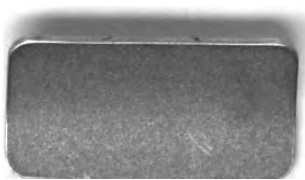


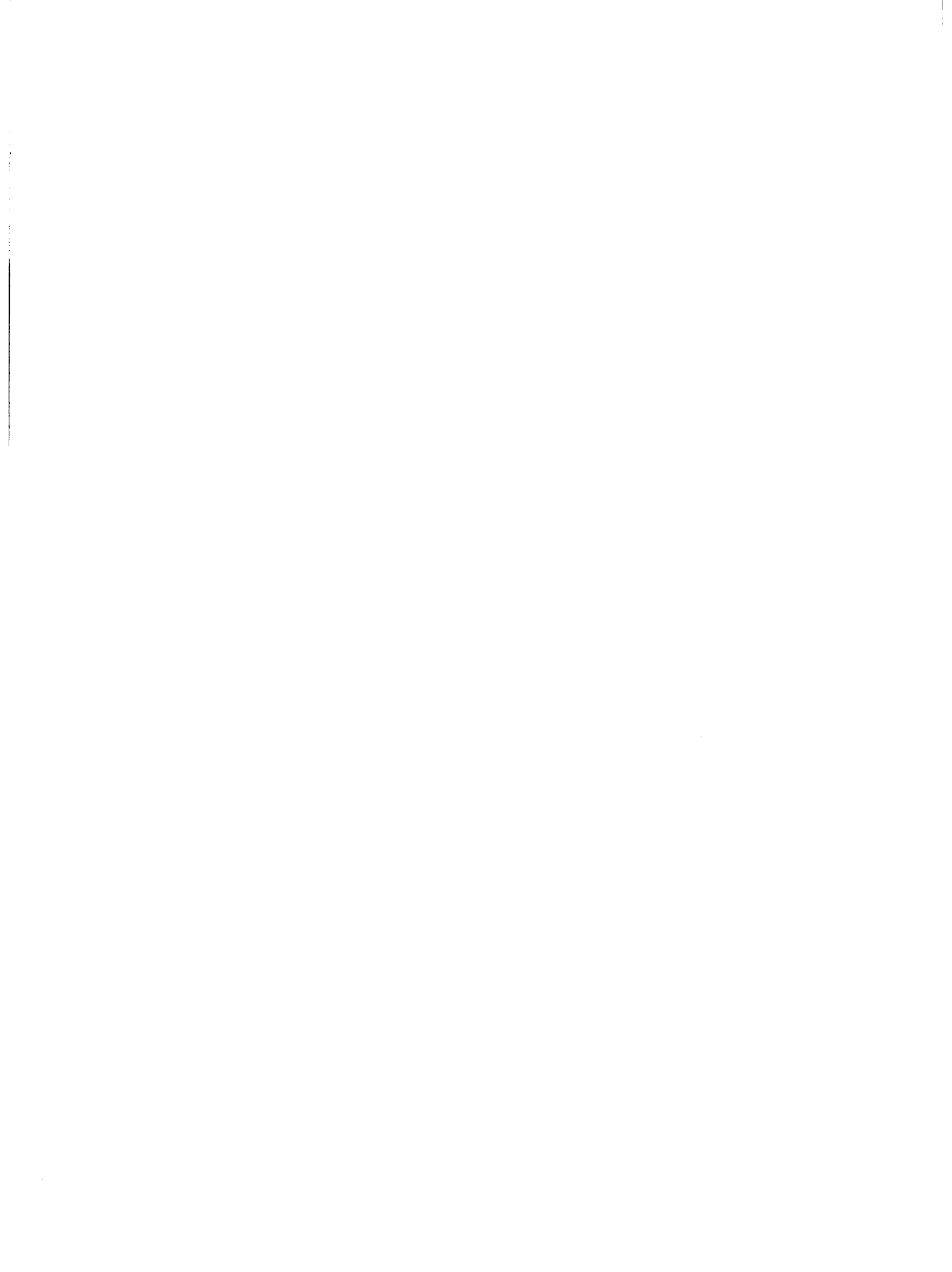
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EGYPT

THE

CRADLE OF ANCIENT MASONRY

BY

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NORMAN FR. DERICK DE CLIFFORD

COMPRISING A HISTORY OF EGYPT, WITH A COMPREHENSIVE AND AUTHENTIC ACCOUNT OF

The Antiquity of Masonry

RESULTING FROM MANY YEARS OF PERSONAL INVESTIGATION AND EXHAUSTIVE RESEARCH IN

INDIA, PERSIA, SYRIA AND THE VALLEY OF THE NILE

ILLUSTRATED

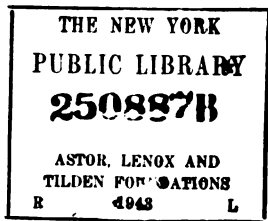
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Mummification—Transmigration—Re-Incarnation.

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Then came they forth, from that which now might seem
A gorgeous grave; through portals sculptured deep,
With imagery beautiful as dreams,
They went, and left the shades which tend on sleep
Over its unregarded dead to keep
Their silent watch. . . .
Then there came temples, such as mortal hand
Has never built; nor ecstasy, nor dream,
Reared in the cities of enchanted land.

—SHELLEY.

CHAPTER XIII.

MUMMIFICATION—TRANSMIGRATION—RE-INCARNATION.

THE natural tenderness felt by men for the bodies of those endeared to them, as well as the necessity of putting away from sight, or contact, objects which rapidly become offensive, in all ages has led to some disposition of the dead, by which these ends could be effected. Funeral rites have, in all ages, been interwoven with and consecrated by ceremonies. Portions of these rites have often survived the people and the religion to which they owed their origin. The Masonic student seeking for "*More Light*" is continually discovering the intimate relation between the manners and customs of the pagan philosophers of a prehistoric age and those practiced in the present day by the Christian Churches throughout the world universal.

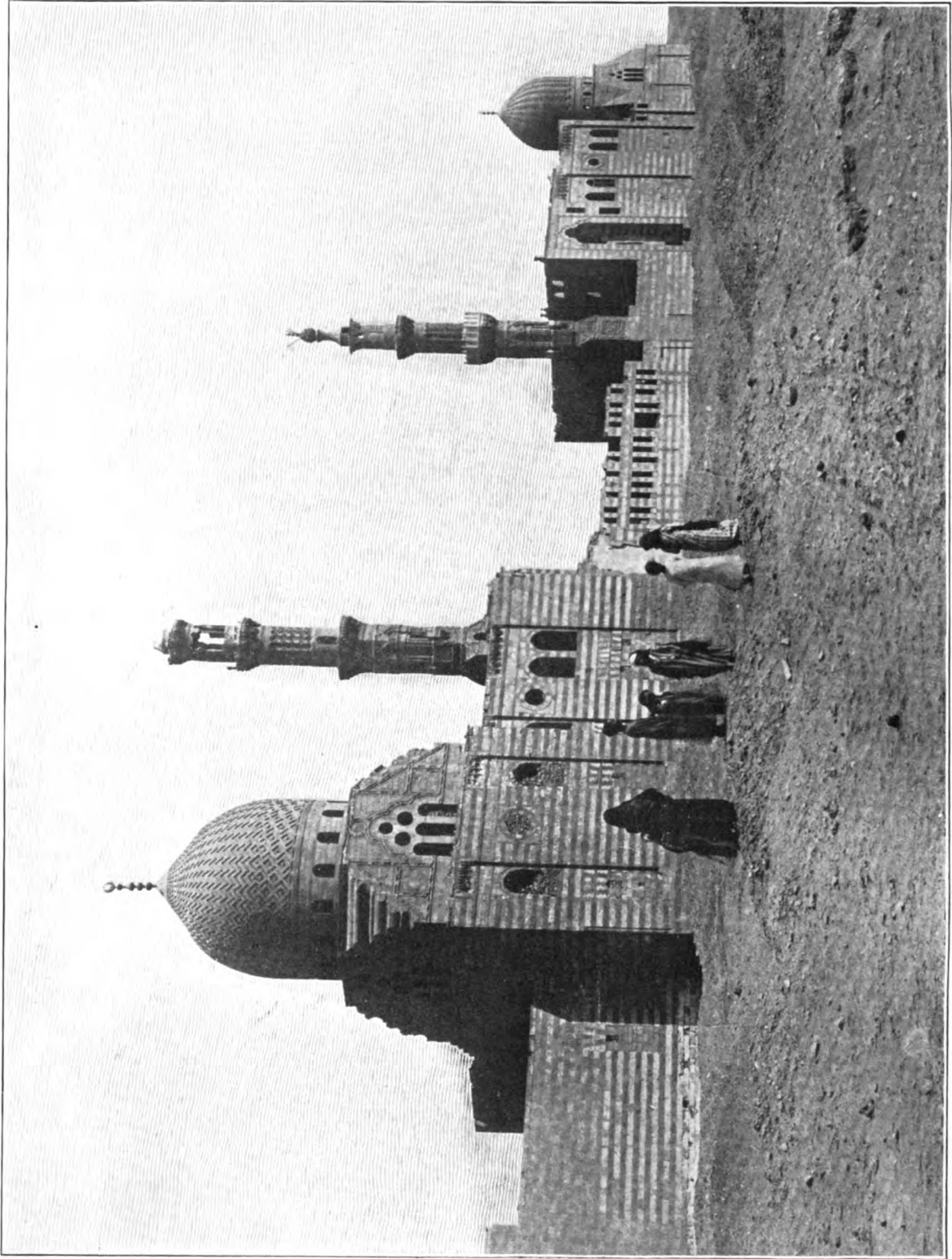
The poet Virgil speaks of a peculiar mythological doctrine which declares that unless dust is sprinkled three times on a dead body, the soul, which had left its earthly temple, must wander for a thousand years on this side of the river Styx before Charon would admit him to his mysterious bark and ferry him to the gates of Hades. In the Christian Churches this peculiar ceremony is still performed at the burial of our dead, and the three-fold sprinkling upon the coffin, accompanied by the words, "Dust to dust, ashes to ashes," is most assuredly a custom that we have adopted from the pagan philosophers in a far-away past, long centuries before the Christian era had dawned, or Christ came upon the earth.

Four methods in times past have been employed in different countries for the disposition of the dead, which were as follows: Incineration, Mummification, Exposure, and Interment. I will describe these methods so that you may be enabled to have a general idea regarding the manner of disposing of the dead by various nations, and shall speak of them from my own personal observations throughout

the world, obtained from the most reliable information and from various authorities.

The Hebrews generally buried their dead in cemeteries invariably situated outside the walls of their cities; yet, from a passage in Isaiah, chapter 30, and verse 33, it would seem that incineration was likewise practiced. Among the Greeks, in historical times, the bodies of the dead were indifferently interred or burned, a common word being used for either method. When the body was not burned it was placed in a coffin made of baked clay or earthenware and buried outside the town. Intramural interment was forbidden through the belief that the presence of the dead brought pollution to the living. If the ceremony was that of burning, the body was placed upon a pyre of wood, to which fire was communicated in the presence of those who had attended the funeral. When the flames were extinguished, the bones were collected and placed in urns made of various materials. These were preserved in tombs, built expressly for the purpose, on the road-side, just outside the city gates. After the funeral of the deceased, those who assisted at the disposal of the body partook of a feast, at the house of the nearest relative, whose duty it was to attend the funeral ceremonies, which, if neglected, subjected him to very grave accusations.

At Athens the period of mourning continued for thirty days, during which time feasts and sacrifices were celebrated. In the early part of the Republic, the Romans generally buried their dead, though burning was likewise practiced. Sylla appears to have been the first of his *gens* who was burned. Under the empire, burning became customary until subverted by the gradual spread of Christianity, and at the end of the fourth century it had again fallen into general disuse. The funeral rites varied, not only with the wealth of the deceased, but somewhat, too, in periods of the commonwealth. In the latter days of the Roman Republic, under the earlier emperors, the corpse of a man of wealth was washed, anointed with oil and perfumed by the slaves of the undertaker. The body was then dressed in the best clothes it had possessed when living, placed with the feet toward the door in the vestibule, upon a couch covered with flowers, a branch of cypress being placed before the door, and a coin put in the mouth of the corpse to pay the ferriage into Hades.



TOMBS OF THE CALIPHS,

CAIRO.

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The funeral took place at night, the procession being headed by musicians, followed by hired mourners singing funeral songs; after these came the freedmen, wearing the cap of liberty. Immediately preceding the corpse were persons bearing masks made of wax, representing the ancestry of the deceased. The couch was borne by freedmen, or near relatives, the family following after; the men, contrary to custom, with heads covered; the women, with heads bare and hair disheveled, often beating their breasts and uttering piercing cries. Finally the corpse, with the couch upon which it was borne, was placed upon the funeral pyre, built in the form of an altar. The nearest relatives, with averted faces, kindled the fire, while perfumes, oils and articles of food were frequently thrown upon the body as it was being consumed. When the pyre was burned down, the embers were extinguished with wine, the bones and ashes sprinkled with perfume, and carefully collected by the nearest of kin, were then placed in an urn and buried in sepulchres common to those of the same family. After the funeral, mourning sacrifices were continued for nine days, though by the women, on the death of a husband, or father, mourning was sometimes worn for a year.

As the Christian religion gradually obtained the ascendancy a corresponding change took place in the mode of disposing of the dead. Bodies were no longer burned, but were interred and the offices of the Church were substituted for the rites of paganism. At a very early date it became customary to bury the dead in the immediate neighborhood of the churches, which, in large towns, led to scenes most shocking to the feelings of the community, while the disengagement of the gases, resulting from their decomposition, proved deleterious to the general health. In London some churchyards raised over four feet in a few years. Within thirty years there had been interred within a space not exceeding three hundred and eighteen acres, one million five hundred thousand. (Report of the General Board of Health, London, 1850).

The period taken by a body to decay, after inhumation, varies according to climate, soil and the covering in which it is enveloped. Orfila and Lesueur, in their experiments, found nothing but the skeletons of bodies that had been buried from eighteen months to two years; but this time is unusually short. Low, damp, moist grounds are best to hasten decomposition, especially if water percolates through.

The Parsees of Bombay, India, dispose of their dead by placing them upon iron gratings on the tops of high towers, called "Towers of Silence," built expressly for the purpose of exposing their dead to the approach of numberless vultures. These devour the body within an hour after it has been left alone, leaving nothing but the bones, which are thrown into a deep well in the centre of the tower, where they are left to decay. This receptacle for the remains is common to all, rich and poor, no distinctions being made. This method of disposing of the dead was adopted by these people because deemed by them as the most appropriate for this reason: They believe the Earth to be the Mother of Mankind, the producer of the fruits of the field, that source from whence comes plant life for the sustenance of not only man but his domestic animals. They therefore considered it a defilement and an injury to the Earth to bury their dead within its sacred depths, in consequence of which they exposed them on the tops of these high towers and to the birds of the air. Fire was considered too pure and sacred to use for burning the body; like the Hindu, they considered exposure the best manner of disposing of their dead.

I do not wish to dwell too long upon the various methods adopted by different people of the world in the disposal of their dead, or to tire you, my dear Brothers, with a too lengthy article upon this subject, but shall confine my remarks especially to the Egyptian Mummy. It would have given me very great pleasure to have described the mummies and mummification of this American continent, but time and space will not permit my doing so. I will say, however, that I do firmly believe the religious ideas of the ancient Egyptians and the Incas of prehistoric times to have been identical.

Vestiges of an ancient Inca civilization are to be found to-day on the shores of Lake Titicaca. The tombs of the people who inhabited this country have been forcibly broken into and desecrated by miserable grave robbers, the ancient mummies taken from their sepulchres and broken into pieces, which they scattered over the ground in an endeavor to rob the dead of their eyes and the ornaments with which they were decorated.

Father Acosta says, in the sixth chapter "Royal Commentaries of the Inca," 1-92, that "these mummies were well preserved, with eyes

that were made of pellets of gold, so well imitated that no one could have missed the real ones."

The following seems to have been the usual method adopted after death by the Ancient Egyptians: When a person of any consequence died the women of the family, as well as all the female relatives, smeared their faces and daubed their heads with mud, and going forth from their dead into the streets, with their bosoms bare and their clothing suspended from their waists, wandered through the city, all the time beating their bosoms with loud lamentations and loudly bewailing their loss. The male members of the family would gather together, their clothing arranged in a similar manner, and perform the same methods of flagellation, accompanied with loud cries and lamentations. These scenes are pictured in many of the tombs showing funeral processions with the mourners beating their breasts and throwing dust upon their heads.

The corpse of the male was at once committed to the care of the embalmers; but if it was a female it was retained at home until decomposition had begun. It was then, like the male, committed into the charge of the embalmers.

Herodotus says, in Chap-*Euterpe* 89, "The wives of men of rank are not given to be embalmed immediately after death, nor are indeed any of the more beautiful or valued women. It is not till they have been dead three or four days that they are carried to the embalmers. This is done to prevent indignities being offered them. It is said that once a case of this kind occurred, the man being detected by the information of his fellow-workmen."

After the body had been surrendered to the embalmers it was disrobed, when the principal embalmer, called a *Scribe*, drew a line with a reed pen down the left side, from the sternum across the ribs. Following this line a *paraschite* or flank incisor made a deep incision, and just as soon as it was made the operator would be driven away from the body by the people, who stoned, assaulted and cursed him, these *paraschites* being held in perfect abhorrence and dread. If any one should happen to come in contact with them they would be considered to be defiled, and one contaminated by their touch would immediately have to be purified, by certain ceremonies in their temples, performed by their priest, in order to purify them, that they might again mingle with friends and companions.

After the incision had been made another kind of embalmer called a *Taricheute* would then proceed to extract the entrails, which, according to Herodotus, were afterwards washed in palm wine and thoroughly cleansed, when they were put through different processes for their preservation, which, on being finished, were placed in canopic jars and dedicated to the gods of the underworld, representing the four cardinal points of the universe: 1st, *Mestha*, or *Amsset*; 2d, *Hapi*; 3d, *Taumaufef*; and 4th, *Quebhsennuf*. They received these names from the Ancient Egyptians who placed the viscera into jars because they thoroughly believed that it was necessary to have the whole of the body in the judgment of the dead, and if these jars did not contain the viscera of the deceased they were supposed to do so.

These four jars have each a different head, representing the separate gods, and are as follows: *Mestha* is human-headed, representing the South, and the jar of this god was supposed to contain the stomach and larger intestines. *Hapi* was dog-headed, and representing the North, and it was supposed to contain the small intestines. *Taumaufef* was jackal-headed, representing the East, and was supposed to contain the lungs and the heart. *Quebhsennuf* is hawk-headed, representing the West, and is supposed to contain the liver and gall-bladder. These four jars were placed in canopic chests, or boxes, about two feet square, divided into four compartments of equal size, and in each space was placed one of the canopic jars that stood upright in the compartment to which it was allotted.

The earliest record of canopic jars occurs during the eighteenth dynasty, during which period these jars were made of alabaster, arragonite and a variety of beautiful stone. They were in many instances most magnificent and exquisite specimens of Egyptian Art. I have said above that these jars were *supposed* to contain the various interior organs of the human body, because both Porphyry and Plutarch claim that the viscera, when removed from the body, was cast into the Nile; but Mr. Pettigrew having received one chest for examination, which he opened, claims to have found the different jars used for the purpose as above described.

I myself firmly believe that the interior organs of the body were embalmed, preserved and kept for this reason: The ancient Egyptians most assuredly believed that the interior organs of the body exerted an influence upon every thought and act of a man's life, affecting not only

his morality and virtue, but that they had a general tendency to lead into the downward path of vice and misery. In consequence they laid the blame for all the evil acts committed during the whole course of the man's life, as well as his evil thoughts, upon the viscera. Therefore, if the man was to be judged according to his every act and thought through life, all parts of the body should be there to undergo the examination, and whatever was adjudged to the body should also be adjudged to the various organs that made him either virtuous or immoral, and ought to be there with the body as testimony to the Truth of the Judgment. Budge states "that when the intestines were not buried in jars they were returned to the body, and figures of *Mestha*, *Hapi*, *Taumaufef* and *Quebhsennuf* made of wax, sheet silver, gold, or porcelain were laid upon the parts these gods were supposed to protect," and yet Porphyry states that the viscera, after having been extracted, were laid in a box or chest and one of the embalmers would hold it up toward the sun, accompanied by the following invocation: "O sun, and all ye Gods, who give life to man, receive me, and give me to dwell along with the immortal Gods, for I have ever revered the Gods whom my parents taught me, and have honored the authors of my body; of other men I have neither killed any one nor deprived him of a deposit, nor have done any other grievous wrong. And if, throughout my life, I have committed any sin in eating or drinking, I have not done it on my own account, but on account of these, pointing to the chest containing the viscera, which was then thrown into the river and the body, as pure, submitted to embalmment." But this is clearly disproven by the fact that canopic jars have been found in immense quantities, containing the intestines of numberless bodies, as well as in finding the interior organs within the bodies of a vast majority of the mummies discovered throughout the Nile valley, demonstrating that the statement of Porphyry, only so far as the invocation is concerned, is not to be relied upon.

After the intestines had been removed, another *Tarischeute* extracted the brain, using a crooked instrument, made expressly for the purpose, with which to draw the brain down through the nasal cavities, after which the body was considered ready for the various salts and spices that were to be incorporated in all parts of it, necessary for its preservation. Further operations for the completion of the process of embalming

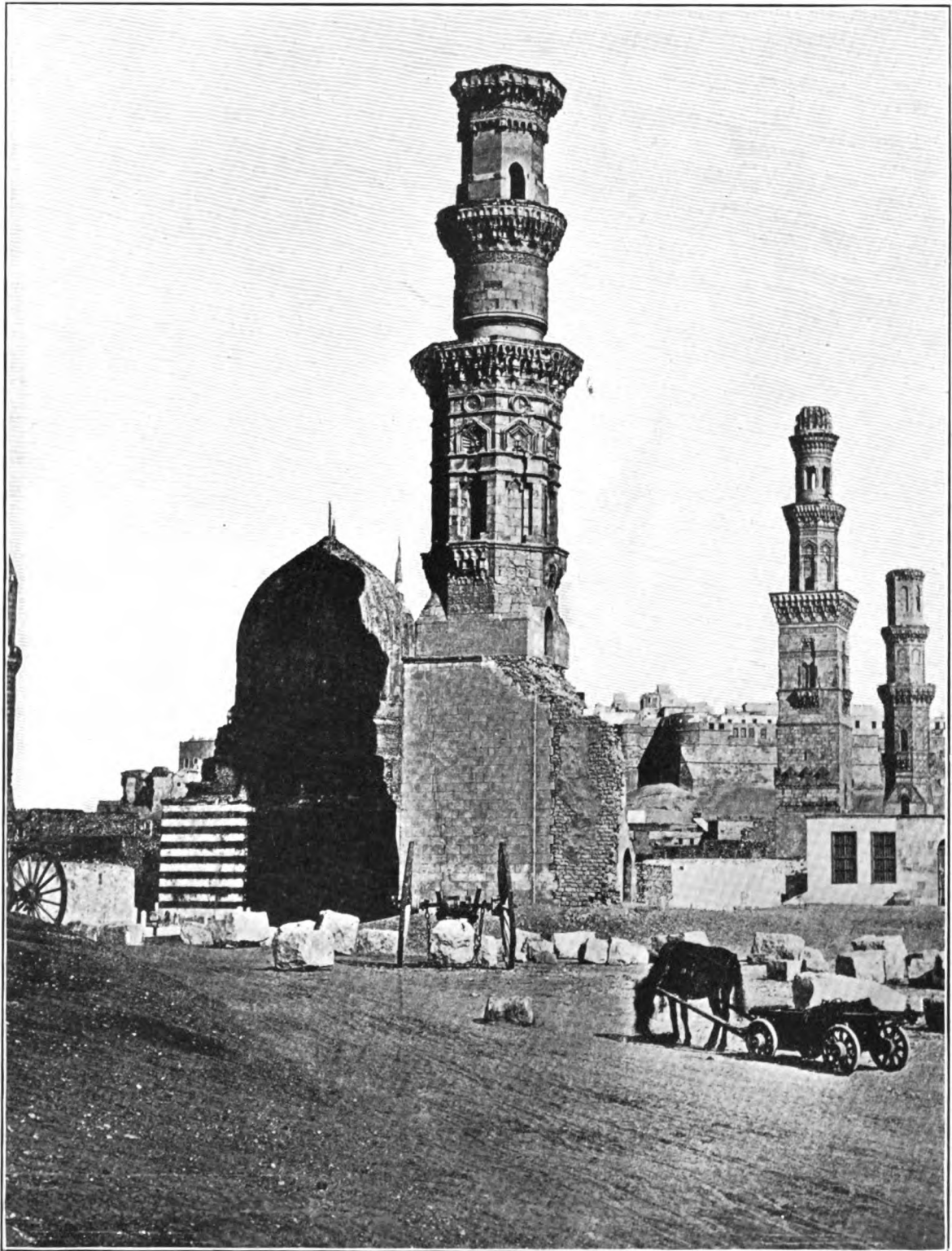
depended in a great measure upon the amount paid for its decorations and preservation. Three methods prevailed for the purpose of embalming the bodies of the dead in Egypt.

The first was attainable only by the rich, the process being as follows: After the entrails, brains, etc., had been removed certain gums, spices and fluids were passed through the nostrils up into the hollow of the skull. The cavities of the chest and stomach were then thoroughly washed with palm wine, then filled with resins, gums and many now unknown substances, the incision made by the *Paraschite* being then closed up. The body was steeped in a bath, composed of carbonate of soda and other alkalis, for a period of seventy days; it was then taken from the bath and permitted to dry, after which they wrapped it in from eight hundred to one thousand yards of linen bandages, cemented together by gums and costly aromatics, which effectually preserved the body from decay. Its outer covering, or mask, was beautifully decorated with gold and silver leaf and artistically painted in many colors. It was then placed in a series of cases, the one fitting into the other. This completed the process adopted in the embalming of the bodies of the most wealthy and cost about three thousand five hundred dollars of our money, or one *silver talent* of theirs.

The second method consisted in removing the entrails, etc., injecting the cavities with cedar oil and soaking the body in natron for seventy days. It was then bandaged as above, inclosed in mask and outer covering and coffin. This method cost about one thousand two hundred dollars in our money, or a *mena* in theirs.

The third process was for the poorer classes and consisted in removing the brains and viscera. It was then washed in the sap of a small tree growing in Arabia and Nubia, the juices of which were called myrrh. The body was then soaked in a saline bath for the usual seventy days, when it was dried and covered with linen bandages and mask. It was then decorated and put in a coffin or case. This mode of embalming cost about five hundred dollars.

When the bodies were prepared, or embalmed, they were often kept for a long time at home, being very frequently produced at festivals or banquets to recall to the guests the fact "that in life they were in the midst of death" and all the joys of life were but transient.



TOMBS OF THE MAMELUKES,
CAIRO.

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Kenrick in his "Ancient Egyptians," Vol. II., page 48, says: "By a singular law passed, at a time when there was a great want of circulating medium (quoting from Herodotus), a man was allowed to pledge the mummies of his forefathers for debt, but was himself deprived of sepulture if he failed to redeem them before his death. The prohibition appears to have included his descendants as long as the debt remained unpaid."

Herodotus also related another peculiar custom, which was, whenever any Egyptian or foreigner lost his life through falling prey to a crocodile, or by drowning in the river, the law compelled the inhabitants of the city near which the body is cast up to have it embalmed and to bury it in one of the sacred repositories with all possible magnificence. No one may touch the corpse, not even any of the friends or relations, but only the priests of the Nile who prepare it for burial, with their own hands—regarding it as something more than the mere body of a man—and themselves lay it in the tomb.

The art of embalming reached its perfection during the eighteenth and nineteenth dynasties, or about the time of Thothmes III. to Rameses II. For a long time the dead were embalmed by compulsory law, so that rich and poor alike, whether at private or public expense, were submitted to the process, and it has been estimated by Rawlinson that "the annual expense of embalming in Egypt must have been not less than seventy-five million dollars."

The first mummy that was removed from this country and taken to England was in 1722, and quite a number were placed in the British Museum in 1803. These mummies are most interesting objects of study to all who desire knowledge of the remote and wonderful civilization of ancient Egypt. Mummification became one of the lost arts about A. D. 700, having continued for nearly four thousand years, and who can tell how long before that time?

The oldest mummy in the world, about whose antiquity there is no doubt, is that of Seker-em-sa-f, son of Pepi First, and elder brother of Pepi Second B. C. 3,200, was found at Sakkarah in 1881, and is now at Gizeh. The lower jaw is wanting and one of the legs have been dislocated in transporting, the features being well preserved and on the right side of the head is the lock of hair emblematic of youth. An examination of the

body shows that Seker-em-sa-f died very young. A number of bandages found in the chamber of his pyramid at Sakkarah are similar to those in use at a later date, and the mummy proves that the art of embalming had already arrived at a very high state of perfection in the Ancient Empire.

The fragments of a body found by Col. Howard Vyse in the pyramid of Men-Kau-Ra (Mycerinus) at Gizeh, are thought by some to belong to a much later period than that of this king. There appears, however, to be no warrant for this belief, as they belong to a man and not to a woman, as Vyse thought, and may quite easily be the remains of the mummy of Mycerinus. The skeletons found in sarcophagi belonging to the first six dynasties fall to dust when air is admitted to them and emit a slight smell of bitumen.

ADDRESS TO A MUMMY OF THEBES.

And thou hast walk'd about (how strange a story!)
 In Thebes streets three thousand years ago,
 When the Memnonium was in all its glory,
 And time had not begun to overthrow
 Those temples, palaces, and piles stupendous
 Of which the very ruins are tremendous!

Speak! for thou long enough has acted dummy;
 Thou hast a tongue—come let us hear its tune;
 Thou'rt standing on thy legs, above ground, mummy!
 Revisiting the glimpses of the moon—
 Not like thin ghosts or disembodied creatures,
 But with thy bones, and flesh, and limbs, and features.

Tell us—for doubtless thou canst recollect—
 To whom should we assign the sphinx's fame?
 Was Cheops or Cephrenes architect
 Of either pyramid that bears his name?
 Is Pompey's Pillar really a misnomer?
 Had Thebes a hundred gates, as sung by Homer?

Perhaps thou wert a Mason, and forbidden
 By oath to tell the secrets of thy trade—
 Then say what secret melody was hidden
 In Memnon's statue which at sunrise play'd?
 Perhaps thou wert a priest—if so my struggles
 Are vain, for priestcraft never owns its juggles.

Perhaps that very hand, now pinion'd flat,
Has hob-a-nobbed with Pharaoh, glass to glass ;
Or dropped a half-penny in Homer's hat,
Or doff'd thine own to let Queen Dido pass ;
Or held, by Solomon's own invitation,
A torch at the great temple's dedication.

I need not ask thee if that hand, when arm'd
Has any Roman soldier maul'd and knuckled ;
For thou wert dead, and buried, and embalmed
Ere Romulus and Remus had been suckled :
Antiquity appears to have begun
Long after thy primeval race was run.

Thou could'st develop—if that withered tongue
Might tell us what those sightless orbs have seen—
How the world looked when it was fresh and young :
And the great deluge still had left it green.
Or was it then so old that history's pages
Contained no record of its early ages?

Still silent? Incommunicative elf,
Art sworn to secrecy? then keep thy vows ;
But prithee tell us something of thyself—
Reveal the secrets of thy prison house ;
Since in the world of spirits thou hast slumbered
What hast thou seen, what strange adventures numbered?

Since first thy form was in this box extended
We have above ground seen some strange mutations ;
The Roman empire has begun and ended—
New worlds have risen—we have lost old nations.
And countless kings have into dust been humbled,
While not a fragment of thy flesh has crumbled.

Didst thou not hear the pother o'er thy head
When the great Persian conqueror Cambyses
Marched armies o'er thy tomb with thundering tread—
O'erthrew Osiris, Orus, Apis, Isis,
And shook the pyramids with fear and wonder,
When the gigantic Memnon fell asunder?

EGYPT, THE CRADLE OF ANCIENT MASONRY.

If the tomb's secrets may not be confessed,
 The nature of thy private life unfold ;
 A heart has throbb'd beneath that leathern breast,
 And tears adown that dusky cheek have roll'd ;
 Have children climb'd those knees and kissed that face ?
 What was thy name and station, age and race ?

Statue of flesh ! Immortal of the dead !
 Imperishable type of evanescence !
 Posthumous man—who quittest thy narrow bed
 And standest, undecayed, within our presence !
 Thou wilt hear nothing till the judgment morning,
 When the great trumpet shall thrill thee with its warning.

Why should this worthless tegument endure,
 If its undying quest be lost forever ?
 Oh ! let us keep the soul embalmed and pure
 In living virtue—that when both must sever,
 Although corruption may our frame consume,
 The Immortal spirit in the skies may bloom.

HORACE SMITH.

Mummies of the eleventh dynasty are usually very poorly made ; they are yellowish in color, brittle to the touch, and fall to pieces very easily. The limbs are rarely bandaged separately and the body, having been wrapped carelessly in a number of folded cloths, is covered over lengthwise by one large linen sheet. On the little finger of the left hand a scarab is usually found, but besides this there is neither amulet nor ornament. The coffins of the mummies of this period are often found filled with baskets, tools, mirrors, bows and arrows, etc., etc. From the thirteenth to the seventeenth dynasties, also, mummies were made in such a manner as to perish rapidly. From the eighteenth to the twenty-first dynasties the mummies of Memphis are black, and so dry that they fall to pieces at the slightest touch ; the cavity of the breast is filled with amulets of all kinds, and the green stone inscribed with the thirtieth chapter of the Book of the Dead placed over the heart.

At Thebes, during this period, the mummies are yellow in color and slightly polished, the nails of the hands and feet retain their places and are stained with henna. The limbs bend in all directions, without break-

ing, and the art of dainty bandaging attained its greatest perfection. The left hand wears rings and scarabs, and chapters of the Book of the Dead are found in the coffins, either by the side of the mummy or beneath it. After the twenty-first dynasty the custom arose of placing the mummy in a cartonnage, sewn or laced up the back, and painted in brilliant colors, with scenes of the deceased adorning the gods and the like. In the period between the twenty-sixth dynasty and the conquest of Egypt by Alexander the decoration of mummies reached its highest point, and the ornamentation of the cartonnage shows the influence of the art of Greece upon that of Egypt. The head of the mummy is put into a mask, gilded or painted in bright colors, the cartonnage fits the body very closely and the feet are protected by a sheath. A large number of figures of the gods and of amulets are found on the mummy itself, and many things which formed its private property when alive were buried with it. Towards the time of the Ptolemies mummies become black and heavy; bandages and body are made by bitumen into one solid mass, which can only be properly examined by the aid of a hatchet. About B. C. 100 mummies were very carefully bandaged, each limb being treated separately and retained its natural shape after treatment, and the features of the face, somewhat blunted, are to be distinguished beneath the bandages.

At the commencement of the Christian era mummification began to decline, as the process degenerated through neglect, and the art became lost in the seventh century. If we wish to understand the reason for embalming of the dead by ancient Egyptians, we must first come to a realization of what their conception was of man himself, while living. In order that my readers may be enabled to thoroughly understand this subject I shall quote from various authors, and give my own impressions, gleaned from personal investigation of the religions and philosophies of the far East.

Maspero tells us in "Egyptian Archaeology," page 108, that "The Egyptians regarded man as composed of various different entities, each having its separate life and functions. First there was the body, then the KA, or double, which was a less solid duplicate of the corporeal form—a colored but ethereal projection of the individual, reproducing feature for feature. The double of a child was a child; the double of a woman was a woman; the double of a man was a man.

“After the double (*Ka*) came the soul (*Bi or Ba*) which was properly imagined and represented as a bird; after the soul came the ‘*Khoo*’ or ‘the Luminous,’ a spark from the fire divine. None of these elements were in their nature imperishable. Left to themselves they would hasten to dissolution and the man would then die a second time; that is to say, annihilated. The piety of the survivors found means, however, to avert this catastrophe. By the process of embalmment they could for ages suspend the decomposition of the body; while by means of prayers and offerings they saved the Double, the soul, and the ‘Luminous’ from the second death and secured to them all that was necessary for the prolongation of their existence.

“The Double never left the place where the mummy reposed; but the soul and the ‘*Khoo*’ went forth to follow the gods. They, however, kept perpetually returning, like travellers who come home after an absence. The tomb was therefore a dwelling-house, the ‘Eternal House’ of the dead, compared with which the houses of the living were but wayside inns. These ‘Eternal Houses’ were built after a plan which exactly corresponded to the Egyptian idea of the after life. The ‘Eternal Houses’ must always include the private rooms of the Soul, which were closed on the day of burial and which no living being could enter without being guilty of sacrilege. It must also contain the reception rooms of the Double, where priests and friends brought their wishes and offerings.”

This same author also states, in his “Ancient Egypt and Assyria,” that “The soul does not die at the same time that the breath expires upon the lips of man; it survives, but with a precarious life, of which the duration depends upon that of the corpse and is measured by it. Whilst it decays the soul perishes at the same time; it loses consciousness and gradually loses substance too, until nothing but an unconscious, empty form remains, which is finally effaced, when no traces of the skeleton are left. Such an existence is agony, uselessly prolonged, and to deliver the double from it the flesh must be rendered incorruptible. This is attained by embalming it as a mummy. Like every act that is useful to man, this one is of Divine origin.”

The Ancient Egyptian belief in regard to a future life was that when death came the soul did not leave the body immediately, but con-



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tinued with it until decay set in and if they could preserve the body by embalmment and prevent its decay the soul would then remain with it in a conscious state of existence. It was, therefore, with the greatest care they hastened to preserve the bodies of their dead in order to keep the soul within the dwelling-place prepared for it, the tomb. They gave a great deal more time and attention to building houses for the dead than to those for the living, because they believed houses occupied during life to be merely temporary dwelling places; but the tomb, wherein the mummied dead were laid, had apartments where friends could come on a visit and bring funeral offerings of all kinds to the deceased, seemingly at home, as it were, receiving his relations and friends. I have already described the custom in a previous chapter of this work.

A great many writers claim that the Ancient Egyptians believed in the Transmigration of souls, positively claiming they were the first people who declared that man possessed an immortal soul and taught that after the body decayed the soul would re-incarnate into a lower animal and thread itself through all terrestrial and marine animals, as well as birds; but after it had functioned through all these variant forms it would be re-born again as man, and that it would take no less than three thousand years in order to accomplish this cycle or round of Transmigration. Now in respect to Transmigration I do not think, for one moment, that the Initiates of the Ancient Egyptian Mysteries ever believed in the transmigration of souls, as generally understood by the profane in those days. In his wonderful allegory, Virgil shows a law of progression according to Nature's higher law, for he unfolds to us the doctrines as taught in the Mysteries, wherein he demonstrates that the most ancient philosophers believed in the existence of a primal source from which these souls emanated. That they were sparks from the Divine Fire, a part of that Divine Essence, which vivifies every star glittering in the infinitude of space and cycles along their allotted paths throughout the Kosmos, with the threefold purification of Fire, Water, and Air representing the Protean appearance employed by the *Eternal Pilgrim* in functioning through Nature's evolutionary processes, until it was made manifest in Man. In this way we are enabled to know that "Man is certainly *no* special creation, and that he is the product of Nature's gradual perfective work, like any other living unit of this earth.

But this is only so with regard to the human tabernacle. That which lives and thinks in man, and survives that frame, the masterpiece of evolution, is the 'Eternal Pilgrim,' the Protean differentiation in Space and Time of the One Absolute Unknowable" ("Secret Doctrine," Vol. II, page 728).

We have functioned all through the variant forms of Life and have wriggled and squirmed with the snake, and we have roamed, four-footed and fanged, through the forest and jungles and have left all that went with it behind us, yet we carry upon our tongue a venom far more deadly than the virus of the snake. Although the tiger's claws are gone and the fangs have been lost to us, yet we of to-day have claws far more treacherous and dangerous than the wolf or tiger, intensified for harm by having been humanized, more deadly than all the beasts of the jungle or forest.

The tiger and other wild beasts seek and kill their prey for food, as their very existence depends on killing weaker animals. But man is to be dreaded far more than other animals. I am under the opinion that those learned men, those Hierophants, esoterically who believe that according to the life a man has lived he would be reborn, with all the attributes of the various animals, such as the cunning of the Fox, the ferocity of the Tiger, etc., but that he would never re-appear again in a lower organism, for they thoroughly understood there is no retrogression in Nature and that all vibrates with progressive force and energy through myriads of successive births. We come, we go, each time ascending a step above the other, mounting the ladder of evolution, gaining experience on every rung and intertwined with the whole of organic and inorganic being, through which we have passed.

We climb the cycling path of evolution, from Infusoria to Protozoa, to Man. Step by step we advance through all the manifestations and differentiations in Nature's evolutionary processes, from primordial matter to humanity. Through ages innumerable we pass through variant forms in the varying kingdoms, and see our kith and kin on every hand. There is not only a relationship existing between the Macrocosm and the Microcosm, but a separate and intimate interrelation and interaction exists between their separate parts. Nature proclaims this grand and glorious Truth in our pre-natal experience, when the Microcosm of

the individual demonstrates to us in miniature the Macrocosm of the Race.

During the gestative period, previous to birth, when first the protoplasm surrounds the germ and sets in vibration the life forces contained in its protoplasmic essence, causing our Proteus to vibrate through all the differentiations of Life, in his onward march through Nature's evolutionary processes, and clothes himself in all the various garments in nature's wardrobe in his long passage through the variant forms of life before he assumes the human embryo; he is continually changing in his progression to Man, passing through the various stages, from cell to infusora, worm, reptile, fish, including gills, quadruped, including tail; ever changing, until the mental development begins, then the caudal appendage commences to shorten and finally disappears and the embryo passes on to the human plane of development. During this period the embryo man demonstrates the evolution of the human race, through ages innumerable the human family came into the life of the world. From each germ-plasm of human being comes forth anew the life of the race; it goes through the same round as the species, and the life of the babe has repeated the evolutionary experience of mankind.

Mr. A. P. Sinnett, in "Transactions of the London Lodge of the Theosophical Society," No. 7, October, 1885, says: "That the human soul, once launched on the streams of evolution, as a human individuality, passes through alternate periods of physical, and relatively spiritual existence. It passes from the one plane, or stratum, or condition of nature to the other, under the guidance of its Karmic affinities; living in incarnations the life which its Karma has preordained; modifying its progress within the limitations of circumstances, and,—developing fresh Karma by its use or abuse of opportunities."

Now I firmly believe that the Ancient Egyptian Hierophants thoroughly understood this fact of the birth and immortality of the Soul as well as the re-incarnation of the Spirit and that once the Human Monad had demonstrated its individuality, by incarnating as a human individual, it could not pass back again, after the death of the human, by any see-saw process, into a lower animal organization, for there is no retrogression in Nature. There is a deal of difference between the *human* and the *brute*. In the former dwells the Manasaputras.

“*The Sons of Mind*” that have been through the long drifting ages, making a home for the reception of the Monad manifesting in the human kingdom and when once this “Mind-born Thinker” has manifested itself in man it could not under any circumstances go back and reincarnate in a lower animal, any more than it could return again in its molecular form, into the womb of its mother. The “Eternal Pilgrim” has, in its long journey through cycling ages, been waiting for the development of the perfect human body that was to become its home or dwelling-place, which, through myriads of years, had been developing for that especial purpose; but the animal as yet is not ready to receive this *Manasic entity*, it is not yet ready to become the habitation of the re-incarnating Ego, the Divine Thinker.

Evolution is a continual cycling progress, ever upward and onward, to higher planes of Spiritual unfoldment, but never backward; the animal is on a lower plane, and they are not ready to become the habitation of the “Sons of Mind,” but are on the ascending cycle that will eventually bring them, through the law of evolution, to become the home of the Human Monad or “the Monad manifesting in the human kingdom,” the dwelling place of the Divine Thinker.

In the Book of the Dead we find the soul of disembodied man announcing the victory of the soul over death, and that he lives in his spiritual body after dissolution. See 17: 22: “O ye who make the escort of the God, stretch out to me your arms, for I become one of you.” Again, in 26: 5-6: “I open heaven; I do what was commanded in Memphis; I have knowledge of my heart; I am in possession of my heart; I am in possession of my arms; I am in possession of my legs, at the will of myself. My soul is not imprisoned in my body at the gates of Amenti,” thus proving that, although the physical body had disintegrated, spiritual man continued to exist as a spiritual entity after death, because it is a part of the Divine Essence, the “Immutable and Unknowable to our physical senses, but manifest and clearly perceptible to our spiritual natures. Once imbued with that basic idea and the further conception that if it is Omnipresent, universal and eternal, like abstract Space itself, we must have emanated from it and must some day return to it.”

Now if this abstruse Metaphysical, Theosophical and Psychological doctrine be true, then the thorough comprehension of the rest becomes

very easy to understand, and we shall begin to know that "Life and Death, good and evil, past and future," are all empty words, or, at best, figures of speech. If the objective universe itself is but a passing illusion, on account of its beginning and finitude, then both Life and Death must also be aspects and illusions. They are changes of state, in fact, and no more. Real life is in the Spiritual consciousness of that life, *in a conscious existence in Spirit, not Matter*; and real Death is the limited perception of life, the impossibility of sensing consciousness, or even individual existence outside of form, or, at least, of some form of matter.

Those who sincerely reject the possibility of conscious life, divorced from matter and brain-substance, are *dead units*. The words of Paul, an Initiate, become comprehensible, "ye are dead and your life is hid with Christ in God," Col. 3: 3, which is to say: Ye are personally dead matter, unconscious of its own spiritual essence, and your real life is hid with your divine Ego (Christos) in, or merged with, God (Atman); "now has it departed from you, ye soulless people." Speaking on esoteric lines, every irrevocably materialistic person is a DEAD MAN, a living automaton, in spite of his being endowed with great brain power. Listen to what Aryasanga says stating the same fact:

"That which is neither Spirit nor Matter, neither Light nor Darkness, but is verily the container and root of these, that thou art. The Root projects at every dawn its shadow on ITSELF, and that shadow thou callest Light and Life, O poor *dead* Form (this) Life Light streameth downward through the stairway of the seven worlds, the stairs, of which each step becomes denser and darker. It is of this seven-times-seven scale that thou art the faithful climber and mirror, O, little man! Thou art this, but thou knowest it not.

"The higher triad Atma—Buddhi—Manas, may be recognized from the first lines of the quotation from the Egyptian papyrus. In the *Ritual*, now the *Book of the Dead*, the purified soul, the dual Manas, appears as 'the victim of the dark influence of the Dragon Apophis,' the physical personality of Kama-Rupic man, with his passions. If it has attained the final knowledge of the heavenly and infernal mysteries, the 'Gnosis'—the divine and the terrestrial mysteries of White and Black Magic—then the defunct personality will triumph over its enemy"—Death.

This alludes to the case of a complete reunion at the end of the earth life, of the lower Manas, full of the harvest of life with its Ego. But if Apophis conquers the soul then it cannot escape a *second* death. These few lines from a papyrus, many thousands of years old, contain a whole revelation, known in those days only to the Hierophants and the Initiates. The "harvest of life consists of the finest spiritual thoughts, of the noblest and most unselfish deeds of the personality, and the constant presence during its bliss after death, of all those it loved with divine spiritual devotion." See *Key to Theosophy*, 147, et seq.

Remember the teaching: The human Soul, Lower Manas, is the *only* and direct mediator between the personality and the divine Ego. That which goes to make up on this earth the *personality*, miscalled individuality by the majority, is the sum of all its mental, physical and spiritual characteristics, which, being impressed on the human soul, produce the *man*.

Now, of all these characteristics it is the purified thoughts alone which can be impressed on the higher, immortal Ego. This is done by the human soul merging again in its essence into its parent source, commingling with its divine Ego during life, and reuniting itself entirely with it after the death of the physical man. Therefore, unless Kama-Manas transmits to Buddhi-Manas such personal ideations and such consciousness of its *I* as can be assimilated by the divine Ego, nothing of that *I*, or personality, can survive in the Eternal.

Only that which is worthy of the immortal God within us, and identical in its nature with the divine quintessence, can survive; for in this case it is its own, the divine Ego's "shadow" or emanations which ascend to it and are indrawn by it into itself again, to become once more part of its own Essence. No noble thought, no grand aspiration, desire, or divine, immortal love, can come into the brain of the man of clay and settle there, except as a direct emanation from the highest to and through the lower Ego; all the rest, intellectual as it may seem, proceeds from the "shadow" the *lower mind*, in its association and co-mingling with Kama, and passes away and disappears forever. But the mental and spiritual ideation of the personal "I" return to it as part of the Ego's essence, and never fade out. Thus of the personality that was, only its spiritual experiences, the memory of all that is good and noble, with the

consciousness of its "I" blended with that of all the other personal "I's" that preceded it, survive and become immortal.

There is no distinct or separate immortality for the men of earth outside the Ego which informed them. That Higher Ego is the sole bearer of all its *alter egos* on earth and their sole representative in the mental state called Devachan. As the last embodied personality, however, has a right to its own special state of bliss, unalloyed and free from the memories of all others, it is the *last life only which is fully and realistically vivid.*

Devachan is often compared to the happiest day in a series of many thousands of other "days" in the life of a person. The intensity of its happiness makes the man entirely forget all others, his past becoming obliterated. This is what we call the *Devachanic State* and the reward of the personality, and it is on this old idea that the hazy Christian notion of Paradise was built, borrowed with many other things from the Egyptian Mysteries, wherein the doctrine was enacted. And this is the meaning of the passage quoted in "Isis Unveiled" The Soul has triumphed over Apophis, the Dragon of Flesh. Henceforth, the individuality will live in eternity, in its highest and noblest elements, the memory of its past deeds, while the "characteristics" of the "Dragon" will be feeding out in Kama-Loa."

Sixteen Sabiours—Lost Knowledge.

One evening Jesus lingered in the market place
Teaching the people of parables of truth and grace,
When in the square remote a crowd was seen to rise,
And stop with loathing gestures and abhorring cries.

The Master and His meek disciples went to see
What cause for this commotion and disgust could be,
And found a poor dead dog beside the gutter laid;
Revolting sight! at which each face its hate betrayed.

One held his nose, one shut his eyes, one turned away;
And all among themselves began aloud to say,—
“Detested creature! he pollutes the earth and air!”
“His eyes are blear!” “His ears are foul!” “His ribs are bare!”

“In his torn hide there’s not a decent shoe-string left!”
“No doubt the execrable cur was hung for theft!”
Then Jesus spake, and dropped on him this saving wreath,—
“Even pearls are dark before the whiteness of his teeth!”

The pelting crowd grew silent and ashamed, like one
Rebuked by sight of wisdom higher than his own;
And one exclaimed, “No creature so accursed can be,
But some good thing in him a loving eye will see.

—From the *Persian*.

CHAPTER XIV.

SIXTEEN SAVIOURS—LOST KNOWLEDGE.

THE profound philosophies taught in our beloved Ancient and Accepted Scottish Rite bodies of the Southern Jurisdiction were subjects for a discussion I held one day in San Francisco, California, with my friend and brother, the late C. M. Plummer, of the "Trestle Board." During our conversation we drifted to the teachings of Buddha, Zoroaster, Confucius, Pythagoras, Orpheus, Socrates and others. We soon found ourselves floundering in the depths of Christian Theology, Christ and Salvation, when Brother Plummer arose and walking to the shelves of his library, selected a copy of the "Trestle Board"—September, 1896. He turned to page 423, and handing it to me, said: "My dear Doctor, you and I think very much alike along these Theosophical, Philosophical and Metaphysical lines of thought, take this and read it and you will do me a personal favor by inserting it in your own work." I thanked him and read the article and give it to you verbatim; it is called "THE WORLD'S SAVIOURS."

"Many people have never heard of more than one Saviour and many more of no more than one crucifixion. Coming across an old book, recently, giving an account of no less than *sixteen* Saviours that have been crucified, we have compiled from it the following: They are named in the order of the prominence which they have attained by the number of their followers:

"I. CHRISHNA, OF INDIA, B. C. 1200. Among the sin-atoning gods who condescended, in ancient times, to forsake the throne of heaven and descend upon the plains of India, through human birth, to suffer and die for the sins and transgressions of the human race, the eighth Avatar or Saviour, may be considered the most important and the most exalted character, as he had the most conspicuous life, and commanded the most devout and the most universal homage. And while some of the other

incarnate demigods were invested with only a limited measure of the infinite deity-ship, Chrishna, according to the teachings of their New Testament (the Ramazand), comprehended in himself 'a full measure of the Godhead bodily.' The evidence of his having been crucified is as conclusive as any other sacrificial or sin-atonement God whose name has been memorialized in history or embalmed as a sacred idol in the memories of his devoted worshippers.

"Mr. Moore, an English traveler and writer, in a large collection of drawings taken from the Hindoo sculptures and monuments, which he arranged together in a work entitled 'The Hindoo Pantheon,' has representing, suspended on the cross, the Hindoo crucified God and Son of God, 'our Lord and Saviour,' Chrishna, with holes pierced in his feet, evidently intended to represent the nail-holes made by the act of crucifixion. Mr. Higgins, who examined this work, which he found in the British Museum, makes report of a number of the transcript drawings, intended to represent the crucifixion of this oriental and mediatorial God, which we will here condense.

"In plate 98 this Saviour is represented with a hole in the top of one foot, just above the toes, where the nail was inserted in the act of crucifixion. In another drawing he is represented exactly in the form of a Romish Christian crucifix, but not fixed or fastened to a tree, though the legs and feet are arranged in the usual way, with nail holes in the latter. There is a halo of glory over it, emanating from the heavens above, just as we have seen Jesus Christ represented in a work by a Christian writer entitled 'Quarles Emblems,' also in other Christian books.

"In several of the *icons* (drawings) there are marks of holes in both feet, and in others in the hands only. In the first drawing which he consulted the marks are very faint, so as to be scarcely visible. In figures 4 and 5 of plate 11, the figures have nail-holes in both feet, while the hands are not represented. Figure 6 has on it the representation of a round hole in the side. To his collar or shirt hangs an emblem of a heart represented in the same manner as those attached to the imaginary likenesses of Jesus Christ, which may now be found in some Christian countries. Figure 91 has a hole in one foot, a nail through the other and a round nail or pin mark in one hand only, while the other is ornamented with a dove and a serpent, both emblems of the deity in the Christian Bible.

“The history of Christian Zeus (or Jeseus, as some writers spell it), is contained principally in the Baghavat-Gita, the episode portion of the Mahabarat Bible. The book is believed to be divinely inspired, like all other Bibles, and the Hindoos claim for it an antiquity of six thousand years. Like Christ, he was of humble origin, and like him had to encounter opposition and persecution. But he seems to have been more successful in the propagation of his doctrine, for it is declared he soon became surrounded by many earnest followers and the people in vast multitudes followed him, crying aloud, ‘This indeed is the Redeemer promised to our fathers!’

“His pathway was thickly strewn with miracles, which consisted in healing the sick, curing lepers, restoring the dumb, deaf and the blind, raising the dead, aiding the weak, comforting the sorrow stricken, relieving the oppressed, casting out devils, etc. He came not ostensibly to destroy the previous religion, but to purify it of its impurities and preach a better doctrine. He came, as he declared, ‘to reject evil and restore the reign of good, and redeem man from the consequences of the fall, and deliver the oppressed earth from its load of sin and suffering.’ His disciples believed him to be God himself, and millions worshipped him as such in the time of Alexander the Great, B. C. 330.

“The hundreds of counterparts to the history of Christ, proving their histories to be almost identical, will be found enumerated in Chapter XXXII, such as: 1. His miraculous birth by a virgin; 2. The mother and child being visited by shepherds, wise men and the angelic host, who joyously sang, ‘In thy delivery, O favored among women, all nations shall have cause to exult;’ 3. The edict of the tyrant ruler Cansa, ordering all the first born to be put to death; 4. The miraculous escape of the mother and child from his bloody decree by the parting of the waves of the River Jumna to permit them to pass through on dry ground; 5. The early retirement of Chrishna to a desert; 6. His baptism or ablution in the River Ganges, corresponding to Christ’s baptism in Jordan; 7. His transfiguration at Madura, where he assured his disciples that present or absent I will always be with you; 8. He had a favorite disciple (Arjoon), who was his bosom friend, as John was Christ’s; 9. He was anointed with oil by women, like Christ; 10. A somewhat similar story is told of him—his disciples being enabled by him to catch

large draughts of the finny prey in their nets. Like Christ he taught much by parables and precept.

“On one occasion, having returned from a ministerial journey, as he entered Madura, the people came out in crowds to meet him, strewing the ground with branches of cocoa-nut trees, and desiring to hear him. He addressed them in parables, the conclusion and moral of one of which, called the parable of the fishes, runs thus: ‘And thus it is, O people of Madura, that you ought to protect the weak and each other, and not retaliate upon an enemy the wrong he may have done you.’

“Here we see the peace doctrine preached in all its purity. ‘And thus it was,’ says a writer, ‘that Chrishna spread among the people the holy doctrines of purest morality, and initiated his hearers into the exalted principles of charity, of self-denial, and self-respect at a time when the desert countries of the west were inhabited only by savage tribes;’ and we will add long before Christianity was thought of. Purity of life and spiritual insight, we are told, were distinguishing traits in the character of this oriental sin-atonng Saviour, and that ‘he was often moved with compassion for the down trodden and the suffering.’

“Many of the precepts uttered by Chrishna display a profound wisdom and depth of thought equal to any of those attributed to Jesus Christ. In proof of the statement, we will recite a few of the examples out of the hundreds in our possession: 1. Those who do not control their passions cannot act properly towards others. 2. The evil we inflict upon others follow us as our shadows follow our bodies. 3. Only the humble are the beloved of God. 4. Virtue sustains the soul as the muscles sustain the body. 5. When the poor man knocks at your door, take him and administer to his wants, for the poor are the chosen of God (Christ said, ‘God hath chosen the poor’). 6. Let your hand be always open to the unfortunate. 7. Look not upon a woman with unchaste desires. 8. Avoid envy, covetousness, falsehood, imposture and slander, and sexual desire. 9. Above all things, cultivate love for your neighbor. 10. When you die you leave your worldly wealth behind you; but your virtue and vices follow after you. 11. Contemn riches and worldly honor. 12. Seek the company of the wicked in order to reform them. 13. Do good for its own sake, and expect not your reward for it on earth.

14. The soul is immortal, but must be pure and free from all sin and stain before it can return to Him who gave it. 15. The soul is inclined to good when it follows the onward light. 16. The soul is responsible to God for its actions, who has established rewards and punishments. 17. Cultivate that inward knowledge which teaches which is right and wrong. 18. Never take delight in another's misfortune. 19. It is better to forgive an injury than avenge it. 20. You can accomplish by kindness what you cannot by force. 21. A noble spirit finds a cure for injustice by forgetting. 22. Pardon the offense of others but not your own. 23. What you blame in others do not practice yourself. 24. By forgiving an enemy you make many friends. 25. Do right from hatred of evil, and not from fear of punishment. 26. A wise man corrects his own errors by observing those of others. 27. He who rules his temper conquers his greatest enemy. 28. The wise man governs his passions, but the fool obeys them. 29. Be at war with men's vices, but at peace with their persons. 30. There should be no disagreement between your lives and your doctrine. 31. Spend every minute as if it were the last. 32. Lead not one life in public and another in private. 33. Anger, in trying to torture others, punishes itself. 34. A disgraceful death is honorable when you die in a good cause. 35. By growing familiar with vices we learn to tolerate them easily. 36. We must master our evil propensities, or they will master us. 37. He who has conquered his propensities rules over a kingdom. 38. Protect, love and assist others, if you would serve God. 39. From thought springs the will, and from the will action, true or false, just or unjust. 40. As the sandal tree perfumes the axe which fells it, so the good man sheds fragrance on his enemies. 41. Spend a portion of each day in pious devotion. 42. To love the virtue of others is to brighten your own. 43. He who gives to the needy loses nothing himself. 44. A good, wise and benevolent man cannot be rich. 45. Much riches is a curse to the possessor. 46. The wounds of the soul are more important than those of the body. 47. The virtuous man is like the banyan tree, which shelters and protects all around it. 48. Money does not satisfy the love of gain, but only stimulates it. 49. Your greatest enemy is in your own bosom. 50. To flee when charged is to confess your own guilt. 51. The wound of conscience leaves a scar.

“ We will cite a few examples relative to women: 1. He who is cursed by women is cursed by God. 2. God will punish him who laughs at woman's sufferings. 3. When woman is honored, God is honored. 4. The virtuous woman will have but one husband, and the right-minded man but one wife. 5. It is the highest crime to take advantage of the weakness of woman. 6. Woman should be loved, respected, and protected by husbands, fathers and brothers.

“ II. CRUCIFIXION OF HINDOO SAKIA, B. C. 600. How many gods who figured in Hindoo history suffered death upon the cross as atoning offerings for the sins of mankind is a point not clearly established by their sacred books. But the death of the God above named, known as Sakia, Buddha Sakia, or Muni is distinctly referred to by several writers, both Oriental and Christian, though there appears to be in Buddhist countries different accounts of the death of the famous and extensively worshipped sin-atoning Saviour.

“ In some countries the story runs, a God was crucified by an arrow being driven through his body, which fastened him to a tree; the tree, with the arrow thus projecting at right angles, formed the cross, emblematical of the atoning sacrifice. Sakia, an account states was crucified by his enemies for the humble act of plucking a flower in a garden—doubtless seized on a mere pretext, rather than as being considered a crime.

“ One of the accusations brought against Christ, it will be remembered, was that of plucking the ripened ears of corn on the Sabbath. And it is a remarkable circumstance, that in the pictures of Christian countries representing the Virgin Mary with the infant Jesus in her arms, either the child or the mother is frequently represented with a bunch of flowers in the hand. That his crucifixion was designed as a sin-atoning offering is evident from the following declaration found in his sacred biography, viz: ‘ He in mercy left Paradise, and came down to earth because he was filled with compassion for the sins and miseries of mankind. He sought to lead them into better paths, and took their suffering upon himself that he might expiate their crimes and mitigate the punishment they must otherwise inevitably undergo.’

“ He believed, and taught his followers, that all sin is inevitably punished, either in this or the future life; and so great were his sympathy and tenderness, that he condescended to suffer that punishment

himself by an ignominious death upon the cross, after which he descended in Hades (Hell) to suffer for a time (three days) for the inmates of that horrible prison, that he might show he sympathized with them. After his resurrection, and before his ascension to heaven, as well as during his earthly sojourn, he imparted to the world some beautiful, lofty and soul-elevating precepts. 'The object of his mission,' says a writer, 'was to instruct those who were straying from the right path, and expiate the sins of mortals by his own suffering and procure for them a happy entrance into Paradise by obedience to his precepts and prayers to his name.' 'His followers always speak of him as one with God from all eternity.' His most common title was 'the Saviour of the World.' He was also called 'the Benevolent One,' 'the Dispenser of Grace,' 'The Source of Life,' 'the Light of the World,' 'the True Light,' etc.

"His mother was a very pure, refined, pious and devout woman; never indulged in any impure thoughts, words or actions. She was so much esteemed for her virtues and for being the mother of a God, that an escort of ladies attended her wherever she went. The trees bowed before her as she passed through the forest, and flowers sprang up wherever her foot pressed the ground. She was saluted as 'the Holy Virgin, Queen of Heaven.' It is said that when her divine child was born, he stood upright and proclaimed, 'I will put an end to the sufferings and sorrows of the world.' And immediately a light shone round about the young Messiah.

"He spent much time in retirement and like Christ in another respect, was once tempted by a demon, who offered him all the honors and wealth of the world. But he rebuked the devil, saying, 'Begone; hinder me not.' He began, like Christ to preach his gospel and heal the sick when about twenty-eight years of age. And it is declared, 'The blind saw, the deaf heard, the dumb spoke, the lame danced, and the crooked became straight.' Hence the people declared, 'He is no mortal child but an incarnation of the Deity.' His religion was of a very superior character. He proclaimed, 'My law is a law of grace for all.' His religion knew no race, no sex, no caste, and no aristocratic priesthood.

"'It taught,' says Max Muller, 'the equality of all men, and the brotherhood of the human race.' 'All men, without regard to rank, birth or

nation,' says Dunckar, 'form according to Buddha's view, one great suffering association in this earthly vale of tears; therefore the commandments of love, forbearance, patience, compassion, pity, brotherliness of all men.'

"Klaproth (a German professor of Oriental languages) says this religion is calculated to ennoble the human race. 'It is difficult to comprehend,' says a French writer (M. Laboulay) 'how men, not assisted by revelation, could have soared so high, and approached so near the truth.'

"Dunckar says this Oriental God 'taught self denial, chastity, temperance, the control of the passions, to bear injustice from others, to suffer death quietly, and without hate of your persecutor, to grieve not for one's own misfortune, but for those of others.' An investigation of their history will show that they lived up to these moral injunctions.

"Besides the five great commandments, says a Wesleyan missionary (Spense Hardy) in Dahmma Padam, 'every shade of vice, hypocrisy, anger, pride, suspicion, greediness, gossiping and cruelty to animals is guarded against by special precepts. Among the virtues recommended, we find not only reverence for parents, care of children, submission to authority, gratitude, moderation in all things, submission in time of trial, equanimity at all times, but virtues unknown in some systems of morality, such as the duty of forgiving injuries, and not rewarding evil for evil.' And we will add, both charity and love are specially recommended.

"We have it also upon the authority of Dunckar, that 'Buddha proclaimed that salvation and redemption have come for all, even the lowest and most abject classes.' For he broke down the iron castle of the Brahminical code which had so long ruled India, and aimed to place all mankind upon a level. His followers have been stigmatized by Christian professors as 'idolators' but Sir John Bowring, in his 'Kingdom and People of Siam,' denies that they are idolators, 'because' says he 'no Buddhist believes his image to be God, or anything more than an outward representation of Deity.' Their deific images are looked upon with the same views and feelings as a Christian venerates the photograph of his deceased friend. Hence if one is an idolator, the other is also.

"With respect to the charge of polytheism, missionary M. Huc says, 'that although their religion embraces many inferior deities who fill the

same offices that angels do under the Christian system ;' yet, adds M. Huc, 'Monotheism is the real character of Buddhism,' and confirms the statement by the testimony of a Thibetan. It should be noted here, that although Buddhism succeeded in converting about three hundred million, or one-third of the inhabitants of the globe, it was never propagated by the sword, and never persecuted the disciples of other religions. Its conquests were made by a rational appeal to the human mind.

"Mr. Hodgson says, 'It recognizes the infinite capacity of the human intellect.' And St. Hilaire declares 'Love for all beings is its nucleus; and to love our enemies, and not persecute, are the virtues of this people.'

"Max Muller says, 'Its moral code, taken by itself, is one of the most perfect the world has ever known.' Its five commandments are : 1. Thou shalt not kill. 2. Thou shalt not steal. 3. Thou shalt not commit adultery or any impurity. 4. Thou shalt not lie. 5. Thou shalt not intoxicate thyself. To establish the above cited doctrines and precepts, Buddha sent forth his disciples into the world to preach his gospel to every creature. And if any convert had committed a sin in word, thought, or deed, he was to confess and repent. One of the tracts which they distributed declares, 'There is undoubtedly a life after this in which the virtuous expect the rewards of their good deeds. . . . Judgment takes place immediately after death.

"Buddha and his followers set an example to the world of enduring opposition and persecution with great patience and non-resistance. And some of them suffered martyrdom rather than abandon their principles, and gloried in thus sealing their doctrines with their lives. A story is told of a rich merchant, by the name of Purna, forsaking all to follow his lord and Master ; and also of his encountering and talking with a woman of low caste at a well, which reminds us of a similar incident in the history of Christ. But his enemies, becoming jealous and fearful of his growing power, finally crucified him near the foot of the Nepaul Mountains about B. C. 600. But after his death, burial and resurrection, we are told he ascended back to heaven, where millions of his followers believed he had existed with Brahma from all eternity.

"III. THAMMUZ OF SYRIA CRUCIFIED B. C. 1160. The fullest history extant of this God-Saviour is probably that of Ctesias (B. C. 400),

author of 'Persika.' The poet has perpetuated his memory in rhyme :

' Trust, ye saints, your Lord restored ;
Trust ye in your risen Lord ;
For the pains which Thammuz endured
Our salvation have procured.'

" Mr. Higgins informs us (Anac. Vol. I, page 246) that this God was crucified at the period above named, as a sin atoning offering. The stanza just quoted is predicated upon the following Greek text, translated by Godwin : ' Trust ye in God, for out of his loins salvation is come unto us.' Julius Firmicus speaks of this God ' rising from the dead for the salvation of the world.' The Christian writer Parkhurst alludes to this Saviour as preceding the advent of Christ, and as filling to some extent the same chapter in sacred history.

" IV. WITTOBA OF THE TELINGONESE CRUCIFIED B. C. 552. We have a very conclusive historical proof of the crucifixion of this heathen God. Mr. Higgins tells us : ' He is represented in his history with nail holes in his hands and the soles of his feet.' Nails, hammers and pinchers are constantly seen represented on his crucifixion, and are objects of adoration among his followers. The iron crown of Lombardy has within it a nail that is claimed as a true original, and is much admired and venerated on that account. The worship of this crucified God, according to our author prevails chiefly in the Travancore and other southern countries in the region of Madura.

" V. IAO OF NEPAUL CRUCIFIED B. C. 622. With respect to the crucifixion of this ancient Saviour we have this very definite and specific testimony, that ' he was crucified on a tree in Nepaul' (see Gregorius, page 202). The name of this incarnate God and Oriental Saviour occurs frequently in the Holy Bibles and sacred books of other countries. Some suppose Iao (often spelt Jao) is the root of the name of the Jewish God Jehovah.

" VI. HESUS OF THE CELTIC DRUIDS CRUCIFIED B. C. 834. Mr. Higgins tell us that the Celtic Druids represent their God Hesus as having been crucified with a lamb one side and an elephant on the other, and that this occurred long before the Christian era. Also that a representation of it may now be seen upon the ' fire tower of Brechin.' In this symbolical representation of the crucifixion, the elephant being the largest

animal known, was chosen to represent the sins of the world while the Lamb, from its proverbial innocent nature was chosen to represent the innocency of the victim (the God offered as a propitiatory sacrifice). And thus we have 'the Lamb of God taking away the sins of the world—symbolical language used with respect to the offering of Jesus Christ. And here is indicated very clearly the origin of the figure. It is evidently borrowed from the Druids. We have the statement of the above writer that the legend was found among the Canutes of Gaul long before Jesus Christ was known to history.

"VII. QUEXALCOTE OF MEXICO CRUCIFIED B. C. 587. Historic authority, relative to the crucifixion of this Mexican God, and to his execution upon the cross as a propitiatory sacrifice for the sins of mankind, is explicit, unequivocal and ineffaceable. The evidence is tangible, and indelibly engraved upon steel and metal plates. One of these plates represents him as having been crucified on a mountain, another represents him as having been crucified in the heavens, as St. Justin tells us Christ was. According to another writer he is sometimes represented as having been nailed to a cross, and by other accounts as hanging with a cross in his hand.

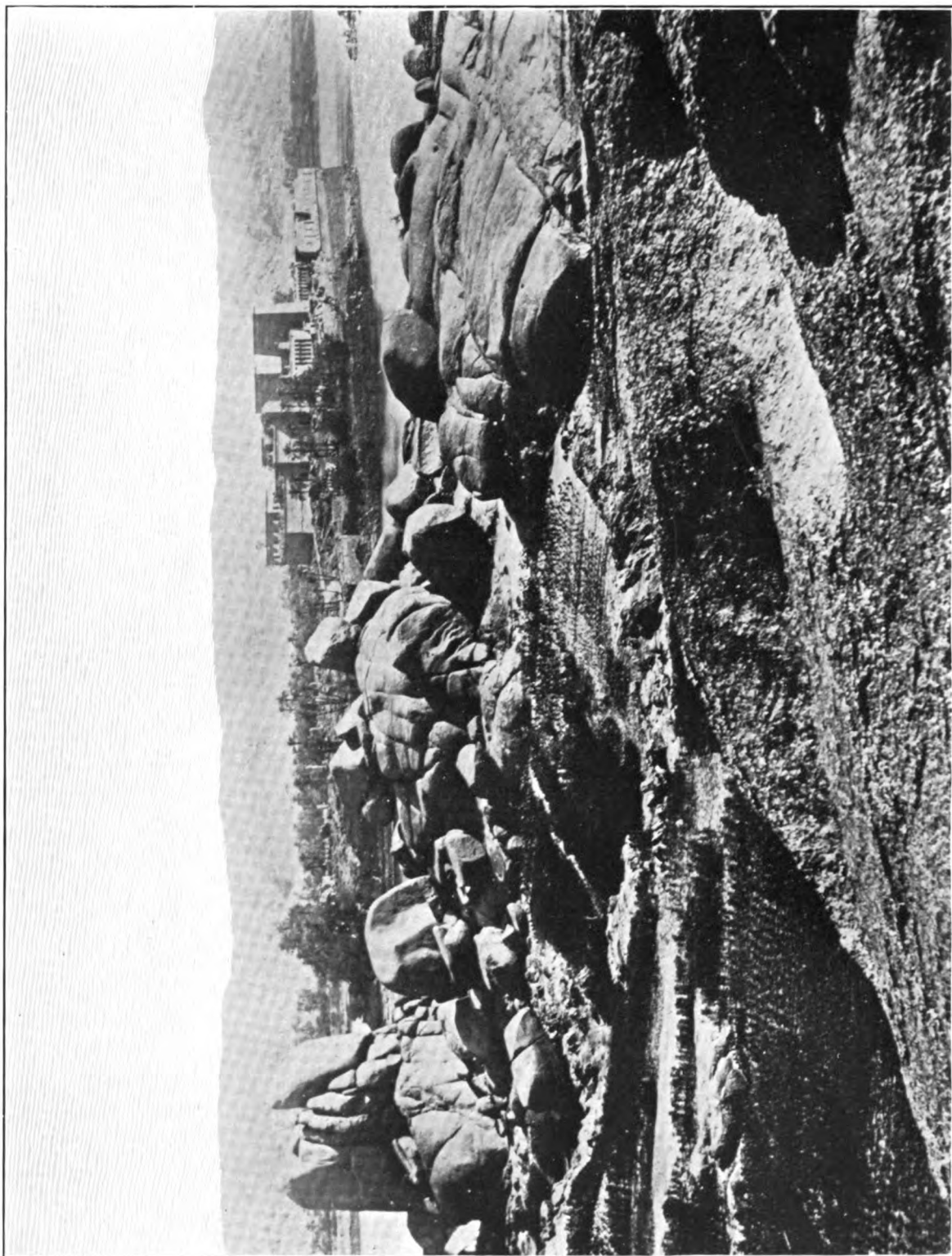
"The 'Mexican Antiquities' (Vol. VI, page 166) says 'Quexalcote is represented in the Codex Borgianus as nailed to the cross' sometimes two thieves are represented as having been crucified with him. That the advent of the crucified Saviour and Mexican God was long anterior to the era of Christ is admitted by Christian writers. In the work above named (Codex Borgianus), may be found the account, not only of his crucifixion but his death and burial, descent into hell, and resurrection on the third day. And another work, entitled 'Codex Vaticanus' contains the story of his immaculate birth of a virgin mother by the name of Chimalman. Many other incidents are found related of him in his sacred biography, in which we found the most striking counterparts to the more modern gospel story of Jesus Christ, such as his forty days temptation and fasting, his riding on an ass, his purification in the temple, his baptism and regeneration by water, forgiving of sins, being anointed with oil, etc. 'All these things, and many more, found related of this Mexican God in their sacred books' says Lord Kingsborough, a Christian writer, 'are curious and mysterious.'

"VIII QUIRINUS OF ROME CRUCIFIED B. C. 500.—The crucifixion of this Roman Saviour is briefly noticed by Mr. Higgins, and is remarkable for presenting, like other crucified Gods, several parallel features to that of the Judean Saviour, not only in the circumstances related as attending his crucifixion, but also in a considerable portion of his antecedent life. He is represented, like Christ; 1, as having been conceived and brought forth by a virgin; 2, his life was sought by the reigning king, Amulius; 3, he was of royal blood, his mother being of kingly descent; 4, he was 'put to death by wicked hands,' *i. e.* crucified; 5, at his mortal exit the whole earth is said to have been enveloped in darkness, as in the case of Christ, Chrishna and Prometheus. And finally, he is resurrected and ascends back to heaven.

"IX (ÆSCHYLUS) PROMETHEUS, B. C. 547.—In the account of the crucifixion of Prometheus of Caucasus, as furnished by Seneca, Hesiod and other writers, it is stated that he was nailed to an upright beam of timber, to which were affixed extended arms of wood, and that this cross was situated near the Caspian Straits. The modern story of this crucified God, which represents him as having been bound to a rock for thirty years, while vultures preyed upon his vitals, Mr. Higgins pronounces an impious fraud. 'For,' says the learned historical writer, 'I have seen the account which declares he was nailed to a cross with hammer and nails.' Confirmatory of this statement is the declaration of Mr. Southwell, that 'he exposed himself to the wrath of God in his zeal to save mankind.' The poet, in portraying his propitiatory offering, says:

"Lo streaming from the fatal tree,
His all-atoning blood,
Is this the Infinite?—yes, 'tis he—
Prometheus and a God.
Well might the sun in darkness hide,
And veil his glories in,
When God, the great Prometheus died,
For man, the creature's sin.'

"The 'New American Cyclopaedia' (Vol. I, page 157), contains the following significant declaration relative to this sin-atoning Saviour: 'It is doubtful whether there is to be found in the whole range of Greek letters, deeper pathos than that of the divine woe of the beneficent demi-



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god Prometheus, crucified on his Scythian crags for his love to mortals.' Here we have first-class authority for the truth of the crucifixion of this Oriental God.

"In 'Lempriere's Classical Dictionary,' 'Higgins' Anacalypsis,' and other works, may be found the following particulars relative to the final exit of the God above named, viz: 1. That the whole frame of nature became convulsed; 2, the earth shook, the rocks were rent, the graves were opened, and in a storm, which seemed to threaten the dissolution of the universe, the solemn scene forever closed, and 'Our Lord and Saviour' Prometheus, gave up the ghost. 'The cause for which he suffered,' says Mr. Southwell, 'was his love for the human race.' Mr. Taylor makes the statement in his Syntagma, that the whole story of Prometheus's crucifixion, burial and resurrection was acted in pantomime in Athens five hundred years before Christ, which proves its great antiquity. Minutius Felix, one of the most popular Christian writers of the second century (in his 'Octavius,' see 291), thus addresses the people of Rome: 'Your victorious trophies not only represent a simple cross, but a cross with man on it;' and this *man* St. Jerome calls God. These coincidences furnish still further proof that the crucifixion of Gods has been very long prevalent among the heathen.

"X. CRUCIFIXION OF THULIS OF EGYPT, B. C. 1700.—Thulis of Egypt, whence comes 'Ultima Thule,' died the death of the cross about thirty-five hundred years ago. Ultima Thule was the island which marked the ultimate bounds of the extensive realms of the legitimate descendant of the Gods. This Egyptian Saviour appears also to have been known as Zulis, and with this name, Mr. Wilkinson tells us, 'his history is curiously illustrated in the sculptures made seventeen hundred years B. C. of a small retired chamber lying nearly over the western adytum of the temple.' We are told twenty-eight lotus plants near his grave indicate the number of years he lived on earth. After suffering a violent death, he was buried, but rose again, ascended into heaven, and there became 'the judge of the dead,' or souls in a future state. Wilkinson says he came down from heaven to benefit mankind, and that he was said to be 'full of grace and truth.'

"XI. CRUCIFIXION OF INDRA OF THIBET, B. C. 725.—The account of the God and Saviour Indra, may be found in Georgius, Thibetinum Alpha-

betum, page 230. In the work referred to may be found plates representing the Thibetan Saviour as having been nailed to the cross. There are five wounds, representing the five nail-holes, and the piercing of the side. The antiquity of the story is beyond dispute. Marvellous stories were told of the birth of the Divine Redeemer. The mother was a virgin of black complexion, and hence his complexion was of the ebony hue, as in the case of Christ and some other sin-atoners Saviours. He descended from heaven on a mission of benevolence, and ascended back to the heavenly mansion after his crucifixion. He led a life of strict celibacy, which he taught was essential to true holiness. He inculcated great tenderness toward all living beings. He could walk upon the waters or upon the air; could foretell future events with great accuracy. He practiced the most devout contemplation, severe discipline of the body and mind, and acquired the most complete subjection of his passions. He was worshipped as a God who had existed as a spirit from all eternity, and his followers were called 'Heavenly Teachers.'

"XII. ALCESTOS OF EURIPEDES, CRUCIFIED B. C. 600.—The 'English Classical Journal' (Vol. XXXVII) furnishes us with the story of another crucified God known as Alcestos—a female God or Goddess; and in this respect it is a novelty in sacred history, being the first, if not the only, example of a feminine God atoning for the sins of the world upon the cross. The doctrine of the trinity and atoning offering for sin was inculcated as a part of her religion.

"XIII. ATYS OF PHRYGIA, CRUCIFIED B. C. 1170.—Speaking of this crucified Messiah, the Anacalypsis informs us that several histories are given of him, but all concur in representing him as having been an atoning offering for sin. And the Latin phrase, '*suspensus lingo*,' found in his history indicates the manner of his death. He was suspended on a tree, crucified, buried and rose again.

"XIV. CRITE OF CHALDEA, CRUCIFIED B. C. 1200.—The Chaldeans, as Mr. Higgins informs us, have noted in their sacred books the account of the crucifixion of a God with the above name. He was also known as 'the Redeemer,' and was styled 'the ever blessed son of God,' 'the Saviour of the Race,' 'the Atoning Offering for an angry God,' etc. And when he was offered up both heaven and earth were shaken to their foundation.

“XV. BALI OF ORISSA, CRUCIFIED B.C. 752.—We learn by the Oriental books that in the district of country known as Orissa, in Asia, they have a story of a crucified God, known by several names, including the above, all of which we are told signify ‘Lord Second,’ having reference to him as the second person or second member of the trinity, as most of the crucified Gods occupied that position in the triad of deities constituting the trinity, as indicated in the language ‘Father, *Son* and Holy Ghost.’ The son in all cases being the atoning offering, ‘the Crucified Redeemer and the second person of the trinity.’ This God Bali was also called Baliu, and sometimes Bel.

“The Anacalypsis informs us (Vol. I, 257) that monuments of this crucified Saviour, bearing great age, may be found amid the ruins of the magnificent city of Mahabalipore, partially buried amongst the figures in the temple.

“XVI. MITHRA OF PERSIA, CRUCIFIED B. C. 600.—This Persian God, according to Mr. Higgins, was ‘slain upon the cross to make atonement for mankind and to take away the sins of the world.’ He was reputedly born on the 25th day of December, and crucified on a tree. It is a remarkable circumstance that two Christian writers (Mr. Faber and Mr. Bryant) both speak of his ‘being slain,’ and yet both omit to speak of the manner in which he was put to death. And the same with respect to other crucified Gods of the Pagans. We might note other cases of crucifixion. DEVATAT OF SIAM, IXION OF ROME, APOLLONIUS OF TYANA IN CAPPADOCIA, are all reported in history as having ‘died the death of the cross.’

“IXION, B. C. 400, according to NIMROD, was crucified on a wheel, the rim representing the world, and the spokes constituting the cross. It is declared ‘He bore the burden of the world’ (that is, ‘the sins of the world’) on his back while suspended on the cross. Hence he was sometimes called ‘the crucified spirit of the world.’ With respect to Appollonius, it is a remarkable, if not suspicious, circumstance which should not be passed unnoticed, that several writers, while they recount a long list of miracles and remarkable incidents in this Cappadocian Saviour, extending through his whole life, and forming a parallel to similar incidents of the Christian Saviour, say not a word regarding his crucifixion. And a similar course has been pursued with respect to Mithra and other sin-atoning Gods, including Chrishna and Prometheus, as before noticed.”

By reference to Mackey's 'Lexicon of Freemasonry,' page 35, we learn that "Freemasons secretly taught the doctrine of the crucifixion, atonement and resurrection long anterior to the Christian era, and that similar doctrines were taught in 'all the ancient mysteries,' thus proving that the conception of these tenets of faith existed at a very early period of time." And it may be noted here that the doctrine of salvation by crucifixion had likewise, with most of the ancient forms of religious faith, an astronomical representation, *i. e.*, a representation on astronomical symbols. According to the emblematic figures comprised in their altar-worship, people were saved by the sun's crucifixion or crossification, realized by crossing over the equinoctial line into the season of spring, and thereby gave out a saving heat and light to the world, and stimulated the generative organs of animal and vegetable life. It was from this conception that the ancients were in the habit of carving or painting the organs of generation upon the walls of their holy temples. The blood of the grape, which was ripened by the heat of the sun, as he crossed over by resurrection into spring (*i. e.*, was crucified), was symbolically "the blood of the cross," or "the blood of the Lamb." That the world moves in cycles, and that history continually repeats itself, admits of no question, and so from the ruins of one Empire rises another, equally as grand, and the teachings of one age are as sure to come to the surface again as the motions of the earth upon its axis will apparently make the sun rise in the East and set in the West.

While it makes no difference from whom, whence, or where, originated the Truths of the so-called Christian teachings, one thing is certain in relation to the account of the "Sixteen Saviours," from Thulis down, and that is their teachings belong to the oldest metaphysical philosophies known to mankind and have been known to every epoch of the world's history. These Truths must have emanated from some reliable source, since they were embodied in all religious and metaphysical philosophies.

If we go back to the first days of Christianity we shall find the early fathers of the church turning the old pagan philosophies into new Christian teachings and that, too, in the very temples wherein had been practiced the ancient pagan rites. During the reign of Constantine these were readily transformed into sacred edifices for the growing sect of Christians. With slight alterations these temples were soon adapted to

Christian worship, while magnificent statues of Jupiter, with a few sweeping strokes of the chisel and a little plaster were transformed into God, the Son, or some Saint, and a priceless Venus into the Virgin Mary, the Mother of God. Where sounds of old pagan rites and Greek schools of Philosophy had vibrated for so many long centuries, were now to be heard the chanting of Psalms by monkish priests. The incense which had so long burned upon the altars, in honor of the pagan gods, may still be found swinging in the censers of the Romish Church of to-day.

Again Baptism does not belong exclusively to the Christian Church, nor did it originate with its teachings, for long ages before John the Baptist lived these rites were universally observed, being a mere relic of the early days of the world's history. Its use by the Christians is identical with that of the ancient Egyptian and Babylonian Mysteries, a symbol of regeneration and expiation of sin and a purification of the body. In nearly all the Mysteries baptism was considered to be indispensable. Purification of the body, by immersion in some of the sacred rivers, was an actual necessity before the candidate could be received and initiated into the sacred Mysteries of India. Christ himself was baptized by John the Baptist in the flowing waters of the river Jordan.

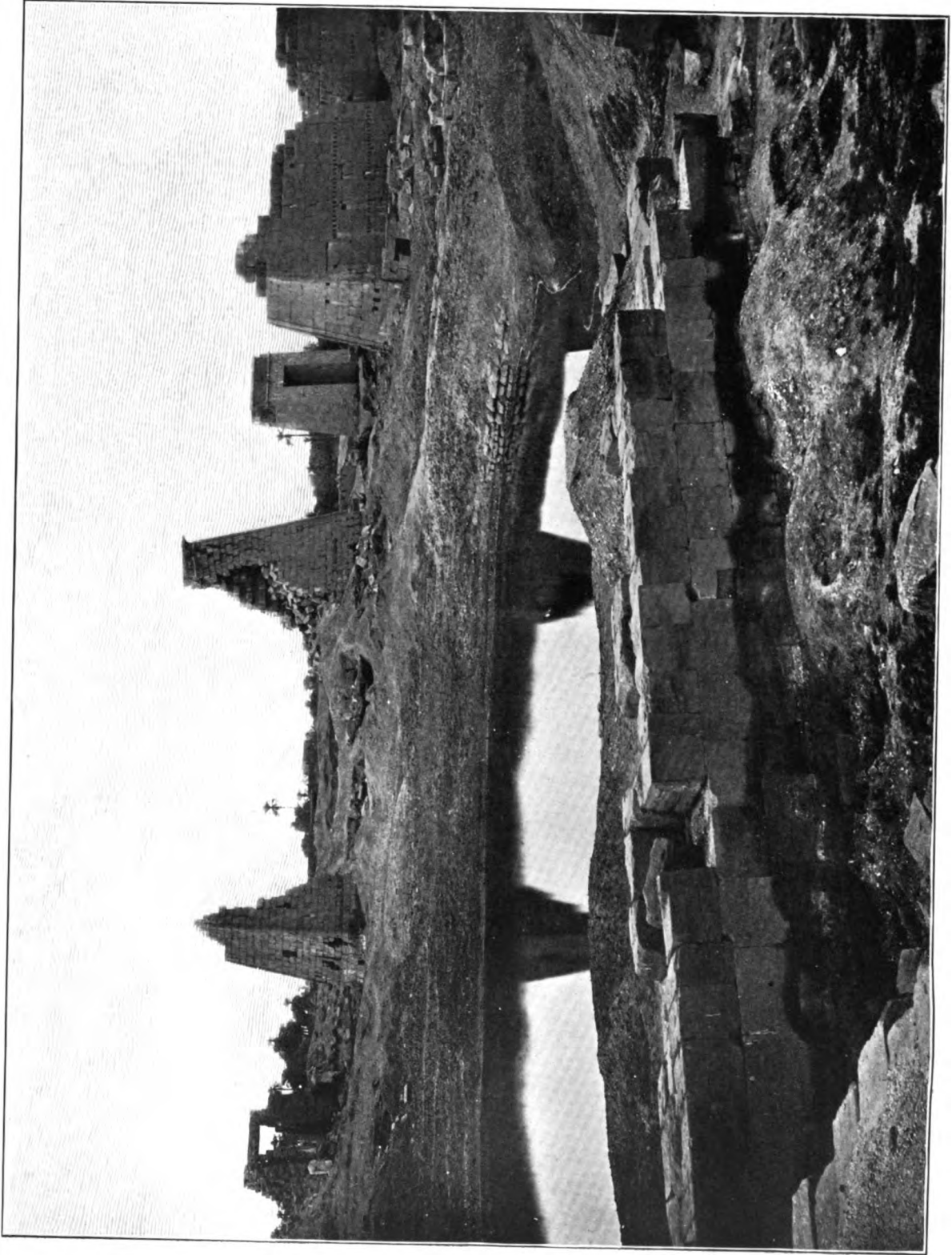
The Vedic Hymns praise the purifying powers of the sacred rivers of India and one of the most noted places is at the confluence of the three sacred rivers Jumna, Ganges and Sarasvati, at Allahabad. The natives claim three rivers to represent Matter, Spirit and Life. During my stay at this city I carefully examined the confluence of the two rivers, Jumna and Ganges, but could not find the third. I spoke to a Babu about it, when he took me down into an underground chamber of the old ruined palace of Akbar Khan and showed me a little water trickling down the wall and said, there is the evidence of the Sarasvati. The Zendavesta ascribe extraordinary virtues to the sacred waters of the holy river Ardisura. The Hindu was purified by immersion in the sacred waters of the Ganges long centuries before Christ, and to-day the same ceremonies are performed by their descendants in nearly all of the rivers of India as well as the Ganges.

The Zarathustrians used pure filtered water for their purifications, in addition to prayers and certain other ceremonies which are preserved and practiced by the Parsees, after the same manner as by their great

ancestors, long before Krishna descended upon the plains of India and gave to the people the sublime and beautiful teachings now as old as the world itself. This ceremony of immersion is still practiced as one of the most sacred and inexpressibly beautiful symbols of the purification of the heart by water as a pledge *of that* only which is Just, Right and True.

Christianity most assuredly extinguished the sacrificial fires of the pagans and she yet built far greater ones in endeavoring to bring the people into the fold of Holy Mother Church. I do not desire to speak against any religion or any philosophy. I only want to show that the teachings of Jesus and all those other Saviours had been taught long centuries before Abraham went down into the Land of Egypt and consequently they must have originated from some source. Therefore, if we search very carefully for the source, or fountain-head, of these pure Theosophical and Philosophical Truths we will find they originated in the "Land of the Vedas" and in the ancient Wisdom of India.

Many facts impress themselves upon our minds, in taking a survey of all the religions dominating the world in different ages. Their fundamental principles have been the same, though covered in many instances, with a mass of rubbish, while the eternal verities remain intact in each, only clothed in different vestments, making them difficult of recognition, excepting to the initiated. The very identity of these great and glorious Truths establishes the fact that each one of the sixteen Saviours must certainly have been Leaders and Martyrs of their race, who suffered and died for their love of humanity. That they were members of a Brotherhood of great spiritual Teachers, who endeavored to restore what a corrupt Priesthood had degraded, is to me a positive verity. These Teachers were most assuredly helped in their missions by the Adepts and members of the inferior degrees, who worked earnestly and faithfully to restore the Secret Doctrine of the Ancient Wisdom Religion. In like manner were the teachings of Christ, the Master, assisted by the Auditors, Catechumens and Faithful, during the struggles of the Christian Church against the old pagan philosophies, who was successful in restoring the glorious precepts of the Ancient Wisdom in Judea, Rome, Egypt and other places for a few centuries until it finally degenerated into Priestcraft and Sacerdotalism, when all those profound ethical teach-



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ings of our Master were struck down and replaced by the "Holy Inquisition."

Masonry, a lineal descendant of the ancient Mysteries, conceals within her bosom symbols that will *reveal* to the student a profound knowledge of the ancient philosophies, older, by far, than the Vedas or the Zend-avesta. We have proof positive that these very symbols were designed by the Perfect Masters and Adepts, as a safe and sacred repository for the sublime teachings of the Secret Doctrine, as well as for the preservation of the Royal Secret, in order to convey to those generations yet unborn a knowledge of the Ancient Wisdom and the power of the "Lost Word." People may scoff and laugh at the claims of profound knowledge being contained in our symbols, though they cannot dispute their antiquity and dare not say they were fabricated by the builders of Rome, Greece or any other special nation, such as Egypt, Chaldea or Assyria. They are found in all of these countries, being inscribed upon the oldest monuments and statues known to exist in all parts of the world, and have come down to us through the drifting ages from the interior of India, possibly the plains of Gobi, where are to be found to-day records of a far higher civilization than is apparent in the dawn of this great twentieth century.

Go back to the distant ages of antiquity and search among the ruined empires of every nation throughout the earth; study their mystic teachings and occult doctrines; aye, each and every one of them, then study the sacred writings of these same people, examine carefully their Mystic Rites and ceremonies, and you will find proof positive of a "Secret Doctrine" running through them all, from the most remote ages to the present day. This Secret Doctrine is the container and contained of all Truths, carefully hidden from the profane; a great and sublime philosophy, the fountain of all Truth, the source of all Wisdom, the key to all the higher spiritual and intellectual qualifications.

The Wisdom itself, in fact, permeated all teachings, mystic rites and ceremonies everywhere, and in all its sublimity and grandeur it is to be found in the glorious symbols of our beloved Ancient and Accepted Scottish Rite. It will, however, require earnest and profound study before the student will be able to obtain the faintest glimmer of their meaning. He must concentrate his mind upon each and every one, and as I have

hereinbefore stated, there is to be no jumping from one degree to another, skipping the symbology of those below. He must carefully study each and every symbol and allegory, until thoroughly understood, as presented to him, for the one below is the key to the one above. Like the sublime invocation of the Turanian Adept the meaning does not lie altogether in the symbol. The key must be found before we can thoroughly understand the ineffable Wisdom contained in the series that will transcend all we have ever known or dreamed of, and open to our view the great Truths taught by the Masters in every age.

During some of my lectures I have had many people come to me and say: "Well, Doctor, I enjoyed your 'talk' very much, indeed, but when you spoke of lost Civilizations, Wisdom, Knowledge, etc., I can't believe it. Of course, I can very readily understand the Rise and Fall of empires, and that upon the ruins of one the foundations of another is laid; but you could never make me believe that the world was ever more civilized or enlightened than it is to-day, under the 'Light of the New Dispensation.' You may talk of the Lemurians and Atlanteans as much as you like, but I believe the world of to-day is just as full of knowledge and Wisdom as it ever was; and as to the sinking of those immense continents beneath the ocean, it is the height of absurdity."

Now, in answer to just such people, let me say this: During a visit to Southern California, to the city of San Jose, in the latter part of the year of 1899, I attended a Lecture illustrated by stereopticon views which showed the wondrous beauties of the Island of New Zealand, its magnificent rivers, streams, mountains and the gigantic tree ferns for which this country is noted; in fact, the Lecturer, a Maori, a native of the Island and a scholarly gentleman, a graduate of an English college, described to us not only the topographical features of the country, but its Flora and Fauna, as well as the manners and customs of the natives. After which he threw upon the screen a great number of Native Chiefs, their sons wives and daughters, calling our attention especially to the features of the young men and women, whose phrenological development would compare very favorably with our own Anglo-Saxon Race, both in beauty of expression and in evidences of a very high order of intellectual development.

He told us that he was on a Lecturing tour for the express purpose of making money to educate the native children of his country so as to

preserve the last remnant of his Race. He said he knew that his people were doomed to pass away unless something were done for them. He also said it would be no use to try and raise the moral standard of the old people of his country. The young children, however, could be trained and educated so as to preserve their native characteristics, while living and growing up among the Anglo-Saxons who now dominated his country. He told us that in coming from his country, New Zealand, to the city of San Francisco he had visited quite a number of the islands in both the South and North Pacific Oceans, and on going ashore at the different islands "*en route*" he was very much surprised to note that the natives of the various places visited had the same peculiar characteristics as those of his own people. On arriving at the Sandwich Islands he went on shore at Honolulu, where he heard the natives in conversation, and was surprised to find that he could understand every word they said as they were speaking his own language, with very slight variations, which he described at the time, but I have since forgotten. He said it convinced him that the various Islands of Oceanica must at one time have formed a vast Continent, and he thoroughly believed the natives of these Islands to be lineal descendants of the Lost Continent of Lemuria.

After the lecture, on returning home, I thought considerably on what had been said by the lecturer, and after my meditation I began to realize that Knowledge could be lost, just as easily as a man could lose some trifling article out of his pocket; for instance: Would it not be possible for a tremendous seismic disturbance to occur, through some cause or another, and the poles of the earth be entirely changed from their present position, and America, with the whole of Europe, suddenly be forced beneath the ocean. Suppose all the civilized portions of the earth were wiped out of existence, submerged with all arts, sciences, philosophies, etc., a thousand fathoms below the surging ceaseless waves, with all history and record of civilization entirely lost, while from out the depths of the briny deep new continents should re-appear, to preserve the equilibrium of the earth's centre, giving to the islands of the Atlantic and Pacific Oceans their places once again as the sierrated peaks of magnificent mountain ranges, upon these various continents, while all that would remain of the lost ones would be the tops of the mountain ranges, forming islands which in many instances would be widely sepa-

rated one from the other, with possibly here and there a few hundred thousand people still in existence, who had been saved in some very extraordinary manner from this terrible cataclysm, this wrecking of a World.

The thought of intellectual development would stop right there, man would drop back into the Paleolithic age and self-preservation would be the dominant chord among them. What a tremendous struggle would then take place for a mere existence, and it is self-evident that the civilization which had once been theirs would fall back into traditions and legends, to be handed down from one generation to another. It would grow more misty and hazy, more difficult of comprehension as the drifting centuries rolled along. Civilization would have to begin again with the life of a new race, as it were. After the obliteration of the older people, their children would not be able to understand anything, comparatively speaking, of the wondrous knowledge buried deep beneath the surging waves surrounding their island home. Knowledge would have to be obtained through long and bitter experience. No matter to what point their phrenological development had attained, they would again have to struggle along semi-barbarous paths before reaching any great intellectual development. It is therefore possible for knowledge to become entirely lost, though places may exist wherein may be stored and preserved the Knowledge and Wisdom pertaining to this lost civilization, as above stated, just as in the plains of Gobi, or Thibet, for it is positively asserted that *there* in secret places are stored the remains of a far more ancient civilization than our own.

No doubt there are thousands of people, aye, millions, who would laugh to scorn this statement, but their laughing does not destroy or alter the fact of its existence. Let me repeat to you right here the apothegm of Narada, the ancient Hindu philosopher: *Never utter the words: I do not know this—therefore it is false.*

**The Golden Fleece—Roman Eagle—Masonic
Apron—What it Teaches.**

The register! You're right;
There is my name in letters large and bold;
Thanks, Brother Tiler. Now will I unfold
My apron white.

Step this way to the light,
That all may see how clean it is and fair;
So, that is well. Now tie it on the square—
My apron white.

So let me ever wear—
finding my pleasure in a spotless name,
The honor of the Craft's unsullied fame—
My apron white.

—SYDNEY FREEMASON.

CHAPTER XV.

THE GOLDEN FLEECE—ROMAN EAGLE—MASONIC APRON—
WHAT IT TEACHES.

IN this chapter, my dear Friends and Brothers, let me call your attention to the ceremony of the investiture of the Lamb-skin, or the white leather apron, the badge of a Mason, one of the most profound and deeply interesting symbols in Masonry, and one that is pregnant with occult meaning, one that demonstrates the ancient occult axiom of the Delphic Oracle—"Know thyself."

When first our Neophyte is invested with that most sublime emblem, the apron, he is told that it is more ancient than the "Golden Fleece" or "Roman Eagle," and that it is more honorable than the "Star and Garter," etc., etc. Now among all those who have been so told and so invested, how many are there who understand anything at all about the Golden Fleece and Roman Eagle, or the Honor pertaining to the Star and Garter? I will venture to say, that not one in a thousand knows anything at all about either one or the other, and still less of the profound symbology that is contained in the badge of a Mason—the white leather apron. Therefore, in order that you, my dear Brothers of all Rites, may be enabled to thoroughly understand something about these various subjects, I will write upon them for your especial edification.

In Grecian Mythology we find that Athāmās, the son of the King of Thessaly, married Nēphēlē (the cloud goddess), by whom she had a son Phrixus, and a daughter Helle. Some time afterward he fell in love with and married a mortal called Ino. This act of Athāmās in taking to wife a mortal aroused intense jealousy in the heart of Nēphēlē, and consequently she visited the earth with a drought, which Ino endeavored to avert by sacrificing her stepson, Phrixus, upon the Altar of Zeus Laphystius, through an oracle that she pretended to have received. But Nēphēlē, the mother of Phrixus, who was watching over him, sent him a ram, with a golden fleece, so that both himself and sister Helle

might be enabled to make their escape from their vindictive and treacherous stepmother, who sought to destroy them.

Phrixus and his sister now make their escape from Thessaly upon the ram; but during their flight through the air Helle fell off and was drowned in the waters below, and the place wherein she fell has ever since borne the name "Hellespont." Phrixus arrived safely at the city of Colchis, where he offered up the ram as a sacrifice to Zeus as the "aider of flight" (Zeus Phyxius), and he made a present of its golden fleece to King Acētēs, who hung it upon an oak in the sacred grove of *Ares* (the son of Zeus by Hera, the Greek name for the God of War, and which the Romans called Mars). Acētēs gave Phrixus his daughter Chalciōpē to wife, by whom he had two sons, whom he named Cytissōrus and Argus, both of whom he eventually sent back to his home. Cytissōrus saved the life of his grandfather Athāmās from being sacrificed, and Argus built the ship *Argo* which was named after him.

This vessel was the celebrated ship that carried the Argonauts in their glorious expedition to recover the Golden Fleece, under the leadership of Jason. They eventually accomplished their purpose by the help of the king's daughter, Media, who was in love with Jason. The account of this Argonautic expedition is well worth reading, as it will give you a good account of the recovery of the wonderful Golden Fleece.

The Order of the Golden Fleece was founded by Phillip II, the Good, Duke of Burgundy, on the 10th day of January, in the year 1429, on the occasion of his marriage with the Infanta, Isabella of Portugal. This Order was originally composed of thirty-one members, all of whom were "*Gentilhommes de nom et d'armes, sans reproche.*" The office of Grand Master passed to the house of Hapsburg in 1477, with the acquisition of the dominions of Burgundy and the Netherlands.

In 1516 Pope Leo X consented to increase the number of the Knights, including the Sovereign, to fifty-two, but at the present day the statutes have been changed and the Sovereign is allowed to create just as many Knights as he may deem wise, providing they be Catholics and are of noble birth, but in the case of a nobleman of the Protestant belief a papal sanction would have to be given before he could be legally installed or created a Knight. After the accession of Charles V, in 1555, the Spanish-Dutch line of the house of Austria remained in possession of the

Order, and in the year 1700 the Emperor Charles IV and also Phillip of Spain both claimed the *sole* right to dominate the Order. The Emperor Charles IV carried away the archives of the Order to Vienna, where their inauguration was solemnized in most magnificent splendor in the year 1713. At the same time Phillip V of Spain claimed to be the legitimate head of the Order, and as Grand Master he protested against the pretensions of the Emperor Charles IV. They wrangled a long time between themselves until the other powers interfered, when it was mutually or tacitly agreed that both powers should have and hold their right to the name, and that there should be two Orders of the Golden Fleece, known as the Spanish and the Austrian.

The decoration of the Order is a golden ram pendent by a ring which passes around its middle, and hangs from a jewel of very elaborate design, with beautiful enamelling in different colors and the whole of which is suspended from the collar of the Order. Its motto is: "*Pretium non vile*" (not to be condemned is the reward of labor), and the festal day is St. Andrews.

I have not only given you an account of the Mythological idea of the Golden Fleece, but also a description of the origin of an Order of Knighthood of the same name, which I hope will prove of interest to my very dear Brothers and Friends. I place a very high value on ancient Mythology, and I really believe that every intelligent man and Brother who has not had the pleasure of reading Bacon's "Essays and Wisdom of the Ancients," should most assuredly do so at their earliest convenience for each and all will find a very great amount of wisdom contained in the explanations of those so-called fables or mythological ideas of the Ancient Greeks and Romans.

"MORE ANCIENT THAN THE ROMAN EAGLE."—Yes, the badge of a Mason is far older than the so-called "Roman Eagle," because "The Roman Eagle" came into existence just before the Cimbrian War and previous to the commencement of the Christian Era. We learn from Xenophon and other ancient authorities, that the Eagle, with its wings displayed, represented the standards of the Persians, long before the "Roman Eagle" was even dreamed of, or Rhea Silvia fed the sacred fire upon the altar of Alba-Longa, and there is no question in my mind but that the Persians took this emblem from the ancient Assyrians, who

most assuredly carried it as their especial ensign, upon whose banners and staffs it appeared until Imperial Babylon, "Queen city of the World," with her conquering armies bowed their mighty heads beneath the yoke of Cyrus, from whom, no doubt, he borrowed this glorious emblem, the Golden Eagle with extended wings, and placed it upon his own standards as an emblem of Victory over his enemies.

An Eagle stripped of its feathers was carried upon the staffs and standards of the ancient Egyptians as their ensign, while the Lagides or Ptolemies carried as their ensign the head of a White Eagle, stripped; so you see that the Roman Eagle is of mere modern origin compared to its antiquity among those more ancient Empires of the world, for we find it in all ages, in every ancient nation as an emblem holding one of the most exalted places in their mythologies. In a great many nations this glorious bird was held sacred to the Sun, and we find a great many references made to it in the Bible. Like various other symbols it is lost in the hoary ages of antiquity, and like the Cross and Svastica, it belongs to no special age of the world's history; but the "Roman Eagle," that is very different, for the name itself shows from whence it originated.

In the year B. C. 155, Caius Marius, a farmer's son, was born at Arpinum (the birthplace of Cicero), and became, through his own individual exertions, one of the ablest generals of his day, and just before the Cimbrian War he consecrated the Eagle, with extended wings, to be the Roman standard, at the same time doing away with the Wolf, Horse, and the Boar, that had preceded it, and thus the "Roman Eagle" was carried at the head of every Legion of the Roman Empire throughout the world. From that time forward it was known through all the wars of that empire as the "Roman Eagle" or *Rome and her Eagles*, because before her mighty Legions and cohorts this king of birds was displayed and victory came to those sturdy warriors who fought under the outstretched pinions of their glorious "Roman Eagle."

The Eagle was adopted by our own country in the year 1793, and now bears upon her back the dominant coin of the world, the "Almighty Dollar," found in every country upon the face of the earth. The "Little Corporal" Napoleon I, adopted the Eagle in the year 1804. It was superseded by the Iris, or Fleur-de-lys in 1815, and it was again restored by Napoleon III in 1852.

The founding of secular chivalric orders originated during the time when Europe was in continued warfare among the different powers that dominated that continent, in imitation of the various ecclesiastic orders that preceded them. These orders were founded by the reigning sovereigns of the different countries for the express purpose of drawing into more friendly relations and union their prominent Knights and soldiers, so as to ally them, one with another, and at the same time for the purpose of rewarding those who had performed some special service to their King or their country, or to any one whom the Sovereign wished to especially honor, as a mark of esteem, with a special distinction. In this way he drew them nearer and closer to him as sworn friends and companions.

Standing at the head of all the great Orders of Knighthood which still maintain their pristine reputation is that of the Most Noble Order of the Garter that was founded by King Edward III, of England, about the middle of the fourteenth century. It is very difficult to state the exact date of the founding of this order for the simple reason that the original records were lost, and consequently the date is uncertain. The origin of this Order was, according to the legend pertaining to it, as follows:

King Edward III found a garter that had been dropped by the Countess of Salisbury at a ball. He stooped, picked it up and placed it around his leg, near the knee. His courtiers observing the act looked with questioning eyes at the King, when he responded to their looks by saying: "*Honi soit qui mal y pense*" (Evil be to him who evil thinks), or as some translate it: (shamed be he who thinks evil of it.) To this finding of a garter the foundation of this noble Order is ascribed and the distinguishing insignia, unlike other orders, is not the badge or collar, but the garter itself, consisting of a blue ribbon of velvet, edged with gold, having a golden buckle, worn upon the left leg of the gentlemen; but when the sovereign is a woman it is always worn by her upon the left arm, and near the elbow.

The badge called the George, or Great George, is a representation of a figure of St. George in the act of killing the dragon, suspended from the collar of gold, composed of twenty-six coiled garters, connected together with links of a beautiful design. The lesser George is worn pendant from a blue ribbon over the left shoulder, which is an eight-pointed star (silver) having the cross of St. George in the middle, while

around it is the garter itself, on which is inscribed the motto of the Order. In the year 1344, on the 19th day of January, it was placed under the protection of "God, the Virgin Mary, St. George of Cappadocia and St. Edward the Confessor."

The vesture of the order consists of a mantle of blue velvet, lined with white silk, with a hood and short tunic of crimson velvet; a black velvet hat, surmounted with a plume of white ostrich feathers, in the center of which is a tuft of black heron feathers. Its members originally consisted of the Sovereign, the Prince of Wales and twenty-five Knight companions; but it is now open to such other English princes and foreign Sovereigns as are entitled to the honor. The usual number of Knights were about fifty, all of whom were elected by the Knight companions themselves, but now they are appointed by the reigning Sovereign.

THE WHITE LEATHER APRON.—The most profound philosophical secrets of Masonry have been hidden in her symbols, wherein are to be found the deepest and most sublime Truths known to the ancient Mystic Philosophers of every age. No matter to what part of the world we force our investigation we shall find a series of symbols in each and every one of them as old as the world itself, symbols that contain the most sublime and profound Metaphysical and Theosophical Truths known to man. A knowledge of which will enable the student to come to an understanding of himself and his own potential forces latent within his heart, which will draw him closer to his God, purify his morals, elevate his soul and unfold to his view the sublime Truths contained in the Secret Doctrine. It will initiate him into the Wisdom of the ancient Mysteries and enable him to understand the teachings of Buddha, Zaratustra, Hermes, Confucius, Pythagoras, Orpheus, Socrates, Plato, in fact all the ancient philosophers of every age, who taught their pupils and followers a knowledge of God, Man and Nature, through a glorious symbology. These early philosophers threw aside all dogmas and creeds and awakened the dormant intellectual qualifications of their students by song, symbols and impressive exhibitions, which aroused their imagination and brought into use the latent faculties of thinking for themselves.

Now, my dear Brothers and Friends, I desire that each and every one of you shall have aroused within *yourselves* these latent faculties of under-

standing now dormant within *you*; faculties that will enable each and every one of you to thoroughly comprehend those sublime and glorious symbols that permeate our beloved fraternity, so that you may live to learn and learn to know and meditate upon those profound Metaphysical, Philosophical and Theosophical emblems that we see in every degree of our beloved Scottish Rite. It is a duty we owe to ourselves and our fellow man and Brother to earnestly study, until we thoroughly comprehend the profound philosophy which permeates our beloved fraternity. In comprehending the full depth of its sublime teachings we shall realize that it is our *Duty* to enlighten and instruct our brother by the wayside, by showing him not only their Ineffable beauties, but to point out the path which will lead him on to a knowledge of himself and higher planes of spiritual unfoldment.

THE WHITE APRON.

I want no Fleece of Gold.
The symbol of fabled, fruitless quest,
To wear such now were but an idle jest,
Worn out and old.

Give me no Eagle Roman,
Type of dominion, badge of servitude;
No Emperor rules here; however good,
He is but human.

No Garter, and no Star—
Of old-world rank and wealth the symbols these,
A pompous show the multitude to please;
Leave such afar.

No Prince or Potentate
Shall ever place his Order on my breast;
I would not choose to kneel at his behest
Or on him to wait.

I serve no sceptered king,
I know not how to crouch at others' feet;
It is not thus, I trow, that Masons meet—
My apron bring!

This lambskin, soft and white,
 Means brotherhood with neither guile nor strife ·
 Means single-hearted purity of life—
 Our actions right.

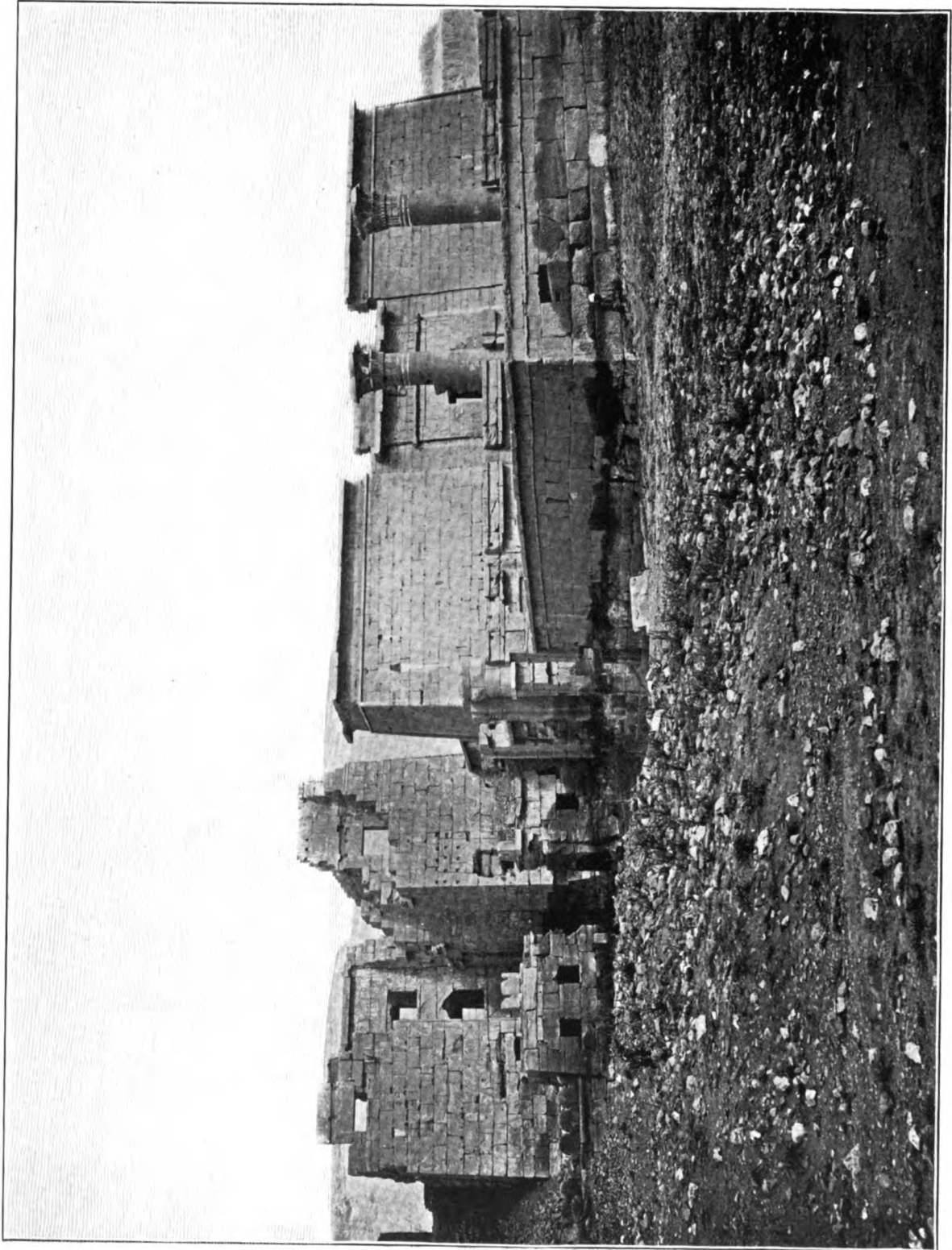
—*Sydney Free Mason.*

The Masonic Apron worn in the Blue Lodge should be made from a pure, unspotted white lamb skin, for *white* in every country and in every age has ever been an emblem of innocence and purity; in consequence of this fact Masonry has ever preserved this color and emblem from time immemorial. It has been used from the threshold to the summit of each and every degree of our most illustrious fraternity. The symbol of a perfect square surmounted by a triangle is far older than the Babylonian or Egyptian Mysteries, and a knowledge of this most profound symbol will instruct and lead us on to the true meaning of the wise exhortation of the Delphic Oracle "*Know thyself.*"

The white leather Apron should be free from all garniture or device of any kind. It should never be substituted by silk, satin, fine linen or any other rich material, neither should it be decorated with rosettes or gold and silver trimmings, but just a simple, plain white lamb skin, with no distinctive decoration upon it. The only distinguishing feature about it should be the manner in which it is worn.

The Neophyte, on being invested with this sublime symbol, is taught to wear it with the bib or triangle fully displayed above the square, while in the second degree we find that the descent has been made and the apron, as now worn, represents a perfect square. In the next degree the ascent begins and we find the left hand corner of the apron changed, thus demonstrating to the Aspirant that the higher spiritual forces are beginning to dominate the lower animal propensities within, thus entirely changing the shape of the apron from the square to the triangle.

Now as the candidate advances into the higher degrees there are certain colors and decorations placed upon the apron, as distinguishing marks, and these various devices and decorations are always symbolical of the profound teachings that underlie the beautiful and profound ceremonies. Masonry is a "progressive science," and after the Neophyte has demonstrated that he has thoroughly learned the first lesson taught and



THE LITTLE TEMPLE OF MEDINET HABU
JACHIN AND BOAZ.

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is keeping his promise, by endeavoring, with all his will and energy to subdue his passions and improve himself in Masonry, then and then only, is he permitted to place a distinguishing mark upon the spotless emblem by wearing it according to the ancient customs of the fraternity.

The Masonic apron is composed of a square and a triangle. The first represents the Lower Quaternary or animal man, while the Triangle with the point turned upwards, as in the Entered Apprentice degree, represents the Upper Triad, the imperishable part of man. Man is a sevenfold evolving human being, whose physical body is composed of a mass of living elemental units, that are vibrating within their cells, ever coming and going, continually changing, but ever preserving the body in the self-same mould, or form, that it received from the Hiranyagarbha and Tahbic Elementals.

The Seven Principles of Man are in their exoteric classification: 1st. THE PHYSICAL BODY. 2d. THE ASTRAL BODY. 3d. THE LIFE PRINCIPLE. 4th. KAMA. 5th. MANAS. 6th. BUDDHI. 7th. ATMA. (The order in which I have named the Principles is from Matter to Spirit.)

We will now consider these various principles and write upon them so that you, my dear friends and Brothers, may be enabled to understand the true meaning that underlies the profound symbology of the Masonic apron.

THE PHYSICAL BODY OF MAN, the *first* of the Seven Principles contains within itself all the various organs necessary for the development of the other principles and its own existence, and is built of the self-same material as all the other forms that are manifest to our physical senses, and is what the Hindu calls Prakriti or Matter. Now this Prakriti that goes to make up the physical body of Man is the very same kind of "stuff" that builds the waving corn, the rippling brook, the meadow and the mountain, the grasses of the field, or the dust and stones that we tramp beneath our feet. All are alike, and there is no difference between the material molecules of the animal, or vegetable, mineral or man. They are all alike in essence and the only differentiation between them is their shape, for the molecules that go toward the upbuilding of one form are chemical compounds that are to be found in all others.

Both the Animal and the Vegetable kingdom are intimately related, one to the other, and whatever the plant has selected from the darkness of the earth or the surrounding atmosphere, is transferred and assimilated by Man, and the self-same atoms manifesting themselves in the molecular forms of the animals and vegetables of bygone ages, are the very same kind of cells vibrating in the organisms of our own bodies to-day.

“The molecule has in it the Seven Principles, in their Prakritic manifestations. As man, as a whole, contains every element that is found in the universe, and as there is nothing in the Macrocosm that is not in the Microcosm, so every molecule is, in its turn, the mirror of its universe, Man. It is this which renders man alone capable of conceiving the universe on this plane of existence; he has in him the Macrocosm and the Microcosm.”

Man's Physical Body has its seven aspects, each aspect representing a Principle; then each of these has its own seven sub-divisions, each sub-division in its turn representing a Principle; and we have the “forty-nine fires” as seen in the Physical Body. It is because of this intricate correspondence, carried out in every detail, that men will ultimately be able to come into contact with every realm of being in the Universe.

Man may be studied from the various aspects above mentioned to a very great advantage by the student who is searching for more Light and a knowledge of himself, because each aspect represents a different principle, and, therefore, in his studying those different aspects or principles he will discover that his consciousness will function on these various aspects or planes of existence, states, or conditions of being. If he has aroused their latent forces and made them active and subservient to his WILL, then he can pass from one plane to another and function upon just as many as he has brought into activity. There are not many men who can function upon all planes, but the potentiality of being enabled to do so is latent within every man.

Annie Besant explains consciousness working on different planes very nicely in her “Seven Principles,” pages 6 and 7, wherein she says: “A man may be conscious on the physical plane that is in his physical body, feeling hunger and thirst, the pain of a blow or a cut. But let the man be a soldier in the heat of battle and his consciousness will be centered in his passions, his emotions, and he may suffer a wound

without knowing it, his consciousness being away from the physical plane, acting on the plane of passions and emotions; when the excitement is over, consciousness will pass back to the physical, and he will feel the pain of his wound. Let the man be a philosopher, and as he ponders over some knotty problem he will lose all consciousness of bodily wants, of emotions, of love and hatred; his consciousness will have passed to the plane of intellect, he will be "Abstracted," *i. e.*, drawn away from considerations pertaining to his bodily life and fixed on the plane of thought.

"Thus may a man live in these several conditions, one part or another of his nature being thrown into activity at any given time and an understanding of what man is, of his nature, of his powers, his possibilities, will be reached more easily and assimilated more usefully if he has studied along these clearly defined lines, than if he be left without analysis, a mere confused bundle of qualities and states."

According to the exoteric teachings of the ancient Egyptians Man was composed of Four Principles:—1st. The Physical Body. 2nd. The Ka or Astral Body. 3rd. The Bi or Ba, or the Soul. 4th. The Khoo or Luminous Spark, the God in Man (see Chap. XIII of this work.)

Man, according to the Christian idea is composed of Body, Soul and Spirit, and yet, I am very sorry to say, that there are but very few who know the difference between the Soul and the Spirit, and in fact I believe this division into Body, Soul, and Spirit, has been kept separate from the general teachings of Christianity, because a careful investigation of the three-fold division would simply prove that instead of three, there would be found seven.

The Astral Body or Linga Sharira is the *second* of the Seven Principles of Man. It is composed of a far more subtle matter than that of the Physical Body, and is not perceptible to our ordinary senses, as it is made up of Astral matter, a substance that is just beyond our physical senses, although Clairvoyants are enabled to see these bodies and describe them to us; but we ourselves are unable to do so, because the matter of which they are composed is in a finer state than we can see or feel.

The Linga Sharira is the exact duplicate of the Physical Body, like the Ka of the ancient Egyptians (described in Chap. XIII of this work.) It is often seen at spiritualistic meetings in so-called spirit manifestations, or materializations and in order that my readers may be enabled to under-

stand the "Modus operandi" of the "spirit manifestations" I will say :

The Linga Sharira is the vehicle of the Life forces for the Physical Body and draws from the great ocean of Jiva the Prana to support the body. It gathers up the necessary properties from the surrounding kingdoms to give its counterpart, the Physical Body, the necessary life forces and energy for its continued existence. "Life" cannot pass immediately and directly from the subjective to the objective, for nature passes gradually from sphere to sphere, overleaping none. The Linga Sharira serves as the intermediary between Prana and the Sthula Sharira (Physical Body), drawing Life from the ocean of Jiva and pumping it into the Physical Body as Prana. For Life is in reality Divinity, Parabrahman, the Universal Deity. But in order that it may manifest on the physical plane it must be assimilated to the matter of that plane; this cannot be done directly, as the purely physical is too gross, and thus it needs a vehicle, the Linga Sharira.

If we should desire to investigate spirit manifestations we should go to some good spirit medium and watch very carefully the whole proceedings. The first thing we notice will be the medium going through a series of peculiar convulsive movements and twitchings of the various parts of the body, which very soon cease and the medium remains perfectly passive. Now, if we place our finger upon the medium's pulse we shall find it gradually dropping, and we will soon begin to realize that the life forces are leaving the physical in order to vitalize the Linga Sharira or Astral Body of the medium, which may now be seen oozing out from the left side of the body, in the shape of a greyish violet-colored vapor, that will gradually form itself into a duplicate of the medium's body, feature for feature, and if left undisturbed will stand beside the medium, attached to the body by a very slender thread.

If one goes to this meeting for the purpose of seeing some loved one who has passed away and if there should be no one present among the audience with a stronger *will* force than theirs, they will be enabled to mould the plastic Astral Body of the medium into any form they may desire and all those who are present will recognize the various forms as they are moulded by the will power alone. In proof of this fact let me quote you from Annie Besant's "Seven Principles," page 13.

“The Linga Sharira plays a great part in ‘spiritualistic’ phenomena. Here again the clairvoyant, seeing on the Astral plane, can help us. A clairvoyant can often see the Linga Sharira oozing out of the left side of the medium, and it is this ethereal double which often appears as the ‘materialized spirit,’ easily moulded into various shapes by the thought-currents of the sitters, and gaining strength and vitality as the medium sinks into a deep trance.”

The Countess Wachtmeister, who is clairvoyant, says that she has seen the same “spirit” recognized as a near relative or friend by different sitters, each of whom saw it, according to his expectations, while to her own eyes it was the mere double of the medium. So again H. P. Blavatsky told me that when she was at the Eddy homestead, watching the remarkable series of phenomena there produced, she deliberately moulded the “spirit” which appeared into the likeness of persons known to herself and to no one else present, and the other sitters saw the types she produced by her own will-power, moulding the plastic astral matter of the Medium’s Linga Sharira. And this Principle, in the form that we now find it as the duplicate of the medium’s physical body and separated from it, is devoid of consciousness and perfectly senseless on the physical plane, although it contains the real organs of our senses.

I have spoken of this Principle as the centre of sensation Chapter X of this work. There is one thing I wish my readers to thoroughly understand and which is that the Ethereal double, and in fact Quaternary Man, is composed of molecules that are in-souled by Atoms; while the Upper Triad is atomic, containing all the potential forces of the lower Principles and at the same time all the higher spiritual forces that belong exclusively to *Atma, Buddhi, Manas*. I have already given you an account of the death of the physical body in Chapter X; but here let me give you an idea of what death means for this Ethereal Double, the *second* Principle of Man :

The physical and the Ethereal Body are both on the same plane, and are both molecular in their constitution. They are interdependent one to the other, therefore death to the physical body means the destruction of the other. Just before death occurs the Ethereal counterpart oozes forth from the left side of the physical body, in the manner described above, and when the last breath has been drawn and death claims

it, the thread that links the two together has broken, and those who are watching exclaim "he is dead." The Ethereal Double, now freed from its physical counterpart still remains with it, hovering around in its immediate neighborhood, just as the *Ka* of the ancient Egyptians (as already described), or as ghosts are often seen by people, either in the grave-yard or near the vault wherein the body has been deposited. It is very often seen revisiting the chamber where the death occurred and thus continues to act until the physical body disintegrates and becomes the "dust of the earth. Just as fast as the physical body decays and passes away the Ethereal double fades out with it until all that remains of either is faint glimmering violet-colored lights hovering over the graves of the dead, only seen by clairvoyants.

Before finishing on the Linga Sharira, I desire that you, my dear readers, should know that every Principle has its seven aspects, as I have hereinbefore stated; but, in addition to this every cell and organ in the body has its seven component parts, and the Principles are related in themselves to some special organ of the body. The *Spleen* belongs especially to this Second Principle, and like all the others, have their correspondences not only in every cell but in all the great organs of the body; for instance: The Brain is the centre of Intellectual Consciousness, having seven divisions, each one of which corresponds to one of the Seven Principles of the human body, and yet as a whole corresponds to Psycho-Intellectual Man. This assertion or statement is a positive fact and proves the great "Truth" that every molecule is a mirror of the universe, and every microcosm the mirror of a macrocosm.

THE LIFE PRINCIPLE, "PRANA," is the *third* of the Seven Principles. Everything that exists in the Kosmos is bathed in an ocean of Jiva, or Life, and every form that we see around us, is permeated with its essence. The earth itself and all the stars glittering in the infinitude of space, are immersed in this great ocean. But that portion of Jiva that is in Man, and which permeates his whole being, is strictly speaking, Prana, or the "Breath of Life." It is what the Hebrew calls "*Nephesch*," and which at our birth is breathed into our nostrils with the *fourth* Principle and these two blended together, constitute the Vital Spark, giving *instinctual life* to both animal and Quaternary Man. Prana is an infinitesimal portion of the great ocean of Jiva, manifesting itself in molecular

forms and the Linga Sharira is the *Upadhi* or Vehicle through which this Principle acts.

H. P. Blavatsky defines this vehicle as : "Upadhi means that through which a force acts. The word 'vehicle' is sometimes used to convey the same idea. If 'force' be regarded as acting, 'matter' is the Upadhi through which it acts. Thus the Lower Manas is the Upadhi through which the Higher can work; the Linga Sharira is the Upadhi through which Prana can work. The Sthula Sharira (physical body) is the Upadhi for all the Principles acting on the physical plane."

Nature is all one piece, and yet a unity, expressed in variety. All her changing differentiations and most extraordinary manifestations originate from the same source. Rock, Plant, Animal, and Man have the same Life, differing only in degree; but the force is not so distinct in the lower as it is in the higher forms. A dog has the same life as the collar he wears upon his neck, or the house that shelters him from the sun or rain; for the simple reason that there is only ONE LIFE and everything is bathed in it; but in the dog it is manifested in a different manner from the collar, or the house, on account of their organic structure.

"All is life, and every atom of even mineral dust is a life, though beyond our comprehension and perception, because it is outside the range of the laws known to those who reject occultism." Nature streams in one continuous flow from the Absolute; every individual atom, even of her chaos, is permeated by an adequate mind; every atom has its life and guiding directing force or energy.

Life is stratified, and but dimly sensed in the mineral and stone, and yet every particle of both mineral and stone are in a state of active vibration. It is filled with motion in the plant, and stands upon the boundary of *instinct*; while in the animal we find it filled with instinctual life and standing upon the very threshold of *reason*; but in Man we find the intellectual and truly spiritual dominating the animal propensities, which, with his reasoning faculties fully aroused, he can step across the threshold, lift the veil and stand within the presence of his God.

In him are the potential forces that will make him the highest being in Nature's evolutionary processes. He has climbed from out the dust of the earth upon every rung of the ladder of life. His body has been built from the bones and sinews of all below him; he has fed on all things,

and existed in all forms from primordial matter to intellectual Man. The gases concentrate their forces in him, the very wind, rain, storm and sunshine hold him in solution. One of our most eminent scientists said: "He knows of Ox, Mastodon, Bird, and Plant, because he has just come out of them, and part of the egg-shell still adheres." The plowman, the plow, and the furrow, as well as the flowers and fruits of the field, the trees and the sunshine, which invigorates and stimulates growth, are all of the same "stuff." Prana or Life circulates throughout the physical body by way of the arteries and veins, impregnates every corpuscle with its life-giving forces, or energy, and reaches every part of the body in order to vivify and strengthen it, the heart being the medium through which it acts; compelled to action by the Linga Sharira, which is the vehicle of "these Pranic elements, the Devourers, which build up and destroy the human Body." It passes through the arterial system in all its wonderful ramifications, back through the veins into the heart and lungs again, and is continually forcing renewed Life and energy through all parts of the body.

KAMA, or THE DESIRE BODY is the *fourth* of the Seven Principles and completes our *Quaternary Man*, the emblem or symbol of which is the lower part of the badge of a Mason, a square. It (Kama) is often called the Animal Soul.

This Principle contains all our emotions and passions, such as love, anger, hate, jealousy, sexual desire, etc., all of which belong to the Kamic plane. This Principle is dual in its nature, for it has a desire for good and a desire for evil. It is continually lusting after things in order to gratify its animal passional nature and propensities.

What is known as desires of the Body have their origin in *Thought*, for thought occurs before the desire is formed. But this subject will be treated in the next Principle, "Manas." When evil tendencies and impulses have been thoroughly impressed on the physical nature, they cannot be at once reversed. The molecules of the body have been set in a Kamic direction and—though they have sufficient intelligence to discern between things on their own plane, *i. e.* to avoid things harmful to themselves—they cannot understand a change of direction, the impulse to which comes from a higher plane. If they are too suddenly and too violently forced into a reverse action, madness or death will result.

“The Kama during life does not form a Body which can be separated from the physical Body. It is intermolecular, answering molecule for molecule to the physical Body and inseparable from it molecularly. Thus it is a form, yet not a form ; a form within the physical Body, but incapable of being projected outward as a form. This is the Inner, or Astral Man, in whom are located the centres of sensation, the psychic senses, and on whose intermolecular *rapport* with the physical Body all sensation and purposive action depends. At death, every cell and molecule gives out this essence, and from it with the dregs of the Heranyagarbha is formed, the separate Kama Rupa ; but this can never come during life.”

With Kama we have built up Quaternary Man, the animal pregnant with instinct ; but *devoid of reason* it is simply a brute, as it were, that dwells in the house that has been fitted up for the indwelling of the Mind. It is now simply the personality, although a perfect entity, for it has a body with its ethereal double, its life, animal soul, and all the passions and desires of the lower animal, with just enough sense or instinct to eat when it is hungry, seek shelter from the rain or storm, and yet, with all its instinctual nature fully aroused, it is only an animal. It has no intellectual reasoning faculties and can never develop above the animal, until its Lord and Master, the Divine Thinker, enters fully into the house that has been prepared for it, and by its presence makes it Man and gives it both MIND and WILL.

MANAS, THE THINKER or MIND is the *fifth* of the Seven Principles. In reaching the Upper Triad and Manas we come to one of the most difficult and complicated of the Principles to understand, more especially is this so of Lower Manas, which we will consider as a Principle in order to study its workings in the Lower Quaternary.

One of the most important points about the Lower Manas is to comprehend the relationship existing between it and the Higher.

Manas is a Sanskrit word and comes from Man, the root of the Verb to Think, and in this we will call Manas *The Thinker*, instead of *Mind*, because this *fifth* Principle is the Re-incarnating Ego, the immortal, individual Man, that is described in the “Voice of the Silence” page 31, in the exhortation addressed to the Neophyte for initiation : “ Have perseverance as one who doth for evermore endure. Thy shadows (personalities) live

and vanish ; that which is in thee shall live for ever, that which in thee *knows*, for it is knowledge, is not fleeting life ; it is the man that was, that is, and will be, for whom the hour shall never strike."

Madame H. P. Blavatsky gives a very clear description of this in the "Key to Theosophy," page 183-4 : "Try to imagine a 'Spirit,' a celestial Being, whether we call it by one name or another, divine in its essential nature, yet not pure enough to be *one with the ALL*, and having, in order to achieve this, to so purify its nature as to finally gain that goal. It can do so only by passing *individually* and *personally*, *i. e.*, spiritually and physically through every experience and feeling that exists in the manifold or differentiated Universe. It has, therefore, after having gained such experience in the lower kingdoms and having ascended higher and still higher with every rung on the ladder of being, to pass through every experience on the human planes. In its very essence it is THOUGHT, and is therefore called in its plurality *Manasa putra* 'the Sons of the (Universal) Mind.'

"*This individualized* 'Thought' is what we Theosophists call the *real* human EGO, the thinking entity imprisoned in a case of flesh and bones. This is surely a Spiritual Entity, not Matter, and such Entities are the incarnating EGOS that inform the bundle of animal matter called mankind and whose names are *Manasa* or 'Minds.' But once imprisoned, or incarnate, their essence becomes dual ; that is to say, the *rays* of the Eternal divine Mind, considered as individual entities, assume a two-fold attribute which is (*a*) their *essential* inherent characteristics, heaven-aspiring mind (*Higher Manas*), and (*b*) the human quality of thinking, or animal cogitation, rationalized, owing to the superiority of the human brain, the *Kama*-tending or Lower Manas. One gravitates toward Buddhi, the other tending downward, to the seat of passions and animal desires."

Now the house (Quaternary Man) that has been slowly built up for this "personal Ego," does not fully receive its glorious tenant at birth, like "the breath of Life," Kama-Prana, the "personality" is not individualized until the child has reached the sixth or seventh year of its age ; but after that time our Thinker "dons his coat of Skin" and then he or she is held morally responsible for all their acts in *Thought or Deed*, and passes under the Law of Karma "before which period, even according to the canon of the Church and Law, no child is deemed responsible. In

the Greek Eastern Church no child is allowed to go to confession before the age of seven, after which he is considered to have reached the age of reason."

Manas itself is a pure ray of Divine Light from the World Soul, in which there is no differentiation. It belongs to a higher plane than the gross molecular matter composing the form of Quaternary Man, and consequently cannot manifest in the physical Body. In order that it may be enabled to do so Manas becomes dual by evolving a Ray from its own Divine Light, clothing itself with Astral matter and entering into the human tabernacle, and thus becoming Lower Manas, whose vehicle is the Brain.

Its subdivisions correspond and are the organs of the subdivisions of the Thinker, and the convolutions of the cerebral hemisphere are shaped by the action of Thought which is being continually changed into far more complicated convolutions by the Thinker himself. It is Lower Manas that transforms animal man into the thinking, reasoning, human being.

Our Thinker has now reincarnated, clothing itself in a new personality, and in doing so has taken upon itself the sting of death, for this descent of spirit into matter is the Metaphysical, Theosophical and Philosophical conception of death. The very fact of it having passed into another personality brings with it a second death and that is the death in Kama Loka, or at least that particular portion of it which remains in the Kama Rupa, for just as soon as death takes possession of the physical body and this incarnation is finished Kama-Manas withdraws itself from the body and clothes itself with astral matter, that will have a conscious existence on this plane for a period of one hundred and fifty years. At the end of this period all of the unsullied portions of the Manasic Ray has disentangled itself from the Kama Rupa, taking with it all of the experiences gained during the earth life which are worthy of assimilation to the Higher Ego, and thus Manas again becomes One and the Kama Rupa eventually breaks up, leaving behind it a record of its misdeeds, the Tanhic Elementals.

It is during earth life, when the Divine Ray has descended into and incarnated in the flesh that it finds itself crucified between two thieves, for Kama tries to drag it down to its own animal, passional plane, or

state, and at the same time its Father in Heaven is endeavoring to influence it to higher hopes and aspirations, to purer spiritual planes of Paradise.

This is where the battle rages between good and evil, or God and the Devil, and the battle-ground within man himself. Man receives immortality through the conquest of his own animal passionate nature, therefore you must recognize the necessity for each and every human being to learn to subdue and purify Kama, so that its force and energy may be directed by its *Divine Master* Manas, for if this animal within us be so trained that the material instincts within us are killed, and it becomes subject to DIVINE WILL, then will we be assured that we shall be at one with our Father in Heaven, and like Christ, know that *He* and *I* are *One*.

Now do not think for one moment that by applying the forces of the subjugated Kama for the advancement of the intellectual qualifications latent within us that we kill out selfishness; we do not, for if you only pause to consider this fact, you will find that the more intellectual you desire to become, the less spiritual you will be, for intellect by itself is purely selfishness, for this reason intellectual development is a cold, heartless desire to gratify the personal *I*, and it is pure and unadulterated selfishness, with not a spark of Divine Love or Compassion.

“True knowledge is of Spirit, and in Spirit alone, and cannot be acquired in any other way, except through the region of the higher mind, the only plane from which we can penetrate the depths of the all-pervading Absoluteness. It is plainly to be seen that a man may be a morally good man and very intellectual, and at the same time not have the faintest glimmer of spirituality about him, in consequence of which, at death, he will be lost in the whirlpool of Kama Loka.”

BUDDHI is the *sixth* of the Seven Principles of Man. It has no function on this physical plane, only when it is united to Manas, then it becomes Divine Consciousness. Buddhi is in itself so much higher than physical man that it cannot possibly enter into direct relationship with him, and only through and by its reflection can it manifest itself as Lower Manas. Buddhi is the *Upadhi* of the ONE ETERNAL ESSENCE; while Manas is the *Vahana* of Mahat the first principle of Universal Intelligence, Divine Ideation, and yet they are both of the same Eternal Essence of the ONE. As such they will be—ever exist, and neither can they ever be annihilated

or destroyed, either in essence or consciousness, like the physical personality with its Linga Sharira and the animal soul with its Kamic elements and Kama Rupa, all of whom came from the realm of illusion (Maya), and they will most certainly return again to the realm from which they emanated, and vanish like snow in the hot rays of a summer's sun.

ATMA or ATMAN is the *seventh* Principle which completes the sublime and profound symbol of the badge of a Mason, or white leather apron. The last three Principles are symbolized by the triangle above the square.

H. P. Blavatsky states in the "Key to Theosophy:" "Atma is no individual property of any man, but is the Divine Essence which has no body, no form, which is imponderable, invisible and indivisible, that which does not *exist* and yet *is*, as the Buddhists say of Nirvana. It only overshadows the mortal; that which enters into him, and pervades the whole body, being only its Omnipresent rays, or light radiated through *Buddhi*, its vehicle and direct emanation."

Let me quote you from "Mystic Masonry," by Brother J. D. Buck, 32°: "Atma, Manas, Buddhi represents Father, Son and Holy Ghost. When Christ 'ascended to the Father' he raised his consciousness to the seventh or Atmic Plane, and became in fact (no longer in essence only) ONE WITH GOD." These three principles in man compose the Spiritual Soul; the Immortal part of man; while Atma-Buddhi constitute the Higher-Self, the latent or potential God in man. The lower quaternary Body, Life-Principle, Form-Body and Kama (or Desire) are symbolized by a square. To make it plain, let us say that the triangle incarnates in the square; that is, the Soul (spiritual) "descends into matter." The Body is the *vehicle* of Life; Life is the *vehicle* of the Astral Body; the Astral Body is the *vehicle* of Kama; Kama is the *vehicle* of Manas; Manas is the *vehicle* of Buddhi; and Buddhi is the *vehicle* of Atma. This is the orderly relation or sequence of the principles. But as already shown, man is not a mere aggregation of principles, any more than he is a conglomerate aggregation of atoms, molecules or cells. Just as atoms form molecules, molecules cells, cells tissues, tissues organs and organs the whole body; so the Principles, while preserving a similar orderly sequence in relation to each other, are at the same time *organized* in relation to the whole. That is, the Ego, the Thinker, unites with its vehicle, the Body."

**Pyramids of Sakkarah—Lisht—Medum—The
Fayum—Labyrinth.**

There is a land where Time no count can keep,
Where works of men imperishable seem;
Where, through Death's barren solitude, doth gleam
Undying hope for them that sow and reap:
Yea, land of life, where death is but a deep
Warm slumber, a communicable dream,
Where, from the silent grave far voices stream
Of those who tell their secrets in their sleep.

—N. D. RAWNSLEY.

CHAPTER XVI.

PYRAMIDS OF SAKKARAH—LISHT—MEDUM—THE FAYUM—LABYRINTH.

THE Pyramids of Egypt, at Gizeh, situated in the most northern part of the site of ancient Memphis, received treatment in the eleventh Chapter of this work, while the reader will be taken in this Chapter to the extreme part of its southern line or boundary and visit the Pyramids of Sakkarah, Dashur, etc.

Having already described the Serapeum and the tomb of Tih, the necropolis of Sakkarah, which takes its name from the village located here, will constitute a continuation of my narrative. It is the oldest and at the same time the most modern of the cemeteries of ancient Memphis. It is four and one-half miles long, with an average breadth of three-fourths of a mile, and like the cemetery at Gizeh, properly speaking, belonged to the ancient capital of Lower Egypt (*Memphis*). The whole of this vast necropolis has been thoroughly searched by all kinds of people and exploring expeditions. Notwithstanding this fact the indefatigable efforts of Mariette Bay were rewarded by the discovery of the Serapeum as well as many other priceless relics of ancient Pharaonic History.

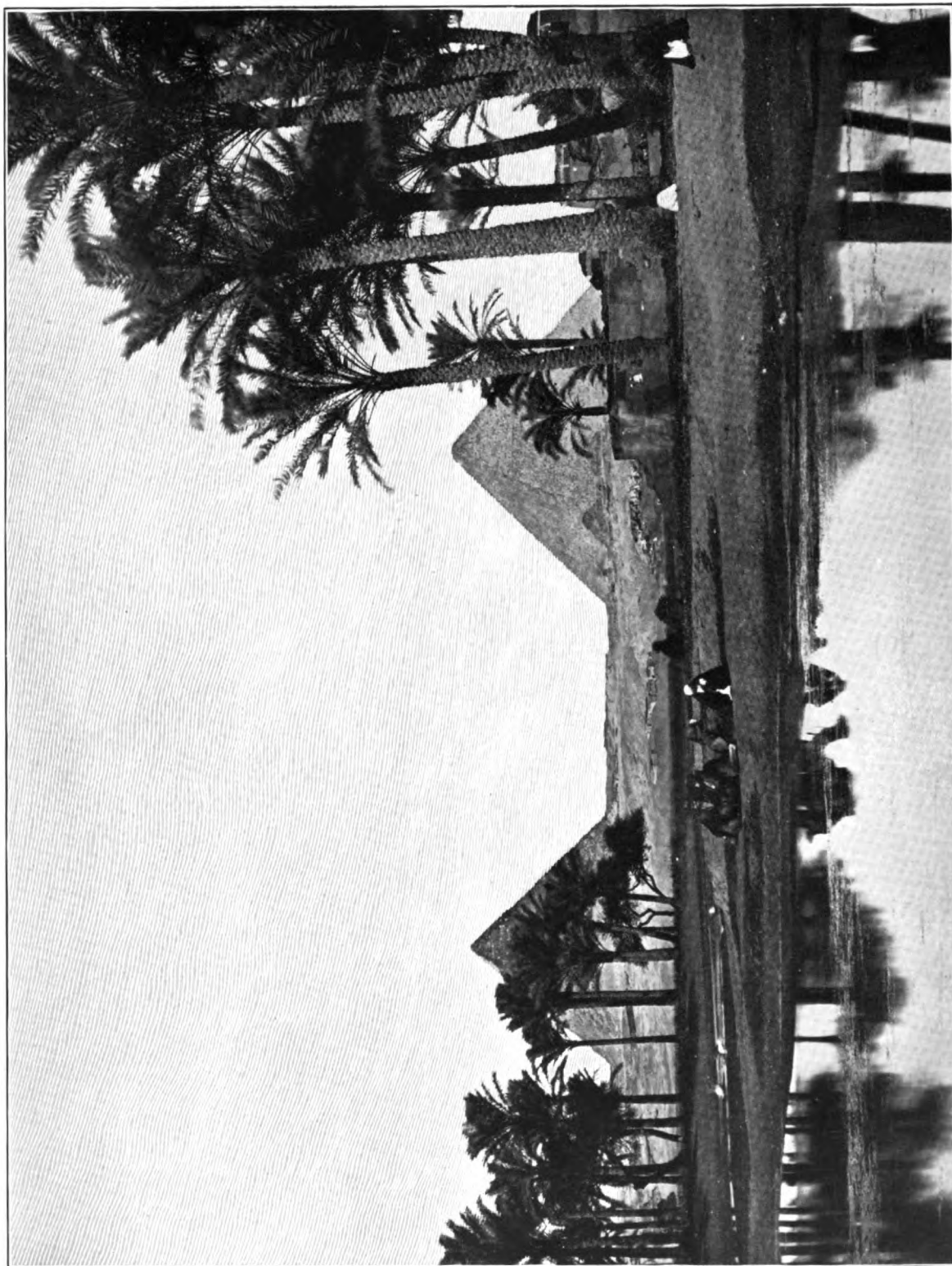
In our visit to the ruins of Memphis and to the Necropolis of Sakkarah we hired our donkeys at Bedrashen, a distance of about fifteen miles from Cairo, carrying our tents, provisions, etc., along with us, to enable us to camp just where we felt like, and remain as long as we desired, at any particular place, that we might explore the ruins of this ancient metropolis at our leisure.

After selecting our donkeys we started out across a dusty, sandy flat towards the little white-washed depot of Bedrashen. We rode across the track, and passed the squalid mud-hovels amid the date palms that composed the village, and rode on through a motley throng of villagers who had gathered in our path, shouting loudly for "baksheesh," while

others were trying to dispose of their fruits and water, which they had for sale. We supplied ourselves abundantly with the fruit and continued on our way along the winding road leading to the celebrated necropolis of Sakkarah.

As we passed through the village of Bedrashen we noticed immense numbers of pigeons flying from their quarters on the walls of the square towers that were built expressly for their nesting places. As we rode along, shouting and laughing at the motley crowd, the dogs ran out and added their yelping chorus to swell the noise, for they ran beside us, barking loudly as we passed by. We soon left village and yelping curs behind and rode on through palm groves, fertile fields, and ponds of stagnant water, catching ever anon glimpses of the Pyramids of Gizeh, away off in the distance, and the mounds and groves of Mitraheny close at hand. We stopped to examine the statues of Rameses II., and continued our journey on towards Sakkarah. Leaving Mitraheny on our right we rode straight along until we turned sharp off to the right, skirting the village of Sakkarah, until we came to the regular camping ground, near the sycamore and well, a short distance north of the village, from which the Necropolis takes its name. Here we camped upon the site of one of the most ancient cities of the world's history.

We pitched our tents and fixed things up very comfortably, spending the night around our camp-fire, under one of the most magnificent moon and starlit nights I have ever seen in Egypt. As we sat there we chatted and talked of the grandeur of ancient Egypt, her lost arts and sciences, the decadence of her philosophies, and the wondrous knowledge possessed by the people by whom the Pyramids were built. These giant shapes were so clearly outlined in the silvery sheen of light softly falling around us, for the moon was at the full, the stars were as bright as electric lights, and as we stood looking around the voiceless city of the dead a picture of the scene was impressed upon my brain that will endure as long as life shall last. We awoke in the early morning and found the sun lighting up with rainbow tints the scenery around us, and the odor of the coffee and our morning meal came floating into the tent, giving us an appetite which was soon satisfied. After breakfast the shaggy little donkeys were brought around, and we were again soon riding off to the southwest, towards the southern group of



DISTANT VIEW OF THE PYRAMIDS OF GIZEH.

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ruins at Sakkarah, among which are the *Mastaba Farun* and other tombs, as well as the ruined Pyramid of Pepi II.

In riding across this part of Memphis we find a vast difference in the debris under foot from that at Gizeh, for there it was of a very coarse, sandy, gravelly appearance, with very little else to be seen, but here in Sakkarah we can find all kinds of things, such as scraps of mummy cloths, bandages, fragments of mummy flesh, in fact the whole plateau is covered with relics of all kinds, from human bones to beads, scraps of pottery, broken funeral statuettes, etc.

It was a lovely morning as we started out on our way to visit the ruins of some of the most ancient monuments in the Necropolis of Memphis; stopping here and there before some point of interest, and seeing relics of a prehistoric civilization all around us, scattered about in utter confusion; we pass the ruins of an ancient Pyramid, close beside our path, and yet we did not stop to examine it because we wanted to look at and explore the ruined temples and tombs further on, which we deemed far worthier of our time and attention. There are quite a large number of tombs in this vicinity which have been opened up, carefully examined, and carefully covered again, for the purpose of preserving their interior decorations from the deteriorating effects of the air and the destructive hands of the vandal tourists that swarm through this ancient city of the dead, as well as through the whole of the Nile valley. We made our way directly towards the *Mastaba Farun*, which was originally opened and thoroughly explored by Mariette Bey, who believed it to be the resting place, or tomb, of King Unas, on account of some of the stones used in its construction having the name "Unas" inscribed upon them.

It is a kind of an oblong structure, built with splayed walls, the entrance to which is on the north side; but is now closed with barred gates and fastened, so that we were unable to gain admission to examine the interior. There are quite a number of ruined tombs and other structures in the immediate vicinity as well as numberless mummy pits. Close by is the Pyramid of Pepi II, in a very dilapidated condition, so much so that we gave up the idea of exploring it as the undertaking was considered too dangerous for us to make the attempt. We, therefore, mounted our donkeys and rode off in a northerly direction, that we might

examine the Pyramid of Seker-em-sa-f, son of Pepi I, and elder brother of Pepi II, whose mummy was taken from this Pyramid in 1881, and considered the oldest known mummy of to-day. (For an account see Chapter XIII of this work.)

We visited all the Pyramids in the Pepi group and did not attempt to explore any of them excepting the one of Pepi I, into which we descended, and were well repaid for the labor, as the construction of the interior is widely different from those of Gizeh, or any other Pyramid we had heretofore examined. The hieroglyphic inscriptions here are of a pale bluish green color, as well as the interior decorations, and they are well worth seeing; but it was very dangerous to go prospecting around in the interior of this dilapidated monument, consequently we concluded to go over to some ruins which could be seen a short distance from us, off to the south-east, proving on close inspection to be the remains of a ruined Pyramid and the debris of numerous tombs, etc. Here we stopped awhile and hunted among the ruins to see if we could find some relics of these ancient people, in the shape of scarabs, or funeral statuettes, but after grubbing around for an hour or more I found a very small statuette some fragments of opalescent glass, a few beads, and a few pieces of very fine mummy cloth. Becoming satisfied with what we saw here we rode back to our camp, situated about three-quarters of an hour's ride to the north-east.

On returning to camp, weary and tired, we dismounted and soon refreshed ourselves with a good shower bath and found that our appetites had been very much sharpened by our fatiguing ride around this most remarkable plateau. Our welcome meal was soon served, to which we all did ample justice, when we lit our cigars and entered into a lengthy discussion on the religions and philosophies of the people whose remains were scattered around the length and breadth of this necropolis of Sakkarah, for from one end to the other may be seen the flesh and bones, as well as fragments of the cerement clothes that enwrapped them, evidencing rifled graves, and desecration of the dead.

The various tombs examined since we came into this country bear ample evidence that these ancient people were most assuredly filled with the idea of Death and a Future Life. It is very certain they were not Atheists, for they believed devoutly in God and a Life to come. This

belief is in fact to be found in all religions throughout the world, but it was specially taught by the ancient Egyptians. The paintings upon the walls, in the interior, are evidences of their belief in a life to come; but we must remember that in the examination of the pictures upon the walls, we are not in the tomb proper, but only in the guest-chamber, far above the tomb itself. (See Chapter XIII of this work.)

The mummy was deposited in a pit below, while its double, the Ka, was supposed to take a great interest in all things earthly, and they thoroughly believed that it would be filled with joy in the success of their sons and daughters, after they themselves had gone to Amenti and they loved to come back and see the pictures of their families reaping rich harvests from the fields they had carefully tilled during their lives.

Just before sundown we saw and studied the very peculiar methods adopted by the sacred beetle of the ancient Egyptians *The Ateuchus Sacer*, the celebrated Scarabæus of the ancient people. They believed that there were no females among these sacred insects and that in order to propagate their species the Scarab would enclose a life germ within a ball of clay or the slime of the Nile mud, that this insect would mould or form itself into a little round ball, after which, it would push it backwards to the desired location and bury it in the sands of the desert and from this grave would arise another Beetle or Scarab that in due time would perform the self-same methods for the continuance of its species.

The Scarabæus was esteemed a very sacred insect among the ancient Egyptians, they considered it an emblem of Immortality and a symbol of the Sun, which demonstrated Life, Death and the Re-incarnation of the Spirit. It was emblematical of the Sun, because, just as the Scarabæus pushed the germ of a Future Life in a round ball of dirt, the Sun pushed the Earth from West to East, making the sun, from the earth, apparently rise or re-incarnate in the East once in every twenty-four hours, which is symbolical of the return of the Spirit to thread itself and its various personalities upon the sutratma of many lives. We retired early, as we anticipated a long day's work on the morrow, in visiting the Step-Pyramid, as well as other points of interest, in this most extraordinary necropolis of Sakkarah and vicinity.

In the morning we got up with the sun, took a slice of dry toast and a cup of coffee and went forth with our guns. Inside of an hour we

returned with between three and four dozen very fine quail and a nice lot of ducks, getting back in time for breakfast and an early start to the various places we had planned to visit. Mounting our little donkeys we went skurrying off to the North, riding over fragments of broken pottery, bricks, etc., with here and there large blocks of granite which once belonged to one of the most famous and populous cities of ancient Egypt. We rode up to the Pyramid of Unas which we found in a ruinous condition, and would not have been able to have seen the interior of this monument if it had not been for a party of Cook's tourists, who arrived there just about the same time we did and they having cards of admission and key to the iron gate, we were allowed to enter and examine the interior of this Pyramid with them.

The entrance to it was originally closed with immense blocks of sandstone, which obstructions must have required a vast amount of time and labor to remove, that admittance might be gained into the interior. To-day the entrance is provided with an iron gate, to prevent people going in without permission and destroying the interior decorations and chipping off pieces from the sarcophagus, etc. The entrance leads us into a chamber running off from which are two others, one on each side of this first or entrance chamber. The two larger ones contain quite a number of well-preserved funeral inscriptions and in the one to the right we saw a granite sarcophagus close to the alabaster walls, adorned with very nice paintings of plain simple patterns, whose colors are nearly as bright to-day as when first placed there by the artist B. C. 3,333. We saw here in these chambers the same class of hieroglyphic inscriptions of a bluish green color as those described in the Pyramid of Pepi I, but with this difference they are not in sunk relief, but just simply incised.

To the South and South-East of this Pyramid are the remains of the tombs of the various dynasties from the XVIII upward, to more modern times, but they have all been broken into and ransacked, for the purpose of gathering the priceless treasures and relics from their interiors, or to satisfy the curiosity of vandal explorers. To-day this plain is strewn with fragments of the dead, pieces of wood which formed the coffins, broken pottery, statuettes, mummy clothes, human bones, etc. Instead of rambling around trying to find a tomb that had not been examined before, we made our way to the largest and most celebrated monument of

this group, the Step-Pyramid of Sakkarah, which is located about two hundred and fifty yards to the North-east of the Pyramid of Unas.

It is not built with a regular slope like any of the other pyramids from base to summit, neither is it a perfect square, nor does it face the cardinal points of the universe, being built in six stages that recedes one into the other and diminishes in height as well as in breadth. The lowest step being thirty-seven feet high and the upper one twenty-nine feet, and all being about six feet wide. The extreme height of the structure from the base to its summit is one hundred and sixty-seven feet. Much of this monument has been removed, possibly for building purposes in Cairo. The North and South sides measure three hundred and fifty-one feet two inches, and the East and West sides three hundred and ninety-three feet six inches, covering an area of a little over fifteen thousand square yards.

This Pyramid differs from others from the fact that it has four entrances, and the interior is a perfect maze of passages; but its chief peculiarity in the interior is the excavation seventy-seven feet deep by about twenty-four feet square, sunk immediately under the centre of this remarkable monument, the roof of this excavation being dome-shaped of rubble-work, originally supported by wooden rafters, which have long since decayed and fallen away, and the roof is held in place by the strength of the cement with which the rubble-work was made. The bottom of this shaft or excavation is paved with granite blocks, beneath which is a chamber ten feet long and five feet high, the entrance to which was covered up with an enormous block of granite weighing four tons. It is as difficult to describe the plan of the interior of this Pyramid as it is to find out what the monument was originally used for. Many of the chambers have been decorated with a series of bluish-green convex "tiles," on the backs of which are a number of hieroglyphics. General Minutoli entered this Pyramid in the year 1821 and discovered numerous very interesting relics in the various passages and chambers, among which was a gilded skull and two human feet that were ornamented in a most peculiar manner all of which were afterward lost at the mouth of the Elbe.

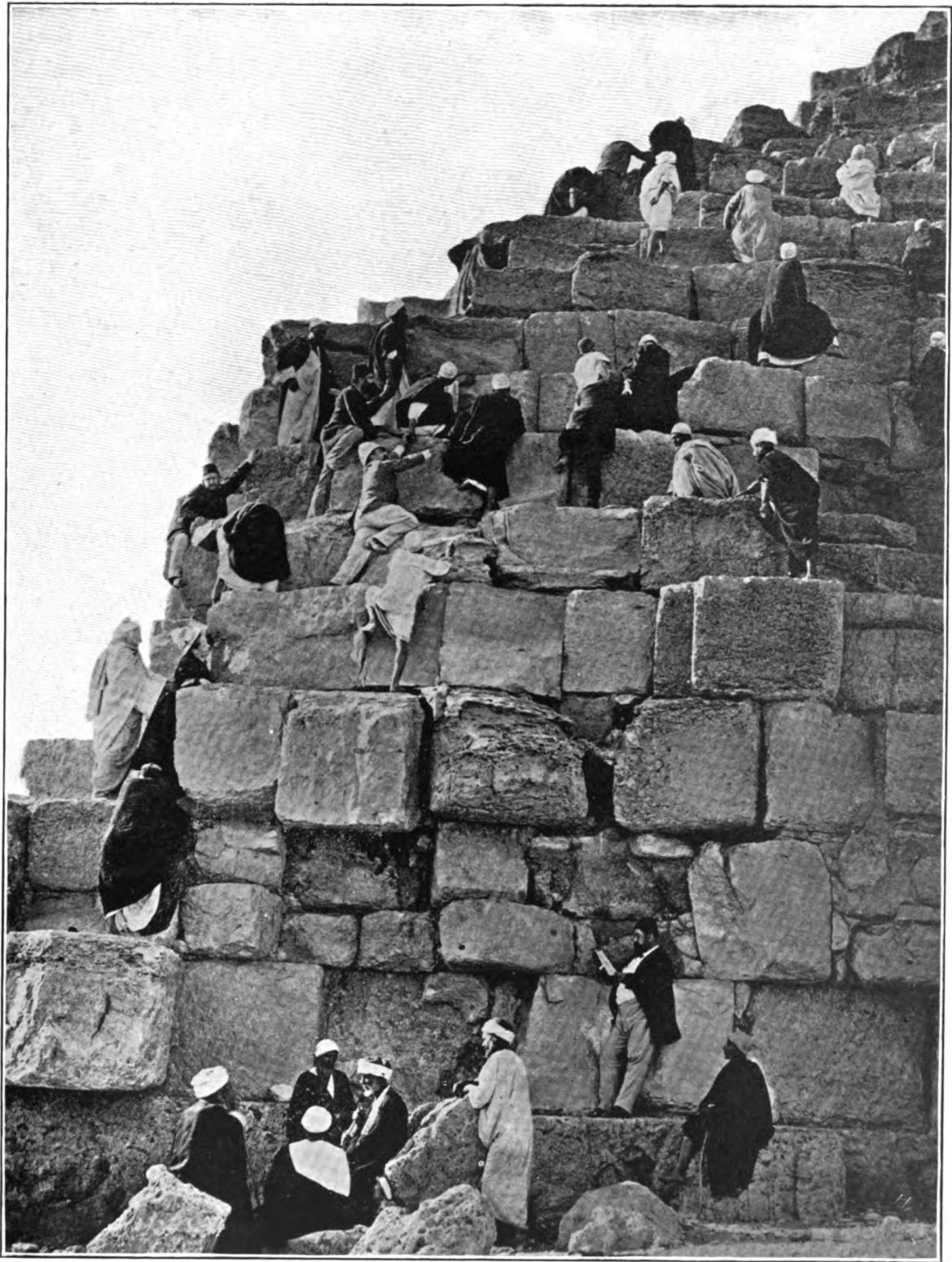
In many of the chambers and passages were found fragments of broken alabaster and marble vases, stars and broken ornaments that no

doubt at one time formed the decorations of the different chambers in this most remarkable "Step Pyramid of Sakkarah." It is rather difficult to make the ascent of this monument alone; but with the help of the Arab guide I had no trouble, comparatively speaking, in reaching the top of the most extraordinary Pyramid. The view from the summit is not near so good as that from the larger one at Gizeh, not being near so high, consequently we could not expect so fine a view.

In rambling around among these Pyramids and tombs we met a party of travellers who were making arrangements for a trip to the Peninsula of Sinai; but had come out to this site of ancient Memphis for the express purpose of meeting some of my own party who had agreed to go with them, so instead of returning to Cairo they all rode over to our camp with us and we were very soon supplied with our evening meal, to which we all did ample justice. After the meal was over we lit our cigars and spent the evening in merriment and song, while the Arab servants and guides were making the necessary preparations for breaking camp. The next morning bright and early we packed our few personal traps, partook of a hasty meal, and rode off to Cairo, leaving the tents, baggage, etc., to be brought in by sumpter camels.

We arrived at Shepheard's dusty and tired, where we soon refreshed ourselves with a good bath and cooling drink from the fountain of Zem Zem, and that night we spent at the hotel with our departing friends. The next morning we wished them "bon voyage," as they started off on their long journey, to follow in the footsteps of the Israelites, to cross the Red Sea and explore the Sinaitic Peninsula. I did not remain in Cairo, as I was very anxious to get away and investigate the Tombs, Temples, Monuments, etc., of Upper Egypt; therefore the rest of us arranged for our boat to meet us at some point on the river to be decided on later, and in order to complete my investigations of the principal Pyramids of the Nile Valley I found that we would have to visit Rikka, to be able to examine the oldest monuments in the world, known as *The Pyramid and Mastabas of Medum*.

There are a great many authorities who believe the Step Pyramid of Sakkarah to be far older than any other fabric in the Nile Valley, basing their opinion or assertions upon the statement of Manetho, who attributes the Step Pyramid to Unenephus, who built the Pyramid at Cochoe, as a



CORNER OF THE GREAT PYRAMID,
MAKING THE ASCENT.

monument to one of the Kings of the first Dynasty. Cochoe was the Greek form of the hieroglyphic name Ka-kam "the Black Bull," which occurs on the "steles" and sarcophagi of the Apis tombs, as a place in the vicinity of the Necropolis. If this view be correct we have in the Step Pyramid the most ancient structure in the world. But there are numerous authorities who reject these statements, and assign its erection to one of the Kings of the fifth dynasty with very little evidence to prove their statements, consequently we are left to our own judgment in this matter. I shall describe the various monuments and leave it with you, my dear Brothers, as to which is the older.

Between three and four miles South of Sakkarah we find a group of Pyramids at Dashoor, they are four in number, two of stone and two of brick. The most Northern of the stone Pyramids is nearly as large as the Great Pyramid at Gizeh at the base, but is not nearly so high. It contains three chambers, lying one beyond the other, and they are constructed in a very peculiar manner, for the stones which form their sides overlap each other and draw in toward the roof, making it a pyramidal chamber, large at the bottom and very small at the top or ceiling. The other stone Pyramid is rather remarkable on account of the manner of its construction, it having been built at two different angles and is known as the "Blunted Pyramid." Its base is six hundred and nineteen feet long and its height three hundred and twenty-one feet. There was a very peculiar door used for closing the entrance to this Pyramid. It was hung on a horizontal stone hinge, and was discovered by W. Flinders Petrie during his researches among this group.

Mr. M. de Morgan made some very valuable discoveries in the years 1894-95 among the brick Pyramids of this group. He was very earnest and anxious in his explorations of these monuments, and gave the whole of his time and attention to the drifting into one of them, in order to find the regular passage or entrance into the interior. After he had drifted in to a considerable distance he discovered the real entrance, originally formed by the men who constructed the Pyramid itself, and as soon as he found this passage-way he began exploring the interior.

After traversing various passages, he had the good fortune to discover the burial place of two royal ladies belonging to the twelfth

dynasty, whose tombs had not been disturbed since they were deposited there by tender hands, *thirty centuries before Christ*, and just as they had been laid to rest in those remote and by-gone days of prehistoric civilization, so were they found, with not a single article displaced or disturbed. The jewels and golden ornaments glistened as bright and beautiful upon them as when first placed there by their loving friends who laid them to rest, away back in the remote ages of the past. The whole of these jewels and ornaments, as well as many other interesting relics are to be seen to-day in room seven at the Gizeh Museum.

This same gentleman, in the year 1896, made some other very important discoveries. Not very far from the house in which he lived during his researches, and quite close to the barren plateau, are to be seen two low mounds formed from the remains of what was originally two brick Pyramids. He thought that possibly he might make new discoveries by investigating the ruins of these ancient monuments, and after considerable time and labor he was rewarded by finding the passage and chambers, which he thoroughly explored in search of relics. In the one farthest to the south he found two small black granite Pyramids about three feet high, and in one of the chambers discovered a very large sarcophagus of red granite with nothing inscribed on it. It is very difficult and dangerous to-day to search among the ruins of this Pyramid, as it is simply impossible to do so without the assistance of men and ropes to help you; and, in fact, will hardly repay one for the time and trouble expended in exploring its dark passages and chambers. The Northern mound contains a sarcophagus in one of the chambers, which can very readily be seen, but this is about all that would interest any one in this ancient ruin.

About nine miles south of this place are to be seen *The Pyramids of Lisht*; but they are in such a ruinous condition that it is not safe for any one to venture into them. Maspero attempted to thoroughly explore them, but he gave it up on account of finding so much water in them. About the same time that M. de Morgan was investigating the group at Dashoor in 1895, Mr. M. Guatier was exploring the ruins of these two Pyramids at Lisht, then considered unimportant, but after careful examination he found within them statues of Usertesen I, very fine specimens of ancient Egyptian sculpture, and later on discovered a very large altar

that stood in a funerary chapel that had been built on the east side of the southernmost of the two Pyramids. It is exquisitely carved and is a very fine specimen of ancient Egyptian Art, being dedicated to Usertesen I. This place was, no doubt, the necropolis of one of the ancient cities of the Golden Age of Egypt, when Memphis was in the height of her glory, but to-day it is in utter ruin and naught remains to tell us of the vanished glory of this ancient city except the ruined monuments that I have just described and the few relics discovered within them.

It is fully twelve miles to the south of Lisht before we come to those ancient monuments of Egypt, *The Pyramids and Mastabas of Medum*, of which I have already spoken. Now, after carefully examining these wonderful fabrics, and devoting considerable study and much thought to the subject, I have come to the conclusion that they are the most ancient, in fact the oldest monuments in the world to-day, and for that reason, if no other, they are of especial interest to all men, and well deserving a visit from any one who goes to this most extraordinary part of the World, *The Valley of the Nile*.

One lovely morning we took passage on board a steamer that was going up the river, but stopped at Rikka for the accommodation of any one desiring to visit the celebrated monuments of a prehistoric age at Medum. It was a beautiful morning as our steamer pushed off from the bank, to ascend this glorious old river. There was a strong "etesian" wind blowing and the loud shouts of the sailors, as they hoisted their sails on some of the Dahabiyes, came floating to us over the bosom of the waters, reminding me of by-gone days, and the first time I visited Egypt and took passage on one of the Nile boats to examine the various points of interest that lay along its banks.

When I was a boy, it was the only way that one could travel on a trip to Upper Egypt. Ah! what enjoyable days they were to all of us; the boat was our home, our castle, for a few months at least, if no more. This floating home of ours had a peculiar charm and attraction that is difficult to explain. In our journeyings we could stop just when and where we wished. We could go off and hunt, or examine a tomb or temple at our leisure, and if the wind would not help us, we could always tie up to the bank and amuse ourselves in a dozen different ways. If I were going back to Egypt, to-day, to examine or explore the stupendous

fabrics that adorn the banks of this grand old river Nile, I would take the Dahabiyeh in preference to any other mode of travel. Of course, one should not be pushed for time, but go with the understanding that you would have to depend principally upon the wind, with very little tow-path; and all those who travel on a Dahabiyeh will most assuredly enjoy it above all other modes of travel used in Egypt. If they should make the ascent of the first cataract in one of these Dahabiyehs, the memory of it would remain with them so long as life would last. The ride up the Nile on the steamer is very monotonous, between Gizeh and Rikka, for the banks of the river are quite low, and all the villages are very much alike, with but little to be seen, excepting the various groups of Pyramids which rise here and there into our view as we steam along, causing one to ponder upon the prehistoric people who built them and the knowledge to which they had attained, in quarrying and moving tremendous blocks of stone, in order to build those tremendous fabrics that have been the wonder and admiration of every age in the history of the world.

We landed at Rikka and secured donkeys to carry us out to this most remarkable Pyramid, standing seemingly upon a mound that was located fully an hour's ride from the river. It was a most delightful trip, and the great fabric that we are now approaching shines out resplendent in the glorious sunshine, in most exquisite coloring. We rode off down the track and turned into the square green fields of corn, beans, clover, etc., that ran up to the very foot of the necropolis of "Mi-Tum" Medum and the celebrated Pyramid itself, which is called by the fellaheen and Arabs "Harem-el-Kadab," or the False Pyramid. We now discovered that what we had taken to be a mound, upon which this famous Pyramid had been built, was simply the rubbish surrounding it at its base, formed no doubt from the outer casing which rose mound like all around the structure.

Mr. Flinders Petrie spent a great deal of time and patience in his explorations of the various points of interest among the tombs and temples of Medum, and has given to the world a vast amount of information in relation to these ancient buildings of the Third and Fourth dynasties. When first the stone composing this marvellous Pyramid was brought from the quarries it was most assuredly pure white limestone; but to-day it is of a beautiful orange hue, it having gradually changed,

with the rolling centuries, from a pure white into a most magnificent yellow color, whose golden hues must be seen in order to be fully appreciated. This Pyramid rises in three stages above an apparent artificial mound, which is at least one hundred and twenty feet above the plain. The first stage above the mound is sixty-nine feet, the second twenty feet, and the third about twenty-three feet, the whole forming a square tower that rises in three stages, whose summit is fully two hundred and thirty feet above the level of the plain, having the appearance of some of the ancient mastabas of the old empire. The whole fabric seems to have lifted itself out of the brown mass of rubbish at its base into a most magnificent, glorious, shining golden tower that points upwards into the azure vault above. Once seen it will live in one's memory through all his life. The entrance to this Pyramid is situated on the north side, nearly fifty-four feet above the level of the desert sands, the passage descending at a certain angle for a distance of two hundred and thirty-four feet, where it falls upon a level passage-way of about forty feet in length, from the end of which a vertical shaft leads upwards into an empty chamber or tomb.

Maspero entered this Pyramid on the thirteenth day of December, 1882; when he found the passages and chambers he at once realized that it had been broken into and its sarcophagus and the contents taken therefrom. Mariette Bey states that the name of the king by whose order this Pyramid was erected for the repose of his own mummy is positively unknown, but there is every reason to believe that it was Sneferou, the predecessor of Cheops, for his tomb is unknown. This Pyramid is a most magnificent specimen of ancient Egyptian architecture, with its closely fitting joints and polished blocks of Mokattum limestone showing conclusively the rare excellence to which the ancient Egyptians had attained. Sneferou was, according to Bruysch Bey, the last king of the third dynasty B. C. 3766. Mariette Bey claims that the third dynasty commenced B. C. 4449, and that Sneferou was the first king of the fourth dynasty who reigned about B. C. 4235.

It was in the most northern mastaba of the necropolis of Medum that Mariette, in January, 1872, discovered two of the most marvellous portrait statues that has ever been found. They are almost life-size, and were carved out of limestone, being remarkable as the oldest known statues

existing in the world to-day, and represent Ra-Hotep—son of Sneferou, “commander of the king’s warriors, chief of the priests in the temple city of On, Heleopolis, the town of the Sun God Ra—and his princess wife, Nofrit, or Nefert, the beautiful—the king’s granddaughter.” Once seen these statues will never be forgotten, for the exquisite carvings are perfect and shows the wonderful skill and knowledge to which sculptors had attained in that early period, over six thousand years ago. The eyes of these wonderful statues once seen will so impress themselves upon you that you will always remember them, for they are perfectly life-like. The eyes are made of rock crystal, resting upon a back-ground of silver, which reflects the light in such a way that it appears as if they were eyes of a living human being.

In order that you may get the opinion of one of our greatest Egyptologists respecting these statues, I will quote you from Maspero’s “Dawn of Civilization,” page 363, wherein he states that these two statues were: “discovered in a tomb near Meydoum. According to the chronological table of Mariette, it is five thousand and eight hundred years old. Their rock crystal eyes are so bright that the Arabs employed in the excavation, fled in terror when they came upon the long-hidden chamber. They said that two afreets were sitting there ready to spring out and devour all intruders. These statues were discovered in a half ruined mastaba and have fortunately reached us without having suffered the least damage, almost without losing any of their original freshness. They are to be seen in the Gizeh Museum, just as they were when they were discovered by Mariette in the condition in which they left the hands of the workmen.

“Rahotpu (*Ra-Hotep*) was the son of a king possibly Snofru (*Sneferou*); but despite his high origin I find something humble and retiring in his physiognomy. Nofrit (*Nefert*), on the contrary, has an imposing appearance, an indescribable air of resolution and command invests her whole person, and the sculptor has cleverly given an expression to it. She is represented with a robe with a pointed opening in the front; the shoulders, bosom, waist and hips are shown under the material of the dress with a purity and delicate grace which one does not always find in modern works of art. The wig secured on the forehead by a richly embroidered band, frames with its somewhat heavy masses the

firm and rather plump face; the eyes are living, the nostrils breathe, the mouth smiles, and is about to speak. The Art of Egypt has at times been as fully inspired, it has never been more so than on the day in which it produced the statue Nofrit" (Nefert). Ra-Hotep sits with his right hand extended across his breast and his left upon his knee. He wears a simple jewel upon his neck and his body nude excepting for the waist-cloth that enwraps his loins. It is a most exquisite specimen of ancient Egyptian sculpture. There has never been a time in the history of Egypt when they could produce statuary more speaking and life-like than these two statues of Ra-Hotep and his charming wife, the Lady Nefert.

Medum has most assuredly furnished a great number of works of Art, which certainly goes to prove that sculpturing, frescoing, painting, etc., was most thoroughly comprehended by the artists who wrought them, when the Craftsman who worked in the Mokattum hills were quarrying the stones for the erection of the Pyramids in the extraordinary city of Memphis. The tomb in which Mr. Flinders Petrie made his headquarters during his explorations of this ancient necropolis, the tomb of Nefermaat, was a veritable treasure house of beautiful carvings, paintings, etc., illustrating the scenes of hawking, hunting, fishing and agricultural pursuits, very finely executed. It was in this tomb, or rather Lady Atot's chamber, that Mariette found the fresco of geese which now adorns the Gizeh Museum, and many other beautiful works of Art that were executed by these people long before the Sphinx looked to the East in the plains of Gizeh, across the desert sands of Arabia.

Students of hieroglyphics and ancient Art will find here in Medum a rich field to repay them for their time and trouble. The inscriptions found here upon these monuments present some of the oldest forms of writing, very clear, simple and beautiful in their grammatical construction as well as in clearly defined letters and carvings. Mariette Bey considered the tomb of Nefermaat to be the most carefully constructed and the best built tomb throughout the whole of the "Land of Egypt." The paintings are all well preserved, and many of them to-day are most exquisite specimens of Egyptian skill, although executed three thousand seven hundred and fifty years before Christ. The artists who executed the work show rare ability, as they painted and carved true to nature, for

nothing is misrepresented, but each and all, in their proper colors and exact proportions. The Craftsmen who built the temple, or tomb, were thoroughly competent and well qualified to handle the enormous blocks of stone found here, and some of them *in the ceiling* measure twenty feet in length and fully three feet thick, weighing not less than forty tons each. This fact alone demonstrates to us, of the present day, the wondrous knowledge in Architecture possessed by the artisans who wrought long centuries before authenticated history. No one visiting the valley of the Nile should fail to see the celebrated tombs and temples of Medum and examine carefully the interior and exterior parts of these very remarkable relics of the "Golden Age of Egypt."

One of the most delightful places in which to spend a winter in Egypt is the Fayum. But few tourists go into this most interesting and fertile oasis that lies just one day's journey from the city of Cairo by rail or about three days on horseback; but all who take the time to go always come away charmed and delighted with their ramblings from one place to another, where the continual clamoring for "Baksheesh, O Hawadji" is seldom or never heard. For my part I much prefer the horseback ride to the cars, for the simple reason that one who goes on horseback will be enabled to take in the whole of the various groups of tombs, temples and Pyramids, from the plains of Gizeh to Medum, and either he or they will most assuredly enjoy the trip far better than they could in the hot dusty cars. If you ride on horseback you can rest when you wish, stop where you like, and examine the various points of interest at your leisure; while on the cars you would only be enabled to catch glimpses of tombs and temples that would well repay you to visit. Again, going on horseback you would be in a far better position to study the manners and customs of the fellaheen, who till the soil to-day in the same manner that their great ancestors did ere Joseph was sold into the "Land of bondage."

Beside all this you will be enabled to see the peculiar encampments of the Bedouin Arabs, who locate here in many of the fields rented from the fellaheen, and feed their camels and horses on the rich lucerne that grows here in such abundance. You will most certainly pass on your way a great many hunters who go out from Cairo to shoot over the cultivated fields that border the desert sands lying along your path, and considered to be the best place for quail shooting throughout the whole of Egypt.

But I do not wish to dwell too long upon the charms of horseback riding from the city of Cairo to the Fayum, for if I did this chapter would lengthen out to such an extent that I would be unable to describe this very interesting part of Egypt where Joseph lived and gave his name to one of the oldest canals in the "Land of Egypt."

The province or district in Egypt called the Fayum is a natural peculiar basin-shaped depression in the Libyan Desert, and is one of the most fertile provinces in the valley of the Nile. It is surrounded by desert sands, with the exception of the fringe of vegetation that adorns Bahr-Yusuf, which connects it with the river Nile and is about two hundred and seven miles in length. It flows into this fertile valley through a natural opening, caused by a peculiar trend of the Libyan chain of mountains, which a little north of Benisuef begin to circle off to the northwest, returning again toward the east and the river Nile. It has in its peculiar convolutions inclosed a very large tract of land, that was called by the ancient Egyptians *Arsinoe* and now known as the *Fayum*, coming from the Egyptian word "Phiom," signifying the sea, marsh or lake country, described in the hieroglyphic inscriptions of the fourth dynasty as "*Ta-shc*," the land of the lake.

The opening of this valley is about four miles wide, through which the canal passes, and where it is divided into numerous branches that ramify from the main stem to the various parts of the valley, so as to irrigate and reclaim a vast amount of the desert sands (See Chapter VI of this work). The Fayum is noted for its fertility, as it produces an abundance from all seeds sown or planted in its remarkably rich soil. Here in this wonderful valley are to be seen large fields of corn, cotton, sugar cane, beans, clover, etc., besides all kinds of vegetables. It produces very fine grapes, from which they manufacture an excellent wine. This place is noted for its olives and it abounds in date palm groves, roses growing in rich profusion, while apricots, figs and other kinds of fruit are quite prolific. Considerable cattle is raised here, and since sugar-cane has been planted and found to do so well, a large number of sugar factories are to be found here.

This valley was the site of that ancient reservoir "Lake Moeris," the remains of which are to be plainly seen and traced to-day. It was originally used for the purpose of regulating the annual flow of the inun-

dations of the river Nile, for irrigating the various parts of the "Land of Egypt." Strabo tells us that "Lake Moeris, owing to its size and depth, is capable of receiving the superabundance of water during the inundation, without overflowing the habitations and crops; but later, when the water subsides and after the lake has given up its excess through one of its two mouths, both it and the canal retain water enough for purposes of irrigation. This is accomplished by natural means; but at both ends of the canal there are also lock-gates, by means of which the engineer can regulate the influx and efflux of the water."

The cultivated part of this fertile valley is about twenty-five miles long by about thirty miles wide, and the district contains a population of two hundred thousand inhabitants, while the annual revenue is very nearly a million dollars. Its principal commerce is cotton, corn, cattle, mostly sheep, which are considered to be the best breed in the valley of the Nile. This province contains a large number of towns and villages, and is a perfect paradise for hunters, especially upon and around the borders of Berket el-Qurun (the lake of the Horn).

The water of this lake is very salty and brackish in midsummer, just before the annual inundations of the Nile. It lies considerably below the bed of the river, and is no doubt fed by the filtrations from the canals and the Nile. The view of the lake from the cultivated fields and uplands of the Fayum is just simply grand, as it lies nestling up against the fertile fields and vegetation that goes sloping down to the edge of the rippling waters, shining like a sea of burnished silver, glittering in the glorious sunlight from an unclouded sky, fairly dazzles one's vision. The various shades of green from the fertile fields, tamarisk bushes and dense palm groves lend a charm and fascination to the scene that is indescribably grand and beautiful. The lake is nearly thirty-five miles long and about seven miles wide, and its depth varies according to the season of the year. It lies at the foot of a richly cultivated upland on one side and bordered by the desert sands on the other, which stretches off into a series of rolling hills that connect with the rocky mountain chain which bounds our horizon in that direction. The lake abounds with fish, and *in the winter* there is not in the whole of Egypt a better place for hunting, for here are to be found quail in immense quantities and all kinds of aquatic birds fairly swarm from one end of the lake to

the other, while among the tamarisk bushes and palm groves are to be found plenty of wolves and wild boar.

There are a few very interesting ruins at various points around this lake, and the principal ones are to be found about fifteen miles from the town of Nesla, and which is called *Quasr Qurun*, the remains of an ancient Egyptian temple, that is well worth visiting. It contains a great many chambers, stairways and passage-ways, giving unmistakable evidences of the good workmanship of the craftsmen who erected it. There are quite a number of ruins scattered around in this vicinity, and among them a number of arches of both stone and brick and partially demolished walls, around which can be found ancient copper coins, fragments of glass, etc., if you will take time to grub around in the sand among the ruins. On the borders of this lake, not far from Senhur, are to be found some old ruins called El-Hamman; in fact, we can find the remains of tombs, temples, reservoirs, etc., all around this lake, that will prove of deep interest to all those who visit them. Medinet el-Fayum, "The town of the Lake," is the capital of the Fayum, and has a population of about forty thousand inhabitants. It is a typical Egyptian town, with its long covered bazar and motley assemblage of people, who congregate there, and its baths, with Greek coffee houses, etc., etc., all going to make up a modern twentieth century town in the valley of the Nile. We notice that these people hold their regular markets on Sunday.

This town is located on one of the main branches of the Bahr Yusuf, where we could see the women continually going and coming at certain times to fill their heavy clay "goolahs" with water, to be used for their household; they carry these heavy "goolahs" upon their heads, with a peculiar grace that is truly remarkable. The canal runs through the town and is distributed to the various parts throughout this fertile valley by devices, such as water-wheels, flumes, etc. The canal in many places is more like a river, as it goes winding along by the houses and walls of the town, giving a charming effect to its surroundings, and reflecting the houses, trees and walls of the town in its flowing waters. There we can see the bearded wheat of ancient Egypt growing luxuriantly, very long in the ear, but short in the straw.

Every person who goes into the Fayum should not fail, upon any consideration, to get an introduction to the *Mudir* of the district, as it

would be of very great assistance to either him or them in all their business transactions; but more especially if there is any trouble with the fellaheen, for horse, camel or donkey hire. There are no especial buildings in this modern town, that I cared for, and the only one of real interest that I noticed was the mosque of Quait Bey, which is in a very ruinous condition. It is a kind of a mosaic structure that contains various columns originally belonging to different buildings in the old city of Arsinoe, formerly Crocodopolis, the ancient Egyptian city of *Shat*, or *Pa-Sebek* ("the abode of Sebek"), who is represented with the head of a crocodile, and there in lake Moeris they used to keep this sacred animal, and worshipped it throughout the whole of the Arsinoite Nome in the ancient days of Egyptian history. In fact one of their triads that was worshipped here was Sebek, Hathor, and Horus.

Leo Africanus says, "The ancient city (*Pa-Sebek*) was built by one of the Pharaohs, on an elevated spot near a small canal from the Nile, at the time of the exodus of the Jews, after he had afflicted them with the drudgery of hauling stones and other laborious employments."

There are extensive ruins on the site of this ancient city, and many very important antiquities have been found here, also a large quantity of papyri, mostly Greek, and some of them written in hieroglyphics and hieratic characters dating back to the time of Rameses III.

It was here, within the Fayum, that the celebrated Labyrinth was built by Amen-em-hat III. It was a most extraordinary building and is said to contain three thousand chambers, half of which were subterranean and the other half lying above ground, and the whole of each series connected together by the most intricate passages and irregular corridors. It was considered very dangerous for any one to venture into the interior, without a guide, for fear of getting lost among the labyrinth of passages that ramified throughout the whole of this remarkable edifice.

Herodotus says that "the Temples of Ephesus and Samos may justly claim admiration and the Pyramids may be individually compared to many of the magnificent structures of Greece, but even these are inferior to the Labyrinth. It is composed of twelve courts all of which are covered, their entrances stand opposite to each other, six to the north and six to the south, one wall enclosing the whole. Of the apartments above the ground I can speak," continues Herodotus, "from my own

personal knowledge and observation; of those below, from information I received. The Egyptians who had charge of the latter would not suffer me to see them; and their reason was, that in them were preserved the sacred crocodiles and the bodies of the Kings who constructed the Labyrinth. Of these, therefore, I do not presume to speak; but the upper apartments I myself visited, and I pronounce them amongst the grandest efforts of human industry and art. The almost infinite number of winding passages through the different courts excited my highest admiration; from spacious halls I passed through smaller chambers, and from them again to large and magnificent saloons, almost without end. The walls and ceiling are marble, the latter embellished with the most exquisite sculpture; around each court pillars of the richest and most polished marble are arranged, and at the termination of the Labyrinth stands a pyramid one hundred and sixty cubits high, approached by a subterranean passage, and with its exterior enriched by figures of animals.”

The object of building this remarkable structure cannot be fully conjectured, nor will it ever be properly known. Neither should we have been enabled to have known anything, for certain about it, if Herodotus had not given us the above description and told of its exact location—at the entrance of the canal into Lake Moeris; and when Mr. Flinders Petrie, in 1887–8, started a systematic exploration at the supposed site of the Labyrinth and the Pyramid of Hawara he most assuredly settled many mooted questions. He not only found the site of the Labyrinth, but he found the remains of two statues whereon was inscribed the name of Amen-em-hat III, the creator of Lake Moeris and the Fayum, and also the pedestals upon which they stood, thus proving beyond the shadow of a doubt the assertions of Herodotus, who wrote of having seen two statues that stood upon the tops of two Pyramids that were erected in the middle of Lake Moeris. These two statues of Amen-em-hat III, were no doubt erected in commemoration of the work that he had done in reducing the size of the lake, deepening its waters, and in this way reclaiming a vast area of swampy marsh land that had long been submerged by the flooding waters of the river Nile.

Mr. Petrie, in the year 1889, opened the Pyramid of Hawara, wherein he expected to find at least the mummy of the original Pharaoh, who

founded the Labyrinth and made the Fayum a paradise ; but he was very much disappointed upon entering the Pyramid and discovering the chamber, to find the sarcophagus of both Amen-em-hat and his daughter, Ptah-neferu, empty, with the lids of each lying askew on top of them.

One thing very remarkable about this chamber, was that it was carved from a single stone. The dimensions of this chamber are twenty-two feet, three and one-half inches long by seven feet ten inches wide, by six feet two inches high. The stone is of very hard quartzite sandstone, with walls very nearly three feet thick and weighing about one hundred and eighty tons.

Under the head of a mummy excavated at Hawara Mr. Petrie also found a large roll of papyrus, which contains almost the whole of the second book of "Homer's Iliad." This was not the property of some old, dried-up philologist, for it laid under the skull of a young lady, whose features are still attractive and very intellectual, finely chiselled and refined looking. Both the skull and the papyrus, together with the jet black tresses of this nameless Hypatia, are now in the Bodleian Library at Oxford. It is one of the three oldest manuscripts of "Homer's Iliad" known to exist. There are two others that also came from Egypt. They are all useful in correcting the received text. There is another Pyramid about five or six miles to the east of the Labyrinth which is called Illahun, or El-Lahun. Mr. Flinders Petrie penetrated this Pyramid and found many interesting things, but to-day it is hardly worth spending the time to visit it.

Sun Worship—Zodiac—Masonic Allegories.

By lustrous heralds led on high
The omniscient Sun ascends the sky,
His glory drawing every eye.
All-seeing Sun, the stars so bright
Which gleamed throughout the sombre night,
Now scared, like thieves, slink fast away,
Quenched by the splendor of thy ray.

Thy beams to men thy presence show;
Like blazing fires they seem to glow.
Conspicuous, rapid, source of light,
Thou makest all the welkin bright.
In sight of gods and mortal eyes,
In sight of heaven thou seal'st the skies.

Bright god, thou seamm'st with searching ken
The doings all of busy men.
Thou stridest o'er the sky, thy rays
Create and measure out our days;
Thine eye all living things surveys.

Seven lucid mares thy chariot bear,
Self-yoked, athwart the fields of air,
Bright Surya, god with flaming hair,
That glow above the darkness, we
Beholding, upward soar to thee,
for there among the gods thy light
Supreme is seen, divinely bright.

—Translated from the Sanskrit by Dr. J. Muir.

CHAPTER XVII.

SUN WORSHIP—ZODIAC—MASONIC ALLEGORIES.

A CAREFUL examination of the religious beliefs of the people of the ancient world, and a study of their mode or manner of worship, will show that in a great many countries, and especially in the "Far East," God has been worshipped under the symbol of the Sun. For thousands of years men have worshipped this great luminary, the source of all light, whose very essence is Generation and Life; the container of both, for without the great and glorious Sun-God all the earth would be enwrapped in darkness and death. Its Light is emblematic of eternal verities and its heat of benevolence and love, thus constituting a fitting symbol of that great and incomprehensible Principle which holds the Kosmos in the hollow of His hand. They no doubt began to worship the Sun on account of observing the regularity of its motions, which knew no change

They observed that nations and cities would pass away and new ones arise upon the site of the old empires; that tombs, temples and enduring monuments would decay and crumble into dust, be scattered to the four cardinal points of the universe, and still the regularity of the Sun's motions underwent no change. He visited the old and new alike, and his light shone with unchanging rays upon all. To them his apparent journeyings around the earth was emblematic of Life, Death and the Re-incarnation of the Spirit or immortality of the Soul, and instilled into the very heart and mind of man, not only thoughts on the Immortality of the Soul, but of that Immutability symbolizing the Great Eternal Unknown God, to whom they offered up their most profound love and adoration.

Long centuries before the Delta of the Nile was formed or brought from the mountains of Abyssinia, within the throbbing bosom of old God Nilus it performed its diurnal motions with the same unchanging regu-

larity and exactitude that it does to-day. It was that steadfast, immutable motion, whose course throughout the stellar world above, knowing no change, that caused men in every age and every epoch of the world's history to ascribe God-like attributes to this glorious Orb, which is the same to-day as when Abraham saw it glitter in the plains of Shinar, as it is now and ever will be, for ever and ever, the most splendid and magnificent object in all nature.

I do not wish to dwell upon the Sun-worshippers of the world; but will confine myself altogether to those of Egypt, and endeavor to show their proficiency in Astronomy and its relation to ancient Masonry. I have referred to the ancient legend of the slaying of *Osiris* by *Typhon*, in the third chapter of this work, which will no doubt prove interesting to you, my dear Brothers, for whom this book was written.

The worship of the Sun in Egypt was the same as in other countries, the basis of all religion. To them the forces emanating from this great and glorious luminary were as much a problem as they are to us, for Light, Heat and Electricity are as yet unsolved problems. We know that each one of them is manifested throughout the Kosmos; but those manifestations are as yet mysteries to us, and so far we do not nor cannot understand them, only in their effects.

The great god of the ancient Egyptians was Amun, represented by a man standing upright, wearing upon his head a flat cap, with two tall straight feathers, and holding in his left hand the sceptre, while in the right he holds the sign of Life. We sometimes find him seated as a mummy, with the same red cap and feathers, holding in his hands the sceptre, scourge and crook, in which position he is supposed to represent Amun-Osiris. He may be found identified with many other gods.

Herodotus tell us in Book II, 42, that "the Thebans and those who, like them, abstain from eating sheep, say they do it for this reason, that Jupiter (Amun) when Hercules desired to see him, at first refused, but on his persisting, cut off the head of a ram which he flayed and held it before him, clothing himself in the skin and showed himself to him in this form. And for this reason the Egyptians represent Jupiter with the head of a ram. And once a year, on the festival of Jupiter, they kill and flay a ram and clothe the statue of Jupiter in the manner described, and then bring near to it another statue of Hercules."

Jablonsky thought that Amun represented the Sun in Aries, and that the position of this Sun God *Ra*, at the four cardinal points of the universe at the four great seasons of the year, was the symbol of the Egyptian Gods Amun, Horus, Serapis and Harpocrates. Although there is no positive evidence of this being true, there being no actual confirmation of the above opinion, yet, the name *Ra*—Sun—is often found joined together as Amun Ra, which seems to indicate their relationship, or an original connection with the Solar god. We find upon many of the monuments throughout Egypt the name of *Amun Ra* that has been substituted for some other, and it has been so carefully and cleverly done that it is very difficult to ascertain what the original name could have been. According to Major Felix the obliterated characters “were a vulture flying, its body formed by an eye, holding in its claws a signet (Birch-Gallery of Antiq., page 2, note 12). The flying vulture was the emblem of the goddess of Elithyia, who corresponded with the Lucina of the Latins. Bunsen supposes that the ithyphallic Khem was the god for whom Amun was substituted.” There are various authorities who believe that it was on account of some change in the religious system of these people.

According to ancient Egyptian history we find that Amen-hetep IV (who reigned B. C. 1400) apostatized from the faith of his Fathers, and there is certain evidence to prove that his mother was the cause of this backsliding, which occasioned him to change his faith and name. He induced a great many prominent men to follow his example, but could not influence the priests of Egypt, as they were bitterly opposed to his form of worship. He had to leave Thebes on account of opposition by the people, urged on no doubt by the priests, when they found that he had forsaken the True God for the heretical doctrines of his mother. Possibly it may have been the name of this king that was erased from the tombs and temples. Let me quote you from Murray, page 60, in relation to this matter. “The heretic King Amen-hetep IV, who, under the influence of his mother *Teie* endeavored to substitute a sort of Asiatic monotheism, under the form of the worship of the solar disk, for the official religion of Egypt.

“The cult and very name of Amen were proscribed, the name being erased from the monuments wherever it occurred, and the King changed his own name from Amen-hetep to Khu-n-Aten, ‘the glory of the solar

disk.' In the struggle which ensued between the Pharaoh and the powerful hierarchy of Thebes, Khu-n-Aten found himself obliged to leave the capital of his father and build a new one further north, called Khu-t-Aten, the site of which is now occupied by the village of Tel-el-Amarna and Haggi Qandil. Here he surrounded himself with the adherents of the new creed, most of whom seemed to have been Canaanites or other natives of Asia, and erected in it a temple to the solar disk, as well as a palace for himself, adorned with painting, sculpture, gold, bronze and inlaid work in precious stones. Along with the religious reforms had gone a reform in Art; the old hieratic canon of Egyptian art was abandoned and a striving for realism took its place. Adjoining the palace was 'the house of rolls' or record office, where the cuneiform tablets were discovered which have thrown so much light on the history of Egypt and Canaan in the century before the Exodus.

"The death of the King was followed by civil and religious war and the loss of the empire of Asia. The city of Khu-n-Aten was destroyed, not to be inhabited again, the Asiatic officials were driven from the country and the worship of Amen was restored." "The ancient Egyptians were the preservers if not the founders of Astronomy, and they claim to have been the teachers of the Chaldeans, whom they said were of their own stock and colony from Egypt" (see Herodotus, 2-82). The ancient Egyptians were most certainly very close observers of the aspects of the heavenly bodies and gave this science their most profound attention, for if we carefully examine the meaning of the different signs of the Zodiac, as well as the symbol, we shall find that the various constellations are all named after some event or occurrence which happened in the ancient days of Pharaonic history in the "Land of Egypt." Again, the very fact of the Pyramids, in the plains of Gizeh, standing geometrically correct in relation to their sides facing the four cardinal points of the universe, goes to prove their ability to establish an accurate meridian line.

There is no question but they divided the Solar year into twelve months and these into three hundred and sixty days which they afterwards added to the five intercalary days, thus making the year very nearly correct. But the name *Month* in their hieroglyphic inscriptions is represented by the crescent moon, consequently we judge from this that their months must originally have been Lunar, although they may have had

both Lunar and Solar. Of this we are not positively certain and we do not know exactly when the Solar month was introduced. These months each had a name, which names have been preserved to us by many writers and they correspond to those of the "Julian Year" as follows: 1. Thoth—August; 2. Phaophi—September; 3. Athyr—October; 4. Choiak—November; 5. Tybi—December; 6. Mechir—January; 7. Phamenoth—February; 8. Pharmuthi—March; 9. Pacon—April; 10. Payni—May; 11. Epiphi—June; 12. Messori—July.

Kenrick states in his "Ancient Egypt," Vol. I, page 277, that "When the Egyptians established the division of their years into twelve months of thirty days each, they may have reckoned the year at three hundred and sixty days; but at a very early period they had learned to intercalate five additional days. When this great correction of their calendar took place is uncertain. Syncellus, in the *Laterculus*, attributes it to Asseth, one of the Shepherd Kings; but Lepsius says that he has found traces of the five intercalary days, or *Epagomenoe*, as the Greeks called them, in a grotto at Benihasan of the twelfth dynasty, that is before the invasion of the Shepherds. Their introduction into the year was expressed by an ingenious myth. Thoth (Hermes) the god of astronomy and calculation, played dice with the Moon and wins from her a seventieth (a round number for seventy-seconds) part of each of the three hundred and sixty days of which the year consisted, out of which fractional parts ($\frac{360}{70} = 5$) five entire days are composed. These days are consecrated to five gods whose worship thus seems to be indicated as of later origin; the first to Osiris, the second to Aureris, the third to Typhon, the fourth to Isis and the fifth to Nephthys. In the astronomical monument at the Rameseum, a vacant space is left between Messori the last, and Thoth the first, of the Egyptian months, apparently to represent the intercalated days.

"But the intercalation of five days were not sufficient to bring the Egyptian calendar into harmony with the heavens. The true length of the Solar year exceeds three hundred and sixty-five days by nearly six hours. It is evident, therefore, that there would be an error in defect of a quarter of a day in every year, of a day in every four years, a month in every one hundred and twenty years, and a year of three hundred and sixty-five days, in fourteen hundred and sixty years. Without some further correction the Egyptian year would be an *annus vagus*; its true

commencement and all the festivals, the time of which was reckoned from it, travelling in succession through all the days and months, just as our own were doing; but at a less rapid rate, and in a contrary direction, before the alteration of the Style. Herodotus appears not to have been aware that any correction had been applied to the calendar, or indeed required, since he praises the intercalation of five days, as bringing back the circle of the seasons to the same point. Diodorus, however, represents the priests of Thebes and Strabo, those of Heliopolis, as knowing the true length of the solar year and intercalating five days and a quarter. They furnish no evidence, however, of the antiquity of the practice, nor its adoption in civil life. Indeed Geminus of Rhodes who lived in the time of Sylla, expressly says that the priests did not intercalate the quarter day in order that the festivals might travel through the whole year, and 'the summer festival become a winter festival, and an autumn festival a spring festival.' Such a change implies that the original import of the festivals, some of which were closely connected with the season of the year, was no longer obvious. It is even said that the priests imposed on the sovereign at his inauguration an oath that he would keep up the old reckoning and not allow the quarter day to be intercalated. This again points to the time when the priests had become jealous of the civil power, and wished to perpetuate the confusion of the calendar, as the patricians did at Rome for their own purposes."

Now, I firmly believe that the ancient Egyptian Priesthood was thoroughly versed in all the Sciences; but more especially so in that of Astronomy, and carefully guarded the secrets of this Science from the people. By this means their despotic power was perpetuated and by keeping them in utter ignorance they could inspire a belief in their supernatural power and wisdom. Their predictions of eclipses of the sun and moon were watched by the masses with awe and superstitious dread, and each time the predictions were fulfilled these priests were credited with power to foretell other future events, such as years of famine or plenty, pestilence, earthquakes, inundations or changes in the various dynasties, along with other things of an astonishing nature. They were, in consequence, looked upon as prophets among the vulgar and lower classes, and we can readily see how carefully they would guard their secrets from

the profane, that, by their superior knowledge, they might rule them with a rod of iron.

I previously stated that the ancient Egyptians worshipped the Sun, Moon, Stars and the river Nile, as gods, ascribing to them God-like attributes, being symbols to them of the Supreme Architect of the Universe, and to deny the divinity of either, or even permit any one else to do so, was considered the most horrible crime of which a man could be guilty. Thus through their superior knowledge and wisdom the rule of the Priesthood was supreme over those who had not seen the Light of Initiation and who could not understand the profound Truths veiled in Allegory and illustrated by symbols. For this reason an oath was imposed upon the King whereby he was not to divulge the secrets of the veiled Mysteries.

If we carefully examine the very name Freemason, the Dimensions of our Lodges, its coverings, its Lights, the positions of its Officers, etc., etc., we shall find that the astronomical allegories of the ancient Egyptians have been intimately blended with the Legend of Osiris and that these astronomical allegories and symbols, are the safe and sacred repositories of a profound Theosophical, Metaphysical and Philosophical Philosophy. An earnest search must be instituted that one may come to an understanding of the Sublimity and grandeur of the teachings of the Ancient Wisdom, embodied in the Secret Doctrine of the Princes and Adepts of our glorious Ancient and Accepted Scottish Rite. These have ever striven to make their fellow-man and Brother wiser and better than themselves, to assist him in following the dictates of his own conscience and the judgment of his *Higher self*, inciting him to be manly, true, self-reliant and independent. They have always been helpful in resisting spiritual Tyranny over their souls and consciences, by those striving to gain power by unworthy means, and have ever been faithful unto death to their Brother by the wayside. Let me quote you from that very valuable work "Stellar Theology and Masonic Astronomy," by Robert Hewitt Brown, 32°, page 35.

"The Sun rises in the *east* to open and govern the day, and sets in the west to close the labors of the same; while the Sun in the *south* admonishes the weary workman of his mid-day meal and calls him from labor to refreshment. Dr. Oliver informs us, in his dictionary, that the

pedestal, with the volume of the sacred laws, is placed in the eastern part of the Lodge to signify that as the Sun rises in the east to open and enliven the day, so is the Worshipful Master placed in the east, to open the Lodge and instruct the brethren in Masonry."

Gadicke, another Masonic writer, says: "The Sun rises in the *east*, and the east is the place for the *Worshipful Master*, who is placed in the *east* to open the Lodge, and impart light, knowledge and instruction to all under his direction. When it arrives at its greatest altitude in the *south*, where its beams are most piercing and the cool shade most refreshing, it is then also well represented by the *Junior Warden*, who is placed in the *south* to observe its approach to meridian, and at the hour of noon to call the brethren from labor to refreshment. Still pursuing its course to the *west*, the Sun closes the day and lulls all nature to repose; it is then fitly represented by the *Senior Warden*, who is placed in the *west* to close the Lodge by the command of the Worshipful Master, after having rendered to every one the just reward of his labor." (I have quoted these authorities for the express purpose of showing that I do not stand alone in my assertions, see Chapter VIII, of this work.)

On page 34, "Stellar Theology," it is asked, "How ought every Lodge to be situated?" The answer is "Due east and west." Because, in the language of Dr. Hemming, a distinguished brother and Masonic writer, "the Sun, the glory of the Lord, rises in the east and sets in the west." It is again asked, "What are the dimensions and covering of a Lodge?" and answer is, "Its dimensions are without limit, and its covering no less than the clouded canopy or starry-decked heavens." Then the question is asked, "How many lights has a Lodge?" which is answered by Dr. Oliver, "a Lodge has three lights—one in the east, another in the west, and another in the south."

It is thus apparent that not only the position, form, dimensions, lights and furniture of the Lodge, but also its principal officers, their respective stations, and duties there, all have reference to the Sun.

It is my sincere conviction that all the incidents and allegories pertaining to Blue Masonry, or the Symbolic degrees, are true relics of Ancient Egyptian Astronomy, and are permeated with a far more profound meaning than is generally understood by a great majority of the

craft to-day. Let me quote you once more from "Stellar Theology," page 109:

"If we view Masonry from a rational standpoint, and contemplate its mystic legends and allegories in their substance, without regard to the modern language, in which they are now clothed; if we investigate the meaning of its ceremonies, without regard to the specific words used in conducting them; if we study the signs, symbols and emblems, disregarding the erroneous modern applications given to many of them—the great antiquity of Masonry is apparent. It is now admitted on all sides that all the ancient Mysteries were identical and had a common origin from those of Egypt, a conclusion which has been reached by the same method of reasoning and comparison.

"The legend of Osiris is the parent stock from which all the others came, but in Greece and Asia Minor the name Osiris disappeared, and that of Dionysus and Bacchus were substituted, while in the Hebrew Tyrean temple legend, the name of Hiram is found. The claim, however, that the legend of Hiram is actual history, descriptive of events which really took place about the time of the building of King Solomon's temple, must be abandoned by the few who still blindly cling to it. Masonry can no longer hope to stand without criticism in this age of inquiry. There is a spirit abroad which does not hesitate to catch antiquity by its grey beard, stare into its wrinkled face, and demand upon what authority, of right reason, or authentic history it founds its pretensions.

"The Masonic traditions cannot hope to escape examination in its turn; and when it is examined, it will not stand the test, as claiming to be *historically* true. If, then, we have no explanation to offer, it must be discarded and take its place among many other exploded legends of the past. By showing, however, that it is not *intended* as an actual history, but is really a sublime allegory of great antiquity, teaching the profoundest truths of astronomy, and inculcating by an ancient system of types, symbols and emblems, an exalted code of morals, we at once reply to and disarm all that kind of criticism. The Masonic Fraternity is thus placed on a loftier plane and assumes a position which challenges the respect and admiration of both the learned and virtuous; the learned because they will thus be enabled to recognize it as the depository of an

ancient system of scientific knowledge; the virtuous, because the Fraternity also stands revealed to them as having been in past ages the preserver of true worship and the teacher of morality and brotherly love.

“It has been the boast of Masonry that its ritual contained great scientific as well as moral truths. While this was plainly the fact as to the moral teachings of our Fraternity, to a large number of our most intelligent Brothers, the key which alone could unlock the Masonic treasury of *Scientific Truth* appeared to have been lost. We believe that key is at length restored; for, if the Masonic traditions and legends, with the ritual illustrating them, are regarded as *astronomical Allegories*, the light of scientific truth is at once seen to illuminate and permeate every part. If the explanations given in the foregoing pages are correct, any person who fully understands the meaning and intention of the legends and ceremonies, symbols and emblems of our Fraternity, is necessarily well informed as to the sciences of Astronomy and Geometry, which form the foundation of all the others.

“And why is not the explanation correct? Have you ever considered the ‘calculus of probabilities,’ as applied to a subject like this? That Masonry should contain a single allusion to the Sun, might *happen* and imply nothing. The same might be said if it contained but three or four; but when we find the name of the Fraternity, the form, dimensions, lights, ornaments and furniture of its Lodge, and all the emblems, symbols, ceremonies, words and signs, without exception, allude to the annual circuit of the sun—that astronomical ideas and solar symbols are interwoven into the very texture of the whole institution, and, what is still more significant, that there is such a *harmony of relation* existing between *all these astronomical allusions*, as to render the *whole ritual* capable of a perfect and natural interpretation as an astronomical allegory, *which is also one and complete*—is overwhelming, and amounts to a positive demonstration. There are millions of probabilities to one against the theory of the allegory being accidental, and not designed.”

Now, if any earnest man or Mason will consider for a very short time upon the origin and antiquity of Ancient Masonry, he will realize at once that the guilds of practical operative Masons of Europe could never have designed or originated our glorious Fraternity of Masonry. The Builders of England, France, Germany and other European peoples,

were skilled mechanics and architects, no doubt, for the work of their hands testify to the knowledge to which they had attained; but beyond that they could not go, only in the case, possibly, of some of the more prominent Architects, who were, most assuredly, not only skilful in the Arts and Sciences, but intellectually informed upon the Religions and Philosophies of the ancients, as well as those of their own age; while the greater part of them were, no doubt, extremely ignorant, outside of their professions, and nearly as well educated as the ordinary mechanic or laborer of our own day, consequently it would have been simply impossible for them to have founded such an institution as our glorious Fraternity, if they had made the attempt.

Again, Freemasonry is, as I have previously stated, a peculiar system of Morality, veiled in Allegory and illustrated by Symbols identical with those of the Ancient Mysteries, a fact which any thoughtful student of Masonry will most assuredly recognize. If he will earnestly study and carefully examine the ritualistic work of the Symbolic degrees, compare them with what he can learn of the Ancient Mysteries, he will certainly come to the conclusion that its antiquity rests upon an astronomical foundation, which can be traced back into remote ages of the past, when all the grand truths embodied in those beautiful Allegories were orally transmitted from generation to generation.

A thorough knowledge of the diurnal and annual motions of the Sun-God *Ra*, will furnish a key to open up to his view a knowledge of the sublime meaning which underlies the teachings, or ritualistic work, of our Symbolic degrees, leading him on through the Lesser and into the Greater Mysteries to the Ineffable degrees of the Ancient and Accepted Scottish Rite of Masonry.

Christ himself taught by parables, not understood by many of his own disciples, and so it is with the Allegories and Symbols of Masonry, they are not understood or comprehended, I am sorry to say, by the great majority of our Brethren. But they have the key to the solution of them and if they would only give a little time and attention to the study of those beautiful symbols permeating every one of our degrees, they would soon begin to realize the sublime Theosophical and Philosophical Truths embodied in the ritualistic work of our Glorious Fraternity. Brother Buck says in his "Mystic Masonry:"

“The real secrets of Freemasonry lie in its Symbols, and the meaning of the Symbols reveals a profound philosophy and a universal science that has never been translated by man,” and also states that “he desires to share the results of his personal observations with his Brothers, because it has revealed to him such priceless treasures, such precious jewels that will lead all who search to far greater discoveries. These jewels,” he tells us, “have not been concealed by accident, but by design, in order that they might, in some future age, be restored. Even the *Stone* that was rejected and became lost in the rubbish, not only bears an emblem and contains a mark, but is itself, from first to last, with its surroundings, a method of restoration and final use, a symbol. It is the center of a five-pointed star, which is the Kabalistic sign of Man. In one direction, it symbolizes the five senses, lost in the rubbish of passion and self-gratification. When this rejected or lost stone is recovered and sent to the King of the Temple (Man’s Higher Self), and is recognized and restored, the arch is complete, and the gate-way of the senses gives entrance to the ‘Palace of the King.’ The result is Light or Illumination. Such are the *Illuminati*.”

The Zodiac is a broad belt in the heavens, 16° (*degrees*) wide. It is divided into twelve equal parts, called the Signs of the Zodiac. Each sign is 30° (*degrees*) long and divided in the centre by the Ecliptic, which cuts them into two equal parts, so that the Zodiac lies 8° (*degrees*) each side of the Ecliptic or apparent path of the Sun, around the Earth, a journey it accomplishes in about three hundred and sixty-five days, five hours.

When I was a boy at school we had an old rhyme by which we were taught to remember the various signs; it is as follows:

The Ram, the Bull, the heavenly Twins
 Next the crab, the Lion shines,
 The Virgin, and the Scales,
 The Scorpion, Archer and the Goat
 The man that carries the Water-pot,
 The Fish with glittering tails.

The whole of the Stellar world was filled by the ancient Egyptian Astronomers with imaginary figures of men, animals, etc., plainly traced all over the Heavens. But to that great glittering belt, stretching its

serpent-like coil around the starry vault above, which we call the Zodiac, they assigned the chief stars, because they laid along the path of their glorious Sun-God "Ra," who, in his journeyings through the twelve signs, enacts the part of Hercules, in performing the twelve labors ascribed to him.

According to the procession of the equinox, we find that the Sun does not reach the same point each year, and the one where he crosses at the opening of Spring, coming North, is called the *Vernal equinox*, while the one he crosses on his passage into the Southern hemisphere is called the *Autumnal equinox*. He reaches these two points the *Vernal equinox*, on or about the 21st day of March and the *Autumnal*, on or about the 21st day of September, at which time the days and nights are equal in both hemispheres. It reaches the solstitial point in the Northern hemisphere on or about the 21st day of June, when the days are longest and the nights the shortest in the North, and it attains the solstitial point in the Southern hemisphere on or about the 21st day of December when the days are longest and the nights are the shortest, South of the equator.

These two solstitial points, *Cancer and Capricorn*, were known to the ancients as the "Gates of Heaven," or the "Pillars of Hercules," beyond which the Sun never passed. These two columns are to be found in our Blue Lodges of to-day and they are represented in our rituals as a circle, with a point in the centre, between two parallel lines, demonstrating the sun between the tropic of Cancer and Capricorn, or the Pillars of Hercules.

Albert Pike says in "Morals and Dogmas," page 465: "The image of the sign in which each of the four seasons commenced, became the form under which was figured the Sun of that particular season. The Lion's skin was worn by Hercules; the horns of the Bull adorned the forehead of Bacchus and the autumnal serpent wound its long folds round the Statue of Serapis, 2,500 years before our era; when those signs corresponded with the commencement of the seasons. When other constellations replaced them at those points, by means of the precession of the Equinoxes, those attributes were changed. Then the Ram furnished the horns for the head of the Sun, under the name of Jupiter Ammon. He was no longer born exposed to the waters of Aquarius, like Bacchus, nor

inclosed in an urn like the God Canopus ; but in the Stables of Augeas or the Celestial Goat. He then completed his triumph, mounted on an Ass, in the constellation Cancer, which then occupied the Solstitial point of Summer.

“ Other attributes the images of the Sun borrowed from the constellations which, by their rising and setting, fixed the points of the departure of the year, and the commencements of its four principal divisions.

“ First the Bull and afterwards the Ram (called by the Persians the Lamb) was regarded as the regenerator of Nature, through his union with the Sun. Each, in his turn, was an emblem of the Sun overcoming the winter darkness, and repairing the disorders of Nature, which every year was regenerated under these Signs, after the Scorpion and Serpent of Autumn had brought upon it barrenness, disaster and darkness. Mithras was represented sitting on a Bull ; and that animal was an image of Osiris ; while the Greek Bacchus armed its front with its horns, and was pictured with its tail and feet.

“ The Constellations also became noteworthy to the husbandman, which by their rising or setting, at morning or evening, indicated the coming of this period of renewed fruitfulness and new life. Capella, or the Kid Amalthea, whose horn is called that of abundance and whose place is over the equinoctial point, or Taurus ; and the Pleiades that long indicated the Seasons, and gave rise to a multitude of poetic fables, were the most observed and celebrated in antiquity.”

The ancient Egyptians named every star shining in the infinitude of space, and gave to the signs of the Zodiac the self-same names they bear to-day, from some event or occurrence which happened on or about the time of their rising in the east, in the early evening, or just after sunset, in the same manner that the appearance of Anubis upon the Eastern horizon indicated the approach of the annual inundations of the Nile, so the various constellations or signs of the Zodiac, appearing in the East about sunset, presages of some event of equal importance, or pointed out to them some duty that should not be neglected.

As an instance of this, Taurus signified when it was time to plow and till the soil, and to sow the seed for the reaping later on. When Virgo appeared, if old god Nilus had granted their request and overflowed the river banks at the proper time, and permitted the parched and thirsty soil

to drink in sufficient to fructify the land and cause the seeds and plants to grow in abundance, then the Virgin harvest would soon be ready for the reaping. When Cancer appeared it informed them of the backward movement that is made by the Sun, apparently, in his descending course toward the Autumnal Equinox. The Lions, drinking from the river at certain times, indicate the approach of that constellation Leo, followed by the sign marking the Summer's Solstice, and the silver sickle of this constellation presaged the golden harvest of Virgo. This very welcome sign is represented as a beautiful Virgin, holding in her hand the ripened ear of wheat, indicating that the golden grain was now ready for the harvesting; then joy and gladness would fill the land, the people would rejoice and be happy throughout the Land of Egypt. Feasting, festivals and grand processions were always in order during years of abundance, but sorrow, woe and mourning when gaunt famine appeared. Libra, or the *balance*, told of equal days and nights in both hemispheres.

When the lurid Scorpio gazed across the sandy deserts of Arabia, it warned all those who travelled across the trackless waste of sands to be very careful, for on or about the time of its appearance the Simoon of the desert would begin to blow and produce terrific sand-storms, so dense and smothery that very often those who were caught in them would lose their lives, not being able to escape from them. At such times the wind would blow, fierce and strong, lifting stones, pieces of shells, etc., to dash them with dreadful force into the faces of unfortunate travelers, cutting the skin and flesh, drawing blood, and often causing intense pain, like the sting of a Scorpion, hence the name of this sign.

With Scorpio comes the most important signs of the Zodiac to the Masonic student, for now the Sun, having passed under the malign influence of the venomous Scorpio, becomes weak and weary when commencing the battle with the Archer, whose terrible darts wound him full sore, until finally overcome and slain by Sagittarius, and carried off by the terrible Capricornus into the depths of Winter Soistice where he remained for three days. Like the Goat which climbs the giddy heights of the mountain-side, where yawning chasms are tremendous, he re-incarnates once again and resurrected, comes forth from out the realms of darkness, sin and sorrow and suffering into grander heights of happiness and immortality.

Thus each and every sign of the Zodiac was fraught with a deep significance; but more especially to the initiated, because they, having the key to their esoteric meaning, saw in all the motions of the Sun along the Ecliptic a most profound, Sublime and Philosophical meaning which constituted the base of all religions and Philosophies. It is no wonder, therefore, that they viewed with awe and admiration the Birth, Life, Death and Re-incarnation of their glorious Sun-God Ra, for to them it demonstrated that there is no death, and proved the immortality of the soul.

The earnest Masonic student who is desirous of proving the antiquity of our glorious Fraternity, as well as to identify the teachings of our own beloved Scottish Rite with those of the ancient Mysteries, will have ample proof if he pursues his studies along these lines of Astronomical ideas and comes to an understanding of the true meaning underlying those sublime and beautiful symbols which have existed since time immemorial. On many of the coins and medals coined in different cities of the ancient world, are to be found carved or impressed the various signs of the Zodiac, Planets or Stars, showing the high estimation placed upon them by different people in different parts of the world.

In India the twelve signs of the Zodiac appeared complete on many coins, and on the medals struck to honor Antoninus are to be seen the greater portion of the magnificent signs which adorned the pathway of the Sun-God Ra, in his journey around the world.

Upon the medals of Antioch and the other Syrian cities appeared the RAM (*Aries*) and the crescent Moon. The Ram, singly, was the special Deity of Syria. The Egyptian Apis, or the sign TAURUS (*the Bull*), was engraved on the coins of many of the cities of Greece, Athens especially.

Many of the coins of Persia bore upon their face SAGITTARIUS, (*The Archer*). On the medals made in honor of the Kings of Comagene (a part of Syria above Cilicia), appeared SCORPIO (*The Scorpion*). On the seal of Locri (a town in Magna Gracia), was to be found HESPERUS, (*The Planet Venus*). And on the coins of Zeugma and other towns which adorned the banks of the Euphrates, in Mesopotamia, was carved the symbol so often and familiarly spoken of in connection with our beloved Fraternity—CARPRICORNUS, (*THE GOAT*).

“The Phœnicians and Egyptians,” says Eusebius, “were the first who ascribed divinity to the sun, moon and stars, and regarded them as the sole causes of the production and destruction of all beings. From them went abroad, over all the world, all known opinions as to the generations and descent of the gods. Only the Hebrews looked beyond the visible world to an invisible Creator. All the rest of the world regarded as gods those luminous bodies which blaze in the firmament, offered them sacrifices, bowed down before them and raised neither their souls nor their worship above the visible heavens.

“The Chaldeans, Canaanites and Syrians, among whom Abraham lived, did the same. The Canaanites consecrated horses and chariots to the sun. The inhabitants of Emesa in Phœnicia adored him under the name of Elagabalus; and the sun as Hercules, was the great Deity of the Tyrians. The Syrians worshipped with fear and dread the stars of the constellation Pisces and consecrated images of them in their temples. The sun, as Adonis, was worshipped in Byblos and about Mount Lebanon. There was a magnificent temple of the sun at Palmyra, which was pillaged by the soldiers of Aurelian, who rebuilt it and dedicated it anew. The Pleiades, under the name of Succoth-Beneth, were worshipped by the Babylonian colonists who settled in the country of the Samaritans. Saturn, under the name Ramphan, was worshipped among the Copts. The planet Jupiter was worshipped as Bel or Baal; Mars as Malac, Melech or Moloch; Venus as Ashtaroth, or Astarte, and Mercury as Nebo, among the Syrians, Assyrians, Phœnicians and Canaanites. Sanchoniathon says that the earliest Phœnicians adored the Sun, whom they deemed sole Lord of the heavens, and honored him under the name BEEL-SAMIN, signifying *King of Heaven*. They raised columns to the elements, fire and air, or wind, and worshipped them, and Sabaeism, or the worship of the stars, flourished everywhere in Babylonia.”

The Arabs, under a sky always clear and serene, adored the sun, moon and stars, as Abulfaragius informs us, and that each of the twelve Arab tribes invoked a particular star as its patron. The tribe *Hamyar* was consecrated to the sun, the tribe of *Cannah* to the moon, the tribe *Misa* was under the protection of the beautiful star in Taurus—Aldebaran; the tribe *Tai* under that of Canopus; the tribe *Kais*, of Sirius;

the tribes *Lackamus* and *Idamus* of Jupiter ; the tribe *Asad* of Mercury ; and so on.

The Saracens, in the time of Heraclius, worshipped Venus, whom they called CABAAR, or THE GREAT ; and they swore by the sun, moon and stars. Shahaistan, an Arabic author, says that the Arabs and Indians before his time had temples dedicated to the Seven Planets. Albufaragius says that the Seven Great Primitive nations, from whom all the others descended, the Persians, Chaldeans, Greeks, Egyptians, Turks, Indians and Chinese, all originally were Sabeanists and worshipped the stars. They all, he says, like the Chaldeans, prayed, turning toward the North Pole, three times a day, at sunrise, noon and sunset, bowing themselves three times before the sun. They invoked the stars and intelligences which inhabited them, offered them sacrifices and called the fixed stars and planets gods.

Philo says that the Chaldeans regarded the stars as sovereign arbiters of the order of the world and did not look beyond the visible causes to any invisible or intellectual being. They regarded NATURE as the great divinity, which exercised its powers through the action of its parts, the sun, moon, planets and fixed stars, the successive revolutions of the seasons and the combined action of heaven and earth. The great feast of the Sabeans was when the sun reached the Vernal Equinox. They had five other feasts at the time when the five minor planets entered the signs in which they had their exaltation.

Diodorus Siculus informs us " that the Egyptians recognized two great Divinities, primary and eternal, the sun and moon, which they thought governed the world, and from which everything receives its nourishment and growth ; that on them depended all the great work of generation and the perfection of all effects produced in nature. We know the two great Divinities of Egypt were Osiris and Isis, the greatest agents of nature ; according to some, the sun and moon, and according to others, heaven and earth, or the active and passive principles of generation."

And we learn from Porphyry that Chaereman, a learned priest of Egypt, and many other learned men of that nation, said, that the Egyptians recognized as gods the stars comprising the Zodiac, and all those by their rising or setting marked its divisions ; the subdivisions of

the signs into decans, the horoscope, and the stars presiding therein, which are called Potent Chiefs of Heaven. Considering the Sun as the Great God, Architect, and Ruler of the World, they explained, not only the fable of Osiris and Isis, but generally all their sacred legends by the stars, by their appearance and disappearance, by their ascension, by the phases of the Moon, and the increase and diminution of her light; by the march of the Sun, the division of it and the heavens into two parts, one assigned to darkness and the other to light.

Diodorus also informs us "that the Egyptians acknowledged two great Gods, the Sun and Moon, or Osiris and Isis, who govern the world and regulate its administration by the dispensation of the seasons. . . . Such is the nature of these two great Divinities, that they impress an active and fecundating force, by which the generation is effected; the Sun, by heat and that spiritual principle which forms the breath of the winds; the Moon, by humidity and dryness; and both by the forces of the air which they share in common. By this beneficial influence everything is born, grows and vegetates. Wherefore this whole huge body in which nature resides, is maintained by the combined action of the Sun and Moon, and their five qualities—the principles, spiritual, fiery, dry, humid and airy."

Now we positively know that without these various principles nothing could grow, for every seed implanted within the bosom of "Mother Earth," requires Air to vitalize the Life essence, or Prana, within its quivering form, and moisture to swell the protoplasmic forces surrounding the germ. Under these conditions, therefore, the spirit lying dormant within the heart of the seed will at once manifest itself in growth and Life. These elements were recognized by the nations of antiquity, who looked upon the Sun, Moon and Stars as the embodiment and symbols of the Deity producing these elements, the real and essential cause of both Evolution and Involution, or of Generation and Destruction. According to Champollion :

"The tomb of Rameses V, at Thebes, contains tables of the constellations and of their influence for every hour, of every month of the year. Thus, in the latter half of the month of *Tobi*, Orion rules and influences, at the first hour, the *left arm*; Sirius at the second, influences *the heart*; the Twins, at the third, *the arms*, and so on." There is a papyrus in the

British Museum, of the age of Rameses III, which contains a division of the days of the year into lucky and unlucky ones. On the sarcophagus of Rameses IV, the twenty-four hours are represented, showing the antiquity of this division. Each has a star placed above it and a figure; twelve males, representing the day, have their faces turned toward the God Horus, the representative of the Sun; twelve females, towards a crocodile, the symbol of darkness.

In a great astronomical picture from the tombs at Bebel-Melook, a variety of circumstances connected with the rising and setting of the stars are evidently indicated; but in the present state of our knowledge it is impossible to give the meaning of the Egyptian characters.

Donnelly, in his "Atlantis," page 454, says that: "There are actual astronomical calculations in existence, with calenders formed upon them, which eminent astronomers of England and France admit to be genuine, and true, and which carry back the antiquity of the science of astronomy, together with the constellations to within a few years of the Deluge, even on the longer chronology of the Septuagint (see "Miracles in Stone," page 142).

Josephus attributes the invention of the constellations to the family of the antediluvian Seth, the son of Adam, while Origen affirms that it was asserted in the Book of Enoch, that in the time of that patriarch the constellations were already divided and named. The Greeks associated the origin of Astronomy with Atlas and Hercules, Atlantean kings or heroes. The Egyptians regarded Taut (At?) or Thoth, or *At-hotes*, as the originator of both astronomy and the alphabet; doubtless he represented a civilized people by whom their country was originally colonized. Bailey and others assert that astronomy must have been established when the summer solstice was in the first degree of Virgo, and that the Solar and Lunar Zodiacs were of similar antiquity, which would be about four thousand years before the Christian Era.

"The signs of the Zodiac were certainly in use among the Egyptians one thousand seven hundred and twenty-two years before Christ. One of the learned men of our own day, who for fifty years labored to decipher the hieroglyphics of the ancients, found upon a mummy-case in the British Museum a delineation of the signs of the Zodiac, and the position of the planets; the date to which they pointed was the autumnal equinox

of the year B. C. 1722. Professor Mitchell, to whom the fact was communicated, employed his assistants to ascertain the exact position of the heavenly bodies belonging to our Solar system on the equinox of that year. This was done and a diagram furnished by parties ignorant of his object, which showed that on the 7th of October, B. C. 1722, the moon and planets occupied the exact position in the heavens marked upon the coffin in the British Museum" (Goodrich's "Columbus," page 22).

And so it is with all astronomical statements, if we carefully examine them we shall find each and every one to be perfectly correct, and I consider this subject to be of the deepest interest, to not only the Masonic student, but to all men who are desirous of comprehending the profound depth of astronomical knowledge pertaining to the ancient people who lived in the Golden Age of Egypt.

**A Voyage up the Nile—Description of Combs
and Temples—Pro Doric Columns.**

“Smooth went our boat along the summer seas,
Leaving—for so it seemed—a world behind,
Its cares, its sounds, its shadows; we reclined
Upon the sunny deck, heard but the breeze
That whispered through the palms, or idly played
With the lithe flag aloft—a forest scene
On either side drew its slope line of green,
And hung the water’s edge with shade.
Above thy woods, Memphis!—pyramids pale
Deered as we passed; and Nile’s soft azure hue,
Gleaming ’mid the grey desert, met the view;
Where hung at intervals the scarce seen sail.”

CHAPTER XVIII.

A VOYAGE UP THE NILE—DESCRIPTION OF TOMBS AND TEMPLES—
PRO DORIC COLUMNS.

AFTER leaving the Fayum we made our way to Wasta, for the purpose of getting our mail, and went on up to Beni-Suef, by the cars, as there was little to be seen that would interest any one on the river between these two places. It becomes quite monotonous, simply watching sandy banks, palm groves and the same peculiar features of the villages we pass on our way into Upper Egypt. There is very little to occasion amusement or to excite interest in the river scenery until you begin to approach Beni-Suef.

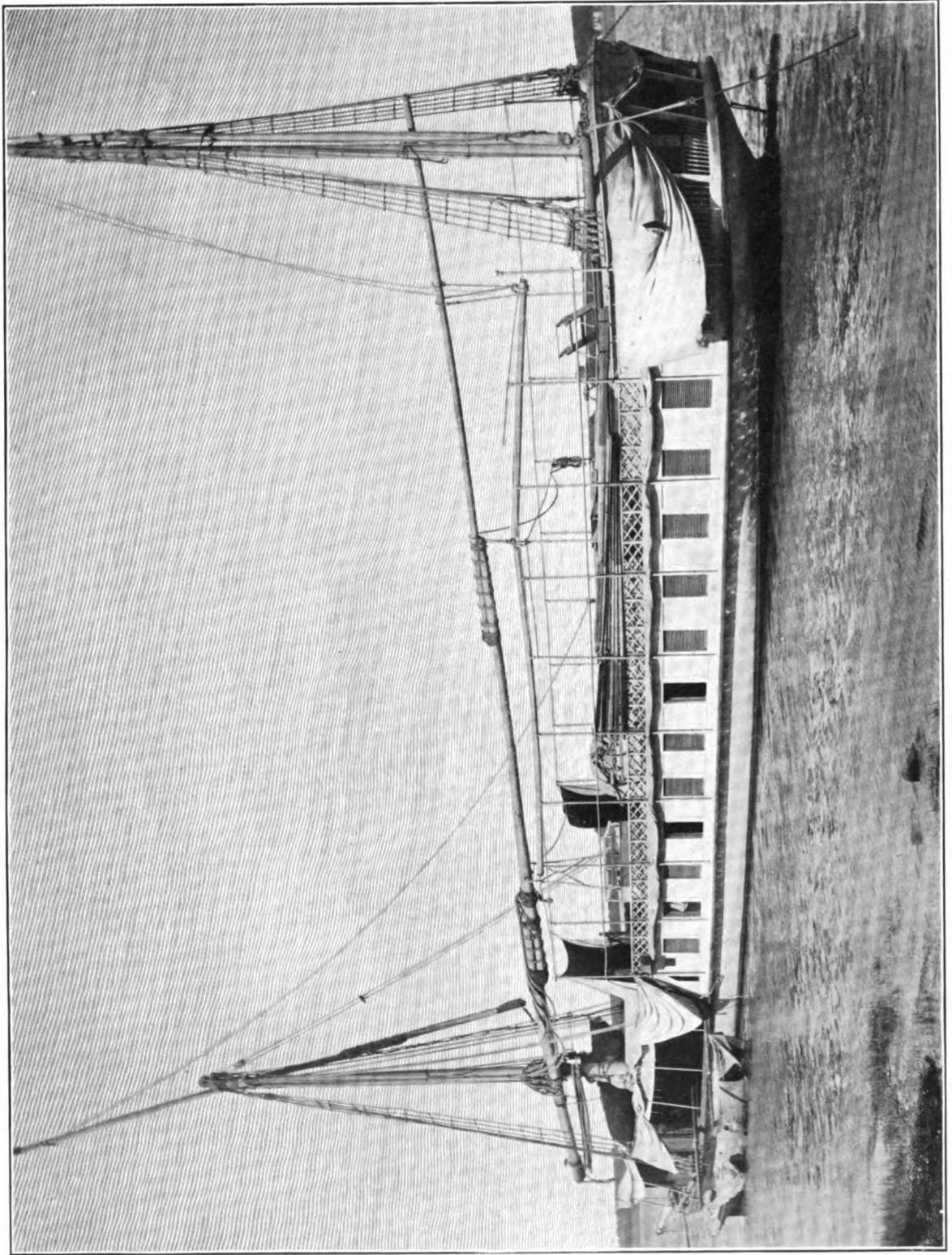
This town has a population of about twelve thousand inhabitants, is located twenty-two miles from Wasta and seventy-two from Cairo. It contains both post and telegraph offices and a railway station, the steamers stopping here, discharge their freight and passengers, and take on others going to the South. It is very seldom though that passengers are left here, excepting natives, or those Europeans and Americans who intend going into the Fayum, by the road leading to the brick Pyramid of *El Lahun*. They sometimes take on passengers who like ourselves have "done" the Fayum. The wharfs and banks of the river are crowded with quite a number of regular, dirty Nile boats, and there are a few buildings erected close to the river; but the town proper lies quite a way back from the river front, the houses being built of sun-dried bricks of Nile mud, present no new features to us. It has a bazar, fairly well supplied with merchandise of the usual articles seen in such places; but there is little of interest in this town, although it presents a very pretty view from the river, for the island is well covered with vegetation of all kinds, and the house of the Khedive looked quite charming peeping out from behind its leafy screen. The chief industries of Beni-Suef are carpet and linen, of a much inferior quality to what it was in the time of Leo Africanus, when this town was noted for its manufacture of fine linen fabrics; in fact

it used to supply the whole of Egypt with flax, and exported large quantities to the various cities along the Mediterranean Sea.

From this place we start to do Upper Egypt in a Dahabiyeh, a mode of travel suiting myself and companions better than any other. It was, of course, more expensive than either cars or steamer; but we realized that wherever we should desire to stop, we would always have our home with us, on the river banks, with such comforts and accommodations as can only be truly appreciated and enjoyed. After long and weary tramping across the drifting desert sands, to examine some ruined tomb or temple, or some point of interest and come back to a refreshing bath, a good meal and the luxuries of a good, quiet resting place is an inexpressible convenience, I can assure you.

We had made all necessary arrangements for our boat, before leaving Cairo, to meet us at Beni-Suef. On our arrival at that place our Dragoman met us, and with the assistance of some of our sailors we were escorted, bag and baggage, to our clean and home-like quarters, where we found everything as nice and pleasant as could possibly be expected, under the circumstances, as we had arrived a day before our time. Under the superintendence of our *bijou* of a Dragoman we were, nevertheless, soon made as comfortable as could be desired, and that night, after dinner, we sat on the deck of our boat, under the glittering stars of an unclouded sky, smoking our cigars and chatting of the wonders of the Fayum, and on retiring were lulled to sleep by the rippling waters of the river Nile.

We were in no particular hurry to complete our journey, as my companions and I were going through this extraordinary country for the pleasure of seeing some of the stupendous fabrics belonging to the civilization of a prehistoric age. Accompanied by these genial associates I was going into the valley of the Nile with a determination to see all that was to be seen, and to study for myself the gigantic remains of the Tombs, Temples, Monuments and Mummies scattered promiscuously from one end of this interesting valley to the other, searching for evidences of our glorious fraternity amid the debris of departed ages. Realizing the immeasurable benefits conferred upon mankind by its teachings, descending from generation to generation, through all the vicissitudes and mutations of time, I was endeavoring, by these researches, to arrive at an



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intelligent understanding of the Arts, Sciences and Philosophies belonging to the Ancient Egyptians long centuries before Homer sang of "Hundred gated Thebes." My companions and I had travelled together through many parts of India, and had done considerable of Egypt in each other's company. We thoroughly understood each other's peculiarities, and, consequently knew that no "Dahabiyeh Devil" could ever disturb the pleasure of our voyage.

Our berths had been selected before leaving Cairo, so that now everything had been nicely arranged for our comfort when we went on board our boat at this village of Beni Suef. I had laid in an abundant supply of cigars, and a thousand and one other articles I would need during the voyage. My companions had done the same; but before starting we strolled up to the bazar to make a few purchases and while we were looking at the various wares exposed for sale, my boy Salame, came rushing up to inform us that a fine fresh breeze was springing up from the North and that everything was in readiness for our departure, consequently we hurried off down to the wharf, stepped on board our dahabiyeh, the ropes were cast off, the sails hoisted and we went plowing along towards the steep and rocky cliffs which adorn the east bank of the Nile.

It reminded me of the happy days of long ago, to stand once more on board a dahabiyeh, to see the great big lateen sails swelling out before a good stiff north wind and hear the water rippling along under our quarter. Our boat scudded along upon the bosom of this famous river and we watched the ever changing scenery of the fertile fields upon the banks, with occasionally here and there a village to attract our attention. It was one continuous panorama of cotton, cane, clover, tasseled corn, sweet scented bean fields, purple lupins, and palm groves, with now and then the white-washed walls of a Sheik's tomb, or white minaret peeping out from amid the dense foliage surrounding them. The tall black chimneys of some sugar plantation occasionally came into view, while pigeon towers, with clouds of fluttering birds around them, seemed ever to be coming and going. We could hear at times the loud hoarse scream of a locomotive that was passing, the noise of which scared the white paddy birds and others from the banks of the river and the small islands dotting the stream on our way.

Every new village of mud-dried bricks was like the one just passed and the same river was rushing by, upon whose placid bosom drifted the magnificent barge of the renowned Cleopatra, now cut by the prow of our swiftly gliding boat. How dreamy the air and how beautiful the scenery! One must see for himself its wondrous charms, to be able fully to appreciate and enjoy the delightful pleasure of a voyage up the Nile in an Arab boat, manned by an Arab crew and under the supervision of a good Dragoman. It was one continuous round of ecstasy to be away from the cares of the world, with its pleasures and its pains, leaving civilization far behind as we sailed along upon the bosom of a mighty river.

Warburton says, in "Crescent and the Cross," page 180, "No words can convey an idea of the beauty and delightfulness of tropical weather, at least while any breeze from the north is blowing. There is a pleasure in the very act of breathing, a voluptuous consciousness that existence is a blessed thing; the pulse beats high, but calmly; the eye feels expanded, the chest heaves pleasurable as if air was a delicious draught to thirsty lungs, and the mind takes its coloring, and character from sensation. No thought of melancholy ever darkens over us; no painful sense of isolation or of loneliness, as day after day we pass on through silent deserts, upon the silent and solemn river. One seems, as it were removed into another state of existence; and all strifes and struggles of that from which we have emerged seem to fade, softened into indistinctness."

This mighty river has echoed to the demonstrated thoughts of a nation that had risen to wondrous heights of Science, Arts and Philosophies long centuries before the harps of Israel grew melodious with the songs of David; whose history can be deciphered, not only in the hieroglyphic inscriptions written with pens of steel and bronze and her mummied dead, but also in her works of Art which adorned the banks of this grand old river Nile before the dawn of history. These works demonstrate the extent of knowledge to which this ancient people had attained long centuries before Abraham came from Chaldea.

Who can tell when Egypt first began to develop, with gigantic strides, her onward march to civilization? How, when, or from whence she received her wondrous knowledge? We know not, and can only

partially guess that she received it from the "Land of the Vedas." We can see the effect of the Wisdom that pertained to the people who built the stupendous Tombs, Temples and Monuments, whose ruins to-day lie scattered around, from one end of this remarkable valley to the other. Although a great majority of those extraordinary fabrics have crumbled into dust, becoming mixed with the drifting sands of the desert, and blown by the winds of heaven to the four cardinal points of the universe; yet, to-day, in this twentieth century, our most eminent men stand with bowed heads in admiration before the very vestiges of their departed glory. With silent but impressive tongues they impart to us the very thoughts of the people of ancient Egypt to whose knowledge and skill the world is indebted for these majestic tombs, temples and monolithic statues, whose very ruins command our most profound respect and admiration.

A sight in Upper Egypt never to be forgotten is the imposing effect of the setting sun upon the surrounding scenery. When the heat of the day has passed, the shadows of the palm trees lengthen out and go creeping across the Western bank, down into the flowing waters of the river. The deep recesses of the yellow cliffs of the mountains approach closer to the Nile, on the East, taking on a deep violet color, while their faces are lit up with a ruddy golden hue, changing again into a lovely roseate tinge, successively passing through all the colors of the rainbow. On the West bank the palms turn into a deeper bronze against the crimson and gold of the Western horizon, and as the glowing sun sank from our view, the mountains in the East changed to a very peculiar greenish grey color. The heavens above were illumined with an indescribable halo of glory, followed by a deep and beautiful blue, which gradually faded into a deeper and deeper tint, until finally the golden yellow, red and pink colors gradually dissolve and the blue became more clearly defined. One by one the stars began to appear in the azure vault above, a soft tremulous glow of twilight fell upon the scene, soon to fade away, and another day had passed and gone forever across the threshold of eternity. All that was left to remind us of its passing was the halo of light, the after-glow flashing up from the West-Gate in streams of light, lasting but for a short time, thus closing the day by the command of the Supreme Architect of the Universe, and darkness covered the face of the earth. From out the depths of the gloom came the lowing of cattle, the

voices of the fellaheen upon the banks of the river, as they return homeward from their labors of the day, and the swish of the waters of the river as our boat went sailing, with a light breeze, over the shimmering bosom of the glorious river Nile.

We passed islands thickly populated with paddy birds, rising in clouds at our approach and flying over to the western shore to disappear among the vegetation which lines its banks. We passed Bibba, with its peculiar looking Coptic convent, whose roof was covered with numerous little mud domes, and noticed quite a number of pelicans, herons, lapwings, purple Nile geese, and heard the shriek of the whistle of a locomotive as it went rushing by, with its motley crowd of passengers. As the sun went down in crimson and gold the wind died out and our captain sheered the boat into the bank of the river, the tall flapping sails were furled, and we tied up for the night under the glittering stars of an Egyptian sky.

Our sailors gathered around the fire for their evening meal and soon afterward the air resounded to their double pipe and drum. The guttural notes of an Arab love song rang out upon the stillness of the night, every verse of which was sung as a solo, but the last two lines were generally repeated by the whole crew, as a chorus, accompanied by clapping of hands, the beating of drum, and the shrill quick notes of the double pipe. They never seem to tire of singing, and every one of them seems to be fairly good performers on the pipe and drum. This latter instrument is simply an earthen vessel, with a skin stretched over the open end. (We afterwards procured two good tambourines for them.) They usually beat the drum as a tambourine with the open hand. Every night, whether sailing on the grand old river, or tied up to the bank, they gather in a circle and sing their songs and laugh and jest with each other like so many boys, until they tire, when they wrap themselves in their white capotes and seek the drowsy God. Some of these songs are quite humorous, others grave and sentimental. I shall quote you two songs that were translated especially for Eliot Warburton and his "Crescent and Cross:"

SERENADE.

"Come forth, bright girl, and midnight skies
 Will think that morning's gate uncloses;
 The dazzled dew will think thine eyes
 Are suns, and vanish from the roses.

Allah ! how my heart-strings stir !
 Harp-like, touched by thought of her !
 Holy prophet ! blessed be thou !
 Fairest maiden, hear my vow !

“The rich red wine seems mantling high
 Within thy cheeks so roseate glowing,
 And beauty-drunkeness through mine eye
 Is all my fevered heart o'erflowing.
 Blessed Allah ! send thy grace !
 Blessed Allah ! make my face
 White, before thy presence dread
 Wakes to life the slumbering dead.

The following is quite a favorite among the boatmen of the Nile :

THE MOTHER TO HER DAUGHTER.

MOTHER.

My daughter, 'tis time that thou wert wed,
 Ten summers already have shone o'er thy head ;
 I must find thee a husband, if, under the sun,
 The conscript-catcher has left us one.

DAUGHTER.

Dear mother, one husband will never do
 I have so much love, that I must have two ;
 And I'll find for each, as you shall see,
 More love than both can bring to me.

One husband shall carry a lance so bright ;
 He shall roam the desert for spoil by night ;
 And when morning lights up the dark palm-tree
 He shall find sweet welcome home from me.

The other a sailor bold shall be ;
 He shall fish all day in the deep blue sea ;
 And when evening brings his hour of rest,
 He shall find repose on this faithful breast.

MOTHER.

There's no chance, my child, of a double match
 For men are scarce, and hard to catch ;
 So I fear you *must* make one husband do,
 And try to love him as well as two.

Our crew consisted of a Reis (Captain) a Pilot, twelve sailors, one good cook, a second cook, two good servants, a man to wash and iron and help in the cabin, one boy cook for the sailors and a dragoman who had charge of the whole outfit, subject of course to our special desire. These had been outlined in an agreement drawn up at our Consulate, duly signed and witnessed. I must certainly admit that the agreement was kept to the very letter, consequently the entire crew were liberally remembered when the question of bak-sheesh was considered at the expiration of our voyage.

Ah, what glorious nights were spent in our journey up that grand old river Nile. This night, especially, was enjoyable beyond expression, as each object around was enhanced and softened by the lovely moonlit rays. The very mountains stood out sharp and clearly defined under the silvery light of the brilliant moon; the radiant stars seemed to sparkle with indescribable splendor and beauty. Old god Nilus flowed quietly by, without a ripple upon its surface, and not a sound disturbed the silence of the night. The very air we breathed seemed full of quiet reverie, a dreamy indescribable feeling seemed to steal o'er us, and we were lost in our own thoughts. We were in the heart of the Land of the Pharaohs, upon the very river which bore upon its throbbing bosom the rush cradle wherein slept the infant Moses, and no doubt these very hills and banks have resounded to the laughter of Mark Antony and Cleopatra, with their attendants, as they floated o'er the flowing waters of the river in her gilded barge. Philosophers and learned men of every age have watched these self-same stars, under just as glorious a sky as shone down upon us that night. As we sat enwrapped in the majesty of its divine light memories of the grandeur of Egypt in her "Golden Age" came back to us and we saw, in fancy, the hundred gated Thebes, the glory of Memphian splendor, stately Heliopolis and the glorious cities of the dim and misty past, which, in imagination, we peopled again, as in the days of Ancient Egyptian splendor, when the Arts and Sciences were flourishing long before the Sphinx looked to the East. What an extraordinary panorama of events passed in review before us, comprising epochs of advanced knowledge, whose precepts and teachings were to be lost through successive ages; long processions of conquering armies and the domination of the imperial Cæsars, down to the Egypt of to-day.

Our reverie came abruptly to an end, and we retired to our cabin to dream in the arms of Morpheus, of white robed and leopard-clad priests, and vestal virgins performing their mystic rites and ceremonies, who crown us with laurel wreaths and lotus buds as they lead us up to their altar of Fire to receive the Light. As we prostrate ourselves before its radiance we awake with a start to find the Sun God Ra looking down upon us from his throne on high, and the jarring, jangling sound of a gong reverberating throughout the cabin, proclaiming the approach of our morning meal.

We took our regular morning plunge into the river, had our coffee presented to us by our dragoman, Hassan, who told us that we were close to the town of Feshn, and he pointed out to us the white-washed walls of the houses a short distance from the river,

This town is situated twenty-four miles from our starting-place, Beni Suef, and ninety-six miles from Cairo. It is surrounded with finely cultivated fields, gardens, palm groves, pomegranate trees, a variety of shrubs and all kinds of vegetables. We strolled out upon the bank of the river, gun in hand accompanied by Salame, and in a very short time we shot two or three brace of red-legged partridges, a couple of dozen quail and returned to the boat to enjoy our breakfast "*al fesco.*" As we sat under the awning, shaded from the glowing rays of the morning sun, our sailors harnessed themselves to the tow line and reis Abdallah sheered our boat off from the bank, and we went crawling along, accompanied by the sounding voices of the sailors upon the tow path. Soon a light air sprung up, our boat gathered head-way as the large sails swelled out, full and round before the freshening wind, when the men dropped the tow line, wrapped their scanty clothing around their heads, plunged into the river and came swimming alongside like so many tritons, with glistening skins and laughing faces, and as we sailed by the water front of Feshn, our sailors seemed to loose themselves in song and music. The sound of the drum, tambourines and pipes resounded over the river, the people gathered upon the banks and watched us as our boat went gliding by, like some gigantic bird o'er the sparkling waters.

A few miles above Feshn, upon the East bank of the river, we saw El-Kebi or Medinet el-Gahil, which marks the site of a very ancient Egyptian town. The site and fortifications can be plainly traced by the

remains of the houses and ancient forts said to have been constructed by Men-Kheper-Ra and Isis-em-Kheb against invasions from the North, on which side it is most strongly fortified. These fortifications run clear down to the river and out upon the rocks. We noticed that many of the bricks used in the building of this town and fortifications were marked with the names of both the High Priest of Thebes and his wife. There appears to have been a very fine stone quay or landing place, built quite close to the river and numerous tombs of all kinds just outside the town. The old city of *Hipponon* lies a couple of miles from these ruins, off to the South-east. In the ancient days of Pharaonic history it was the capital of the XVIIIth Nome of Upper Egypt. We passed *El-Fent*, located quite a distance back from the river, on the West bank amidst fertile fields, palm groves and gardens.

After rounding the bend of the river we saw *Malateya* and the site of some very ancient mounds, also, on the West bank, but close to the river, and for the first time in quite a distance, fields of waving grain again came into view upon the East bank, and just beyond this vegetation, under the shadow of the table mountain of *Gebel-Shekh Embarak*, we saw the site of an ancient city, which was in the height of its glory during the Roman domination. In this place we found the remains of an ancient flint manufactory, as the ground was literally strewn with flint implements of all kinds. The wind continued to blow softly in our favor, so we kept on our way southward, sailing by the rocky shores on the east and turning around the curving bank of the river, we sailed by a large island and discovered *Maghagha*, off to our right on the West bank surrounded by extensive sugar plantations.

There is a very large sugar factory here which is well worth seeing, besides a post-office and railway station. During the cane harvest it is a very busy place, but at other times is quite dull. The river here grew very wide, interspersed with several small islands, and a short distance above the town were numerous sand bars which seemed to be a favorite resort for all kinds of wild fowl.

A little farther on we passed *Hagar-es-Salam*, the "Stone of Welfare," which is a large rock in the river, close to the shore. It had received its peculiar name from a superstition existing among the Nile boatmen. They believe a voyage down the river would not be prosperous until it

is passed. We now noticed that the mountains bordering the river for quite a distance began to recede toward the East.

We passed Sharona on the East bank and Aba on the West, with ruins of ancient cities on both sides of the river. The wind freshened as we went careening along, by sand bars and small islands, inhabited by great flocks of birds who rose in clouds as we neared them.

We soon sighted *Abu Girga*, on the West bank, which boasts of a post-office besides a telegraph and railway station. It is a very fine looking place from the river, centered in a beautiful cultivated plain. The town is about half an hour's walk from the landing, surrounded with fine palm groves, flowering shrubs and some very extensive mounds. About eight miles to the West, on the *Bahr Yusuf*, and near the edge of the desert is located *Behnesa* (the ancient city of *Oxyrrhinkhos*), in the Nome of *Sep*, a point of departure for all desiring to visit the *Little Oasis* or *Woh el-Bahariya*, (*the Oasis Parva of the Romans*). It is about four days' journey from Behnesa and is reached, generally, by sumpter camels which travel about three to five miles per hour, on the average, although a great deal more can be got out of them if you push them hard.

There are a number of inhabited spots in this Oasis, but it is very unhealthy on account of the stagnant lakes or ponds of water which exhale a pernicious miasma, dangerous alike to natives and travellers, as it produces a very serious remittent fever, manifesting itself twice a year, in Summer and in Autumn. All those desirous of visiting this place should therefore do so either in the Winter or in the Spring, that they may escape the danger of this fever, which is very easily taken. Some fine gardens exist here, the best of which are to be found in the vicinity of *El-Quasr*. All kinds of fruit, such as pomegranates, bananas, oranges, apricots, figs, grapes, etc., grow in abundance. A number of hot springs also bubble up in this Oasis, the waters of which have a temperature of about 160° F. Very much finer dates are produced here than in any other part of the valley of the Nile. Their date palms yield in far greater abundance and the best are called *the Kaka*. It is from the date crop that they derive their principal revenue.

The city of *Oxyrrhinkhos* derives its name from a fish which the natives used to worship. The town, to-day, is of very little importance, the desert sands having drifted into large sand-dunes that extend all along

the edge of the cultivated land, and on the southern part of the site of the old city, are mounds covered with sand, above which, have been erected several Sheik's tombs, while upon others we find large quantities of pottery, bricks, stones, columns, pieces of cornices and very peculiar looking altar-like stones, which go to prove the existence of a large city here at some time, whose size is demonstrated in the extent of the mounds.

There are some very interesting caverns to be seen a short distance to the northwest of the present town of Behnesa, one of which is decorated with a series of columns, but we are unable to explore and investigate them, as we would desire, on account of their being filled with water. The city of Oxyrrhynchos was, during the fifth century, a stronghold of the Christians, and the town itself was noted for its churches, said to have been twelve in number. History informs us that the diocese contained ten thousand monks and twelve hundred nuns; its Egyptian name was *Pa-Maze*, and during the Arab domination it had quite a large population.

All around Abu Girga are to be found the ruined sites of ancient towns and cities, for instance, about three miles south of this place, and about a mile and a half from the river, we come to the town of El-Qes, the ancient site of *Kynopolis*—the "City of Dogs." It is here that Amubis was worshipped and all dogs held in great veneration by the ancient inhabitants, so much so that to kill one was considered the greatest crime which could be committed, and Plutarch tells how a quarrel once arose between these two Nomes of *Sep* and *Kynopolis*, requiring Roman intervention to settle. The citizens of each Nome, as it seems, had killed and eaten the sacred gods, or dog and fish, of the other, which act caused such bitter strife and ill-feeling that, as I have before stated, the Roman authority had to interfere. Some discussion has arisen as to the proof of the site of this city of *Kynopolis*; many historians place it upon the East bank, at Shekh Fadl, while according to Ptolemy it was situated upon an island of the Nile; but there is no evidence of such an island to-day, although Murray says:

"There is reason to believe that one branch of the Nile had been stopped in this spot, which once flowed to the west of El-Qes; and this would accord with the position of *Kynopolis* on an island, according to Ptolemy, and account for the statement of Mukkan that El-Qes was on the East bank." At Shekh Fadl there are to be found evidences of two

small temples, the site of which is now occupied by a sugar factory, surrounded by very nice gardens, etc., in fact there are cultivated fields on the East bank the entire distance from Shekh Embarak, opposite Maghahah, to this place Shekh Fadl. Not far from here is where Father Sicard found quite a number of dog mummies, and in examining this subject we find the existence of more than one breed of dogs in Egypt in those days. There are in addition many other things which will possess great interest to the traveller or explorer in this vicinity.

In the morning we arose to find our boat under way, with just enough wind blowing to keep steerage way upon her; so we took our toast and coffee, lit a good cigar and went up under the awning to watch the surrounding scenery. As we watched the river bank receding we also noticed that the various sand spits were literally alive with all kinds of birds, such as the snow white pelican, flamingo, purple Nile geese, Ibis, Heron, plover, golden snipe, etc., etc., and saw away up in the azure sky an eagle watching its prey, far below him, while the pied kingfishers were plying their vocation. Flocks of sheep and many goats were browsing along the shore, while buffaloes and camels were to be seen under the care of some fellahen, who was driving them along the path by the river, and all the time the songs of our sailors rang out upon the morning air in one continuous stream, like the flowing waters of the river itself, as they never seemed to tire of singing, and to tell the truth we had grown so accustomed to it we were beginning to like it, for it served to break the monotony of our voyage.

The gong rang out, and we went down the narrow steps to partake of an excellent meal, after which we came on deck again to see our sailors tracking along the tow-path, with their scanty costumes flapping as they went bobbing along, harnessed on to the tow-line, and the sound of their everlasting songs ringing out in unison to tramping footsteps. As we watched them the wind sprang up again, the ropes were dropped, they twisted their clothes around their heads, plunged into the river, clambered on board, loosed the great big sails, and once more we went careening along the sparkling waters up towards Kolosana, which is quite a large village on the west bank of the river, sixty-four miles from Beni Suef, and one hundred and thirty-six miles from Cairo.

It lies close to the river and presents quite a picturesque appearance from here, with its very fine-looking palm groves and fertile fields.

There is both post and telegraph offices here, as well as a railway station. The town is located on high mounds, and the bank of the river at this place is effected by the wash of its waters.

On the opposite side of the Nile, on its east bank, is the village of *Surariya*, and just beyond it are the ruins of some very ancient towns, as well as the remains of a very ancient temple in a rather out-of-the-way place among the rocks, which belonged to the nineteenth dynasty. The representations upon the walls show that the triad of Sebek, Hathor and Horus were worshipped here. Rameses III, Horus and the god Sebek, with the head of a crocodile, are plainly to be seen upon the walls. The hills recede close to this place, falling off to the southeast and forming the northern side of the Wady ed-Der. To the northwest of its mouth and about ten minutes' walk from the river are some very fine limestone quarries, wherein we found a painted grotto temple that had been dedicated to Hathor, and inscribed upon it were the names of Rameses II (Mer-en-Ptah), and Seti II.

Just beyond Kolosana we passed two large islands, and saw the cars go rushing by on their way south. The wind began to die out and our great sails began to flap idly in the calm of the evening, when our reis Abdallah again sheered the boat under the bank, and we tied up for the night a short distance north of the village of Samallut. It has a railway station with post and telegraph offices, and lies about half a mile from the river and about five miles south of Kolosana. This is quite a large town, conspicuous for a tall and graceful minaret rising from amidst a very fine grove of palm trees. The town is surrounded by fields of cane, clover, beans, etc., and there are some very good sugar factories located here. A little farther on, to the south, and on the east bank, are the lofty and precipitous cliffs of *Gebel et-Ter*, "Bird Mountain." Taking my gun and Salame along with me to carry the birds, we strolled down the river towards Kolosana, while Hassan took Musa along with him to make some purchases of butter, eggs, etc., at Samallut, to replenish our larder, while our sailors indulged themselves, by gathering in a circle in the usual way, to sing their customary songs. Salame and I soon had plenty of sport, for he enjoyed the retrieving process about as much I did knocking the birds over. In a very little while we found that we had bagged a lot of quail, over a dozen fine ducks, a few grouse and one very

large snow-white pelican that I desired for a specimen. We then returned to the boat in time for my bath, and I dressed just as the gong rang out for dinner. After dinner we went on deck, threw ourselves into our nice cosy chairs under the awning, lit our cigars and watched the glorious sunset and the play of colors upon the high and lofty cliffs of Gebel et-Ter.

It would be simply impossible to express in words the gorgeous coloring, the play of lights and shades, the deep flush of crimson, pink, and gold, with the sweet, indescribable after-glow of a Nile sunset. I have watched the setting sun in many climes and countries, but never have I seen such glorious, inexpressible colorings of a sunset sky as I have witnessed in this wondrous valley of the Nile.

I conscientiously believe that to properly understand the history of this country one should begin in the Delta of the Nile and make a careful examination of the various ruins of tombs, temples, monuments, etc., as they go up the Nile, as by this means only will they be enabled to see some of the most ancient specimens of Egyptian architecture belonging to many cities which were in the height of their glory long centuries before Romulus and Remus laid the foundation of Rome. All who come into this valley to acquire a knowledge of Egyptian Architecture, etc., should, therefore, begin their study while coming up through Gizeh, Sakkarah, Medum, The Fayum, Beni Hassan, Tel el Amarna, Karnak and Luxor to the Island of Philæ. In this way each and all will be able to trace the peculiar style of architecture from the earliest Pharaonic age down to the decline of the Roman domination.

Again, before going into the "Land of Egypt," one should have *some* knowledge of the history of the country, its people, their manners and customs, by reason of which they would enjoy their journeyings more and would come back far better pleased and with a clearer understanding of what they had seen.

Under an awning, especially fitted up for our comfort and enjoyment, we passed many pleasant evenings. We had nice cosy, comfortable chairs, tables, rugs, cushions, etc., with a gun-rack quite convenient for our use, as we amused ourselves very often with our rifles and shot guns. We sat and talked on various subjects until we found ourselves yawning, when we retired to sleep. The loud *yallough* of Hassan to the crew

awakened me and I found the sun flashing its light above the eastern mountains, and on reaching the deck found our boat was under way, with a light air astir, heading for the tall cliffs of Gebel et-Ter. It does not take long to reach the landing place on the north side of this mountain, upon whose flat top is located a Coptic convent. This place is also called *Der el-Adra*, and by many others *Der et-Bakara*, because in the days gone by travellers desiring to visit the convent were hoisted up by means of a pulley, but now they land to the north of the mountain and walk up steep rocky steps, which form a sort of path to the summit.

But very little is to be seen when the summit is reached, except the magnificent view of the surrounding country. The village is walled in and contains a number of squalid-looking houses, occupied by monks and laymen, with their wives and children. The monks claim to be shoemakers; but it seemed to me their principal occupation was that of begging, for no sooner does a boat appear in sight than they rush down to the river and swim off to it, actually fighting their way on board, and beg most lustily for alms, in many instances without a particle of clothing to hide their nakedness, and if the wind is scant they hang around and pester the life out of you. If they are driven off one side of the boat they will very soon appear on the other and in this way will cause you considerable annoyance, so the best thing to do is to give them baksheesh and let them go at their own "sweet will."

The convent, or church, is a very peculiar one, as it is partly underground, with the choir and sanctuary cut out of the solid rock. It is well worth a visit. There is a peculiar legend attached to this place. The Arabs believe that all kinds of birds flock to this mountain, once a year, in order to arrange the affairs of the whole feathered creation.

We came down to our boat and got rid of the jostling mendicant crowd, by going on board, after which our sailors punted her off into the stream, the sails were loosed and once more we were sailing along on our journey south. Our dragoman told us that he was glad we had passed this place in safety, for the last time he was sailing by this mountain a very sudden gust of wind turned the boat upon her beam-end. They were extremely fortunate, however, as not a life had been lost on account of the accident, they having righted her again and continued their voyage, minus some of their guns, etc., that were on the upper deck, and

he said from that time he was always on the look-out for squalls while passing that mountain.

About five or six miles to the south of this convent are the site and ruins of Tehna, with its very large mounds, located about three-fourths of a mile from the river, under the rocky cliffs of the Eastern mountains, which have dwindled down into hills. A trip to this place will prove of more than passing interest to the traveller, because he will be enabled to see side by side, as it were, both the tombs of the earliest Pharaonic age and those that belonged to the very latest period of rock tombs of the Lagadie.

These tombs are built after the style of those at Memphis and consist of three distinct parts: 1st. The entrance chamber or chambers. 2nd. A very deep shaft. 3rd. The sepulchral vault, wherein is placed the sarcophagus for the mummy alone. The entrances to the different tombs vary in construction, as many of them are decorated with columns, while a great number are without them; but one thing they nearly all have in common, which is that the walls are all adorned with paintings taken from the daily life of the deceased and his family. It is just from such things as these that we have been enabled to study the manners and customs of these ancient people. The quarries are also very interesting places to visit, in fact there are many things in this vicinity which will repay one for the time and trouble expended in visiting them.

After returning from these jaunts we appreciated our comfortable quarters on board our floating home, as we were invariably tired and weary; but the comfort of a cooling bath and a good rest, after our long rambling tramp, added zest to our appetite for dinner, and fitted us to spend the evening on deck under the glittering stars, talking of these most extraordinary relics of ancient Egyptian splendor, constituting an ample recompense for the additional trifling expense. As there was no wind we tied up for the night, and long after the others had retired I sat up writing to friends at home and arranging my notes of the day for future use. I slept remarkably well and did not awake until Salame told me that the first gong had sounded for breakfast and was surprised on looking out my cabin window to see our boat crawling along, drawn by our sailors on the tow path, and to hear the same old inimitable refrain echoing o'er the waters, so, with rowing and punting we managed to reach Minia.

It is a very pretty and prosperous town one hundred and fifty-three miles from Cairo, very nicely located on the west bank of the river. It contains post and telegraph offices and a railway station. Minia is quite an important town, having a population of over sixteen thousand inhabitants, with two fairly good hotels and a number of stores, where one can purchase nearly all they may need, from different varieties of Manchester goods, to jams, jellies, patent medicines, etc., etc. A market was held here every Monday, and as we visited this place Saturday we agreed to remain over so that Hassan could buy the necessaries for our journey South. It was here in Minia that the first sugar factory was established in the "Land of Egypt," which is there to-day, not as it used to be, but very much enlarged and improved, with all the latest modern machinery. The inhabitants of this place are not very prepossessing in their appearance or their manners, and are generally very dirty, many of them swarming with vermin. Ophthalmia and other diseases are quite prevalent among both sexes.

In many places throughout this country, one out of a score of people you meet, are either totally blind or partially so. I will venture to say that you may travel the wide world over and never in all your wanderings find so many one-eyed people as you will in the "Land of Egypt." The streets are extremely narrow, and very dusty, with no sidewalks, being usually filled with an ill-smelling lot of sullen, unfriendly, thieving people, both men and women.

We spent our Sunday on board the boat, arranging our notes, until the evening, when I went on shore and strolled off down the river, accompanied by Salame. On turning back toward our floating home we met a gentleman who was, like ourselves, out for an evening walk. I entered into conversation with him and found that he was returning to his home in England, after having spent a number of years in India. I invited him to dine with us, which invitation he most courteously accepted, and we spent the rest of the evening and far into the night talking of the "Land of the Vedas," Egypt and Ancient Masonry, of which I shall speak in the next chapter. The next morning we arose early and went on shore to visit the bazar and market-place. Hasson bought what he needed and I purchased a good supply of candles and magnesium wire to be used during our explorations among the tombs and temples farther South.

Everything in the nature of vegetables and fruits, as well as chickens, ducks, geese, turkeys, etc., were very cheap. Hassan bought a very fine sheep for our crew for \$4.00, chickens sold for ten cents each, ducks the same, fine live geese from thirty-five cents to half a dollar, pigeons sold for twenty-five cents a dozen, while very large and excellent turkeys sold for seventy-five cents each. What a surging, dirty, clamoring crowd they were, yelling and shrieking at the top of their voices, bargaining one with the other for their ware. The burning sun during the time we were there was beating down upon us its fiery rays, and the dust, rising in smothering clouds, from the incessant tramping of feet made the air suffocating, and I was glad to get away from the place to enjoy myself with a good cigar on board the boat, watch the people walking on shore and the various boats and steamers upon the river.

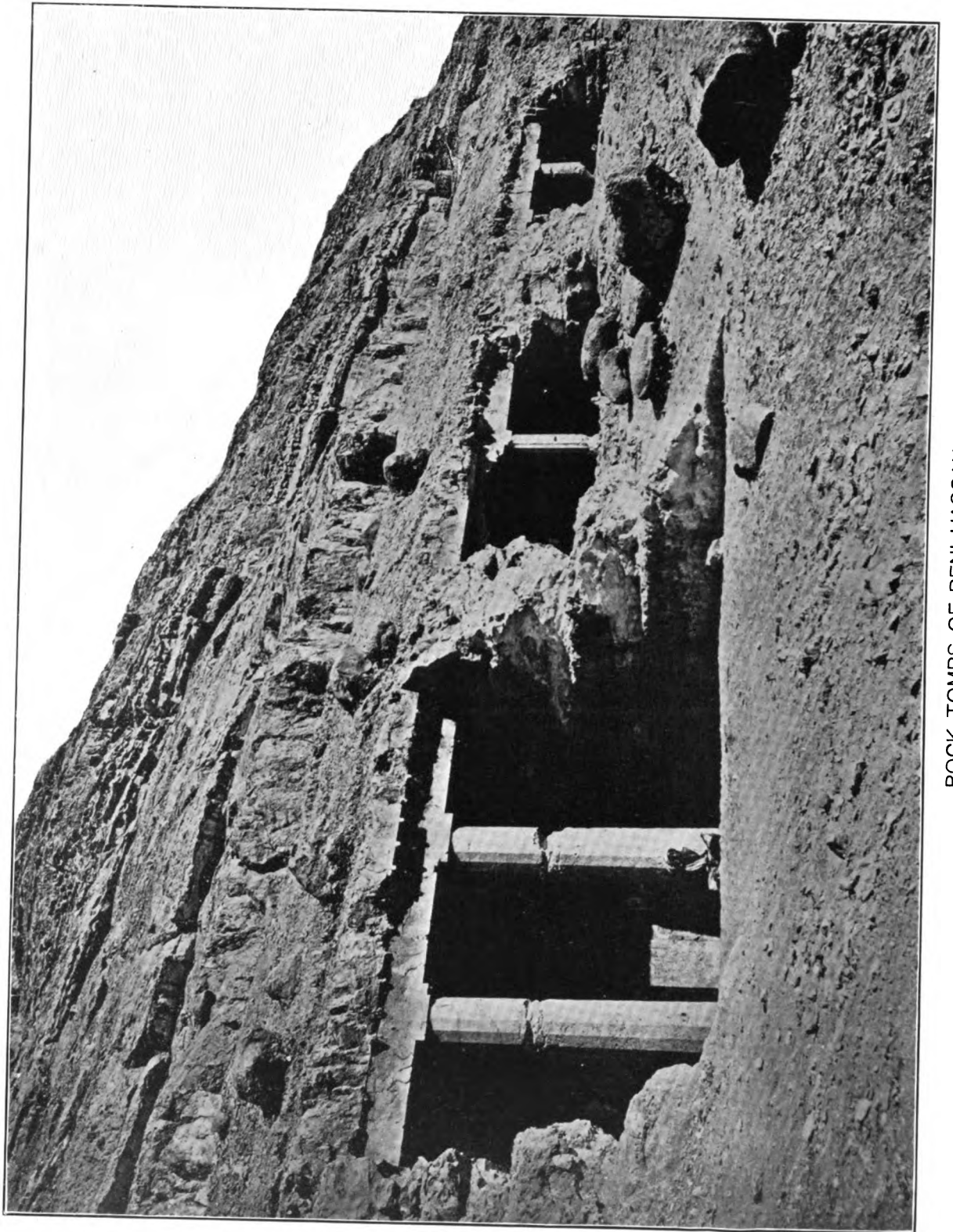
Minia is a very busy place during the cane harvest, when the sugar factories are running. This is the proper time to visit them, to witness the process of extracting the juice, boiling, etc., which enters largely into the production of sugar. I sat here under the awning smoking and watching the people pass and repass, and the old fellow who keeps guard at the gate of the Khedive's summer palace, and the boats upon the river, until the gong rang for dinner. As there was no wind we concluded to remain at this place over night, on account of which the captain and crew had a grand fastasia, inviting a great many people from the other boats around us. As soon as our men began to beat their drums and tambourines the river bank became crowded with people, listening to both the vocal and instrumental music, not only of our own crew but that of their friends as well. They blew their pipes and beat their tambourines and drums, singing and dancing and performing various comic and grotesque antics, in fact, having one of the greatest times with this fantasia, burning fire works, etc., that we had ever witnessed. They kept it up for I do not know how long, as I went to bed and slept quietly all through the night.

Shortly after breakfast a light air sprang up that was favorable for us, so our sails were loosed, the boat punted off into the stream, when she soon began to gather headway, and off we go once more to the sounding songs of our sailors and the loud benedictions of the friends of our crew. We passed the thriving little town of Suadi, on the East bank,

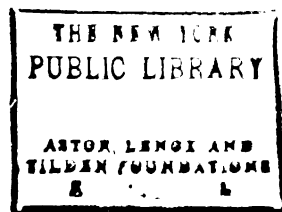
with its large sugar plantations; but we did not stop to examine either the mounds or the ruins of the town, said to be located there, but kept on, sailing by a rather large island, and as the wind began to freshen we soon came up to *Neslat ez-Zawiya*, a small village, around which there are many very interesting things to be seen. All the way from Suadi to Tel el-Amarna one can find ruins of tombs and temples, as well as very extensive quarries of the Roman period; but we did not stop to examine any, as we are very anxious to get to the tombs of Beni Hassan and explore them. About five miles from Minia we arrive at and pass *Zawiyet el-Mayyitin* at which place is located the modern cemetery of Minia.

In viewing their method of disposing of the dead to-day, and the ferrying of the bodies across the river, accompanied by the ululations of the women, will recall to the observer the same peculiar custom of the ancient Egyptians during the Golden Age of Egypt. Three times a year, in certain months, somewhere about the full of the moon, these people of Minia go over to their dead and make their offerings to them of dates, palm branches, etc. A short distance from here to the South, are the celebrated "Red mounds," a most interesting place to visit on account of the early tombs that were discovered here. It used to be in the days of the twelfth dynasty, possibly earlier, a manufactory of pottery and alabaster vases, and no doubt many beautiful specimens of the handiwork of these people, have been recovered from the tombs and temples in the different parts of Egypt, which are to be seen to-day, in the various museums throughout the world. A great number are still, doubtless, lying undiscovered beneath the shrouding sands of the desert. The ancient name of this place was *Hebu*, and it belonged to the Nome of *Mah*, in Upper Egypt.

Beni Hassan was at length reached, and we could see with our glasses the tombs and grottos that have been hollowed out in the side of the mountain. We had been warned by travellers and friends to be careful and have a good watch set both night and day, while stopping in this place, for it is noted as being one of the worst places for thieves to be found on the Nile. The villages have been the rendezvous for thieves for many long years; in fact, the old village was destroyed by order of Ibrahim Pasha, on account of the disreputable character of the inhabi-



ROCK TOMBS OF BENI HASSAN.



tants ; but they have returned again and rebuilt their hovels, and now the only thing to do is to keep a strict watch for them, both day and night. We gave our men extra baksheesh to be doubly careful during our stay. The tombs are located two miles from where we landed, so we hired donkeys, took candles and magnesium wire along, that we might examine their interior parts. We started upon our way, through palm groves and sand dunes, toward the mountains, our donkey boys making directly for one especial tomb, and that one is decorated with Doric columns. One of the first things we carefully examined was the columns at the entrance of this tomb, which most assuredly astonished us, as they were purely and simply Doric. After very careful examination, both of the outer and interior columns, we most certainly agreed with many other authorities that the Doric Order must have originated in Egypt, and that here in this very tomb were evidences of this fact. Champollin calls them *Proto Doric*, or *Pre Doric Columns*. And Lepsius bears out this assertion in his account of these remarkable columns.

The entrance to the first tombs is noted for its two beautiful octagonal columns, and in the inside chamber four sixteen-edged, fluted columns (referred to above) supporting three very fine painted arches. At the end of this chamber is a recess containing the dilapidated statues of the deceased and his two wives. He was named *Amenemha*, or *Ameni*, after a king of the eleventh dynasty. In the inscription which is upon both sides of the doorway, or entrance to the chamber, is an historical account of himself telling us that he was a General of infantry under Usertesen the First and Governor of the *Nome* of *Sah*. The paintings in this tomb are very interesting ; but unfortunately they are not as bright and fresh as when I first saw them some years ago, but still they are well worthy a careful study. The next tomb that we visited was that of Khnem-Hetep, or Noum-Hotep, who was a priest of Horus and Anubis.

The pictures in this tomb, as I have said, are deserving of careful study, because, from such paintings only are we able to come to an understanding of the manners and customs of the people living in the Golden Age of Egyptian history ; for here, like in the tomb of Tih, we may see carpenters, boatbuilders, weavers, potters, fullers, bakers, sculptors and others working at their trades, while other pictures represent

scenes of ploughing, sowing, reaping, harvesting, threshing and storing the grain, etc. Another represents a Nile boat taking the mummy of the deceased to Abydos (the grave of Osiris). There are fishing and hunting scenes, etc., etc., all of which are extremely instructive.

This tomb contains a very interesting painting upon the North wall, representing the immigration of some *Semetic* tribe, for they all have very prominent aquiline noses and pointed black beards which plainly denotes their nationality. They are clothed differently from the Egyptians around them, and are evidently the advance guard of a new race into Egypt. It is the most ancient painting ever discovered, showing the immigration of an Asiatic race which afterward played such an important part in the government of this country.

We also visited *Speos Artemidos*, a grotto, very much like those of Beni Hassan; it is called by the Arabs *Stable Antar*. This tomb was founded by Hatasu, or Thothmes III, of the eighteenth dynasty. We did not remain very long at this tomb, as it was getting on towards sundown, and we were among a very hard class of people, so we mounted our little donkeys and rode back to our floating home; but before we reached the river I bought a few scarabs, a couple of mummied cats which bore their ear-marks in the smell, for although it must have been thirty centuries since they made night hideous with their yowlings, the odor of cat was plainly distinguished when handling them.

When we arrived at the river and our boat, the wind was blowing fair, so just as soon as we stepped on board the sails were loosed and off we went once again, still toward the South. We had time enough to take our bath and smoke a cigar when the gong rang out for dinner and our craft was bowling along before a good stiff breeze which would soon put us into Roda, nine miles from Beni Hassan. When we came on deck again the sun had set, the stars were out in all their resplendent glory, the wind was fair and our reis pointed out the lights of Roda, which we soon reached. The sails furled and our boat made fast to the bank of the river we again took seats under the awning, where, before we had finished our cigars, the crew had formed their circle and the pipe and drums rang out with the fluttering tambourines. I did not stop up to listen to their songs, but went down to sleep, as I was tired and weary from my rambles amidst the tombs or grottos of Beni Hassan.

**Ineffable Degrees—Thoughts on Ecclesiastes—
H. D. K. K.**

Remember now thy Creator in the days of thy youth, while
the evil days come not, nor the years draw nigh, when thou shalt
say, I have no pleasure in them.

—ECCLESIASTES 12 : 1.

CHAPTER XIX.

INEFFABLE DEGREES—THOUGHTS ON ECCLESIASTES—I. N. R. I.

THE Symbolic degrees are those conferred in the Blue Lodge and known as: 1st, The Entered Apprentice; 2nd, The Fellowcraft, and 3rd, The Master Mason. These degrees are recognized throughout the world universal as the most ancient. All those who have taken them have the pre-requisite of being elected to the higher degrees of the York Rite, or to be inducted into the sublime and Ineffable degrees conferred in our own beloved Ancient and Accepted Scottish Rite Bodies of both the Northern or Southern Jurisdictions. That is, providing the applicant is in good and regular standing, in some regularly constituted Lodge, working under a Charter or warrant from some Grand Lodge in the United States of America, or in good and regular standing in *any Foreign Lodge* that is recognized by the Grand Lodges of the United States of America. Then, if the applicant is found worthy and well qualified he will, most assuredly, be elected to receive those sublimely beautiful degrees from the 4th to the 14th inclusive, which are called Ineffable, in order to distinguish them from the Symbolic degrees of the Blue Lodge.

These degrees are known as 4° *Secret Master*, 5° *Perfect Master*, 6° *Intimate Secretary*, 7° *Provost and Judge*, 8° *Intendent of the Building*, 9° *Elu of the Nine*, 10° *Elu of the Fifteen*, 11° *Elu of the Twelve*, 12° *Master Architect*, 13° *Royal Arch of Solomon*, 14° *Grand Elect or Perfect Elu*. I have shown, in a previous chapter, that the first three degrees of Blue Masonry are based upon the ancient Astronomical Allegories of the Egyptians, whose Astronomical ideas and solar symbols are intimately woven into the very heart of our glorious Fraternity. The whole of which will be very readily understood and comprehended by the Masonic student who has risen to the Sublime heights of the Ineffable degrees of our own beloved Scottish Rite Masonry.

They are indescribably grand, sublimely beautiful and *truly Ineffable*. They can only be acquired, thoroughly appreciated and learned

by all those who pass from the square to the compasses whose swinging leg circumscribes every moral virtue. They will then be enabled to thoroughly understand the true value of Secrecy, Obedience and Fidelity, and in passing from one to the other our Aspirant will soon realize that there is a vast difference between the York and Scottish Rite of Masonry.

He will realize that just as soon as he steps across the very threshold of Scottish Masonry, on his way to the higher degrees in our Lodge of Perfection, that he is entering upon a rich field of intellectual research so vast and so grand that our Neophyte will scarcely realize the sublimity and grandeur of its teachings. At first he will be so blinded, as it were, by the refulgent glory, that he will but dimly sense in darkness visible the sublime ceremonies, and from out their profound depths he will in Silence begin to realize that he carries the light of all Knowledge within his own heart; aye, within his own grasp, and will come to an understanding that, in order to acquire knowledge, we must look within for the Light of Truth and Wisdom.

Let me state right here, that I earnestly desire my readers to know that "The Key to each degree is the Aspirant himself," and we must ever remember that "it is not the fear of God which is the beginning of Wisdom, but the Knowledge of SELF which is WISDOM ITSELF."

We gain knowledge and information in reading the thoughts of others; but we only attain Wisdom or become Wise *when we read our own thoughts, or Think for ourselves*. By the LIGHT of TRUTH AND WISDOM we ponder upon Death, and realize *that there is no death*, and that there is no inorganic matter; that all molecular forms are pulsing with life, and so far as this physical body of man is concerned, the old *shard*, or *shell*, the Personality at death passes away never to appear again in that form. Every atom and molecule that went to build it, disintegrates and becomes the dust of the earth once again, while the Individuality lives, the immortal part of man never dies, but endures forever. This separation of the Personality and the Individuality is most beautifully described by Sir Edwin Arnold, as:

"Faithful friends! It lies I know,
Pale and white, and cold as snow;
And ye say, 'Abdallah's dead!'
Weeping at the feet and head.

“I can see your falling tears,
 I can hear your sighs and prayers ;
 Yet I smile and whisper this —
 I am not the thing you kiss ;
 Cease your tears and let it lie.
 It was mine—it is not I.’

“Sweet friends! What the women lave
 For its last bed in the grave,
 Is a hut which I am quitting,
 Is a garment no more fitting,
 Is a cage from which at last
 Like a hawk, my soul has passed.

“What ye lift upon the bier
 Is not worth a wistful tear ;
 ’Tis an empty seashell—one
 Out of which the pearl is gone ;
 The shell is broken—it lies there
 The pearl, the all, the soul is here.

“Now the long, long wonder ends ;
 Yet ye weep, my erring friends,
 While the one whom ye call dead
 In unbroken bliss instead,
 Lives and loves you—lost, ’tis true,
 For the light as shines for you ;
 But in the light ye can not see
 Of undisturbed felicity—
 Lives a life that never dies.”

What we call Death comes to every one, it meets us everywhere ; is ever by our side, and yet we should not fear it, for it is that which opens for us the portals to a Life Eternal. We must ever remember that it is our bounden duty to live so as to become Perfect Masters in very deed, and carefully follow the teachings that are embodied in our ineffable degrees by *doing unto others whatever you would justly wish that they should do unto you* ; then will Wisdom, Power and Benevolence lead your footsteps on to higher planes where peace and concord reign supreme.

Be zealous in the Cause, Faithful to yourself and Brother, Benevolent and Charitable to the needy, ever striving to be the Peace-Maker, and

you will be most assuredly recompensed in attaining a just reward—Perfection. Thus will you be qualified to do good and instruct your Brother in all of these truly ineffable degrees of our beloved Scottish Rite of Masonry.

Through all your life, in your dealings with your fellow-man, whenever placed in a position to do so, *always dispense impartial justice to all*. For it hath been written: “*With what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.*” Causes that are sown by every individual, each moment and every hour, produce their effects, and JUSTICE RULES THE WORLD.

The mighty wheel of Karmic Law brings to every man the Karmic effects of his every act; aye, his every thought! Our beloved Rite teaches us that we live in a world of our own making, or creating, and that all the thoughts generated in our brain go forth from it with a potency for good or evil. As they pass on in their mission, through the universe, they come in contact with others, for like attracts like, and they will receive from them some subtle essence, returning to the source from which they emanated far more heavily charged with powers for Good or Evil, and we shall reap the effects in bitterness of heart, or inexpressible joy and happiness, as the case may be.

We cannot, by any possible means, escape from ourselves, *for our own Thoughts are our own Judge*, that is Unerring, Precise and True. Eventually these very judgments will accumulate around us until we shall finally stand fully revealed before ourselves and our Brothers as we actually are—GOOD AND TRUE, or FALSE AND FORESWORN.

If we will only pause to consider, we shall realize how unqualified we are to judge of the actions of our fellow-men, and consequently should not, under any circumstances try to do so; as in the first place we have not the ability nor the necessary means to judge any one; and for the best of all reasons, we have not the *three great requisites* of a Judge, like the Supreme Architect of the Universe, OMNIPRESENCE, OMNIPOTENCE AND OMNISCIENCE. We should most assuredly thoroughly understand that each and every one of us is capable only of judging of but one person, *and that one is ourself*—and right there our judgment should cease.

We should also know that Judging and Discriminating are two different things and if we may not Judge we can discriminate. For

instance, in recognizing a fault in our Brother we should not judge him for it; but rather sympathize with him in his inability to rise above it, therefore, it is our duty to give him generous sympathy, and not to be harsh with him, because he is entangled in the meshes of an irresistible force which compels him to act in the manner that he does. Each and every one of us possess those finer senses by which we are enabled to distinguish an hypocritical foe from a true friend, and by the development of which we can readily tell the true from the false, and develop a force that will give us help, in our every day life, among our Brothers by the wayside. There are a great many deeds performed by many men, deeds that we execrate; yet, if we ourselves were placed under the same conditions, and compelled by similar forces, we would doubtless act in the self-same way. *Therefore Judge not*, but if you are compelled or called upon to do so "decide justly and impartially, and do justice to all men."

Every Brother who has attained to the honor of "Intendent of the Building" should work most earnestly and faithfully for the benefit of our glorious Scottish Rite in particular, and Masonry in general, making Charity and Benevolence his watchwords, and practicing these virtues every hour and every day of his life. It will be his especial Duty to make himself thoroughly familiar with the esoteric teachings of Masonry and Masonic Jurisprudence, so that he will not be a mere drone among the zealous workers of this degree; but advance along the Masonic road which will ultimately lead him to those of Perfection, so that he may be enabled to explore the profound depths of Philosophy that lie beneath the surface of each and every one of our supremely beautiful *Ineffable Degrees*. In his endeavors to discover the true meaning of the Symbolology, that permeates each and every one, he will most assuredly discover that they were intended to reveal far more than the symbol itself, for, as previously stated, Symbols were made to conceal, and not to reveal, in the generally accepted meaning of that word. It will only be, therefore, after long and earnest study, and profound meditation, that he will come to an understanding of their *true* significance. In the twinkling of an eye their meaning will finally flash across his brain and illuminate his mind, revealing to him the fact that Masonry is devoted to *all Truth*, not alone to Science and Philosophy, but more especially and particularly to Political and Religious Truths as well.

Many of our degrees were created in order to reward those Elus who had proved their worthiness to our glorious Fraternity by their Obedience, Fidelity and Devotion; not to the Fraternity only, but to the cause of suffering Humanity, the destruction of Ignorance, and the Liberty of the People. It is the *Duty* of every Brother to WORK, earnestly and untiringly, in the interest of his fellow man, his country, the destruction of Tyranny and Fanaticism and to champion the Rights of the People against Intolerance, Bigotry and Persecution. Masonry sits apart from all plots and conspiracies, and does not countenance either Licentiousness or Anarchy; but will always be a power for Liberty and Justice, believing that every man has the right to worship God according to the dictates of his own conscience; that no man or body of men, have a right to condemn another's faith or belief because it does not agree or conform to their own conception of Right or Wrong. All really good and true men, as well as Masons, are alike in their ideas respecting all forms of worship, as they tolerate all opinions, establishing a fellowship with all worthy men, without distinction to race, creed, cast, or color. True Masons are charitable to the faults of others, self-sacrificing to all men, speaking and acting well toward others, and if, by any means, they cannot speak a good word in praise of their fellowman and Brother, they prefer to remain silent, rather than say anything evil of any one.

Masonry is not a Religion, and he who would make it such falsifies its claims; as the Hindu, Bramin, Parsee, Jew or Christian can each, one and all, become members of our beloved Fraternity, provided they are found worthy and well qualified. Members of all denominations are to be found in all our Lodges, Chapters, Councils and Consistories throughout the world universal, and be he either Jew, Gentile, Hindu, Brahmin or Moslem, his belief will be respected by each member of our most glorious Fraternity.

Of course many pass through our portals, who are not worthy, and we are compelled to admit that there are *black sheep* within our fold, but by the Eternal God, Masonry never painted them black, for they were black at heart long before their petition was presented for admission into our beloved Fraternity.

In entering the fold of Masonry the first promise that is made by our aspirant is that "he will learn to subdue his passions and improve

himself in Masonry," and this pledge must be given before our aspiring candidate can advance one step along the path which leads to LIGHT AND TRUTH.

As herein before stated, a man by simply joining a Masonic Lodge, does not at once become a good or better man. Its sublime teachings point out the path he should follow in order to perfect himself in Masonry, and it lies entirely with himself, whether or not, he will ever learn to subdue his passions.

In all our Institutions Black Sheep *crawl* in among us by some means or other; certain it is they get there, just as in our Churches of all denominations. We find some of the Clergy themselves, black-hearted, entirely unworthy the position they occupy. For my part I am truly sorry for this deplorable condition of things, and simply point out the fact of its being so. The only way that I can see to remedy this evil, is, for the examining committees to be more careful in searching for the True character of the applicants, and not depend upon their reputation, for it is not always safe to depend upon the reputation of any one, for this reason a man may have a good reputation and be apparently a grand good man, a jolly, jovial companion; but at heart he may be a most damnable, black-hearted scoundrel.

In conclusion let me say this: *Do not look at the financial condition of your treasury, but rather to the character of the Applicants themselves for the upbuilding of our beloved Fraternity.*

What right has any man, or body of men, to persecute and condemn another because he does not, and can not, believe as others command him to do? There are no two men constituted alike, neither are there two things exactly alike in the universe; consequently no man should be censured or praised because he believes that *Christ has come*; neither should we blame our fellow man because he believes that HE IS YET TO COME; or find fault with any man if he believes that *he never will come*; but, firmly believing that Christ, or the Christ principle, dwells in the heart of every man, and that every individual must be his own Saviour to work out his own redemption.

My dear Brothers and kind friends, if the so-called Light of the "New Dispensation" is not visible to either him or them, assuredly it is not your fault, nor their misfortune. *Truth* to one may not be *Truth* to

another, and what may appear perfectly consistent to me, may seem to be the height of absurdity to you and others; but your thinking so does not make it so. Consequently we *must* certainly realize at some time, that it is one of the greatest of crimes for any man or body of men to condemn and punish others, simply because they do not believe as they do.

The Hindu, Brahmin, Jew or Moslem, has just as much right to condemn, persecute and punish us, as we have to revile and persecute them. There is no particular merit in a man being a Jew, Gentile, Mohammedan or Hindu.

No matter what his faith may be, it is dependent in a great measure, upon his birth-place, and to the Mother who bore him, for he drinks in with his Mother's milk the faith and belief which belongs to her. We shall find that these teachings are, in many instances, the most lasting, because he is so constituted as to need some system of worship, concrete and tangible, upon which to focus his hopes and aspirations, consequently he follows the form of worship, whose basic principles and rules, he learned at his Mother's knee.

It is self-evident that the country wherein we are born, and the religious belief of the Mother, are evidently mighty factors in the production of a belief in one thing and disbelief in another. All that Masonry demands of her applicants is a belief in the ONE GREAT GOD—*The Supreme Architect of the Universe*, who holds the Solar System within the hollow of his hand.

As Grand Master Architects, we are, or should be, thoroughly familiar with the various instruments belonging to this most beautiful degree, because it is actually necessary for the Aspirant to thoroughly understand everything pertaining to one degree, before entering upon another. Every sign and every symbol should be thoroughly comprehended by our aspiring Brothers, they should earnestly study and carefully examine each and every one, in order to comprehend their *true* meaning, for the most elementary symbol will make some demand upon their intelligence and attention, therefore a most profound study will be required before they will understand the beautiful lessons which they teach. Then will they increase their knowledge, be in a far better condition to discharge the duties allotted to them, and better able to instruct other Brethren in need of more Light. It is far better to have Wisdom

than riches, for the Wise are glad of heart always, while riches will take to itself wings and fly to the four corners of the earth. "Wisdom will remain with thee, and bring thee glory and honor when thou shalt, by earnest study and profound meditation, embrace her and hold her in thine arms; aye, within thine heart; then will she abide with thee and crown thee with glory that shall never die; for the words and deeds of the truly Wise will live for ever."

Life and Time are but a point within a circle, the centre of Eternity, and that point in the centre is a fitting emblem of the Deity, like the Pole star in the starry vault above:

Self-centered in the boundless blue,
 Calm dweller of the vast unknown;
 For ever tender, strong, and true,
 Serenely from her distant throne,
 He gazes down the voiceless deep,
 While worlds are drifting at his feet,
 And mighty constellations sweep
 'Round him like an endless fleet.
 The Northern Lights across him flame,
 The glory of their dancing spheres;
 The morning star beneath him sing,
 The chorus of creation's years.
 And while systems sink and rise,
 And planets to each other nod,
 The light streams from his tranquil eye,
 As steadfast as the Love of God.

—(REYNOLDS, of Lebanon Lodge, Tacoma, Washington.)

When the Sun has set in the golden West, and the evening star rises in the East, then will shine resplendent in the starry vault above the glorious Pole star which guides the Mason o'er the stormy seas of Time, and the Mariner o'er the trackless waste of waters, as true as the Word of God Himself.

The various degrees of Architecture are emblematical to us of the five different divisions of the Ancient and Accepted Scottish Rite of Masonry:

The Tuscan—of the three Blue Degrees or the Primitive Masonry.

The Doric—of the Ineffable Degrees, from the 4th to the 14th inclusive.

The Ionic—of the 15th and 16th, or the Council Degrees.

The Corinthian—of the 17th and 18th, or the Chapter Degrees.

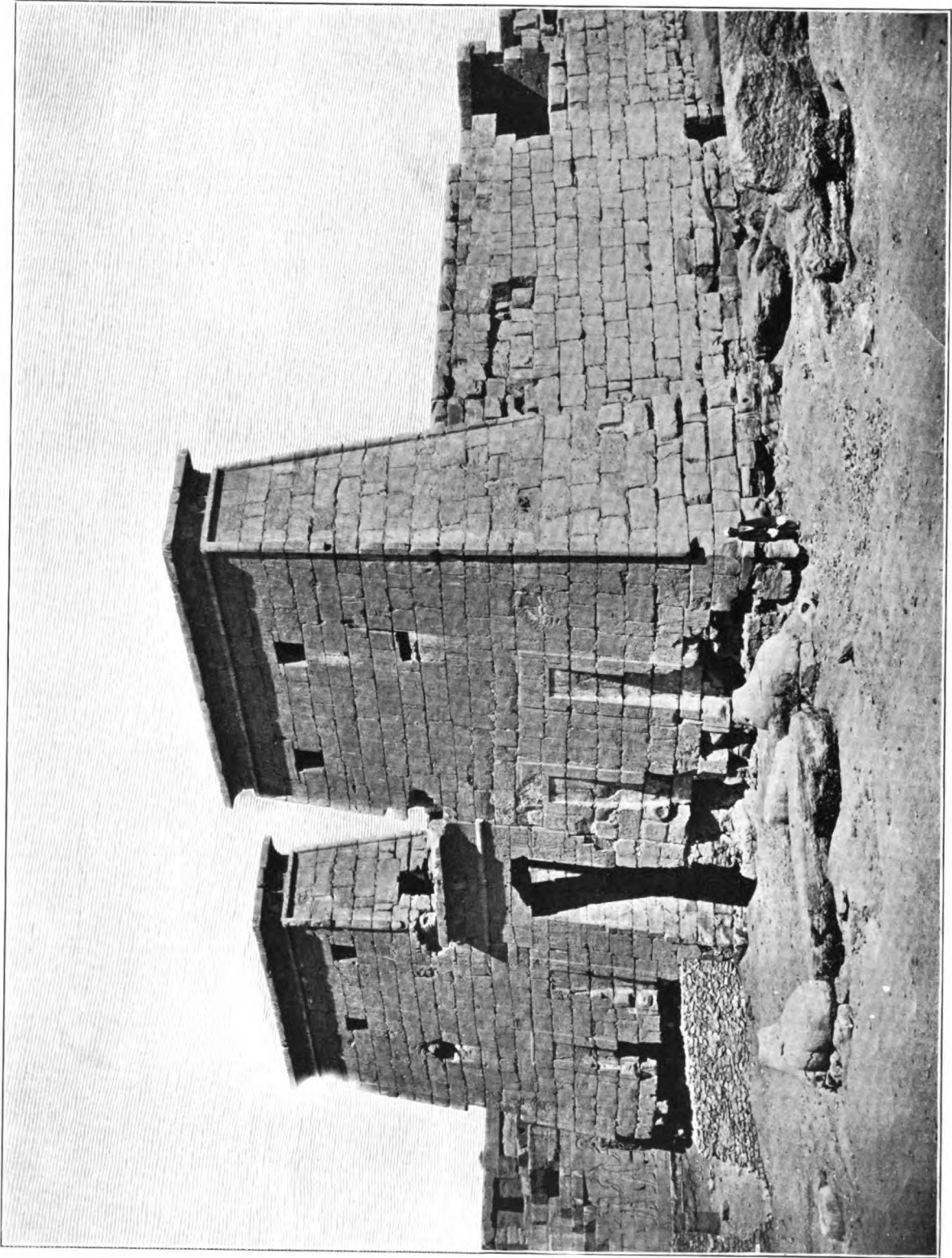
The Composite—of the High Degrees from the 19th to the 32d inclusive.

We now pass from the working tools of the Architect and Geometrician. The trestle board, with all of its geometrical problems, we leave behind us and advance towards a profound Philosophy, and every degree we now receive is a step in that direction. Therefore, we now devote our time to researches among the ruins of ancient Temples, and to the history concerning them, wherein was discovered the Luminous Pedestal, Cubical stone, and the Ineffable long-lost Word, belonging to the Grand Elect and Perfect Mason.

The Luminous Pedestal, emblem of the physical body of man, is lighted up from within by the LIGHT OF REASON that permeates the heart of every man, and by which he turns the pages of the *Book of Nature*, and revels in the sublime and profound *Truths* revealed to him, through the Divine Light emanating from his own heart.

The physical body of each and every man is a *Great and Glorious Temple*, not made with hands. No sound of a gavel was heard at its construction. The winking of an eye-lid puts to shame all mechanism, and man's *Higher Self* is the Light within, a spark from the Divine Essence. I ask you, my dear reader and Brother, to turn up that Glorious Light of your Higher Self, so that it may illuminate your inner vision. Turn it up, good and strong, that you may be enabled to discover your *Higher Self*, and the potential forces latent within you; then will you realize that all things are within your own grasp.

The Cubical stone is a fit emblem of the Deity, because it contains, in miniature, all things in the Kosmos. The Master artist, given an Ashlar and proper tools, is capable of carving from it anything of which his mind may conceive, no matter what the thing may be; therefore, the Ashlar, or Cubical stone, typifies the Deity Himself, through whom are all things made manifest. He contains within himself all things, and He is, Himself, all manifest or unmanifested Nature.



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The Lost Word we shall devote to another chapter, for now we gird upon our loins the sword of Knight-hood, and with golden spurs enter the Philosophical field of investigation, in search of "More Light."

Every Scottish Rite Mason; aye, every *true* Mason, is loyal to the cause of LIBERTY, EQUALITY AND UNIVERSAL BROTHERHOOD—because he knows full well that he himself is part of the *Divine Whole*, and that his fellow-man is another part, with equal rights to live, breathe and believe in a Deity according to his capabilities. Every True Mason will zealously assist his fellow-man in the upbuilding of the *Symbolic Temple*, the Holy House of the *Higher Self*, wherein he will find, not only the *Altar of Self-Sacrifice*, but the "*Antaskarana*," or the bridge that separates him from all for which his *soul* has yearned and longed, and he will realize that the letters L. D. P. mean something more than to simply pass over the three spans of *Ignorance, Bigotry and Intolerance*.

There was a time when our ancient Brethren were not allowed to think or act as their conscience dictated. Death was the penalty to all who belonged to our glorious and beloved Fraternity. It was proscribed; but still it was equally feared and dreaded. It was at this time that the meaning of the letters L. D. P. was veiled from the profane, and only understood by those who had assisted in the building of the *Temple*, with the trowel in one hand and the sword in the other. They recognized that the words of which the letters are simply the initials—signified *Liberte de Penser*; that is—Liberty to Think, or Freedom of Thought and Conscience, with Political and Religious Liberty—a *cause* to which all Good and True Masons have ever devoted themselves.

The Bridge which spans the stream symbolizes the passage from Ignorance to Wisdom, from Slavery to Freedom, from Spiritual Bondage to Spiritual Freedom. In attaining to this glorious heritage of man we must distinctly understand that it is not gained in a day; but only after a long and continued struggle with our animal passional nature can we hope to accomplish the subjugation of our *Lower Self*, and in doing this we will have performed a deed greater than he who conquers a nation. We shall then be enabled to subdue Ignorance and Bigotry, trample beneath our feet Intolerance, Vice and Superstition, and pass across *Antaskarana* to Freedom, in the fullest sense of the word. It has been written that "The Initiates were many, but few wear the *Thyrsus*,"

and how few are there worthy? Every Brother should prove his Devotion and Fidelity to our beloved Fraternity and himself by deeds, not by words alone, then will not his merit go unrewarded.

Did you, my dear Brothers and readers, ever realize the profound depth of philosophical thought veiled in the twelfth chapter of Ecclesiastes? The beautiful and sublime significance is not very easily understood until we solve the meaning underlying the figurative language used therein. Therefore, for your special edification, we will endeavor to explain and interpret its true meaning, so that you may be enabled to realize its significance and beauty.

Verse 1, "Remember now thy Creator in the days of thy youth while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.

2nd. "While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain.

3rd. "In the days when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened.

4th. "And the doors shall be shut in the street, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and the daughters of music shall be brought low.

5th. "Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail, because man goeth to his long home, and the mourners go about the streets.

6th. "Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

7th. "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it."

You will notice, my dear Brothers and readers, that I especially call your attention to the first seven verses, and here is a synoptical interpretation:

1ST. 'REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH, ETC.'

This is the time that we should learn to control our animal passionate nature, as well as the desires of the animal man within us, for if we let (KAMA) *our desires* master us in our youth, when temptation comes to us in Manhood, we are then, by force of habit, unable to control ourselves, and the "evil days" are nigh when we gratify our every wish. But the time will come to every man when he will say truthfully "I have no pleasure in them," The lust and frivolities of Life.

2ND. "WHILE THE SUN, OR THE LIGHT, ETC."

It is in the sunny days of our youth, or boyhood, and in the full radiance of Divine potential generative force, when the Moon, or female, tempts us before our eyes are darkened by age, that we should conquer self, then the dark clouds of evil deeds will never o'ershadow our declining years, for there will have been no rain, only joy and hope in a glorious future.

3RD. "IN THE DAY WHEN THE KEEPERS OF THE HOUSE, ETC."

The keepers of the house are man's lower animal nature, *Lower Manas* or the *Personality*, and his *Higher Ego* or *Higher Manas*, the Individuality. The Lower Manas includes the whole of the passionate emotional desires and appetites, all its wants, such as sexual desire, hatred, love, pride, anger, etc., in fact, it is what goes to make our animal man, or as it is sometimes called, our *Animal Soul*. While the Higher Ego, or Manas, that dwells and acts in us, is the other keeper of the house. Now, between these two there is a continual battle being waged, for our Lower Manas, or Lower nature, animal like, is ever striving to gratify his evil desires, while our Higher Manas—a ray from the Divinity, is continually striving to curb the evil propensities of the animal Man. One is Good the other Evil, and thus the battle of Good and Evil, or God and the Devil, is continuously going on within us. And this is where we crucify Christ in our own heart, every day of our lives, if we permit our unbridled passions to dominate our *Higher Manas*. If we do so, *Lower Manas* drags down the Christ principle, to the level of its own *Animal Soul*, and thus Christ is crucified between two thieves—the *Human and Animal Souls*.

Now, my dear Brothers, I want you to thoroughly comprehend this very important assertion, or definition, and possibly you may be better enabled to understand me if I quote you from Brother J. D. Buck, 32° "Mystic Masonry," page 186:

"The Higher Self in man, called his 'God' or *Christos*, was formerly 'crucified between two thieves,' namely, the Higher and Lower Manas. Hence the saying, 'when I would do good, evil is present with me.' As the body is crucified (a symbol of death and suffering), the *Christos* says to one of the thieves: 'This day shalt thou be with me in paradise.' This refers to the Higher Manas, now freed from the lower nature. The other 'thief,' or the brain-mind, is left to perish with the physical body of *Christos* on the Cross of Time. It may thus be seen how the battle-ground of Man's lower nature, with the higher, is the Mind, and that self-conquest, and the higher evolution are synonymous."

"THE STRONG MEN,"

which is the dual nature of man, shall bow before the approach of Death.

"THE GRINDERS SHALL CEASE BECAUSE THEY ARE FEW."

Beautifully illustrates the approach of old age, for as it creeps upon us our teeth decay and grow less, and are few indeed, compared to those in the days of our youth.

"THOSE THAT LOOK OUT OF THE WINDOWS."

The Higher and Lower Manas, the *Human and Animal Souls*, no longer look forth from the windows (eyes) of the house, for the darkness of death o'er shadows it.

"THE DOORS SHALL BE SHUT IN THE STREETS."

Man grows deaf as old age comes upon him, and the *doors* (ears) *are shut in the street* on account of his sense of hearing failing him.

"THE SOUND OF THE GRINDING IS LOW."

Because now it is difficult for him to hear the most familiar sounds.

"RISE UP AT THE VOICE OF THE BIRD."

The soul was represented by the ancient Egyptians by a bird. It is

the voice of his own spiritual Soul that tells him to awake and rise into *Life*, by passing through the portals of *Death*.

“THE DAUGHTERS OF MUSIC SHALL BE BROUGHT LOW.”

The voice of Man, nearing old age and dissolution, fails him, and there is no music in him, for the organs that originally produced it have lost their vocal powers.

“WHEN THEY SHALL BE AFRAID OF THAT WHICH IS HIGH.”

Higher and Lower Manas has, during earth-life, sown the seed of thoughts and acts, and now they are about to reap the harvest in the Karmic effects of what they had sown.

“THE ALMOND TREE SHALL FLOURISH.”

In extreme old age man's hair shall grow as silvery white as the blossoms of the Almond tree. He now grows old and feeble and is unable to bear the slightest burden, the weight of a grasshopper would, comparatively speaking, be a burden unto him.

“AND DESIRE SHALL FAIL.”

Desires naturally desert the aged, Life contains no pleasures for them—they wait.

“MAN GOETH TO HIS LONG HOME.”

The long home signifies *Death* and the *Future Life*.

“AND THE MOURNERS GO ABOUT THE STREETS.”

These are friends and relatives who mourn his death, for there is no man so bad but that there will be some one who will mourn for him.

“THE SILVER CORD BE LOOSED.”

Is the thread of *Life* which binds the true man to the physical body. When it snaps in twain death ensues, the Spirit is freed, and the shard or shell is left behind, just in the same manner as in the hatching of a chicken; when the time comes, the chick pecks itself from out the old shard or shell, and goes forth into life and definition.

“THE GOLDEN BOWL BE BROKEN.”

Is the head with its seven gateways to the senses, with its five attributes, container of the brain, that is looked upon as the organ of *Consciousness* and the seven *Harmonies*.

“OR THE PITCHER BE BROKEN AT THE FOUNTAIN, OR THE WHEEL BROKEN AT THE CISTERN.”

The “pitcher” is the left ventricle that empties into the *Aorta*. The “*Fountain*” is the heart itself. The “wheel” is the arterial and veinous system combined, through which the life-giving forces are continually circulating, and the “*Cistern*” is the right ventricle, into which the veinous blood is continually flowing. In order that you may better understand this let me explain to you the circulating system, which is two-fold.

There is the lesser and the greater circuit of circulation, as in all natural processes, there is no beginning, neither is there any end. But we will begin at (the Pitcher), the Left ventricle of the heart, from which the Arterial cherry red blood is “poured” into the *Aorta*, on its Life-giving mission throughout the whole of the body. At the extremities of the Arteries we have a system of capillaries, so very minute that the microscope is needed in order to detect them. These capillaries connect the Arterial with the Veinous system (forming the “wheel”), where marked chemical changes take place, converting the cherry red blood into the dark blue veinous. The veins bring back this used-up-blood to the heart again, emptying it into the right Auricle, from there it passes into the (cistern) Right ventricle, from which it is forcibly expelled by the contraction of the Heart (“*Fountain*”), into and through the pulmonary artery, which, by the way, carries veinous blood. In the Lungs it becomes electrified, oxygenized and vivified, when it is forced back to the heart again, entering at the Left Auricle, from whence it passes into the Left Ventricle and is started out once again on its life-giving journey throughout the whole of the Arterial ramifications.

The “Wheel” performs its revolution in this way and the whole of the body is built up from the circulating life-forces in the blood.

“THE DUST RETURN TO THE EARTH.”

Which is plainly demonstrated by the disintegration of the physical body at Death.

“AND THE SPIRIT SHALL RETURN UNTO GOD WHO GAVE IT.”

In reaching the first of the Philosophical degrees of our beloved Ancient and Accepted Scottish Rite, our worthy aspirant and Brother enters upon a glorious field, wherein he will find the True Light, which will

lead him on to a knowledge of all that was lost, and the way to its *Recovery*. The ruins of empires will be at his feet, and their broken columns will be a verification to him of the wondrous knowledge that pertained to our Ancient Brethren. The understanding of which will give him courage to suffer and conquer in the Cause, and Strength to work for its final triumph. He will be devoted and consecrated to the service of *Truth, Justice and Virtue*, until, eventually, he will be found worthy to open the Great Book of the Law, by breaking the Seven Seals, and learn the True meaning of the great Truths contained within its sacred pages. Truths that have been gathered from the East and the West, and from out the heart of the sacred Books of all people.

The great banners of Masonry are FAITH, HOPE AND CHARITY, under which all men may gather from all nations and from every clime in the *One Great Cause*. Masonry is not a *Religion*, in the general accepted sense of that word, with Creeds and Dogmas compelling blind Faith in any part of it, and in the account of the suffering and Death of Christ, every Brother as I hereinbefore stated, may believe as he sees fit. Let me quote you once again from "Mystic Masonry," page 103 *et seq.*

"The candidate is taught not merely to tolerate another's religion, but to respect it as his own, though still adhering to that into which he was born. To make reasonable this obligation, he is shown through the Kabbalah, or Secret Doctrine, that at the heart of every great religion lie the same eternal Truths. Forms and observances only differ. *The Ineffable Name* is spelled in many ways, yet the *Word* is one and eternal. Masonry is not a Universal Science, but a world-wide Religion owing allegiance to no one creed, and can adopt no sectarian dogma, as such, without thereby ceasing to be Masonic. Drawn from the Kabbalah and taking the Jewish or Christian verbiage, or symbols, it but discerns in them universal truths, which it recognizes in all other religions. Many degrees have been Christianized, only to perish; as every degree eventually will, if circumscribed by narrow creeds, and dwarfed to the bigoted apprehension of a few sectarians, to exclude good men of any other communion. Is Jesus any the less *Christos* because Christna was called "The Good Shepherd?" or because the Mexican Christ was crucified between two thieves? or because Hiram was three days in a grave before he was resurrected? Are we not as selfish in our religion as in our other possessions? Then, why, is man,

while cherishing as his most sacred possession the religion of his fathers, eternally seeking to degrade and destroy that of his Brother?

“The Great Republic, to which Brother Pike refers, is the Ideal of Masonry; the Genius that hovers, like a protecting angel, over the Lodge. Make it impossible for a Jew or Parsee, Buddhist or Brahmin, to enter any Lodge without witnessing the profanation of his sacred altars or contempt for his religion, and the angel hides her face and retreats from altars already profaned by unbrotherliness. Masonry is the Universal Religion only because, and only so long, as it embraces all religions. For this reason, and this alone, it is universal and eternal. Neither persecution nor misrepresentation can ever destroy it. It may find no place in a generation of bigots; it may retire for a century; but again comes a Master Builder with the key to the ‘shut Palace of the King,’ throws open the blinds, lets in the Light, kindles anew the fire on the sacred altar, clears away the rubbish, when behold! the tessellated pavement is as bright as when it first came from the quarries of Truth, the jewels are of pure gold and brighten at the touch, and the great Lights are undimmed and undecayed, ‘When the candidate is ready the Master appears.’ And men are yet so foolish and so vile as to imagine that they can destroy this heirloom of the ages: this heritage from the Immortals! No age is so dark as to quench entirely the Light of the Lodge; no persecution so bloody as to blot out its votaries; no anathemas of Popes so lasting as to count one second on its Dial of Time! These, one and all, serve only to keep the people in darkness, and retard the reign of Universal Brotherhood. Therefore, for humanity—the Great Orphan—the real Master laments. He smiles at the passions of Popes or Kings, and pities the folly of man. *He only waits*, indifferent as to results, knowing these to be under eternal Law; but ready and willing, whenever and wherever the instruction entering the listening ear may find lodgment in the faithful breast.”

Masonry teaches toleration and the Union of all Religions and all philosophies. Within her temples the Jew, the Mohammedan, the Christian, the Buddhist, the Brahmin or Parsee, may stand beside a common altar, and be pledged upon the self-same emblems, and be devoted to the self-same cause that teaches to its members the duties they owe to their God, their fellow-man, and to themselves, and in this way we realize that it is our bounden duty to love our neighbor as ourself. Then will we

discover the same truth that the rich man told unto Jesus that "there is no neighbor, and there is no self, all is in the Father, and of the Father, and in loving him I love all things."

We do not claim for any one creed more Truth than another, for in every religion there is a basis of Truth, as well as pure Morality. From the earliest ages men have believed in an unseen, governing and controlling and directing Power, and in every corner of the earth this Great Power has been located, by the various peoples of the earth, in Spatial depths around them.

Masonry does not teach the existence of an Anthropomorphic God, who is made in the image of man, with all the human attributes; but, of course, if a brother desires to believe in such an one, it is his privilege so to do, and we should not, under any circumstances, revile him for his faith, or his God, be he Jew, Christian, Parsee or Hindu.

The so-called New Law, as taught by Jesus of Nazareth, is as old as the stars, and has been taught in every epoch of the world's history, and the sooner we understand this fact the better it will be for ourselves and our fellowman. We should never scoff at, or revile our Brother, because he believes God Loves him, when we believe God cannot Love any one, because God is Love and not Loving. Then if we believe that God is Love, let us follow the law of Love, by never permitting anything that a Brother may believe, say, or do, to offend us, so that the Law may be broken through our finite understanding of it. The Law of God passeth all understanding and we must learn, by experience, that it is better to love than to hate.

It is our bounden duty not to strive to be better than our Brother; but to be better than ourselves, by conquering self and subduing our passions. We should never forget that the more we have, the more we owe to our Brother, and that it is our duty to give abundantly of our store, to all those who are in need of our assistance. My dear Brothers, let me quote you from "Supernatural Religion," by an English clergyman, Vol. II, page 489:

"We gain infinitely more than we lose in abandoning belief in the Divine Revelation. Whilst we retain pure and unimpaired the treasure of Christian Morality, we relinquish nothing, but the debasing elements added to it by human superstition. We are no longer bound to believe

a theology which outrages reason and moral sense. We are freed from base anthropomorphic views of God and His government of the universe; and from Jewish Mythology we rise to higher conceptions of an infinitely wise and beneficent Being, hidden from our finite minds, it is true, in the impenetrable glory of Divinity, but whose laws of wondrous comprehensiveness and perfection we can perceive in operation around us.

“We are no longer disturbed by visions of fitful interference with the order of Nature; but we recognize that the Being, who regulates the universe, is without variableness or shadow of turning. It is singular how little there is in the supposed Revelation of alleged information, however incredible, regarding that which is beyond the limits of human thought, but that little is of a character which reason declares to be the wildest delusion. Let no man, whose belief in the reality of a Divine Revelation may be destroyed by such an inquiry, complain that he has lost a precious possession, and that nothing is left but a blank. The Revelation not being a reality, that which he has lost was but an illusion, and that which is left is the Truth. If he be content with illusions, he will speedily be consoled; if he be a lover only of truth, instead of a blank he will recognize that the reality before him is full of great peace.

“If we know less than we supposed of man’s destiny, we may at least rejoice that we are no longer compelled to believe that which is unworthy. The limits of thought once attained, we may well be unmoved in the assurance that all that we do know, of the regulation of the universe being so perfect and wise, all that we do not know must be equally so. Here enters the true and noble FAITH, which is the child of Reason. If we have believed a system, the details of which must at one time or another have shocked the mind of every intelligent man, and believed it simply because it was supposed to be revealed, we may equally believe in the wisdom and goodness of what is not revealed. The mere act of communication to us is nothing; FAITH in the perfect ordering of all things is independent of Revelation.

“The arguments so often employed by Theologians, that Divine Revelation is necessary for man, and that certain views contained in that Revelation are required by our moral consciousness, is purely imaginary, and derived from the Revelation which it seeks to maintain. The only

thing absolutely necessary for man is TRUTH, and to that, and that alone, must our moral consciousness adapt itself."

It is asserted that when Christ was crucified upon the cross they placed above his head the Latin letters I. N. R. I., signifying, "Jesus Nazarenus, Rex Judæorum," (*Jesus of Nazareth, King of the Jews*). While others interpret the meaning of these initials quite differently, as: "IGNE *Natura* RENOVATUR *Integra*," Entire Nature is Renovated by Fire.

Dr. Wynn Westcott, *Fra Rosæ Crucis*, F. T. S., states in his "Hermetic Notes," in "Lucifer," Vol. VI, page 275, that "A very curious old Rosicrucian Manuscript passed through my hands a few years ago; it gave a new rendering to the initials I. N. R. I. The Christian meaning of which is known to all, and which has several Alchemic significations, such as *Ignè Nitrum Roris Inventitur* ('by fire the Nitre of the dew is discovered'). Iammin Nour Ruach Iabesha, the Hebrew for ('Water, Fire, Air, Earth'). *Ignè Natura Regenerando Integrat* ('Nature renews, in Regenerating by fire'). *Ignè Natura Renovatur Integra* ('By fire Nature is renewed in its entirety').

"The rendering I now publish for the first time is *not* a simple use of initials, but the straining of the symbol shows the greater desire of denoting the doctrine: I. Ntra vos est Regum De I ('The kingdom of God is within you'). This seems to me a clear acknowledgment of the Higher Self within a man, which, if the Man rendered himself sufficiently pure and spiritual, can communicate with Powers above him and to him Divine.

"The same manuscript also gave this reading: 'In Nobis Regnum Intelligentia ('The Kingdom of the intelligence is in us'). From the same source comes also the following:

"Force arising in the *North* passes to the *South*. Intelligence arising in the *South* passes to the *North*. Initiation arising in the *East* passes to the *West*.

"But to crown the above let me state that the Jesuits, who have ever been the bitter, unscrupulous and uncompromising enemies of Masonry frame for it their own infamous phrase 'Justum Necare Regnas Impios:' 'It is Lawful to Slay Irreligious Kings.'" Yes, or any one else whom they considered Irreligious. From the above we find that there is quite a

difference in the interpretations of the letters *claimed* to have been placed above the head of Christ upon the Cross, when crucified upon Calvary.

To-day there are millions of people who never heard of him, and if they have, they do not believe in him, nor do they wish to do so; and yet, again, there are millions who do most earnestly and firmly believe that he was the Son of God, born of a Virgin, a Being of Divine Nature—in fact, that he was the Word made manifest in the flesh.

There are countless numbers who believe that he is yet to come, and they wait with patience the coming of the Redeemer. Again there are countless millions who believe that he was but a man, with all the attributes of man, and could not be God and Man at the same time. Others believe the whole life and acts of Christ to be but an Allegory. While there are a vast number of people, throughout the world universal, who believe most earnestly and sincerely that Christ, or Christos, dwells in the heart of every living, breathing Man to-day, and that he will never be more manifest in the world or our hearts than he is right now.

I claim that every man or Brother Mason has a perfect right to his own belief in this matter, and should be free from the sneers and scoffs of others, even though their views upon this subject do not coincide with his fellows. Masonry existed thousands of years before Christ was born, or dreamed of, and consequently it compels no man to believe either one way or the other. But before concluding this subject and chapter let me quote you from "Morals and Dogmas," page 524:

"We do not undervalue the importance of any Truth. We utter no word that can be deemed irreverent by any one, of any faith. We do not tell the Moslem that it is only important for him to believe that there is but one God, and wholly unessential whether Mahomet was his prophet. We do not tell the Hebrew that the Messiah whom he expects was born in Bethlehem nearly two thousand years ago; and that he is a heretic, because he will not so believe. And as little do we tell the sincere Christian that Jesus of Nazareth was but a man, like us, or his history but the unreal revival of an older legend. To do either is beyond our jurisdiction. Masonry, of no one age, belongs to all time; of no one religion it finds its great truths in all."

Every religion had a common origin, and underwent changes, from time to time, to suit the people of the various epochs in which they lived.

It was during the reign of Constantine, that the believers in the ancient teachings, were compelled to abandon their old faith and adopt the New, when all records of the Ancient Wisdom were sought for in order to destroy them.

The Secret Doctrine was the fountain and source of the Wisdom-Religion itself, whose doctrines were taught in the Ancient Mysteries, of which our own beloved Scottish Rite is a lineal descendant. All religions in existence to-day have descended from, and are related to, the Wisdom-Religion of India, which was the Primitive Wisdom Religion of the Ancient World. Masonry has preserved the sublimely beautiful teachings of this profound Wisdom in the various parts of her Ineffable and Philosophical Degrees, and evidences of the Truth of this statement are to be found in the Holy Doctrine and Royal Secret, and proves the antiquity of our most Illustrious Fraternity, and its relationship to the Indian, Mazdean and ancient Egyptian Mysteries.

We can trace the descent of the various Christian Sects, and prove they had a common origin, and that they all contain the same grand Truths, only clothed in different garments. Therefore, how foolish it is for men to quarrel over fictitious narratives, supposed to have happened in the early days of Christianity. They should be more charitable to the beliefs of others, more certain of their own, and should never, under any circumstances, dictate to any man what he should or should not believe. Masonry most assuredly does not claim any right to alter the belief of any Brother be he Jew, Gentile, Moslem or Hindu.



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**Voyaging up the Nile—Examining Combs and
Temples—Paintings—Sculptures.**

**We have passed over cities in song renowned ;
Silent they lie with the desert around ;
We have passed o'er the river whose tide hath rolled,
All dark with the warrior-blood of old.**

—F. HEMANS.

CHAPTER XX.

VOYAGING UP THE NILE—EXAMINING TOMBS AND TEMPLES—PAINTINGS—
SCULPTURES.

IT seems very difficult to add anything further to that which has already been told about Egypt and the ancient Egyptians, their tombs, temples, monuments and mummies, as well as to give additional information pertaining to their religion, arts, sciences and philosophies. I went into that country for the express purpose of examining for myself the most extraordinary ruins of those glorious temples which to-day lie scattered throughout the whole of Egypt, and to learn something pertaining to their ancient wisdom. In viewing these magnificent ruins, the work of the mighty Pharaohs of the "Golden Age" of Egypt, I was so filled with awe and admiration, with what I saw and learned, that I concluded to write an account of my researches in the land of "Old Khemi," the cradle of ancient Masonry. The land of the ancient Mysteries. The land that gave to Greece her culture and to Rome her civilization. The land that gave intellectual power to all who drank from that fountain from which Moses drew his wondrous knowledge and inspiration.

I shall therefore describe my journey up the river Nile, that I may give you a complete description of this most wonderful country, and that you may be enabled to trace from her tombs, temples, monuments and mummies the rise, progress, decline and fall of this most extraordinary Land of Egypt and her people.

This work is called "Egypt, The Cradle of Ancient Masonry," therefore I do not think that I should do you, or my subject justice, unless I gave you a thorough description of the valley of the Nile, her tombs, temples, monuments and mummies, while writing upon ancient Masonry and the profound philosophy that belongs to our most Illustrious Fraternity. I do most earnestly desire to impress upon your minds that Masonry originated in the "Land of the Vedas" and that it

was cradled upon the banks of the Nile. I do not desire to give you a full account of what took place on our journey, but shall tell you of the various points of interest, giving descriptions of tombs, temples and monuments, interspersed with a few little incidents of our voyage, in order to vary the monotony of a trip of six hundred miles from Cairo to Philæ, in a Dahabiyeh, upon the bosom of one of the most interesting rivers in the world—the Nile.

We are now approaching the former home of the crocodile, but we shall find them very scarce on our journey. It is strange, but nevertheless true, that these saurians are never found below Minia, except on very rare occasions, although Herodotus speaks of them fighting with dolphins, at the mouth of the Nile; but, of course, this is a “fish story” of our learned and celebrated historian. The *hippopotamus* is never or seldom found below the *second cataract*, but occasionally there have been one or two found below it.

I arose early that morning at Roda, which is quite a large town, on the west bank of the Nile, containing post, telegraph offices and railway station, located close to the river. There is quite a large sugar factory here, and also several mosques and bazaars, and close to one of them Hassan purchased four hundred eggs for one dollar. Very nearly opposite this place, but a little to the northeast, on the east bank of the river, is the ruins of the celebrated city of Antinoe, which lies among the palm groves of *Shekh Abada*.

The city of Antinoe was built by order of the Emperor Hadrian, and the cause of its erection was as follows: Antinous, a young man of Bithynia, who dearly loved the Emperor, accompanied him on his journey into Egypt, where it appears that Hadrian was told by an oracle, that he could only secure happiness by sacrificing what he most dearly loved. The youth Antinous, hearing of this, cast himself into the bosom of old God Nilus, and was drowned. In commemoration of this event, Hadrian erected and dedicated this city, and instituted games and sacrifices to honor the young man who had died for love of him.

Shekh Abada is surrounded with a very fine palm grove, whose trees are noted for their size and beauty, among which lie a few pieces of stone and a corinthian capital scattered here and there, with some broken columns, etc. There are but very few ruins or relics to be found there

to-day, belonging to the ancient city that originally stood here, for the reason that the Khedive burned all the stone that he could find for lime, to be used in the building of his sugar factory at Roda.

There are a great many Christian antiquities to be found in a little village called *Der Abu Honnes*, "The Convent of St. John." A short distance from here, there is a very ancient church located in a large quarry, in which many of the chambers were decorated with paintings that represent subjects taken from the New Testament. A little further on we reach the village of *Der en-Nakl*, "The convent of the Palms," near which is the tomb of Thoth-hetep, the son of Kai, wherein was found the celebrated picture of the transportation of a Colossus. It represents the method by which these people moved their immense stones, statues, monuments, etc., across the desert sands.

This figure shows a Colossus twenty feet in height upon a sled, fastened to it with ropes. There are little pads, or cushions, placed at different places around the statue, in order to prevent it from being chafed, or injured, in its removal or transportation. There are four very large ropes fastened to the sled, to each of which there are forty-three men stationed, making one hundred and seventy-two men in all, to pull the sled. Standing in the lap of the statue is the chanty man, clapping his hands and beating time, no doubt, to the song he sings, so that they may be enabled to pull in unison. There is a man pouring some kind of liquid upon the skids or planks so that it might slide along easier. It is a very instructive picture, and the only one that throws any light on the ancient methods of moving these immense monolithic stones, statues, etc., for the purpose of building and decorating their tombs and temples throughout the "Land of Egypt." There are many very interesting places to visit in this vicinity, on both sides of the river. We can find ruins of ancient cities with dilapidated tombs and temples in this Nome well worth seeing.

After leaving the tomb of Thoth-hetep we did not return to Shekh Abada, but kept right on to *Der el-Bersha*, because we had told Hassan to take the Dahabiyeh on to that place and await us there. Long before we got to our floating home we could hear the songs of our crew, echoing in the quiet evening air, as the lengthening shadows of the palms crept down toward the bosom of old God Nilus. We returned to our boat just

about sun down, and had time to refresh ourselves, with a bath, when dinner was served, to which we all did ample justice. If we ever appreciated a good comfortable home it was that night, for we had been riding, tramping and climbing around all day long, and were quite tired and weary. In fact so much so, that I sat down and arranged my notes, then went on deck, smoked a cigar, took a "brandy pawnee," and retired early, hoping that there would be a good favorable breeze in the morning, so that we might be enabled to reach *Haggi Quandil* the next day, as we were very desirous of visiting Tel el-Amarna.

I had a very refreshing night's rest and did not awake until the harsh and discordant notes of the gong rang out in the early morning. After toast and coffee, we went on deck and found a lovely morning, but not a breath of air astir. The mist was vanishing in the rays of the morning sun, and the river shone like burnished silver as our sailors went out upon the tow path and harnessed themselves to the towline, and our boat began to creep along at a snail's pace. Our men went jumping, singing, pulling and shouting like a lot of school boys, as if tracking in the hot sun was a pleasure and a pastime, instead of labor. I really believe that they liked to be out upon the tow path at times, and this appeared to be one of them, but, possibly, it was because we had told Hassan to tell our Reis Abdallah that we should give them a sheep, and what was needed for a grand fantasia, on our arrival at *Asyut*, where they were going to bake bread and have a day to themselves, to which we had agreed, and very likely this was the cause of their capers and jollity.

We went down to an enjoyable breakfast, and as we sat at the table chatting and talking of the paintings in the grottos of Beni Hassan, comparing them with those in the tomb of Tih, the air resounded with the word "Timseach" *crocodiles*. We hurried on deck, and on looking around we saw three large crocodiles basking in the rays of the morning sun. The boat was sheered into the bank, as Abdallah our captain knew that we were very anxious to get one if possible. They did not seem to be disturbed at the approach of our boat, so we took our rifles and clambered up the river bank, walking carefully and quietly along, until we came opposite the small island where we had seen them. Then creeping very cautiously up the bank toward the river, until we could see them lying in plain view, upon a sandy spit, not over two hundred and

fifty yards distant, we agreed to shoot what appeared to be the largest one, and to the right of the "covey." We took steady aim, with a good rest for our rifles, pulled the triggers, and the one that we fired at gave one tremendous plunge and dragged himself to the river and disappeared from our sight, coloring the water red with its blood. The other waddled off down to the river, plunged in and disappeared.

We were very soon in our little boat, and arrived at the Island, when we found that one of the party had shot at one of the other crocodiles, the ball entering its mouth, severing the spinal cord. The ball was lying flattened among the broken bones just beneath the skin, and had actually not made a mark upon it. I inquired how such a shot had been made, and was informed that the crocodile was lying with its head and chest towards us, and that the shot had been aimed directly at its throat, but, just as the trigger was pulled, the crocodile lowered its head and the ball entered its mouth, broke and cut the spinal cord, and also the bones at the base of the brain, and laid him out quivering upon the sands.

It was quite a prize for us, and we were very glad to get it, and after taking it on board the dahabiyeh we measured it, and found that it was eight feet four inches from the end of its nose to the end of its tail. I have tried repeatedly to obtain another, but although I have shot a great many I was never able to capture a single one of them, for they all got away from me. On a previous trip I went far above the Khartum, when I secured over a dozen, besides some very fine Hippopotamus.

On arriving at the nearest point for us to visit the tombs of *Tel-el-Amarna*, we saw a lot of donkeys, with Ali, one of our sailors, shouting to our captain to come in to the bank, for Hassan had sent him on from *Der-el-Barsha* to engage donkeys for us, and to have them in readiness for us by the time our boat would get there. The dahabiyeh was soon alongside the bank, when we scrambled ashore and mounted our little animals and were very soon scurrying off to the mountains with our guide in the lead. Our boat went on to *Haggi Quandil* to await our coming.

In the seventeenth chapter I referred to the King *Khu-n-Aten*, who left the city and home of his fathers on account of his very peculiar religious belief, and built for himself a New City and capital that was located here between *Tel-el-Amarna* and *Haggi Quandil*. Between these two places he built himself a most magnificent palace, a stupendous affair,

whose interior apartments were decorated with gold and silver ornaments and inlaid with precious stones. He adorned it all with beautiful paintings, sculptures and magnificent specimens of ancient Egyptian works of art.

We were visiting the ruins of this palace and city for the purpose of examining for ourselves the site of the city and capital of *Khu-n-Aten*. The rock tombs of *Tel-el-Amarna* are quite a distance from the river, and were the repositories of the courtiers and various officials of the court of this once celebrated Pharaoh, who belonged to the eighteenth dynasty. These tombs form three different groups, and it is in the center one that we found the resting place of this great King and a few others that belonged to his dynasty and court. The great majority of these tombs, in the various groups, are entered through a fore-court, and upon the walls of nearly all the tombs that we visited were pictured incidents and scenes of royal life, etc. Lepsius and Mr. F. Petrie made some very valuable discoveries among these ruins. It was here that they found the celebrated clay tablets inscribed with the cuneiform characters of Babylon, and many with other peculiar characters written or inscribed upon them, representing the foreign correspondence between *Khu-n-Aten* and the Kings of Babylon, Assyria and other countries.

After viewing these interesting tombs, etc., we rode on to Haggi Quandil, where we soon found our boat and a couple of bottles of Bass' bitter beer which we took in order to get the fine sands out of our throats. There was a nice breeze blowing when we got on board, so the boat was punted off from the bank, the sails were loosed, and off we went again accompanied by the usual vocal music of our crew. After a bath and smoke the gong rang for dinner, and when we came on deck again we found our boat bowling along at a very rapid rate.

What a glorious night it was, the sky perfectly clear and cloudless, the stars shining down upon us with a sweet radiant light, the crescent moon setting in the west, the waters of the Nile shining with a soft shimmering glow, and there was nought to be heard but the water of the river rippling under our counter, and the low hum of the voices of our sailors, who sang their last song for the night, and were seeking the drowsy god. We retired to our cabin, put our notes in order and were soon off into the "Land of Nod," only to awaken in the early morning to find our

boat tied up to the bank. Our sailors were getting their breakfast, and our own coffee and toast were handed to us, and as they were preparing for the tow-path we took our guns, intending to walk on ahead and shoot some quail, etc., but we had scarcely gone a hundred yards before a light air arose, when we turned back and got on board again. The boat was punted off into the stream, our sails loosed and we were off again with our big sails swelling out full and round, while our sailors squatted around and their songs rang out the same as usual.

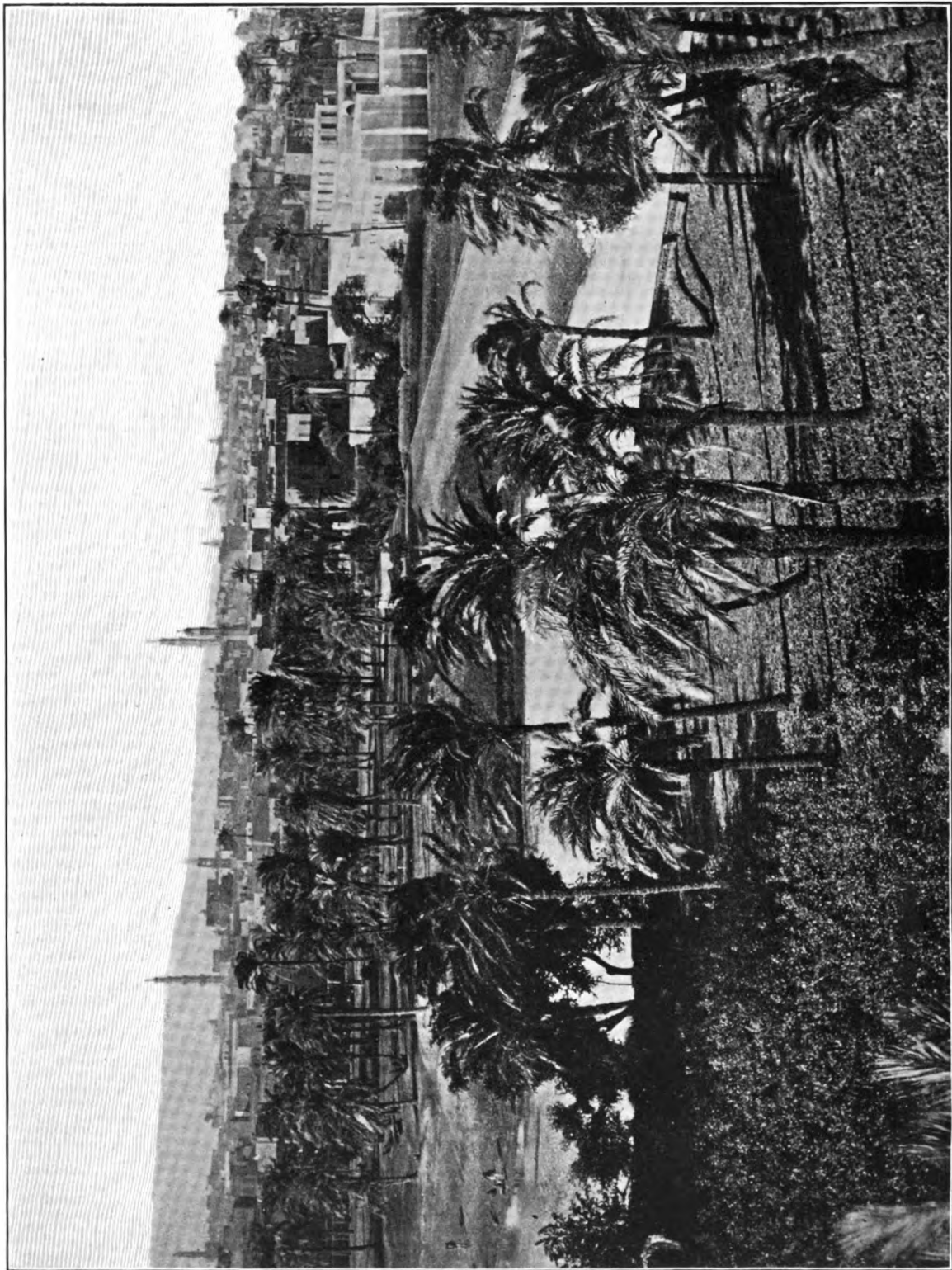
The wind freshened and we went ploughing along through the water like a steamer, villages went drifting by and we saw the mountains and bluffs of Abu Feda away off to the south-east. We had been warned of the dangers of sudden squalls that apparently lurk in the cliffs of these mountains. Our captain, pilot, and in fact our whole crew, knew full well that this especial part of the river was very dangerous, and consequently every man was on the watch, but fortunately we had no trouble at all in passing these mountains, excepting a few sudden puffs from opposite quarters, and at one time we were caught flat aback, but just as suddenly our sails filled again and we continued on our journey before a good stiff breeze that sent us spinning along with terrific speed. The wind changed no more, and we very soon left the bluffs and mountains far behind us, and to tell the truth I was very glad of it. There are a great many strange stories told of accidents at that place, and it was not until we had left it far behind that our sailors seemed themselves again. We now saw *Manfalut*, with its towers and domes, which is quite a large town, situated about two miles from the river. It has post, telegraph offices and a railway station, with a population of about thirteen thousand inhabitants. It is a town of importance which we would liked to have seen, but as the wind was still blowing good and strong, we kept on our course towards Asyut.

After passing *Manfalut*, the valley widens out considerably, and we found both banks of the river extremely fertile and everything growing in luxuriant abundance; the air was pure and fresh, the sun was shining brilliantly from an unclouded sky, and the mountains in the distance had a soft glow of crimson light thrown around them, continually changing to deeper and softer tones; in fact, the whole scene was perfectly lovely. Every little turn in the river opened up a series of charming vistas that

delighted the eye. As we went sailing along, the minarets and domes of Asyut were plainly visible, first on one side, and then on the other. We continued winding along with the sinuosities of the river, and it seemed as if we should never get there, for at one point it appeared as if we were leaving it behind us, but at length we turned the last bend, when our sailors started up their songs, laughed and danced in the greatest glee, and in a very little while we found our boat tied up at the port of Asyut "*El-Hamra*"—the town itself lying back in the plain and under the foot of a large mountain.

This place (*Asyut*) is the capital of middle Egypt. It has a number of hotels, post and telegraph offices located near the depot. There is one thing that we noticed in this place that is different from the rest of the towns between here and Cairo, and that is, there are quite a large number of houses here that are built in the European style. Asyut has a population of at least thirty-two thousand inhabitants, and there is a very fine college located here, for the accommodation of both boys and girls belonging to the American Mission. There are good baths and very fine bazaars to be found here; also a cotton factory and several mosques, one of which is noted for its tall minaret. There is a market held here every Saturday, when the villagers come in from the surrounding country in order to dispose of their goods, and buy what they need for their own use. During this time the bazaars are filled to repletion, for here one can find all kinds of commodities that have been brought, not only from all parts of Egypt and Arabia, but also from Europe and America as well. We saw here in these bazaars very fine linen goods, embroidered leather goods of all kinds, and some very fine ostrich feathers, with numberless articles from the Soudan, and very conspicuously exposed were all varieties of the beautiful pottery they manufacture here. Any one who visited the World's Fair at Chicago, or the Mid-Winter Fair in San Francisco, must most certainly have noticed the beautiful bottles, pipe bowls, black tazzas, paper weights of both black and red pottery, and those exquisite coffee services, etc., all of which came from this place (*Asyut*).

This town rises out from amidst a very fine belt of palm trees, and a canal carries the water from the river to the town, whose banks are adorned with beautiful sycamore and fig trees. The canal reaches the Government Buildings and beyond it, and its banks form a very nice



VIEW OF THE CITY OF ASYUT.

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promenade. We were very anxious to see about our letters, so we hurried off up town to the post office to enquire for our mail, and I was very glad indeed to receive two from home, three from friends in Cairo and Alexandria, and two from Lahore, India. Our sailors had this evening entirely to themselves, and as some of them belonged to this place, they asked for and received permission to go and visit some of their relations and friends. We spent the night ashore with some acquaintances whom we knew in Cairo, who were returning to the city, having been up as far as the second Cataract, and who were visiting the various points of interest on their way down the river. We arose early the next morning, having decided to visit some of the tombs, etc., that were located not far from here, and strolled down to the port of *El-Hamra* and to our Dahabiyeh.

We found that nearly the whole of our crew were off baking bread, so I sent Salame to pick out some good donkeys for us, while we supplied ourselves with candles, etc., for the trip. In a very short time Salame returned to tell us the donkeys were all ready, so we went on shore, mounted our little animals, and were soon speeding out along a very nice road that led up to the foot of the mountain, where we left our donkeys and clambered up to the tombs on foot.

The first one at which we stopped was called *Stabl Antar*, the entrance to which is fully thirty feet high and hewn out of the solid calcereous rock. We entered a vaulted corridor leading on to a great hall, with two side chambers, and a sanctuary, and found the ceilings of these tombs to be vaulted and ornamented with peculiar devices and designs which have been considered by a great many people who have visited these tombs to have originated from Greek patterns; but we know that could not be so, because these patterns and tombs were in existence long centuries before Greek Art was known. On some of the ceilings we could plainly trace the five pointed stars on a groundwork of yellow and blue, but it was very difficult to trace the designs, for they had been so blackened and discolored by smoke, disfigured and defaced by time, that it was very hard for one to trace the meaning of the devices, etc. Yet we could see upon some places, not completely disfigured and defaced, some very beautiful designs in light green, white and yellow, and on some of the walls we found traces of both male and female figures. On other parts of

this tomb we found some of the walls covered with hieroglyphic inscriptions.

We visited another tomb called the "Soldiers' tomb," because of the rows of soldiers with immense shields, pictured upon the south wall, but the tomb is truly the resting place (or was) of *Tef-ab* the son of *Kheti*; and both Prof. Maspero and Mr. Griffith claimed that *Tef-ab* lived during the tenth dynasty, somewhere about B. C. 3000. *Where was Greek art then?*

The view from this mountain is magnificent. Lepsius claimed that it is the finest in Egypt. For my part I admit that it is a lovely view, but at the same time I think that there is equally as fine a one, if not superior, near Aswan, and also in the vicinity of Thebes there is some very beautiful scenery. We spent the greater portion of the day viewing these tombs among the calcereous rocks of this mountain, and in rambling around from one to the other we saw pieces of the mummied dead scattered in all directions, with shreds of mummy cloth, whitened bones, etc. We came down to where we had left our donkeys, mounted them, and inside of an hour we were on board our floating home, where we took our usual bath, smoked a cigar, and after dinner we strolled up town with our friends to see what we could of Asyut.

Returning along the embankment we passed a number of women slaves, perfectly nude, some washing, others filling their jars with water from the canal for household purposes. Some of these women were possessed of very fine figures, well developed, graceful in their carriage, and did not seem to notice our presence, but passed on their way with their jars posed upon their heads in a careless graceful manner. On our return to our boat we found our crew having a glorious time with their friends and relatives, whom they had invited to the "Fantasia." Their feast was o'er, their work was done, and now they were enjoying themselves to the fullest extent. We stood and watched them for quite awhile, then we all went into the cabin, and chatted with our friends. At last we parted from them, wishing them good night and "*bon voyage*" amidst a blaze of light, for our sailors were burning fireworks, etc.

After having parted from them we retired and slept soundly, and awoke the next morning to find Salame with our coffee and toast, of which we soon disposed. We sent for Hassan, in order to find out when

he would be able to leave, he informed us that he desired to lay in a good stock of provisions, etc., at this place, which would be impossible to obtain farther south, and I noticed that he was not particularly anxious to leave for a couple of days, and as the rest were agreeable to remain I was satisfied. I sat down all the morning writing letters, while our sailors were all busy cutting up their bread (which they had baked) into very thin slices, which they lay in the hot rays of the sun, until it was as dry as a crisp, after which they stored it away in their lockers for future use. You would scarce credit the amount of bread those fellows had baked, for their use, between here and Aswan. I asked Hassan how much he thought it would weigh? He said that there was about two tons of it.

That night Hassan informed me that he had supplied himself with all that he would need for our trip to Aswan and asked me if he could have the next day to visit some friends. I told him certainly; so the next morning, he started off dressed up like some great Arabian potentate or plenipotentiary. I spent part of the day in writing, the other in sight seeing. At night Hassan returned and when he had arrayed himself in his every-day costume, he told me that everything was in readiness on board and that if the wind should spring up, at any time during the night, he would start again on our journey, but we did not care to travel by night if we could possibly avoid it, because we desired to see the country in the immediate vicinity, consequently we agreed to wait until the next morning before we started.

Ever since we came to this place there have been a persistent lot of fellows who were very desirous of selling us some of their pottery. Some of whom fairly took possession of our boat. They spread their wares all over the deck, as if it was their regular stall, or place for selling. We thought that if we bought a few things from them that they would pack up and leave; but it seemed to have a contrary effect for they stayed until quite late. At length our sailors commenced talking to them and in very pronounced language ordered them off and they went, but I firmly believe that if their wares were not so fragile that they would have remained with us over night.

After dinner we went for a stroll along the embankment and watched the people and talked of the decadence of Egyptian civilization, etc. We chatted and talked until after the sun had set and the stars shone

forth from on high, in refulgent glory, as we retraced our steps to our floating home, and long before our arrival, we heard our sailors singing their everlasting songs. We retired and slept through it all, and awoke the next morning to find a dead calm, so we waited until after breakfast before sending our men to the tow-line. Just as we were discussing that subject, a light air sprang up, our sails were loosed and we began to gather a little headway and found *El-Hamra* dropping astern.

We now entered and passed through the most fertile part of the Nile Valley. The land lies low and the river banks are high, and are cut here and there by various canals for irrigation purposes, the waters of which flow out upon the land and cause all things to grow luxuriantly and in abundance. We now passed through fertile fields and meadows stored with sweet scented flowers, wherein were to be seen large flocks of sheep, and herds of buffaloes. Farther on we passed between gardens of cucumbers and various other vegetables and saw large fields of waving corn wherein could be hidden a squad of Lancers and their horses. We sailed by farms and villages and saw clover and lupins growing higher than a man's head, and immense fields of blossoming beans whose fragrant flowers filled the air with their delicious perfume. Again we passed through fields of waving corn, whose bright green color extended as far as the eye can reach, soon to be guarded by the slinger who will sit nodding at his post and *sometimes* use his sling to scare away the birds from the ripening ears. Continuing on we observed fields of cane and upon the banks of the river itself, we saw large quantities of pumpkin and squash shining like gold in the rays of the noon day sun.

This particular part of Egypt generally astonishes the tourist and traveller on account of the fertility of the soil and the wondrous growth of vegetation. Farms, towns, villages, Shadufs and Sakiyes, go drifting by and the changing scenery unfolds itself in one continuous panorama of charming vistas. The wind freshened and we went scudding along before a good stiff breeze and the scenery changed continuously. We passed high bluffs with here a farm and there a village, now a quarry, groves of palms, etc. *Abu Tig* fell astern, and was left behind as we went speeding along like a greyhound. Several Nile boats went lumbering along like an English collier heavily laden. *Mishta* was passed and now the Arabian hills began to draw closer to the river, and the strip of arable land upon

the east bank grew narrower, and we saw the mounds of *Tahta* off the southwest. *Shekh Heridi* was soon observed on the east bank of the river and *Tahta* quite a distance inland on the west. With our glasses we could see very plainly the tombs that were cut into the face of the mountain of *Shekh Heridi*. Next we saw the square pigeon towers of *Passalon* where the arable land begins to widen out again upon the east bank, and we left *Maragah* behind us, passing quite a large cultivated island. Here we saw several hogs lying upon the bank of the river among a lot of sweet peas and vines loaded with squash, etc., but we soon stirred them up with a few fine bird shot just to see them run to cover. Unfortunately the wind that served us so well began to fail, and died out, so we tied up for the night in the bend of the river at a place called *Shendawwil* the ancient *Aphroditopolis*.

There is not much to be seen at this place, but after dinner we strolled up to the station and walked out along the track, and watched the glorious sunset and afterglow. How I wish, my dear brothers and readers, that you could have stood with me that evening and seen it as I did, for words cannot express the exquisite coloring of Nature's wardrobe, for she seemed to appear in her most charming hues in this wondrous valley of the Nile, the "Land of Egypt." As we sat under the awning that night, we noticed that the glorious stars seemed to have grown brighter. After a little while the golden moon came into view, and went sailing into grander heights from out the low refraction of the atmosphere, near the horizon, when it shone with a truer, purer and more brilliant light, looking like a burnished silver orb in the unclouded starry vault above, and lighting up the earth below with sweet, soft tones of wondrous light. As we sat and pondered upon the sublimity and grandeur of nature, the hum of voices from the distance, and the lowing of cattle came to us; the river was all aglow with a silver light, our sailors' songs were ended, and the wash of the river lingered with us, and as we retired it lulled us off to peaceful slumber.

Salame aroused us and presented our usual cup of coffee and toast, after which we went on deck to find a dead calm, owing to which we were compelled to tow and punt, for we were all anxious to reach "hundred-gated Thebes." Our sailors started out and harnessed themselves to the tow-line, and as they tugged upon the rope they sang their songs, chatted

and laughed at each other, and although the sun was high in the heavens, and burning hot, they capered along and sang and danced as if towing was a most delightful pastime. We strolled on ahead and made some sketches, and when the boat came up we went on board for our luncheon.

The town of Suhag, situated about three hundred and ten miles from Cairo, was the next point of interest. It has a population of about nine thousand inhabitants, and is located close to the river. It has post, telegraph and railway offices, as well as Hotels, Bazaars, Mosques, etc. Here is where the irrigating canal begins, that carries the waters of the Nile to Asyut, irrigating that fertile plain and at the same time reclaiming as much of the Lybian desert as possible; it is called *Mohat Suhag*. A little over four miles inland from this place is located the celebrated "*White Monastery*" or convent of *Der-el-Abiad*, which is a very interesting place to visit; but the town of *Suhag* itself claims but very little of interest, consequently we pushed on to the steamboat and mail station *Ekhmin*. After turning the bend of the river, we found the merest strip of arable land on the east bank and the town of *Ekhmin*, which place we should never have been enabled to reach, if it had not been for a favorable wind that sprung up just before we reached Suhag, and pushed us on at a seven-mile gait, relieving our men from a very hard-day's work of towing and punting our boat. We dined as usual, and while we were enjoying our meal we were tied up to the bank of the river.

The town of *Ekhmin* is not far from the river, and it contains post and telegraph offices and a railway depot, etc. It is quite a town with a population of eighteen thousand inhabitants. It has a very fair bazaar and hotels, and a market-day is held here every Wednesday. At this place they manufacture those pretty check shawls that are worn so much by the "Sailors of the Nile." This town occupies the ancient site of *Khemmis* or *Panopolis*, and Strabo informs that this place was once famous for its linen manufactories and workers in stone. Herodotus says the inhabitants of this town (Panopolis) were the only Egyptians who favored Greek customs. The dealers in antiquities here will furnish you, or in fact any one, all kinds of relics from a mummy to a handful of scarabs, and if they should not have what you require they will manufacture it for you, while you wait.



HALL OF COLUMNS, TEMPLE OF DENDERAH.

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The next day we arose with the sun and found a dead calm, so after our men had partaken of their morning meal, they went out on the tow-path and we were soon crawling along southward up the stream towards *Baliana*, but about ten o'clock the wind came up fresh and fair, when our sails were loosed and away we went ploughing along like a steamboat.

It was a delightful sensation to sit on deck under the awning, and watch the ever-changing scenery as we went scudding along the river, watching the towns and villages come and go. We found but a very scant strip of vegetation on the East bank, while on the West it stretches off for miles, with all kinds of vegetation growing abundantly. We now passed some islands that were cultivated, and arrived at, and left behind us the town of *Girga*. It is located close to the river, and is exposed to the wash of its waters. It was formerly the principal point of departure for Abydos, and the capital of Upper Egypt, but now it is simply the chief town of the province. Twenty-five years ago the town had not been touched by the river, but to-day it is being washed away by every passing steamer and the regular inundations of the river itself.

Passing more islands we very soon run up under the bank at *Baliana*, where we stopped in order to visit Abydos. *Baliana* has both post and telegraph offices and a railway station. At this place we hired donkeys for our trip to Abydos, which we had looked forward to with a great deal of pleasure. It is located about eight miles off to the Southwest of *Baliana*, and it would take fully two hours to get there. Upon our arrival we sent Salame to engage donkeys for us as there was a "three-week" steamer due the following day, so we got our pick, and the next day arising, bright and early, we mounted our little animals and rode off to visit Abydos and vicinity. The road led out through fertile fields and palm groves until we at length arrived at Abydos, which Mariette called "The cradle of the Egyptian Monarch." We rode directly to the great temple of (Seti, the father of Rameses II,) of the XIX dynasty which is the Memnium of Strabo.

The plan of this building is peculiar and many people are in doubt as to the meaning and object of its various parts. Like our Masonic temples and Scottish Rite Cathedrals, it is very difficult for the profane to determine the meaning and object of the various parts. To the initiate all is plain, and the meaning and object of everything is thoroughly

understood, and the necessity of each part, in order to form the grand whole. We noticed on entering this temple that the pylon and walls, now in ruins, originally formed the *outer court*, which was to be plainly traced by the debris that clearly marked its outline.

The next *court* is in a far better condition for the simple reason that part of these walls have been preserved, and this *court* leads up to *the facade of the temple proper* and the *entrance to the first Hall*, which is decorated with a row of twelve columns. *The first Hall*, itself, has a double row of columns, twelve in each row; the entrance is through two doors, one in the centre and the other on the extreme right, the middle one appears from its extreme width to have been the principal or main entrance, while the one on the right is quite narrow. The carvings on these columns are very peculiar, but more especially that portion which represents a kind of bat with human hands, in front of each there is a star with the hieroglyph *Neb* (Lord). This hall is long and narrow, but it must have been very imposing when magnificently draped, and the grand preliminary procession took place, preceding the regular initiatory services which were afterwards performed upon the aspiring Neophyte by the Master of the Holy House. To-day the roof has fallen down in many places, and it is only a question of time, when the lotus bud capitals will lie prone upon the earth, and be covered from sight by the dust of the dead past.

The second Hall is very much larger in height, length, and breadth, three rows of columns adorn this place, the first two have lotus bud capitals, but the third row starts from a raised platform just beyond the others. Behind these, and on the same level, there is a series of seven vaulted chambers, with passages leading into them. Between the opening of each are seven niches "for statuary" (?) but, may not these seven niches have been for the Hierophant and officers to have sat in during the initiatory services? (I shall speak of this later on). Passing through the third chamber, from the north wall of the temple, we find ourselves in a small hall, whose roof is supported by ten columns, on the north of this hall and to the right of the entrance are two small chambers, and on the south end is a smaller hall, whose roof is supported by four columns, the entrance to which is through an opening in the centre. At the end of this smaller hall on the south there are two smaller chambers.

From the *second*, and largest hall, with the three rows of columns, there are two openings, the first one that is nearest to the vaulted chambers, is a very interesting hall or room, whose roof is supported by three columns, and on the west of this hall there are two oblong rooms whose vaulted ceilings are falling in to the room below. The other opening leads to a peristyle court that is adorned with six columns, and there are a great many other small halls and chambers off to the west of this court, but, it is here at the entrance to this hall, opposite the second and third row of the columns of the large hall, that is the most important part of the whole building because, on the right hand wall, on entering this ascending passage-way leading to the peristyle hall or court, was discovered the celebrated "Tablet of Abydos".

Let me quote you from "Monuments of Upper Egypt" by Mariette Bey, page 147. "By way of information, we may add, that it was in the temple of Sethi, that we discovered a chronological table of kings, more complete and in a better state of preservation than that which has enriched the collection of the British Museum. Sethi as king and Rameses still as a prince, are there represented standing; the one offering the sacrifice of fire, the other reciting the sacred hymn. Before them as a synoptical diagram, are the cartouches of seventy-six kings (Sethi has included himself among the number), to whom this homage is paid, and it is not without a certain emotion that one reads at the head of the proud list the name of Menes, the ancient and venerable founder of Egyptian monarchy".

The discovery of this tablet has been of very great value to us, because it is an actual record of a list of Egypt's earliest kings, and recorded by one of Egypt's greatest rulers, who lived over thirty-four centuries ago. Of all the temples in Egypt, there is to-day no better specimens of Egyptian art and architecture, of the Middle Empire, than are to be found in the decorations of the temple itself of Seti at Abydos. There is no tomb or temple throughout the "Land of Egypt" that can show finer work than the exquisite carvings chiselled upon the walls in the celebrated temple of Seti at this place. The tombs of Tih and Phah-hotep at Sakkarah do not show any more beautiful workmanship than is to be found here. I will not attempt to describe or explain the exquisite chisellings and decorations that have been inscribed upon the walls of the

various halls, etc., of this most extraordinary temple of Seti, but, will refer my readers to Mariette, Rawlinson, Wilkinson and others for more information upon this famous *ruin*.

The temple of Rameses II is located a short distance to the north across a very high mound, and it, like that one of his father's, was dedicated to Osiris. It is somewhere about the same size of that of Seti's but it is in a much more dilapidated condition. Originally this temple was a most magnificent building, but to-day one can scarcely trace its outlines, for it has suffered far more from the ruthless hands of the destroyers, than it has from the all devastating hand of Time. From what information we can gain, and from our own personal observations, we find that there was a large open court surrounded by Osiride figures, which opened into the temple proper, the entrance to which was from the East through a gateway of sculptured red granite. We cannot gather very much information from these ruins to-day, but there is one thing that we are positive about, and that is, that the temple of Rameses was built of very much richer material than that which was used in the construction of his fathers; for we can plainly see in the temple of Rameses II, red and black granite and oriental alabaster lying all around among the debris. But in that one of Seti we find nothing excepting lime, and sandstone with which it was built.

We visited the Necropolis of Abydos and found it especially interesting as it contained graves from the sixth dynasty down. We spent quite a time in examining these ancient relics of ancient Egyptian history.

We retired early as we were all pretty well fagged out, and slept comfortably all through the night, and when Salame aroused me the next morning I felt refreshed from my long night's rest. After breakfast we went on shore with our guns and walked down the track with Salame following behind with a rifle. Our crew started out tracking, and by the time we arrived at the bend of the river we had bagged quite a lot of game. Here the river turns off sharp to the North of East, where we waited for the boat and got on board.

From *Bagura*, the Valley of the Nile and river runs nearly East and West as far as *Kench*. We noticed now that the Dom-palm was more common and were to be seen in clusters, and were much finer

looking than those farther north. At last we come to the island of *Denderah* which we passed and a landing was made on the West bank, just before reaching *Keneh*, which is located on the East bank. We tied up here because we could very easily walk to the temple of *Denderah*, and not be bothered with donkeys or boys. About an hour after he had tied up to the bank, a glorious breeze sprung up and in our favor, after we had been tracking and punting, for three long days, trying to reach this place, where we were then moored. Such is luck. We retired early that night so as to get an early start the following morning to explore the temple of *Denderah* and its ruins.

In the morning, when Salame aroused us, the first rays of the sun had scattered the morning mist, and ushered in a glorious day and a pleasant breeze. We partook of our coffee and toast, and made preparations for an early start to the temple, so that after breakfast we were soon ready for our journey.

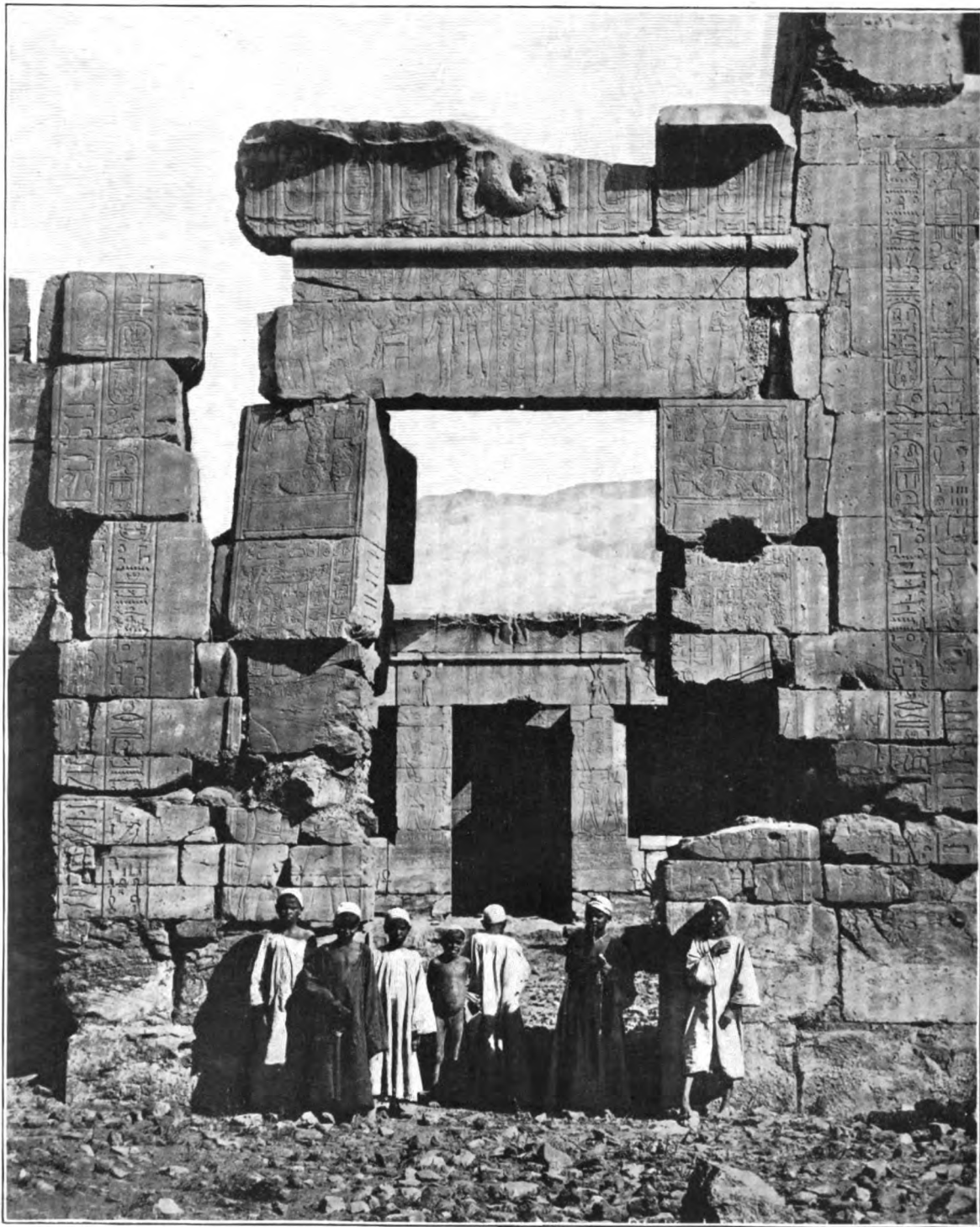
The foundation of this celebrated temple was laid by Ptolemy XI (*Auletes*) and it was not fully completed, so far as its decorations are concerned, until the time of Nero. It is a very fine specimen of Græco Egyptian Architecture, and shows upon its ovals the names of Augustus, Caligula, Tiberius, Domitian, Claudius, and Nero the very latest. This temple originally stood, like all other ancient Egyptian temples, in the centre of a vast enclosure generally made of rough bricks, whose walls were very high and extraordinary thick. These walls were pierced with regular openings, or entrance gates, into the inclosure and when they were closed, all that happened within the inclosure, or the interior of the temple, could neither be seen nor heard by the profane upon the outside. This temple of *Denderah* was dedicated to *Hathor*, the Egyptian Venus and it stands very nearly as perfect to-day as when it left the hands of the builders and decorators, excepting those carvings and paintings which have been so mutilated by the order of the early Christian fathers. These vandals destroyed and desecrated all the temples and sacred places of these ancient people by throwing down, and disfiguring their beautiful statues, robbing their sanctuaries and beating away the faces of every figure they could reach, both inside and outside, of not only this most magnificent structure, (with very few exceptions) but every other temple in the valley of the Nile.

Frank de Hess, D.D., in "Explorations in Bible Lands," says in relation to the preservation of the beautiful and elaborate scenes pictured upon the walls, etc., of many of the temples in Egypt, etc.: "Nothing could be more beautiful than some of the scenes here pictured, and the preservation of the coloring after so many centuries is truly wonderful. This is partly due to the following circumstances: When Theodosius, Bishop of Alexandria, in his pious but mistaken zeal issued his celebrated edict, A. D. 391, for the suppression of idolatry throughout Egypt, and ordered the temples to be divested of every vestige of idolatrous worship, when many works of Art were destroyed, and it is painful to see how with pick and chisel many of these beautiful temples have been defaced.

"Here, however (*Medinet Habu*), the bass-reliefs were so deeply cut in the hard granite, that instead of erasing the sculptures they merely plastered them over. This temple was afterwards converted into a Christian Church, as the frescoing clearly proves, and occasionally very ludicrous scenes are met with, where the stucco has partly fallen off. In one of the halls where the plastering has scaled off, may be seen a long procession of priests and princes, with Rameses III at their head, presenting their offerings and burning incense before Hathor, under the symbol of a cow, and just above, where the frescoing still adheres to the wall, may be seen St. Peter with the key and crosier, raising his hand, as if in the act of pronouncing a benediction on the pagan worshippers."

The entrance to the temple proper is from the east, and through a beautiful hypostyle hall fully fifty feet high, and one hundred and thirty-nine feet wide, adorned by twenty-four very fine columns, each of which has a capital of four Hathor heads, with cow's ears, surmounted by a house. The first or outer row of columns are connected by a series of balustrades, excepting between the two centre columns. Here was the gateway or entrance for the King and Hierophants who officiated in the ceremonies of initiation. While on each of the side walls there was a small door that was used no doubt by the priests and officials who assisted in the various ceremonies that took place within the *Sanctum Sanctorum*.

On entering into this beautiful temple, that is, coming in from out the bright sunlight outside, it will be some time before your eyes will become accustomed to the more subdued light of the interior, but by



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degrees you will be enabled to dimly see here and there the outlines of hieroglyphic inscriptions, royal ovals and fantastic forms of all kinds, such as scarabei, winged globes, hawk-headed, cow-headed and Ibis-headed figures all around you, and a feeling of awe will steal over you, as you stand in darkness visible, and recognize the symbolism of the hoary civilization of a prehistoric age.

All through this extraordinary temple are to be seen zodiacal emblems, figures seated on thrones, kings and divinities performing their mystic rites and ceremonies. In passing from one hall to another, and examining the various chambers, we get bewildered, as it were, in wandering around in the interior of this most extraordinary temple. Carvings of all kinds are to be seen all around us, the columns themselves are covered with divinities, in fact it would take me too long to describe them, consequently I will not attempt a description of these most extraordinary hieroglyphic carvings, paintings, etc., but rather refer you to Mariette, Lepsius, Maspero and others for their elucidation.

These sculptures are as perfect in detail and they look as beautiful to-day as when first the artist completed his work, and the designer saw his thoughts expressed in the decorations upon the walls, columns and ceilings of this magnificent temple. The hand of time has not injured them a particle, and what injury they have received has been from the early Christians, who, as I have herein above stated, beat and battered down all the statues, and disfigured the faces of all the carvings they could reach, otherwise this temple would have been as perfect to-day as when its halls resounded to the voices of the Hierophant and officers performing their mystic rites and ceremonies in the early days of the Christian era.

This is a most magnificent temple, its portico is majestic and impressive, with its massive columns, ponderous cornice and exquisitely carved frieze of kings, priests and warriors, in regular Egyptian Panathenaic procession, some of whom carry musical instruments and standards, and above all, as if o'ershadowing with its Divine essence, an enormous, winged egg, brooding as it were over the main entrance above the frieze. The decorations of the exterior and interior may seem very strange to many people who visit this temple, but each, and every one must admit that they are carved with masterly skill, and if you will

examine the celebrated astronomical paintings upon the ceiling, the peculiar serpents in every variety of form, the massive columns or anything else, you will find them perfect specimens of what they were intended to represent. I especially desire to impress upon you this fact in relation to this temple. Although it is a most magnificent building, it does not represent the beauty of the early age of Ancient Egyptian Architectural design and beauty, and to the Art critics it only demonstrates the decadence of the Art under the Lagadi.

We came away charmed and delighted with our trip and walked back to our home the Dahabiyeh, and as they were taking her across to Keneh, we took our bath and refreshed ourselves with a good cigar, up under the awning. Soon after we moored the boat at Keneh we strolled up town, looked through the bazaars, came back again and found dinner awaiting us, after which we all went up town to see the *gawazi* (dancing girls). These dances were disgusting, but I do not need to describe them here, for since the "World's Fair" in Chicago these dances are well known.

The next morning we were fortunate enough to find a light air in our favor, so the sails were loosed, and we started off for Thebes, but only managed to get as far as *Neqada*, a small town on the West bank. The river scenery here was very fine, and the old town with its lofty pigeon towers, presented quite a quaint and picturesque appearance. Our whole talk was Thebes, and we talked of it until quite late.

The next morning our sailors were towing and punting, and after breakfast we went on deck and talked of the grandeur of Thebes, her ancient tombs, temples and monuments, that we soon were to explore, fully realizing the stupendous glory that belonged to Egypt in her Golden Age. As we turned the bend of the river, and saw *Qamula* a light breeze sprung up and we soon went spinning along over the waters. Very soon Hassan gave a shout and our whole crew burst forth in echoing yells Karnak! Luxor! etc. The pylons of Karnak came in sight and other points of interest. Our sailors struck up their songs, accompanied by drums, etc. The houses of the Consulates came in view with their flags fluttering in the breeze, the pigeon-towers of the village, Nile boats and Dahabiyehs dipping their flags, and firing their guns as we passed them. Our sails were furled and here we were at last, at the threshold of "Hundred-gated Thebes."

**Masonic Teachings—Hindu Beggar—Roman
Catholicism.**

Slave to no sect, who takes no private road,
But looks through Nature up to Nature's God;
Pursues that chain which links th' immense design,
Joins heaven and earth, and mortal and divine.

—POPE.

CHAPTER XXI.

MASONIC TEACHINGS—HINDU BEGGAR—ROMAN CATHOLICISM.

EVERY man and brother who desires to thoroughly comprehend Masonry must be endowed with intellectual qualifications, in order to be enabled to understand and appreciate the grandeur and sublimity of its teachings. Therefore, if he is not intellectually inclined, he will never rise above the foundation of the Symbolic Degrees, but will become a mere drone in the busy hive of Masonry instead of an active worker. He will assuredly go through the various ceremonies of Initiation, Passing and Raising, receiving the degree of a Master Mason; but he will never become a Master, in very deed, until he has solved the various problems of its profound philosophies and understands the sublime teachings that permeate those ancient degrees—*then*, and *then only*, will he realize the true meaning of Brotherly Love, Relief and Truth. If he be true to his vows, he will be true to his fellow men, and will labor for the benefit and upbuilding of the human race by endeavoring to show them the Light of Truth, and help them on to a knowledge of the Law of Love and Righteousness.

It is the duty of every Mason to labor earnestly and incessantly for the advancement of his brother, both mentally and morally; teaching him that it is by the development of the intellectual qualifications that man begins to learn something about himself, and his own potential forces that are latent within. Because a man cannot read or write, that is no reason why he should not be enabled to learn to do so.

The acquisition of knowledge is a gift to some, but every living man, with a well balanced brain, has the potentiality of acquiring knowledge and becoming wise, by deep thought and earnest study. He must learn to think for himself; for, as a man thinks in the depth of his heart, so he becomes, and it will not be long before he will begin to realize that the key-note to WISDOM is MEDITATION. Then will he be enabled to

trample beneath his feet the snarling serpent of IGNORANCE, FALSEHOOD and INTOLERANCE, and help humanity by showing them the Light of FREE THOUGHT, FREE SPEECH, and a *profound veneration for the Supreme Architect of the Universe.*

Masonry tolerates all religions, and emphatically asserts that *no man* has the right to dictate to another what he shall or shall not believe, and claims that *no one Religion possesses the whole of Truth*, and that every man has a perfect right to believe according to the dictates of his own conscience. Unless a man is allowed Freedom of Thought, he is not a Free man at all; for if Man is possessed of Free Will, and is not permitted to exercise it by following his own reasoning faculties, where is his freedom?

Every Religion, and the so-called Truths of "Inspired" writings, depend entirely upon the testimony of Man himself. The evidences brought forward by him are produced as proofs of the Truth of his assertions. Masonry claims that all men have the right to judge of the Truth of the claims put forward, and to examine the proofs of the various so-called "inspired" writings, and then to judge them, from a common sense reasoning standpoint. Then, if they stand the test of their investigations, it is Truth for them.

Man becomes what he WILLS himself to be, and he can never get outside of the world that he makes for himself. Death cannot destroy the seeds that he has sown, for they all in good time ripen, and he receives the fruition thereof. No confession, no repentance, no sacrifice, or imploring of God, can ever change the mighty Law of Cause and Effect (Karma). This Law is a law of perfect Justice, knowing neither Love nor Hate, but moves to perfect Righteousness. A man's Faith belongs to himself alone, as much as his reasoning faculties, and his freedom consists in being enabled to think and reason for himself, without let or hindrance, from any source at all whatever, exercising both to the uplifting of his *Lower Manas* (lower mind) to a higher plane of spiritual unfoldment, and thus dominating the *Kamic elements*, or animal propensities that are continually battling against his Higher Self. When he has accomplished this, subjugating the animal within, then he has conquered himself, and is worthy of more honor than he who has conquered kingdoms, for he has kept his "first vow," and *has learned to subdue his passions*, and in doing this he has improved himself in Masonry.

We find in "Morals and Dogmas," page 371 *et seq.*, that "Symbols were the almost universal language of ancient theology. They were the most obvious method of instruction; for, like nature herself, they addressed the understanding through the eye, and the most ancient expressions denoting communication of religious knowledge, signify ocular exhibition. The first teachers of mankind borrowed this method of instruction, and it comprised an endless store of pregnant hieroglyphics.

"The Ancient Sages, both barbarian and Greek, involved their meaning in similar indirections and enigmas; their lessons were conveyed either in visible symbols, or in those 'parables, and dark sayings of old' which the Israelites considered it a sacred duty to hand down unchanged to successive generations. The explanatory tokens employed by man, whether emblematical objects or actions, symbols or mystic ceremonies, were like the mystic signs and portents either in dreams or by the wayside, supposed to be significant of the intentions of the Gods; both required the aid of anxious thought and skilful interpretation. It was only by a correct appreciation of analogous problems of nature, that the will of Heaven could be understood by the Diviner, or the lessons of Wisdom become manifest to the Sage.

"The Mysteries were a series of symbols; and what was *spoken* there consisted wholly of accessory explanations of the act or image; sacred commentaries, explanatory of established symbols; with little of those independent traditions embodying physical or moral speculation, in which the elements or planets were the actors, and the creation and revolutions of the world were intermingled with recollections of ancient events: and yet with so much of that also, that nature became her own expositor through the medium of an arbitrary symbolical instruction, and the ancient views of the relation between the human and divine received dramatic forms.

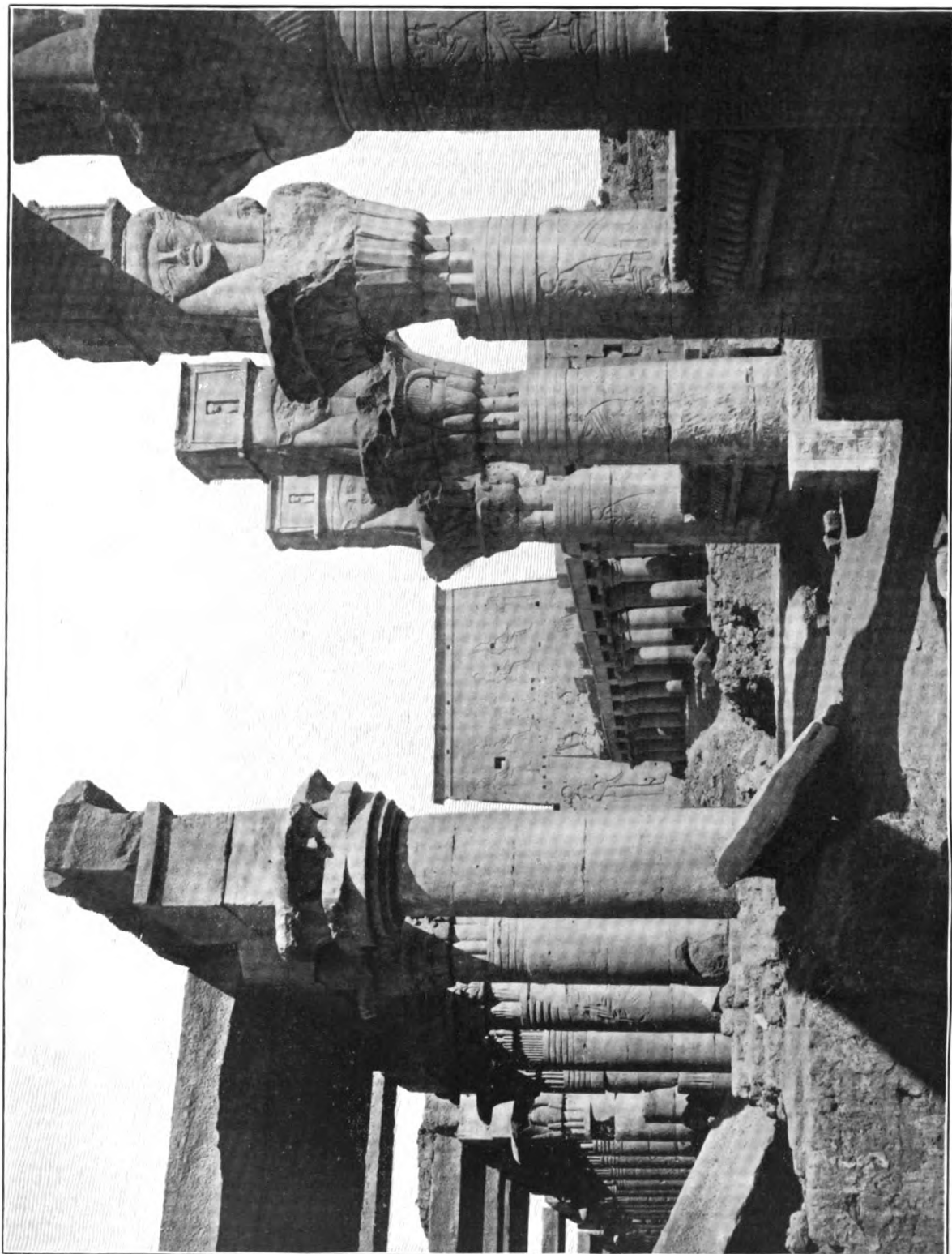
"There has ever been an intimate alliance between the two systems, the symbolic and the philosophical, in all the allegories of the monuments of all ages, in the symbolic writings of the priests of all nations, in the rituals of all secret and mysterious societies; there has been a constant series, an invariable uniformity of principles, which comes from an aggregate, vast, imposing and true, composed of parts that fit harmoniously only there.

“Symbolical instruction is recommended by the constant and uniform usage of antiquity; and it has retained its influence throughout all ages, as a system of mysterious communication. The Deity, in his revelation to man, adopted the use of material images for the purpose of enforcing sublime truths, and Christ taught by symbols and parables.

“All the ideas of the Priests of Hindostan, Persia, Syria, Arabia, Chaldea and Phœnicia were known to the Egyptian Priests. The rational Indian Philosophy, after penetrating Persia and Chaldea, gave birth to the Egyptian Mysteries. We find that the use of Hieroglyphics was preceded in Egypt by that of the easily understood symbols and figures from the mineral, animal and vegetable kingdoms used by the Indians, Persians, and Chaldeans to express their thoughts; and in this primitive philosophy was the basis of the modern philosophy of Pythagoras and Plato.

“All the philosophers and legislators that made Antiquity illustrious were the pupils of the initiation; and all the beneficent modifications, in the religions of the different peoples instructed by them, were owing to their institution and extension of the Mysteries. In the chaos of popular superstitions those mysteries alone kept man from lapsing into absolute brutishness. Zoroaster and Confucius drew their doctrines from the mysteries that emanated from the Ancient Wisdom. Clemens, of Alexandria, speaking of the Great Mysteries, says: ‘Here ends all instruction. Nature and all things are seen and known.’ Had moral truths alone been taught the Initiate, the mysteries could never have deserved or received the magnificent eulogiums of the most enlightened men of Antiquity—of Pindar, Plutarch, Isocrates, Diodorus, Plato, Euripides, Socrates, Aristophanes, Cicero, Epictetus, Marcus Aurelius, and others;—philosophers hostile to the Sacerdotal Spirit, or historians devoted to the investigation of Truth. No: all the sciences were taught there; and those oral or written traditions briefly communicated, which reached back to the first age of the world.”

Masonry, lineal descendent of those Ancient Mysteries, yields her glorious Truths to the earnest student who meditates upon the sublime and profound symbology of our most illustrious Fraternity, and to all those who diligently search, or seek, they will most assuredly find. But it must be thoroughly understood, that it will be very difficult to unveil



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the secrets of her profound philosophies. They are only to be obtained by great mental exertion, but once they are unveiled, and comprehended, they will never be forgotten ; because what has been acquired through deep, earnest study, and a great mental exertion, is more easily remembered, and is generally more highly prized. Our own beloved Scottish Rite, like the Greater Mysteries, unfolds to her postulants, the true meaning of her profound symbology, so that they may be enabled to see the Light of Truth, in all its variant phases. Having acquired Knowledge and Wisdom, they should not be content with simply keeping it hid within their own heart, and be indifferent to the wants and needs of their fellow man and brother ; but should ever strive to assist them along these lincs of thought, so that they may be enabled to attain to the sublime Truths of the "*Holy Doctrine.*"

In order that we may be enabled to come to a thorough understanding of *Divine Wisdom*, we must light within our own heart the *Lamp of Reason*, and wander studiously among the rich field of Religion, Science and Philosophy, wherein will be found not only the "Holy Doctrine" but the Royal Secret. A knowledge of the one will unfold the other to all who earnestly desire the Truth in all its sublimity and grandeur. Reason and Meditation are *rays* of Divine Ideation which illuminates our mind and opens up to our consciousness Divine revelations.

In order that you, my dear readers and Brothers, may better understand my meaning let me say : When a man sits within the Light of Reason and Meditates upon the various problems of Religion, Science or Philosophy, no matter how difficult they may be to solve and understand, under the Light of Meditation, by concentrating his thoughts upon them he sets in vibration thought forces, that go out into the infinitude of space and into Divine Ideation, that return to him, bringing back with them a reflex action from the Divine Mind that illuminates his inner vision and the problem is solved. No matter what the subject or problem may be, or how difficult to understand, Concentration of the Mind will help us on to the solution of the greatest discoveries in all fields of investigation.

The law of vibration can be very easily proven to your entire satisfaction, and vibratory forces can be very clearly demonstrated, so that you may have ocular proof of the existence of them. Take a guitar, for

instance, and tune it to a piano; and after they are in accord, set the guitar at the far end of a large room, or hall, then have some one strike the key note upon the piano, by which it was tuned, and we shall not only see the strings move, but hear them vibrate in harmony or unison, as the notes are struck upon the larger instrument. In the same manner in Concentration; the Mind of Man is a part of the Divine Mind and when, by profound Meditation and Concentration, we set up vibrations that pass out into the infinitude of space, they will come back to us illuminated by Divine Ideation, and thus we are enabled to discover the Truth for which we are searching, or solve the problem that we have been studying. Here we begin to see and understand that vibratory forces in *Thought or Act* are powerful factors for *Good or Evil*. We shall also realize that *Thoughts are Things*, that *Thoughts are Personal Entities*, and in knowing this to be a fact, we can better understand what is meant by the statement that "*Curses like chickens come home to roost.*"

"You can never tell what your thoughts will do,
In bringing you hate or love;
For thoughts are things, and their airy wings
Are swifter than carrier doves.

"They follow the law of the universe,
Each thing must create its kind;
And they speed o'er the track, to bring you back
Whatever went out from your mind."

The symbol of the Rose Croix is the pelican, tearing open its breast, in order to feed its young with its heart's blood, thus demonstrating to our Brothers of the Scottish Rite, Compassion and Love for our fellow Man, and teaches us that we should ever labor in the interest of humanity, by sacrificing ourselves, if need be, in a cause that all good, and true men should advocate: *Freedom of Thought, Freedom of Speech and Equal rights to Man throughout the world universal*. When Christ was asked by the lawyer, "Master, which is the great commandment in the law?" Christ answered and said, "Love the Lord thy God with all thy heart. . . . This is the first and great commandment. . . . Thou shalt love thy neighbor as thyself." Matthew 22: 37-39.

How many are there who follow this advice? The great majority of people simply live for themselves alone, believing that the gratification

of the animal propensities is the height of human happiness. They are perfectly willing that their neighbor should sacrifice all his desires for either him or them, and consider it nothing but right and proper for him to do so, but they will never give anything in return for the sacrifice. Thus they demonstrate their selfishness. The love that the great majority of mankind has at heart, is the love of SELF. The fulfilment of the desires for their own good and selfish purposes, they consider to be true happiness. They will eventually find, however, that true happiness can never be attained by seeking it for ourselves alone, but only in sacrificing our own desires for the benefit of our fellow man, and in the practice of *selflessness*. It is far better to give than to receive. Therefore in seeking the happiness of others, doing good to all men, *because we know it to be our duty, asking nothing nor expecting anything in return*, is really and truly the *Law of Love*; which will lead us on to perfect bliss.

The man who has during the whole course of his life endeavored to accumulate vast wealth, and miser-like, hoards it away, gloating over untold sums of gold and precious gems, does not realize that not one pennyweight of it belongs to him in reality; he has acquired it most certainly, but only as a loan, as it were, and just as he does with it, so will he reap reward or punishment. He cannot carry away with him beyond the grave one hair's weight of it, but the good that he has done with it, in deeds of charity and loving kindness, will be recorded and he will find, that that which he hath given away, that he will carry with him. The height of human happiness consists in man being enabled to truthfully say: I want nothing for myself alone in this world, and I live for the express purpose of helping my fellow man.

Masonry has ever labored to give humanity Freedom of Thought, Freedom of Speech, and a Free government, for the people and by the people, and all those who enter into the Holy House of the Temple should ever work to free their fellow man from the bonds of imposture and priestly arrogance. Man's birthright is freedom, but he has been enslaved by his fellow man.

Every Scottish Rite Mason who has the good of the fraternity at heart is a *Priest of Truth, of Toleration, of Philosophy, and of Rational Liberty*, and it is therefore his bounden DUTY, FIRST: to take *Tyranny*,

Injustice, and *Usurpation* by the throat, and by the assistance of his Brothers *Free the Human Race*, irrespective of *Creed*, *Caste* or *Color*, from all who would enslave it. SECOND: to *Free* his own country from *Despots* and *Despotism* and thus give to the people, both temporal and spiritual Freedom, which includes all the inalienable rights of Man.

To ever labor for the upbuilding of the human race is the DUTY of every true Man and Mason. They know full well that the greatest of all gifts to Man is *Manhood*. They also know that true Manhood can never be found in the mumbling chants and invocations of Romish Priests, or Sectarianism, and in religious Dogmas or Creeds. Our beloved Scottish Rite teaches us that our main object and *Duty* in life is for us to do *our duty to all men*, even to the neglect of our own personal comfort, ever and always striving to make others happy, because it is right for each and every man to do his Duty to all men, without hope of fee, or reward. Happiness will surely follow the man who performs his *duty*. At the same time we must ever remember that self-gratification should never be the incentive to do good, but to do it because it is right for us to do so. If Man would only practice Love and good fellowship to all men, and follow the teachings of our glorious Fraternity, Mankind would be far happier and this world would be a veritable paradise.

God commands us to do good, and Altruism has ever been taught by all the great Reformers, long centuries before our present Christian era. It is still taught and preached, but it is never or seldom ever practiced. This fact reminds me of an incident that happened to me in India, while travelling through that country a few years ago.

I was going from Dinapoor to Allahabad for the purpose of attending a celebrated *Mela*, that was to be held at the confluence of the Jumna with the Ganges, when I overtook a man who carried a beggar's bowl and staff. He seemed to be begging his way apparently from town to town. As I approached the man, I looked at him closely, and noticed that he was quite an athletic looking fellow, standing fully six feet two inches tall, with a very fine phrenological development, and from his expressive features I judged him to be a Frenchman, and said to him, in that language, *ete vous Francaise?* He replied to me in Italian, saying, "No, sir!" I answered him in that language, telling him that I could speak Italian, when he said to me in good plain English: "I am neither French nor Italian, sir; and

why do you stop me upon the roadside and ask such questions? Is there not room for you and me to pass, or is it customary in the country from which you come to accost the casual pedestrian and ask him all manner of questions?"

To say the least, I was very much surprised, and said to him: "No, sir; it is certainly not customary to do so in any country I know, but being struck by your personal appearance, and seeing you in beggar's garb, I thought possibly that I could be of some assistance to you," at the same time, pulling out my purse in order to give him a few rupees, saying, "I have the greatest compassion for the poor in particular, and mankind in general. Seeing you begging your way along the road I wanted to help you." I then offered him some money, when he smiled upon me and said: "No, my dear sir, I have no need for money, these good people (pointing along the road) give me all that I need to eat and drink." I said: "That no doubt is quite true, your food is assured, but what about your sleeping at night, we all must rest." He answered me: "A neighboring tree furnishes me all the shelter that I need, and the glorious stellar vault above enwraps me in a Divine essence, and I sleep the refreshing sleep of childhood." I said to him: "Why do you not go to our Missionaries? They would help you and give you more comfortable clothing than the yellow 'copra' that you are wearing, besides you surely believe in the teachings of Christ, do you not?"

He smiled upon me again and said, "Certainly, who is there that does not believe in those teachings of the Man of Nazareth; but let me tell you, my dear sir, that there is not one word that the Lowly Nazarene preached, and practiced, that has not been taught and acted upon by all the Masters of every age, and each, and every one of those glorious Truths are embodied in all religions. They have been preached and practiced by all the Great Reformers long ages before *your* Christ was ever born or dreamed of, when He came down the winding way that led to Jerusalem, in order to take possession of His kingdom, riding bare-backed upon an Ass, with the glorious sunlight from heaven streaming down upon His bared head, light, that was free to all men. The people came flocking out from the City Gates, in order to welcome this so-called son of God, strewing palm leaves before Him, and shouting hosanna to the meek and lowly Nazarene, who in the humbleness of heart and

humility of soul rode barefooted and bareheaded upon an Ass to preach *Love and Compassion to all men*. The people fell prone upon the earth in order to kiss the very hoof marks of the ass upon which He rode, because He taught Love in all its sublimity and grandeur, and He practiced what He preached, Compassion and Love to all Men.

“Now about the Missionaries that you ask me to go to. Do you think that they understand the practice of *selflessness* as the Master taught it?—I tell you No! they do not. The love that they have, is not so much for their fellow man, as you imagine, and the love that they have at heart, is the love of women, wine, fine clothes, fast horses, and above all, plenty of money, in order to gratify their animal passionate nature. When they drive out in their carriages their runners who go before shout out in their language, ‘Look out, the Great Man is coming!’ These so-called teachers of the Lowly Nazarene would not walk ten rods barefooted to help any man unless they were well paid for doing so, or gained the credit of being an exception to the general rule.”

Long after I had parted from him I thought that there was a great measure of Truth in what he had told me. I knew that the religious teaching of all the great Moral Reformers, long ages before the Christian Era, was Love and Compassion, and that they were not only preached but practiced.

The Religion of Buddha is full of the most beautiful and unselfish acts that have ever been taught in any age, for instance, “Be ye all of one mind, having compassion one of another; love as brethren; be pitiful; be courteous; not rendering evil for evil, or railing for railing; but contrawise, blessing.” Again the teachings of Chrishna show a most profound depth of thought, that equals anything that is credited to Jesus Christ, for instance: “Above all things, cultivate love for your neighbor.” “When you die you leave your worldly wealth behind you, but your virtue and vices follow after you.” “Do good for its own sake, and expect not your reward for it on earth.” *See Chapter XIV of this work.*

The Moral teachings of Christianity are sublimely grand, and beautiful, but they were preached and practiced centuries before the so-called, Light of the New Dispensation; and they are not new for they each and all originated in the Pagan philosophies of a prehistoric age. Our modern Ethics are most beautiful, and when we hear them read to us,

they thrill us to the very centre of our being ; but what are mere words without action.

H. P. Blavatsky says in the *Key to Theosophy*, page 238, "Self-sacrifice for practical good to save many or several people, Theosophy holds as far higher than self-abnegation for a sectarian idea, such as that of 'Saving the heathen from *damnation*,' for instance:—In our opinion, Father Damien, the young man of thirty who offered his whole life in sacrifice for the benefit and alleviation of the sufferings of the lepers of MOLOKAI, and who went to live for eighteen years alone with them, to finally catch the loathsome disease and die, *he has not died in vain*. He has given relief, and relative happiness to thousands of miserable wretches. He has brought to them consolation, mental and physical. He threw a streak of light into the black and dreary night of existence, the hopelessness of which is unparalleled in the records of human suffering. He was a *true Theosophist*, and his memory will live for ever in our annals. In our sight this poor Belgian priest stands immeasurably higher than—for instance—all those sincere but vainglorious fools, the Missionaries who have sacrificed their lives in the South Sea Islands, or China. What good have they done? They went in one case to those who are not ripe for any truth ; and in the other to a nation whose systems of religious philosophy are as grand as any, if only the men who have them would live up to the standard of Confucius, and their other sages. And they died victims of irresponsible cannibals and savages, and of popular fanaticism and hatred. Whereas, by going to the slums of Whitechapel, or some other such locality of those that stagnate right under the blazing sun of our civilization, full of Christian savages, and mental lepers, they might have done real good, and preserved their lives for a better and a worthier cause." *In all of which I do most heartily concur.*

We are certainly in great need of Missionaries in all our large cities, to work among many of the people, with whom we come in contact, every day of our lives. In every part of the civilized world, are to be found men and women, who are mere beasts of burden, who toil and live in squalor, misery, and ignorance. Women who are insensible to shame, and who revel in the luxuries that have been purchased by the loss of everything that women hold to be the brightest jewel in the crown of

true womanhood. Is there not a rich field for Missionary work at the very thresholds of our own homes? I have stated in a previous chapter of *this work*, that the world was never more full of open and unblushing vice than it is to-day. Our churches and ministers are unable to cope with it; they do not seem to understand the cause, and much less the remedy.

How often I have heard people laugh and scoff at the attempted harmony of the bands of the "Salvation Army." I tell you my dear Brothers, those people are doing a noble work. They may not furnish a grand rhythmic harmony of sound, but they are most assuredly doing both grand and noble work in their efforts to raise the fallen and dissolute, to a higher plane of morality. In such work there is a wide, wide field for our Missionaries, and if they would only try to save our own heathen, who wander around the very thresholds of our own homes, they would be doing far more good than sacrificing their lives, and being barbecued upon a stack of their own tracts and bibles, and thus furnishing a rare feast to a lot of savages unable to understand either them or their teachings. They are being brutally murdered by the followers of Confucius, whose ethics are as beautiful and grand as our own code if properly understood.

To help our fellow man and to do the most good for the upbuilding of the human family, does not consist in losing our own lives, effecting no good results by the sacrifice; but to help our fellow man by sacrificing our own personal comfort and desires, to give to him from our own earnings and help him on to a higher plane of spiritual unfoldment, so that he may come to an understanding of himself is the *duty* that we owe to all men. We should ever remember, that wise aphorism of *Epictetus* "Be not diverted from your duty, by any idle reflections the silly world may make upon you, for their censures are not in your power, and consequently should not be any part of your concern."

Do good to all men, and try to recognize in the whole human race one great family of which you yourself are a part. Every true Knight Kadosh labors for the benefit of his fellow man and Brother in order to improve their condition both Mentally and Morally, teaching them never to submit to Oppression, Injustice and Usurpation; and whose watch-words are—Humility, Patience and Self-denial. They are always willing

to hazard their lives for the welfare of their country, the interest of humanity, and to sacrifice their lives for their fellow man, if humanity may be benefited thereby.

The dogma of Masonry is that of Zarathustra and Hermes; its Law is progressive Initiation; its principles, Equality, regulated by Hierarchy and universal Fraternity. It is the continuation of the Greater Mysteries, and of the School of Alexandria, and it is the heir of all the ancient Initiations. It is the depository of the secrets of the Apocalypse and the Sohar. It is the conserver and preserver of the Wisdom pertaining to the Secret Doctrine. The object of its worship is TRUTH which is represented in our Lodges, Chapters, Councils and Consistories, by the LIGHT that it dispenses.

It antagonizes no creed, but tolerates all, and professes the teachings of the *Ancient Wisdom*, and claims that "THERE IS NO RELIGION HIGHER THAN TRUTH." It seeks TRUTH alone and strives to lead by *Degrees* all intellects to *Reason*, allowing every Brother to profess and practice any Religion or Philosophy that his conscience may dictate; or none if it be preferable to him, only asking that they believe in the Supreme Architect of the Universe. It is a Philanthropic and Scientific Fraternity that believes in and teaches the Fatherhood of God and the Brotherhood of Man, and that every man should have the right to *Freedom of Thought*, *Freedom of Speech* and *Freedom of Conscience*.

Through every age of the world's history, Masonry has ever been the Champion of the Rights of People, endeavoring to teach, practice, and disseminate a knowledge of Truth, among all men, throughout the world universal, ever striving to free them from their own animal passionate nature and to free them from Ignorance, Bigotry, Intolerance, and Mental and Spiritual Slavery. It stands to-day at the head of human affairs, and will most assuredly guide and direct us safely on through the approaching Crisis to the inalienable *Rights of the People—Liberty of Thought, Freedom of Conscience and Free Government for the People and by the People*.

There has never been a time when our illustrious Fraternity conspired against the Government to which it owed due and lawful obedience, and it is always ready and willing to draw its sword in defence of the down-trodden and oppressed of every country. We have a bitter, vindictive,

and relentless foe in Jesuitry, which would if it were possible, throw the world back again into the same conditions as when the fires flamed throughout the so-called civilized world in *Auto da fes* of the Romish Church, who have ever and always been the advocate, and upholder of the "*Nicolaitan*" theory—the rule of the priesthood over the People. Consequently she is the bitter foe of all that tends to enlighten and educate the masses, such as *Free Secular Schools*, a free press, freedom of thought and opinion, by which I mean—Religious Freedom, and as I have previously stated—*A Free Government for the People and by the People*.

It behooves every true Man and Mason to stand upon his guard against the interference of Jesuitry with our Secular Free Schools, conducted for the express purpose of instructing our children in pure secular learning. They may obtain herein a thorough and complete knowledge of reading, writing, and speaking the English language correctly, also arithmetic, with the higher branches of mathematics, as well as a thorough comprehension of History, Geography, etc. All of which is actually necessary not only for the future benefit of our American citizen, in particular, but for our beloved country in general, that her citizens should be men of education, intelligence and refinement. Men who are free from all bigotry, and intolerance of Creed and Dogmas such as pertain to the Romish Church, and her Jesuitical Bigots.

There has been much comment about "*Godless Schools*" promulgated most assuredly by our bitter foes the *Romish Church* and the *Jesuits*; but my dear Friends and Brothers, it is the *Duty* of our Country to teach the KNOWN and not the *Unknown*. Every intellectual man will most assuredly come to an understanding of the Supreme Architect of the Universe, if he be permitted to light the lamp of his own reasoning faculties, and follow the dictates of his own conscience, by thinking for himself. He will never under any circumstance allow either Jesuit or Romish priests to attempt to compel him to believe, as he or they may desire. May the Good God preserve our Secular Schools and Free Institutions from the ruthless hands of what Pope Pius VII called his "*Sacred Militia*"—the Jesuists.

They are ever and always working and plotting to enter the thin end of the wedge into our Free Secular Schools, and destroy them. Our Laws and Constitution would be torn down and trampled beneath the feet

of these bigoted and intolerant Jesuits, and a repetition of the horrors of the Inquisition would occur as it did during the "*Dark Ages*" and the Eve of Saint Bartholomew would be repeated, not only in our own country, but in every other that was not thoroughly under the dominion of the Romish Church.

There was quite a furore among the Jesuits and priests of the Romish Church, when the Prince of Wales succeeded his mother good Queen Victoria, and was crowned King of England, on account of the Oath that was taken by him at the time. In order that you may be enabled to thoroughly understand the nature of this Oath I will quote you from "Fifty Years of Masonry in California," Vol. II, page 537.

The following is the Coronation Oath, taken in Section VII of the Order of Coronation Ceremonies: "The sermon being ended, and his Majesty having in the presence of the two Houses of Parliament made and signed the Declaration, the Archbishop goeth to the King, and standing before him administers the Coronation Oath, first asking the King, 'Sir, is your Majesty willing to take the Oath?' And the King answering, 'I am willing.' The Archbishop ministereth these questions, and the King, having a copy of the printed Form and Order of the Coronation Services in his hands, answers each question severally as follows: '*Archbishop*.—Will you solemnly promise and swear to govern the people of the United Kingdom of Great Britain, and Ireland, and the dominions thereto belonging, according to the Statutes in Parliament agreed on, and the respective Laws and customs of the same? *King*.—I solemnly promise so to do. *Archbishop*.—Will you to the utmost of your power, maintain the laws of GOD, the true profession of the Gospel *and the Protestant Reformed Religion established by Law?* And will you maintain inviolably the Settlement of the United Church of England and Ireland, and the doctrine, worship, discipline, and government thereof, as by law established within England and Ireland, and the territories thereunto belonging? And will you preserve unto the bishops and clergy of England and Ireland, and to the churches there committed to their charge, all such rights and privileges as by law do or shall appertain to them or any of them? *King*.—All this I promise to do.

"Then the King arising out of his chair, supported as before, and assisted by the Lord Great Chamberlain, the Sword of State being carried

before him, shall go to the altar, and there, being uncovered, make his solemn oath in the sight of all the people to observe the premises; laying his right hand upon the Holy Gospel in the Great Bible, which was carried before him in the procession, and is now brought from the altar by the Archbishop and tendered to him as he kneels upon the steps, saying these words: King—'The things which I have here before promised I will perform and keep. So help me, GOD.' Then the King kisseth the book and signeth the Oath."

Now let us examine the form of oath taken by the Jesuits, and which was published by "The Standard" of London, England, March 20th, 1901, and is as follows: "I, A. B., now in the presence of Almighty God, the Blessed Virgin Mary, the Blessed Michael, the Blessed St. John the Baptist, the Holy Apostles St. Peter and St. Paul, and all the Saints and the Sacred Hosts of Heaven, and to you my Ghostly Father, do declare from my heart, without mental reservation, that His Holiness Pope Leo is Christ's Vicar General, and is the true and only Head of the Catholic or Universal Church throughout the earth, and that, by the virtue of the keys of binding and losing given to His Holiness by my Saviour Jesus Christ, he hath power to depose heretical Kings, Princes, States, Commonwealths and Governments, all being illegal without his Sacred Confirmation, and that they may be safely destroyed. Therefore, to the utmost of my power, I shall and will defend this doctrine, and His Holiness' rights and customs against all usurpers, especially against the new pretended authority, and the Church of England and all adherents in regard that they and she be usurpal and heretical, opposing the Sacred Mother Church of Rome. I do renounce and disown any allegiance as due to any heretical King, Prince, or State named Protestant, or obedience to any of their inferior Magistrates or officers.

"I do further declare the doctrine of the Church of England, of the Calvinists, Huguenots, and of others of the name Protestant to be damnable, and they themselves are damned and to be damned that will not forsake the same. I do further declare that I will help, assist and advise all or any of His Holiness' agents in any place in which I shall be, in England, Scotland and Ireland, or in any other territory or Kingdom I shall come to, and do my utmost to extirpate the heretical Protestant doctrine, and to destroy all their pretended power, legal or otherwise.

“I do further promise and declare that notwithstanding I am dispensed to assume any religion heretical for propogating of the Mother Church's interest, to keep secret and private all her agents' counsels from time to time as they interest me, and not to divulge, directly or indirectly by word, writing, or circumstances whatsoever, but to execute all what shall be proposed, given in charge, or discovered unto me, by you my Ghostly Father. All of which I, A. B., do swear by the Blessed Trinity and Blessed Sacrament, which I now am to receive, and on my part to keep inviolably, and do call the Heavenly and glorious Host of Heaven to witness these my real intentions, and to keep this, my Oath. In testimony hereof I take this holy and blessed Sacrament of the Eucharist, and witness the same further with my hand and seal this — day —, Ann Dom., etc.”

Now, if we compare the two Oaths, I am certain that you will agree with me that the English Protestants have far more complaint against the Romish Church and the black soldiers of Loyola (the Jesuits) than the Church of Rome and her “*Sacred Militia*” have against Protestants and the Oath of King Edward of England and her dependencies.

Papal Rome is the bitter foe of all English speaking people who are not under her control, and if she can by any means disrupt the Anglo-Saxon Race, her aim will be accomplished. To-day her main object is to stir up strife and discord between England and America and thus destroy both if possible, then upon the ruins of two of the grandest nations of the earth, she would raise her standards and rule the world with a rod of iron. Her long war against humanity and human progress, Science and civilization, if successful, would be smothered in the smoke and flame of *Auto da Fes*, and Free Masonry would be stamped out of existence by those Ruthless and Intolerant Bigots, the Jesuits and Catholic priests.

I now quote you from General Albert Pike's answer to the letter of Pope Leo XIII, known as the letter, “*Humanum Genus*”: “Thanks be unto the God of Hosts, from whom all glories are! Free Masonry is mightier than the Church of Rome; for it possesses the invincible might of the Spirit of the Age and of the convictions of Humanity; and it will continue to grow in strength and greatness, while that Church, in love with and doting upon its old traditions, and incapable of learning anything, will continue to decay. The palsied hand of the Papacy is too

feeble to arrest the march of human progress. It cannot bring back the obsolete doctrine that Kings reign by divine right. In vain it will preach new Crusades against Free Masonry, or Heresy, or Republicanism. It will continue to sigh in vain for the return of the days of Phillip II and Mary of England, of Loyola, and Alva and Torquemada. If it succeeds in instigating the Kings of Spain and Portugal to engage in the work of extirpating Free Masonry, these will owe to it the speedy loss of their crowns. The world is no longer in a humor to be saddled and bitted like an ass, and ridden by Capuchins and Franciscans. Humanity has inhaled the fresh, keen winds of freedom, and escaped from companionship with the herds that chew the cud, and the inmates of stables and kennels, to the highlands of Liberty, Equality and Brotherhood.

“The world is not likely to forget the infallible Pope Urban VII. *Barberina* set his signature to the sentence which condemned to perpetual imprisonment, to abjuration, and to silence, Galileo Galilei, who, it is known, avoided being burned at the stake by denying on bended knees the deductions of positive science, which demonstrated the movement of the Earth, etc.

“Nor are Free Masons likely to forget that when the Bull of Clement XII, which Leo XIII now revives and re-enacts, was published; Cardinal Firrao explained the nature of the punishments which were requested to be inflicted on Masons, and what the kind of service was which the Pope demanded from ‘the Secular Arm.’

“‘It is forbidden,’ he said ‘to affiliate one’s self with the Societies of Masons UNDER PENALTY OF DEATH, AND OF CONFISCATION OF GOODS, AND TO DIE UNABSOLVED AND WITHOUT HOPE OF SALVATION.’

“Who will be audacious enough to censure us for replying defiantly to a decree which, by revivor of the Bull of Clement, condemns every Free Mason in the world to death, and confiscation, and damns him in advance to die without hope of salvation? The world has not forgotten that when Charles IX of France and the Duc de Guise at first disowned responsibility for the massacre of twenty thousand Protestants and others, on the eve, and after the Eve of St. Bartholomew, the Catholic Clergy assumed it. Heaven adopted it, they said: ‘it was not the

massacre of the king and the Duke: *it was the Justice of God.*' Then the slaughter re-commenced, of neighbor by neighbor, of women, of children, of children unborn, in order to extinguish families the wombs of the mothers were cut open, and the children torn from them for fear they might survive.

"Men remembered that at Saint Michael, the Jesuit Auger, sent thither from the college of Paris, announced to Bordeaux that the Archangel Michael had made the great massacre, and deplored the sluggishness of the Governor and Magistrates of Bordeaux. After the 24th of August there were feasts. The Catholic Clergy had theirs at Paris, on the 28th, and ordered a jubilee, to which the King and Court went, and returned thanks to God. And the King who proclaimed that he had caused Coligni to be killed, said that he would have poinarded him with his own hand, was flattered to intoxication by the praises and congratulations of Rome. Do men not remember that there were feasts and great gaities at Rome on account of the massacre? That the Pope chanted the *Te Deum Laudamus* and sent to 'his son,' Charles IX (to win for whom the whole credit of the massacre, the Cardinal of Lorraine moved Heaven and Earth) the Rose of Gold? was coined by Rome to commemorate it, and a painting of the bloody scene was made, and until lately hung in the Vatican?

"Free Masonry is strong enough, everywhere now, to defend itself, and does not dread even the Hierarchy of the Roman Church, with its great revenues, and its Cardinal Princes claiming to issue the decrees, and Bulletins of God, and to hold the keys with which it locks and unlocks, at pleasure, the Gates of Paradise. The Powers of Free Masonry, too, sending their words to one another over the four Continents and the great Islands of the Southern Seas, colonized by Englishmen, speak but with only the authority of reason, *Urbi et Orbi*, to men of free souls and high courage, and quick intelligence. 'It does not need that Free Masonry should take up arms of any sort against the Church of Rome. Science, the wider knowledge of what God is, learned from His works; the irresistible progress of Civilization, the Spirit of the Nineteenth Century; these are the sufficient avengers of the mutilations and murders of the long ages of a horrid Past. These have already avenged Humanity, and Free Masonry need not add another word, except

these, that there are two questions to be asked and answered, thereunto demanded of all Roman Catholics in the United States, who are loyal to the Constitution of Government under which they live, patriotic citizens of the United States: *Does not your conscience tell you that what is now demanded of you by Pope Leo XIII, by the General of the Jesuits and the Chief Inquisitor is* TO ENGAGE ACTIVELY IN A CONSPIRACY AGAINST THAT CONSTITUTION OF GOVERNMENT, AND THE PRINCIPLES ON WHICH IT IS FOUNDED; AFTER THE DETHRONEMENT OF WHICH PRINCIPLES THAT CONSTITUTION OF GOVERNMENT COULD NOT LIVE AN HOUR?

“If you cannot see it in that light, *do not your conscience and common sense tell you that* TO APPROVE, AND FAVOR, AND GIVE AID AND ASSISTANCE TO AN OPEN CONSPIRACY AGAINST EVERY OTHER REPUBLIC, AND EVERY CONSTITUTIONAL MONARCHY IN THE WORLD, AND THE PRINCIPLES ON WHICH THEY ARE FOUNDED, IS TO PLAY A PART THAT IS INCONSISTENT WITH THE PRINCIPLES THAT YOU PROFESS TO BE GOVERNED BY HERE, IS IN OPPOSITION TO ALL THE SYMPATHIES OF THE COUNTRY IN WHICH YOU LIVE, AND IS HOSTILE TO THE INFLUENCES OF ITS EXAMPLE AMONG THE PEOPLE OF OTHER COUNTRIES, TREACHEROUS TO YOUR OWN COUNTRY, AND UNWORTHY OF AMERICAN CITIZENS. You will have to answer these questions; for they will not cease to be reiterated until you do; AND NOT BY FREE-MASONRY ALONE.”

Let me quote you from an article by H. T. B., of Kansas City, Mo., published in the “Trestle Board” of June, 1896:—“The English-speaking race, rising from the sea of nations first lighted the fires of religious liberty in the British isles. The history of this race for eighteen hundred years has been a continuous struggle for religious and political freedom against the papal hierarchy, and nearly all its bloody and unceasing warfare has been in self-defence, or in defence of others of like faith, or for the purpose of extending the faith by enlargement of area.

“Excommunicated and opposed at times by nearly all the world at the instigation of Rome, it has disrupted its enemies and caused them to cripple each other, and has emerged stronger and wealthier than ever, until in our own day one-third of the world and its inhabitants is under its influence or direct rule, and the end is not yet. With all branches of this race united, no other power on earth can hold control, and Rome

which aims at universal dominion is well aware of the fact. . . . "By flattery, and fanning the flames of jealousy, she strives to promote ill feeling between us and our natural allies, and would make us believe that the world is too small for both, and that their policy, no matter what it is, must be necessarily opposed to our interests.

"She urges that an alliance with the degraded and financially-impooverished South American despotisms (masquerading as republics), with their priest-ridden and rickety governments, with no trade, no enterprise and no love for us or our institutions, is preferable to the friendship of our own kith and kin, whose flag is the emblem of what we hold most dear, who offers free ports, free schools, free religious opinions, free press, free welcome and protection to all, who if she extends her territory makes no restrictions in favor of her own subjects, and under whose flag the missionary may proclaim his message assured of protection, who if she erred in the past has profited by experience, and now seeks to rule by wisdom and not by force, and has beyond contradiction improved the condition of all her colonies.

"What have we in common with any people on earth outside our own royal race? On what is the pretended friendship of Russia based but self-interest, and rivalry of England, and the desire to make a fool of us.

"Did France assist us through love, or because she hated Great Britain?

"What do the mongrel races of South America care for us except as a cats-paw to pull their chestnuts out of the fire, or as a defence behind which they can run riot and be impudent at will?

"If Rome loves our institutions as she professes to do, why does she not essay to introduce them where her will is sole authority? So far from this, here and in Canada, she would destroy our schools if she could; and, so far from upholding our institutions, with her followers in power, she has corrupted our nobly-conceived government until it has degenerated into a mixture of spasmodic anarchy, aggravated by a riot of trusts dominated by the wire-pulling of a short-sighted plutocracy.

"Luckily our people are awakening to the danger. The foreigner by sentiment, if not always by birth, is wresting the sceptre from our grasp, and we are in imminent danger of losing our birthright.

“Great Britain like ourselves, by reason of her views, has not a friend in the world, and undoubtedly her desire at the present time is to win our love and alliance, and to effect this is willing to sacrifice anything but honor and self-respect. There is room for both in the world. What she cannot control herself she would only be too glad to see controlled by a friendly, Protestant, English-speaking people like ourselves, and to save it from the clutches of her hereditary Foes.”

Free Masonry neither fears, nor hates, any Sect or Society, but stands on guard to protect Humanity from the Intolerance of Jesuitry and the waning power of the Romish Church, and to give Man empire over himself, never permitting Tyranny, Fanaticism and Ignorant Brutality to dominate the world as they did in the days of old. “*Nekam Adonai.*”

Chebes—Colossi—Der-el-Bahari—Luxor—Karnak.

POEM FOUND INSCRIBED ON THE FRONT OF THE PEDESTAL
OF THE VOCAL MEMNON.

- 'Sea-born Thetis, learned Memnon suffered never pangs of dying.'
'Still, where Libyan mountains rise, sounds the voice of his loud
crying'—
'(Mountains which the Nile-stream, laving, parts from Thebes, the
hundred-gated)'—
'When he glows, through rays maternal with warm light illumi-
nated.'
'But thy son who, never-sated, dreadful battle still was seeking,'
'Dumb in Troy and Thessaly, rests now, never speaking.'

—ASKLEPIODOTUS.

CHAPTER XXII.

THEBES—COLOSSI—DER-EL-BAHARI—LUXOR—KARNAK.

THE reader's attention was called in the closing part of Chapter XX to our arrival at the threshold of "Hundred-gated Thebes," conspicuously located on the banks of the river Nile, distant from Cairo about four hundred and fifty-four miles. Its origin is lost in the misty ages of the past, and according to the best authorities it is not so ancient as Memphis, the capital of Lower Egypt.

The next morning we arose bright and early, took our breakfast and with Hassan and Salame, preceded by our guide armed with a long spear, we rode out to visit the Colossi, distant about three miles. Our way led us along through cultivated fields, first winding one way then another, but all the time nearing our point of destination, the Colossi, for they are constantly in view.

These two statues sit looking out across the plains of Thebes, toward the ruined palaces of a vanished race; wearied, and worn, and crumbling into dust as the mighty ages roll along. They still preserve a sublime majesty even in their mutilated isolation. They are carved out of *breccia*, a kind of pebbly sandstone, and to this fact is due their preservation, for had they been composed of limestone they would have passed through the lime kiln and have been destroyed long ago. They both sit facing the Nile and looking to the East, and when it is high Nile they are surrounded with water that laps just above their feet.

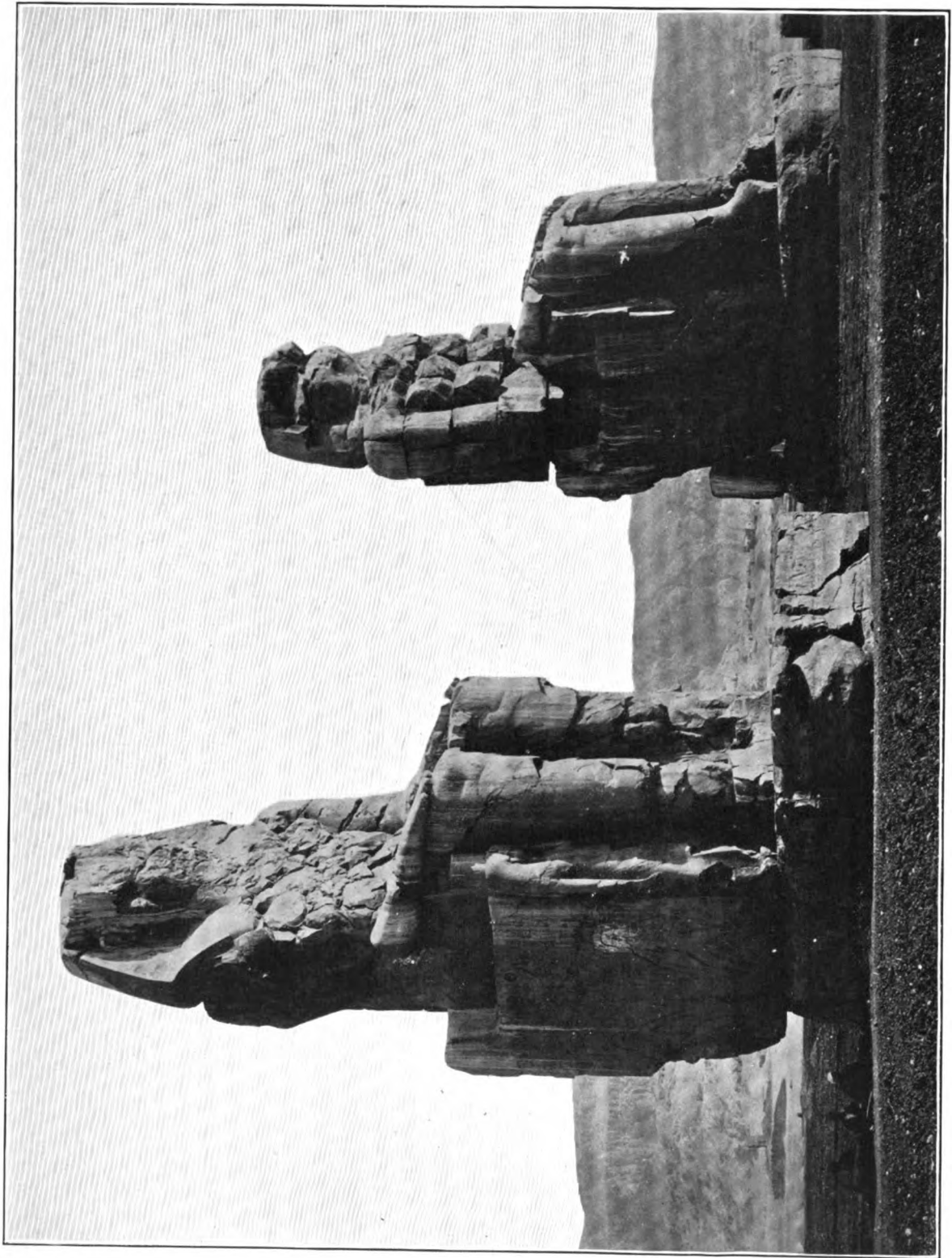
Lepsius informs us that the Arabs called them *Sanamat*, or the idols. They are distant one from the other about twenty yards, and were originally monoliths, having been carved from a single block of *breccia*. Strabo informs us that they were thrown down by an earthquake somewhere about B. C. 27, and during the reign of Septimus Severus they were restored, but the work was very poorly executed. The most northern of the two is known as the *Vocal Statue of Memnon (Amenophis)* and called

by the Arabs *Tama*, and the one to the south, *Shama*. This one is in a far better state of preservation than the other. The height of the statues themselves is very nearly fifty-two feet, and the height of the pedestal beneath them thirteen feet, which would make the entire height of the monument or statue close upon sixty-five feet. From the bottom of the feet to the top of the knees measures nineteen feet ten inches; the breadth across the shoulders nineteen feet and eight inches; the middle finger is four feet and six inches long; the foot of each figure is fully ten feet and six inches long, and the entire weight of the statue, throne and all, has been estimated at one thousand one hundred and seventy five tons. The northern pedestal, as well as from the feet to the knees, has been covered with beautiful Greek and Latin inscriptions, and quotations written by numerous people who no doubt came here to listen to the stony voice of Memnon. Some of these inscriptions bear the early date of the eleventh year of Nero.

To-day they are isolated and alone, but at one time they were surrounded with the magnificence of ancient Thebes, and formed the commencement of a most beautiful avenue that led up to the pylon of a temple. Judging from the size of the statues themselves, the temple must have been a most magnificent structure, but being composed of limestone it became food for the lime kiln, and passed through the voracious maw of that monster who destroyed thousands of priceless jewels belonging to Egypt in her Golden Age. The ruined site of the temple itself is covered with the shrouding desert sands, while these two ancient guardians of the temple sit majestically alone in silent solitude.

After leaving the Colossi we rode out toward *Medinet Habu*, situated at the foot of the Libyan range of mountains about a mile west from here. The road took us out along dikes, and cultivated fields, groups of dom palms, and beautiful gardens. There was not a breath of air stirring, and the sun shone down upon us with hot burning rays. We rode on our way until we found the rocks beginning to gather around us and eventually we found ourselves before the gates of *Medinet Habu*.

The ruins of this place consist of a small temple founded by *Queen Hatasu* daughter of Thothmes first of the XVIII dynasty, who erected it in honor of her father. A very much larger one was built by Rameses III, who was called *The Sesostris of Herodotus*.



THE COLOSSI,
THEBES.

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This temple or palace is a noble specimen of ancient Egyptian Architecture. It is decorated with sculptures of all kinds, beautiful paintings, etc. It is one of the most magnificent temples to be found throughout the "Land of Egypt." Of course it does not begin to compare with the stupendous magnitude of Karnak, but its beautiful courts, superb columns, its most exquisite paintings and its peculiar style of walls, etc., lend a peculiar charm and fascination to it, making it a most attractive and interesting spot for the tourist and Masonic student to visit.

It is said to have been built by Rameses III as an offering to the "Gods of Egypt," in permitting him to gain a victory over his enemies. The paintings and sculptures within this temple demonstrate the complete triumph of an Egyptian Warrior King, not only triumphing over his enemies in battle, but in grand processional triumph, and sacred ceremonies after his conquest. There are many places where the pictures do not refer to war, captives, and slaves returning with spoils, but to hunting scenes, etc. In one of the upper apartments the King is surrounded by his *harem* in a variety of ways. He is also represented as playing a game of draughts with a lady, possibly some favorite of his harem. No matter what pictures we examine in this ancient temple, whether it is Rameses conquering a fleet of ships, or in his war chariot fighting and overcoming his enemies, or receiving the cut off hands of the conquered Libyans, or assisting in the mystic ceremonies within the temple, they are all of the deepest interest. If all those who go into this most extraordinary country for the purpose of carefully examining, not only the various tombs and temples, but those exquisite sculptures and paintings upon the walls, would only begin at the beginning of these decorations they would be enabled, in many instances, to trace the life and history of the whole reign of the King; his battles on sea, or on land, his spoils, his return, and welcome, the grand procession and glorious mystic ceremonies, and finally his interview with the Gods of Egypt *alone*. After which we find him enjoying the pleasure of the society of the ladies of his harem, in fact the whole series of pictures if properly linked together will give us a biographical sketch of his life and reign.

While we were examining the interior decorations of this charming temple, Hassan and Salame were preparing our luncheon, and before we

left we partook of refreshments in the hypostyle hall of this most extraordinary building, after which we mounted and rode off on our way to the Ramesseum which is located about a mile to the northeast.

This building is the mortuary temple of Rameses II, and the one that is described by Diodorus as the temple of Osymandyas, being *User-Maā-Ra*, otherwise Rameses II. The Ramesseum is a beautiful temple, and very much different from the great majority because it is not inclosed within walls, and shut out from the light of day. Here the free air circulates throughout the whole of the building, and we find no damp ill smelling odors within this temple, for the glorious rays of the sun god *Ra* illuminates its interior, and dispels the darkness and gloom that we find in nearly all others. Its architectural design and exquisite decorations will compare favorably with any other structure in the Valley of the Nile.

This temple was built by Rameses, and it was probably intended for the worship of the manes of this Great Warrior King, whose mummy was no doubt originally laid to rest within the sacred walls of this most magnificent fabric. To-day there is but very little of it remaining to guide either the traveller or student in his examination, yet they can still plainly trace the description of Diodorus amidst its ruins. We are perfectly assured, in our own mind, that it was originally the "Tomb of Osymandyas." Although it is in such a ruinous condition, we can still find evidences to prove Diodorus's description, from the first pylon to the largest statue in Egypt, which lies prone upon the ground. It still occupies the same place that it did when Cambyses hurled it from its original position in his mad rage. It lies there to-day disfigured and broken.

The battle scene with the lion, the fortress surrounded by water, and the golden stars on a blue ground, are still to be seen, in fact all the various things that were mentioned by Diodorus have been found in this temple. *Champollion* discovered here the figures of *Thoth*, the inventor of letters, and the goddess *Saf*, the "Lady of Letters," President of the Hall of Books, inscribed upon the jambs of a doorway which was no doubt the entrance to the Sacred Library that Diodorus describes—"The Dispensary of the Mind." Before leaving this very interesting ruin, I desire that you should know the dimensions of the colossal statue that was uninjured when Diodorus saw it in A. D. 60.

The leaders of the French expedition made some very careful measurements of this statue, which are as follows: Across the back from shoulder to shoulder, twenty-one feet six inches; across the chest from shoulder to shoulder, twenty-three feet four inches; across the face from ear to ear, six feet nine inches; length of the ear, three feet six inches; circumference of the arm close to the elbow, seventeen feet six inches; length of the forefinger, over three feet; length of the nail on the middle finger, seven and one-half inches, the breadth of the same nail being six inches; width of the foot across the toes, four feet six inches; and the height of this statue when in situ was fifty-seven feet six inches; the total weight of this most extraordinary statue being estimated by them at fully two million pounds.

About a half a mile to the north of the Ramesseum, and just beyond *Shekh 'Abd el-Qûrna*, and a short distance south of the ancient temple of *Der el-Bahari* is where Professor M. Maspero discovered the Royal mummies in the summer of 1881, and in relation to this find I will quote you from "Cleopatra's Needles" by the Rev. James King, M. A., an account of this wonderful discovery and their transportation to Gizeh, etc.

"Professor M. Maspero lately remarked that for years he had noticed with considerable astonishment, that many valuable Egyptian relics found their way in a mysterious manner to European Museums as well as to the private collections of European noblemen. He therefore suspected that the Arabs in the neighborhood of Thebes, in Upper Egypt, had discovered and were plundering some royal tomb. This suspicion was intensified by the fact that Mr. Colin Campbell, on returning to Cairo from a visit to Upper Egypt, showed to the Professor some pages of a royal ritual purchased from some Arabs at Thebes. M. Maspero accordingly made a journey to Thebes, and on arriving at the place conferred on the subject with Daoud Pasha, the governor of the district, and offered a handsome reward to any person who would give information of any recently discovered royal tombs. . . . Behind the *Ramesseum* is a terrace of rock-hewn tombs, occupied by the families of four brothers named *Abd-er-Rasoul*. The brothers professed to be guides and donkey masters, but in reality they made their livelihood by tomb breaking and mummy snatching. Suspicion at once fell upon them, and a mass of concurrent testimony pointed to the four brothers as the possessors of the secret.

“With the approval of the district governor, one of the brothers, *Ahmad-Abd-er-Rasoul*, was arrested and sent to prison at *Keneh*, the chief town of the district. Here he remained in confinement for two months, and preserved an obstinate silence; at length Mohammed, the eldest brother, fearing that Ahmad’s constancy might give way, and fearing lest the family might lose the reward offered by Maspero, came to the governor and volunteered to divulge the secret. Having made his dispositions, the governor telegraphed to Cairo whither the Professor had returned.

“It was felt that no time should be lost. Accordingly M. Maspero empowered *Herr Emil Brugsch*, keeper of the Boolak Museum, and *Ahmed Effendi Kemal*, also of the Museum service, to proceed without delay to Upper Egypt. In a few hours from the arrival of the telegram the Boolak officials were on their way to Thebes. The distance of the journey is four hundred and fifty-four miles, and as a great part had to be undertaken by the Nile steamer, four days elapsed before they reached their destination, which they did on Wednesday, 6th of July, 1881.

“On the western side of the Theban plain rises a high mass of limestone rock enclosing two desolate valleys. One runs up behind the ridge into the very heart of the hills, and being entirely shut in by the limestone cliffs is a picture of wild desolation. The other valley runs up from the plain, and its mouth opens out towards the city of Thebes. ‘The former is the Valley of the Tombs of the Kings—the Westminster Abbey of Thebes; the latter the Tombs of the Priests and Princes—its Canterbury Cathedral.’

“High up among the limestone cliffs, and near the plateau overlooking the plain of Thebes, is the site of an old temple known as *Der-el-Bahari*. At this last named place, according to agreement, the Boolak officials met Mohammed-Abd-er-Rasoul, a spare, sullen fellow, who simply from the love of gold had agreed to divulge the grand secret. Pursuing his way among desolated tombs, and under the shadow of precipitous cliffs, he led his anxious followers to a spot described as ‘unparalleled, even in the desert, for its gaunt solemnity.’ Here, behind a huge fragment of fallen rock, perhaps dislodged for that purpose from the cliffs overhead, they were shown the entrance to a pit so ingeniously hidden that, to use their own words, ‘one might have passed it twenty times without observing it.’

“The shaft of the pit proved to be six and a half feet square; and on being lowered by means of a rope, they touched the ground at a depth of about forty feet. Truth is sometimes stranger than fiction, and certainly nothing in romantic literature, can surpass in dramatic interest, the revelation which awaited the Boolak Officials in the subterranean sepulchral chambers of Der-el-Bahari. At the bottom of the shaft the explorers noticed a dark passage running westward; so, having lit their candles, they groped their way along the passage which ran in a straight line for twenty-three feet and then turned abruptly to the right, stretching away northward into the darkness.

“At the corner where the passage turned northward, they found a royal funeral canopy flung carelessly down in a tumbled heap. As they proceeded, they found the roof so low in some places that they were obliged to stoop, and in other parts the rocky floor was very uneven. At a distance of sixty feet from the corner, the explorers found themselves at the top of a flight of stairs roughly hewn out of the rock. Having descended these steps, each with his flickering candle in hand, they pursued their way along a passage slightly descending and penetrating deeper and farther into the heart of the mountain. As they proceeded the floor became more and more strewn with fragments of mummy cases and tattered pieces of mummy bandages. Presently they noticed boxes piled on the top of each other against the wall, and these boxes proved to be filled with statuettes, libation jars, and Canopic vases of precious alabaster. Then appeared several huge coffins of painted wood; and great was their joy when they gazed upon a crowd of mummy cases, some standing, some laid upon the ground, each fashioned in human form, with folded hands and solemn faces. On the breast of each was emblazoned the name and titles of the occupant. Words fail to describe the joyous excitement of the scholarly explorers, when among the group they read the names of Seti I, Thothmes II, Thothmes III, and Rameses II, surnamed The Great.

“The Boolak Officials had journeyed to *Thebes*, expecting at most to find a few mummies of petty princes, but on a sudden they were brought, as it were, face to face with the mightiest Kings of ancient Egypt, and confronted the remains of heroes whose exploits and fame filled the ancient world with awe more than three thousand years ago.

The explorers stood bewildered and could scarcely believe the testimony of their own eyes, and actually inquired of each other if they were not in a dream. At the end of a passage, one hundred and thirty feet from the bottom of the rock-cut passage, they stood at the entrance of a sepulchral chamber twenty-three feet long and thirteen feet wide literally piled to the roof with mummy cases of enormous size. The coffins were brilliant with color-gilding and varnish, and looked as fresh as if they had recently come out of the workshops of the *Memnonium*.

“Among the mummies of this Mortuary Chapel were found Kings, Queens, Princes and Princesses, besides royal and priestly personages of both sexes, all descendants of *Her Hor*, the founder of the line of priest kings known as the twenty-first dynasty. The chamber was manifestly the vault of the *Her Hor* family; while the mummies of their more illustrious predecessors of the eighteenth and nineteenth dynasties found in the approaches to the chamber, had evidently been brought there for the sake of safety. Each member of the family was buried with the usual mortuary outfit. One Queen, named *Isi-em-Keb* (Isis of Lower Egypt), was also furnished with a sumptuous funeral repast, as well as a rich sepulchral toilet, consisting of ointment bottles, alabaster cups, goblets of exquisite variegated glass, and a large assortment of full-dress wigs curled and frizzed. As the funeral repast was designed for refreshment, so the sepulchral toilet was designed for the queen’s use and adornment on the Resurrection morn, when the vivified dead, clothed, fed, anointed and perfumed, should leave the dark sepulchral chamber and go forth to the mansions of everlasting day.

“When the temporary excitement of the explorers had somewhat abated they felt no time was to be lost in securing their newly discovered treasures. Accordingly, three hundred Arabs were engaged from the neighboring villages; and working as they did with unabated vigor, without sleep, and without rest, they succeeded in cleaning out the sepulchral chamber, and the long passages of their valuable contents in the short space of forty-eight hours. All the mummies were then carefully packed in sail cloth, and matting, and carried across the plains of Thebes to the edge of the river. Thence they were rowed across the Nile to Luxor, there to lie in readiness for embarkation on the approach of the Nile Steamer.

“Some of the sarcophagi are of huge dimensions, the largest being that of *Nofretari* a queen of the eighteenth dynasty. The coffin is ten feet long, made of cartonnage, and style resembles one of the Osiride pillars of the temple of *Medinet Habu*. Its weight and size are so enormous that sixteen men were required to remove it. In spite of all difficulties, however, only five days elapsed from the time the Boolak Officials were lowered down the shaft until the precious relics lay ready for embarkment at Luxor.

“The Nile steamers did not arrive for three days, and during the time Messrs. Brugsch, and Kemal, and a few trustworthy Arabs kept constant guard over their treasure amid a fanatical people who regarded tomb breaking as the legitimate trade of the neighborhood. On the fourth morning the steamer arrived, and having received on board the royal mummies, steamed down the stream “*en route*” for the Boolak Museum. Meanwhile the news of the discovery had spread far and wide, and for fifty miles below Luxor, the villagers lined the banks of the river, not merely to catch a glimpse of the mummies on deck as the steamers passed by, but also to show respect for the mighty dead. Women with dishevelled hair ran along the banks shrieking the death wail; while men stood in solemn silence, and fired guns into the air to greet the mighty Pharaohs as they passed. Thus to the mummified bodies of Thothmes the Great, and Rameses the Great, and their illustrious compeers, the funeral honors paid to them three thousand years ago were in a measure, repeated as the mortal remains of the heroes sailed down the Nile on their way to Boolak.

“The principal personages found either as mummies, or represented by their mummy cases, include a King and Queen of the *seventeenth dynasty*, five Kings and four Queens of the *eighteenth dynasty*, and three successive Kings of the *nineteenth dynasty*, namely, *Rameses the Great, his Father and his Grandfather*. The *twentieth dynasty* strange to say is not represented; but belonging to the *twenty-first dynasty of royal priests* are four Queens, two Kings, a prince and a princess. These royal mummies belong to four dynasties, under which ancient Egypt reached the summit of her fame. Through the expulsion of the Hyksos invaders, and the extensive conquests of Thothmes III and Rameses the Great, the oppression of Israel in Egypt and the Exodus of the Hebrews,

the colossal temples of Thebes, the royal sepulchres of the Valley of the Tombs of the Kings, the greater part of the Pharaonic obelisks, and the rock cut temples of the Nile Valley belong to this period.

“THOTHMES III.—Standing near the end of the long dark passage running Northward and not far from the threshold of the family vault of the priest kings, lay the sarcophagus of Thothmes III close to that of his brother Thothmes II. The mummy case was in a lamentable condition, and had evidently been broken into, and subjected to rough usage. On the lid, however, were recognized the well-known cartouches of this illustrious monarch. On opening the coffin the mummy itself was exposed to view, completely enshrouded with bandages; but a rent near the left breast shows that it had been exposed to the violence of tomb breakers. Placed inside the coffin and surrounding the body were found wreaths of flowers; larkspurs, acacias and lotuses. They looked as if but recently dried, and even their colors could be discerned. Long hieroglyphic texts found written on the bandages contained the seventeenth chapter of the ‘Ritual of the Dead’ and the ‘Litanies of the Sun.’ The body measured only five feet two inches; so that making due allowance for the shrinking and compression in the process of embalming, still it is manifest that Thothmes III was not a man of commanding stature; but in shortness of stature, as in brilliancy of conquest, finds his counterpart in Napoleon the Great.

“It was desirable in the interest of science to ascertain whether the mummy bearing the monogram of *Thothmes III*, was really the remains of that monarch. It was therefore unrolled. The inscription on the bandages established beyond all doubt, the fact that it was indeed the most distinguished of the kings of the brilliant XVIII dynasty, and once more, after an interval of *thirty-six centuries* humanity gazed on the features of the man who had conquered *Syria, Cyrus and Ethiopia*, and had raised Egypt to the highest pinnacle of her power; so that it was said in his reign ‘she placed her frontiers where she pleased.’ The spectacle was of brief duration; the remains proved to be in so fragile a state that there was only time to take a hasty photograph, and then the features crumbled to pieces and vanished like an apparition, and so passed from human view for ever. The director felt such remorse at the result that he refused to allow the unrolling of *Rameses the Great* for fear of a simi-

lar catastrophe. THOTHMES III was the man who overran *Palestine* with his armies *two hundred years before the birth of Moses*, and has left us a diary of his adventures; for, like *Cæsar* he was an author as well as a soldier.

“It seemed so strange that though the body mouldered to dust, the flowers with which it had been wreathed were so wonderfully preserved, that even their color could be distinguished; yet a flower is the very type of ephemeral beauty, that passeth away and is gone almost as soon as born. A wasp which had been attracted by the floral treasures, and had entered the coffin at the moment of closing, was found dried up, but still perfect, having lasted better than the king whose emblem of sovereignty it had once been; now it was there to mock the embalmer’s skill, and to add point to the sermon on the vanity of human pride, and power preached to us by the contents of that coffin. Inexorable is the decree, ‘UNTO DUST THOU SHALT RETURN.’”

Following the same line of meditation, it is difficult to avoid a thought of the futility of human devices to achieve immortality. These Egyptian monarchs the veriest type of earthly grandeur and pride, whose rule was almost limitless, whose magnificent tombs seem built to outlast the hills, could find no better method of ensuring that their names should be held in remembrance, than the embalment of their frail bodies. These remain, but in what a condition, and how degraded are the uses to which they are put. The spoil of an ignorant and thieving population, the pet curiosity of some wealthy tourist, who buys a royal mummy as he would buy the Sphinx if it were movable.

RAMESES II died about *thirteen centuries* before the Christian era. It is certain that this illustrious monarch was originally buried in the stately tomb of the magnificent subterranean sepulchre by royal order hewn out of the limestone cliffs in the VALLEY OF THE TOMBS OF THE KINGS. In the same valley his grandfather and father were laid to rest; so that these three mighty kings “all lay in glory, each in his own house.” This burial place of the *Pharaohs* of the XVIII and XIX dynasties is in a deep gorge behind the Western hills of the *Theban* plain.

“The valley is the very ideal of desolation. Bare rocks without a particle of vegetation, overhanging and enclosing in a still narrower and narrower embrace, a valley as rocky, and bare as themselves—no

human habitation visible—the stir of the city wholly excluded. Such is, such must always have been, the awful aspect of the resting-place of the THEBAN kings.”

The sepulchres of this valley are of extraordinary grandeur. You enter a sculptured portal in the face of these wild cliffs, and find yourself in a long and lofty gallery, opening or narrowing as the case may be, into successive halls and chambers, all of which are covered with white stucco, brilliant with colors, fresh as they were thousands of years ago. The sepulchres are in fact magnificent palaces. Hewn out of the rock and painted with all the decorations of the tombs and temples. One of the most gorgeous of these sepulchral palaces, was that prepared in this valley by *Rameses II*, and after the burial of the king the portals were walled up, and the mummified body laid to rest in the vaulted hall till the morn of Resurrection. From a hieratic inscription found on the mummy case of *Rameses*, it appears that official *Inspectors of Tombs* visited this royal tomb in the sixth year of *Her-Hor*, the founder of the priestly line of kings; so that at least for two centuries the mummy of RAMESSES THE GREAT lay undisturbed, in the original tomb prepared for its original reception.

From several papyri still extant, it appears that the neighborhood of Thebes at that period was like it is to-day, filled with robbers of the dead, or tomb breakers. Such being the dreadful state of insecurity during the latter period of the *twentieth dynasty* and throughout the whole of the *Her-Hor dynasty*, we are not surprised to find the mummy of *Rameses II*, and that of his grandfather *Rameses I*, removed for greater security from their own separate catacombs into the tomb of *his father Seti I*. In the sixteenth year of *Her-Hor*, that is ten years after the official inspection mentioned above, a commission of priests visited the three royal mummies in the tomb of *Seti*. On an entry found on the mummy case of *Seti and Rameses II*, the priests certify that the bodies are in an uninjured condition; but they deem it expedient, on grounds of safety, to transfer the three mummies to the tomb of *Ansera*, a queen of the seventeenth dynasty.

For ten years at least *Rameses'* body reposed in this abode; but in the year of *Pinotum* it was removed into “the eternal house” of *Amen-Hotep*. A fourth inscription on the breast bandage of *Rameses* relates

how that, after resting for six years, the body was again carried back to the tomb of his father in "the Valley of the Tombs of the Kings," a valley now called "Bab el-Molook." How long the body remained in this resting place, and how many transfers it was subsequently subjected to, there exists no evidence to show; but after being exposed to many vicissitudes, the mummy of *Rameses II*, together with those of his royal relatives and many of his illustrious predecessors, was brought in as a refugee into the family vault of the *Her-Hor* dynasty. In this subterranean hiding place, buried deep in the heart of the *Theban Hills*, *Rameses the Great*, surrounded by a goodly company of thirty royal mummies, lay undisturbed and unseen by mortal eye for three thousand years, until a few years ago the lawless tomb breakers of Thebes burrowed into this sepulchral chamber.

The mummy-case containing *Rameses'* mummy is not the original one, for it belonged to the style of the *twenty-first* dynasty, and was probably made at the time of the official inspection of his tomb in the sixth year of *Her-Hor's* reign. It is made of unpainted sycamore wood, and the lid of the shape known as *Osirian*, that is, the deceased is represented in the well known attitude of *Osiris*, with arms across, and hands grasping a crook and flail. The eyes are inserted in enamel, while the eyebrows, eyelashes and beard are painted black. Upon the breast are the familiar cartouches of *Rameses II*, namely:—*Ra-user-Ma-sotep-en-Ra*, his prenomen; and *Ra-me-su-Meri-Amen*, his nomen. The mummy itself is in good condition, and measures six feet; but as in the process of mummification, the larger bones were probably drawn closer together in their sockets. It seems self-evident that *Rameses* was a man of commanding appearance. It is thus satisfactory to know that the mighty *Sesostris* was a hero of great physical stature, that this conqueror of *Palestine* was in height equal to a grenadier. The outer shrouds of the body are made of rose colored linen and bound together by very strong bands. Within the outer shrouds, the mummy is swathed in original bandages; and *Professor M. Maspero* has expressed his intention of removing these inner bandages, on some convenient opportunity, in the presence of scholars and medical witnesses.

It has been urged that since *Rameses XII*, of the *twentieth* dynasty, had a prenomen similar, though not identical, with the divine cartouche

of Rameses II, the mummy in question may be that of *Rameses XII*. We have, however, shown that the mummies of *Rameses I*, *Seti I* and *Rameses II* were exposed to the same vicissitudes, being buried, transferred and reburied again and again in the same vaults. When therefore we find in the sepulchre of *Der-el Bahari*, in juxta-position, the mummy case of *Rameses I*, the mummy-case and acknowledged mummy of Seti I, and on the mummy-case and shroud the well known cartouches of *Rameses II*, the three standing in the relation of grandfather, father and son, it seems that the evidence is overwhelming in favor of the mummy in question being that of Rameses the Great.

The whole of these mummies were originally placed in the Boolak Museum, but they are to be found to-day at the Gizeh Museum, which is located a few miles from Cairo and close to the river. This Museum is open every day of the week to the general public, excepting Monday, when a small admission fee is charged. All these mummies have been arranged, numbered and set up for general inspection, and what a glorious company they are, for they represent the most mighty and renowned Warrior Kings of ancient Egypt, and what an inexpressible feeling comes over one in the presence of these illustrious mummied dead, when we think that not one of them lived after B. C. 1000.

Before closing the account of these mummies I will quote you from H. D. Rawnsley's "Notes for the Nile," page 84 *et seq.*, which will prove that the mummy that was found with Rameses I, and Seti I, and known as Rameses the Great was actually and truly the mummy of *Rameses II*. "I had read in the Academy of July 3rd, 1886, the very startling and accurate account of the unwrapping of the mummies of Rameses II and Rameses III, which took place at the Bulak Museum June 1st, 1886. There in the presence of His Highness Tewfik Pasha, Khedive of Egypt, and their excellencies Mouctar Pasha Ghazi, High Commissioner of the Sultan, Sir Drummond Wolf, Her Majesty's Consul, and other great persons, M. Gastine Maspero, the director of the antiquities of Egypt, and his subordinates, Messrs. Brugsch Bey and Bouriant, unrolled at nine o'clock in the morning the royal mummies brought from *Der el Bahari*, and marked in the catalogue Nos. 5229 and 5233.

"There was more of interest than at first sight attached to the unwrapping of the royal mummy No. 5233, for though the coffin had

been found in close proximity to, and in company with, the coffins of Seti I and Rameses I, and though the coffin lid bore the nomen and prenomen of the illustrious Rameses II, it had been suggested by some Egyptologists that Rameses XII, of the XX dynasty, a man of no great noteworthiness, bore the similar divine name, or cartouche, as the Great Rameses the Second of the XIX dynasty. This coffin might contain the lesser notable's body, after all. The savants further pointed out the coffin-case was of the Osirian type of the XX or XXI dynasty; so that, as the royal assemblage gathered round coffin No. 5233, on the first of June, 1886, though Maspero was fully persuaded that the great Pharaoh's body lay before them, enveloped in its pink colored and yellow cerements, there was just enough element of doubt about it, to render his task intensely interesting as a work of identification, apart from the fact of the unveiling of a royal monarch.

“The *proces verbal* of the dates on the coffin lid pointed to the mummy being the mummy of the great king. It had been written in black ink on the sycamore coffin case, and gave the years six and sixteenth of the royal or high priest Her Hor Siamun, and the tenth year of the royal priest Pinotmou I, was traced on the first cerecloth or wrapping, just at the breast. The Khedive's attention was called to the inscription; he nodded assent, and the unwrapping went forward. Beneath the first envelope was discovered a band of cloth, wrapped round and round the body, then a second envelope or shroud, sewn and kept in its place by narrow bands from space to space; next came two layers of small bandages, and then a piece of fine linen, stretching from head to foot; on this was painted in red and black, a representation of the goddess of creation out of nothing, *Nouit* or *Ncith*, as prescribed by the ritual of the dead. The goddess in profile unmistakably resembled the delicate features of Seti I, the father of Rameses II, as made known by the bas-reliefs of Thebes and Abydos.

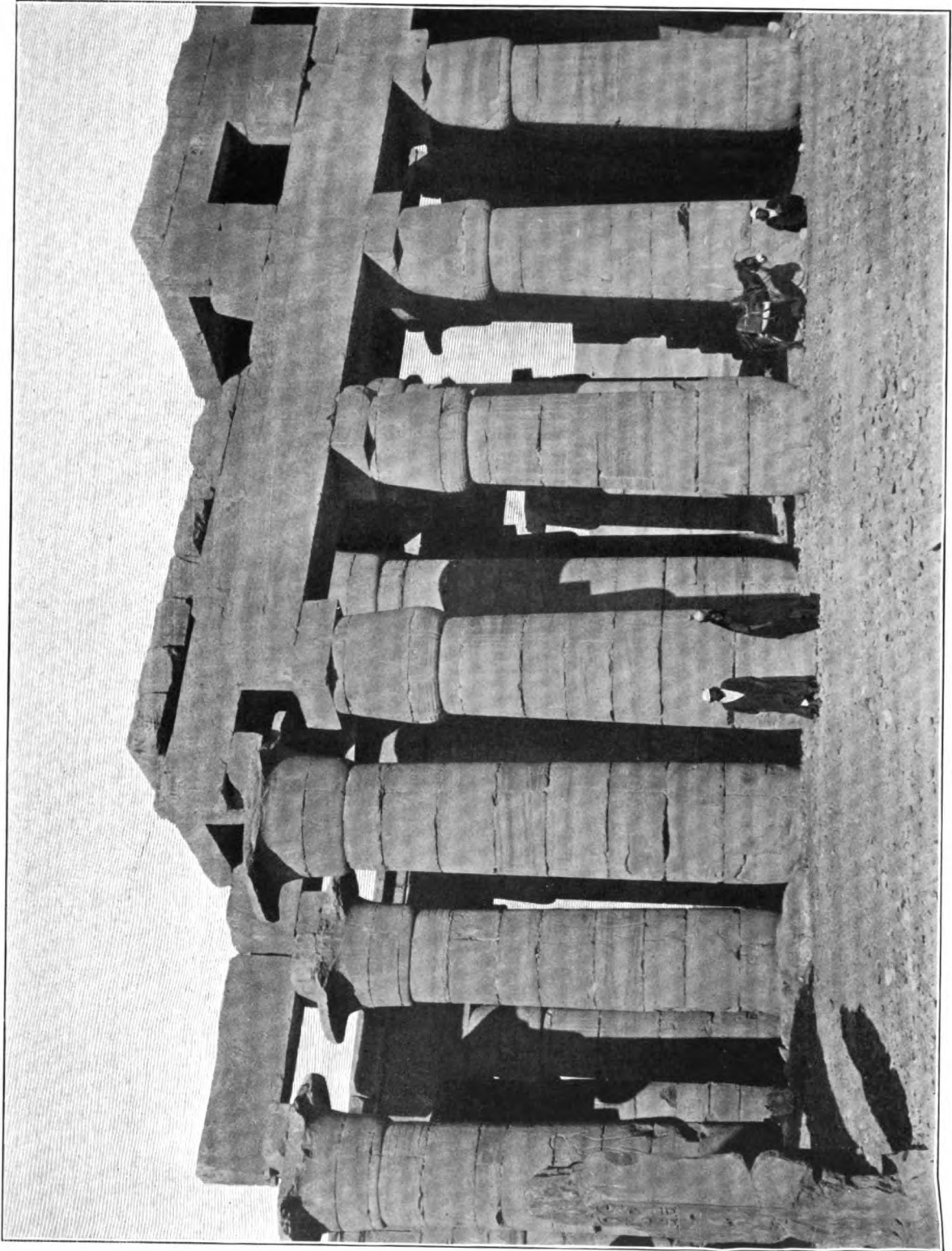
“This was proof, not positive, but looking very much as if the great son of Seti I lay therein. A band of brand-new material had been placed beneath this amulet of the goddess *Nouit*; then came a kind of quilt, of pieces of linen folded in squares, and stuck together by the bituminous preparation the embalmers had used. There was considerable excitement amongst the bystanders. This last covering was removed and lo,

" Among his perfumed wrappings Ram'ses lay,
 Son of the sun, and conqueror without peers ;
 The jewel-holes were in his rounded ears,
 His thick lips closed above th' embalmer's clay ;
 Unguent had turned his white locks amber-grey,
 But on his puissant chin fresh from the shears
 The thin hair gleamed which full three thousand years
 Of careless sleep could never disarray.
 Hands henna-stained across his ample breast
 Were laid in peace ; but through the narrow eyes
 Flamed fires no more beneath the forward brow,
 His keen hawk nose such pride, such power expressed,
 Near Kadesh stream we heard the Hittite cries,
 And saw by Hebrews' toil San's temple cities grow.

" In less than a quarter of an hour from the commencement of the unwrapping, appeared from beneath its many cerements the great Sesostris himself, who had been embalmed with such care, and wrapped up so laboriously, over three thousand one hundred and eighty-six years ago."

I have devoted considerable space to the discovery of the royal mummies of Ancient Egypt, and to the unwrapping of Rameses the Great, because, after having visited Der el-Bahari and the place where they were found, I was very much interested in them, consequently I have written and quoted from the very best authorities, all that was to be gleaned in relation to these celebrated mummies so that you, my dear Brothers and readers, may thoroughly understand everything pertaining to them. I have been so intensely interested in taking notes, measuring and examining these most extraordinary tombs, temples and monolithic stones and statues, that the days have come and gone without note, and yet, we have not described half of what is to be seen on this western bank of the river Nile, but, as we were very anxious to see and examine Luxor and Karnak, we discharged our guide and hired another for our excursions upon the other side of the river, who was to direct our steps in search of " More Light " among those stupendous ruins of Luxor and Karnak. We spent that evening with some acquaintances we had made while examining the beautiful ruined temple of Medinet Habu.

The night was lovely, so after our dinner, we sat up under the awning, and talked until a late hour upon the various tombs and temples,



THE RAMESSEUM OR MEMNONIUM,
THEBES.

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and the wondrous knowledge that pertained to those people who lived here in the "Golden Age" of Egypt. We drifted off into Scottish Masonry whose sublime philosophical and theosophical teachings emanated from the greater Mysteries of ancient Egypt, whose esoteric teachings were identical with the Indian and Mazdean of prehistoric ages.

Early the next morning we took our breakfast and started out on our way to examine the celebrated temples of Luxor and Karnak, so we landed upon the river bank and made our way direct to the temple of Luxor.

I first visited this temple many years ago with my father when I was a boy. I again visited it some years ago, on my return from India, at which time it was very difficult to move around in, for it was at that day literally filled with mud hovels of the Arabs, and it was nearly impossible to see anything at all whatever of the building proper, for it was a veritable village in itself containing a mosque. It was a very dirty village at that time, with very narrow filthy lanes or alleys through which to walk, amid stables, hen roosts, and pigeon houses that were plastered up against beautiful sculptured walls. There was so much confusion that I could not, under any circumstances, find out anything at all whatever in relation to the original plan of this especial part of the building, but to-day it is very much different, thanks to Professor Maspero, M. Grebaut and others, who have changed it most wonderfully, for they certainly had a very difficult task in clearing the temple of these Arab invaders.

They at first positively refused to sell their homes, or mud hovels in which they lived, and leave the temple. After long and tiresome negotiations were they induced to sell their mud houses and quit. There was one man Mustapha Aga, the British consul, who had built his consular residence between the columns of Horemeh, directly facing the river, and when he was approached in relation to buying him out, he asked them such an enormous price for his place, that it was simply impossible to do anything with him. He was a good kindly old fellow, and very hospitable, for his house was ever open to all travellers, but there was one thing that he was very peculiar about, and that was the selling of his home. It was not until this old fellow died that they were enabled to remove his residence from between the columns. Over forty other families had been

bought out and got rid of, in one way or another, who rebuilt their homes upon the land that had been allotted to them.

The little native mosque gave them far more trouble than any other thing in the temple, but they continued in the good work until the year 1886, when they cleared the temple of the dirty accumulations of these people, whom they had bought out, until all that remained as evidences of their occupation was the little mud Mosque.

After the resignation of M. Maspero, M. Grabaut succeeded him, and followed up the work of the restoration of the temple. Any one who had visited it at the time I did, some years ago, would not to-day recognize it as the same building, for the dirty mud hovels, and accumulations of centuries have been removed from around the columns, clear down to the original pavement. During the performance of this work they discovered beneath "the rubbish of the temple," quite a number of magnificent colossal statues of Rameses II, in beautiful polished red granite.

The traveller who goes there to-day will see the ruins of a most magnificent temple of exquisite design and beauty, second only to that of the Grand temple of Karnak itself, of which this was originally the gateway, as it were, to the most stupendous building ever erected by the hand of man—The temple of Karnak.

One can very readily recognize the principal entrance, or pylon at Luxor, on account of the obelisk and colossi at the gateway. The companion stone to this remaining obelisk stands to-day in the famous *Place de la Concorde*. It was presented to the French government by Mohammed Ali and it cost them over a million francs to take from Luxor, and set it up in Paris, which was done in the year 1836. This stone is seventy-seven feet high, and about seven feet square at the base. The one still in situ measures about eighty-four feet in height, and seven feet six inches square at the base.

The pictures on the front of the towers represent battle scenes. The first hall that we enter is about one hundred and eight-six feet, by one hundred and sixty-eight feet. Upon the walls are historical representations of Egyptian victories, etc. A colonnade of about one hundred and seventy feet long, connects this hall with another one, that is not quite so large as the first one. As we continued our journey we at length found ourselves out of the temple at the west gate, stand-

ing facing the river, and the remains of a stone quay of the Roman age. We spent the day in this most extraordinary temple examining the various chambers, sanctuaries, columns, sculptures, etc., and were deeply interested in all we saw. It is so very difficult to describe the magnificence of these beautiful ruins, but you, I hope, will be enabled to get some idea of its beauty not only from my description, but from many of the illustrations of this temple of Luxor and Karnak.

We returned to our dahabiyeh tired and weary, and after dinner we smoked and chatted of what we had seen. Our sailors went ashore to visit the crew of another dahabiyeh, and assist them in a grand fantasia, and we could hear their voices and recognize their songs until we dropped off to sleep.

In the morning we landed at Luxor and hired donkeys, starting out along the avenue of sphinxes, that begins at the lone obelisk and extends for about two miles, from one temple to the other. We rode slowly down this avenue for more than a mile when the road turned slightly to the left, and we saw before us the pylon of Ptolemy III (*Eurgetus I*) through which we passed, and pushed on to the little temple of Rameses III. We did not stop here, only for a very short time, just peeped in, and turning sharp to the left we kept on, now toward the river, then to the right again until we arrived at another avenue of ram head sphinxes. At length we found ourselves before the main entrance of this wonderful temple of Karnak.

We now dismounted and stood before it in awe and admiration, for we were now at the threshold of this most stupendous and magnificent gateway of the grandest temple that was ever raised by the hands of man. One of the enormous towers is very nearly perfect, and its dimensions were three hundred and seventy feet broad, by one hundred and forty-two feet six inches high, with a depth of about fifty feet, so you can imagine what an enormous propylon it must be. One can readily make the ascent to the top from which they may obtain a beautiful view of the surrounding country, and all of these wonderful ruins.

What a sight the avenue of mutilated sphinxes must have been in the glorious days of ancient Egyptian splendor, before they were ravaged by the hand of time, or by those disreputable image breakers whose vandalism is visible throughout the whole of the Land of Egypt. No pen

can describe the magnificence, vastness and exquisite sculptures of this stupendous temple in its mutilated grandeur, as I saw it some few years ago. It must be seen to be fully appreciated and properly understood, for in no part of the world is there anything to compare with its magnitude and beauty, the splendor of which no man can describe.

We now passed through this enormous gateway and entered the outer court to the temple, it is two hundred and seventy-five feet deep by three hundred and thirty-eight feet wide, with a row of columns on each side, supporting a roof, which forms a regular corridor on both sides of the court, excepting where the temple of Rameses III projects into it through the south wall. At the end of this court we passed through another enormous gateway beautifully adorned with bas-reliefs and found ourselves in the celebrated hypostyle hall—the wonderful “Hall of Columns,” the most beautiful and magnificent of its kind in the world to-day. It is one hundred and seventy feet long by three hundred and thirty-nine feet wide, whose roof is supported by one hundred and thirty-four most stupendous columns, twelve of which are twelve feet in diameter and sixty-two feet high, the other one hundred and twenty-two are nine feet in diameter and forty-two feet high, and all of them beautifully sculptured with kings, gods, etc., blazoned with royal names and emblems of all kinds. The immense stone beams that run from column to column are fully twenty-six feet long. I will not attempt to go into details in my description of this most magnificent temple, although as I stood among this forest of columns I seemed bewildered, and astonished, so much so that I could not find words wherein to express myself regarding this most marvellous building.

On my return from India I camped in this temple, and lived here within its sacred precincts for weeks, during which time I have carefully examined the various points of interest, in the vicinity, but more especially this temple itself. I have wandered from court to court, ever finding something new in every part of its pillared halls and corridors. I have at times stood, lost in admiration and wonder, beneath the shadows of its enormous columns and gazed up to their capitals whose summits rose nearly seventy feet above me. Six of our party, with outstretched arms, attempted to encircle some of these columns, but without success. This was my last visit to this celebrated temple and I still found many things



HYPOSTYLE HALL OF THE GREAT TEMPLE OF KARNAK.

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that were new to me and which filled me with astonishment. For hours I rambled eagerly around among the ruins, lost in admiration of its magnitude and its mutilated grandeur. I realized that I stood within the walls of the grandest specimens of architectural design and beauty that have ever been executed by the hands of man, whose walls, columns, and pylons represent the torn, soiled, and ragged pages of the records of the most glorious dynasties of ancient Egyptian History.

Tired with our investigations we turned away very reluctantly, and remounting our donkeys rode back toward Luxor, deeply impressed by what we had seen, having spent the whole day in very carefully measuring and examining the various parts of this most extraordinary building. Luxor now has lost its charm for us and Karnak is the dominant chord, for we talked of it, we thought of it, aye, we dreamed of it, and even to-day in memory I can still see the depth of its shadows, and the dazzling light playing upon its pillared halls and glorious sculptures. From every point of view, or at any time, whether by the effulgent rays of a mid-day sun, at eventide, or even under the rays of the glorious moon, Karnak is at its best—Majestic, Silent and Impressive.

We at length arrived at the bank of the river, and were rowed to our dahabiyeh depositing our note books and traps in the cabin. We then strolled up to the postoffice and received two letters from home, and just as we returned the gong rang out the dinner hour. After which we informed Hassan, that we were ready to proceed on our journey, in the morning, if the wind should be in our favor. He told us that there was nothing that he needed, and that he had supplied himself abundantly for our journey southward. I spent the whole of the evening in writing letters and fixing up my notes, and retired early to sleep and rest, hoping for a favoring breeze in the morning.

Since I last visited this celebrated temple the French government has undertaken the restoration of this most stupendous building, and while they were endeavoring to execute the work in hand, M. Lazani found one of the ancient city gates, a very valuable discovery, and said to be the first of its kind ever found in this country. It has upon it the date of the eighteenth dynasty. There are quite a number of new discoveries now being brought to light that will be of great importance, not only to the Egyptologist, but to the Masonic student.

**Ceremonies—Initiation—Blue Lodge—Transmi-
gration—Mystery Language.**

How poor, how rich, how abject, how august,
 How complicate, how wonderful, is man!
 How passing wonder he who made him such!
 Who centred in our make such strange extremes.
 From different natures marvellously mixed,
 Connection exquisite of distant worlds!
 Distinguished link in being's endless chain!
 Midway from nothing to Deity!
 A beam ethereal, sullied, and absorpt!
 Though sullied and dishonored, still divine!
 Dim miniature of greatness absolute!
 An heir of glory! a frail child of dust!
 Helpless immortal! insect infinite!
 A worm! a God!—I tremble at myself,
 And in myself am lost. At home, a stranger,
 Thought wanders up and down, surprised, aghast,
 And wondering at her own. How reason reels!
 O, what a miracle to man is man!
 Triumphantly distressed! What joy! what dread!
 Alternately transported and alarmed!
 What can preserve my life? or what destroy?
 An angel's arm can't snatch me from the grave;
 Legions of angels can't confine me there.

—DR. EDWARD YOUNG.

CHAPTER XXIII.

CEREMONIES—INITIATION—BLUE LODGE—TRANSMIGRATION—MYSTERY
LANGUAGE.

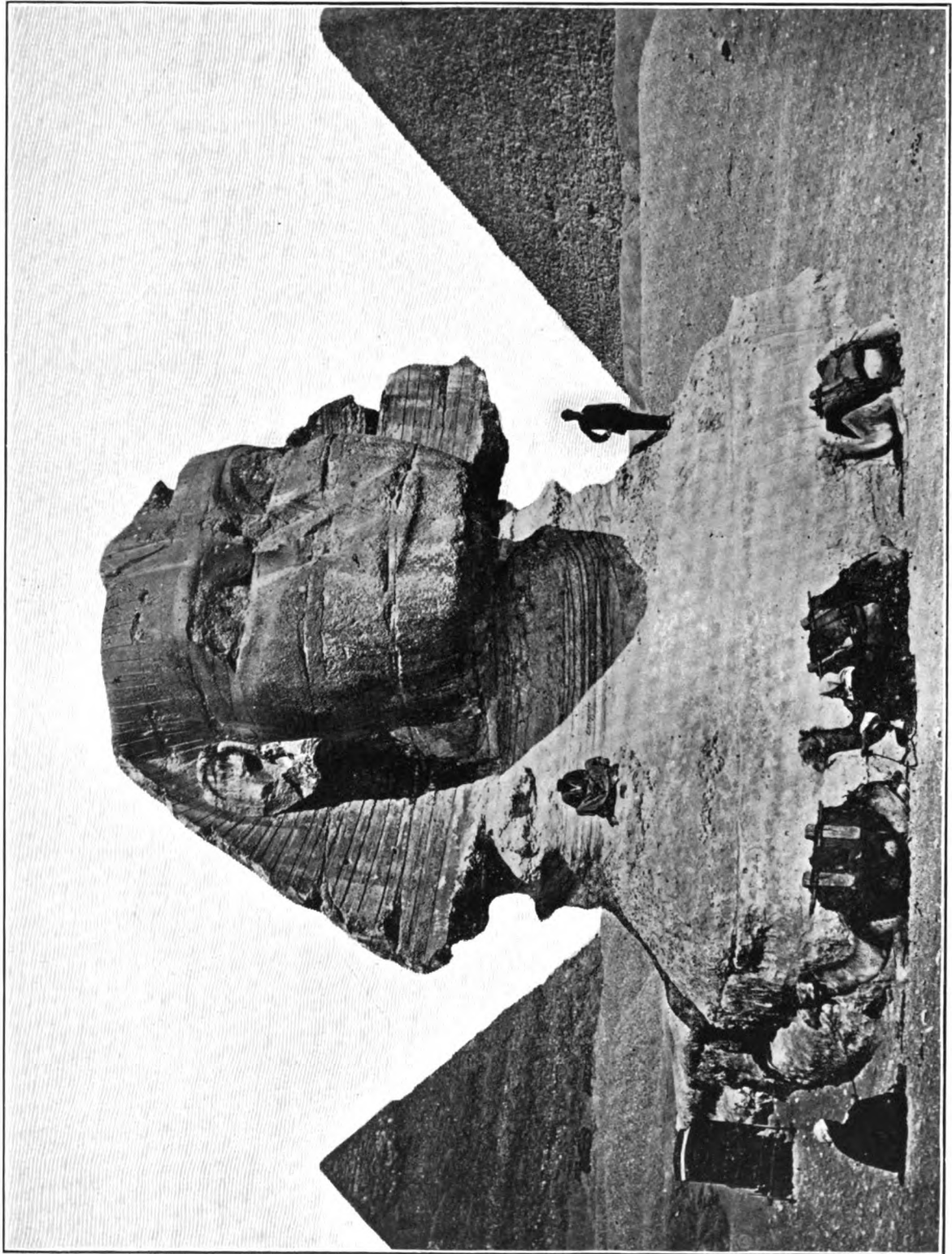
FREE MASONRY has stepped across the threshold of another century, bringing with it those sublime and beautiful Truths that have ever been the admiration of the best men of every epoch of the world's history. Truths that were taught, practiced and thoroughly understood, long before the *Vedic hymns* were first chanted under the shadows of the Hindu Kush and Himalaya mountains, the home and birth-place of our great ancestors the *Aryan Race*. From which source it has found its way to every corner of the earth, and to-day the sun never sets upon our most Illustrious Fraternity. These great and glorious Truths which have been handed down to us were studied in the hoary ages of the past, under the dawning Light of a New Age and a New Race, by peoples whose visions were illuminated from the dying embers of the *Atlanteans and Lemurians*, races that have passed or are passing away, but who have left behind them the very essence and aroma of their ancient knowledge and civilization. The traditions connected with those older peoples have helped us on to the Light, Knowledge and Truth now taught behind the closed doors of our Lodges, Chapters Councils and Consistories of the Ancient and Accepted Scottish Rite.

Every intelligent Masonic student who is unprejudiced will realize the fact that Free Masonry has ramified from the GREAT LODGE OF THE PERFECT MASTERS AND ADEPTS OF INDIA. It has shaped the course of Empires, has controlled the destiny of all peoples upon the face of the earth, and is to-day a powerful factor used for the express purpose of helping humanity on to higher planes of intellectual development throughout the whole world, verifying the statements of our rituals in respect to its universality. Those sublime Truths and Ethics were in existence thousands of years before Egypt was populated by colonization from the "Land of the Vedas." Those colonists dominated the valley of

the Nile by subjugating the primitive inhabitants, and decorating the banks of that mighty river Nile with most magnificent tombs, temples, splendid monuments and sculptures. Far back in the hoary ages of antiquity, in the dim dawn of approaching civilization, at which period fact and fiction were intimately blended to suit the capacity of the people, they strived to arouse the latent potential spiritual forces lying dormant like a precious jewel deep down in the heart of every living human being, helping them on to a knowledge of Light and Truth.

Many of those glorious Truths are to be found to-day pictured upon nearly all the tombs and temples of both India and Egypt. They are indelibly inscribed in hieroglyphic characters throughout the whole of the "Land of the Pharaohs," the land of mighty monuments and most stupendous specimens of cyclopean architecture. Many of these have been very difficult to understand, and for what purpose they were erected, and to-day upon their stony sides people look with bowed heads in awe and admiration. Their only history in many instances is carved upon those stony sides or the interior chambers. But in those stupendous pyramids that adorn the plains of Gizeh, and the Labyrinth at the Fayum, we can only dimly sense the intents and purposes for which they were erected, I do not dare to be more explicit regarding these most extraordinary monuments, but of one thing let me assure you, the great Pyramid was never intended for a "corn-bin," as some authorities have asserted. Both these most extraordinary monuments have stood for ages, silent and impressive, like the couchant Sphinx whose stony lips are sealed, and we are left in doubt as to the unsolved riddle. This monolithic monster represents a King and symbolizes the union of intellect and Power.

Murray informs us that "old Arab writers speak of it as a talisman to keep the sand away from the cultivated ground; and tradition at one time says that it was mutilated by a fanatical sheik in the fourteenth century, and that since then the sand had made great encroachments. Certainly in Abd el-Latif's time it appears not to have been disfigured as he speaks of the face as 'very beautiful,' and of the mouth as 'graceful and lovely, and as it were, smiling graciously,' and adds that the red color was quite bright and fresh. By the Arabs of the present day it is known as *Abu 'l-hol* (the Father of Terror)."



THE GREAT SPHINX.

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It still lies nearly smothered beneath the drifting sands of the desert, looking to the East, watching the glorious constellations and signs of the Zodiac come and go, and the twinkling stars, whose radiant eyes peep out of the azure vault above from before the misty veil that guards the portals of eternal day. Yet still it lies crouching there, mute, dumb, but eloquent in its silent majesty, ever watching the endless centuries roll along the stream of time. It catches the dawning light of the glorious Sun-god *Ra*, and reflects it back in farewell benedictions to humanity, who stand watching and waiting from afar off the coming dawn of intellectual advancement, and true spiritual unfoldment, looking for the time when they will be enabled to lift their hands to its glorious light.

These stupendous tombs and temples of ancient Egypt, whose ruins are to be found throughout the length and breadth of this most wonderful valley of the river Nile, were most certainly never used for public worship, nor were the masses of the people ever admitted to observe the sacred rites and ceremonies that were performed by the King, or priests, during their initiative services. All that took place within the walls of these majestic temples was most assuredly well guarded from the prying eyes of the profane. It was only upon certain occasions, such as Initiation into the Greater Mysteries, or on certain days, that were set apart for the honoring of the local gods of the Nome or city, that they observed these local ceremonies. At such times the King clothed in most gorgeous vestments, followed by priests and officials of the temple carrying the divine images and flaunting banners, burning incense and chanting hymns, marched in a grand procession through the pillared halls and corridors. Very often they circled around the immense roof of the temple, and passed on through the sacred groves within the massive walls that inclosed them, then down to the sacred lake where certain ceremonies were performed, returning to the sanctuaries within the depths of the temple.

At such times, possibly from the distance, the populace might be enabled to catch a glimpse of the gorgeous pageantry, as the procession passed around the roof of the temple, but that was all. They never knew what took place within those walls; to them it was all a profound mystery. They were most certainly never allowed to participate in any of those most mysterious rites and ceremonies, in fact none were permitted

to enter into the ranks of the procession, and assist in those sacred rites, but those of royal birth, priest, officials, and the Initiates of the Greater Mysteries. Here in these temples, upon the banks of the river Nile, were performed those profound, sublime, and awe-inspiring ceremonies, that have been spoken of and referred to, by the most eminent men of every age of the world's history.

These ancient Egyptian temples were used for the express purpose of preparation and initiation of candidates into the sublime and profound ceremonies of the Egyptian Mysteries. They were never used, as I have stated above, for public worship; of that we are positively certain. The interior of these most magnificent fabrics was fitted up with chambers, etc., wherein was stored the gorgeous robes, and paraphernalia used in the solemn initiatory services of those Rites for which Egypt was so noted. Some of these chambers were used for sacerdotal privacy, others for the preparation of the aspiring candidate into those most profound, supremely beautiful and awe-inspiring ceremonies.

There were a large number of other rooms and chambers used for different purposes, as well as large halls for processional services, and for actual initiation. Within these vast inclosures were sacred groves and lakes, that I have referred to above, each and every part of which were most assuredly used for some special purpose during the ceremonies of Initiation. When the Neophyte passed from the Lesser, into the Greater Mysteries, and received the Ineffable degrees, he began to realize that there was something more in it than a mere word, grip, token, and whispering meaningless phrases into a dead ear. In passing through the passages of the Pyramid we have to assume a crouching position and *stoop low, very low*. Many things are learned in examining these Pyramids and temples, not only of the Symbolic degrees, but of the Royal Arch as well. The things that are taught in the York Rites, we shall find, have a far deeper significance than is generally understood, by even those who perform and assist in the ceremonies of these degrees.

The true meaning of the various symbols are not fully explained to the candidate, and I am sorry to say that a great deal of the work that is done by those conferring the degrees, in our Symbolic Lodges, is seldom or ever properly understood. Even the principal officers who superintend the conferring of the degrees upon the aspiring candidate do not fully

comprehend their import for the simple reason, they do not, as I have said thoroughly understand the true meaning themselves. They have the ritualistic work all right, and parrot-like, they are enabled to roll it off in eloquent phraseology, *but Ritualism is not Masonry.*

The deeper meaning, and profound knowledge that is contained in our most sublime, and glorious symbols, they do not, nor cannot understand, until, by deep earnest study, and profound meditation, they are enabled to comprehend them. They will most assuredly learn that the key note to the esoteric meaning of the Symbolic degrees is a thorough understanding of the first, or E. A.

Let me once again explain to you, my dear Brothers, that no man can ever acquire even a knowledge of mathematics without a thorough comprehension of Addition, Substraction, Multiplication, and Division, so it is with our glorious symbology of the first three degrees. Learn them, and understand them, and you will have the key that will lead you on to the discovery and solution of the most profound esoteric Truths that lie concealed in the glorious symbols of our Illustrious Fraternity. It will teach you the true meaning of "to travel in foreign countries and receive Master's wages," you will discover the "Lost word." It will reveal to you the true significance of the discovery of the stone that was rejected, and lost in the rubbish of the temple. It will explain to you the meaning of a square man, the temple of Solomon and the rebuilding of the temple. In fact all things will be made plain to you, and you will come to an understanding of your Higher Self, which knowledge will bring you in closer communion with your God, when you will positively understand and know that you and your Father are One.

The Secret Doctrine informs us that the King's Chamber in the Greater Pyramid, in the plains of Gizeh, was the Holy of Holies. "On the days of the mysteries of Initiation, the Candidate, representing the Solar God, had to descend into the Sarcophagus, and represent the energizing ray, entering into the fecund womb of nature. Emerging from it on the following morning, he typified the resurrection of Life after the change called Death. In the Great Mysteries his figurative "death" lasted two days, when with the Sun he arose on the third morning, after a last night of cruel trials. While the Postulant represented the Sun—the all-vivifying orb that 'resurrects' every morning but to impart life to all—

the Sarcophagus was symbolic of the female principle in Egypt. Its form and shape changed with every country, provided it remained a vessel, a symbolic 'nevis,' or boat-shaped vehicle, and a 'container' symbolically, of germs or the germ life. In India it is the 'Golden' Cow through which the Candidate for Brâhmanism has to pass if he desires to be a Brahman, and to become *Dvi-ja* born a *second* time."

It is positively asserted by certain writers that the various temples throughout the valley of the Nile were used for the express purpose of Initiation into the Ancient Egyptian Mysteries, and every thoughtful student will recognize this fact, if he will carefully examine them, as I have done.

Bædeker in his Upper Egypt, beginning at page 59, gives a very careful description of the temple of Seti I (*The Memnonium of Abydos*), which will be of great interest to the Masonic Student. He goes into details in reference to the Rites and Ceremonies that were performed therein, as well as in honor of the Divine Deceased (Osiris), whose name even the Great Herodotus shrank from breathing. The ancient Indian Mysteries, from which source all the others originated, were originally conferred upon the initiates in those cave temples for which that country is so celebrated, such as Elephanta, Ellora, Karli and many others which have been cut out of very hard porphyry rock, so far as the first three are concerned.

Let me quote you from "Morals and Dogmas," page 361: "The Indian Mysteries were celebrated in subterranean caverns and grottos hewn in the solid rock; and the Initiates adored the Deity, symbolized by the Solar Fire. The candidate, long wandering in darkness, truly wanted Light, and the worship taught him was the worship of God, the Source of Light. The vast Temple of Elephanta, perhaps the oldest in the world, hewn out of the solid rock, whose very large halls were used for Initiations; as were the still vaster caverns of Salsette with their three hundred apartments.

"The periods of initiation were regulated by the increase and decrease of the moon. The mysteries were divided into four steps or degrees. The Candidate might receive the first at eight years of age, when he was invested with the zennar (cable tow). Each degree dispensed something of perfection, 'Let the wretched man,' says the Hitopadesa, 'practice

virtue, whenever he enjoys one of the three or four religious degrees; let him be even minded with all created things, and that disposition will be the source of virtue.'

"After various ceremonies, chiefly relating to the Unity, and Trinity of the Godhead, the Candidate was clothed in a linen garment without a seam, remained under the care of a Brahmin until he was twenty years of age, constantly studying and practicing the most rigid virtue. Then he underwent the severest probation for the second degree, in which he was sanctified by the sign of the cross, which, pointing to the four quarters of the compass, was honored as a striking symbol of the universe by many nations of antiquity, and was imitated by the Indians in the shape of their temples.

"Then he was admitted to the Holy Cavern, blazing with light, where in costly robes, sat, in the East, West and South, the three chief Hierophants, representing the Indian triune Deity. The ceremonies there commenced with an anthem to the Great God of Nature, and then followed this apostrophe: O mighty being greater than Brahma! we bow down before Thee as the primal Creator! Eternal God of Gods! The World's Mansion! Thou art the Incorruptible Being, distinct from all things transient! Thou art before all Gods, the Ancient Absolute Existence, and the Supreme Supporter of the Universe! Thou art the Supreme Mansion; and by Thee, O Infinite Form the Universe was spread abroad.

"The Candidate thus taught the first great primitive truth, was called upon to make a formal declaration, that he would be tractable and obedient to his superiors; that he would keep his body pure; govern his tongue, and observe a passive obedience in receiving the doctrines and traditions of the Fraternity; and the firmest secrecy in maintaining inviolable its hidden and abstruse mysteries. Then he was sprinkled with water (*whence our baptism*); certain words, now unknown were whispered in his ear; and he was divested of his shoes and made to go three times around the cavern. Hence our three circuits; hence we were neither barefoot nor shod: and the words were the Passwords of that Indian degree."

In these Ancient Mysteries of India the principal officers represented the *Tri-murti*—Brahma, Vishnu and Siva—the Hindu Trinity which furnished the Hebrew Triad of Sephira, Chockma and Binah. Brahma

in the Indian mysteries represents the rising sun, the Creator and Container of the other two, rising into life and definition; Vishnu the Preserver and Conserver of all; and Siva the Destroyer and Transformer, thus forming a triangle of *Creation, Preservation* and *Transformation*. Brahma the *Master*, rising into Life, represents the Sun in the east; Vishnu in the south, the *Junior Warden*, the *Preserver* and *Giver*; Siva the *Senior Warden*, the Destroyer and Transformer; who transforms Light into Darkness, or day into night. During the ceremonies the candidate was baptized, and allegorically reborn, when he was taught to lead a true and purer life *not only in thought, but in act*.

The ceremonies of initiation were generally performed at midnight, in immense caverns amid darkness and gloom. Many of them were awful and appalling, for the candidate, in his journey through those terrible subterranean vaults and passages, was compelled to battle for his very life against the powers of Darkness, from which, if he succeeded, he came forth into *Light, Life* and *Joy*, when he was exalted and glorified. The Persians, like the Druids, built no temples, but worshipped in large circular enclosures the Sun God Mithras. The places wherein they adored the Sun were formed of immense blocks of unhewn stone, very much like those Druidical remains at Stonehenge, of Salisbury plains, England.

The Persians abominated images of any kind, and they considered that *Fire* was the only fit emblem of the Deity. From these people the Hebrews borrowed the idea and represented God as a flame of fire, which appeared to both Abraham and Moses, at Horeb and Mount Sinai. Both the Persian and Hebrew Lawgivers claim to have conversed with God, maintaining that the Deity instructed them in a system of pure worship, which was to be promulgated and taught to all those who were worthy to receive such exalted Truths, and who would devote themselves to the study of this higher and purer Philosophy. Zoroaster, or Zarathustra, soon became famous and his philosophical teachings brought to him, from all parts of the civilized world, the most eminent men who lived in that age, men who were anxious to improve themselves, by studying under a man whose name and fame had spread among the learned men throughout the four corners of the earth. I am referring to the ancient Persians, and to the time when first Zarathustra Spitama came forward as

a reformer and leader of his people, long before the flight of the Israelites out of the "Land of Egypt." It is very difficult to find the exact date of his birth, or when he lived, but according to the best modern authorities we might place it anywhere between 2000 to 1000 B. C.

According to the most ancient *Gathas* (Psalms) Zarathustra proclaimed himself "the reciter of the hymns, the messenger of Ahura-Mazda, the listener to the sacred words revealed by God." The name Zarathustra is a rather peculiar one, and in the language of those ancient people, it refers to some peculiar kind of a "camel," but of what species we are unable to determine. The Greeks transformed it into Zoroaster. William Jackson, Professor of Indo-Iranian Languages, Columbia University, places the date of his birth in the seventh century B. C., while Professor James T. Bixby, Ph. D., states that "the best modern authorities say from 2000 to 1200 B. C." But leaving the date of his birth out of the question, we know that he clothed himself in white priestly vestments, and assembled the people around the sacred Fire, and delivered an inaugural address, calling upon them to listen to the Words of *Ahura Mazda*, the ever living God, who speaks to them through him, by and with the holy flame of the sacred fire. In the early days of their history they worshipped and performed their initiatory ceremonies, into the Mazdean Mysteries, in immense caves fitted up expressly for that purpose. The grand final to these Mysteries was the triumph of Ormuzd, the Sun God, over the powers of Darkness.

I shall quote freely from our revered Brother Albert Pike throughout this chapter, because his ideas and mine are identical, in relation to the Ancient Mysteries. "Everywhere in the old Mysteries, and in all the symbolisms and ceremonial of the Hierophant was found the same mythical personages, who like Hermes, or Zoroaster, unites Human Attributes with divine, and is himself the God whose worship he introduced, teaching rude men the commencement of civilization, through the influence of song, and connecting with the symbol of his death emblematic of that Nature, the most essential consolation of religion.

"The Mysteries embraced the three great doctrines of *Ancient Theosophy*. They treated of God, Man and Nature. Dionusos, whose Mysteries Orpheus is said to have founded, was the God of Nature, or of the moisture which is the life of Nature, who prepares in darkness the

return of life and vegetation, or who is himself the Light and Change evolving their varieties. He was Theologically one with Hermes, Prometheus and Poseidon.

“In the Ægean Islands he is Butes, Dardanus, Himeros, or Imbros. In Crete he appears as Iesius or Zeus, whose worship remaining unveiled by the usual forms of mystery, betrayed to profane curiosity the symbols which, if irreverently contemplated, were sure to be misunderstood. In Asia he is the long-stoled Bassareus coalescing with the Sabazius of the Phrygian Corybantes: the same with the mystic Iacchus, nursling or son of Ceres, and with the dismembered Zagreus, son of Persephoné. In symbolical forms the mysteries exhibited the THE ONE, of which the MANIFOLD is an infinite illustration, containing a moral lesson calculated to guide the soul through life, and to cheer it in death.

“The story of Dionusos was profoundly significant. He was not only creator of the world, but guardian, liberator, and Saviour of the soul. God of the many-colored mantle, he was the resulting manifestation personified, the all in the many, the varied year life passing into innumerable forms.

“The spiritual regeneration of Man was typified in the Mysteries by the second birth of Dionusos as offspring of the highest; and the agents and symbols of that regeneration were the elements that effected Nature’s periodical purification—the air, indicated by the mystic fan or winnow; the fire, signified by the torch; and the baptismal water, for water is not only cleanser of all things, but the genesis or source of all.

“Socrates says in the Phædo: ‘It well appears that those who established the mysteries, or secret assemblies of the Initiated, were no contemptible personages, but men of great genius, who in the early ages strove to teach us, under enigmas, that he who shall go into the invisible regions without being purified, will be precipitated into the abyss; while he who arrives there, purged of the stains of this world, and accomplished in virtue, will be admitted to the dwelling place of the Deity.’ Initiation was a school in which were taught the truths of primitive revelation, the existence and attributes of ONE God, the Immortality of the Soul, rewards and punishments not only in this but in a future life, the phenomena of Nature, the Arts, the Sciences, Morality, Legislature, Philosophy, Philanthropy, Psychology, Metaphysics, Animal Magnetism,

Telepathy and all Occult Sciences. Public odium was cast on those who were refused Initiation, and they were considered unworthy of public employment or private confidence, and were known as the profane, and were held in abhorrence and believed to be doomed to everlasting punishment. Bastards and slaves were excluded from initiation; and so were the Materialists or Epicurians, who denied the existence of the Supreme Architect of the Universe, and consequently the utility of Initiation.

“Eventually it came to be considered that the gates of Elysium would open only for the Initiates whose souls had been purified and regenerated in the sanctuaries or Holy of Holies. It was thoroughly understood that salvation or redemption was not to be obtained through Initiation alone, for Plato informs us that ‘it was also necessary for the Soul to be purified from every sin; and the purification necessary was such as gave virtue, truth, wisdom, strength, justice and temperance.’

“The object of the ancient initiations being to ameliorate mankind and to perfect the intellectual part of man, the nature of the human soul, its origin, its destination, its relations to the body and to universal nature, all formed part of the mystic science; and to them in part the lessons given to the initiate were directed. For it was believed that initiation tended to his perfection, and to preventing the divine part within him, overloaded with matter gross and earthy, from being plunged into gloom, and impeded in its return to the Deity.

“The Soul with them was not a mere conception or abstraction; but a reality including in itself life and thought; or, rather, of whose essence it was to live and think. It was material; but not brute, inert, inactive, lifeless, motionless, formless, lightless matter. It was held to be active, reasoning, thinking, its natural home in the highest regions of the universe, whence it descended to illuminate, give form and movement to vivify, animate, and carry with itself the baser matter; and whither it unceasingly tends to reascend, when, and as soon as it can free itself from its connection with the matter. From that substance, divine, infinitely delicate and active, essentially luminous, the Souls of men were formed, and by it alone, uniting with and organizing their bodies, men *lived*.”

This was the doctrine of Pythagoras, who learned it when he received the Egyptian Mysteries, and was the doctrine of all who by

means of the ceremonial of Initiation, thought to purify the soul. Virgil makes the spirit of Anchises teach it to Æneas: and all the expiations and lustrations used in the mysteries were but symbols of those intellectual ones by which the soul was to be purged of its vice-spots and stains, and freed of the incumbrance of its earthly prison, so that it might rise unimpeded to the source from whence it came. Hence sprang the doctrine of transmigration of souls; which Pythagoras taught as an allegory, and those who came after him received literally.

Plato, like him, drew his doctrines from the East and the mysteries, and undertook to translate the language of the symbols used there, into Philosophy; and to prove by argument and philosophical deduction what *felt* by the consciousness, the mysteries taught by symbols, as an indisputable fact—the Immortality of the Soul. Cicero did the same, and followed the mysteries in teaching that the Gods were but mortal men, who for their great virtues and signal services had deserved that their souls should, after death, be raised to that lofty rank. It being taught in the mysteries, by way of allegory, the meaning of which was not made known except to a select few, or, perhaps only at a later day, as an actual reality, that the souls of the vicious dead passed into the bodies of those animals to whose nature their vices had most affinity. It was also taught that the Soul could avoid these transmigrations, often successive and numerous, by the practice of virtue, which would acquit it of them, free it from the circle of successive generations and restore it at once to its source. Hence, nothing was so ardently prayed for by the initiator, says Proclus, as this happy fortune, which delivering them from the empire of evil, would restore them to their true life, and conduct them to the place of final rest.

This doctrine probably referred to those figures of animals and monsters which were exhibited to the Initiate, before allowing him to see the sacred light for which he sighed. I have already spoken upon this subject of Transmigration in the XIII Chapter of this work, and will only say—that once man has received the Divine light of Reason he could never retrograde, or go back into the lower animal kingdom. The Initiates into the Greater Mysteries were never taught any such idea; but they may have been told that if a man did not live a pure life on this earth, but pandered to his animal, passional nature, he would be reborn,

with the attributes of the lower animals, such as the cunning of the fox, or the ferocity of the tiger, and this assertion is borne out by many of the Initiates themselves, for instance :

Hierocles, one of the most enthusiastic and celebrated followers of Pythagoras, emphatically asserts that " he who believes that the soul of man, after his death, will enter the body of a beast for his vices, or become a plant for his stupidity, is deceived ; and is absolutely ignorant of the eternal form of the soul, which can never change ; for, always remaining man, it is said to become God or beast, through virtue or vice ; though it can become neither one nor the other by nature, but solely by resemblance of its inclinations to theirs."

Again Timœus of Locria, another of the Pythagorean school of Philosophy and an Initiate, tells us that " in order to alarm men, and prevent them from committing crimes, they menaced them with strong humiliations and punishments ; even declaring that their souls would pass into new bodies—that of a coward into the body of a deer ; that of a ravisher into the body of a wolf ; that of a murderer into the body of some still more ferocious animal : and that of an impure sensualist into the body of a hog."

The more we force our investigations into the older forms of prehistoric civilizations, and the religions and philosophies that pertained to them, the more beautiful, grand and sublime will those teachings that permeated them appear to us. We shall eventually discover that the great majority of those ancient peoples worshipped the ever living God under the symbol of the Sun, recognizing the fact, that they possessed a wonderful knowledge of Astronomy. The Arts and Sciences were thoroughly comprehended by them, and that there was a wonderful resemblance between the doctrines and worship of these ancient peoples. We are positively certain that the Mysteries of India, Chaldea, Assyria, Phœnicia and other countries were thoroughly known and comprehended by the Hierophants of Ancient Egypt, who instructed their initiates in all the profound Truths that pertained to the Greater Mysteries.

Each and every one who passed into the sanctuaries of these temples for initiation, were bound by the most terrible oaths, before they were even permitted to see, or know, anything at all whatever about the ceremonies they had to pass through. After they had seen the Light,

they were then considered to be bound by a stronger tie, and were then permitted to perform their lustrations. They were then conducted into the regular initiatory ceremonials, where they underwent terrible ordeals and tremendous trials, both physically and mentally, before they were instructed in the sublime and glorious Truths and Wisdom which unfolded to them the proof of the Immortality of the Soul, the Reincarnation of the Spirit and the Doctrine of a Future Life, as well as the true meaning of *raising horizontals to perpendiculars upon the five points of fellowship*.

There are a great many Brothers, who firmly believe that the Blue Lodge, or Symbolic degrees, contain the whole of Masonry; but this assertion most assuredly proves that they have not delved very deep into the symbology of those first three degrees, or they would never make such an assertion. The first three rules of Arithmetic are the foundation of the science of numbers or Mathematics. But these first three rules do not demonstrate the higher branches of Mathematics, such as Proportion, Square root, Conic sections, Algebra, etc. Neither do these first three rules in themselves demonstrate the mutations and collocations that go to instruct us in those Higher branches of the "*Exact Sciences*."

The seven notes of our scale in Music contain the whole of the demonstrated harmony of the Great Masters, but not until the combinations and collocations have been made do they produce the thoughts of the Masters in divine Harmony. In the same way the Blue or Symbolic degrees are only the foundation upon which have been erected the Higher Degrees of the York and our own beloved Scottish Rite.

It is stated in "*Morals and Dogmas*," page 819, "The symbols of the wise always become the idols of the ignorant multitude. The Blue Degrees are but the outer court or portico of the Temple. Part of the symbols are displayed there to the Initiate, but he is intentionally misled by false interpretations. It is not intended that he shall understand them; but it is intended that he shall imagine he understands them. Their true explication is reserved for the Adepts, the Princes of Masonry. The whole body of the Royal and Sacerdotal Art was hidden so carefully, centuries since, in the High Degrees as that it is even yet impossible to solve many of the enigmas which they contain. It is well enough for the mass of those called Masons to imagine that all is contained in the Blue

Degrees; and whoso attempts to undeceive them will labor in vain, and without any true reward violate his obligations as an Adept. Masonry is the veritable Sphinx, buried to the head in the sands heaped around it by the ages."

Our revered Brother Albert Pike has frequently written upon the first three degrees of Masonry, and his comparison of their being like the "broken columns of a roofless Druidic Temple in their rude and mutilated greatness" is perfectly correct, and every earnest student who will carefully examine the Symbolic degrees will most assuredly recognize their mutilated condition, and he will find that there is nothing complete or perfect in them. Even that which our candidate looks forward to has been lost, and he is given a substitute until future generations shall discover the lost one.

Yes, my dear Brothers, the first three degrees contain the whole of Masonry TO HIM WHO KNOWS. How I wish that I could talk to you and explain this seeming mystery, but as it is I can only hint at these things which I would like you to thoroughly understand. I have previously asserted, and I earnestly desire that you should comprehend that RITUALISM IS NOT MASONRY, for *that* may be changed at any time by the Grand Lecturers. But Masonry with its sublime and profound philosophies that have descended to us from the Wisdom Religion, through the Ancient Mysteries, is the same to-day and forever.

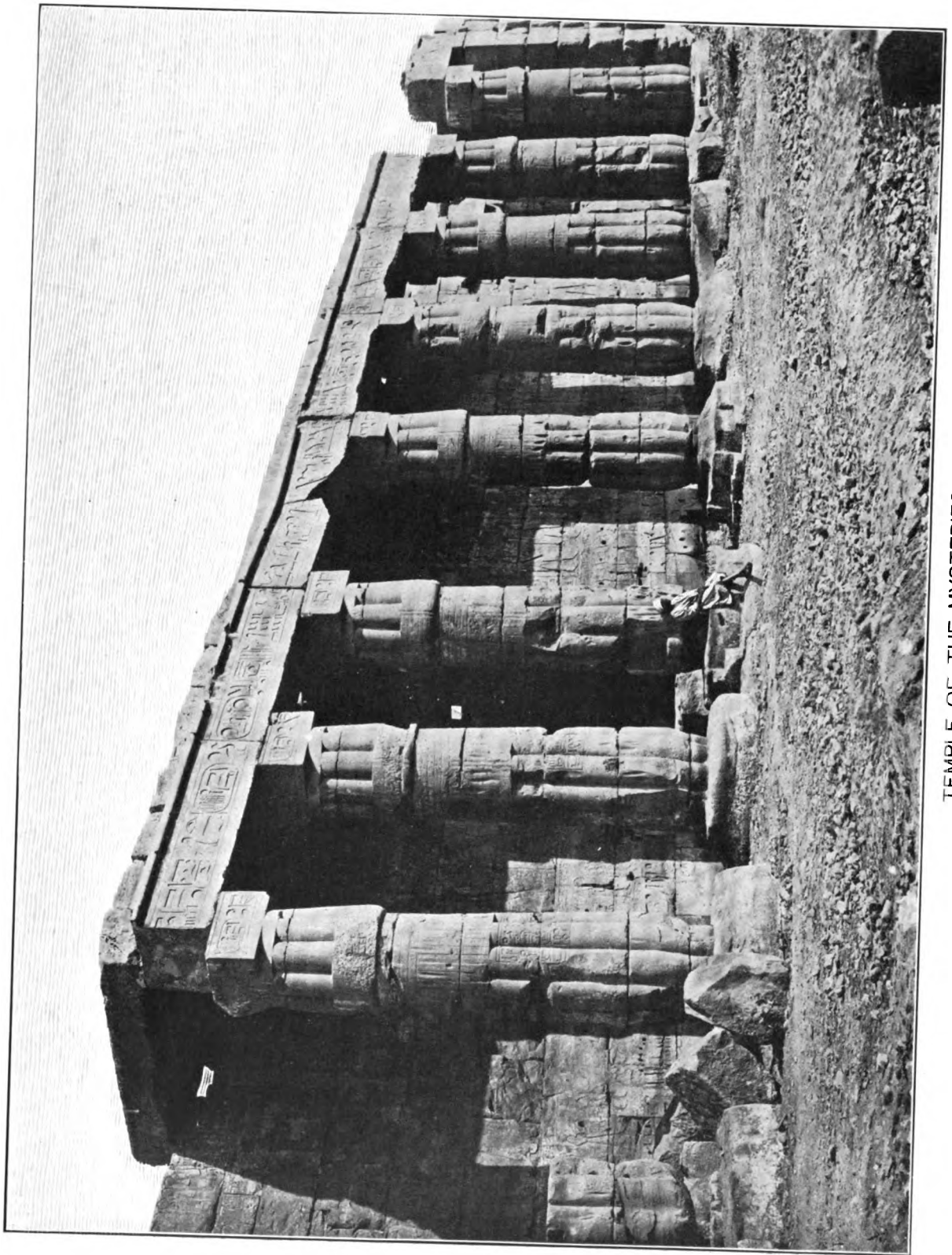
Her traditions carry us back to the most remote ages of antiquity, back beyond the dim dawn of prehistoric civilization, long before the hieratic inscriptions of Ancient Egypt were carved and painted within the tombs and temples throughout that wondrous Valley of the Nile. These to-day are, in many instances, undecipherable on account of the begrimed condition of the ceilings, walls, etc., and the vandal hands of the bigoted Christians, who mutilated so many of these temples, and to whom I have previously referred. Brother J. D. Buck, 32°, in "Mystic Masonry" (Introduction, VI *et seq.*) states that:

"Masonry deals largely with the Ethics and Symbolism of the Ancient Mysteries. The writer believes that through the well-timed efforts of Masons to-day, the grandest achievements in knowledge ever gained by man, which were originally concealed in the Greater Mysteries of Antiquity and in time became lost to the world, may be again recovered.

In the strictest sense, this knowledge has never really been lost, as there have always existed those who were possessed of the Great Secret. It was originally veiled in order to conceal it from the profane, and written in a universal language of Symbolism, that the wise among all nations and throughout all time might read it, as it were, in their own language. It was also written in parable and allegory so that the unlettered and common people might not be deprived of its wise precepts, and of its force in shaping character, dissipating ignorance, and inspiring hope. This Ancient Wisdom is the fountain from which Masonry takes its rise. The true Science of Symbolism in time became lost; the Temples of Initiation fell into decay, or were destroyed by priests, and potentates, jealous of their influence. For many weary centuries men have been trying to recover the lost key, and to restore the ancient wisdom from the parables and allegories in which it had been concealed. But progress in the inverse order is not only necessarily slow and uncertain, but all such attempts have, more or less, given rise to fantastic flights of the imagination, and resulted in confusion, rather than in enlightenment. The result has been to bring the whole subject under contempt, and to make the name "Mysticism" mean something vague and uncertain, if not altogether foolish to those ignorant of its true meaning."

The causes that have led up to the re-veiling of the Ancient Wisdom and Masonic Symbols have been many; some of which I have previously mentioned, such as Christian bigotry, ignorant fanaticism, misinterpretations and alterations, by those who desired to change the hieroglyphical inscriptions and symbols in order to suit their own ends and further their own designs. I have spoken about the destruction of the hieroglyphic inscriptions and sculptures in many of the temples throughout the "Land of Egypt."

"The Secret Doctrine" informs us in the Introduction to the "New Edition," page 24, Vol. I, as follows: "However superhuman the efforts of the early Christian Fathers to obliterate the Secret Doctrine from the very memory of man, they all failed. Truth can never be killed; hence the failure to sweep away entirely from the face of the earth every vestige of that ancient Wisdom, and to shackle and gag every witness who testified to it. Let one only think of the thousands, perhaps millions of MSS. burnt; of monuments with their too indiscreet inscriptions and



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pictorial symbols, pulverized to dust; of the bands of early hermits, and ascetics roaming about among the ruined cities of Upper and Lower Egypt, in desert and mountain, valley and highland, seeking for and eager to destroy every obelisk and pillar, scroll or parchment they could lay their hands on, if only it bore the symbols of the Tau, or any other sign borrowed and appropriated by the new faith—and he will then see plainly how it is that so little has remained of the records of the past. Verily, the fiendish spirit of fanaticism of early mediæval Christianity and of Islam, has loved from the first to dwell in darkness and ignorance *rather than Light and Truth.*”

I have repeatedly asserted, in this work, that I do most sincerely and firmly believe that the esoteric teachings of our glorious Fraternity originated in the “Land of the Vedas, and that every careful Masonic student will bear me out in this assertion, because they can by thorough investigation, trace all knowledge to this one source. I also firmly believe that the Wisdom Religion originated in the Great Lodge of Adepts and Perfect Masters who created it, and sent it echoing down the drifting centuries, where at times it has during the past, and even in our present Era, been hidden, in a measure, from our view, through like causes that I have already explained above. The very essence and aroma of the ancient teachings of the Indian, Mazdean, and Egyptian Religions emanated from this great primal fount: THE ANCIENT WISDOM RELIGION.

The real meaning of the great majority of our Masonic symbols, contains some of the most sublime Truths that were ever taught. To all those who were initiated and passed into the sanctuaries of the Temple these Truths will ever remain. Let me quote you once more the “Secret Doctrine” Introductory, Vol. I, page 27: “One more important point must be noticed, one that stands foremost in the series of proofs given of the existence of one primeval, universal Wisdom—at any rate for Christians, Kabalists and students. The teachings were, at least, partially known to several of the Fathers of the Church. It is maintained on purely historical grounds, that Origen, Synesius, and even Clemens Alexandrinus, had themselves been initiated into the mysteries before adding to the Neo-Platonism of the Alexandrian school, that of the Gnostics, under the Christian veil. More than this, some of the doctrines of the sacred schools, though by no means all, were preserved in

the Vatican, and have since become part and parcel of the Mysteries, in the shape of disfigured additions made to the original Christian program by the Latin Church. Such is now the materialized dogma of the Immaculate Conception. This accounts for great persecutions set on foot by the Roman Catholic Church against Occultism, Masonry and heterodox Mysticism generally.

“The days of Constantine were the last turning point in history, the period of the supreme struggle, that ended in the Western world throttling the old religions in favor of the new one, built on their bodies. From thence the vista into the far distant past, beyond the Deluge and the Garden of Eden, began to be forcibly and relentlessly shut out by every fair and unfair means from the indiscreet gaze of posterity. Every issue was blocked up, every record upon which hands could be laid destroyed. Yet there remains enough, even among such mutilated records to warrant us in saying that there is in them every requisite evidence of a Parent Doctrine. Fragments have survived geological cataclysms, to tell the story; and every survival shows evidences that the now secret Wisdom was once the fountain head, the ever-flowing perennial source, from which were fed all the streamlets—the later religions of all nations—from the first down to the last. This period, beginning with Buddha and Pythagoras at the one end and finishing with the Neo-Platonists, and Gnostics at the other, is the only focus left in History wherein converge for the last time the bright rays of light streaming from the Æons of times gone by, unobscured by the hand of bigotry and fanaticism.”

What the world has lost through the bigotry, fanaticism and intolerance of the early Church Fathers will never be fully realized by the present generation, but there is one very great satisfaction to all, and that is the *Key* to the solution has never been lost and the LIGHT of the Ancient Wisdom will come forth once again, from the misty veil that enshrouds it, for the benefit of the human race. *Masonry, the lineal descendant of the Ancient Mysteries, contains that Key in her Symbology*, but in order that we may be thoroughly enabled to fully comprehend the sublimity and grandeur of these parables and allegories that are illustrated by symbols, we must work very carefully and zealously, and be guided by rules of analogy and correspondence. Then we shall find that

our researches will lead us on to a knowledge of those sublime and glorious Truths that laid the foundation of the Indian, Mazdean and Egyptian Mysteries, afterwards ramified through the Chaldean and Babylonian Empires. It was from the Babylonian Magi that the ancient Hebrews drew their inspiration and Wisdom.

There is one thing I especially desire to call your attention to, and that is, DO NOT TAKE THE SYMBOL FOR THE THING SYMBOLIZED. *Masonry owes a great deal to the Hebrew people*, who have preserved to us a vast amount of priceless jewels they received from the Magi. These they have ever guarded from the profane and handed down to us in signs, symbols and records that will never be lost, but will live forever and be easily understood by each and every Neophyte who is *brought to Light* in our Lodges of the present day. If any of our most earnest students will only give their time and attention to the careful examination of the Kabala, and have their minds thoroughly illuminated by the Zohar, before they attempt to pass an opinion upon the "Mystery Language" of prehistoric ages, the language that is now called Symbolism, they will not only discover the *Truth* of the above assertions, but some of the Light, Knowledge, and Truth that illuminated the minds of the Hierophants of old, and also the great Pythagoras who taught in the sanctuaries over which they presided, the Wisdom that belonged to the *Great Lodge of Adepts of India*.

The Secret Doctrine informs us in Volume I, page 325 *et seq.*—"The proofs brought forward in corroboration of the old teachings are scattered widely throughout the old scriptures of ancient civilization. *The Puranas*, the *Zend Avesta*, and the old classics are full of such facts; but no one has ever taken the trouble of collecting and collating them together. The reason for this is that all such events were recorded symbolically; and the best scholars, the most acute minds, among our Aryanists and Egyptologists, have been too often darkened by one or another's preconception, and still oftener, by one sided views of the secret meaning. Yet even a parable is a spoken symbol, a fiction or a fable, as some think; an allegorical representation, we say, of life realities, events and facts. And just as a moral was ever drawn from a parable, such moral being an actual truth, and fact in human life, so a historical, real event was deduced, by those versed in the hieratic sciences, from emblems

and symbols recorded in the archives of the temple. The religious and esoteric history of every nation was imbedded in symbols · it was never expressed literally in so many words.

“ All the thoughts and emotions, all the learning and knowledge, revealed, and acquired, of the early Races, found their pictorial expression in allegory and parable, Why? Because, *the spoken word has a potency not only unknown to, but even unsuspected, and naturally disbelieved in*, by the modern sages. Because sound and rythm are closely related to the four Elements of the Ancients; and because such or another vibration in the air is sure to awaken the corresponding Powers, union with which produces good or bad results, as the case may be. No student was ever allowed to recite historical, religious, or real events of any kind, in so many unmistakable words, lest the Powers connected with the event should be once more attracted. Such events were narrated only during Initiation, and every student had to record them in corresponding symbols, drawn out of his own mind and examined later by his Master, before they were finally accepted. Thus by degrees was the Chinese Alphabet created, as just before it the hieratic symbols were fixed upon in old Egypt. In the Chinese language, the characters of which may be read in any language, and which, as just said, is only a little less ancient than the Egyptian alphabet of Thoth, every word has its corresponding symbol in a pictorial form. This language possesses many thousands of such letters or logograms, each conveying the meaning of a whole word; for letters proper as we understand it, do not exist in the Chinese language, any more than they did in the Egyptian, till a far later period

“ ‘ Thus a Japanese who does not understand one word of Chinese, meeting with a Chinaman who has never heard the language of the former, will communicate in writing with him, and they will understand each other perfectly—because their writing is symbolical.’ . . . Recent discoveries made by great Mathematicians and Kabalists thus prove, beyond a shadow of doubt, that every theology, from the earliest down to the latest, has sprung, not only from a common source of abstract beliefs, but one universal Esoteric or Mystery Language. These scholars hold the key to the universal language of old, and have turned it successfully, though only *once*, in the hermetically closed door leading to the Hall of

Mysteries. The great archaic system known from prehistoric ages as the sacred Wisdom—Science, one that is contained and can be traced in every old as well as in every new religion, had, and still has, its universal language—suspected by the Mason Ragon—the language of the Hierophants, which has seven ‘dialects,’ so to speak, each referring and being specially appropriate, to one of the seven mysteries of Nature. Each had its own symbolism. Nature could thus be either read in its fulness, or viewed from one of its special aspects.

“The proof of this lies to this day, in the extreme difficulty which the Orientalist in general, and the Indianists, and Egyptologists in particular, experience in interpreting the Allegorical writings of the Aryans, and the hieratic records of old Egypt. This is because they will never remember that all the ancient records were written in a language which was universal, and known to all nations alike in days of old, but which is now intelligible only to the few. Like the Arabic figures which are understandable to men of every nation, or like the English word *and*, which becomes *et* for the Frenchman, *und* for the German, and so on, yet which may be expressed for all civilized nations in the simple sign &—so all the words of that Mystery Language signified the same thing to each man, of whatever nationality. There have been several men of note who have tried to re-establish such a universal and *philosophical* tongue. Delgarme, Wilkins, Leibnitz; but Demarmeux, in his *Pasigraphic*, is the only one who has proven its possibility. The scheme of Valentinius, called the ‘Greek Kabalah,’ based on the combinations of Greek letters, might serve as a model.

“The many sided facts of the Mystery Language have lent to the adoption of widely varied dogmas, and rites in the exotericism of the church rituals. It is these, again which are at the origin of most of the dogmas of the Christian Church; for instance, the Seven Sacraments, the Trinity, the Resurrection, the Seven Capital Sins, and the Seven Virtues. The Seven Keys to the Mystery Tongue, however, having always been in the keeping of the highest among the initiated Hierophants of antiquity; it is only the partial use of a few out of the seven, which passed, through the treason of some early Church Fathers—ex-Initiates of the Temples—into the hands of the new sect of the Nazarenes. Some of the early Popes were Initiates, but the last fragments of their knowl-

edge have now fallen into the power of the Jesuits, who have turned them into a system of Sorcery.

“It is maintained that *India*—not confined to its present, but including its ancient boundaries—is the only country in the world which still has among her sons Adepts, who have the knowledge of all the seven sub-systems, and the key to the entire system. From the fall of Memphis, Egypt began to lose those keys one by one, and Chaldea had preserved only three in the days of Berosus. As for the Hebrews, in all their writings they show no more than a thorough knowledge of the astronomical, geometrical and numerical systems of symbolizing the human, and especially the physiological functions. They never had the higher Keys.”

Now my dear Brothers and Friends, I do not wish you to think I am trying to introduce something into Masonry, which does not belong there, for every thing I have written, has been placed before you for your special investigation, so you may positively know that there is far more than Grips and Tokens in the beautiful symbols belonging to our most Illustrious Fraternity. It is in these glorious symbols that we shall find the Key by which we may be enabled to unlock the true meaning of those sublime philosophies which have commanded the most profound attention and admiration of the learned men of every epoch of the world's history, and *all* these profound Truths are open to *all* Masons who will diligently search and think for themselves.

**The Gawazee—Exploring Temples and Tombs—
Philæ and its Ruins—Nubia.**

Loud is the sound of ballad-singers shouting,
While, with her wanton grace and paces pretty,
Like some alluring, sly coquette,
A dancer with her castagnettes
Displays herself in subtle pantomime
And singers chant an old Arabian ditty
Of Saladin and of his time.

—FREUDENBURG.

CHAPTER XXIV.

THE GAWAZEE—EXPLORING TEMPLES AND TOMBS—PHILÆ AND ITS
RUINS—NUBIA.

THE Thebiad was one of the principal divisions of ancient Egypt, and was originally divided into ten nomes. There were ten halls in the Labyrinth that were specially allotted to the princes of Upper Egypt. It was divided by the river running through its entire length, and situated in a narrow valley that was, and is to-day, bounded by the Arabian hills on the west side, and the Libyan hills and desert on the other. It extended north as far as *Eshmunen* the Hermopolis Magna of the Greeks, and on the south as far as Asyut or Syene. We talked of the ancient glory of this wonderful city of Thebes and realized that it was the same old river that ran murmuring by, as when Seti and his son, the Great Rameses, beautified and adorned its banks with such wondrous works of art.

The sun shone bright and warm that day, and Memnon still sat looking to the east, but his voice was now hushed and his stony lips were as silent as the voices of the dead that surrounded him. The rising sun turned the Libyan hills into red and gold, and the marvellous play of colors were indescribable. The sky was just as blue, her fields were still marked with bright greens, yellow and brown, and the bean flower still shed its fragrance upon the morning air as in the days of old. The nights were supremely beautiful, the stars glittered in the azure vault above, and the splendid moon shone as beautiful and bright as when this majestic hundred-gated Thebes was in the height of her glory, and yet, nought but the ruins of this mighty city remain with us to tell of the wondrous knowledge that pertained to these warrior kings, and their vanished splendor.

We arose that morning and found a light air astir and Abdallah preparing to weigh the anchor, but it was not until nearly ten o'clock that the wind came out good and strong, our anchor was soon apeak, our big

sails loosed and we bid adieu to Thebes. We passed swiftly by the grand pylon of Karnak and inside of an hour we drew up towards Erment, and very soon moored on the west bank, close to a sugar factory, four hundred and sixty-two miles from Cairo, and eight miles from Thebes. It was told us that there were some very interesting ruins at that place, but on our arrival we learned that they had been entirely destroyed for the purpose of building the sugar factory there, consequently as there was a light wind astir, we went on board again and started off for Eshne, but within about eight miles from that place the wind died out, the heat became intense and nearly unbearable, and hung like a heavy pall over all. Our great sails flapped idly to and fro with the motion of the boat as our sailors started out upon the tow path, and struck up their everlasting songs once more. We had dinner just as the sun went down, and we sat on deck until we saw the lights of Eshne, when we retired, and early the next morning we found that our boat was anchored off that place, which is located on the west bank of the Nile, four hundred and ninety miles from Cairo. This is the site of the old city of Latopolis, and derived its name from the Lato fish or Latus, that was worshipped here in the sanctuary of this temple. The people of this place claim that Moses was born here. It has a population of about ten thousand inhabitants and it is the headquarters of the Alme or Gawazee (dancing girls) of whom I have already spoken in a previous chapter.

Warburton, in "Crescent and the Cross," gives an account of the Alme, page 208, *et seq.*, which I believe will be of interest to you, my dear Brothers and readers, it is as follows: "The term Alme, or, in the plural *Awālim*, means literally, a learned female. This epithet is only strictly applicable to singing women, whose music is sometimes of a very high order and their accomplishments in other respects so numerous, that they frequently obtain fifty guineas from a party for their exhibitions on one evening. The dancing girls belong to a very inferior order, and are termed *Gawazee* in the language of the country. These women used to have a settlement near Cairo, and attended all the marriages and other festivities of the beau monde there. The Moollahs, or Moslem divines, however, objected to them, not on account of their impropriety, but on the plea that the profane eyes of the 'Infidel' ought not to gaze upon the women of the true faith. There was such an agitation raised



THE GAWAZEE, OR DANCING GIRLS.

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on this subject, that the priests prevailed, and all the *Alme* were sent off to Eshne, five hundred miles up the river, by way of banishment, where they are allowed a small stipend, by the government, to keep them from starvation. The effects of this reformation produced frightful results, which I cannot allude to here, and Almeism still flourishes everywhere outside of the Cairene districts. . . . The dress of the Alme is very picturesque, and graceful, consisting of a short embroidered jacket fitting close, but open in the front, long loose trousers of almost transparent silk, a cashmere shawl wrapped round the loins, rather than the waist and light elegant turbans of muslin embroidered with gold. Their hair flows in dark curls down their shoulders, and glitters with small gold coins; their eyes are deeply but delicately painted with Kohl, which gives them a very languishing expression, and a profusion of showy ornaments glitters on their unveiled bosoms.

“When about to commence the Oriental ballet, the Alme exchanges this for a yet lighter dress, throws off her slippers and advances to the center of the room with a slow step and undulating form, that keep accurate time to the music of the reed-pipe and the castanets, on which she is accompanied by her attendants. She then, after a glance round upon her audience, throws herself at once and entirely into the part she intends to act; be it pensive, gay or tragic she seems to know no feeling, but that of the passion she represents. In some cases a whole romance is acted; an Arab girl, for instance, she listens at the door of her tent for the sound of her lover’s horse, she chides his delay; he comes, she expresses her delight; he sinks to sleep, she watches over and dances around him; he departs, she is overwhelmed with grief. Generally the representation is more simple; the ‘Wasp dance’ is a favorite ballet of the latter class: the actress is standing musing in a pensive posture, when a wasp is supposed to fly into her bosom—her girdle—all about her; the music becomes rapid, she flies about in terror, darting her hand all over her person in pursuit of the insect, till she finds it was all a mistake; then smiling she expresses her pleasure and her relief in dance.”

We started out to visit the temple of Eshne and found only a portico which was surrounded by houses, and the temple proper was covered with houses, it being very difficult to tell anything at all about it. The portico has been cleared of the rubbish and debris, and we recognized it as

belonging to the Roman period, for the cartouches belong to the various Roman Emperors. We did not care to stop at Eshne over night, but force of circumstances compelled us to remain. There was not a breath of wind astir, and Hassan had gone to visit a friend, so we spent that afternoon in rambling around the town visiting the bazaars, where we purchased a few articles, then went down to our dahabiyeh. After dinner we wrote a few letters, arranged our notes, and at night we went up to one of the principal coffee houses, and witnessed some of the dances of the Gawazee girls.

The very first dance was the "Wasp" dance that Warburton described, but like all the rest it soon began to express unbridled passion, when we turned away in disgust, throwing a few piasters as our offering. We strolled off down to our boat, smoked a cigar, and after a chat about what we had seen we retired for the night.

The next morning Salame aroused me from a sound slumber to hand me my morning coffee, and as I sat sipping it I looked out through the cabin window, and saw that we were under way, and would soon arrive at *El-Kab*, if the wind did not fail us; but by the time our breakfast was ready the wind had left us, and we had a lot of towing to do before reaching that place.

As we sat on deck that day we amused ourselves by shooting, and we bagged quite a lot of birds, some of which were beautiful specimens, and we preserved the skins for future use. We went crawling along slowly but surely with our big sails hanging from the yards, swaying backward and forward with every motion of the boat. We dropped off into a doze from which we were suddenly aroused by the shouts of our sailors, who came laughing and swimming on board, when the "*shogool*" was eased off our big sails swelled out full and round as the wind struck us on our port quarter, just before we got to *El-Kab*, the *Eileithyes* of the ancients, or the "*City of Lucina*." This was a very interesting place to visit, where there were some very fine rock tombs especially interesting. They would well repay any one for the time expended in examining them, but as I had visited these tombs and temples some years ago, and as the wind was blowing strongly in our favor and both Abdallah and Hassan urged us to go on, we took advantage of the wind and concluded to continue on to Edfu.

The decorations of the tombs and temples at El-Kab were in a very fair state of preservation when I saw them last. In the tomb of Paheri we were enabled to see farm scenes such as ploughing, sowing, reaping, in fact all kinds of field and farm work, river scenes, such as fishing, hunting, etc. There is one scene here that will be of great interest to the Masonic student, and that is the funeral procession and the *Judgment of the Dead*. One threshing scene in this tomb, where the oxen were treading out the golden grain, has the song of the driver inscribed above, which is translated as follows :

Thresh for yourselves Oxen !
 Thresh for yourselves !
 Measure for yourselves !
 Measure for your Masters.

Mr. Gliddon renders it :

Hie along oxen ! tread the corn faster ;
 The straw for yourselves,
 The corn for your master.

Some of the scenes here will be very interesting to the Scottish Rite Mason. We soon left this place (*El-Kab*) behind us with its yellow mountains, date palms, etc. As the wind was blowing fresh and strong we had earnestly desired to be enabled to anchor off Edfu.

After we passed El-Kab we ran by some very fertile islands, and noticed that the whole of the way from Eshne, the arable land upon the east bank of the river was very narrow, except in a very few places, but before we reached Edfu it began to widen out again. Our gong sounded the dinner hour and we went down to partake of it, and as we sat chatting over our nuts and wine the loud voices of our sailors rang out in song, we hurried up on deck and discovered the propylon of Edfu. We went gliding along, and as the shadows lengthened and twilight fell around us our sails were furled, and we were soon moored for the night under the glittering stars at Edfu, the *Appollinopolis Magna* of the Greeks.

Edfu has a post and telegraph office, and the steamers stop here every Tuesday and Friday for a couple of hours. We went on shore, and strolled up to the post office, and had quite a long chat with some gentlemen who were remaining over, so as to be enabled to visit the celebrated temple at that place ; so we made arrangements to visit it together the

next morning. We went back to the dahabiyeh, and retired early, telling Hassan to have an early breakfast. The next morning Salame aroused me from a sound slumber, and finishing our morning meal, we started off with our new acquaintances to visit the celebrated temple, located about fifteen minutes ride from the river.

The temple lies directly West of the town, and it is entirely surrounded by the mud hovels of the natives; in fact, the whole of this most beautiful temple was covered, roof and all, with the mud dwellings of the people who lived here previous to 1864, when it was cleared of them by M. Mariette, who informs us as follows:

“The excavations of Edfu are the most extensive archæological work ever executed under the auspices of His Highness the Khedive (Ismail Pasha).” A few years ago the modern village had invaded the temple, its very terraces being covered over with dwellings, stables, storehouses of every kind. In the interior the chambers were filled with rubbish almost to the ceiling. The amount of time and trouble expended on the excavations will be realized on entering the temple, where every single line of inscription has now become perfectly accessible to the traveller, tourist and antiquarian.

There were sixty-four houses upon the roof of this temple that Mariette Bey removed, and with them the filth and vermin that went with these people; and to-day we are enabled to wander through all parts of this beautiful and perfect specimen of an ancient Egyptian Temple, with all its parts perfect, as in the early days of its completion. It resembles the temple of Denderah very closely in its general plan; in fact, they belong to the same period, and the inscriptions upon the walls of this temple refer continually to the same system of worship as was practiced in the temple of Denderah.

The inscriptions cover all parts of this temple, for every wall, column and ceiling is completely covered with hieroglyphic inscriptions that tell us of the use of the various halls, chambers, etc. Upon the walls of the Library is catalogued the books that were kept in it; in fact, every part of this beautiful temple tells its own story. It was one of the best preserved temples, in fact, one of the finest, that is to be found in this wondrous Valley of the Nile, because it is perfect in all its parts. The extreme length of this building, including the pylon and the circuit wall,



COLUMNS IN THE COURT OF THE TEMPLE OF EDFU.

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is fully four hundred and fifty feet. The height of the pylon is very nearly one hundred and fifteen feet, and it has a frontage of one hundred and thirty-two feet ; but if we include the pylon, its facade is two hundred and fifty feet.

On the front of this pylon are four cavities that were used for the purpose of securing the masts that decorated this most beautiful temple, into which they were no doubt fitted. There is an inscription here that tells us that they served for lightning conductors. Mariette believed that they must have been at least one hundred and fifty feet high.

Furlong informs us in his "Rivers of Life" that Solomon's temple was a very poor imitation of this temple at Edfu, and that it was upwards of fourteen times the size of the Hebrew Temple, and that one of the "halls" of the Edfu temple would swallow up the Jewish one entirely. We enjoyed ourselves very much, indeed, exploring the various halls and chambers of this very extraordinary temple, and after our careful examinations, we were soon on our way back to our very comfortable home the dahabiyeh, tired and weary, but extremely glad to know that we had been enabled to thoroughly examine and explore the most perfect temple in Egypt, that of Edfu.

The next morning bright and early found our crew towing and punting, trying to make *Gebel*, or *Hagar Silsilis* ("the mountain of the chain") as early as possible, located a distance of twenty-five miles from Edfu, and five hundred and forty-seven miles from Cairo ; so that we might be able to visit the celebrated quarries, examine the monuments, and hurry on to Ombos. It was however not until late that night that we were able to moor close to the monuments, so Hassan informed us, for we had retired long before reaching there, and when Salame brought us our coffee in the morning we found ourselves moored near the West bank.

The river is very narrow here being not much over three hundred and fifty yards wide, with very lofty banks, abrupt and precipitous that come down to the river and inclose its very narrow quarters. We landed upon the east bank and visited the celebrated quarries from whence were taken those immense blocks of sandstone that have been used in the building of the great majority of temples throughout the whole of Upper Egypt.

There are quarries on both sides of the Nile, but we visited those on the east side first, on account of their extraordinary size. These quarries

are open to the light of day, and demonstrate to the present generation, the wondrous knowledge of the craft in quarrying and handling the stupendous stones and carrying them to the river. It is remarkable to see the immense amount of work that has been done here, for the whole mountain has been cut into with the greatest of care, and proving to us of to-day, that they did not use explosives, of any kind whatever, in their methods of quarrying. The entrance to these quarries are through a long cutting clear through the solid rock, and upon all sides we found specimens of *graffiti* (or scribblings), in both Greek and Demotic characters (writing used by the ancient Egyptian people not hieroglyphical). There were quite a number of things quarried here that have never been removed from this place, where they were originally carved or cut from the mountain side, such as Sphinxes, etc.

There were a great many things to be seen there that will prove of great interest to any one who will take the time and trouble to visit this place. The quarries on the West bank were not nearly so large as those on the other side of the river, for the stones had been quarried in a different manner entirely. These quarries are open to the sky and to the glorious light of day, but those on the East bank are quarried right into the cavernous depths of the mountain forming immense grottoes that were originally quarries; but which were afterwards used for tombs, temples, etc., while upon the walls of all are to be found hieroglyphic inscriptions. They have also been decorated with beautiful paintings and sculptures from the XVIII dynasty down to the Roman domination. Some of them are truly most magnificent specimens of ancient Egyptian Art. I specially refer to the bas-relief known as the "*Triumph of Horus.*"

We had a glorious time rambling around these quarries and grottoes, and examining the various points of interest on both banks of this wondrous old river Nile, at *Silsilis*. We retired rather early as we felt worn out with our investigations, and although our crew was having a grand old time, making the mountain ring and echo to their songs and laughter, we slept through it all, and awoke from our slumber the next morning refreshed. Salame brought us our toast and coffee, when we found by the motion of the boat, that we were under sail, and that we were scudding along through the waters before a good fresh breeze, running along

toward Ombos, at the rate of about eight miles an hour, and while we were eating our breakfast we went careening along by *Fares*.

On coming on deck, after our morning meal, we sat under the awning and smoked cigars, noticing that there was but very little arable land upon either bank of the river. After awhile we saw a decided change, for fertile fields began to appear upon the east bank, and we very soon passed a small island that was well cultivated, and as our wind held good, we drew up to quite a large island called *Mansuriyeh*, which divides the river into two branches or channels. We entered the first or largest, when our course became nearly due east, and just as we reached the bend of the river, it turned due south again and we found ourselves at Ombos, five hundred and sixty-four miles from Cairo.

Kom Ombos is rapidly disappearing beneath the waters of the Nile, surely it is steadily falling into the river. This place, that was built to endure for ever, is rapidly being destroyed by the old God Nilus. Sebek, the deity that was worshipped here was also worshipped and adored at Silsilis, and the crocodile-headed god is found, not only upon the Stele in the quarries at Silsilis, but also in many parts of Ombos. As the wind continued to blow good and strong, we took advantage of it, and continued our journey southward toward Aswan. We spent a few hours at Ombos, but as there was not much to interest us there, we cast off our moorings, loosed our sails, and amid the sounding songs of our sailors, soon left it far behind us.

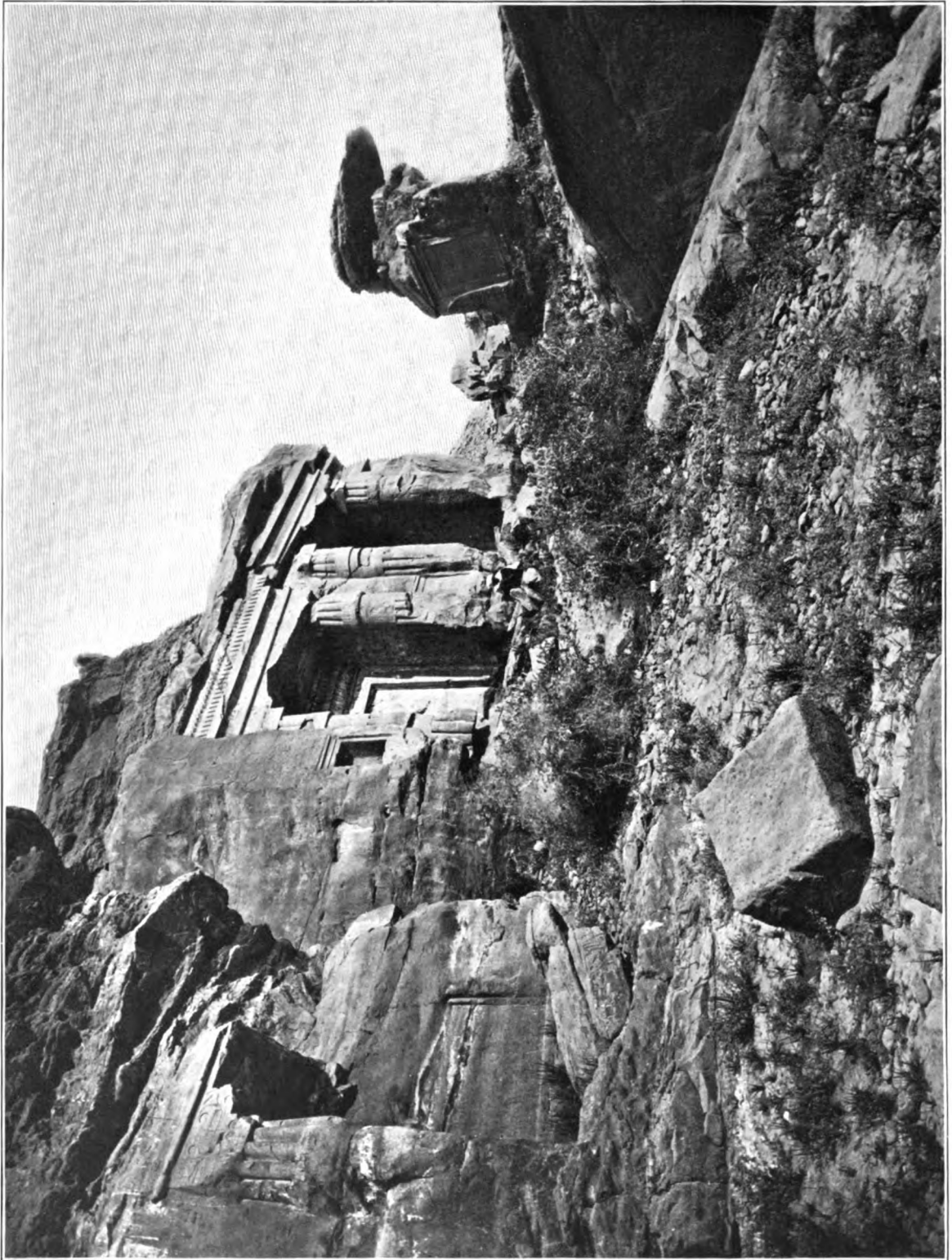
There was but very little to interest one as we sailed along the river, and there was a sameness about it that grew monotonous to all, so I sat on deck under the awning, and arranged my notes, while the others amused themselves with various problems in chess. Our boat went spinning along over the flowing waters of the river, until we began to notice a most decided change in the surrounding scenery, which now had a peculiar charm and beauty, that must be seen to be fully appreciated, for we now were approaching the scene of the Poet Juvenal's banishment, by Domitian, on account of offending Paris, the actor.

We were now enabled to see the mountains to the south, at whose feet nestles the beautiful island of Elephantine, which is about a mile in length and divides the river into two channels. It is a lovely island, with every foot of arable land thoroughly cultivated, with patches of cotton,

corn, beans, and castor-oil plants, etc. Thick palm groves gave a delightful charm and fascination to the scene, and from a distance, as the bright sunlight fell streaming down upon it, the island was like a beautiful jewel, for the play of colors upon its black syenite rocks, the golden sand and the vivid greens combined to enhance the beauty of this place beyond the power of words. It is a most interesting place to visit, and will repay all those who may ramble around it. Although the ruins were in a sadly dilapidated condition, we observed many things that deeply interested us. We noticed that the symbols of the old pagan philosophies were lying side by side with the cross that dethroned them, and that both were superseded by Islamism.

The Church of Christ is extinct in Nubia, and it simply drags out an existence in Upper Egypt in a very degraded form of worship, and all that remains of Christianity on the borders of Nubia are a few crosses indifferently cut upon the remains of some of the tombs and temples, demonstrating that it did at one time reach to the first cataract and Philæ. Those teachings have long since passed away. A few columns still stand to mark the site of the temple of the ram-headed god *Khnum* or *Kneph*, which was destroyed by direction of Mohammed Ali in the year 1822, for the purpose of erecting a palace for himself at Aswan. In order to do this he destroyed a very beautiful temple erected by Amen-hotep of the eighteenth dynasty. This king was a mighty warrior, and he was exceedingly fond of building stupendous monuments and magnificent temples; the celebrated Colossi "the Vocal Memnon" bears his name. He was a wonderful king, who carried his conquering armies into the Soudan, returning with spoils to adorn his country with splendid monuments, etc. The Nileometer is well worth a visit, for now it has been put in proper working order, and to-day it is recording the rise and fall of the river as it did in the early days of its completion.

There have been found upon this island of Elephantine a great many things that have interested the scientific world, and among them portions of a calendar of the time of Thothmes III, that records the rising of *Anubis*, or the "dog star," nearly thirty-four centuries ago. There are two villages on the island, the inhabitants of which seem to be Nubians, and on the arrival of travellers upon this island they will crowd around you, and offer all kinds of antiquities for sale, sometimes small



ROCK TOMBS AT GEBEL, OR HAGAR SILSILIS.

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coins, and fragments of pottery, shells, etc. There is no doubt but that a great many of these so-called antiquities are manufactured like those at Thebes. At the southern end of the island one may frequently find fragments of inscribed terra-cotta vases, many of which are valuable. On the east bank, and opposite this island, is located the frontier town of Egypt *Aswan*, or as it is called by many writers "*Assouan*," or "*Syene*," distant five hundred and ninety miles from Cairo, in Latitude $24^{\circ}, 5', 23''$ North, and $32^{\circ}, 55'$ East Longitude, which figures prove, that to-day, this town is not under the tropic of Cancer.

It was on account of a report spread throughout the "Land of Egypt" of a well in Aswan, wherein there was no shadow even at mid-day, which led the celebrated philosopher and mathematician Eratosthenes, who had charge of the Alexandrian Library, to measure the obliquity of the ecliptic, and also to measure a degree of the meridian. He discovered the exact circumference of the Earth, using the same methods in that day, that have been adopted by our own geometricians to-day. At the present time there is no well at Aswan in which the sun is reflected at noon, when it reaches its meridian height and glory, but, in the fourth century B. C. *Aswan was most certainly under the tropic of cancer*, and there is no doubt, but that there was a shadowless well at this place at that time.

We now found ourselves among a different class of people entirely, from those we had been accustomed to in our long journey up the Nile. The various articles they had for sale were also different. The town of Aswan is a very busy one, on account of its being the principal market town for the whole of the Soudan and Abyssinia. The streets of this place are very much like those of every other mud village throughout the whole of the "Land of Egypt," and the bazaars are just about the same, containing nearly all things usually found in the various towns in the valley of the Nile. A great deal more can be purchased here in Aswan, because a great many things are brought here, from the upper country, that are not always to be found in the bazaars of the towns below. There are quite a large number of cafes here, and each and every one have their regular dancing girls, who make night hideous with their mad revels.

It is extremely interesting to pass in among the tents of the mer-

chants (who camp here) and to examine the various goods they have for sale. We were shown elephants tusks, henna leaves, lion, leopard, and in fact all kinds of skins; gum arabic, tamarinds and war implements of all kinds, etc. There is one thing most certain and that is you will find ostrich feathers much cheaper here than in any other place in Egypt. I paid fifty cents each for some beautiful black and grey ones, that you could not buy here in America for less than five or six dollars. The largest and most perfect white feathers can be bought for four or five dollars that would very much astonish some of your wives and daughters.

There are a great many things one ought to buy here besides ostrich feathers, well worth taking back with you, as "souvenirs." These comprise ivory rings, silver rings, armlets, beautiful basket work, and the aprons of leather fringe which form the costume of the Nubian women, and which are called "Madame Nubia." The people we met here were entirely different from those of Egypt. The turban was seldom seen excepting upon the heads of Egyptians or old men of Nubia. The great majority went around bare-headed and wore nothing to cover their heads, other than their thick matted hair, which was plentifully bedaubed with castor oil, as well as the whole of their bodies. The young men generally wore a small cloth around their loins of very scant dimensions, and the young women (*virgins*) simply wore "Madame Nubia." The older women wore a long blue robe, and the old men a long loose white one (?) and very often a turban. The women of Nubia do not cover their faces at all times with a veil, they seem to be more free to do as they please than the women of Egypt, and they are most assuredly far more virtuous. It was very peculiar to see both the young men and women shining like billiard balls, with their bodies glistening in the sun, smeared all over with castor oil, which was the prevailing fashion among the "elite" of Nubia.

There is just as much difference between Egypt and Nubia, as there is between the people of the two countries. The palm grows just as abundantly above Aswan as it does below, and the dates of Nubia are noted for their delicious flavor. In fact, they have been sought for, above all others, throughout all the eastern countries. The face of the whole country changed entirely beyond the island of Philæ, and the scenery became more wild and fantastic; the river was far narrower, and

consequently more rapid. The arable land was much less, but the vegetation seemed to put on a brighter garb than that which we had been accustomed to in our long journey from Cairo to Philæ.

A great many men we met carried a spear and shield, the latter made from the tough hide of the hippopotamus. It has a large boss in the centre, with an iron bar across it, so that the hand can grasp it firmly when it is needed for defensive purposes. The language that we heard spoken was also very different from what we had been accustomed to, and is what the Egyptians call *Barabra*, and the people who speak it *Berberi*, which was no doubt the word or name from which we derive the word *Barbarian*. The ancient Egyptians considered all people who did not live in Egypt and speak their language to be *Barbarians*.

One of the most interesting places to visit in this vicinity is the celebrated granite quarries, located just beyond the Arab cemetery. Here we may see and examine the work of men who lived and wrought in these celebrated quarries long centuries before the foundation of Rome was laid. These specimens of their skill and workmanship are lying there to-day just as the workmen left them ages ago. It does not seem possible that those chips of granite which fell from the stroke of a gavel, were broken off long centuries before Rome was founded, or Romulus and Remus suckled. They look to-day as clean and bright as they did when they first fell before the hand of the craftsmen long centuries ago. As we stood looking down upon the handiwork of the men of the dim and misty past, we could hardly realize the bewildering stretch of time that had passed away since those ancient craftsmen laughed, chatted and worked in these quarries, and cut from the hard granite such tremendous blocks of stone apparently as easily as we of to-day would cut so much clay or chalk. This demonstrates to us of this present century, their thorough knowledge of quarrying immense blocks of stone without waste or injury to the quarry itself; and right here we have ocular demonstrations of their wondrous knowledge of mechanical arts, and their ability to transport such stupendous blocks of stone, to build or adorn their temples in the hoary ages of the past.

As I have previously stated, in Chapter III of this work, it is the height of absurdity to credit Archimedes with the invention of the lever or wedge, for here we see the practical application of the one, and the

work in this place alone indicates the knowledge of the other. Here in these quarries we were enabled to see for ourselves, not only their methods of quarrying, but their manner of using the wedge for that purpose. The immense obelisk we saw here in the rough, which is nearly a hundred feet long, and fully eleven feet square at the larger end, testifies to this fact. We could see the holes that had been drilled along its entire length, for the express purpose of inserting wooden wedges, in order to detach it from the quarry.

There are many things to be found here that they have quarried, such as rough columns and various other peculiar shaped stones, intended, no doubt, for some especial purpose, that puzzled us immensely. No one who comes to this place should fail to visit these quarries, for they will most assuredly prove of great interest. I must certainly say that we enjoyed ourselves very much indeed, rambling around not only the quarries, but the town itself, watching the dahabiyehs making the ascent of the rapids, and purchasing the various articles to take back home to our friends as "souvenirs" from the borders of Nubia. As we did not take our dahabiyeh any farther than Aswan, we retained our Pilot, and as the crew remained with us, we made no change at all. If we had taken our boat up the cataract for a journey farther South, we should have been compelled to hire another Pilot, at least to direct our course, in the place of the one who had performed his duty so well in piloting our boat in safety from Cairo to the borders of Nubia, and the first cataract of the Nile.

The next morning we hired camels for the purpose of riding over to Mahatta, the first port in Nubia, after leaving Aswan. At this point goods or merchandise is unloaded for re-embarkation at Aswan, being destined for the different points below the cataract. Hassan had picked out all the camels necessary for our party, so bright and early we rode off with the worst lot of snarling, growling brutes that I had ever seen.

The great majority of my readers no doubt, understand how to mount a camel, but if they have never ridden one, it would be impossible for me to make them comprehend the sensation of the motion of one of these horrible brutes, the sumpter-camels. If the camel should walk with an even gait, you will be jostled backwards and forward, and you will wish that these animals had never existed, and will sigh for the donkey

of Egypt. If he walks ahead briskly, with long swinging strides, you will be afraid that every joint in your body will be dislocated, if he does not stop. When he trots no words can express the horrible torture you are enduring, and if he should run,—well, only those who have trod the hot sands of the desert can fully explain the feeling of having “*to hold on.*”

When you are seated in the saddle, if you should happen to move, the miserable brute will try to bite your feet or legs, and should you try to compel him to go a different way from his own chosen route, he will turn his head and looking you snarlingly in the face swear at you in both Arabic and Berberi. If that does not compel you to leave him alone, why—he will lie right down and try to get you off.

A sumpter-camel is the most horrible thing in the world to try to ride. They are only fit for carrying heavy burdens across a trackless desert, under a burning tropical sun, and can be made to carry six or seven hundred pounds of pack goods all day long without stopping to drink. Mahatta is quite a small village that is used expressly for the purpose of shipping cargoes from the boats overland to Aswan, or receiving them for loading into the boats going into the Soudan or Abyssinia as the case may be, but since the British domination of this country the town of *Shellal* has taken its place. One can hire boats at either place for a voyage up to the second cataract and back, but they are very dirty with scarcely anything at all in the shape of furniture on board. They do not begin to compare with the clean, brightly painted, well fitted *daha-biyehs* of Egypt, but as we were not going up this time, we did not bother ourselves about transportation beyond the first cataract or Aswan.

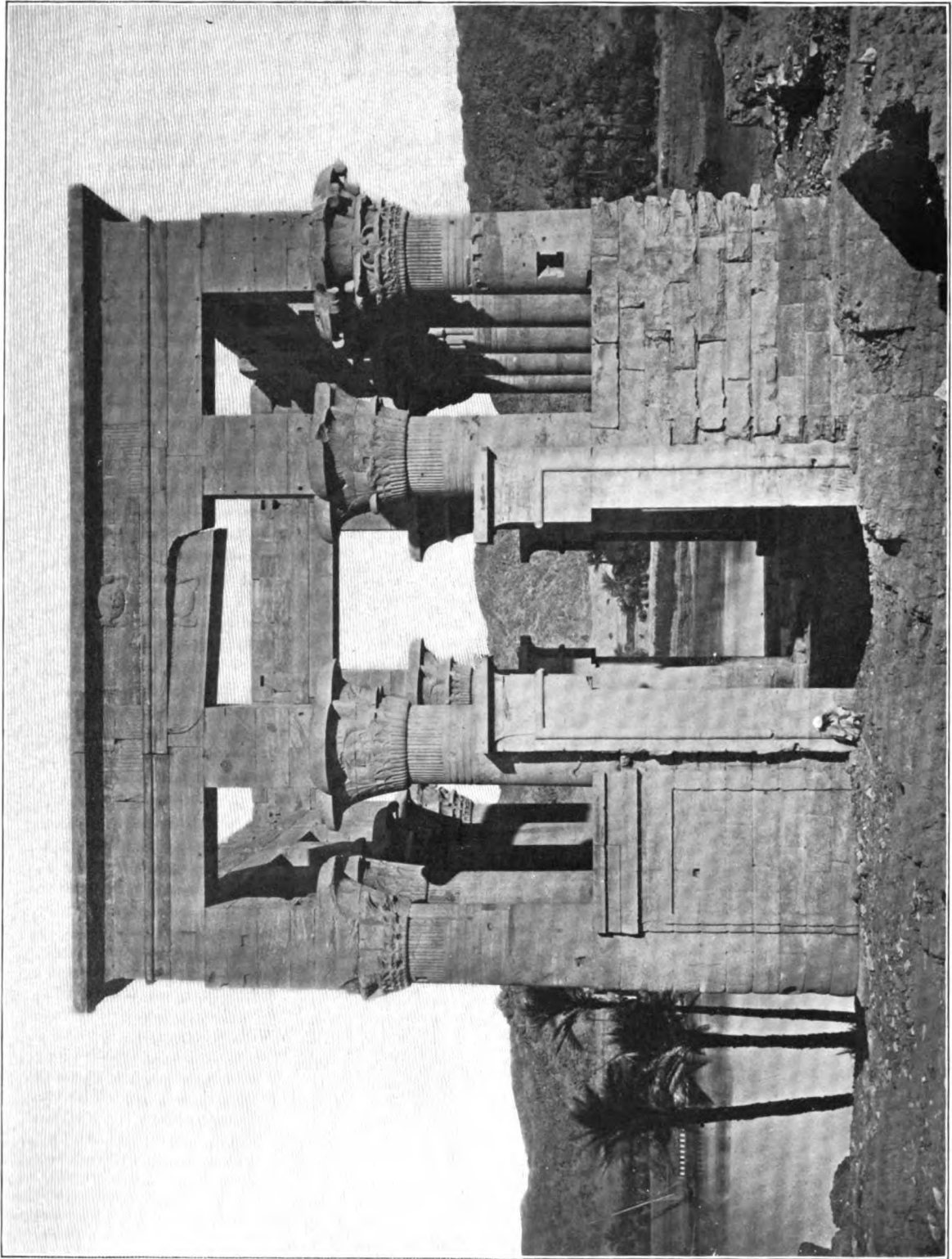
We hired a *Filucca* to take us over to the “Holy Island” of *Philæ*, one of the most lovely spots in the whole of Egypt. There is no one who comes to this place who can help recognizing the grandeur and beauty of this most extraordinary Island and its picturesque surroundings, which are extremely grand, and which will charm and fascinate all who see it. On our trip from Mahatta to this lovely island, I was charmed and delighted in viewing this most exquisite piece of scenery. The tufted palms and pylons rise in their wondrous beauty seemingly from out the waters of the Nile, and the various columns and walls of the temple look as if they were new and in the height of their glory, just completed and ready for occupation. As we drew nearer to the Island everything looked

beautiful, stately, magnificent, and as we gazed upon it from our boat upon the river, we saw that charming roofless temple called "Pharaoh's Bed." We were lost in thoughts of the glorious days of long ago, until the grating of the boat against the stones of an ancient landing place, aroused us from our reverie, when we sprang upon the gunwale of our boat, and climbed the steep bank, and stood enraptured before the glorious ruins of a magnificent temple, realizing that we were now viewing the crowning glory of our voyage.

The remains of the tombs and temples here are not vast, but they are extremely beautiful, and the impressions of the various ruins will forever remain with me so long as life shall last. Chief among these remains stands "Pharaoh's Bed," the beauties of which can never be fully described, any more than can the island itself. It has been sketched, painted and photographed from all points, but that alone cannot demonstrate its wondrous charm and beauty. What is a magnificent jewel without a setting? Of course we recognize its splendor, but the setting most assuredly enhances the beauty of the gem itself, and shows it off to the best advantage. In the same way, to get the full effect of this most lovely scene, we should approach the Island at certain times in a filucca upon the river, with the distant mountain as a back-ground, and the immense rocks framing it in, forming a most beautiful setting. It is under these conditions, with the mountain and rocks lit up with a play of colors indescribably grand, the tufted palms, glistening colonnades and pylons glowing in the changing light, like the scintillations of a most magnificent jewel, that we fail to find words wherein to express the beauty of the scene. You would fail, as I have to convey to you, my dear brothers and readers, the indescribable charm and beauty of the "Holy Island" of Philæ and its surroundings.

"The footprints of an elder race are here,
And memories of an heroic time,
And shadows of the old mysterious faith;
So that the isle seems haunted and strange sounds
Float on the wind through all its ruined depths.

"'By him who sleeps in Philæ'—such the oath
Which bound th' Egyptian's soul as with a chain
Imperishable, Ay, by Amun Ra,
The great Osiris—who lies slumbering here,
Lulled by the music of the flowing Nile.



KIOSQUE, OR PHARAOH'S BED,

PHIL., F.

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Ages have gone, and creeds, and dynasties,
And a new order reigns o'er all the Earth;
Yet still the mighty Presence keeps the isle—
Awful, serene, and grandly tranquil he,
With Isis watching—restless in her love!”

This island was considered to be the most sacred spot in all the world to the ancient Egyptian. It is not very large, only about four hundred yards long, by about one hundred and fifty yards wide at its broadest part. To-day it is not inhabited, but there is a man who guards it, and who makes his home on an adjacent island. The most ancient building on this island of Philæ, was erected by Nectanebu II between the years B. C. 381 and 365, and all that remains of it to-day are a few columns, etc.

There are a great many things that will deeply interest the tourist on this lovely island, and all those who are desirous of examining the ruined temples of the various Ptolemies and Cæsars should camp upon it, and go over it very carefully so as to see all the varied beauties upon it, for it is “strewn with ruins.” One of the most beautiful and picturesque of all of them is the *Kiosque*, commonly called “Pharaoh’s Bed;” which is located on the east side of the island, and is said to have been dedicated to Isis, or the Triad that was sacred to Philæ, which was—Osiris, Isis, and Horus. This temple is roofless, and was never completed, but for all that it is a most charming spot and a most delightful place to enjoy an hour, and refresh yourself with luncheon, etc.

The cataract islands in the vicinity are well worth a visit, but more especially to the geologist and others who are desirous of seeing the many inscriptions, carved upon the rocks, many of which date back to the XI and XII dynasties. We had now completed a tour throughout the whole length and breadth of this most extraordinary country visiting and describing nearly all the ancient cities, and exploring the principal tombs and temples throughout both Upper and Lower Egypt, and we must certainly say that we had derived an immense amount of pleasure in doing so.

After our trip to Philæ we return to Aswan, and to our dahabiyeh, tired and weary. During our absence our crew had baked their bread for the return voyage, and they now engaged in cleaning our boat from

truck to kelson. We were going to remain here a few days as a caravan was expected to come in from the interior, and awaiting its arrival we remained within the roar of the foamy waters at Aswan.

The caravan arrived from the South with its strange looking Nubian attendants. It was a sight that will remain with us through all time, and whenever the name of Aswan or Camel is mentioned that strange, peculiar, barbaric procession comes back to me in all its peculiar features. There were somewhere about one hundred and twenty-five camels in line, and by the side of many of them walked barefooted a tall sturdy looking Nubian, whose shining bronze skin gave him the appearance of a living moving statue.

What strange looking bundles and packages the camels carry upon their backs, many of which are covered with raw hides containing elephants' tusks about ten or twelve feet long, some were carrying immense bundles of gum-arabic, wrapped up in skins and tied with long strips of hippopotamus hide. Others carried packages of the skins of all kinds of wild animals, and upon the backs of some of the camels were crates of wild beasts, one of which contained a litter of young lions that were quite playful. When the strange cortege halted to camp beside the river they formed quite a village of their own.

The leader of the caravan was a most magnificent specimen of a man, standing fully six feet and five inches tall; he was armed with regular old fashioned pistols and sword. We saw many who were armed with spear and shield, and occasionally they had an old fashioned brass mounted pistol stuck in their girdle, and many of them were armed with a club and sheath knife strapped around their arms. We mingled freely with the jostling crowd and found among them natives from nearly all parts of Africa and Abyssinia.

After they had camped and unloaded their camels, we went in among them and bought some beautiful leopard skins, ostrich feathers, spears, shields, ornaments and some very fine specimens of basket work, that had been manufactured by people who lived beyond Khartoum. These things Hassan and Salame took down to the dahabiyeh while we "dickered" for a lot of very fine curiosities from the Soudan.

The next morning we started on our return trip to Cairo, rowing through the day and drifting through the night. Sometimes we had a

good breeze in our favor of which our captain and pilot took advantage, during such times our sailors would sing, dance and play their drums and pipes to their heart's content, for they were now "homeward bound."

Egypt is without doubt the most extraordinary, interesting and attractive country that the Masonic student should visit, in order to improve himself in the signs, symbols and allegories pertaining to Masonry. There he will have ocular demonstrations of the knowledge that was thoroughly comprehended by those ancient craftsmen, who lived upon the banks of the Nile, long centuries before the dawn of authenticated history. The ordinary traveler who desires to examine the ancient cities, tombs, temples, monuments and mummies of a pre-historic age, will find that there is no country on earth that will prove of greater interest to him than Egypt, and the Valley of the Nile.

Time has not robbed it of its peculiar charms and fascinations, but has rather given to it an atmosphere of mystery, that must be solved by actual searching among the ruins of this most wonderful country. If the student investigates and studies along the Valley of the Nile, he will discover many things that will prove the great antiquity of Egypt, and the wonderful knowledge that pertained to those people who built such stupendous fabrics in order to adorn and beautify the banks of this grand old river Nile. The Masonic student, if he be careful in his investigations, will have proof positive of the actual existence of the teachings of our own glorious Rite, in the fact that the people who migrated here laid the first stone of foundation, to establish themselves and their philosophies permanently upon the banks of one of the grandest, and most peculiar rivers in the world.

Greece and Rome were but the offshoots of this most wonderful civilization which originated in the Valley of Hindostan or the "Land of the Vedas," and which was Cradled on the banks of the Nile in the dim dawn of prehistoric ages. Egypt was a wonderful country with a knowledge of Social forms, Law and Order, long centuries before Abraham crossed the plains of Mamire in the company of angels, and the Hebrew people are modern when compared with the Ancient Egyptians. There is no question to the thinking man and Masonic student, but that Egypt, was not only the Cradle of Ancient Masonry, but the Cradle of the World's ancient civilization.

Cecrops carried with him to Greece, when he founded Cecropia, the wondrous knowledge that afterwards ramified through it, and which came down to the other peoples beautified, and enwrapped in the exquisite thought that gave to the world the Greek School of Philosophy and her marble miracles, and which also gave to Rome her boasted civilization. The effect of this has passed down through the drifting ages, throughout the whole of Europe, until we find it in this Twentieth Century dominating our own beloved America, with its wondrous teachings, proving the truth of the scriptures that "*There is no new thing under the sun,*" Eccl. 1-9. For instance.—

In our extradition treaties with other peoples we are now doing what was known and done in the "Golden Age of Egypt," for upon one of the walls, in the great temple of Karnak, we can find to-day written in hieroglyphic inscription an extradition treaty that was made between Rameses and Khetasira, Prince of Kheta (Hittites). This most valuable record can be seen upon a wall that juts out at right angles from the South wall of the temple, about sixty feet from the entrance to the temple, on that side of it. There is no doubt in my mind that this wall was built for the express purpose of recording this very valuable record or treaty. It was placed under the especial protection of the gods that were worshipped by the peoples of both countries: "Sutekh of Kheta, Amen of Egypt and all the thousand gods, male and female; the gods of the hills, of the rivers, of the great sea, of the winds and the clouds, of the Land of Kheta and of the Land of Egypt."

A great many people consider it to be a modern invention to hatch out chickens by the use of the incubator; why, the ancient Egyptians hatched them out with natural heat, by simply burying the eggs in the sand and covering them up with manure. The modern Egyptians hatch them in ovens with a heat that is regulated for that purpose, and during the process of hatching they were carefully watched so as to keep the temperature even.

The modern nickle-in-the-slot machine is not new, for the ancient Egyptians used a simple machine for the purpose of supplying water for their lustrations, by baptism or washing, before entering their temples. The machine was worked by placing a small coin in a slit or slot, when it would drop down upon a perfectly balanced lever that would set in motion

another sweep or lever, which would open a valve through which enough water would flow for their own especial use.

There is no question but that the knowledge that pertained to those ancient peoples was most profound and complete. All the scientific knowledge of the present day was thoroughly comprehended by the ancients, but there have been many things lost to the world, lost through fire, flood and the bigotry and fanaticism of many peoples, who destroyed what they could not, or would not, understand, and retarded the progress of the world in so doing.

Every religion that has ever been known is a fragment, *from the Ancient Wisdom Religion*, and like the most prominent to-day, they never can, nor never will, satisfy the demands of the devotees, because there is not one of them that is complete in itself, and consequently cannot, and does not, as a fragmentary portion, stand alone like the ANCIENT WISDOM RELIGION. This wondrous *Secret Doctrine*, this *Ancient Wisdom*, originally came from India and it followed in the footsteps of those peoples, who wandered from that country into Egypt and Chaldea, and was afterwards taught throughout Greece and Rome. It appears to-day, across the threshold of the twentieth century, as the one great force that will lead us on to LOVE AND RIGHTEOUSNESS.

Egypt is a wonderful country to-day; it has ever been a problem to the learned men of nearly every age, and we ourselves have stood with bowed head, in awe and admiration, before the stupendous ruins of these most extraordinary people. I have realized that those gigantic stones, quarried by the craftsmen of prehistoric ages, were like the great Sphinx—voiceless! but each and every one contains a history of its own, and represents a portion of the tattered pages of the historical records of this wonderful country and people.

There is a change coming over the various teachings of to-day, for the hand of inquiry and investigation is upon the throat of the various ISMS, and will not be downed, or satisfied with mysteries or parables, but will require the TRUTH—the *whole Truth*, for “THERE IS NO RELIGION HIGHER THAN TRUTH.” The latter part of the nineteenth century witnessed a great revival of knowledge and scientific investigation that has excited widespread and profound attention, evidenced by the literature that has come to us across the threshold of the twentieth century,

bringing with it the *Light, Knowledge and Truth* of bygone ages. Once more the Secret Doctrine comes forth from the obscurity, into which it was thrown by the superstitious ignorance, fanataticism and bigotry of Mohammedism and the Romish Church, and the influence of ecclesiastical religion. As I have before stated, the element of supernaturalism is fast disappearing under the influence of modern scientific generalizations, and any doctrine, or teaching, which presents itself for acceptance among the readers and thinkers of to-day, must undergo the first test, as to whether it can stand in line with the law of the conservation of energy, and the ordered sequence of cause and effect, which we discover in every domain of natural phenomena.

Now, not only is this fundamental claim of the various tenets of the Secret Doctrine itself, so far as it has been presented to the world up to the present time, but it can be proved fully and undisputably that a transcendental knowledge of man's nature has always existed in the world—so far, at all events, as we have any historical records. All the great Religions and Philosophies are but echoes or reflections of these occult doctrines, overlaid and perverted in most instances, by ages of superstition and ignorance. The revival of this knowledge will clear away entirely that element of super-naturalism in religion, which is the great cause of the total rejection of all religious doctrines by the intelligent thinkers of the present day. But it will do more than this. In freeing Religion from its supernatural element, its work will be constructive of a new and surer basis, for the practice of religion as a matter of conduct instead of belief.

**Jewish Traditions and Customs—Cable Tow—
Ceremonies of Ancient Initiation—
Book of the Law.**

Before thy mind thou to this study bend,
Invoke the gods to grant it a good end.
These if thy labor vanquish, thou shalt then
Know the connection both of gods and men;
How everything proceeds, or by what stayed;
And know (as far as fit to be surveyed)
Nature alike throughout; that thou mayest learn
Not to hope hopeless things, but all discern.

—PYTHAGORAS.

CHAPTER XXV.

JEWISH TRADITIONS AND CUSTOMS—CABLE TOW—CEREMONIES OF
ANCIENT INITIATION—BOOK OF THE LAW.

REFERENCE was made to Traditions in a previous chapter of this work; but now I want you to thoroughly understand, that if it were not for traditions, we should not know the day of the week, the month, or the year that we are living in to-day. Therefore, in dealing with records that antedate authenticated history, as well as those symbols and allegories that belong to the Symbolic degrees of Free Masonry, we are compelled to depend upon Traditions for the elucidation and proper understanding of them.

TRADITION signifies the transmission of knowledge, opinions, manners, customs, etc., by oral communications from one generation to another. Now, in order that you may better understand me, let me inform you that amidst the writings of the ancient Hebrews we find that "the words of the Scribes are lovely, above the words of the Law; that the words of the Law are all weighty; that the words of the Elders are weightier than the words of the Prophets." By which is meant that the Traditions delivered to them by the Scribes and Elders in the Mishna and Talmud are to be considered of more value than the Holy Scriptures.

Without the aid of Traditions, said the Rabbins, our knowledge would be very limited. We glean from this same source that Hillel, a celebrated Jewish Rabbin; in fact, one of their greatest Sages, was tauntingly asked by a Cairoite: "Master, how can you prove that Tradition is true, and what evidence does it rest upon?" The Rabbin, pausing for a moment, crossing his arms over his breast and casting his eyes upwards in deep thought, then looking the man square in the face, said unto him: "Let me hear you repeat the first three letters of your alphabet." The man pronounced the letters "A B C," when the Sage said unto him: "How did you learn to pronounce those letters in that way, and no

other?" The man replied: "I so learned them from my Father." "And in this way your son shall learn them from you," rejoined Hillel, "and this is Tradition."

And thus it was long ages before writing was known, the ancients handed down from Father to Son a knowledge of their manners, customs, Arts, Sciences and Philosophies, which have been the admiration of all men of every age of the world's history. The Wisdom that belonged to these ancient peoples, as well as their manners and customs, has stepped across the threshold of the twentieth century for our own especial edification. If we care to see *one* of the ancient customs of the Hebrew people, that has been handed down from generation to generation, let us go to one of their Abattoirs or slaughtering houses, where we may be enabled to see the Chocat kill a beef, in the same manner as it was done in the days of Abraham. They are just as particular now in performing the operation as they were then.

In order to kill a beef the Chocat uses a very long and sharp knife called a Chalef, of which he takes great care. It is honed or sharpened to a razor-like edge, and kept scrupulously clean; and when the Chocat desires to kill an animal for food, he cuts the throat with one continuous cut, being very careful not to touch the bone, for if he does, it is *Trifa*, or impure; but the veins and arteries must be severed by one continuous cut from ear to ear. After which, the heart and lungs are thoroughly examined, to see if the animal was healthy and fit for food. Then if any of the parts were found in an unhealthy condition, the body was marked *Trifa*, when it was divided in the centre and thrown away; but if everything was found to be healthy and pure, it was marked *Kosha*, or pure, and good and fit for food.

The Jewish people, at the time of their forced stay in Persia, were perfectly familiar with the doctrines of both Persia and India, and many of them held some of the highest offices under the Persian Empire. No matter where they lived, they soon attained to some of the most prominent positions in those various countries, such as governors, judges, etc. When Cyrus gave them their freedom, with permission to return to Jerusalem in order to rebuild their temple, all of them were not desirous of going, for there were a great number who were perfectly willing to remain in Persia, where their children had been born, who spoke the

same language and, in fact, were like the people with whom they lived, having the same freedom. They may have been considered to be in bondage, but it is self-evident that they had equal rights among the Persians, with whom they lived, just as they are with us to-day.

Daniel was the Chief of the Babylonian College of Magi, and Minister and companion to the King. Mordecai became Prime Minister and Esther, his cousin, a Jewish damsel, became Queen, and helped her people. Look at Joseph, who was sold into bondage, and see to what prominence he attained! Disraeli, in our own time, became Prime Minister of England under Victoria. I tell you, my dear Brothers and Friends, that we owe a great deal to the Hebrew people. Moses gave to us the Decalogue, the very foundation of our Laws and civilization. The Word was made manifest in the body and blood of Christ, a Jew. In fact, we depend upon Jewish biographies for an account of his life and work.

Aristobulus and Philo Judæus were both Jews, and at the head of the Jewish Greek school of philosophy in Alexandria, where they labored earnestly and incessantly to prove that the Jewish Scriptures were simply allegories, that contained within themselves the most profound Truths and philosophies of every other country and peoples, and that Plato received some of his grandest thoughts from this source. Aristobulus himself positively asserted that the ethics of Aristotle demonstrated the esoteric teachings of the law of Moses, and Philo tried his utmost to reconcile the writings of Moses with the Pythagorean school of Philosophy. Josephus, the Jewish historian, has demonstrated in his works that the Essenes were identical with the Egyptian Therapeutæ. Ammonius, a Christian philosopher, organized a Platonic school of Philosophy at Alexandria in A. D. 232. He strived in vain to reconcile the various religious sects, by having them give up their strife and bickerings, telling them that they were all possessed of the same glorious Truths, and that the first thing for them to believe in was, or should be, the Universal Brotherhood of Man, in fact he tried to verify the teachings of Aristobulus and Philo Judæus.

Albert Pike in "Morals and Dogmas," page 744, states that "All truly dogmatic religions have issued from the Kabalah and return to it; everything scientific and grand in the religious dreams of all the illuminati, Jacob Bœhme, Swendenborg, Saint Martin and others, is borrowed

from the Kabbalah; *all the Masonic associations owe to it their Secrets and their Symbols.* The Kabbalah alone consecrates the alliance of the Universal Reason and the Divine Word; it establishes, by the counterpoises of two forces apparently opposite, the eternal balance of being; it alone reconciles Reason with Faith, Power with Liberty, Science with Mystery; it has the keys of the Present, the Past and the Future.

“The Bible with all the allegories it contains, expresses in an incomplete and veiled manner only, the religious science of the Hebrews. The doctrine of Moses and the Prophets, identical at bottom with that of the ancient Egyptians, also had its outward meaning and its veils. The Hebrew books were written only to recall to memory the traditions; and they were written in Symbols unintelligible to the Profane. The Pentateuch and the prophetic poems were merely elementary books of doctrines, morals or liturgy; and the true secret and traditional philosophy was only written afterward, under veils still less transparent. Thus was a second Bible born, unknown to, or rather uncomprehended by, the Christians; a collection, *they* say, of monstrous absurdities; a monument, the adept says, wherein is everything that the genius of philosophy and that of religion have ever formed or imagined of the sublime; a treasure surrounded by thorns; a diamond concealed in a rough dark stone.

“One is filled with admiration on penetrating into the Sanctuary of the Kabbalah, at seeing a doctrine so logical, so simple, and at the same time so absolute. The necessary union of ideas and signs, the consecration of the most fundamental realities by the primitive characters; the Trinity of Words, Letters and Numbers; a philosophy simple as the alphabet, profound and Infinite as the Word; theorems more complete and luminous than those of Pythagoras; a theology summed up by counting on one's fingers; an Infinite which can be held in the hollow of an infant's hand; ten ciphers and twenty-two letters, a triangle, a square and a circle—these are all the elements of the Kabbalah. These are the elementary principles of the written Word, reflection of that spoken Word that created the World.”

From the preceding, my dear Brothers, you will see that the Hebrew peoples have been the medium through which we have received many very valuable Traditions, Symbols and Allegories, that are to be traced through the Symbolic into the Chapter and Council degrees of the York Rite. By

careful examination we shall find that they are very much mixed up. But at the same time we shall find them all there, and the earnest student will find a rich field for investigation among the ruins of the Temple, where he will be enabled to discover valuable knowledge and information respecting the Symbology, Allegories and Traditions of the Fraternity. It will require a great deal of patience and perseverance before he will be enabled to unravel, not only the tangled skein of the symbolic degrees, but that of the Royal Arch and Council also.

One of the very first things he will discover will be that the secrets which lie concealed in our symbols and allegories are not taught openly in the Lodges, Chapters and Councils. They are known most certainly, but they are not given out promiscuously to every Brother. He is left to find the esoteric meaning of them, by and for himself alone. In his Entering, Passing and Raising in the Symbolic degrees he will realize that there are many things that will demand his time and most profound attention before he will find even a rudimentary explanation. But at length, when the first ray of "Light" permeates his mind, he will begin to realize that he is turning the tattered Archaic pages of a most profound and sublime philosophy. He will also discover that the key to the "Lost Word" is in his own hand. Again, when he and his companions wander among the fragmentary evidences of the Wisdom that belonged to the hoary civilization of a long, long past, he will not only see the "Light" but he will hear the faint echo of the "Lost Word" reverberating under the Living Arch. The "Light" will not illuminate his mind until he is ready to receive it, and the guttural vibrations of the Word itself will only be a paradox to him. When he passes into the higher degrees of our glorious Scottish Rite, thoroughly comprehending what he has already learned, through the Light he carries within his own heart, to illuminate his mind, every sound and word he has heard in the preceding degrees will be a priceless jewel to help him on to higher planes, and the unveiling of more profound and grander Truths that are embodied in our most Illustrious Fraternity, the Ancient and Accepted Scottish Rite.

A great many of the craft claim that the first three, or Blue Lodge degrees, contain the whole of Masonry. Well—so it does to him who knows.—But how many are there who do know? The whole of the sub-

lime philosophical teachings of Masonry are latent in the Symbolic degrees, but it can never be thoroughly comprehended, until the Aspirant has taken the ineffable and profound philosophical degrees of our Scottish Rite.

Now my dear Brothers and friends, in order that you may fully understand me let me say, that the first three rules in arithmetic contain, in potentia, the whole of the science of numbers. We could not calculate anything without a knowledge of addition, subtraction and multiplication. Having just these three rules alone, what could we know of proportion, square-root, mensuration, trigonometry, etc., until we thoroughly understood the combinations and collocations that elucidate the higher branches of mathematics? In the same manner, we may say that in music the octave contains, in potentia, all harmony; so it does, to those who know how to combine the various notes so as to produce the divine harmony of the masters, such as Mozart, Rossini, Meyerbeer, Mendelssohn and others.

I tell you, my dear friends, that the first three degrees of Masonry form the foundation upon which have been erected the "Higher degrees," these ineffable and sublimely beautiful philosophical degrees which have come down to us from the Indian, Mazdean and ancient Egyptian Mysteries.

Gil. W. Barnard says in the May number of "The Canadian Freemason," pages 336 *et seq.*: "Frequently we hear the remark that all of Freemasonry is contained in the first three degrees. . . . I cannot be justly charged with partiality when I claim that all that belongs to Freemasonry is not contained in the Lodge degrees. The Mark and Royal Arch degrees of the chapter, as well as those of Royal and Select Master, are not only essentially Masonic in character, but are as much needed for a proper understanding of our legends and mysteries as any part of the first three degrees. Some may say, (and truthfully) that the Masonic portions of the degrees mentioned were taken from the second and third degrees, but that only goes to prove my position. Another feature, and to me it is a much stronger argument for the usefulness of the so-called higher degrees, is that in the work of them we find an elaboration, and illustration in detail of the best and strongest points contained in the Lodge work. . . . Nothing is more Masonic than the

teaching regarding the work and wages of the Mark Master, and equally so is the lesson contained in the Royal Arch, and the Grand Omnific Royal Arch Word. Holiness to the Lord is the essence of Freemasonry. Brethren, it is true beyond a question in my experience that the lodge is strengthened, and made more useful through the lessons received by their members in chapter, council and commandery, and the beautiful, aye sublime teachings of the Ancient and Accepted Scottish Rite."

I have written upon this particular subject, my dear friends and Brothers, in order that you may thoroughly understand that if the first three degrees do contain the whole of Masonry, the Master Mason will never be enabled to comprehend but the rudimentary parts of any of them. In fact he will never attain to a thorough knowledge of any one of them, until he has been initiated into the higher degrees of the Ancient and Accepted Scottish Rite, and then only, will he be enabled to thoroughly appreciate the beauty of the Symbolic degrees, and realize that although they do not include the whole of Masonry, they do most certainly contain the *key* to the sublime, profound Ineffable, Chivalric and Philosophical degrees of the Scottish Rite, which most assuredly contains the WHOLE OF MASONRY. Consequently every aspiring Brother who is desirous of fulfilling his first promise, to improve himself in Masonry, can never stop at the Third degree, because he has only been raised to *Light* and *Life*, so that he may be enabled to continue on to higher planes, and to a proper understanding of the profound Wisdom that pertains to the "Higher degrees" in Masonry. As he climbs, his view widens out, and his horizon expands. He will begin to realize not only the honor that has been conferred upon him, but also the duties and responsibilities that belong to all those who have been permitted to receive the glorious teachings that are embodied in the various Rites and Ceremonies of the "Higher Degrees." One of the first things impressed upon the candidate will be that—"Man should not live for himself alone."

I tell you my dear Brothers, that the "Cable Tow," binds us all in fraternal bonds of Love, uniting every Mason throughout the world universal, teaching them that by practicing the three principal tenets of the Fraternity—Brotherly Love, Virtue, and Truth we may demonstrate to

the outer world that we not only teach, but practice morality, virtue, and are truthful in all our dealings with our fellow man. I assure you, my dear Brothers and Friends, that it is the *bounden Duty* of every Mason to be a good and unselfish man, to labor for the benefit of poor struggling humanity, the advancement of his fellow man; but above all to keep his *first vow* by *subduing his own animal passionate nature*, and thus *improve himself in Masonry*.

Brother Albert Pike tells us in "Morals and Dogmas," page 112: "Be faithful to Masonry, which is to be faithful to the best interests of mankind. Labor, by precept and example, to elevate the standard of Masonic character, to enlarge its sphere of influence, to popularize its teachings, and to make all men know it for the Great Apostle of Peace, Harmony, and Good-will on earth among men; of Liberty, Equality, and Fraternity.

"Masonry is useful to all men: to the learned because it affords them the opportunity of exercising their talents upon subjects eminently worthy of their attention, to the illiterate, because it offers them important instruction; to the young, because it presents them with salutary precepts and good examples, and accustoms them to reflect on the proper mode of living; to the man of the world, whom it furnishes with noble and useful recreation; to the traveller, whom it enables to find friends and brothers in countries where else he would be isolated and solitary; to the worthy man in misfortune, to whom it gives assistance; to the afflicted, on whom it lavishes consolation; to the charitable man, whom it enables to do more good, by uniting with those who are charitable like himself; and to all who have souls capable of appreciating its importance, and of enjoying the charms of a friendship founded on the same principles of religion, morality and philanthropy.

"A Freemason, therefore should be a man of honor and of conscience, preferring his duty to everything beside, even to his life; independent in his opinions, and of good morals; submissive to the laws, devoted to humanity, to his country, to his family; kind and indulgent to his brethren, friend of all virtuous men, and ready to assist his fellows by all means in his power."

I referred previously to the "cable tow," that binds us all in bonds of Love. This investiture comes down to us from ancient India. The

god Siva of the Hindu Trinity is very often found represented in the character of a contemplative philosopher, with the Brahmanical thread around him. In which character he endeavors to teach men the necessity of subduing the animal passionate nature within their own hearts. At the *Upanayana*, or Initiation, a boy was not considered worthy to receive the title *Dvi-ja* (twice born), until he had been invested with the sacred thread and spiritually regenerated by the act of investiture. In fact, no Brahman of the present day has any right to be called by any other name than *Vipra*, until he becomes initiated and invested with the yajnopvita or sacred thread, then he is known as *Dvi-ja*. This thread or cable tow (?) of the Hindu consists of three strands or threads, twisted into one thread, and three of these (three-fold strands) twisted together thus make a string or thread, of three times three, or nine strands in one.

Sir William Monier informs us in his "Brahmanism and Hinduism," page 378, that when a Brahman is "once invested with this hallowed symbol of second birth, the twice born man never parts with it. In this respect he has an advantage over his Christian brother. For the latter is admitted into the Church by a single ceremony performed in his infancy, and brought to his recollection by one other ceremony only; whereas the Indian twice-born man has a sacred symbol always in contact with his person, which must always be worn and its position changed during the performance of his daily religious services, constantly reminding him of his regenerate condition, and with its three white threads, united by a sacred knot (which they called *bramah granthi*) perpetually setting before him a typical representation of what may be called the triads of the Hindu religion. For example, it is probable that the triple form of the sacred thread symbolizes that the Supreme Being is Existence, Thought and Joy, that He has been manifested in three forms as Creator, Preserver, and Disintegrator of all material things; that He pervades the three worlds, Earth, Air and Heaven; that He has revealed His will in three principal books called the Rig, Yajur and Sāma Vedas, with other similar dogmas of the Hindu system in which the sacred number three constantly recurs."

When the Candidate was received into the Indian Mysteries, he was compelled to make the circuit of the cavern, being conducted through the ceremonies by an expert who held him by the "cable-tow" or sacred

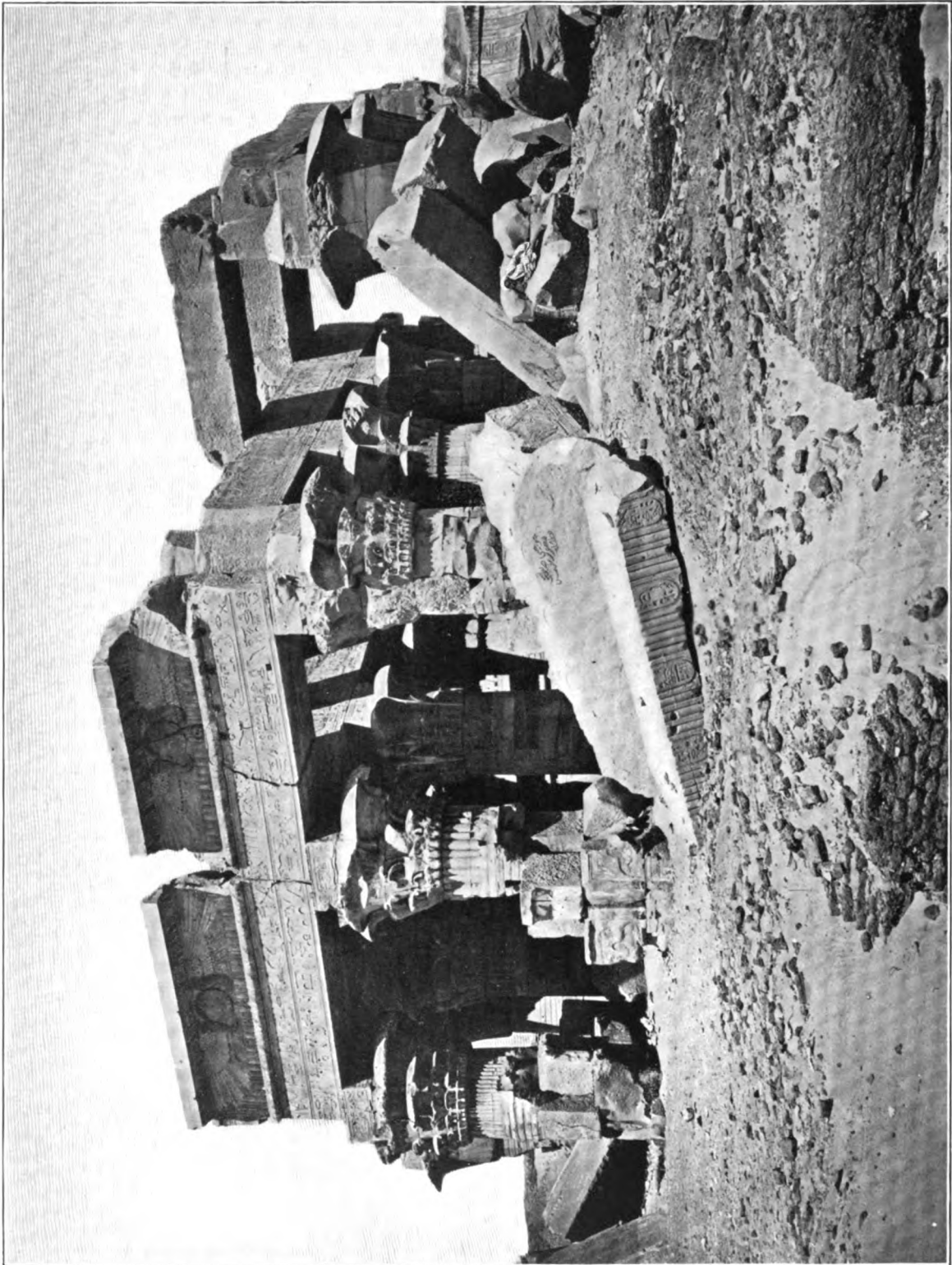
thread. Every time the Aspirant passed the meridian at the South, he would be taught to say that he followed the course of the sun god, from East to West, and West to East again. In fact, all through the Symbolic degrees he represented the sun, going to his death at the winter Solstice, being assaulted on his journey by the three wicked autumnal signs of Libra, Scorpio and Saggiarius, each one in turn attacking him on his downward path. Libra is the first to make the assault; then the deadly Scorpio inflicts a terrible stroke upon him; but it is Saggiarius who strikes the fatal blow with his quivering dart, which gives him his death and eventually lays the sun god low, for after being smitten with the fatal dart he staggers on until he falls dead at the winter Solstice.

"Morals and Dogmas," 361, tells us that: "The Initiate was invested with a cord of three threads, so twined as to make three times three, and called *Zennar*. Hence comes our cable-tow. It was an emblem of their triune Deity, the remembrance of whom we also preserve in the three chief officers of our Lodges, presiding in the three quarters of that Universe which our Lodges represent; in our three greater, and three lesser lights, our three movable and three immovable jewels, and the three pillars that support our Lodges.

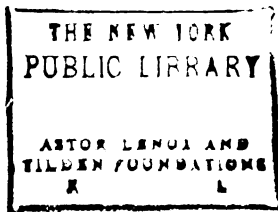
"The Indian mysteries were celebrated in subterranean caverns and grottoes hewn in the solid rock; and the Initiates adored the Deity, symbolized by the solar fire. The candidate long wandering in darkness, truly wanted Light, and the worship taught him was the worship of God, the Source of Light."

Jos. E. Morcombe informs us in the "American Tyler," of September 15th, 1900: "That in the mysteries of India the aspirant was invested with a sacred cord or girdle, which he was commanded to wear next his skin, and by means of which his conductor might lead him through the caves of initiation. It consisted of a cord composed of three times three threads, and was said to possess the power of preserving its wearer from personal danger. Virgil says: 'I bind thee with three pieces of list, and I carry thee three times about the altar.' Pierson, without giving his authority, says that the word cable-tow is derived from the Hebrew words 'Kha-Ble Tu,' meaning 'the pledge.'

"The initiation into the ancient mysteries, occurring in temples or other places accounted holy, the aspirant was required to remove his



KOM-OMBUS — TEMPLE OF THE MYSTERIES.



shoes that the greater humility might be shown, and also that no pollution from the world without might be carried into the sacred precincts. When the Egyptians worshipped they removed their foot covering in token of reverence. 'Worship the Gods with your feet uncovered,' is among the precepts of Pythagoras. In the Indian mysteries the aspirant was sprinkled with water in token of purification and then divested of his shoes. Ovid describes *Maeda* as having arm, breast and knee made bare, and both feet made slipshod. *Dido* according to Virgil, 'Now resolute on death, having one foot bare, ascend the altar.'

"Oliver quoting Tertullian says, 'the successful probationer for the Persian mysteries was brought into the cavern of initiation; where he was received upon the point of a sword pointed to his heart, by which he was slightly wounded.' The Greeks tested the fortitude of the neophyte upon his reception by the infliction of wounds with a heated iron or with the point of a sword, and this he must endure without shrinking. Entrance into the Mexican mysteries was gained after the candidate had been cut with knives or seared with heated stones or iron instruments."

The course of the candidate in the ancient initiations was from East to West by way of the South. He who was conducted through the caves of India was instructed to say: "I follow the course of the Sun in his benevolent path," at the same time making his movements and repeating the phrase each time upon reaching the South. On solemn occasions, the Druids passed three times in procession about their sacred enclosures, and thrice repeated their invocations. Nothing among the Ancient Britons was accounted sacred until it had been passed about in procession, according to the apparent path of the Sun. Going backward, or opposite to the Sun, was a Gothic method of invoking the infernal power.

The sun was worshipped by the Persians, who looked upon it as the source of all Light and Life. They saw in its diurnal and annual motions the immortality of the soul. In their Mithraic mysteries they practiced some of the most horrible cruelties upon all those who crossed through their portals for initiation. In fact, history informs us that they actually sacrificed some of the Aspirants who could not stand the terrible ordeals they had to pass through. These Mithraic mysteries were the principal of all others in Rome at the beginning of the Christian Era, or during the reign of *Trojan*. They grew into such terrible repute on account of the

horrible cruelties that were practiced during the initiatory services, that Adrianus prohibited the Mithraic rites and ceremonies in Rome during his reign. But, under that of Commodus (the cruel), they began to grow into surprising magnificence and splendor, when the horrible cruelties and tortures were renewed and continued. In fact the Emperor himself sacrificed a victim to Mithras. These Persian mysteries were generally practiced in caves amid the most gorgeous astronomical allegories, at which times the most cruel tests were required of all who were initiated.

In the Zoroastrian Caves of initiation, the magnificent stellary vault above or ceiling, was adorned with a central sun surrounded by the various planets, and the Zodiac was to be seen, starred in with gems and gold. Each star or planet represented the true place upon the roof or ceiling, in its relation to the central sun. The candidate in these mysteries was always received upon the point of a sharp sword that wounded his naked left breast, and caused the blood to flow freely from the wound. If he failed not, he would then be crowned with a circle of olive, and anointed with oil, his wound would be dressed, and afterwards he would be purified with Fire and Water, and permitted to pass through the seven stages of evolution, in order to reach perfection.

During these ceremonies he would undergo most trying ordeals and terrible trials, both mentally and physically, until he reached the topmost rung of the *ladder* of seven rounds. During his ascent, or initiatory path, he would pass through the valley of death where he would see the tortures of the damned in Hell. Eventually he would fall into the midst of the blessed, and be received with rejoicings by all the initiated and redeemed, who had gone before him, and who were especially assembled there to receive him on his arrival; he having passed through the valley of death to the representation of Life Eternal. Then the Archimagus, or Hierophant, clothed in most gorgeous vestments would receive him, and administer unto him the solemn obligation and vow that bound him to Secrecy and Obedience; after which all the various incidents of the initiatory services would be explained to him. He would be instructed in the true meaning of the legend of Ormuzd, and Ahriman, and intrusted with the meaning and nature of the One Absolute, known as ZERUANE AKHERENE.

The similarity of the various rites and ceremonies of the ancient mysteries most certainly demonstrates that they all had their origin in some ancient and primitive source, and from my own personal observations and researches, in the Eastern countries, I firmly believe that they have come down to us, as I have hereinbefore stated,—from India or the “Land of the Vedas.” We also find that the three principal officers are always placed in the East, West and South, and in the Indian mysteries they represented the Indian Tri-une Deity,—Brahma, Vishnu, and Siva.

No matter where we force our investigations, either in India, Persia, Egypt or any of the other Eastern countries, we shall find that the very same events have been perpetuated by the use of the same rites, ceremonies, and symbols. This clearly demonstrates that although the people who practiced those peculiar ceremonies, and taught the same grand philosophy, and believed in the same grand Truths, were in many instances, widely separated one from the other; yet notwithstanding this fact, it must prove to the thinking Man and Mason, that it originated in some one source, and from some one people. Now I do most firmly believe that, *that* source was India, and that it ramified from there with those people who migrated from that country to Persia and the valley of the Nile. Thus from the very shadows of the Himalaya Mountains, the very cradle and birthplace of the Aryan Race, came the Indian, Mazdean and ancient Egyptian mysteries, of which our own beloved Scottish rite is a lineal descendant.

The removal of shoes from off one's feet is customary to-day in many countries, more especially is this so in Egypt, India, and other countries among the natives. This custom is as old as the Aryan Race itself. It is peculiar to see the large number of shoes lying around in the gateways or entrances to the Mosques of Egypt, Turkey and also the temples of India. At some of the Mosques I have visited during my travels in many of these Eastern countries, I was compelled to remove my shoes before they would permit me to enter within its sacred precincts, while at others they would furnish me covering to draw on over my own shoes, which in this case, seemed to answer the same purpose as removing my own. Many of these ancient customs of the East have been preserved and handed down from generation to generation, at the same

time many others have become obsolete, and a great many entirely changed in order to suit another people's ideas.

The chequered pavement and tessellated border, with the star in the center, is very seldom seen upon the floor of our lodge rooms to-day, for it has been replaced by more gorgeous colorings, and the lessons which they taught are lost to our aspiring candidate of to-day, but future years will reproduce them.

The Ark of the Royal Arch has come down to us from the Ancient Egyptians, although we read that Moses was commanded to manufacture one (Exodus 25 : 10), for the express purpose of holding the offerings of the people, who gave willingly to the Lord. It was considered so sacred that it is recorded that the Lord smote, or destroyed fifty thousand and three score people of Beth-Shemesh, because some of them simply looked into the Ark (see 1st Samuel 6 : 19). The Jews certainly regarded it as the most sacred thing belonging to them and their religion, because, they declared, that it was a token of God's Covenant with His chosen people.

We find that in the ancient Egyptian mysteries, and also in those of Greece, they used similar boxes that were adorned very much like the Ark of the Covenant. This was long before they knew anything at all about the Hebrew people, or what took place in the Sanctum-Sanctorum of their temple in Jerusalem. In the early days of Egyptian history, the river Nile was the great highway for those people, and during their gorgeous ceremonial processions, when they exhibited many of their most sacred symbols, the chief among them was the image of their god or the image that represented him, placed in a *bari* or boat. It was sometimes exposed to the public gaze, at other times it was hidden from view by being placed inside a box or shrine and deposited in the middle of a boat or *bari*, wherein was laid the bodies of the embalmed dead, that were to be ferried across the river Nile for sepulture in the Libyan hills near Thebes.

These boats were represented, in the paintings of the ancient temples, artistically curved at both ends, in the center of which was placed the sacred shrine containing either the god himself or his creative organs, surrounded by the most sacred emblems of these ancient people. Now, it is on just such a model as this shrine, or chest, that the Ark of

the Covenant, of the Jewish people, was constructed, and which is said to have contained "The tables of the Law, The Pot of Manna, and Aaron's budding rod." In the grand processions of these Ancient Egyptians, the ark or *bari* was richly decorated with most magnificent ornamentation of gold and precious gems, representing sacred emblems of the mysteries, and contained, as I have above stated, either the god himself or his *Lingham*, or the organs of generation of Osiris, which was emblematic of the sun god Ra.

This Egyptian Ark, or *bari*, was overshadowed by the wings of two kneeling figures of the goddess of Truth, both figures wearing the feather of Truth upon their heads. Now if we compare the Egyptian Ark with the Hebrew, we shall find a very close resemblance. I do not wish to make all these assertions, without proof from other writers, in relation to this subject, therefore I will quote you from Brother Hewitt Brown, 32°, "Stellar Theology," wherein he says, page 91-2:

"The Ark was one of the principal features of the Egyptian Mysteries. Speaking of the religious ceremonies of the ancient Egyptians, Wilkinson says: 'One of the most important ceremonies was the 'procession of the shrines,' which is mentioned in the Rosetta Stone, and is frequently represented on the walls of the temples. The shrines were of two kinds, the one a sort of canopy, the other an ark, or sacred boat, which may be termed the great shrine. This was carried with great pomp by the priests, a certain number being selected for that duty, who supported it on their shoulders by means of long staves passing through metal rings at the side of the sledge on which it stood, who brought it into the temple, where it was placed on a stand or table, in order that the prescribed ceremonies might be performed before it. The same is said to have been the custom of the Jews in some of their religious processions, as in carrying the Ark 'to its place, in the oracle of the house, to the most holy place,' when the temple was built by Solomon,' (1 Kings 8). See *Ancient Egyptians*, Vol. I, page 267.

"Some of the sacred boats, or arks, contained the emblems of life and stability, which, when the veil was drawn aside, were partly seen, and others contained the figure of the divine spirit *Nef*, or *Nou*, and some presented the sacred beetle of the sun, overshadowed by the wings of the two figures of the goddess of *Themis* or Truth, which calls to mind the

cherubim of the Jews, *Ancient Egyptians*, vol. I, page 270.' The principal difference between the Jewish and Egyptian Arks is that the Egyptian was more like a boat in shape, according to our ideas of a boat, while the Jewish ark is described as being of an oblong square form; this, however, it may be observed, was the exact form of Noah's 'ark,' as described by the Jewish historian in Gen. 6: 14-16. The idea of a boat is, therefore, characteristic of both of these ancient emblems, as, indeed, the very name 'ark' denotes.

"This mysterious ark or chest which figured in the Mysteries of Egypt much more nearly resembled the Jewish ark in form. After Typhon had slain Osiris he enclosed him in a *chest* and cast him into the sea (*river Nile*), thus plunging all heaven in grief and sadness. Isis, when she learned the melancholy news refused all consolation, despoiled herself of her ornaments, cut off her tresses, robed herself in the habiliments of mourning, and wandered forth through the world. Disconsolate and sorrowful, she traveled into all countries, seeking the mysterious chest which contained the body of the lost Osiris. In the meanwhile the chest was washed ashore at Byblos, and thrown into the centre of a *bush*, which having grown up into a beautiful tree, had entirely inclosed it. At length, however, the tree was cut down by a King of that country, and used by him in the construction of a new palace. But Isis finally learned the singular fate of the chest, and her persevering love was rewarded by the possession of it. The plant which thus indirectly led to the discovery of the mutilated body of Osiris was held sacred by the Egyptians.

"The whole story of the death of Osiris and the finding of his body is admitted to be an astronomical allegory of the death of the sun-god, slain by Typhon when the sun was in Scorpio, which was at that time on the autumnal equinox.

"Plutarch informs us that 'when the sun was in Scorpio, in the month of *Athyr*, the Egyptians inclosed the body of their god, Osiris, in an *ark* or *chest*, and during this ceremony a great annual festival was celebrated. Three days after the priests had inclosed Osiris in the ark, they pretended to have found him again. The death of Osiris was lamented by them when the sun, in Scorpio, descended to the lower hemisphere; and, when he arose at the vernal equinox, then Osiris was said to be born anew.'

“The use made of the ark, or sacred chest, in certain Masonic degrees, derives no one of its particulars from anything narrated in the Bible. On the contrary, it bears so striking an analogy to the ark of the Egyptian Mysteries as to at once disclose the original from which it was copied. The Masonic ark, like that of the Egyptian Mysteries, is lost or hidden, and after a difficult search it was at last found. The Masonic, it is true, does not, like the Egyptian one, contain the body of the slain sun-god, Osiris. It does, however, contain something symbolically representing the true God, and also certain matters which, it is claimed, lead to a superior knowledge of him. The analogy is, therefore, perfect, and the astronomical allegory is strictly preserved.”

Albert Pike in “Morals and Dogmas,” page 376, says: “When Isis first found the body, where it had floated ashore near Byblos, a shrub of *erica* or tamarisk near it had, by the virtue of the body, shot up into a tree around it, and protected it; and hence, our sprig of acacia. . . .

“In the Mysteries, the nailing of the body of Osiris upon the chest or ark was termed *aphanism*, or disappearance (of the Sun at the Winter Solstice, below the Tropic of Capricorn), and the recovery of the different parts of his body by Isis, the *Euresis*, or finding. The Candidate went through a ceremony representing this, in all the Mysteries everywhere. The main facts in the fable were the same in all countries, and the prominent Deities were everywhere a male and a female.

“In Egypt they were Osiris and Isis; in India, Mahadeva and Bhavani; in Phœnicia, Thammuz (or Adonis) and Astarte; in Phrygia, Atys and Cybele; Persia, Mithras and Asis; in Samothrace and Greece, Dionusos, or Sabazeus and Rhea; in Britain, Hu and Ceridwen; and in Scandinavia, Woden and Frea; and in every instance these Divinities represented the Sun and Moon.

“The Mysteries of Osiris, Isis and Horus seem to have been the model of all the other ceremonies of initiation subsequently established among the different peoples of the old world. Those of Atys and Cybele, celebrated in Phrygia, those of Ceres and Proserpine, at Eleusis and many other places in Greece, were but copies of them. This we learn from Plutarch, Diodorus Siculus, Lactantius and other writers; and in the absence of direct testimony should necessarily infer it from the similarity of the adventures of these Deities, for the ancients held that Ceres of the

Greeks was the same as the Isis of the Egyptians, and Dionusos or Bacchus as Osiris."

My dear Brothers and Friends, you will see from the above that the ark of the ancient Egyptians, and the ark of the Covenant of the Jewish people was very much alike, and there is no question in my mind but that the Hebrews copied their ark from that of the Egyptians, during the time that they were held in captivity or bondage by those people, for many of the pictures of the Osirian chest or ark that are to be seen upon the walls of the various temples, in the valley of the Nile, will most certainly prove to be the pattern by which the Hebrew peoples made theirs. I do not ask you, my dear Brothers, to go to Egypt in order to verify this assertion, I simply ask you to look at some of the pictorial descriptions of the interior decorations of the Egyptian tombs and temples, or to refer to such a work as Kitto's *Cyclopædia of Biblical Literature*. Then compare the ark of the Covenant with the ark of Osiris, and you will most assuredly agree with me upon this subject.

Now with respect to what is said to have been the contents of the ark of the Covenant, let us consider this matter and carefully examine what it is said to have contained. (*See* Hebrews 9 and 4.) Leaving aside Aaron's budding rod (for account of which see Numbers 17th chapter) and the Manna which the Lord rained down upon the children of Israel when they sighed for the fleshpots of Egypt; (*see* Exodus 16th chapter), we will confine ourselves to the "*Book of the Law*" and leave the rod of Aaron and the pot of Manna out of our consideration.

In taking up the subject of the "*Book of the Law*" I feel that it will interest every Masonic student, and will prove a most interesting subject to all Royal Arch Masons. Their ancient traditions, which have been preserved for so long a time within the Chapter, will now have to undergo a test of investigation in order to prove the verity of the assertion, "*Book of the Law*." But no matter if we are able to prove that it never existed, as is generally understood, the teachings that underlie the sacred symbol, will ever remain one of the grandest features pertaining to the rites and ceremonies of the Holy Royal Arch.

It is not with any irreverence toward the so-called "*Book of the Law*" that I approach this subject, but it is with the most profound veneration for the writings contained in the Old Testament. I simply wish

to show you, my dear friends and companions, that it could not have been, what it is generally supposed to be, the canon of the Old Testament and the New combined; known as the "Holy Bible," which is generally used in the ceremonies of the Exaltation.

I have inquired in many countries by what authority it is used, but could get no definite information in relation to my question. Now this "Book of the Law" that is supposed to have been found and generally used in our Chapters of the Royal Arch is purely and simply the Holy Bible. I shall not enter into a long discussion upon the various translations of the Bible, or try to prove which one is the most correct, but will endeavor to find out something about the "Book that was Lost."

History informs us that after the captivity, when the Jews were rebuilding their temple under their leader Zerubbabel, and while this was going on, three very earnest sojourners applied for and received permission to assist in the good work, and that one of the very first things that resulted from their labors was the discovery of the "Book of the Law," which is said to have been lost since the time when Solomon lived and reigned. The "Book of the Law," long lost was now found, and they gave praise to the Lord, and from that time it has been preserved with other discoveries that were made at or about the same time.

Now, the only place in the Bible that refers to the discovery of the "Book of the Law" is in 2nd Kings, 22-8, where it tells us that Hilkiyah, the High Priest, told Shapan, the Scribe, that he had discovered the "Book of the Law" in the house of the Lord, and possibly this discovery was the origin of the Book itself. There is one thing that is positively certain, and that is, the book that was found by our ancient companions did not include the New Testament with the account of the Life and Death of Christ, therefore we must omit that and confine ourselves strictly to the Old Testament, if we desire to find the "Book of the Law."

Now, if we are very careful in our investigations, we shall find that there is no certainty about the compilation of the various writings that compose the Old Testament, or by whom, or in what manner, or what time they were compiled. According to some of the Hebrew Rabbis, Ezra was the one who began the compilation of the many historical, poetical and prophetical writings that composed the Old Testament, but

we do not consider this information as thoroughly reliable. There is one thing certain, however, and that is, the compilation was not made until after the exile. Ezra may possibly have commenced the compilation of this great work, which was, no doubt, continued by his successors, who eventually completed it, somewhere about the early part of the second century B. C.

In order to accomplish this great undertaking, it was necessary to write new works based upon the traditions of these people, until at last the work was finished. We now have the Old Testament, a very valuable and important collection of writings; but it is not the book for which we are looking. This compilation is not the "Book of the Law," although it may contain it. Therefore, in order to make our search complete, and our investigation thorough, we shall have to strike out those books that were composed after the reign of Solomon, and search for the book that had been lost for so many hundred years. Consequently we will begin our elimination with Ezra, Joel, Chronicles, Nehemiah, Ecclesiastes, Daniel, Malachi and Jonah, because these works were written after the Jews had been freed from their bondage in Persia, and, in fact, long after Ezra had died and their temple had been completed. We must also throw out those beautiful poetical works, the Psalms, Lamentations and the Song of Solomon, as well as the whole of those profound philosophical aphorisms that are contained in the Book of Proverbs.

We shall also have to eliminate Samuel, Ruth, Esther, Judges, Kings, Micah, Amos, Hosea, and, in fact, we are compelled to exclude the whole of the various works, or books, that go to make up the canon of the Old Testament, with the exception of the first five books, or the Pentateuch, which is composed of Genesis, Exodus, Leviticus, Numbers and Deuteronomy. Joshua may have been written at about the same time that the preceding works were composed; but we will leave Joshua aside, and continue our search in the Pentateuch for the long lost Book of the Law.

There is one thing that is positively certain, and that is, previous to the exile, there was no Old Testament such as we have to-day. There was, however, a great many writings no doubt held in great veneration by the Jewish people. The first form that all these promiscuous and scattered writings assumed was the Pentateuch, or the first five books

compiled and bound together into one volume, which was really and truly a compendium of History and Law, beginning with the Creation of the Universe in Exodus, and ending with the death of Moses in Deuteronomy. These five books have been generally ascribed to Moses, but from the general concensus of opinions of various authorities, I find that no less than four different people were the authors of these books. In order to converge them, and make them appear the work of one hand, the redactor was compelled to put in additions of his own writings, so as to make them appear and read as one continuous history. But if you will go over these works carefully, you will easily discover where they have been pieced or connected together. After they were completed and formed into one volume it was called and known as "THE LAW."

There are three distinct legal codes in the Pentateuch, and yet not one of them refers to either of the others, and in some cases they are contradictory. Now this fact alone would most assuredly prove that they were written by different authors. The *first* collection is said to have been given by God to Moses at Mount Sinai, and is known as the "*Book of the Covenant*," see Exodus, chapter 20. For an account of the *second*, see Leviticus, chapter 26. The *third* and last code, we find in Deuteronomy, was given to Moses on the East side of Jordan, Deuteronomy chapter 4, verse 44 to end of chapter, just before his death in the Land of Moab, in sight of the promised land, that the Lord showed unto Moses, but into which He would not permit him to enter, see Deut. 34.

I do not desire to enter into a discussion upon the statement that "*Moses was not the sole author of the Pentateuch*," but simply say that any companion who is in doubt upon this subject can easily verify the assertion by searching for the proof and judging for himself.

From the above we find that the Old Testament begins with the creation of the world and ends with the prophets, some time during the fourth century B. C. After the Babylonian captivity we also find that a compilation of these writings were collated, and thus formed the Canon of the Old Testament. In our search for the "Book of the Law" we have been compelled to cut out nearly all the books of that sacred volume in order to discover that which had been lost.

We now find ourselves with the Pentateuch, which contains three distinct Legal Codes, to which I have already referred. One of these

must be the "Book of the Law," for they existed long before Solomon lived and reigned, and it was no doubt one of these that was deposited in the ark of the covenant with the Pot of Manna and the Budding Rod. I have not gone into this subject as deeply as I would wish, but I have given you a very cursory account of my search for the "Book of the Law," and thus I leave it in your hands for you to make your own deductions.

There is one thing, my dear friends and companions, that I am sure that we shall agree upon, and that is, the Canon of the Old Testament is not the "Book of the Law." In the closing words of this chapter I wish to call your attention to the fact that *Hilkiah the High Priest found and examined the "Book of the Law"* that was long lost, but now found, which *he handed to Shaphan the Scribe*, who also examined it and *passed it on to the King*, who exclaimed, "HOLINESS TO THE LORD."

**Circumcision—Upon what the Ancient Craftsmen
were Obligated—The Lost Word.**

Hail, Ushas, daughter of the sky,
Who, borne upon thy shining car
By ruddy steeds from realms afar,
And ever lightening, drawing nigh:

Sweetly thou smilest, goddess fair,
Disclosing all thy youthful grace,
Thy bosom, thy radiant face,
And lustre of thy golden hair;

(So shines a fond and winning bride,
Who robes her form in brilliant guise,
And to her lord's admiring eyes
Displays her charms with conscious pride;

Or virgin by her mother decked,
Who, glorying in her beauty, shows
In every glance, her power she knows
All eyes to fix, all hearts subject;

Or actress, who, by skill in song
And dance, and graceful gestures light
And many-colored vestures bright,
Enchants the eager, gazing throng;

Or maid who, wont her limbs to lave
In some cool stream among the woods,
Where never vulgar eye intrudes,
Emerges fairer from the wave);

But closely by the amorous sun
Pursued, and vanquished in the race,
Thou soon art locked in his embrace,
And with him blendest into one.

—Paraphrased from the *Rig Veda* by Dr. Muir.

CHAPTER XXVI.

CIRCUMCISION—UPON WHAT THE ANCIENT CRAFTSMEN WERE
OBLIGATED—THE LOST WORD.

THE "Book of the Law" engaged our attention in the closing part of the preceding chapter, but I desire further to state that the Canon of the Old Testament was not and could not have been in existence during the reign of either David King of Israel, or his son Solomon, and that there were only a few scattered and promiscuous writings which were no doubt held as sacred by a great many people at that time. These writings composed a history and a variety of legal codes that were considered to have been written by Moses, and were known as the Pentateuch or the "Law of Moses," but which I have clearly proven were written by different people and at different times.

Now my dear Brothers and Friends, if there was no Bible in existence when David bought the land upon which to erect a temple to the most High God of Israel, or when our three Grand Masters laid its foundation, and only a few scattered and promiscuous writings were in existence, to which I have referred,—upon what were our ancient Brethren obligated at the building of the "House of the Lord?" Aye and long centuries before Moses received the "Decalogue" from God on Mount Sinai, or the Jews were a people!

This is a question that has often been asked me and one that I think will interest the "Royal Craft" wherever dispersed. Now my dear Fraters, we will endeavor to find the answer to that question. We know positively that those Craftsmen who wrought at the building of the Temple could not have been obligated upon the Bible, or the "Book of the Law," because they did not exist at that time. Therefore in order to find the answer to the question, we must look into the writings of those people which give us an account of the building of Solomon's Temple, its dimensions, etc. From the same source we will endeavor to find some-

thing pertaining to the Oaths and Obligations which were used at, or about the time this Temple was built on Mount Moriah. There is one thing certain and that is those people who lived at that time must have assumed obligations, and were sworn upon something which they considered to be the most sacred symbol known, upon which they took their solemn and binding obligations. In order to find what that symbol or emblem was, we will search the writings of the ancient Hebrews. One of the most sacred symbols or emblems that was known to the ancient Hebrew was the organs of generation or man's trinity. This fact is demonstrated through all the scriptures and ancient writings of the Jewish people.

We find that there is a great deal of importance placed by God upon the virile organs of man, so much so that we find in Genesis 17 : 2 that God informs Abraham that He would make a covenant with him and his chosen people, and the sign of the covenant was the circumcision of every male child among the Jewish people. Now God was very particular that this covenant should be kept by each and every one who belonged to the "chosen few," for we find in Exodus 4 : 24 that God would have slain the son of Moses, if his mother *Zipporah* had not mutilated her child with a sharp rock. Thus we find that God, himself, looked upon the virile organs, of every man among the Hebrews, to see that the covenant was kept to the very letter, thus compelling the "Children of Israel" to keep their covenant with him. But the case of Moses' son was not an isolated one, for when the Israelites fled from out the Land of Egypt and out of the House of Bondage, there were a great many who had been born in the wilderness, during their long wanderings, and who had not been subjected to the knife when they had reached the required eight days. The Lord knew it, and he commanded Joshua to "make sharp knives and circumcise again the children of Israel the second time," together with those who had never felt the knife. See Joshua, Chapter 5, Verses 2 to 5.

One of the strongest proofs to me of the sacredness of the generative organs of man, is in the beginning of the twenty-third chapter of Deuteronomy where we are told that he who is wounded in those parts, or by some unfortunate accident loses his organs of generation could not enter into the congregation of the Lord. In fact no one of the house of

Aaron was allowed to minister at the altar of the Lord if his generative organs were not perfect. See Leviticus 21 : 20.

From the above we find that the trinity of man (virile organs) was looked upon as something different from the other parts of the body, and hence was held as the most sacred symbol or emblem known to the ancient Hebrews. Such things being the case, we search and find that in the days of Abraham and Jacob, the people swore by, or upon, those organs of generation, or creative powers, for the simple reason that they considered the trinity of man to be emblematic of God the Creator. Through all the writings of these people we find this fact demonstrated, for instance, in Genesis, Chapter 24, Verse 2, we find the patriarch Abraham telling the chief of all his servants to "put I pray thee thy hand under my thigh," and swear by the Lord God of heaven to do his (Abraham's) bidding. Again we find in Genesis 47 : 29 that Jacob asks the same thing of Joseph, "put I pray thee thy hand under my thigh," when he made him swear to take him out of the "Land of Egypt" and bury him with his father, and Joseph obligated himself upon the generative organs of his father Jacob. Under the thigh, or loins signified upon the trinity of man, or the organs of generation.

Inman in his "Ancient Pagan and Modern Christian Symbolism," tells us that "'under my thigh,' is a euphemism for the words 'upon the symbol of the Creator.' I may point to two or three other passages in which the *thigh* (translated in the authorized version—loins) is used periphrastically: Genesis 46 : 26 and Exodus 1 : 5. See Ginsburg in Kitto's *Biblical Cyclopædia*, Vol. III, page 348, *s. v.* Oath.

"I have on two occasions read, although I failed to make a note of it, that an Arab during the Franco-Egyptian war, when accused by General Kleber of treachery, not only vehemently denied it, but when he saw himself still distrusted, he uncovered himself before the whole military staff, and swore upon his trinity that he was guiltless."

Throughout the whole of the Eastern countries, in the dim dawn of prehistoric ages, as well as at the present day, the virile organs of man, were and are held in the greatest of veneration by the different peoples of those countries. And I do most firmly believe that long before their sacred writings were in existence, the craftsmen of those ancient days were most assuredly obligated upon either his own trinity, or the phallus, or

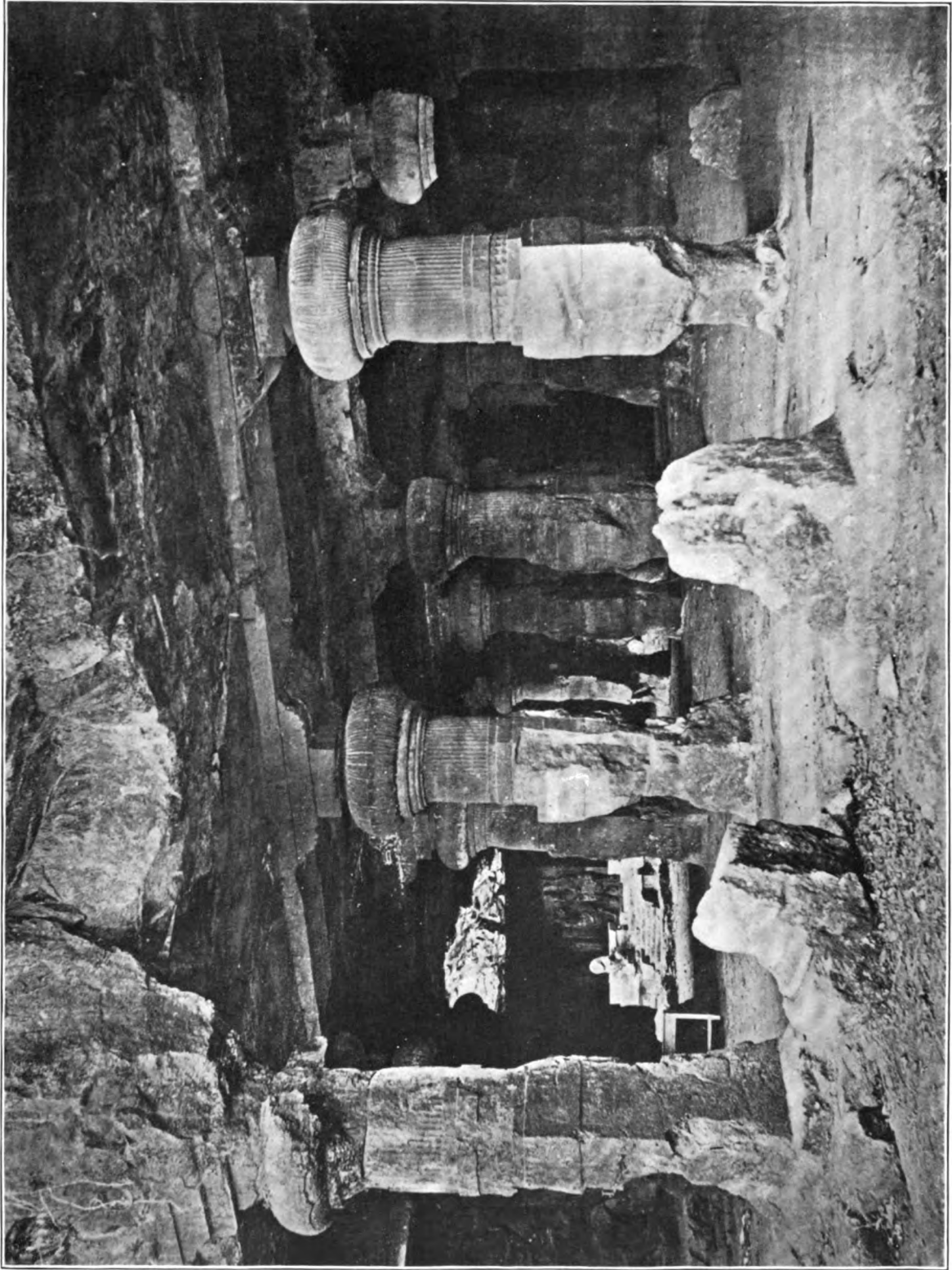
linga stone, a symbol of the procreative forces of Nature. If the candidate was not sworn upon either of the above, he would most certainly have to be obligated upon their emblem, such as the—Sun, a flame, a burning torch, an erect serpent, or a tree, or stone that represented the phallus or creative powers of Man.

Throughout the whole of India the phallic worship is still practiced, as in the days of Guatama Buddha. This peculiar worship is still going on in nearly all the temples of India, and can be witnessed by any one in a great many of the temples, but not in all of them.

I remember sitting one day at the end of the temple of Elephanta in India, trying to decipher some ancient inscriptions, when a party of young women came into the sanctuary of the god Siva, who in this instance was represented under the symbol of the Linga stone, or the generative organ. They approached it and making their obeisance, scattered flowers before it, and pouring water (from out a chattie or small brass vessel that they carried with them) upon the stone one of them adjusted her dress, mounted the stone, muttered a few prayers or mantras and retired, when another took her place and repeated the performance. Before the last of them had finished her devotions I came out from the shadow and watched them. They did not seem to heed my presence at all, but kept on chatting with one another until all had paid their devotions to the God Siva.

But I do not wish to enter into a long discussion upon the phallic worship, but simply inform you of the great veneration that is given to the creative organs in India and all those eastern countries. They certainly believed it to be the most sacred emblem in existence and for that reason, as well as those above stated, I believe that the ancient craftsmen were obligated upon either their own trinity, or its symbol, long before and after their sacred writings were known.

No matter upon what the candidate was to be obligated the right hand should always be brought in contact with the sacred symbol of the Deity. In case that symbol was the sun, moon, star, or flowing river or something that could not be touched, the right hand would be held toward the object, with the palm forward and fingers unclosed. This mode of obligation refers to the most ancient days when the Vedas of India, the Zend-Avesta of the Parsees, and the Rituals of the Ancient



INTERIOR VIEW OF THE CAVE TEMPLE OF ELEPHANTA
BOMBAY, INDIA.

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Egyptians were not known or written. But when the Vedas, Zend-Avesta, Rituals, Pentateuch, Koran, etc., were known and recognized as communications from the Deity, they eventually took the place of those more ancient methods, although they were often used conjointly.

Fort, in his "Early History and Antiquities of Freemasonry," tells us at page 193, *et seq*: "An oath of secrecy was administered to all initiates, and their secret conclaves were held at certain times and places. After the candidate had been properly instructed in the elements of the craft, the old manuscripts inform us, then one of the Seniors or Wardens held the book or holy-dome, and the initiate placing his hand upon it, took upon himself a solemn obligation to conceal all that he had previously been instructed in, and that he would endeavor to preserve the the charges of a Mason which were recited to him. . . . Everything adopted for this purpose was presumed to be endowed with a high degree of holiness, and to such extreme was this conception carried, that a slave or bondman was debarred from the oath in its prescribed form.

"It was an almost invariable practice among the Norse nations to take the most sacred oaths with the face turned toward the rising Sun, and with the hand and fingers upraised. In the Seamund Edda, an oath was taken with the face to the southern sun. As previously stated, these obligations were assumed with the hand resting upon, or touching some material object. In nearly all cases this substance was adapted to the particular custom of a province, or was any animate or inanimate thing readily procured. Pagans swore with the hand grasping a blood smeared ring; Christians obligated themselves by the cross, relics of saints, by the book (missal) and bell; the latter was in consecrated use during ecclesiastic services. Ancient Scandinavians swore upon their swords, frequently by grass and trees, as appears from the following citation:

'Glasgerion swore a full grete othe,
By oake; and ashe and thorne.'

"Oaths were also attested by water, fountains and streams, by rocks, cliffs and stones—the latter sometimes white, but the most sacred and binding obligation was made upon a blue stone altar. Ancient Northmen swore upon Thor's hammer. It was no unusual thing for persons solemnly to attest an oath by the beard, hair and eyes, or with the hand

upon vestments. A judicial obligation was administered by touching the judge's staff of office. And for the same reason that warriors swore by the sword, also other people, in the less exciting spheres of domestic life, used house furniture. For example, travelers grasped the wagon-wheel, and horsemen their stirrups; sailors rested the hand upon the ship's railing. Operative masons or stonecutters, of the Middle Ages, perpetuated the Scandinavian custom of swearing upon common utensils, and used their tools in the solemn formality of an obligation—a usage still adhered to by the modern craft.

“The right hand was considered indispensable in mediæval oaths, to seize or touch the consecrated object. Frequently the hand was upraised in order to bring it in contact with the material object sworn by, and at the same time kneeling, divested of hat and weapon, was an essential element in the ceremony of assuming an oath. Ancient Jews called upon the holy name in attestation of the solemnity of their obligation, with the hand placed indifferently above or beneath the thigh. But the most impressive oath taken by the Israelites, was that in and by the sacred name of Jehova.”

We also find on page 171, of this same work, that “The charges recited were binding upon each and every member of the Masonic fraternity, and were sworn to be observed to the utmost, under the sanction of God, the holy-dome, and upon the Book.” In a note below we find a reference to the *holy-dome* which reads as follows: “Evidently derived from a very old form of administering an oath, upon the shrine in which the sacred relics of some martyred saint were enclosed. The chest or box in which these bones were contained was usually constructed in imitation of a small house. Hence *holy*, with direct reference to the sanctity of the relics, and *domus* (Latin for house) by gradual elision into *holidomus*, later *holy-dome*.”

One of the most interesting subjects to me in Masonry has been the Tradition of the LOST WORD, which we are told was lost, and that a substitute word is given that is to be used until future generations shall recover the original. Now, I claim that the “Word” was never lost, and that this “Word” has always been in use, not only in the first three degrees, but in the Royal Arch as well, where we shall find it distinctly pronounced. Therefore, in order that you may be enabled to come to a

thorough understanding of the "Lost Word," I will write upon this matter for your especial edification.

There is an ancient Masonic legend that informs us that "Enoch, under the inspirations of the Most High, built a secret temple underground, consisting of *nine* vaults or arches, situated perpendicularly under each other. A triangular plate of gold, each side of which was a cubit long, and enriched with precious stones, was fixed to a stone of *agate* of the same form. On this plate of gold was engraved the 'word' or true name of God; and this was placed on a cubical stone, and deposited in the *ninth*, or *lowest*, arch. In consequence of the deluge, all knowledge of this secret temple was lost, together with the sacred and ineffable or unutterable name, for ages. The long-lost word was subsequently found in this long-forgotten subterranean temple by David, when digging the foundation for the temple afterward built by Solomon his son." Tradition informs us that once a year the High Priest of the temple would perform the most solemn ceremonies and purify himself for the express purpose of pronouncing the True Name, the grand Omnific Word, by which the sins of the children of Israel would be atoned for.

This mysterious Word was always spoken amid the clashing of cymbals, or a great noise made by the people, in order to drown the intonations of the Grand Word, when uttered by the *one* man of the Jewish peoples who was allowed to do so, and this man was the Grand High-Priest himself. Long before the day of the Atonement approached the High-Priest would purify himself by fasting and other most solemn ceremonies that had to be performed in solitude and prayer. Everything depended upon him being pure himself, for upon this rested his power of performing the ceremonies and receiving the forgiveness of the sins of the children of Israel. If the prescribed rites and ceremonies were not conformed to, the result would bring upon the High-Priest instantaneous death, consequently he would be very particular, and when all things were ready and the time had arrived, he would pass into the temple, and in solemn silence proceed into the middle chamber, the Sanctum Sanctorum, or Holy of Holies, where he would retire behind the veil, and stand in the Divine Light, the resplendent presence of the Deity himself. Then and there, in and by the light of the Shekinah, he would pronounce the sacred name that had been placed there by Divine command (*see* 1st

Kings, 9: 3), and by that name alone he would ask for the forgiveness of the sins of the children of Israel.

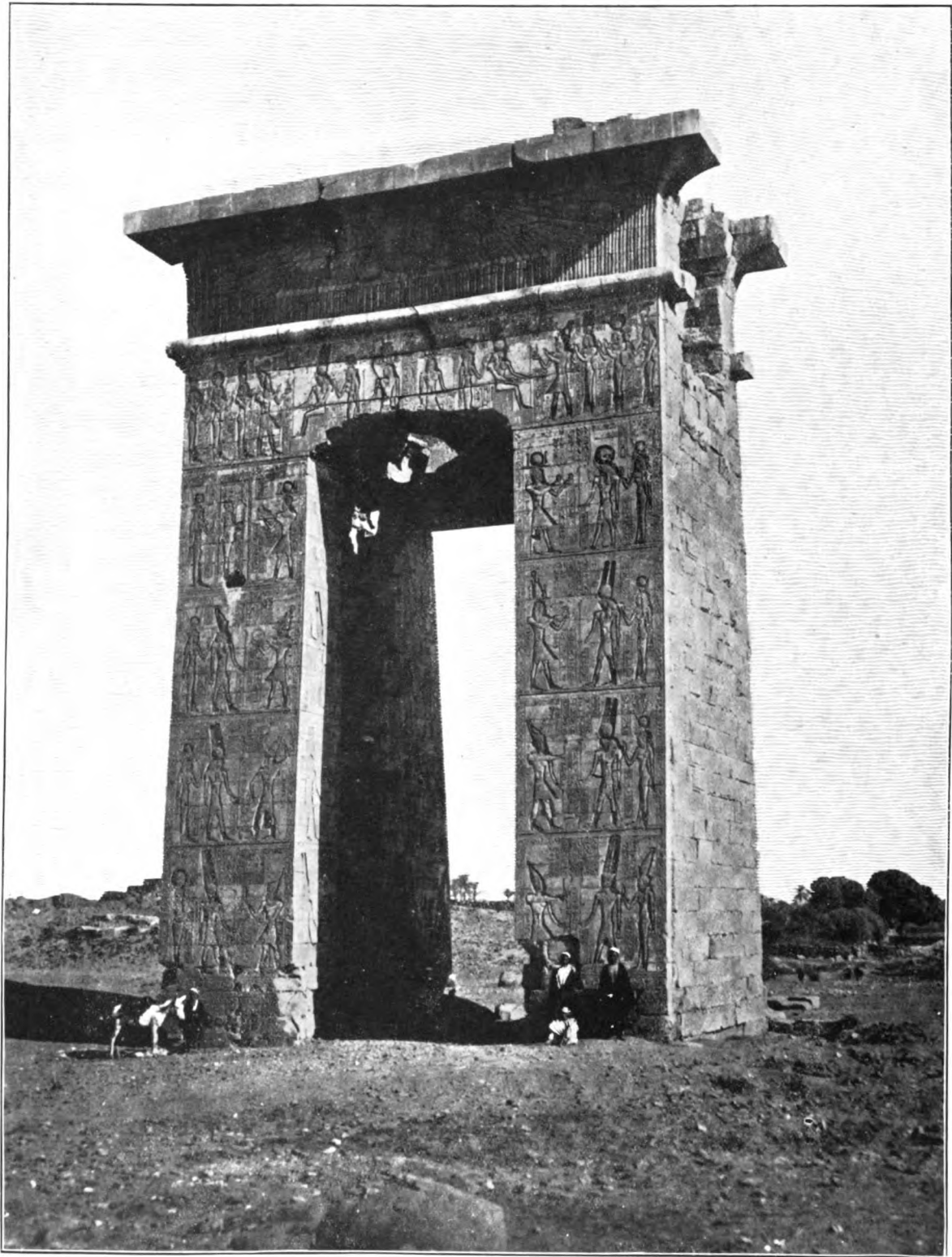
“The Jews consider the True Name of God to be irrecoverably lost by disuse, and regard its pronunciation as one of the mysteries that will be revealed at the coming of their Messiah. And they attribute its loss to the illegality of applying the Masoretic points to so sacred a name by which a knowledge of the proper vowels is forgotten.”

In reading this account, one would imagine that the sacred word belonged solely and exclusively to the Hebrew peoples, but in our researches we find that it also belongs to the Indian, Mazdean and Ancient Egyptian Mysteries, and that it originated in the “Land of the Vedas.”

The Word was also found in the Phœnician Creed, as in all those of Asia, a Word of God, written in starry characters, by the planetary Divinities and communicated by the Demi-Gods, as a profound mystery, to the higher classes of the human race, to be communicated by them to mankind and created the world. The faith of the Phœnicians was an emanation from that ancient worship of the Stars, which is the creed of Zoroaster alone, and is connected with a faith in one God. Light and Fire are the most important agents in the Phœnician faith. There is a race of children of the Light. They adored the Heaven with its Lights, deeming it the Supreme God.

The Mysteries among the Chinese and Japanese came from India, and were founded on the same principle, and with similar rites. The word given to the new Initiate was *O-mi-to Fo*, in which we recognize the A. U. M. of the ancient Hindu which represented their trinity of Brahma, Vishnu and Siva. The code of Manu, Book II, 265 — states that: “The Primitive Holy Syllable, composed of three letters, in which the Vedic Triad is comprised, is to be kept secret as another Triple Veda; HE who knows the mystic value of this Syllable, knows the Veda.”

Albert Pike in “Morals and Dogmas,” pp. 584, says that: “ATHOM or ATHOM-RE, was the Chief and Oldest Supreme God of Upper Egypt, worshipped at Thebes; the same as the O. M. or A. U. M. of the Hindū, whose name was unpronounceable, and who, like the *Brehm* of the latter people, was ‘The Being that was, and is, and is to come; the Great God, the Great Omnipotent, Omniscient, and Omnipresent One, the Greatest in the Universe, the Lord;’ whose emblem was a perfect sphere, showing



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that He was first, last, midst, and without end; superior to all Nature-Gods, and all personifications of Powers, Element, and Luminaries; symbolized by Light, the Principle of Life."

A. U. M. is the profound salutation of the Aryan Adept, son of the Fifth Race, who always begins and ends his devotional concentrations, or appeals to non-human Presences with this trilateral word which represents, the for ever concealed primeval triune differentiation, not *from*, but *in*, the ONE ABSOLUTE, and is therefore symbolized by the Tetractys (or the 4, thus: $1+2+3+4=10$), which was the symbol of the Kosmos, as containing within itself, the point, the line, the superficies, the solid; in other words, the essentials of all forms. Its mystical representation is the point within the triangle. The Decad, or perfect number, is contained in the Four as above stated.

"OM-MANI" murmurs the Turanian Adept, the descendant of the Fourth Race, and after pausing he adds "PADME-HUM." This famous invocation is very erroneously translated, by the Orientalists, as meaning, "*O the Jewel in the Lotus.*" For although literally, OM is a syllable sacred to the Deity, PADME means "in the Lotus," and "MANI" is any precious stone; still, neither the words themselves, nor their symbolical meaning are thus really correctly rendered.

In this, the most sacred of Eastern formulas, not only has every syllable a secret potency, producing a definite result, but the whole invocation has seven different meanings, and can produce seven distinct results, each of which may differ from the other. The seven meanings, and the seven results depend upon the intonation which is given to the whole formula, and to each of its syllables; and even the numerical value of the letters is added to or diminished, according as such or another rhythm, is made use of. Let the student remember that number underlies form, and number guides sound and that Number lies at the root of the manifested Universe.

The mystic sentence, "*Om Mani Padme Hum,*" when rightly understood, instead of being composed of the almost meaningless words, "*O, the Jewel in the Lotus,*" contains a reference to the indissoluble union between Man and the Universe, rendered in seven different ways and having the capability of seven different applications, to as many planes of thought and action.

From whatever aspect we examine it, it means: "I am that I am;" "I am in thee, and thou art in me," or esoterically, "O, my God within me." For there is, most certainly, a God in each human being, for man was and will re-become God. The sentence points to the indissoluble union between Man and the Universe. For the Lotus is the universal symbol of Kosmos as the absolute totality, and the Jewel is Spiritual Man or God. To the student who would delve into the *Vedas* and study the Esoteric Sciences with double object: (a) of proving Man to be identical in spiritual, and physical essence with both the Absolute Principle, and with God in Nature; and (b) of demonstrating the presence in him of the same potential powers as exist in the creative forces in Nature—to such an one a perfect knowledge of the correspondences between Colors, Sounds, and Numbers is the first requisite. As already said, the sacred formula of the Far East, "*Om Mani Padme Hum*," is the one best calculated to make these correspondential qualities and functions clear to the learned.

The Veda seems nonsensical to us, only so far as we do not understand and read it aright. It is the oldest monument of human thought, the most venerable record in the world; and if it contains, as I think it does, those philosophical ideas that are reproduced and developed in our philosophy and religion, then it is the most interesting monument of human thought.

"We owe to *it* and the Zend-Avesta, and not to the Hebrew Books all our philosophical ideas about God, the immortality of the Soul, and the Trinity, and the doctrines taught by St. John and St. Paul." And Masonry owes to them her Symbols and the doctrines of which these are the symbols, as I have explained before. The Sacred Monosyllable is unquestionably concealed in certain symbolic Words in Free Masonry; and Aryan Migrations and Victories, no doubt, made it known to the sages all over the Orient.

It is for this reason that I have gone into the subject, so that you, my dear Brothers and Friends, may gain "More Light" on the so-called "Lost Word."

There is no question in my mind, but the real Word belonged to the Aryan race, long centuries before it was separated into the Iran, and Indu-Aryan branches, who originally formed the one great Aryan people

and the Irano-Aryan branch carried away with them the esoteric knowledge that was common to both. Thus we find it in the *Agni, Ushas, Mithra* of the Fire worshippers, as their God and his manifestations of which we shall speak later on.

Brother J. D. Buck, 32°, states in his "Mystic Masonry," page 244, *et seq.*: "In the Tetragrammaton, or four lettered name of the Deity, the Greek followers of Pythagoras found a glyphic by which they both expressed and concealed their philosophy, and it is the Hebrew tetrad IHVH or—'Yod, hé, vau, hé,' that is introduced into Masonry with the Pythagorean art speech. The devout Hebrew, in reading the sacred Text, when he came to the sacred tetrad IHVH, substituted the word *Adonai* (Lord), and if the word was written with the points of Alhim, he called it *Elohom*. This custom is preserved in Masonry by giving the candidate a substitute for the Master's Word. The Hebrew tetrad 'Yod, hé, vau, hé,' is produced by repeating the 'hé.' The root word is a triad, and the quaternary is undoubtedly a blind. The Sacred Word is found in the mysteries as a binary, a trinary, and a quaternary; as with the Hindoos we have the OM and the *Aum*, indicating different methods of pronouncing the sacred name. The Pythagorean Tetraktys is represented by numbers, 1, 2, 3, 4 = 10, and by points or 'Yods' in the form of a triangle; this is called the 'lesser tetraktys' while a triangle composed of eight rows in the same form and containing thirty-six 'Yods,' or points, is called the 'greater Tetraktys.' This corresponds to the three lesser lights, and the three greater lights of the Blue Lodge, though the monitorial explanations in the lodge are, to say the least, incomplete. In the Pythagorean philosophy both the lesser and the greater tetraktys are represented by equilateral triangles, and the points, in either case, form the angles of a series of lesser triangles. In the lesser tetraktys these triangles are altogether nine, or three times three. In the greater they count forty-nine, or seven times seven; and in each case the series runs from the apex to the base, 1, 3, 5, for the lesser, and 1, 3, 5, 7, 9, 11, 13 for the greater tetraktys, or by a series of odd numbers: while the points before the triangles are formed, run consecutively, 1, 2, 3, 4, 5, 6, 7, 8. These symbols were thus used as 'odd' and 'even' to carry a philosophical meaning and to illustrate the doctrine of Emanation.

A great many Masons are under the impression that the sacred Tetragrammaton, the four lettered name of the Hebrew God, generally pronounced *Jehovah*, to be the true word, but in that they are greatly mistaken, for the Grand Omnific Word existed long before the Hebrews were a people.

Now if the long lost Word was really and truly a word, it could be just as well concealed in the name of the Hebrew Deity, as in any other. But the word we are searching for belongs to the ancient days, when the Aryan race separated into the Indo and Irano Aryans, and the *Word* belonged to both, and we find that it was carried away by the great ancestors of the Persian Magi. At the same time it was retained by the Ancient Brahmans in India, and although we may not know the true pronunciation of the Word, we do most certainly believe that its symbol is A. U. M.

Brother Buck says that, "the Hebrews seem to have derived their Tetraktys from the Chaldo-Egyptian Mysteries, and these may be traced to the Zoroastrian Fire Philosophy, till finally the Word is A.: U.: M.:. In both Persian or Zend and in Sanscrit, these three letters are found in many names that designate fire, flame, spirit, essence, etc. This again is glyphic form of expression. Every emanation is a trinity; and Fire, Flame, and Light are the most perfect synthesis of this tri-unity. Consider the expressions, 'The Lord is a consuming fire;' 'Since God is Light, and never but in unapproached Light dwelt from eternity,' etc.

"The symbol is found in all Scriptures, but only in the Mysteries was the meaning thus symbolized made known. Here, then, is the origin of all the *trinities* found in Masonry, the plainest of which are the *trinities* of Light, and the most superficial explanations are found connected with the three lesser Lights of the Lodge."

Brother Albert Pike, quoting from the sacred writings of the far East says: "He who knows the Mystic value of the Syllable knows the Names of which it is the sign and hieroglyph and the doctrine which these names express and teach, knows the Vedas. For they are the expression of those thoughts, and are comprised in the Trinity of which the Word is the sign and representation. The Word *is* the three Names. It, A. U. M., is the Trinity, as Ahura is the Deity. And this Trinity is the essence of the three Vedas, that which has expressed itself in them

and whose out-flowings as thoughts they are. It was THE Vedas, before they were uttered, and when they existed in IT as thoughts unuttered. And that it is the essence of all Speech and Words, means that it is the divine Intellect, of which all human intellects are rays, and all Speech and Words the utterance of these intellects."

Trilateral words are supposed to have originated with the birth of the Aryan race, and to that end I have delved into the ancient writing of many peoples, in order to verify that statement. I soon began to realize that the word A. U. M. is the oldest and most sacred word known to man, and I firmly believe that it came down to us from a language that antedates all others known to us to-day. I further believe the source from which it emanated to have been the lost continent of Atlantis.

Donnelly tells us in his "Atlantis" that "Modern civilization is Atlantean. Without the thousands of years of development which were had in Atlantis, modern civilization could not have existed. The inventive faculty of the present age is taking up the great delegated work of creation where Atlantis left it thousands of years ago."

Our very learned Brother, Albert Pike, also states: "That the Word A. U. M. is the oldest Sacred and Ineffable Word, only to be lettered, of which we have any hint in history or etymology; that it belonged to a language older than any now known to us by any monumental records, and of which the Sanscrit, Zend, Persian, Arabic, Phœnician, Egyptian, Assyrian, and Hebrew were but dialects; that it was a Sacred Word in the Paropamisus [a ridge of mountains at the North of India, called the *Stony Girdle*, or Indian Caucasus—The Author], or Tartary beyond the Himalayas, before the emigrations into Southern Hindustan, Persia, Egypt or Chaldea, by which the Aryan Race flowed forth from their northern homes; and that, by these and other successive emigrations, it was conveyed everywhere with the mysteries.

"In the Punjab, the oldest Vedic Hymns were composed, and being compiled with some later ones, thousands of years afterwards, became the Rig-Veda, in ten Parts or Books called Mandalas. After most of these had been composed, the Indo-Aryans occupied the Ganges country, conquering the dark-skinned native tribes as they advanced, until they reached the Indian Ocean; and, in the meantime, the Brahmanic religion grew up among them, and the Veda, wholly misunderstood, became the

source or cause of a thousand monstrously absurd legends and grave superstitions.

“Even now, the Brahmanic Commentators only for the most part mistranslate and misinterpret the Veda; and not one among them, nor a single European Commentator knows what many of the texts mean, nor what any of the Vedic Deities (except three or four unmistakable ones) really were. Hundreds of texts are a perfect enigma yet, to all of them. Hundreds more they all misunderstand.

“As to the word OM, there is not a Brahman in the world, nor a scholar or Commentator in Europe or America, that knows its real origin or what it meant and means.”

The word A. U. M. is the original of *Amen*. Now amen is not a Hebrew term, but, like the word Hallelujah, was borrowed by the Jews, and Greeks from the Chaldeans. The latter word is often found repeated in certain magical inscriptions upon cups and urns among the Babylonian and Ninivean relics. Amen does not mean “so be it” or “verily,” but signified in the hoary antiquity of prehistoric ages almost the same as A. U. M. The Jewish Tanaim (Initiate) used it for the same reason as the Aryan Adepts use A. U. M., and with a like success. The numerical value of A M E N in Hebrew letters being ninety-one, the same as the full value of Y H V H, twenty-six, and A D O N A Y, sixty-five, or taken together, ninety-one. Both words mean the affirmation of the being, or existence, of the sexless “Lord” within us. The Yod hé vau hé, Y H V H, or male-female on the terrestrial plane, as invented by the Jews, and now made out to mean *Jehovah*, but which signifies in reality and literally “giving being” and “receiving life.”

The “Secret Doctrine” tells us that “Esoteric Science teaches that every sound in the visible world awakens its corresponding sound in the invisible realms, and arouses to action some force or other on the occult side of nature. Moreover, every sound corresponds to a color, and a number (a potency spiritual, psychic or physical) and to a sensation on some plane. All these find an echo in every one of the so far developed elements, and even on the terrestrial plane, in the Lives that swarm in the terrene atmosphere, thus prompting them to action.”

Brother Albert Pike informs us that “this mystic word was perpetuated among the Hebrews, for those who understood, by the word *Amn*

or *Amen*, for ages meaningless to all men, and all explanations of which hitherto have been absurdities, at first intentionally so; though it is identically the name of the Egyptian Mediator-God, the Lamb of God, or ram-headed Deity, AMUN. In Buddha or Krishna the mysterious child, new Incarnation of the Divine Creative Wisdom, the First-begotten, the First Emanation, the Logos or Word, were the three persons of the Trimurti or Indian Deity, and each was the sacred mysterious never-to-be-spoken OM, symbolized by the *Palm-tree* and the Phoenix.

“The same word is also found in the Greek Ompha and Omphalos, and in the Hebrew word Omn-u-Al which we absurdly read Immanuel or Emanuel. Bacchus, too, was called Omadion. In the sign of the Planet Mercury, Representative of Hermes Trismegistos and of Khūmm, the Mediator of the Trinity of Schlomoth, or Wisdom, the Divine Intellect, Khūmm the Monarch, or the Divine Power, and himself, we find the three persons of the Oriental Trinity, in the Circle, the Crescent, and the Cross (☩), the Circle representing the Divine Generative Energy, the Crescent the Productive Capacity and the Cross the uttered Universe. A. U. M. or O. M. is emphatically called, by the Brahmins, the monosyllable ‘I. A. M.’ says Krishna, in the *Ghita*, ‘of things transient, the Beginning, the Middle and the End; I. A. M. the monosyllable among words.’ A Brahmin, says Manu, ‘beginning and ending a lecture on the Veda, must always pronounce to himself the syllable O M.’

“This word was only permitted to be pronounced by the letters, for its pronunciation as one word was said to make earth tremble, and even the angels of Heaven to quake for fear. It was not the word that contained the secret meaning, but the separate letters of the word, as in the case with the Hebrew word A. G. L. A., which is the initials of four words that compose a phrase; and with אֲבִיעַ, composed of the initials of the names of the four ‘Worlds,’ Atsiluth, Briah, Yetsirah and Asiah.”

The A and the O were the good and the evil Principle of the Median Magi of Zoroaster, and Manes, the Light, and the Shadow or Darkness. Also they represented the Male Energy and Female Productive Capacity; whence, in the Kabalah, the Sephira Benignity is represented as Male, and the Sephira Severity as Female. Hence, also, we find them, and the whole Sacred word, in the Latin verb AMO, *I love*;

aş in the name of the Great Egyptian God Athom, and in the Median and Persian Ormuzd, Ahriman and Mithras.

Sir Monier Williams informs us in his "Brahmanism and Hinduism" that "this most sacred of all Hindu utterances, made up of the three letters A. U. M., and symbolical of the triple manifestation of the Supreme Being in the Tri-murti or Triad of gods, Brahma, Vishnu and Siva, is constantly repeated. It is as sacred as the name Jehovah with the Jews, but not too sacred for utterance.

"Manu describes it as a monosyllable, imperishable and eternal as the Supreme Being himself. After OM comes the utterance of the names of the three worlds, Earth (Bhūr), Atmosphere (Bhuvah), Heaven (Svar), to which are often added the four higher heavens, Mahah, Janab, Tapah and Satya. The utterances of these seven names—called the seven Vyāhritis—preceded in each case by the syllable Om, is an act of homage to all the beings inhabiting the seven worlds. It is supposed to induce purity of thought, and to prepare the worshipper for offering up his first prayer."

The Bactrian King Zarathustra (Golden Splendor) was called by the Greeks Zoroaster. He revived the ancient religion of Ahura Mazda and developed an extinct civilization that had existed thousands of years before Zarathustra was born. This hoary civilization existed on the Plateau of Iran, that extends from the valley of the Indus to the valley of the Euphrates on its western boundary and the whole surrounded by vast mountain ranges. It derived its name Iran from the original name of the Race "*Eron*," who first settled upon that high table land, that is located between the Hindoo Kush and river Oxus. This location may be said to be the cradle of the religion of both the Medes and Persians, and also the birth place of Zarathustra himself. The date of this extinct civilization is lost in the hoary ages of antiquity, and like the birth of this celebrated Adept, king and reformer, it is very difficult to find the exact date.

Our revered Brother, Albert Pike, in his FILIATION OF IDEAS, tells us that, "Aristoteles and Eudoxus, according to Plinius, place Zarathustra six thousand years before the death of Plato; Hermippus five thousand years before the Trojan War. Plato died 348 B. C., so that the two dates substantially agree, making the date of Zarathustra six thousand

three hundred, or six thousand three hundred and fifty years before our era. Baron Bunsen, whose faith as a Christian is unimpeachable, assigns a date several thousand years earlier than that, to the first Aryan Emigration; while he assigns to the legendary Egyptian King Menes only the date of 3,645 B.C. It is certain that Zarathustra lived in Bactria, and that many ages passed before the Iranian race had so increased as to have emigrated to and conquered in succession Margiana, Parthia, Media and Persia, and to have become the great and wealthy and luxurious people over whom Kurush (Cyrus) and Darayvuch (Darius) reigned."

Ahura Mazda was, to Zarathustra, precisely what God is to us, a Spirit (in the vagueness of that word); a Power, Force and Person, yet not cognizable by the intellect, and of whom no definition could be attempted. He was THE FATHER, in the sense in which the equivalent of that word was then used. Fire being his "Son," He was Father of the Fire, *i. e.*, its Source and Producer; the SUBSTANCE from which it flowed forth, the Source of His Emanations. Aditi, Space, was Mother of the Planets, because in it their being began. Daksh, Strength, was Father of the Fire, because it caused the friction that produced the Fire from the wood; as Rudra, the potency of Fire which causes rarefaction, and ascension, and movements in the air, was "Father" of the Winds.

Zarathustra's Avesta ("the Law") or the Zend-Avesta ("Comment on the Law") embodies a great deal that had been written in the early language of the ancient Persians, consequently it is of the greatest importance to all those philologists who are desirous of comparing the various early Aryan tongues. The ethics and religious teachings of these ancient people are also of the greatest importance, especially to those who are interested in the religion of the oldest inhabitants of Iran or ancient Persia.

The language in which the Zend-Avesta was originally written, from all we can learn, was with the arrow head, or wedge shaped cuneiform letters like those that are still to be found carved upon the rocks in Persia, where they are to be seen to-day, perfectly legible, although they have been forgotten for more than two thousand years. They have remained there perfectly unintelligible, until our Scholars and Students have discovered their real meaning, consequently we are enabled to inter-

pret and understand the dead language of these people, just as we are enabled to decipher and comprehend the meaning of the hieroglyphics that belonged to the ancient Egyptians. Thus we are enabled to compare Zarathustra's system of Theology.

Ahura-Mazda or Ormuzd was worshipped as the Wise and Good principle that dominated the Kosmos, and he is always represented by fire, light, or the sun, which was called by these ancient people the Son of Ahura-Mazda, who was himself the Supreme Deity of the followers of Zarathustra.

Albert Pike says that "Ahura-Mazda, the Light-Radiance, was the Supreme God, the God of Gods, Source, Origin, Creator, Father of All; the Light, his Manifestations, and Out-shining, the Celestial Luminaries His Creatures through and by which produced from Him, He revealed Himself, His Self as Light Essence.

"Cpenta Mainyu, was His Intellect-Self, God as Intelligence or Mind, the Divine Intellect, considered as a Person but imminent in the Deity. And Vohu-Manô Mind-being Intellect with outward being, the Divine Intellect, Cpenta Mainyu, revealed, and acting in the Universe was the Utterance, Effluence, Emanation, Out-flowing of the Divine Wisdom; the Logos or Word of Plato, St. John and the Gnostics.

"Vohu-Manô reveals Himself in every Aryan Intellect. All good Thought, all true Intelligence is Vohu-Manô inspiring Humanity and revealing Himself in it. The Mantras, or Prayers, Hymns and all good, and righteous Words, the Vedas, and Gathas, are His 'deeds,' his utterances, his Words and Speech."

Let me quote you a few lines from the Avesta so that you may better understand the teachings: "I celebrate the glorious Ormuzd, the greatest and best; all-perfect, all-powerful, all-wise, all-beautiful, all-pure, sole source of true knowledge, and real happiness; him who hath created us, him who hath formed us, him who sustains us, the wisest of all intelligences.

"Zoroaster asked, what was the Word existing before the heaven, the water, the earth, before fire the Son of Ormuzd (the sun), before the whole existing world, before every good thing created by Ormuzd? Then answered Ormuzd:—It was the All of the Word Creator, most holy Zoroaster, and he in the existing world who remembers the All of the Word

Creator, or utters it when remembered, or chants it when uttered, or celebrates it when chanted, his soul will I thrice lead across the bridge to a better world, a better existence, better truth, better days."

Thus we find that a sacred trilateral Word or monosyllable existed among all the ancient people of the earth, and in the Indian, Mazdean, Egyptian, Hebrew and others we have most assuredly shown it to you. For in the Indian we find it hidden in the names of the triune Deity, Brahma, Vishnu and Siva. In the Mazdean we find the sacred Word concealed in AHURA-MAZDA, CPENTA-MAINYU, and VOHU MANO, and also in AGNI Fire, USHAS the Dawn, and MITRA, the Morning Star.

In the names of the ancient Egyptian Deities we find it hidden in Athom, Amon, or Khem-Amun. And in the Hebrew we are enabled to recognize it in Adom, Khurom, as well as in the Greek, Ompha, and Omphalos.

In the teachings of our Fraternity we find the sacred Word or monosyllable hidden in the so-called Hebrew names of the three wicked ones Jubela, Jubelo, Jubelum, but as these names were most assuredly not Hebrew they were invented for the express purpose of concealing the sacred Word, and what makes it doubly sure, is that it is also given in the substitute Word itself, and as we climb the ascending ladder, we find it again, but this time vibrating under the living Arch.

Albert Pike informs us that,—The Mason, in his Lodge, surrounded by the Venerable Symbols of the Orient, sits, symbolically, in the centre of the Universe, and in the immediate presence of the Deity who made and rules it. He has been robbed, it is true, of that great Symbol, the Master—Mason's Word, while those whose predecessors took it, dispute among themselves what it is; and he has received in lieu of it only a Substitute, which he may have been told means, "Marrow in the bones," or, "What is this the Builder?" and which having no symbolic meaning to him, and no sanctity, is valueless.

But the Great triads remain, and he may, with their aid, recover the lost Word. Each of these is a symbol of the Deity, and before each he should bow in silent adoration; for they have come to him from a Past that had ended before History began. The Master is Hermes, the Divine Word, Utterance, and Revelation of the Divine Wisdom; the Senior Warden represents the Divine Omnipotence; and the Junior

Warden the Harmony and Beauty that are the result of the equilibrium of Infinite Wisdom and Infinite Power.

I have often told you in the early pages of this work, in speaking of the esoteric teachings of Masonry, that every *word* and *symbol* contains a most profound meaning, and every Tradition and Allegory embodies far more than is dreamed of by those who have not seen the Light. Therefore, in order to thoroughly comprehend what the Words, Symbols, Traditions, etc. signify, we must give them our most profound attention, ever remembering that the Symbol must not be taken for the things symbolized.

We are told in the "Sohar" III, page 152 *et seq.*, that: "We must believe that every word of the Doctrine contains in it a loftier sense, and a higher mystery. *The narratives of the Doctrine are its cloak.* Woe unto him who takes the covering for the Doctrine itself! *The simple look only at the garment,* that is, upon the legends of the Doctrine. They know no more. The Adepts, on the contrary, see not the cloak alone, *but that which the cloak covers.* Every Word *hides* in itself a profound meaning. *Every legend contains more than the event which it seems to recite.* This Holy and Profound Doctrine is the true Doctrine." And right here, my dear Brothers, let me tell you that: *He who thoroughly understands the Holy Doctrine, KNOWS THE ROYAL SECRET.*

Albert Pike, in his readings, tells us that "There are, perhaps, few *thinking* Masons to whom it has not seemed strange that the TRUE WORD, promised to every Master Mason, is not given to every one, but only a substitute that is not an approximation to the lost Word, but a mere trivial, ordinary Pass-Word not even alluding to the Deity. The Royal Arch American degree, is a modern invention, it perpetuates the Triangle, derived from the degree as known in England, and places on the sides of it the word, JAH, BEL, and ON, in some regions modified into or replaced by JEHABULUM, or JABULUM. The three words first mentioned are, in the Hebrew, יח, בעל, and אן or און; two of which only, at the most, are tri-literal; and the whole do not make three times three. I doubt if they are not a modern substitution by mere guess, for Jabulum or Jehabulum, a word said to be inscribed on one of the nine arches, and the name of an officer of the Lodge of Perfection.

“It is true, what is generally understood to be the Word of a Master-Mason, was at one time given in the Master’s degree; but not as found amid or under the ruins, at the rebuilding of the Temple. Everything that relates to that rebuilding has a concealed reference to the destruction and hoped-for revival of the Order of the temple.”

What is most worth knowing in Masonry is never very openly taught. The symbols are displayed; but they are mute. It is by hints only, and those the least noticeable and apparently insignificant, that the Initiate is put upon the track of the hidden secret. A word seemingly used at random, and as it were by chance, long escapes notice, and at last attracts the attention of some enquiring mind, and gives the clue that leads to new discoveries. “Many of these, by the manipulations of *improvers* of the work, and audacious mediocrity, like that of Preston and Webb, have disappeared forever and meaningless trivialities have taken their places. Some remain, proofs of the great antiquity of Masonry, much more convincing than all the babble of those whose business is to invent, and pervert, and not discover.”

Masonry tortured out of shape by these interpreters, no longer Secret, and the Holy Doctrine is no longer the Sanctum Regnum or Holy Empire, and its ceremonies become trivial and puerile. No greater insults have ever been offered to the human understanding than most commentaries upon the Blue degrees. Every Brother will have to find the proper definition of the Master’s Word for himself, just as he will have to discover the true meaning of Solomon’s Temple, the Holy Doctrine, or the Royal Secret. All those who have passed through our portals and received the Light, will no doubt speculate upon the “Lost Word,” but unless either he or they, are students of our symbology they will never believe that it lies concealed in the Third degree, consequently they will never recognize the key to it, or the tri-literal word that composes it. But if by deep thought and earnest study they discover this long lost Syllable, it will have no very great signification to them, in fact, they would hardly believe that it was the “Long Lost Word” of which they have the substitute. Yet if they examine *that*, very studiously, they will find that it has been carefully hidden in the substitute word itself. After either he or they have discovered the Word it will have no peculiar meaning to them, because they do not know that every

letter in the alphabet, whether divided into three, four, or seven septuaries, or forty-nine letters, has its own color or shade of color. But let me assure you, that he who has learned the colors of the letters of the alphabet, and the corresponding numbers of the seven and the forty-nine colors and shades, on the scale of planes, and forces, and knows their respective order in the seven planes, will easily master the art of bringing them into affinity or interplay.

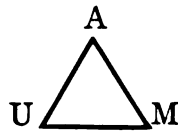
No matter where we search for the "Long lost Word" it takes us back to the language used by the great ancestors of our race the Indo-Aryan and although its true meaning has been lost to the Fraternity in general; yet I firmly believe that it is known and understood and that it is still pronounced by some of the descendants of the ancient Hindus and Brahmins whose lives, have, like their ancestors been devoted to the upbuilding of the human race. No matter where we force our investigations, we shall most assuredly go back to the A. U. M. of the "Land of the Vedas."

Brother Buck informs us in "Mystic Masonry": "The legend of the Lost Word and the Potency of the Ineffable Name are inseparable. They are the glyphics of Paradise Lost, and Paradise Regained; or of the Fall and the Redemption of man. So also is the legend of re-building the temple, a glyphic of Initiation, which is the same as Regeneration and Evolution.

"This ancient Wisdom belongs in a special sense to Masonry, for it has done most of any organization of modern times to preserve the ancient landmarks, and has honored and protected the sacred symbols. If Masonry has made only a superficial use of these hoary secrets, and their deeper meaning is still unknown to the craft, it is equally unknown to all others, except as the result of genuine initiation. One may know that a thing exists, where it is to be found, and that it is above all price, without knowing, to the last analysis, what it is. Such is the secret to the Lost Word, or the Ineffable Name. Its secret lies in exact vibrations under mathematical and synchronous relations; and its Law is Equilibrium, or Eternal Harmony.

Beginning with our Blue Lodge degrees we shall find this trilateral word, as I have before said, in the names of the three wicked ones Jubel*a*, Jubel*o* and Jubel*u*m, which forms the sacred monosyllable, and upon close

investigation of these names we will most assuredly discover, that they are mere inventions, wherein to conceal the *Sacred Word* from all those who were not ready to receive it, and yet to preserve it for future ages, when it could be given back again to be used instead of its substitute, although (as I have previously stated) a careful search in that word itself will reveal to us its presence. In fact when a companion Mason is preparing for work, among the ancient symbols of the hoary ages of a prehistoric civilization, and amid the ruins of the temple, to search for the "Long lost Word," he will hear it as agreed, in unity, under the living arch, when if he be a student he will stand bewildered and perplexed, unable to hardly understand what he hears, and yet he will know that there is a far more sacred meaning to it than is generally understood by the great majority and he will intuitively know that the *Long Lost* is not a WORD, but a SOUND



Dear Brethren of the Mystic Tie,
 The night is waning fast,
 Our work is done, our feast is o'er,
 This song must be our last;
 Good night, good night, the farewell cry,
 Repeat the parting strain,
 Happy to meet, Sorry to part,
 Happy to meet again.

—*Final Toast.*

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