and the separation of the subtle from the gross with much industry and painful labour. As a religion it is that of the initiates of all ages; as a philosophy we must seek its principles in the schools of Egypt; as a science in the process of Paracelsus, Fiammell, and Lulli. The *prima materia* of the *Great Work*, in the superior world, is enthusiasm and activity; in the intermediate it is intelligence and industry; in the lower diligence and labour. In science it is salt, or earth, giving solidity; sulphur or elementary fire, comprehending magnetism and electricity, giving softness; mercury or spirit, giving life. This science is a search for

the immovable basis of religious faith, philosophical truth and metallic transmutation. The mercury must be fecundated by sulphur that it may regenerate the salt. Various masonic systems have given an explanation of the symbolic language of the Hermetic philosopher.

Q. Explain this more distinctly.

A. When the Adepts affirm that a single vessel alone is necessary for transmutation, an alembic which is within reach of all, and which each possesses without knowing it, they allude to the philosophical and moral alchemy, and the vessel is man himself. When they speak of the brazen sea, in which bathe the Sun and Moon, King and Queen, they mean the purified waters of celestial grace, which doth not soil the hands but cleanses all leporous bodies. The Spouse and the Six Virgins, are the seven metals and the seven virtues; the primary metal of the Sun, truth, has in it the germ by which we can ally it with the six others. It is said,—“When the Sun shall have visited his twelve houses, typified by the twelve chambers of the Hermetic philosopher, and found you attentive to receive him, matter will no longer have power over you; you will be no longer a dweller on earth, but after a certain period will give back to earth a body which belongs to it, to take up one altogether spiritual. Therefore the body must be revived and born again from its ashes, which must be effected by the vegetation of the Tree of Life, represented to us by the Golden Branch of Eleusis, and the sprig of Myrtle.” The beginning of the work is represented by black, which gives place to white, and that to red, out of which arises a brilliant sun. The great tower in which is to burn the light of the Sages must be built in exact rule and proportion. We must labour to discover the principle of life shut up in the profundity of matter and known by the name of Alkahest, which has the generative virtue of producing the triangular cubic stone, the white stone of the Apocalypse. By the term, “fixing the volatile,” we indicate the materialization of the spirit, and by “volatizing the fixed” we signify the spiritualization of matter. To “separate the subtle from the gross” is to free the soul from prejudice and vice; we effect this by the *salt* of wisdom, the *mercury* of aptitude and labour, and the *sulphur* of energy, or the ardour of omnipotent will, represented by the pentacle, for by *will* all things are made; it is the great Athemor or furnace, which serves to separate the subtle from the gross and the fixed from the volatile.

Q. What symbols are employed to indicate this spiritual transmutation?

A. The entire work is symbolized by the Pelican and Phoenix. The metals in a state of ebullition are represented by lions of different colours. The end and perfection is represented by a triangle surmounted by a cross. The gold and silver of divine truth by the Sun and Moon. The four symbolic animals, the four elements, and four principles correspond with each other.—Azoth, Eagle, Air. + Sulphur, Lion, Fire. + Mercury, Man, Water. + Salt, Bull, Earth.—Spirit, matter, movement, repose, which are Hermetically reducible to the absolute, volatile, and fixed. *Salt* is represented by the winged dragon and cubic stone; *Sulphur* by the flying eagle; *Mercury* by the man-woman, bearded, winged, and mounted on a cube and crowned with flames. Of colours, black represents earth; white, water; blue, air; red, fire. The triangle represents the three principles, and moreover God, nature and art; the first creates, the second produces, the third multiplies; these three principles are further symbolized by three golden basins. Chaos is represented by a dark circle, and the cross within it indicates the *Lux* by which the sublime Adept developed Chaos; the square represents the four elements into which Chaos was resolved. The altar of perfumes indicates the fire which has to be applied to nature; the two towers are the two furnaces, moist and dry, in which it has to be worked; the bowl is the mould of oak which has to enclose the philosophical egg; the two figures surmounted by a cross, two vases,—nature and art, in which is to be consummated, the double marriage of the white woman with the red servitor, from which marriage will spring a most potent king. He who possesses the grand arcanum, the philosopher's stone, is more than a king, for he is inaccessible to all fear, and all empty hopes; his soul is purified and has ceased to be affected by the passions; he has discovered the universal medicine and obtained eternal life.

Q. What are the benefits reaped from this science.—called the Operating of the Great Work?

A. They are twofold. The first is intellectual, and consists in knowing God, nature, and oneself; the other relates to the body, and gives wealth and health. The one art cannot be accomplished without the knowledge of the other.

Q. What is the true aim of philosophical Masonry?

A. To raise a temple to wisdom of which the immutable principle is virtue, which it is necessary to strive to preserve constantly in our souls.

Q. Do you know the origin and signification of numbers?

A. Yes, it is to Euclid, to Archimedes, to Pythagoras, that the science of numbers is due; in adopting their system we should impose the task of studying the motives which induced the ancients to attribute great virtues to them. (Here he gives the Senate lecture upon numbers).

Q. What is the history of the altar of unhewn stones?

A. Lucien mentions that he saw at Heliopolis an altar composed of three rough stones disposed in the form of a triangular table. At Ortosia, in Syria, was a similar construction formed of five rough stones, in the midst of an uncovered enclosure. Strabo recounts that whilst travelling in Egypt, he beheld the road strewn with temples sacred to Mercury, which were composed of three rough stones; he also cites Artemedorus to prove that near Carthage, in Africa, the god Melkart, or the Phœnician Hercules, whose worship passed from Tyre, was honoured upon seven rough stones placed on each other.

The rough-ashlar is a symbol of the primitive age.

SECTION SECOND.—AREOPAGUS.

Q. Are you a Grand Elected Knight Kadosh?

A. Yes, I am.

Q. By whom were you received?

A. By a worthy Grand Commander.

Q. What did he do with you?

A. He created me a Knight Kadosh. He invested me with a white tunic in the form of a dalmatic, bordered with black; a black scarf with silver fringe; on the front of which was brodered in red two Teutonic Crosses, a double-headed eagle with the letters K. H. in silver; a coiffe on which was a silver sun and a golden eye in the centre of a glory, implying that the human eye, aided by the light of truth, penetrates the profundity of the high mysteries; for Jewels a red enamelled Teutonic Cross to be attached to the left side, and a black double-headed eagle, crowned, and having a sword in its claws.

Q. What purpose is the Scarf intended to serve?

A. To inspire in my heart sentiments of virtue, honour and religion.

Q. Why is it black?

A. As a mark of the grief which we bear for our brothers.

Q. What signifies the Cross and the gold which surrounds it?

A. The cross is an emblem of science; the gold the purity of our morals.

Q. What is meant by your gold ring?

A. It is an emblem of our union.

Q. What is the meaning of your motto,—*Lux e tenebris?*

A. Light out of darkness, teaching that when man is enlightened by reason, he is able to penetrate the darkness and obscurity which ignorance spreads abroad.

Q. To what do you apply yourself?

A. I labour to raise a temple to Wisdom.

Q. What progress have you made

A. I know the Mystic Ladder.

Q. Of what is it composed?

A. Two supports and seven steps.

Q. How do you name the supports?

A. Oheb-Elohai, Oheb-Kerebo; Love of God, Love of neighbour.

Q. What are the steps?

A. The virtues which we profess, and the sciences which we ought to acquire.

Q. What signifies a lamp and a fountain?

A. The lamp is to guide us on the road to wisdom, and the fountain teaches us that we ought to wash our faults in tears.

Q. How do you intend to employ your life?

A. I will bless the Lord always, his praise shall be in my mouth.

Q. Anything more?

A. I will be always willing to assist the poor and regard them as my brothers.

Q. Why do you wear a red cross?

A. To show that I am a Grand Elected Knight Kadosh.

Q. Why do you wear it on the heart?

A. To indicate that nothing shall tear from my heart the Masonic faith.

Q. Why is it red?

A. To remind me that I ought never to blush for our institution.

Q. Why do you use a poniard and a sword?

A. To remind me that I ought continually to combat vice, that virtue may triumph.

Q. I am your Inspector,—speak to me me without emblems.

A. I will show myself. (Opens coat and p— f— of e— on c—).

Q. What then?

A. (Carries his p— to the f— h— and f—).

Q. Are you a Knight Grand Inspector?

A. Yes, I am.

Q. Who received you?

A. A Deputy of the Grand Master.

Q. What did he to you?

A. He tested, and armed me a Knight.

Q. Where do you work?

A. In a sacred place, where reigns peace, concord, and union.

Q. What did you do with the burning lamp?

A. I extinguished it.

Q. Misfortune! You would be in darkness?

A. In place of the lamp I was enlightened with the torch of truth.

Q. Have you wept and worn mourning?

A. I have wept, and still wear mourning.

Q. Why?

A. Because virtue is deposed and vice triumphs.

Q. How do you name yourself?

A. Adonai.

Q. Why?

A. To show that the lowest rank may mount to the highest.

Q. Explain the allegory of King Solomon's Temple.

A. The wicked companions are the vices by which we are often attacked and vanquished, and which give death to our souls; the search which Solomon made for the culprits show us the need we have to eliminate the crimes which cause death. The traitor surprised in a grotto in the silence of night teaches us that it is in silence and darkness that we can find remedies for our evils when we have punished the traitors, that is to say, vanquished our passions.

Q. What became of the workmen after the construction of the temple?

A. Several united under a chief and laboured for the reformation of morals by raising spiritual edifices and recommending themselves by their charity.

Q. Give the Sublime Word of a Knight Kadosh.

A. (He gives it).

Q. What means your Grand Word?

A. In labouring unceasingly for good I shall produce good fruit.

Q. At what hour is the Areopagus opened?

A. At midnight.

Q. At what hour is it closed?

A. At daybreak.

Q. Give me the Word of Entrance.

A. (He gives it).

Q. Give me the Sign.

A. (He gives it).

Q. Why do you place the h— u— t— h—?

A. To mark my firm confidence in God.

Q. Give me your Token.

A. (He gives it).

Q. What do you call yourself?

A. Kadosh,—Holy, purified.

Q. Why do you close your sign by carrying your h—
t— t— k—?

A. To show that it is our duty to b— t— k— in
a— to T.S.A.O.T.U.

Q. How were you addressed by the seven knights?

A. Each addressed me by an aphorism from the Grand
Book of Maxims.

Q. What is the history of this degree?

A. It is known to have been practised at an early
period last century, and in 1762 a conference was held to
enquire whether it was identical with the Templar order
which led them to adopt the title of Knight of the Black
and White Eagle; it corresponds in England with the
degree of Knight Templar Priest, also called Knight of
the Temple of Holy Wisdom, and which was the Com-
mander of the Templar, as the Kadosh of the Rose
Croix. The Aspirant to the Templar Priest represented
Joshua stopped by the angel of the Lord with his sword
drawn in his hand; the officers were seven pillars,
alluding to the words, "Wisdom hath builded her house,
she hath hewn out her seven pillars;" the Bible had
seven seals, and the Aspirant made seven journeys,
answered seven questions and received seven passwords,
during which he was seven times regaled with fruit and
other things; after which he was finally admitted to the
Sanctuary, clothed in white, and crowned with the fair
mitre mentioned by the Prophet Hoshea. Corresponding
with these grades, is the Prince of the Royal Secret,
or the Commander's degree of the Swedish Knights of
Palestine, or Templar, in which also are seven journeys
and seven passwords, which symbolise the entry to as
many eastern ports; and teaching, moreover, that the
Rite consisted originally of seven degrees, and that
Masonry is the disguised Order of the Temple.

Q. What are the most ancient books in the world?

A. They are the Egyptian Book of the Dead; the
Indians' Vedas; the Ramayana; the Mahabarata; the
Zend Avesta; the Brahmans date their era from the crea-
tion of the world; that is to say from the commencement
of the Caliyoug. This tradition is constant and uniform

amongst the order of the Brahmins. The secret and symbolical instruction of the Brahmins is of such a nature as to prove that the cradle of the human race should be placed in Northern India, and that the first principles of the human sciences originated in Egypt.

Q. Who are the primitive people?

A. In considering attentively the state of astronomy in China, India, Chaldea, where are found the most ancient relics of the elements of science, we discover a striking conformity between the Chinese, Chaldeans, Indians and other of the ancient races, in their traditions, customs, philosophy, religion and science, as well as in their relative institutions. All speak of a state of primitive innocence, and a golden age, the traditions of a deluge and the alarm it spread over the earth; they have an equal veneration for mountains, the tradition of giants, and follow the custom of Orienting their temples, divide the year into twelve months or moons and the week into seven days; all speak of a similar legislator in arts, science and religion; with a like uniformity in the development of thought; and above all they have conserved traces of a time of ignorance which succeeded that of light. These conformities are not the result of intercommunication, as they have natural and essential points, but rather indicate an identity of origin between the ancient nations as the remains of the institutions of a yet more ancient people.

Q. Give us some idea of astronomy and the distance of the stars.

A. The distance which separates us from the stars is almost infinite, and the expanse in which they run their course is immense. If we examine attentively the movement of the celestial bodies and their positions, although thousands of years have elapsed since the winter solstice, when the astronomers formed a calendar and named the months from the position of the new and full moon in the constellations to a minute of a particular day, it can be determined when this period was. The long life of the first men, as indicated to us by the scriptures, their natural state and occupations, rendered them astronomers almost universally; these patriarchs, pastors, and agriculturists multiplied their observations and transmitted them to their children, who added their own and left the collection to those who came after them. Josephus states that we owe the science of astrology to the children of Seth, who is believed to be identical with the Egyptian Set, and as he had been instructed by Adam that the world would perish by fire and water, and fearing that the science would perish

before mankind was instructed therein, they built two columns on which were engraved the knowledge they had acquired; this foresight was so successful that Josephus assures us that the columns existed in his days in Syria. In this way they formed a college of astronomical epochs and remarkable occurrences, which the different nations deriving from the same source preserved more or less accurately. The astronomical epoch of 600 years explains the extended life given to the patriarchs, for it is only after the lapse of this period that the great year is accomplished, and they could not have perfected the sciences of astronomy and geometry in a less period of time. God said to man, "Raise yourselves as much as you will, agitate each other, the tumultuous waves of your profound discussions will often be adversely broken against the rock of facts which my will has marked, but my laws remain immutable."

Q. What is animal nature?

A. It is a state without reflection, submitted to chance or caprice, and resembling brute life.

Q. And the natural state adapted to mankind?

A. It is a state of reason and reflection, the essence of thought, and it is from that alone that man can progress. He falls only into savage life when he ceases to reason upon the manners and customs which he derived from his ancestors, and to follow them in his understanding.

Q. Is the idea of a period of creation common to all nations?

A. All nations without exception have transmitted the belief in a period of commencement; it is a fact attested by all the people of the earth. Let us transport ourselves to ancient Egypt, Chaldea, Persia, India, Siam, China, Japan, the ancient Northern races, lastly ancient Greece. These all say with unanimous voice: the earth has not existed for ever, it had its first men, who gave to their children a life which they received from an invisible hand. All people, in all parts of the world, are persuaded of the existence of God as first cause, all-powerful and intelligent. This universal tradition, which has been transmitted as a fact from the world's commencement, is not such as would naturally have been invented; if the world had been eternal people would have had no doubt of it; whence then have they drawn an opinion of its commencement? Neither their own experience or that of their ancestors could have taught this opinion, if the world had always existed.

Q. Do all nations trace mankind to the same origin ?

A. Nearly all derive the first man from the earth ; but two difficulties are raised as to this origin, one is the difference existing between the negro and the white man, and the other is that but little communication existed between the nations of the old continent and those of the new.

Q. Are mankind, then, of different species ?

A. On the contrary, there has never been more than one species of man ; tending to prove that they have spread over the surface of the earth at a vast distance of time from a central source ; undergoing a variety of change by the influence of climate and nourishment, modified by epidemic maladies and the infinite mixture of a variety of individuals more or less resembling each other. Originally these differences were only individual, but they have become more marked by the continuous action of the same cause, and it is very probable that in time the variations disappear little by little as the causes of them cease, or vary by other combinations and circumstances. From this it would appear that the origin of all nations is identical, and the resemblance of the North American savages to the Oriental Tartars ought to strengthen their opinion that their origin is the same ; the Russian discoveries beyond Kamtschatka of several isles which extend even to the western continent of America leave us in no doubt as to the possibility of communication, even if the sunken continent of the Egyptians had no existence. Mexico and Peru may be considered the most anciently populated lands of America ; these people are the most advanced in civilization, and the only inhabitants united in society. Their religious system bears great resemblance to that of the Egyptians ; it consists of twelve secret orders or degrees, and in Ohio there is an immense mound in the shape of the serpent vomiting the egg.

Q. Do you believe that all things originate by chance ?

A. I would as soon believe that a watch is made by chance ; the universe equally proves a maker.

Q. Has matter, the world in all its parts, been created ?

A. Let us suppose matter to be eternal : say, firstly, there has been nothing able to create it ; if it is eternal in its existence none of its particles can receive or communicate anything, nothing perishes or acquires anything, because everything in all its parts is necessary for its essence, in which case nothing is as we find it in nature.

Secondly, if matter is eternal in its essence, it ought to be eternally in either movement or repose. If in movement, is this by its own essence or by a first cause? If in itself, then movement is essential to it, and the commencement of motion to any part of matter impossible. Is the idea of repose equally difficult by attributing motion to a first cause; take the first movement to have been created in it, if it has been eternally in repose, is it in movement by its own force?

Q. Will repose be necessary and movement possible by a second cause?

A. Suppose the nature of matter to be indifferent either to movement or repose; since its repose is disturbed in order to be moved, we see a creative cause of movement in matter. But if matter is considered eternal, and we suppose that it is eternal in itself, we are face to face with the same questions asked upon its movement and repose; what is that eternal matter which exists and is moved by some cause not found in its own essence and existence or in its manner of existence, and which notwithstanding is not created? Those who will not admit a creation in time will be forced to admit one in eternity, which implies a contradiction, because it supposes a thing existing from eternity before its producer.

Q. Is the mind alarmed by attempting to derive something from nothing?

A. We may observe that it is not by nothing that something is created; and in this we recognise a first cause, an infinite power which has the fecundite power of creating. To follow out all the absurdities which flow from the eternity of matter, we must admit it to have distinguishing intelligence; pure matter existing by itself, and having in its own nature the infinite power of creating, or the liberty of creating or not creating, of doing it at one time or another, with the choice of the manner of it.

Q. Then reason teaches us that the world and the first man were created?

A. Let us give a moment to those who do not desire to see the action of God in nature. We will permit them to form a world to their own notions; give them abundance of matter, a circular movement and ample duration, will they choose the laws of Descartes or of Newton? The earth is formed according to their idea, but it is naked, without verdure or inhabitants, though all the laws and combinations of movement are in action; their earth is nothing more than a frightful desert; if the least plant grows, or the least worm crawls, it denotes

an intelligence, and it is necessary to assign its structure and action to some particular will. Movement cannot construct the rings and entrails of this worm, nor the organs of that plant: how can it ordain an earth and render it habitable? Can it apportion the necessary circumstances to the wants of the inhabitants, give each its just measure of air, water and fire, and place them at such equitable distance from the sun that they will be neither frozen by cold nor burnt by too near a proximity thereto? If the plants and inhabitants of this earth are introduced by some special will, can we doubt that the same wisdom which created the plants and animals has prepared them a residence conformable to their wants?

If this earth be composed according to the idea of the materialists by assembling round a common centre several beds of matter placed one upon another according to their qualities, the heaviest below and the lighter above, it is without utility, because it will be without organism; no atmosphere producing by turns weight and resistance; no diversity in the exterior beds suited to the diverse grain; no crucible-basin as the receptacle of the salt and the water so necessary for the fecundity of the surface; no mountains to collect the evaporations of the sea and precipitate them by rivers running through the plains; no gravelly earth to prepare the wells; no basis of clay to retain the water in the gravel; no subterranean waters to convey in their progress the salt, bitumen, sand, lime, vitriol, mercury, sulphur, of which the concurrence and fermentation produce mineral waters and warm baths; there precious stones, here building stones, and near metals. How can they persuade us that these mechanical operations so superior to our own knowledge can be executed by chance in the massive crust of our sun? This earth, constructed according to the idea of the philosophers, will be good for nothing; and the marvellous apparel of our globe demonstrates that not an accident arises in nature, but everything is by express creation and the plain arrangement of designed precautions. The spectacle of nature is, then, in perfect accord with the recital of Moses, the Hebrew legislator, and the cosmogony of the ancient people before his time.

Q. Is it possible that our earth is a detached mass from some celestial body, or the result of one of the spots which Astronomers observe on the sun's disk?

A. It has been demonstrated by Newton that a body detached by the force of projection from some other body which continues its attraction by the known rules of

gravitation, describes in its movements one of the curves known as conic sections; hence such projected body ought in virtue of these laws to refall again upon the weightier at its first revolution. Hence, if our earth was thrown off from some other to be launched into space, it would fall again upon the parent body, and would not continue that revolution round the sun of which we are the witnesses and admirers. A bullet projected from the surface of the earth at any force or angle would necessarily fall back in virtue of its gravitation; but if a cannon was raised above the surface of the earth, and the bullet sent from it with sufficient force, it would turn round the earth and pass at each revolution by the point from which it started. It is the same, in affinity, as regards our earth and the sun, for observation proves that the earth describes an ellipse round that star, and it follows from this that since creation our globe has always been in the point of its actual orbit, for no law of nature could have placed it there. This serves to prove, at the same time, the nature of the planetary system, which admits no successive arrangement, but has followed from the beginning the precise order which our eyes actually witness in the universe.

Q. What do you learn by the natural sciences ?

A. The science called natural teaches the eternity of worlds.

That worlds are still in the act of formation.

That our globe has been millions of years in a state of incandescence.

That organic life commences at the lowest step of the ladder.

That it has been crowned by the birth of humanity.

Q. What is the first want of humanity ?

A. The existence of order.

Q. And the second want ?

A. The conservation of order ?

Q. And the third ?

A. The examination of the basis of order.

Q. And the fourth ?

A. The compression of that examination, so far as order is based upon hypothesis, and such compression is possible.

Q. And the fifth ?

A. When the compression is no longer possible, it is the destruction of the hypothesis.

Q. And the sixth?

A. The substitution of truth for hypothesis. It is only on the seventh day that humanity can repose on the principle of order. From the first humanitarian day, Order, the first social want and the basis of virtue, rested upon the sanction of religion, for outside order the existence of social life is as impossible as the existence of organic life outside the atmosphere; from the most savage horde to the most civilized empire, order can only exist when based on a common religious sanction, and when such community has ceased to exist, the horde or the empire has vanished at the same time as the community.

Q. What is the law of activity?

A. To learn to will in order to be able to act, is the great law of the activity of intelligent beings; it is a law which nature has given to man as the principle of his physical development and moral and intellectual perfection. Man is placed upon the earth to cultivate it, to labour to embellish its existence and to establish and extend his power over nature.

Q. What is the value of the principle of love?

A. Its power is indefinite; the desire of T.S.A.O.T.U. is to form the creature to love and be loved, and to rise to perfection by self love and the love of humanity. Man loves, and it causes him to place himself in harmony with God, with nature, with all intelligent beings, and with his conscience. Love is the first sentiment of a tender soul, the first want of the heart; God has given us this want as the principal guide of our life, and to be for the development of our interior nature.

It is virtue only which ennobles love, and without it there is no true love upon earth; it is only the sensible and virtuous man who knows love truly; it is only a chaste woman, full of innocence, who can inspire and feel it.

What would God, nature, and humanity be without love?

What would the universe be without harmony?

What would life, all existence, be without love?

What would eternity be without the desire of always loving? Nothing. Love is then the soul of all existence. It is the principle of life and being; the immortal essence of the soul of organised beings, sensible and intelligent, the germ of interior and divine nature. The germ of love is identical with the germ of life; it is by its power that T.S.A.O.T.U. creates, conserves, and regenerates all beings.

Q. How dost thou understand interested man?

A. Interest is a fruitful source of blindness and injustice; it knows no rule of truth, no measure of justice, but that which is useful to itself, and recognises no utility but that of the moment; man in order to justify his excesses changes good into evil and vice into virtue.

Q. And liberty?

A. Liberty is that power possessed by man to do all things which does not injure the rights of others; it has nature for its principle, justice for its rule, law for its safety, and its moral limit is governed by this maxim: Do not unto another that which thou wouldst not wish should be done unto thyself.

Q. What is the main source of our errors?

A. The errors which the senses lead us into are most fatal, as they corrupt the manner of judging those things which concern the morals. The morality of the senses, if one may use such a term, is different from that of reason; sensuality, or abuse of the senses, brutifies man and distorts his mind under the pretext of rendering them more conformable to nature; it depraves his likings, makes men materialists, egotists, and leads them into all kinds of weakness and vice: he who drinks a long draught in the cup of voluptuousness will find at the bottom nothing but acrid remorse and the gall of repentance.

Q. What is your opinion upon supreme intelligence?

A. It is evident that the Great First Cause is omnipotent, since He has produced all things. As to His supreme intelligence, we can establish it upon analogical principles, which, if it does not give mathematical certainty, at least rejoices in an equivalent probability of certitude.

All vegetables are born, nourished, grow, and fall and die, but there lies in the molecules of the seed a conformation or principle of formation which produces others like the parent plant, by a mechanism proper for the reproduction.

The animal nature generally has a double mechanism, for it encloses a thinking being in the body to which the intelligence is united, in such manner that whilst the two make but one they act upon each other.

Lastly, man is endowed with a mechanism much more perfect than that of the other animals, which are born both armed and clothed. On the contrary, man comes into life naked and without weapons, and so is deprived at birth of the means of defence which nature furnishes to the brutes in order to defend themselves from the attacks

of their enemies and the inclemencies of the weather. But man is endowed with that supreme faculty of reason, which teaches him how to procure suitable clothing and powerful weapons, that he may be able to bring under his empire the strongest and most subtle animals: hence man exhibits the most perfect mechanism,—that of the vegetable is purely physical, that of the brute is physical and intellectual, that of man is physical, intellectual and moral.

Q. What idea ought we to form of divine intelligence?

A. We ought to form our ideas by analogy; it is the faculty of knowledge. God knows what He made, and why He made it; as to the manner in which He knew it analogy teaches us nothing; but it suffices to understand that the maker of a machine knows what he intends it to do, and should be able to work it in such a manner that the effect takes place which he intended; but the manner in which he knew this or in which he acted is not revealed to us. The universe is but a machine, the laws of movement are the same in all nature, and the smallest atom and the largest mass are equally submitted to these laws. We see that all things have been cast in the same mould, and, in principle, with a single design; from this we ought to conclude that the universe had one sole creator for its ordainer.

Thus the first cause of all which exists is sovereign, intelligent, and powerful. There is but one Maker, and He is eternal.

REPLY.—God exists, His providence regulates the universe; man is His creature, and His most perfect work—hence everything is well ordered in the general state of things, and the unique care taken for his happiness is to prevent his degeneration. Two natures exist in us, easily distinguished and subordinated one to the other—the physical nature, which is conducted and conserved by the laws of movement, and the moral nature, which is subordinated to the natural laws, or conscience; when this moral nature, free in its choice, swerves from these perceptions which cease to instruct the senses and the weakening intelligence, man ceases to exist except as a physical being; abused by some outside deceit, he believes himself the same man in his rebellion to the natural laws, but all his morality is dispersed, leaving only the physical being enslaved by the laws of movement; of what use to us is all learned theory without the science of morals which is the application of it?

Q. Does there exist in Masonry any secret independent of the formulæ and signs?

A. Yes; some Brethren have still a knowledge of it; it has traversed time without experiencing any alteration, and exists now, as when, shut up in the mysterious Temples of Thebes and Eleusis, it excited the veneration of the world and still leaving the successors of the Hierophants to choose their disciples. Many self-deceived persons suppose that our mysteries exist only in name; how can anyone understand them unless truly a Mason? If he is initiated in Masonic esotericism how can he call our secrets insignificant? Our forms have been designedly introduced to veil the high philosophy of our system to common spirits, as well profanes as initiates; to prevent Masonry, so to say, from being taken by storm in the symbolical degrees, it takes refuge in the superior, and thus to render access more difficult. The Mysthes, or initiates of antiquity, were divided into several secret classes, and the greater part possessed only signs and words. We must not therefore be astonished if the Chiefs of modern Masonry have followed their example. Our sublime Institution to be understood must be the study of a lifetime; it encloses all wisdom and science, if these two words are not always synonymous. It is too much to expect to acquire for a few crowns, that which the ancient initiates could only obtain as the recompense of long and conscientious labour, and even at the risk of their lives; moreover, there were many superior men, who sacrificed to initiation fortune, friends, country, and life itself; how many Masons are capable of such sacrifices?

Q. Is it desirable to strive to possess all knowledge?

A. Yes; for how can we reach the full development of reason without meditation? This career is vast but dangerous; all men wish to enter upon it, but few carry with them so sure a light as to prevent them from wandering; study all those things which have been unveiled to us of nature, and the indestructibility of the human soul, and unite together the accumulate and victorious proofs of its immortality; endeavour to contract a clear and distinct idea of its principal faculties, as will, liberty, reason; seek to know the strength, habits and passions, in order to analyse and vanquish them, distinguishing that which is true from that which is false and deceiving; examining vice and virtue, happiness and misery—that which we are and that which we should be. This labour will induce luminous principles, which will be the sure guides of our researches and our happiness.

REPLY.—The most precious gifts are accorded only to perseverance. Truth well merits a search, and if we make an effort to find it, it is not so very difficult; it has traits which recommend it to all intelligences, and it is only necessary to have an upright heart in order to penetrate the interior of our sanctuary.

March with the torch of reason, in search of truth.

SERIES III.—COUNCIL.

SECTION FIRST.—CONSISTORY.

Q. Why comest thou amongst us?

A. To labour to understand the arcana of nature.

Q. What hast thou done to obtain this favour?

A. I have learned the true signification of symbols.

Q. Dost thou understand the doctrine of the dual principles—the *Dyad*?

A. Yes, I understand the origin of contrasts, the law of an eternal combat between good and evil, between light and darkness, between matter and the generative principle.

Q. What dost thou then seek?

A. The law of harmony, which ought to weld these contrary elements into one worthy of a correspondence to the work of the Great Unknown.

Q. What is the aim of Masonry.

A. Its aim is to render homage to a Supreme Power, unknown to the material sight and undistinguishable by the spirit, but conceivable to the heart by His benefits and the spectacle of the marvels of nature; to enlighten men, that they may become sociable, just and good; to direct them in the way of virtue by affinity with their kind; to form under the empire of universal morality a wise doctrine which, by the sole ascendancy of reason, holds men in a reasonable dependence, calculated in the interests of all, and not in the interests of the few.

Q. What has been made known to you to this day?

A. In the first degrees, virtue and philanthropy; in the intermediary degrees, zeal for good; in the superior degrees, philosophy, the child of heaven, whereby to rule this veritable science.

Q. Then philosophy is the science of principles and the knowledge of truth?

A. In its generality it embraces all the laws of the physical and natural world; for in the physical sciences philosophers have sought to find the origin of things, one attributing it to air, another to water, fire, atoms, thus constituting physics according to their own imaginations without finding truth. In the moral sciences they have

essayed to settle the principles of logic, of metaphysics, and moral duties, together with the love of the marvellous. The Eclectic philosophy includes the enlightened men of the day; choosing whatever is demonstrable to their intelligences, and regretting all which cannot be so, and appropriating all new truths.

Q. What are the principles of the natural laws?

A. The principles of the natural laws are those truths, or general propositions, by which we are able effectually to understand the will of T.S.A.O.T.U. by a just and reasonable application of those laws.

Q. What should these principles be?

A. They ought to be true, simple, and sufficient; on the true foundation of the natural laws or the nature of man; they ought to be so simple that the mind can easily seize them; sufficient, because being the principles of our conduct it is necessary to understand all the consequences in particular cases. We must examine human nature in order to understand these principles.

Q. What is the First Cause?

A. That which depends on no other, as T.S.A.O.T.U.

Q. And the second cause?

A. That which depends on the First Cause, as all created causes.

Q. And the immediate and mediate causes?

A. The immediate cause is that which produces the effect by its action; the mediate is that which has produced the immediate. The father is the immediate cause of his children, but the grandfather is the mediate cause.

Q. And the physical cause, and the moral cause?

A. The physical cause is that which contains the sufficient reason for a thing by its due action, it is the efficient cause considered under another point of view; the moral cause is that which exercises an influence by law upon the existence of a being, as by council or example. The effect, though really acting, does not always derive from the cause, because it often has need of a necessary condition: thus fire warms and burns combustible bodies, but only on condition that they approach its influence.

Q. What is Spiritualism?

A. Spiritualism is spirit as opposed to matter. The soul causes the body to submit to its power; it originates the principle of duty and the desire of immortality, the love of glory through virtue, and the acquisition of science;

in our day it is called social progress ; it is the conservator of true science, and the generator of noble thoughts, because the intellectual *Eros* is alone found in it ; it is the archetype of the beautiful, because in disengaging men from worldly things which hold them captive it renders them more like the Being of Beings. This doctrine explains Magnetism, Somnambulism, dreams, prescience, sympathies, and antipathies.

Q. What is Materialism ?

A. Materialism is the subjection of spirit to matter, or the victory of the senses over thought, the negation of the doctrine of immortality, and it follows, the exaltation of the *me*, in other words, the canonisation of Egotism ; it is consequently the duty of those who have accepted the mission to enlighten mankind, in whatever position they are, to appeal to Spiritualism as the ideal of human perfection, and the link between God and man. The Materialists corrupt society.

Q. Is it useful to man to understand the order of beings and of things, whether they be material, spiritual, visible or invisible, as God, nature, humanity, goodness, truth, virtue ?

A. Yes, for the highest degree of intelligence which man can attain is the knowledge of the nature of all beings and their chain of affinity with ourselves ; to understand the essence of things generally, and the quality of those objects intended for our instruction and for the development and perfection of our nature.

Q. Why is philosophy an indispensable part of Masonry ?

A. Because all doctrine and morality, whether religious or scientific, that is not based upon philosophy is false, and is apt to mislead even more than ignorance.

Q. What is the tendency of the symbolical degrees of Masonry ?

A. To inspire the desire of moral perfection in the possessor, and the practice of all those virtues which make the good man.

Q. What is the aim of the Capitular degrees ?

A. To give energy to the soul and to warm it with that holy enthusiasm which distinguishes the ardent philanthropist ; the higher degrees teach the art of perfecting that which nature has left imperfect in mankind, and they recognise the truth of the symbolic and philosophic systems in the monuments and allegories of all ages and

in the writings of the ancient Sages; hence it is necessary that Masons should be drawn to an ardent cultivation of philosophy.

Q. What think you concerning morality?

A. Morality is the focal point of all human knowledge; it is the good way, the assured means of becoming happy and wise; it is the faithful mirror of virtue and the interpreter of conscience. Without morality all else is vanity, with it our actions become profitable and useful. When man is guided by his moral nature he is seen in an interesting aspect, for the sentiment raises him up to the author of all existence; he sees that he is surrounded by men like himself of whom he hath need, and that he is able to assist them; he comprehends the summary of all his obligations, the precious and intimate knowledge and conviction of his duties towards God, himself, and his neighbour.

Q. How are we to become initiated in the first principles of knowledge?

A. By carrying the primitive truths to the highest degree of evidence; the theory of being and existing, its possibilities, essence, properties, attributes, modifications, strength, duration, principles, causes, effects, truths, perfections.

Q. But these subjects exact a profound, methodic, and demonstrative discussion?

A. Yes, they ought to be placed before weak intelligences through examples drawn from circumstances in life, in order to render the study as easy as possible.

Q. What is order?

A. Order is heaven's first law. God governs by general, not particular, laws; he gives equal happiness to all, and to be happy man should be sociable.

Q. What is providence?

A. Providence is the free direction by an intelligent Being of all which happens in the world.

Q. And preservation or conservation?

A. Conservation is the continuation of the existence of beings subjected to their physical and moral laws.

Q. And chance?

A. Chance is an effect arising without the intervention of providence, without cause, aim, or order.

Q. And the end?

A. The end is the sufficient reason which a free cause has determined for the production of its effects. We need

not confound the end with the object, for it is the object which determines the end by the hope of its enjoyment.

Q. And space?

A. Space is an extension following the three dimensions—namely, length, breadth and thickness; if it is solid it is called body, and void if it contains nothing. Some assign four dimensions to space, as capacity.

Q. And the infinite?

A. The infinite is that which is without bounds; it is a negative term which marks that which is endless.

Q. And duration?

A. The duration of a being is the period of its existence; if the Being has neither beginning nor end it is called Eternal; if it has a beginning without having an end it is called immortal; lastly, the duration of a being which has both a beginning and an end is one of time.

Q. And place?

A. Place is some part of void space.

Q. And movement?

A. Movement is that action which transports a body from one place to another.

Q. And matter?

A. By matter I understand the constituents of the body, which are of the same composition as the four elements.

Q. And time?

A. Time existed with God from eternity, but we can only conceive and reckon it from the point when God created movement and life.

Q. Do you believe that the world was created by a being like ourselves?

A. It cannot have been a being such as we are that created the world, for we are not able to create a worm; therefore the formation of the universe is the work of an intelligence prodigiously superior.

Q. Does that Being who possesses intelligence and power in so high a degree exist necessarily of Himself?

A. Yes, it is necessary; for He must either have received existence from another, or it must be by His own nature. If He has received existence from another, which is difficult to conceive, it then becomes necessary to recur to that other who will be First Cause; hence, whichever way we turn, it is necessary to accept a First Cause, powerful and intelligent, who is such in His own essence.

Q. Has this First Cause produced all things from nothing?

A. To create something from nothing is not conceivable by us, for that is to change something into nothing; we ought not to admit this hypothesis until we find invincible reasons that force us to admit that which the mind is unable to comprehend.

Q. Does it appear that all which exists now should exist of necessity?

A. Yes; for if there is a reason for the existence of things to-day there was one yesterday; and hence there was one in all time; and the same cause ought still to have its effect, or it would have been useless in eternity.

Q. But why should things exist visibly under the hands of a First Cause?

A. As it is necessary that this power should have always acted, we will advance nearer: there is no sun without light; similarly, there can be no movement except there is a being or thing to pass from one point of space to another.

Q. Has this powerful and intelligent Being always acted?

A. If this Being had not always acted, what purpose would His existence have served?

Q. Are all things the eternal creation of this First Cause?

A. Yes, it seems to be so.

Q. But how can we think that solid matter, such as stone and earth, are the creation of this eternal, intelligent and powerful Being?

A. Of two views it is necessary to choose one; either the first matter of this stone or earth exist by their own essence, or by the First Cause.

Q. Is it then impossible for these worlds to be without God, or God without the worlds; for our world is full of beings which succeed each other: God has then always preserved a succession of beings?

A. Yes, it seems to be so.

Q. Can something be produced by nothing?

A. Nothing can produce nothing, hence all existing beings should have been produced by some existent being. Although a being cannot be produced by nothing, yet some things are drawn from things non-existing. Beings physically composed are formed by the unity of their parts, but beings physically simple and without parts cannot be pro-

duced by the union and arrangement of parts which they have not ; they must be drawn from nothing by a power capable of producing them ; to destroy them they must be reduced to nothing, as they cannot be destroyed by a separation of parts. The production of a simple being from nothing is called *creation*, the destruction of it is *annihilation*. A being or thing is produced from nothing of itself, or from nothing of the object ; creation is the production of a thing from nothing of itself, but when a workman produces a thing from material, he produces something from the object ; for the foundation of his work existed in the material, but the workman gave it the necessary modification to show the object. Amongst created beings there can be but One who is Infinite, for on the contrary supposition these creations would be corporeal or spiritual, extended, solid, or simple ; it is impossible for the same Being to be and to be not at the same time.

The unity of the Infinitely Perfect Being has been generally recognised by all philosophers, in spite of their general disagreement on almost all other subjects. Even the Pagans, whilst freely accepting a plurality of Gods, admitted a Supreme God whom they regarded as infinitely perfect, but refused such perfection to the minor deities.

Nothing exists without a sufficient intrinsic and extrinsic reason of its possibility ; for a being to exist it must be intrinsically possible, and consequently there must be a sufficient reason for its essence and existence to characterise its possibility. The quicksands of the student is this knowledge of the sufficient reason of beings ; in his researches he should ascend to their possibilities, and then learn their essential properties, and make a comparison of these ; he ought to understand the forces necessary to produce them, and seek out the causes which are so powerful as to will their production ; he ought to go still further, to learn their essentials and the resulting attributes ; lastly, he ought not to ignore a reason for a being's existence if he cannot comprehend it, for the bounds of our understanding are limited. We must be careful not to arrive at conclusions without sufficient reason. The vulgar attribute events to chance, misfortune, or happiness ; there is neither chance or happiness or anything of that kind in the sense in which they mean it ; without exception all beings that exist have a reason that is intrinsically possible for their existence ; our ignorance does not authorise us in asserting that any beings are produced without cause. The principle of sufficient reason, although it is not the first principle of human knowledge, is none the less necessary and universal. It cannot be called the first principle, because the

evidence is demonstrated by the contradictory argument. Nothing comes without sufficient reason.

Q. How, then, do you define beings?

A. All beings in their physical formation are either simple or composite, for either the being has parts into which it is divisible, or it has not. There is no medium; in the one case it is composite, in the other simple.

Q. What think you regarding the annihilation of a simple substance?

A. The annihilation of a simple substance is its passing from existence to non-existence; the contingent cannot give existence or take it away, for when the contingent destroys a composite being it is only necessary to separate the parts, it does not take away existence, and can only withdraw what it gives. This power belongs only to that eternal Being to whom creation and annihilation of things appertain. A simple substance is indestructible in its nature, for it cannot perish by the action of contingent beings, because there is no action without reaction, and no reaction without solidity.

Q. And of the perfection of beings?

A. The knowledge of the perfecting of beings is above our comprehension; perfection consists in the assemblage of all qualities, and in the convenience of these qualities to the destination of such being, but it is evident that this knowledge surpasses the sphere of our understanding. The judgment which we pass upon the perfection or imperfection of beings is a relative judgment. We see that some qualities are more estimable than others; it seems to us that one being answers its purpose better than another; we then pass our judgment on their relative perfection or imperfection, but we can never do this in an absolute manner, for it surpasses our capacity.

Q. How can we reckon upon time?

A. The time which we can count upon is but an instant, for the past does not exist and the present will not exist again; hence our life consists of a moment, and this idea is a very proper one to show our nothingness, and persuade us to renounce the seducing pleasures of the world.

Q. What is movement?

A. Movement is the modification of a body, and consequently of a real and positive thing, and as repose is a modification opposed to movement it follows that repose is a negative thing consisting in the simple deprivation of movement. Matter cannot put itself in motion, because

movement being a modification of matter, it can pass into repose without losing anything of its nature, but it has need of an external cause to determine its motion by the communication of force, which is sufficient reason.

Q. Is movement essential to matter.

A. Yes, for all nature moves; the sun turns continually on its axis, the planets do the same. The hardest metal is pierced with an infinite number of pores, by which vapours continually escape and circulate in space. All the universe is in motion, hence movement is essential to matter.

Q. Notwithstanding this, a house or a mountain does not move?

A. They move in their passage through space with the earth; moreover, in the lapse of ages, there will remain nothing of them, for the particles are being constantly detached.

Q. But if I can conceive of matter in repose, motion is not in its essence?

A. I say that it cannot be in repose.

Q. That is bold; and what, then, was chaos?

A. If you speak of chaos, I reply that everything was necessarily in movement, and the spirit of God moved upon the face of the waters. The existence of the watery element is recognised, the other elements also, hence fire, and there is no fire without its essential motion.

Q. What makes one body to press upon another?

A. Because matter is impenetrable, and two bodies cannot occupy the same space; amongst all people the weak are expelled by the strong.

Q. What is the force of a body in motion?

A. It is the product of the mass by its velocity; the mass of a body being m and its velocity v , the force of its blow is mv ; it is a principle of mechanics.

Q. Do you believe that fixity and law have always existed?

A. Yes, God living, God being, there was necessarily a basis for Him to be, to live, and to act:—this life, this action should have a resulting effect.

Q. Where is this intelligent Being?

A. Since this intelligence is Creator, one finds traces of Him everywhere; there is an incessant organisation of matter and continual progress. That which is produced to-day is not as it was formerly, nor do former things exist; for nothing that exists, whether forms or edifices, stars or

suns, however immense and admirable they may be, nothing of that which composes the elements or sets out from the hands of the Creator is imperishable, and constituted for eternity in its present form: thus wills the Supreme Being, who is the Father of all increase and progression; all the globes had a beginning, all should therefore have an end—the Supreme Being alone is eternal and immutable.

Q. Touching locally in a division of space, or the region embracing the senses; let us consider whether the stars which surround and enlighten us were not, in their origin, a compact mass, and whether a mixed or a simple element constituted the four? How did the stars originate?

A. I believe that the globes were successively formed by the vital and creative act of that Spirit designating the points where matter was concentrated; for if there was a first idea, or a first among beings, there was doubtless a first globe, and the multitude of suns which roll over our heads had their first-born.

Q. Has matter a limit?

A. Yes, in its weight and volume, but not in augmentation or diminution, or in extension, which ought only to be bounded by immensity where it can dilate to infinity.

Q. Does matter exist everywhere in space?

A. A void nowhere exists, or if it does exist it is but partially and for a time.

Q. Then spirit finds everywhere the proper material to individualise or work?

A. I consider that the faculty and will of the spirit is unceasingly active, and that each moment ought to see worlds newly born; if eternity is there to produce them, infinite space is there to contain them. In proportion as organisation begins to operate, worlds are designed and the materials concentrated, the confused mass begins to ferment, the lightest part floats upward and the heaviest sink to form the centre; the fluid part, being composed of air, fire, water and earth, excessively dilated, give rise to the four distinct elements. The first produced should be fire, and perhaps from this the action proceeds; after this, air and water; but the elements and the solid crust will only be gradually constituted by the action of heat and warmth. The first ray of heat, or perhaps the first electric spark, penetrates the mass and produces motion and amalgamation, for fermentation is produced by this burning contact, with boiling and dissolution. The stars also burn and explode in their revolutions, or dilate into impalpable essence.

Q. Then there are broken or pulverised globes which formed part of a more considerable star ?

A.—I repeat that nothing composed of matter is eternal in its form. These agglomerated fragments, whether frozen or burning, rounded by their rotatory movement, cooled by immobility or warmed by the shock, become at length suitable to form the basis of life in which the soul or vital essence may constitute beings with apt organs to act on this same matter. The cooling of a star which loses its proper warmth, or internal caloric, is sometimes arrested by its vicinity to another to which it is attracted, for these globes act and inflame in proportion as the cause extends to the whole or part. Fire can no more be annihilated than the other elements; it may change its form, locality, action, or its food. Warmth and light do not appear to be the same thing, but the fire of the sun is identical with that of the earth; for the combustion which we can produce by a spark drawn from flint is identical with that which we bring from the sun by using a glass to concentrate its rays.

Q. Is there a first matter ?

A. Yes; this matter exists when the actual form of the body is destroyed, for nothing can be annihilated: it is evident that there is something in nature which is hidden under the form of the thing, and which is called the *substratum*; this is not engendered, neither is it annihilated, by corruption; it is that which is called *first matter*, uncreated matter, eternal, infinite, indestructible. By modern scientists, the first recognizable basis of life has been called *protoplasm*, which is a species of foam possessing irritability, or life, and is composed of gases; it is the vegetating cause of plants and the basis of animal life; but the directing intelligence, or soul, of this formless living substance escapes the probe of the experimentalist.

Q. Then first matter exists everywhere under some form ?

A. There is no void in nature; matter is everywhere; it cannot exist without form somewhere; there is no space without body; space is eternal, immobile, and immovable.

Q. How many natural principles are there ?

A. Five; matter, form, soul, space, movement.

Q. How many first qualities ?

A. There are but two; namely, warmth and moisture.

Q. Is time a principle ?

A. No; but it approaches it, because nothing can be done without it; repose is not a principle, but the prevision of a principle, as death, cold, dryness.

Q. Do you think that the universe is animated by the three alchemical principles—salt, sulphur, and mercury?

A. Yes.

Q. How many things are eternal in their nature?

A. Three; namely, intelligence, first matter, and space; the quantity of matter always remains the same.

Q. Do you think it advisable to observe in man the conformation of the solids, the movement of fluids, and the play of the passions?

A. I believe it is useful to science.

Q. Do you believe that the Divinity has left each man his independence, in order that he may become that which he makes himself. Is it not for this end that He has put between each being a barrier of order and law?

A. Yes, for if we reflect upon the admirable equilibrium which exists between the power of the Creator and man's responsibility, does it not prove the greatness of the Divine presence and His infinite intelligence? How can we misconceive that living force which, in its universality, maintains order amongst such disorderly elements, diverse interests and wills moved by opposing passions?

Q. In a life without future, with justice and injustice as an outwork, on a globe where each inhabitant is isolated, would not equity be useless?

A. Yes; for what purpose would equity serve if there was nothing to share?

Q. In such case, would a knowledge of God or vice and virtue be useful?

A. No; the knowledge of a future life to which the creature would not be called would become a burthen all the more heavy as it would be aimless, and nothing of that which subsists is without aim.

Q. Is the faculty of the will as immortal as the soul?

A. It constitutes the strength and life of the soul; it weighs justice and injustice, and separates the true from the false; it is will alone which constitutes independence.

Q. What is will?

A. Will is the principle of all actions, the moving power in all organisation; wherever an organisation exists a will has acted or acts.

Q. What is the inequality of creatures ?

A. The inequality of creatures has nothing absolute in it, no definite arrest ; all in nature is part of the same plan, all part of the same essence ; that which one is able to do the other is able to do, or can try ; free to approach the same end, which is God ; their difference in form and intelligence springs from the employment which they make of their common faculties.

Q. What is wisdom ?

A. It is the fruit of experience.

Q. What is experience ?

A. Experience is acquired, not by action but by reflection upon our actions ; he who does not reflect gathers not the fruits ; after dragging the burthen of years, he loses his life and only perceives that he has become old by his infirmities.

Q. Do you believe in the soul's immortality, and that it is an analogue or emanation of Divinity ?

A. Yes ; God is truth ; all that lives should have an affinity with this virtue.

Q. What is individuality ?

A. It is the soul ; the soul is immortality—it is eternity ; it is that *me*, which can slumber but never cease to be ; it has its periods of repose and vicissitudes, its increases and decreases, but the *ego* remains. Free and immortal, moved by grief and necessity, the will can embrace worlds and raise itself even to God. It is this free will which constitutes independence ; thought makes the will and that does the work. Zoroaster said that man was a trinity of thought, word and deed—pure in the pure, evil in the evil.

Q. What is thought, or its essence, reduced to a rudimentary type ?

A. Hippocrates and Plato contended that thought is a mixture and indivisibility.

Q. Is it an exclusive force, an ether, a vapour, or *aphlogiston* ? Is it a ray, a flame, or a breath ?

A. Thought is a very fluid *puuma*, says Plutarch ; a fusion of earth and water, says Anaximander ; a fire, says Heraclitus ; an atom, an indescetable, says Lucrece ; a part of God, taught Socrates ; thought is an harmony, says Aristodemus ; a celestial flame, says Zeno ; or that which is not less subtle, a number moved by itself, explained Pythagoras.

Q. Is it simple ?

A. Thought is a mosaic of appetitive faculties and pre-horescent faculties, said the school of the Portico ; a

magazine of perceptions and wishes, says Mallebranche; thought is the influx of the soul, said Stahl and, before him, Anexagoras. I find none of these explanations satisfactory.

Q. Is thought material or immaterial?

A. Thought is neither material nor immaterial, pretends Hobbes and Pyrrhon, amongst the ancients: it is not then. Such is the language of a fool who maintains that he is dead. Man feels that he is, he thinks and he is certain that he thinks, by this only, that he thinks it. Thought exists, then, in the proof that its existence is crushed; that is—the denial of thought is itself a thought.

Q. How can God be comprehended?

A. Being a pure Spirit absolutely distinct from matter He can be comprehended only by thought or Spirit.

Q. What is life?

A. Life is nothing more than an organised permanent struggle with the interior and exterior world, a continual series of actions and reactions and of reciprocal vicissitudes between an individual and the rest of the molecules; resistance is the condition of life; all philosophy holds to the conception that life is but an affinity. There is no spirit without discernment, because there can be no notions without comparison. To understand is to distinguish, to distinguish is to judge, and to judge is to know; hence to know all is but a parallel, and no object is opportune in itself; the perception of that which may be is only the valuation of what the thing is capable of doing which is no other than what it is. What is a solid? an abstract thing composed of liquid and gas. What is life without death? four letters.

Q. What is death?

A. Death is the sovereign proprietor of all things. Empires are effaced under its steps, it extinguishes even the stars. Death is sleep! It is an awakening, perhaps!

Q. What is sympathy?

A. It is that harmony which exists between sensible and intelligent beings; it is the divine, interior principle of man. The soul feels that which is divine and unites itself even to divinity; it feels still more that which is human, and this sentiment unites it to humanity. Sympathy is the principle which forms interior man, and is that which makes his soul, heart and spirit. The man whom sympathy has formed, according to this sublime idea, has an intimate comprehension of interior nature; he has a pure conscience with reason enlightened by celestial light, a heart filled

with love, strong affections, generous sentiments, and an enlightened spirit which is enriched with profound ideas and an extended knowledge, because all has come to him from impressions which he has received, either from nature and beings in general or men. Sympathy in short can bring about the happiness of all mankind as it originates the harmony of sensible beings; we can have no conception of the happiness which it is capable, one day, of spreading among the human race; but the prodigious things which it has at times manifested may be found in striking examples amongst the ancient nations, and in the actions of great men, and the writings of the wise of all nations.

Q. What is signified by the emblematical tomb?

A. Death and immortality; also to die to vice and be reborn to virtue.

Q. In what does the primitive religion consist?

A. It consists in adoring the Creator in spirit and in truth; that is to say, in thought by the knowledge of the heart, and to love one's neighbour as oneself.

It is a spirit of Fetishism which supposes the Supreme Being to indulge in caprices, a revengeful spirit, anger, and the passions of weak humanity. The God who reigns over the universe, the Father of Humanity, the Infinite Being, Incomprehensible to us, but manifested in His works, is necessarily immaterial, perfect, always just and good.

Q. By what means may we be persuaded of the existence of God?

A. Principally by observation and contemplation of the chief works of that Creation, which His Omnipotence has produced in nature.

Q. How may we divide Masonry?

A. Into two classes, Esotericism and Exotericism; the first is the thought, the second the power; the one learns, teaches and gives, the other neither learns, teaches nor gives, but comes from on high; the one appertains to doctrine, the other to government.

SECTION SECOND.—COUNCIL.

Q. What qualities are necessary in order to enter our Council?

A. It is necessary to give proofs of courage, greatness of soul, firmness of character, and to feel one's self capable not only of resisting the elements, vanquishing the world and the passions, but ourselves also. Moreover, it is necessary to know that our institution is a school of virtue and that it exacts of its adepts all those moral and philosophical qualities which most contribute to the happiness of humanity.

Q. What do you understand by humanity?

A. This word implies strength, goodness, and manly virtue. It enfolds three essential ideas. The first gives us the idea of a divine manifestation in human nature, advancing man to the highest degree of virtue; in the second sense the word expresses the sentiment of love towards God and our neighbour, charity, pity, benevolence, generosity, magnanimity, and all the divine and human virtues; in the third sense, the word covers the whole of the human kind, and is allusive to the great family of which we are all members in the like quality of men and brothers, and equally children of good and of nature.

Q. How does the love of humanity manifest itself?

A. By the love of perfection and virtue, by truth and justice, but above all in generous actions. The divine law of humanity is an impartial law of love towards all men, a sacred law which ought to be the only code of mankind.

Q. What is a Sublime Master of the Great Work?

A. A Mason who feels the prize of existence and seeks the means of perfecting it by the good employment of life; by observation of nature, experience, and the culture of science, and who estimates men and brethren and things in general at their true value; comprehending that which he is and that which he may make himself, and who has found, in short, the guide of real life, and the road of virtue which conducts to happiness.

Q. What is the nature of his instruction?

A. A pure and noble philosophy, which, though un-mysterious, is symbolical. It teaches the doctrine of the unity of God, the art of understanding and explaining the essence and operations of the Supreme Being, the spiritual and natural forces and the determination of their action by emblematical figures. It is, in fact, the key of that occult science which we ought to cultivate.

Q. What do you comprehend by occult sciences?

A. The occult sciences reveal to man the mysteries of his nature, the secrets of his organization, and the means of attaining perfection and happiness.

Q. Is the soul of man representative?

A. Yes, each soul is a living mirror, endowed with an internal action, which is representative of the universe in all points of view.

Q. What is psychology?

A. It is that part of philosophy which treats of the faculties of the soul and its operations. Psychology is the science of soul, and is the first step of that immense ladder which we must necessarily climb in order to understand truth; but to arrive there it is necessary, from the first to the last step, to be a man in the presence of that nature which will impress his mind in the fullness of its action. It is necessary also to be exempt from scientific and religious prejudices; science generally excludes politics and religion in order to be one and universal.

Q. And physiognomy?

A. It teaches us how to comprehend the inner man and his character and inclinations by his exterior looks.

Q. Do you consider Materialism and Atheism the same thing?

A. No; Materialism is improperly called Atheism. The last is an inconceivable thing; to be an Atheist is to suppose that effect can take place without cause; for it is this First Cause of all which exists whom we call God, or the unknown Cause of the known effects. How, then, can such thing as an Atheist exist? The only difference which exists amongst men of good faith is on the question whether the Cause is spiritual or material; that is to say, isolated and independent of matter or intrinsically inherent to matter and making an integral part of it. But a Materialist is not an Atheist.

Q. What is truth?

A. There are three sorts of truth—natural or metaphysical truth, moral truth, and logical truth. Natural or metaphysical truth is the similitude which the essence of beings have to their model; moral truth is the similitude which our thoughts bear to the words which express them, and to speak in conformity to the natural laws; logical truth is the similitude which our ideas have to the essence of things which those ideas represent.

Q. Are truth and happiness incompatible?

A. No; I believe that one necessarily conducts to the other.

Q. Why, then, do not men seek truth with more ardour?

A. Either from indolence of thought or the fear of serious reflection; else from defective principles, want of belief, or incredulity.

Q. What is abstract good?

A. Good is that which contributes to the advantage of any being; the idea of good is relative, for, properly speaking, absolute good is absolute perfection. Good is real or apparent. Real good is that which contributes to the perfection and happiness of another; apparent good is that which has only the appearance of these advantages, and which will really contribute to the unhappiness of those who seek it. The cultivation of reason can alone make real good to be understood and distinguish it from apparent good; for it is reason alone which can lead us, by a just calculation, to understand the value and price of things and appraise the relation of objects to our perfection and happiness.

Q. And tendency or *penchant*?

A. *Penchant* is a strong inclination towards good which is perceived or felt. On the contrary, we give the name of aversion to all that which estranges us from evil. The first is the effect of a sensation which attracts us towards good, the second is the revulsion which we feel at the sight of evil. Likes and dislikes are necessary and natural symptoms, independent of liberty, for they are the result of the laws of self-preservation.

Q. What do you understand by moral liberty?

A. The moral liberty of man consists in the faculty which we have of suspending our judgments and our actions until we have maturely examined the subject by using all possible means to arrive at the knowledge of the true and the false, good and evil.

Q. And will?

A. Will is the final determination of the soul when it determines to embrace the good or fly the evil which is perceived in the subjects which occupy the thoughts; it is, therefore, the will which determines after the light of the understanding and the use of liberty of action. We deceive ourselves when we attribute to liberty the faculty of choosing, it only enlightens the will when the light of the understanding is insufficient; this error is produced by confounding moral liberty with natural liberty as opposed

to force; the more the soul is enlightened and the more free it is, because it has better means by which to arrive at the knowledge of good and evil; liberty is then proportioned to reasonable education, which enlightens the soul and furnishes the means of discovering the true and the false, the good and the evil.

Q. And reason?

A. Reason is the faculty of appreciating proportions, probabilities, or evidences. We term those reasoning beings which have these three faculties probable or evident, and nothing is reasoning which lacks these principles, but their number changes not with the nature of reason.

Q. And the passions?

A. Everything living or animate have sensations, or what are called passions. Each passion being the expression of a want; there are gestures and physiognomical expressions which correspond with the exigencies of our organic and moral existence. These passions are arranged into four classes—tranquil and agreeable, sad and dolorous, violent, and terrible passions. Admiration belongs to the first class, desire to the second, fear to the third, and anger to the fourth. Admiration is surprise at some object which the soul considers, with attention, as rare or extraordinary. Desire is an agitation of soul which is disposed to wish for things which it considers convenient. We desire both the presence of absent good and the preservation of present good. Anger is a passion which successively excites grief and audacity. This brings us to those passions, almost noble, which spring from boldness, and of which assurance is the basis. Audacity goes further and higher, and is more passionate than the others, and with more of transport in its disorderly movements; courage is more calm and reflecting; temerity launches blindly into the midst of perils. Next follow effrontery and insolence, which, though of a less noble character, belong to the same family.

Q. What do you understand by God and His attributes?

A. I understand by the term God, a necessary and eternal being, of infinite intelligence, immaterial, free, most perfect, and most powerful, the cause and preserver of all that which exists. The infinite wisdom of God consists of an adequate knowledge of the present, future, and the possible. T.S.A.O.T.U. has the power to constitute everything by an act of His own will.

Q. How do you explain the existence of God?

A. We demonstrate the evidence of God's existence by three kinds of reasoning: the first is drawn from the existence of beings, the second from the science of nature, and the third from philology, or the history of man and his establishments.

There exists one God, who is eternal, and the source and principle of all beings. He is immutable and infinitely perfect; His essence is simple and incorporeal, existing by his own nature and from all eternity as the being whom we call T.S.A.O.T.U. This demonstration is without reply, because it is supported on certain principles. The arguments drawn from creation, which may be brought from all parts of the world, prove the existence of God in an evident manner. Without going beyond ourselves, man could only be the production of an infinite wisdom. Two substances of a diametrically opposite nature form a composition of which we admire the effect, without being able to understand the union. The senses report to our souls all which passes without; that takes instant cognizance and determines. The soul ordains, the body obeys. This communion, which is less intelligible than admirable, forms the most perfect being in nature. The body, which executes the will of the soul, is a machine, of which the least of its parts indicate a wisdom above all imagination. When we cast a glance upon the structure of the external senses, and examine the different functions which occasion the impressions which are made by external objects, we must be ravished by admiration and respect for the Creator. But if we examine the totality of the body, of which the details will be ever a mystery, even for the most enlightened genius, what a subject of astonishment and admiration, even if we only consider it in the light of so much matter! There are such a variety of natural parts, figures, and different qualities, that the mind is bewildered. There is the hard and dry material for bone, fluids for the humours, humid and tender parts for the flesh, tenacious matter for the nerves, tubes for the veins and arteries, the hot parts for the liver and heart, cold for the brain, and transparent for the eyes. It can be nothing but a habit of forgetfulness of the Creator which prevents our ascending to Him by the contemplation of His marvels.

Q. Believest thou that we are created for immortality?

A. Yes, for we are the emanation of the Sovereign Power, and we have somewhat of His goodness; and if we love Him and are pure, we return to Him. But we ought to form ourselves for the love of the beautiful, the

good, the true, and the just, and raise ourselves to the Temple Saphenath Pancah to make our eternal residence there.

Q. How can we understand the divine?

A. By a knowledge of nature. That which humanity knows is known also to the divinity which is in man.

Q. Do you believe in the existence of a chain of beings?

A. Yes; I see that there is an admirable gradation in the different classes of beings, and that there is no leap in nature, that there are innumerable affinities between the different parts of the universe. For example, the position of the sun relatively to the earth affords us a worthy subject of astonishment and admiration. Suppose this vast body removed either farther off or brought nearer to us, the heat would necessarily be either too weak or too strong, and the earth would be either frozen with cold or burnt up with heat, and would lose its properties of maintaining plants, animals and men. The same may be remarked of the degree of brilliancy which the sun gives to our eyes; and there are numberless such things.

Q. Dost thou believe that there are celestial spirits who form an invisible chain between man and God, like that which exists between man and the brutes?

A. Yes; I believe that celestial intelligences avowed by the most ancient and universally spread traditions, pure spirits who are enlightened by the divine fire and burn with holy love are elevated by degrees even to the throne of His glory, and are ministers of His wishes to the intelligences of this world. All these spirits, disengaged as they are from matter, continue, nevertheless, the chain of beings, and form a new one amongst themselves, such as is offered to our contemplation in this world of material beings. Over all this chain of beings presides T.S.A.O.T.U., holding the thread of destiny and willing the happiness of all His creatures according to the measure convenient to them and their merits, answering their prayers, and ministering to their wants.

Q. How do you apply the occult sciences to Magianism?

A. The occult science, or regenerative fire, as it was termed by the ancient priests, is what, in our day, is termed animal magnetism, a science which was for more than fifty centuries the appanage of the Hierophants. It has been termed "a piece broken from a great palace, a ray of Adamic power sent to confound human reason and humiliate it before

God." Upon it depended the phenomena belonging to the order of Prophets, and the relative powers of weak man and the All-powerful Jehovah. The knowledge of the magnetic fluid is a most precious gift of Providence; it is the mysterious key which opens to dazzled intelligence the benefits of truth and light, and joins the finite to the infinite; it is the chain of gold so often sung of by the poets; the basis of that hidden philosophy which Democritus, Pythagoras, Plato and Apollonius journeyed to demand of the Hierophants of Egypt and the Gymnosophists of India. Invisible to the eyes of the senses, it is necessary to study it by the light of the soul, and to partake of the somnambulic or ecstatic state. This is no new science, but has been transmitted by Theosophic societies in England and India from the earliest times to the present; it is the Yoge of the Brahmin. There exists a very subtle magnetic fluid or radiant matter, which forms the bond between soul and body; without any particular seat, it circulates in all the nerves, but more especially the grand sympathetic nerve, and forms the life spirit; its hue is that of fire or electricity, hence the name given it of *living fire* in the works of the Persian magi, and *intimate star* in those of the alchemists and astrologers of the middle ages. One of its principal virtues is its regenerative powers; the Sacred Books give it the name of the regenerating fire, soul of the world, universal spirit spread through all nature. It forms the vital essence of all bodies animated by it, of all beings in which it is incarnate, and is greatly modified by the medium through which it passes.

Q. What did the ancient nations think upon astrology?

A. The sciences of astronomy and astrology were intimately connected, the one being particular and the other general knowledge. The positions of the stars were accurately noted, and the physical effect of the sun's passage through the twelve signs of the Zodiac observed and recorded; as also the effects of comets and eclipses. They carefully noted the various effects of the law of gravitation, magnetism, electricity, magnets and metals, chemistry, the action of the moon upon the tides, the density and chemical action of the light shed by different planets. From these observations they drew the deduction that each star held its particular influence on some part of the earth, and that God had set the stars in the heavens to regulate all things, and over each of the stars a ruling angel was placed, who had dominion over that part of the world in which the particular star had the greatest influence; and as man was a world in miniature they mapped out the

various parts of his body in a similar way. We read, for instance, in the book of Daniel, of the angel who had dominion over Persia—Michael, or Mithras, who was ruler of the sun. The position of the planets at a man's birth was carefully noted, and the dominant power, hyleg, or giver of life, was considered as the regulator of the future disposition and career, for it was the influence which conferred, magnetically, upon the newly-born the breath of life, and maintained its influence so long as the individual lived; moreover, each of his limbs was in correspondence with some particular planet, and from these things health or sickness was predicted. Properly understood, the science of astrology is a sublime speculation upon the glorious works of T.S.A.O.T.U. Some Masons assert that the triple Tau and interlaced double triangles are the keys by which to open up the celestial intelligence which the Hierophants have placed emblematically upon the celestial charts; they certainly give extraordinary results, for the relative positions of the stars are slowly changing.

Q. And upon the healing art?

A. The ancients studied the art of curing disease by planetary influences and by plants correlative to the part of the body affected, and the same custom is followed to this day in India. It is thus that the basil, the lavender, and the saffron are indicated for curing diseases of the stomach, because the viscera is under the dominion of the lion, and these three plants correspond to that sign. They also employed plants of which the configuration had some similitude to the parts of the human body affected. Thus, the roots of the anthora represent two hearts united, and was by this indicated for heart diseases; the camomile passed for an ophthalmic plant, because the flower has some resemblance to the human eye. These observations upon similitudes extended also to the colour of the sap, the taste, smell and touch. Moreover, the number of their leaves, petals, stems, and the knots upon the trunk, bring them under the dominion of such planets, and therefore ever presented some new source of instruction to the astrological doctors. These affinities of the three kingdoms of nature with the astrological conjectures of the Hierophants, who had thus determined the concordance which man held between the three kingdoms of nature, the elements and the celestial bodies, prove that if they sometimes erred in the system of interpretation which they had established, they, at least pushed their observations very deeply into nature. They made use of the Sybils in obtaining a knowledge of a number of plants, with their thera-

peutic properties, as well as in the arcana of chemistry, anatomy and numerous secrets of nature.

Q. What is the origin of hieroglyphics?

A. The general opinion is, that the first characters, which were employed to register thoughts, were emblematical, and borrowed from the labours of agriculture, the proceedings of the useful arts, or astronomical observations; the hieroglyphical alphabet is the representation of thought by images, and therefore, should long precede a syllabic alphabet, which consists essentially in the decomposition of the elements of a word, and in the grouping of these elements to form a word. It is to Egypt that we owe this system of hieroglyphics and an alphabet, in common with other useful knowledge. The greater part of the monuments which cover that land are covered with hieroglyphical signs, and were used to give relative indications to the labours of agriculture, the inundations of the Nile, preserve the remembrance of memorable events, and hallow the memory of those sovereigns who illustrated their reign by the rise of useful and glorious institutions. All the primitive nations were accustomed to symbolise great accidents of nature and high philosophical speculations and to build fables thereon, which were accepted in their literal form by the vulgar, whilst the true interpretation was communicated only to the initiates; it was thus that they symbolised nature in Isis and the impenetrability of its mysteries in the veil which enveloped her statue, and which was never entirely withdrawn even to the eyes of the Hierophants; it is thus, again, that the Greeks symbolised high science by the Sacred Curtain in the Temple of Apollo. Before hieroglyphics were invented, the Chinese used cords covered with knots of which each recalled an event. On the discovery of the New World it was found that the Mexican nations equally used the *quipos*, or registers of cords, the knots being formed of different colours and combined together, by which symbols they recorded the public revenue, imposts, and annals [of the empire. Amongst the Chinese Fo-hi, in the year 3327 B.C., replaced the system of cords by written characters, and he also invented the eight *kouas*—each kouas consisting of three lines, half of which are whole and half broken into two parts, and which in their various combinations are supposed to represent the active and passive principles of the universe in all their forms. They believe that the first idea of a written character was taken from the impressions of the tracks of birds upon the sand. Tsang-hi, minister of Koang-tze, called his characters Hia

Ki-tehoun, and these served as the form for their first hieroglyphics.

Q. What are the religious and philosophical views of the Chinese?

A. The religious opinions of this ancient people are worthy of notice; like the followers of Moses they were divided into two chief sects, namely, the Saducees or followers of Confucius, the Moses of China, living about the year 578 B.c., and the followers of his contemporary, Lao-tze, who was the leader of the Tao-se, or spiritualistic sect. The most ancient of their books recognise a divine or Supreme Being. Their philosophical system holds that there is one ultimate principle of all existence—the *Tae-Keih*,—or Grand Extreme. From this highest principle, which has operated from eternity, springs all animate and inanimate nature. It operates in a two-fold way by expansion and contraction; the active, expansive pulsation is called *yang*, and the passive, or intense pulsation, is *yin*, and are the positive and negative essence of all things. The one tends to variety, the other to unity, and variety and unity is a permanent and universal law of existence. Man is the result of the utmost development of this pulsatory action and passion, and hence his high nature, perfectly good, consists of five elements,—charity, justice, propriety, wisdom, and sincerity. The positive and negative energy of which the *Ke* or breath of nature is composed, is termed the azure dragon and the white tiger; every elevation or depression of ground indicates the presence of one or other of these magnetic currents, the excess of either of which is destructive to health.

Q. What is the Masonic culte?

A. That of Socrates, of the gospel, and of all good men; that direct religion which comes from the Creator to His creature, good works and pious gratitude; Masonry desires that all the world should be enlightened, because there is then more of reason, and less of error and prejudice; the more one knows the less one errs, and the more men are instructed the more they are drawn to each other.

Q. What relation does Masonry hold to Egypt?

A. Masonry, considered as a secret society with peculiar ceremonies, having for its aim the conservation of knowledge, truth, and their laws, was received and perpetuated in Egypt by the Sages, who concealed their attainments from the vulgar by clothing them in ingenious emblems; from the banks of the Nile the system was

carried to the Greeks, Romans and other ancient nations, where it more or less lost its character and primitive aim. All the old operative constitutions of the Freemasons trace their origin to Egypt; the secret sects of Gnostics did the same, also the Templars and Hermetic philosophers, whose descendants the modern Masons are.

Q. Have you any knowledge of Symbols?

A. I have studied the language of Symbols.

Q. Will you show me what you have learnt.

A. (He gives the lecture of a Patriarch of Isis.)

Q. What was taught by the ancient Mysteries?

A. It was a marvellous institution; the school of the people and the seminary to which all the Legislators repaired for instruction; its worship was of a simple nature and taught the initiate to purge himself of superstition and adore one Supreme God, the eternal Creator, who preserved His work by an incessant destruction and new reproduction; as the institution taught the immortality of the soul, the initiates regarded life as a moment of exile. The wisdom of Egypt became the proverb of all nations, and the greatest sovereigns and philosophers sought initiation; Minos, Lycurgus, Solon, Zaleucus, and Pythagoras. quitted their homes and repaired to Memphis to learn and teach the science of governing men, which was taught by this school of morality, the Mysteries of Isis.

Q. What does the word Isis signify?

A. The word Isis is formed from the duplication of the root *iss*, it is; the word Jehovah is formed from the third person of the verb *hovah*, I exist, hence they both express the source of being by its own essence. Heseiri, or Osiris, is a reduplication of Isis. The initiates regard the word Isis as a sacred and incommunicable word. The triangle, which they called the geometrical God, was the emblem of Isis and is seen traced on the Isaic table.

The initiated dead is made to say to the Justifier,—“My father is On, my mother is Isis. I understand, I see. I am one of the understanding ones.” Again,—“I am Tum (the hidden one), one being, I am one.”

Q. Will you describe the Mysteries of Antiquity?

A. The Mysteries were divided into two classes, the Lesser and the Greater. The aim of the Lesser was to instruct the initiates in human science; the sacred doctrine was reserved for the Greater, and was called the Grand

Manifestation of Light. All the Mysteries turned upon three principal points, morality, the exact sciences, and the sacred doctrine. The initiate passed from the first degree to the second, but only arrived at the second stage after a long preparation; the first stage consisted of three degrees and unfolded the Lesser Mysteries. The second stage of three degrees revealed the Greater Mysteries. The Lesser Mysteries taught the doctrine of penalties and recompense; the Greater, that there was only one God. The general division included the preparation, voyages, symbols and autopsy.

The preparations were divided into two classes: the symbolic title of the first was Wisdom, and had morality for its object; the initiates of this degree were called *Thalmedimites* or disciples. The second step bore the symbolic title of Strength, and taught the arts and sciences; the initiates were called *Heberimites* or associates. The voyages and symbols were again divided into three classes; in the first, which was called the Obsequies, the initiates bore the name of *Mourehimites*; in the second, which was called Vengeance (the passions), they were called *Bherimites*; in the third, which was called Enfranchisement, they were termed *Nescherites*. Autopsy was the grand complement of initiation, the crown of the edifice, the key of the vault. This arrangement is tabulated as follows:—

Lesser Mysteries.	{	1° Thalmedimites.	Wisdom.	} Preparation.
		2° Heberimites.	Strength.	
		3° Mourehimites.	Obsequies.	
Greater Mysteries.	{	4° Bherimites.	Vengeance	} Voyages and Symbols.
		5° Nescherites.	{ Enfran-	
		6° Grand Initiates.	chisement	
		7° Masters of the } Great Work. }	Autopsy. { Supreme. Chief.	

There were five officers who presided in these Mysteries. 1°, the Grand Hierophant; 2°, the Dadague, or Giver of Light; 3°, Odos, or Orator; 4°, Saranide, or Chief of the Altar; 5°, Ceryce, or Examiner. When the initiate had arrived at the end of his trials, disengaged himself of terrestrial bonds, representing death to vice and his arrival at primitive purity, they invested him with a white tunic, placed a palm branch in his hand, and bound his forehead with an azure blue bandlet; they then made him undergo the seven steps of the sanctuary, when he beheld the Grand Hierophant seated upon a throne resplendent with light. His face was veiled, he had a luminous

triangle upon his breast composed of seven precious stones, with a shining jod in the centre. The Hierophant raised a corner of his veil and pronounced three words. At the instant the light burst forth, thunder rolled, and the earth trembled under the feet of the initiate. But he, noble under all his trials, remained impassable and tranquil in the midst of the dangers which menaced him; upon which he heard voices, the source of which was concealed, one of which addressed him: "O! thou mortal! whose eager lips aspire to suck the teats of truth, learn that there exists but one sole Architect of this immense temple called the universe. He has created good and evil, and ordained that the heterogeneous mixture shall run through all the harmonies embraced by the spirit; march firmly in the road which wisdom has traced for thee, and although thorns mingle themselves with the laurel, murmur not, console thyself and hope." At these words the Hierophant placed his hands upon the Neophyte and said, "Go, spread upon earth, among the children of men, the sublime truths thou comest to learn; but above all accord not this favour except to those who render themselves worthy. Write not upon snow."

Q. What is symbolised by the ladder of seven steps?

A. The seven degrees of the ancient initiatory rites and the trials of the seven Mythraic caverns or doors of various metals, which figure the seven planets; the Babylonian legend of Ishtar, Isis, or Ceres, relates under the legends of the sign of *Virgo*, that she visited her dead husband in the realms of departed souls, and during her progress had to pass through seven gates; within the first the crown was taken from her head, in the second the earrings from her ears, in the third the gems from her hair, in the fourth the stones from her forehead, in the fifth the girdle from her waist, in the sixth the golden rings from her hands and feet, in the seventh the last garment from her body. Thus, divested of all emblems of rank, was taught the lesson that goodness only was accepted. The same legends record under the sign of *Aquarius*, that Isdurbad visited the aged saint, Sisit, and obtained from him the history of the deluge and the secrets of purification, by which we may understand initiation, and Sisit was then taken away to be like the gods in the realms of immortality. There are in existence at the present date societies which may be said to represent Sisit, but they are secret and known to few.

GRAND BOOK OF MAXIMS.

GENERAL MAXIMS.

1. Do unto others whatsoever ye would that others should do unto you.
2. Do not unto another what you would not wish should be done unto you.
3. Masonry has but one aim, to do good; but one banner, it is that of humanity; but one crown, it is for virtue.
4. Hope and believe; to comprehend the infinite is to march towards perfection.
5. God is truth, teach then the truth.
6. Time impairs errors and polishes truth.
7. Love what is good, support the feeble, fly the wicked, but hate no one.
8. It shows a magnanimous soul to reward injuries with benefits.
9. If thou should'st receive injuries console thyself, the true misfortune is to do them.
10. To confer benefits is the duty of man, to sow them is for God.
11. We always give too late, when we wait to be asked.
12. Man must be true to the principles of nature, and the benevolent exercise of them towards others.
13. The most perfect man is he who is most useful to his brothers.
14. True liberality consists not so much in the gift but in the manner of giving.
15. Great thoughts come from the heart.
16. March with the torch of reason in search of truth.
17. Cultivate science in order to render reason profitable; establish the love of mankind in order to save them from the ravages of error and wickedness.
18. To be astonished at a good action is to avow ourselves incapable of it.

19. Let us not suffer one of our days to glide away, without having increased the treasure of our knowledge and of our virtues.
20. Idleness hinders all enterprise, labour renders all easy.
21. Mediocrity with peace is better than luxury with disquiet.
22. Repose is sleep to those only who labour, that pleasure is unfelt by those who abuse it.
23. To trust everyone shows an honest heart, to trust no one, a prudent man.
24. Egotism is a vampire which nourishes its existence upon that of others.
25. To abandon ourselves to anger is to avenge on ourselves the fault of another.
26. Anger commences in folly and finishes in repentance.
27. We ought never to be ashamed to avow our faults; for that is only admitting that we are wiser to-day than yesterday.
28. Before exposing oneself to peril it is proper to foresee and fear it; but when placed in peril it is the more necessary to despise it.
29. Listen to the voice of conscience, avoid quarrels, guard against insults, have reason ever on thy side.
30. Respect the traveller and aid him; his person is sacred to thee.
31. If order rules amongst the human race, it is a proof that reason and virtue are strong.
32. The councils of old age, like the winter's sun, enlighten without warming.
33. Cultivate reason as the means of being useful to mankind.
34. Those who have the mind, have a taste for great things and a passion for the small.
35. Flatter not thy brother, it is treason; if thy brother flatter thee, beware lest he corrupt thee.
36. Flattery is an abyss created by vice, that virtue may fall into it.
37. Despise no one, for to the vices which we commonly have, with those which we despise, we often add the worst of all,—the pride of our better belief.
38. Cupidity lives in the midst of society, like a destructive worm in the heart of a flower, which it consumes and causes to perish.
39. Error and suffering are the two paths by which man must pass to arrive at happiness.
40. Justice is the only providence of nations; it is the diapason of all the virtues.

41. A man devoid of conscience will sometimes succeed, but a day comes when his faults turn to his ruin.
42. Rejoice in justice, but contend warmly against iniquity; suffer without complaint.
43. Speak soberly with the great, prudently with thy equals, sincerely with thy friends, sweetly to the little ones, tenderly to the poor.
44. Offended, let us forgive; if offenders, let us ask forgiveness.
45. Recompense injuries with justice, and kindness with love.
46. There is one word which may serve as a rule throughout life, it is—Reciprocity.
47. Faithfulness and sincerity are the highest virtues.
48. When you transgress fear not to return.
49. Learn the past and you will know the future.
50. To rule with equity resembles the pole star, which is fixed while the rest go round it.
51. A good man looks to the root, if that is right all else flows from it; the root is filial piety, the fruit brotherly love.
51. He who in view of gain thinks of justice, who in danger forgets life, who remembers an old agreement, such may be reckoned a man.
52. Let us love justice for ourselves as well as for others.
53. A man's life depends upon his virtues; if a bad man lives it is by good fortune.
54. The good man is always serene and happy, the bad always in fear.
55. Riches and honour acquired by injustice are as a fleeting cloud.
56. With coarse food, and water to drink, with the floor for a bed and the bended arm for a pillow, happiness may be enjoyed.
57. Heaven penetrates our hearts like light into a dark chamber; we must conform ourselves thereto like two instruments of music tuned to the same pitch, we must join ourselves to it like two tablets which make but one; we must take its gifts the moment its hands are open to bestow.
58. Irregular passions close the door of our souls against God.
59. Be not prompt to judge thy Brothers whatever their fault.
60. Be just towards thy friends as towards thy enemies, towards all men, towards all which breathes.
61. Reflect that in the unequal road of life the most

manly firmness is often found exposed to the rudest trials, and to surmount them is that in which virtue consists.

62. The utility of virtue is so manifest that the wicked practice it at times for pecuniary interest.

63. Masonry is order and truth in all things; it is the hatred of all vice; its worship is T.S.A.O.T.U.; its mysteries the light of reason; its precepts charity.

64. Pardon thy enemy; avenge thyself only by benefits. This generous sacrifice will procure thee the purest pleasure, and thou wilt become the living image of Divinity; recollect that it is the most beautiful triumph of reason over instinct; forget injuries but never benefits.

65. Be submissive to the laws of thy country, for the law requires it; but assure and conserve thy rights against the pretensions which would deprive thee of them.

66. Blame not, and condemn still less, the religion of others.

67. The S.A.O.T.U. only demands from thee the reckoning of thy own works, and does not make thee responsible for the errors or weakness of other men, thy equals, and like thyself, the objects of predilection and divine love.

68. A Mason ought to respect all worships, tolerate all opinions, fraternise with all men, relieve all unfortunates, and the rule of all his instincts should be good thoughts and to speak and to do good.

69. Labour to render men better, dissipate the darkness of ignorance, generate all the virtues which contribute to the instruction or love of mankind.

70. Learn to love and succour one another and accomplish your sublime destiny; thou wilt become the cherished of heaven and the benedictions of thy brothers will rest upon thee, and thou wilt walk the earth as the benefactor of humanity.

71. Hate superstition; adore God, who in creating thee a free and intelligent being, capable of virtue, hath made thee the arbiter of thy own destiny.

72. Listen to the voice of reason which cries to thee,—All men are equal, all are members of the same family; be tolerant, just, and good, and thou wilt be happy.

73. Let all thy actions be directed to utility and goodness; judge of them beforehand; if any of thy meditated actions be of doubtful character, abstain thee.

74. Practice virtue, it is the charm of existence, it consists in mutual benefits.

75. Know that thy felicity is inseparable from that of thy fellow beings; do to them as thou wouldst wish them to do unto thee; let thy devotion to humanity involve, if necessary, even the sacrifice of thy life.

76. The moral law is universal; let its sacred text be graven on the hearts of men; whoever transgresses it shall unfailingly be punished.

77. The just man, strong in his approving conscience, is beyond the reach of misfortune and persecution; his trust is in the justice of the Supreme Being.

78. The wicked undergo unceasing punishment; no Lethean waters can extinguish the fires of remorse.

79. Forget not that thy soul is immaterial, and cannot, therefore, perish, as does the body, which dissolves into its component elements; beware of staining it with vice.

80. Remember incessantly that thy felicity is of thy own creation; and that thy place is at the head of created beings.

81. Seek in the visible marvels of the universe, a knowledge of T.S.A.O.T.U. and His perfections; be always docile to the voice of nature, which is that of reason and conscience.

82. Practice virtue and flee vice; act so as to be always satisfied with thyself.

83. Love thy fellows, be useful to them as far as lies in thy power; seek not thy own interest, but the well being of all.

84. The existence of God is a truth of sentiment and of immediate evidence; it is the first and foundation of all axioms.

85. The most agreeable worship of T.S.A.O.T.U. is good morals and the practice of virtue.

86. By a sentiment of natural equity, when we attempt to judge others let us examine ourselves.

87. The more we need indulgence, so much the more is it necessary to spread over the failings of our fellows the benevolent veil which should divest the understanding of ingratitude and malignity.

88. Slander indicates either littleness of spirit or blackness of heart; it springs from jealousy, envy, avarice, or some such passion; it is a proof of ignorance or malice. Undesigned slander is folly; slander with reflection shows blackness of heart; what the slanderer says he wishes; it is foolish or wicked.

89. If persecuted avenge not yourself; there exists but two kinds of enemies, the ignorant and the wicked: seek to ameliorate the one and instruct the other,—persuasion succeeds better than violence.

90. Our true enemies are within us: let us root out of the heart, ambition, avarice, and jealousy, and we shall re-establish that order and harmony which should reign in society; all men are brothers.

91. Union, when it is perfect, satisfies all desires and simplifies the wants ; it foresees the vows of imagination and sustains all good ; it is fortune become constant.

92. Forget not that we owe constant assistance to the unfortunate ; visit them in your leisure at their dwellings, where misery brings groans and tears ; carry there the resources of your intelligence and the superfluities of your social condition ; in the distribution of your benefits you will receive the most honourable homage that man can have ; in devoting yourself to beneficence, you will follow the law,—all the law.

93. Conscience is the most precious gift which God has given to man ; it instructs us in the vices which we ought to avoid, and the virtues which we ought to practice ; it is a continual and severe judge, from whose arrests no mortal can exempt himself.

94. God made of the conscience a friend to whom flattery is a stranger ; it adds to our experience, and we should always consult it before any action.

95. Sadden not the heart of a poor person who is already overcome with grief, and delay not relief to those who suffer.

96. Nothing is so painful as to request a service ; nothing is so delightful as to anticipate one.

97. Friendship is usually but a vile commerce, in which each person hopes to draw usurious interest on his advances.

98. Humanity resembles a child which comes into the world during the night ; by passing through darkness it arrives at light.

99. We cannot respect too much the innocency of a child ; dost thou meditate some action for which thou ought to blush, then think of thy child in the cradle.

100. It is proper to love a friend for the pleasure of friendship, and not for the profit to be obtained by it.

101. If our only desire is to be happy, that is soon attained ; but if we desire to be more happy than others, that is most difficult, for we see others more happy than they really are.

102. If thou blushest at thy state it is pride ; reflect that it is neither thy state or position which honours or degrades thee, but the way in which thou fillest it.

103. Great resources of spirit and heart are needed to love sincerity when it wounds, and to practice it when it offends ; few people have sufficient firmness to speak the truth when they may suffer for it.

104. All people have ever considered truth as most sublime—it is the most simple and natural virtue, and yet the most difficult.

105. Exact no other condition for admission amongst us than probity and knowledge; receive and instruct all honest men, whatever their belief, country, or laws—our dogmas are simply, God and virtue.

106. Purify thy heart; spread in the world the word of life; instruct the ignorant; relieve those who suffer; teach the profane brothers to hate vice, pride, and all evil passions, and to love virtue ardently.

107. Let thy voice resound in the defence of the innocent and unfortunate, against oppression, that it may carry consolation and peace to the hearts of thy fellows, and terror to the souls of the wicked.

108. Depraved affections are the beginnings of sorrow.

109. An evil disposition is the disease of the soul, but injustice and impiety are the death of it.

110. It is impossible that he can be free who is a slave to his passions.

111. It is better to live lying on the grass, confiding in divinity and yourself, than lie on a golden bed amid perturbation.

112. The theorems of philosophy are to be enjoyed as much as possible, as if they were ambrosia and nectar; for the pleasure arising from them is genuine, incorruptible, and divine.

113. The friendship of one wise man is better than that of every fool.

114. Fraudulent men, and such as are only seemingly good, do all things in words, and nothing in deeds.

115. It is the same thing to nourish a serpent and benefit a depraved man, for gratitude is found in neither.

116. He who loves the goods of the soul will love things still more divine; but he who loves the goods of its transient habitation will love things human.

117. Consider both the praise and reproach of foolish persons as ridiculous, and the whole life of an ignorant man as a disgrace.

118. It is even more wretched to be subservient to passions than to tyrants.

119. Be vigilant in regard to your intellectual part, for sleep in this has an affinity with real death.

120. Esteem those to be most eminently your friends who assist your soul rather than your body.

121. Make trial of a man rather from his deeds than his discourses, for many live badly and speak well.

122. Do that which you consider to be worthy and honest, though you should gain no glory from it, for the multitude is a bad judge of worthy actions.

123. He is a wise man and beloved by divinity who

labours for the good of his soul, as much as others labour for the welfare of the body.

124. The strength of the soul is temperance, for it is the light of one destitute of passions; but it is much better to die than darken the soul through the intemperance of the body.

125. It is impossible that the same person can be a lover of pleasure, a lover of the body, a lover of riches and a lover of the divinity.

126. Clouds frequently obscure the sun, but the passions the reasoning powers.

127. The felicity of a man does not consist either in body or in riches, but in upright conduct and justice.

128. Garments that have been made clean and bright, become soiled again by use; but the soul being once purified from ignorance remains splendid for ever.

129. When virtue is the object of emulation, vice must necessarily perish.

130. Choose rather to leave your children well instructed than rich, for the hopes of the learned are better than the riches of the ignorant.

131. At every feast remember that there are two guests to be entertained—the body and the soul; and that what you give the body you presently lose, but what you give the soul remains for ever.

132. It is not useless to procure wealth, but to procure it by injustice is the most pernicious of all things.

133. The Divinity has no place upon earth more allied to His nature than a pure and holy soul.

134. The most complete injustice is to seem to be just without being so.

135. It is the province of a wise man to bear poverty with equanimity.

136. Those alone are dear to Divinity who are hostile to injustice.

137. The fear of death arises through the ignorance of the soul.

138. It is equally dangerous to give a sword to a madman and power to a depraved one.

139. It is the same thing to moor a boat by an infirm anchor, and to place hope upon a depraved person.

140. It is not safe to despise those things of which we shall be in want after the dissolution of the body.

141. As the lesser mysteries are to be delivered before the greater, so also must discipline precede philosophy.

142. The wise man whose estimation with men was but small while he was living, will be renowned when he is dead.

143. It is the same thing to drink a deadly poison from a golden cup, and follow the advice of an injudicious friend.

144. Forget not that errors and ignorance are crimes, when they are the result of indifference for truth; tremble if a slothful indolence has dishonoured thy life, or if vice hath blemished thy heart and blighted thy days.

145. Forget not that all which thinks has intelligence, all which feels has sentiment, all which loves the right of being loved, all which suffers a title to pity; there is not a step lacking in the mystic ladder of creation; it rises by a graduated ascent from the brute to man.

146. Judge not lightly the actions of men; praise little and blame still less; it is for T.S.A.O.T.U. to sound the heart and appraise the work that He has made.

147. If vain curiosity brings thee amongst us, depart!

148. If wordly distinctions adhere to thee, go; they are not found here.

149. If thou art afraid to be enlightened upon thy faults, come not amongst us.

150. Reflect that it is necessary to cease to be man, in order to enter the road which conducts to the Sanctuary of Masonry; it is the shadow of Divinity, to approach thither it is necessary to raise thyself to God.

151. If sincere repentance gives not innocence, it brings pardon to the gravest faults.

152. Keep thy soul in such a state of purity that it may be worthy to appear at any time before T.S.A.O.T.U.

153. Fragile man, during life thou art the slave of necessity, and the plaything of events; but console thyself, for death awaits thee, and in its bosom is repose.

154. Man is born to suffer, it is the law of his being;
His joys are a loan to be paid with usury;
Under this law of happiness all have birth,
Whether he sleeps upon purple or slumbers on
His salutation to life is a cry of grief; [sackcloth,
He is destined to know misfortune.

155. There is no void in nature, everywhere it is peopled: there is no real death in nature, everything is living.

156. Death exists, not for the wise; it is but a phantom which the ignorance and weakness of the multitude hath made horrible; that which we call death is only a change of state.

157. There is no invisible world, but only different degrees of perfection in the bodily organs. The body is the gross representation, and the temporary envelope of the soul, which can perceive by itself without the intervention of the bodily organs by means of its sensibility

and lucidity, the things spiritual and corporeal which exist in the universe.

158. If T.S.A.O.T.U. has given thee a son be grateful unto Him, but tremble for the deposit which He hath confided to thy care; be unto such child the living image of divinity; cause him up to ten years of age to fear thee; up to twenty to love thee, so that even until death he may respect thee. Even up to ten years of age be his Master, to twenty years of age his father, until death his friend; strive to teach him good principles rather than fine manners, so that he may owe thee an enlightened and upright understanding, rather than a frivolous elegance; and make an honest man rather than an able one.

FINIS.