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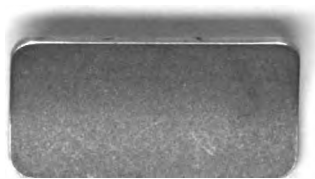
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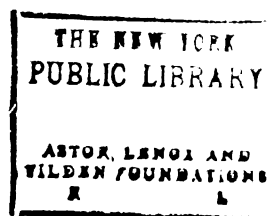
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EGYPT, THE CRADLE OF ANCIENT MASONRY.





Fraternally yours
N. F. de Clifford.

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INDIA, PERSIA, SYRIA AND THE VALUE OF THE NEW

INDIA, PERSIA, SYRIA AND THE VALUE OF THE NEW

VOL. I

NEW YORK

MCCOY PUBLISHING AND MASONRY COMPANY

1917



1875
1876

EGYPT

THE

CRADLE OF ANCIENT MASONRY

BY

NORMAN FREDERICK 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

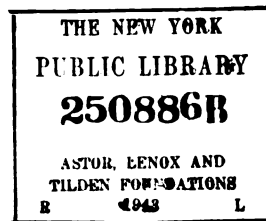
VOL. I

NEW YORK

MACOY PUBLISHING AND MASONIC SUPPLY COMPANY

1907

Vol.



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TO A TRINITY
OF
Lobe, Respect and Admiration.

LOVE
TO MY WIFE
WHO SO ABLY HELPED ME IN THIS
MY LIFE'S WORK,
EGYPT, THE CRADLE OF ANCIENT MASONRY.

RESPECT
FOR THE SUPREME COUNCILS
OF BOTH THE SOUTHERN AND NORTHERN JURISDICTIONS
AND TO THE
SOVEREIGN GRAND INSPECTORS-GENERAL, 33°
OF THE
ANCIENT AND ACCEPTED SCOTTISH RITE WHERESOEVER DISPERSED.

ADMIRATION
FOR THE MEMORY OF OUR
REVERED BROTHER ALBERT PIKE
WHO MADE SCOTTISH RITE MASONRY WHAT IT IS TO-DAY
THIS BOOK IS MOST RESPECTFULLY

Dedicated
BY THE AUTHOR.

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PREFACE.

FREEMASONRY and Brotherhood are terms recognized at once as synonymous throughout the universe; conveying the very essence of Love, Goodwill and Unselfishness, and when practically applied in the various walks of life result in the greatest good to the greatest number.

Such was the thought that prompted the author to undertake the preparation of *Egypt, the Cradle of Ancient Masonry*, after first receiving the Light in India, and being brought face to face, in the Eastern countries, with convincing evidences of the wonderful knowledge acquired by the ancient people.

This knowledge, even from its first and superficial manifestation, commanded both intense surprise and admiration. It led to a determination to investigate, to the fullest extent, the meaning and purport of the numerous hieroglyphic inscriptions, symbols and characters found upon the ancient tombs and temples, so that the Masonic Fraternity might understand, appreciate and apply the teachings of the hierophants and sages of bygone days.

In writing this work it was deemed expedient to refer to numerous Masonic authorities, due acknowledgment and credit being given to each; if, however, such has been omitted, it has been purely an oversight.

That greater knowledge and more earnest devotion to Masonry; that higher and nobler manhood and purer thought and life, may follow a careful perusal of these pages is the sincere desire of

THE AUTHOR.

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INTRODUCTION.

IN this age of countless books and wide-spread literature there is still remaining a vast field, both for the attainment of knowledge and its dissemination, by means of that ever useful, instructive and entertaining type of literature,—the historical narrative.

In this connection *Egypt, the Cradle of Ancient Masonry* is entitled to more than passing notice, not only from the general reader, but more particularly from the Masonic Fraternity, for whose peculiar and especial benefit this work was conceived, undertaken and completed.

In all the ages which have elapsed since the mighty Pharaohs swayed the destinies of the surging masses, composing the ancient empires, whose silent and impressive memorials stand as mute witnesses to the exceeding grandeur and glory of Egyptian civilizations, the savant and the scholar have been delving and exploring for the secrets which have been hidden within the concealed recesses of her tombs and temples.

Years of untiring energy and zeal have been devoted by the author, Bro. N. F. de Clifford, to the accumulation of data, the very best part of whose life has been spent in personal investigation and actual research among the archives of India, Persia, Syria and the Valley of the Nile.

The work treats, primarily, as the title implies, of the infancy of Freemasonry, not only proving by natural deductions, and positive evidence its antiquity, but tracing its rise and progress, and the glorious fruition to which it has attained at the present day.

INTRODUCTION.

Beginning, in the opening Chapter, with the founding of the City of Alexandria B. C. 332, a vast store house of knowledge, beneficial instruction and pleasurable entertainment is unfolded in charming sequence, until the Lost Word is finally reached in the closing Chapter and the narrative ends.

To every Masonic student, in fact to every Mason, knowledge is an absolute essential in the attainment of that perfection on which depend the Higher Degrees, and toward which we should ever strive with unceasing effort.

An actual personal examination of the evidences inscribed upon the tombs, temples and monuments in the Valley of the Nile, in India, Persia and Syria would doubtless be of intense interest to every sincere and earnest Mason, but should environment prevent, the graphic description herein contained will constitute a most acceptable and authentic substitute.

With sincere gratification upon the completion of this valuable addition to Masonic literature; with due appreciation of the unselfish labor of love bestowed by the author for the advancement of Masonic knowledge; and with the earnest hope that "More Light" may result to every inquiring Mason, from the study and perusal of these pages, I have the honor to present *Egypt, the Cradle of Ancient Masonry*.

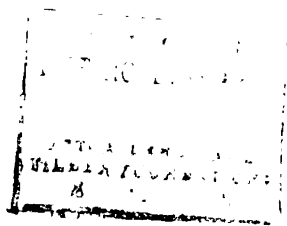
JOHN ARTHUR,

PAST MASTER ST. JOHN'S LODGE NO. 9, F. & A. M.,
DEPUTY GRAND MASTER OF GRAND LODGE OF WASHINGTON,
PAST POTENTATE AFIFI TEMPLE, A. A. O. N. M. S.,
AND MEMBER OF ALL OTHER MASONIC BODIES.

SEATTLE, WASH., May, 1902.



John Arthur



Alexandria—Antiquity of Masonry.

The Nile! the Nile! I hear its gathering roar,
No vision now, no dream of ancient years -
Throned on the rocks, amid the watery war,
The King of floods, old Homer's Nile, appears
With gentle smile, majestically sweet,
Curling the billowy steeds that vex them at his feet.

—LORD LINDSAY.

EGYPT, THE CRADLE OF ANCIENT MASONRY.

CHAPTER I.

ALEXANDRIA—THE ANTIQUITY OF MASONRY.

THE city of Alexandria was founded by Alexander the Great, B. C. 332, and here at the age of thirty-two, in the thirteenth year of his reign, he was buried with all the pomp and splendor of that age, and to-day there is not a single stone to mark the spot where this great warrior was laid to rest. This city was bequeathed to the Roman Empire by Ptolemy Alexander, B. C. 80, but it was not until fifty years later that it became an Imperial city, with a Roman Governor who was appointed by the Emperor Augustus.

In A. D. 640 Alexandria was captured by the Arab Caliph under Amru, a Saracen, who wrote to his master the Caliph Omar "that he had taken a city containing four thousand palaces, four thousand baths, twelve thousand dealers in fresh oil, twelve thousand gardeners, forty thousand Jews who pay tribute, and four hundred theatres or places of amusement." From this account of Amru we are enabled to form some idea of what a magnificent city it must have been.

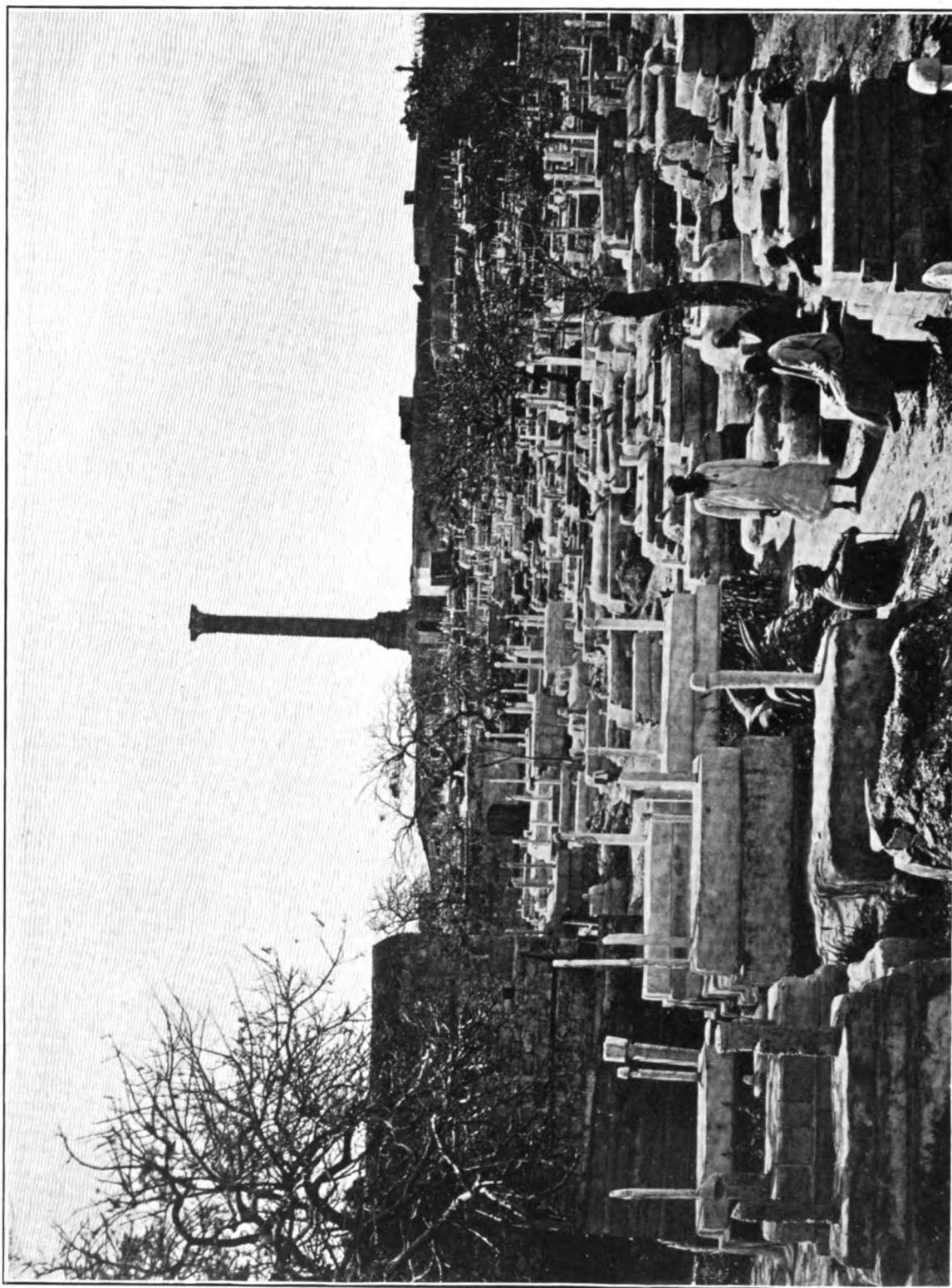
History informs us that this city was second only to Rome, with an immense population, very highly civilized, and possessed of a most wonderful knowledge in mechanical arts and sciences, greatly beyond the comprehension of our architects and men of letters. This city had two libraries, the Soter and the Serapeum, and it was in this celebrated city that Mark suffered martyrdom and Peter preached Christianity. The modern city stands partly on what in ancient days was known as the Island of Pharos, but which is now a peninsula. The old city was built on the main land close to and nearly adjoining the modern town. The ruined walls of this ancient city are to be plainly traced, and the

old reservoirs which were constructed over two thousand years ago are still in a good state of preservation. Few remains of the ancient city are to be found at the present time, and it is only when workmen make excavations that fragments of pilasters, statues, etc., may be seen, which belonged to the Alexandrian and Ptolemaic age.

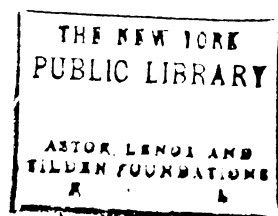
How well I remember my first visit to Alexandria as we came steaming along up to the harbor of this remarkable city, on board the Peninsular & Oriental Company's side-wheel steamer Ripon from the Island of Malta, one never to be forgotten, lovely Sabbath morning. Shortly after sunrise we saw the sandy shores of this most wonderful country, and rising up into the clear azure sky, seemingly, from out the very ocean itself, was that far famed and justly celebrated column known as Pompey's Pillar. Next to view came the light house, and the boats with their lateen sails; the harbor and the shipping, from whose masts float the flags of many nations, then the very unpretentious looking palace of the Khedive with its whitewashed walls on the Ras-et-tyn, and last, but not least, the numberless wind-mills. All these various things seemed to impress themselves upon my brain, and these scenes remain with me and come back at memory's call whenever the name Egypt or Alexandria is mentioned.

I was quite a boy when first I saw that celebrated city and visited it with my father during a vacation from school, and since then I have travelled through nearly every country upon the face of the earth and sailed on every sea and ocean. I have visited Alexandria many times in later years, but the memories of my first visit seem to recall the scenes and incidents which charmed and fascinated me in my boyhood's happy days in the long ago.

The "donkey boys" of Alexandria are a feature in themselves, the hackmen of our own country, in their most palmy days, could not begin to compare with the cool, rascally impudence of these celebrated "boys." Just as soon as you land from your boat they will crowd around you, and *Nolens Volens* forcibly drag you along, actually lifting you into the saddle and compelling you to ride their patient, enduring little animals. These boys prevent their donkeys from running away, when not working, by simply tying up one of the forelegs, instead of hitching them as we do our animals to a post or fence. They give their donkeys very peculiar



POMPEY'S PILLAR FROM THE CEMETERY.



names, such as: Napoleon, John Bull, Yankee Doodle, Mark Twain, Moses, Jesus Christ, etc.

The Grand Square or *Place Mohammed Ali*, formerly called the *Place des Consuls*, is the most noticeable place in Alexandria to-day, and reminds one of a European city. It is embellished with beautiful trees and fountains, with a very fine equestrian statue of Mohammed Ali erected in the centre. The statue is sixteen feet high and stands upon a pedestal of Tuscan marble, twenty feet in height, making the monument in all thirty-six feet. The whole square is surrounded with magnificent edifices, and among them are some very fine hotels with all our modern improvements. They have some very fine stores here that will compare favorably with any of those in our own cities. In this square are located some of the prominent public buildings, and it is the regular promenade for the Europeans and Americans who live there. In fact, all classes of people go there to enjoy themselves after the business hours of the day.

We visited Pompey's Pillar, located a short distance from the city, which stands upon a mound forty feet high, as near as I can remember. According to some historians, this was the site of the Serapeum, situated in the Egyptian quarter of Rhacotis near the catacombs. This celebrated pillar is constructed of red granite, no doubt brought from the quarries of Syene, near the first cataract of the Nile, on the borders of Nubia, to which we shall refer later on.

Pompey's Pillar stands upon a square base or plinth, and bears a Greek inscription which most certainly proves that it was erected to honor the Emperor Diocletian. The shaft is composed of a single piece of granite, seventy-three feet long and twenty-nine feet eight inches in circumference, crowned with a Corinthian capital nine feet high. The base is about fifteen feet square, making the column nearly one hundred feet in height. It is one of the first objects to be seen on approaching the harbor of Alexandria and it is well worth a visit.

A party of English sailors, while ashore on liberty one day, flew a kite over this monument, and in this way they placed a string over it, then they drew over a stouter and stronger one, until, eventually they succeeded in drawing up a rope ladder, by the means of which they ascended to the top and displayed the British flag upon its summit.

They discovered a cavity on the top, in the capital, showing that at some time or other something must have occupied the hollow, and it has been claimed by some writers that a statue once stood there. This pillar does not in any way owe its name to the great Pompey, who was murdered off the Egyptian coast by his ward Ptolemy, but to a Roman Prefect of the same name, who, as is proven by the inscription it bears, erected it in honor of the Emperor Diocletian "the guardian genius of the city," in return for a gift of grain he had sent to the Alexandrians (*during a year of famine, no doubt*).

The two obelisks that are called Cleopatra's Needles were erected at Heliopolis in B. C. 1,500 by Thothmes III, one of the greatest Egyptian Pharaohs, in order to commemorate victories over his enemies in the "Golden Age of Egypt." They were brought from that great City of the Sun for the express purpose of decorating the temple of Cæser (The Cæsereum), in Alexandria, during the reign of Tiberius. One of these stupendous monoliths was given to the English Government by Mohammed Ali, and after considerable delay it was finally shipped to England in the year 1877, where it eventually arrived, having passed through great danger of loss by shipwreck, and stands to-day upon the Thames embankment, a relic of one of Egypt's grandest monarchs. The dimensions of this stone are sixty-eight feet long and seven feet seven inches across the base. The other one was brought to New York, by Commander Goringe, in the year 1880. This obelisk is seventy-one feet long, and seven feet seven inches at the base, measured across the face of the stone. I have often sat upon the companion stone, as it laid lengthwise beside this monolith, deciphering the hieroglyphics and pondering upon the glory that belonged to a people who built such magnificent monuments to adorn the banks of their grand old river Nile. Both of these obelisks were quarried in Syene, and are composed of the same kind and quality of granite as that in Pompey's Pillar.

These monoliths were erected to honor one of Egypt's mighty warriors nearly thirty-five centuries ago, and yet, now, they are the admiration of people not in existence when this great and powerful king conquered the Maharania of Mesopotamia, and blazoned upon their stony sides the deeds that he had done to thoroughly estab-

lish his kingdom, upon the banks of the river Nile, in the hoary civilization of a far away past. When Commander Goringe lowered this magnificent monolith from its pedestal in Alexandria, in order to ship it to America, they found beneath the stone a number of Masonic emblems as,—an apron, a trowel, a trestle board, the two ashlar, etc. The discovery of these emblems, placed beneath this mighty monolith by our ancient Brethren, must most assuredly demonstrate to the present generation that the peculiar rites and ceremonies practiced by the speculative (?) masons of the twentieth century, in erecting and dedicating their monuments and temples, were not only performed by the practical, operative masons at the beginning of our present era, but in every epoch of the world's history. This proves the verity of our rituals, in the statement that Masonry has existed from time immemorial, and that the most intelligent men in every age have been members of our most Illustrious Fraternity.

There were two Libraries in Alexandria during the reign of the Ptolemies that were the envy and admiration of the nations of antiquity. Ptolemy Soter was the founder of the one that bore his name, and he collected a very large number of books for the especial purpose of drawing together the most eminent scholars and learned men of the world for the improvement of the Sciences, Arts, Philosophies, etc., and founding in Alexandria a Museum or College like that of the Royal Society of London, England, or the Royal Academy of Paris, France. There is no doubt but Ptolemy Soter communicated his love of learning, the development of the intellectual qualifications, as well as the collecting of valuable books, to his son Ptolemy Philadelphus, for we positively know, from the historical records of that age, that this young king, previous to his father's death, sent learned men to all parts of Greece and Asia, to collect the most valuable books to be found in those countries, and bring them to Egypt, in order to grace and adorn the shelves of the Library in Alexandria, and to enrich the collection that had already been made by his father. Ptolemy Philadelphus followed up the work, so ably begun by his predecessor, in enlarging the Soter Library, already established in the *Regio Bruchium*, then the most magnificent quarter of the city, the abode of royalty, and the location of the splendid palaces of the Ptolemies. He also

organized and established a Library in the Serapeum, the celebrated temple of Serapis, the principal building of the *Regio Rhacotis*, or regular Egyptian quarter of the city. This celebrated building was of such remarkable magnificence and beauty that it rivalled those glorious buildings of the Roman Capitol.

According to the best authorities the Serapeum occupied the site of the mound whereon stands Pompey's Pillar, and that column is said, by some writers, to have formed a part of this remarkable edifice. The structure was supported by firmly built arches, distributed through various subterranean passages. The building itself was surrounded by a quadrangular portico, leading from which were most magnificent halls and corridors, wherein was placed exquisite statuary that demonstrated their knowledge in the arts, while the books upon the shelves showed the source from whence they derived their wondrous knowledge of science and philosophy; but the triumph of the Soter and Serapeum Libraries was in the presence of the most learned men and scholars, who came from all quarters of the earth, men who had passed through the various stages of culture and refinement, in their own countries, and had been attracted to this wondrous city of Alexandria by the stupendous development belonging to the Egyptian civilization during the dynasty of the Ptolemies.

Ptolemy Euergetus appropriated all the books that were brought into Egypt by foreigners, no matter from whence they came, or who they were. He placed them in the Libraries, and when the owners made complaint about the seizure of their books, they were given a copy, but the original would remain in the Library, and in this manner he was enabled to gather an enormous number of the most valuable works, all of which were added to either the Soter or Serapeum Libraries, until according to Calimachus, who was the librarian under Ptolemy Euergetus, a catalogue of the books was formed and the two Libraries classified. By arranging them into one hundred and twenty classes, he found that there were seven hundred thousand in the Soter and four hundred thousand in the Serapeum.

I do not wish to enter into a description of the Alexandrian School of Literature and Philosophy, but simply to state that all peoples were benefited by Egyptian civilization and her marvellous intellectual advance-

ment. It is a well known fact that the Alexandrian philosophers and scholars devoted a vast amount of their time and attention to the translation, into Greek and other languages, of the priceless treasures that had been placed upon the shelves of these most magnificent Libraries. In disseminating their knowledge throughout the world, by translations into a language common among the learned men of that age, they benefited all mankind, some of whom made antiquity illustrious with the knowledge gained through drinking from this most glorious fount of ancient Egyptian wisdom. There are various conflicting accounts of the destruction of the magnificent Soter Library, and it has been very difficult for me to decide as to which is the true or the false, because there has been a vast amount of evidence brought forward by various writers, for and against, which, as I say, makes it difficult to arrive at a decision; but after careful investigation I have come to the conclusion that all the priceless volumes upon the shelves of this stupendous library were destroyed by the order of the Caliph Omar, in A.D. 641, after Amru took possession of Alexandria and its libraries.

History informs us that a celebrated peripatetic philosopher and a friend of Amru, called John the Grammarian lived in Alexandria at the time it was forcibly wrested from the Persians by the Arabian General Amru, B.C. 640. John went to him immediately and requested that he give him the books contained in the Soter Library. Amru told him it would be impossible to grant such a request himself, but that he would write to the Caliph Omar for his consent. The Caliph on receiving the request from Amru made answer thereto that "If those books contain the same doctrine with the Koran, they could be of no use, since the Koran contained all necessary truths; but if they contained any thing contrary to that book, they ought to be destroyed; and therefore, whatever their contents, he ordered them to be burned," in consequence of which they were given to the public baths of the city to be used as fuel, and we are informed, by the best authorities, that these priceless treasures of knowledge and information supplied those furnaces with fire for a period of six months.

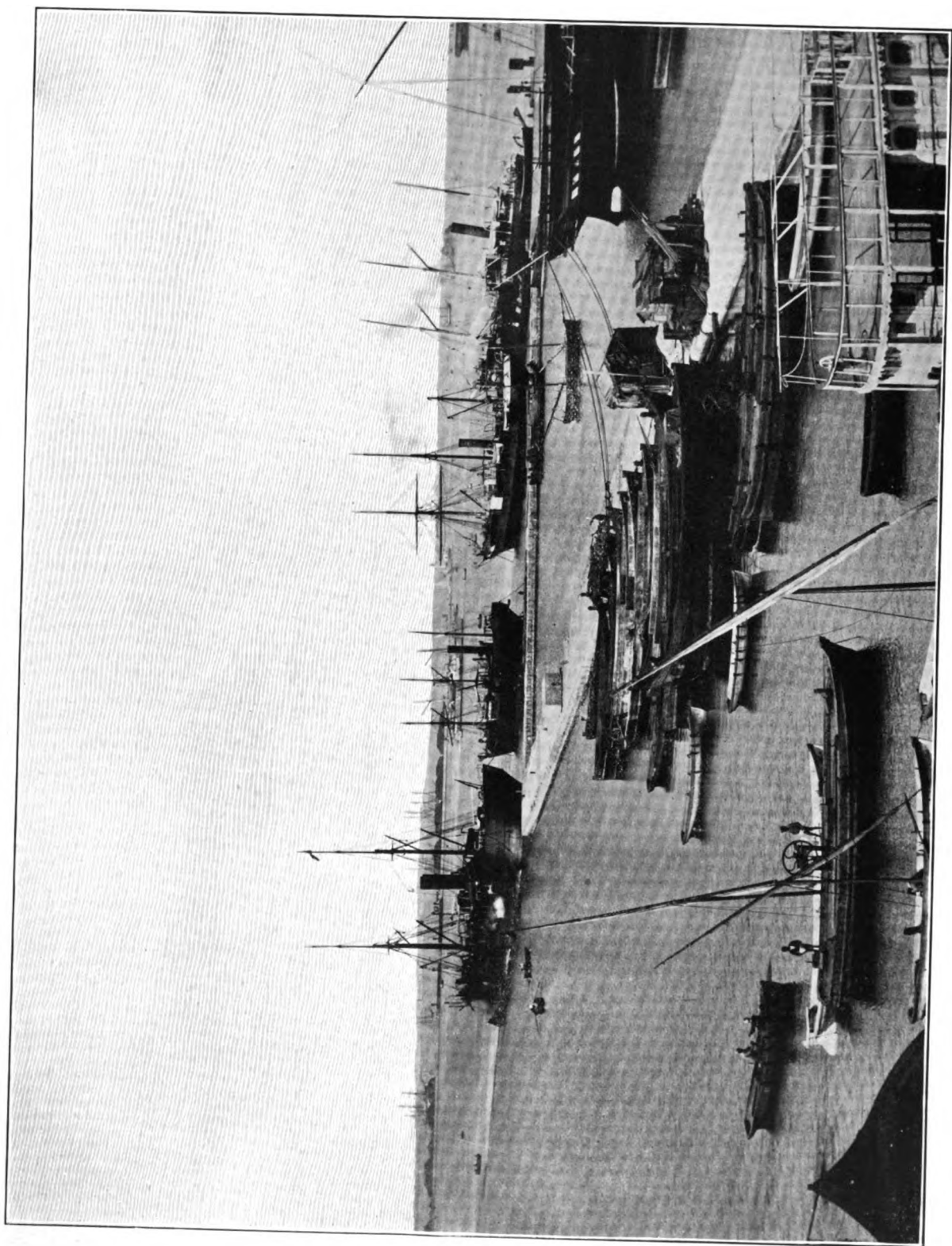
It is also positively asserted, by some historians, that by an order of the Christian, Theodosius, the Serapeum was sacked, the books destroyed, the magnificent building pillaged, and the exquisite statuary

broken. What had been the admiration of the civilized world, the very centre and source of intellectual development, was completely destroyed by fanatical and bigoted Christians. There are many other accounts of the destruction of these libraries and their contents. One relates that a fire destroyed the valuable treasures, both books and building. Some writers give one account and some another; but one thing is certain, and that is they were destroyed. By whom, when, or how, it is difficult to decide, but we are positively certain that the destruction of these libraries was assuredly one of the most barbarous and unpardonable acts ever committed by the hand of man. This vandalism resulted in the suppression of the Greek School of Philosophy, and turned the European world into the dark night of Christian barbarism that hung over the people like a deadly nightmare for twelve hundred years. The Christians have branded this era of Christian domination "The Dark Ages."

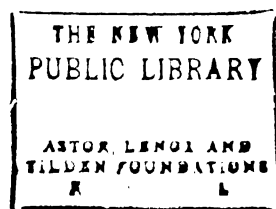
Alexandria has two harbors, the *Old* or Western, and the *New* or Eastern. The former is most decidedly the better of the two. It has a good anchorage close to the town, with from twenty to forty feet of water. A very fine breakwater protects the Old harbor, allowing shipping to lie safely at anchor at all times of the year without fear of wind or storm. There are three entrances leading into this celebrated harbor, but the middle is the principal one, considered to be the best, and the one most generally used; it is fully a quarter of a mile wide, is well marked and buoyed, so that pilots have no difficulty in taking vessels through this channel into the deep water of the harbor and pointing out the anchorage.

The Eastern or New harbor is very seldom used on account of its exposure to the heavy winds from the North. At one time this harbor was the only place in which "Christian" vessels were allowed to anchor. It was never considered safe, in fact it was more like an open roadstead; but now we very seldom find vessels in the New harbor, because the Old harbor is now in common use. Shipping from all parts of the world may be seen lying safely at anchor, side by side, in one of the best ports in the Mediterranean Sea—the Old harbor of Alexandria.

Ah! what glorious days I have spent in sailing from one harbor to another, examining the various points of interest and listening to the



HARBOR OF ALEXANDRIA.



legends and stories told by my friend and companion, Abd-el-Belek. I have much enjoyed a visit to the breakwater, to the queer Turkish fleet of old-fashioned men of war, with their three and four tiers of guns, the palace on the Ras-et-tyn, and the ancient site of "Pharos," the celebrated lighthouse, as well as sailing around "pirates' bay," the stronghold of the ancient Greek and Phœnician sea rovers, who made this bay their headquarters long centuries before the great Alexander was born. I have often sat upon the thwart of our boat, when becalmed of a lovely moonlight night, and watched the twinkling lights of the shipping in the distance, and the swarthy faces of our boatmen, pondering upon the glory of ancient Egypt and the hoary civilization on the banks of the Nile, when our great ancestors were digging clams with stone hatchets in the lagoons of Europe, and the altars of the Druids ran red with the blood of human sacrifice.

The catacombs of Alexandria are not very extensive, and are of Egypto-Greek origin. Strabo states in book 17, page 795, that "the quarter where it is placed had the name of the Necropolis." I did not find anything of especial interest in these receptacles of the dead, but I simply call the attention of my readers to the place and the fact that they can be very easily found by simply calling a donkey boy, jumping on to his little animal and telling the boy where you want to go. It is not far and the trip will only cost you about a quarter of a dollar. It is close to Pompey's Pillar and you can visit both places on the same trip.

There are quite a number of places one may visit on donkey back, and very enjoyable ones, more especially if you have friends to accompany you.

The Pharos, or lighthouse, was situated on the extreme point of the Island of Pharos. Its foundation was commenced by Ptolemy Soter, but was not completed until the reign of his son and successor, Ptolemy Philadelphus, about the year B. C. 283, at a cost of eight hundred talents. It was constructed of beautiful white marble and built in the shape of a tower that was five hundred and fifty-two feet high, on the top of which a fire was kept continually burning, said to have been distinctly visible forty-two miles at sea. It was erected for the purpose of directing sailors into the bay and harbor of Alexandria. History informs us that the following inscription was carved upon it: "King

Ptolemy to the gods, the saviours, for the benefit of sailors," but Sostratus, the architect, who was desirous of having the honor of erecting this magnificent edifice, cut his own name upon the stones of the tower and covered it with cement, upon which he lightly chiselled this inscription. In the course of time the cement decayed, disappeared and dropped from the face of the stone or tower, taking with it the name of Ptolemy, and in its place was to be seen: "Sostratus the Cnidian, son of Dexphanes, to the gods, the saviours, for the benefit of sailors." This justly celebrated lighthouse, or tower, was considered to be one of the wonders of the world.

The population of Alexandria during the reign of the Ptolemies was estimated at nearly half a million, but it dwindled down to a few thousand at the end of the eighteenth century. To-day it has a population of two hundred and forty thousand, sixty thousand of whom are Europeans, principally Greeks, Italians, French and English. According to Josephus 1: 31, he estimated the population of this city at three hundred thousand, and the whole of Egypt at seven million.

It was in this city, on the steps of the Cæsereum, that Hypatia, the maiden philosopher of Greece, was brutally murdered by order of Archbishop Cyril in the year A. D. 415. She had been lecturing to the assembled thousands in the immense auditorium of this magnificent structure upon her favorite questions: "Where are we? What am I? What can I know? and Where am I loved?" By her eloquence and the subjects chosen for her lectures she drew immense numbers to hear her, at the same time evoked the envy and wrath of the Christians, which eventually led to her destruction and the suppression of the Greek School of Philosophy, to which I have previously referred. At her death, when the glorious Theosophical and Philosophical truths were stamped out, it gave great power into the hands of the early Church Fathers, revolutionizing the whole world and bringing on the "Dark Ages" of Christian barbarism, or the rule of the Catholic Church over the people, for long, weary centuries. At this time it was considered proper to kill any one, even a bosom friend or nearest relative, if they dared to advocate a religion that was inimical to the Catholic faith, and we should ever remember that from the fourth to the end of the seventeenth century, the Catholic Church dominated

the whole of the European nations, their governments, laws, literature, religion, sciences, and philosophies. Human rights were unknown, while ignorance, outrage, oppression, and injustice ruled supreme. The tentacles of the Roman Catholic Octopus enwrapped the most intelligent men of the age in its deadly fold and drank the life-blood of countless thousands.

All literature not officially sanctioned or approved by the Romish Church was proscribed under the penalty of death, and Dr. Draper informs us that "men in terror burned their libraries in order to save themselves and families from destruction." From the commencement of the Christian era until the end of the eighteenth century, the Romish Church, in its cruelty and bigotry, gave to human rights and individual liberty not the shadow of a chance to believe according to the dictates of its own conscience, in fact the Romish Church in those days was kept busy hunting out, condemning, and burning at the stake "witches" and heretics. During this age the *rack* and *stake* were the "*mild*" persuaders to bring both men and women into the bosom of "Holy Mother Church." Dr. Dick, an ecclesiastic writer, says that one hundred thousand of Germany's most intelligent men and women were burned alive at the stake during the fourteenth century for the crime of witch-craft alone.

John Wesley, the celebrated divine, informs us in his sermons that the religious contentions and persecutions were so fierce and unsparing during this age of Christian "Brotherly Love" that forty millions were slaughtered within the short space of *forty* years. Was ever record of death so awful and appalling as this? But, thank God, we have passed beyond the damnable power of this Roman Catholic Octopus. They know their hold upon the people is gradually but surely slipping away, and it is only a question of time when the Romish Church will be, like her most firm adherent and supporter—Spain—a thing of the past, for with her downfall on this American continent, the dawn of a New Light and a New Era will beam forth. As man stands erect within the rays of effulgent glory, with arms outstretched to welcome the coming of this New Light that will give him Free Thought, Free Conscience and Free Government, the cross of bondage falls behind him into the shadows of the dark past, among the falling ruins of the

Romish institutions that have in every age been the most bitter and relentless foe of education, in free secular schools, because, so long as they can keep the world and people in ignorance, just so long will they be enabled to rule it with their mummeries.

My dear Brothers, let me quote you parts of two speeches that were made by two Methodist ministers at the Methodist Convention held in St. Paul's Methodist Episcopal Church, New York, November 19th, 1900. Bishop Goodsell, of Tennessee, while speaking of the work that was being done by their Missionaries in Southern Europe, said: "There are many who doubt whether we have done any work in Italy, the land of superstition and priestcraft; whether we could ever hope to accomplish anything there, in the face of the tremendous press of adverse thought with which we are confronted. The fact is, we sent one of our workers into Italy. He soon made up his mind that in Rome we had to do as do the Romans. He began by training the young, by taking them into our schools and seminaries. The work is slow, but its value has been recently testified to by the pontiff himself, who has honored us by excommunicating every one, teachers and pupils alike, connected with our institutions of learning. In his effort to preserve for himself the triple crown of papacy, he has issued a sweeping interdiction against the schools, and every one passing through their gates. This, however, has only made us more determined to wipe out a system which has created, out of a former man of empire, a cringing beggar with a monkey and a grind-organ."

At the same place and during the same Convention the Rev. Dr. C. W. Drees said: "Christendom is divided into two camps, with Protestantism on one hand and Greek and Roman Catholicism on the other. The time is upon us when, anew, the questions which appeared in the Protestant reformation will begin to agitate the world, and demand to be pushed to their final issue. After slumbering through four centuries, these self-same questions were awakened, by the last act of infamy, of the pontiff in declaring himself infallible. Within twenty-four hours after that blasphemous declaration had been written, on the triple crown of Rome, the Prussian armies invaded Catholic France. Forty-five days later the battle of Sedan was fought, with Protestant Prussia the victor,

and twenty days only had elapsed when the united armies entered the 'holy city' where the pope held sway, bringing with them carloads of Bibles. The pope lost his temporal power, and since that day the creed has been weakening.

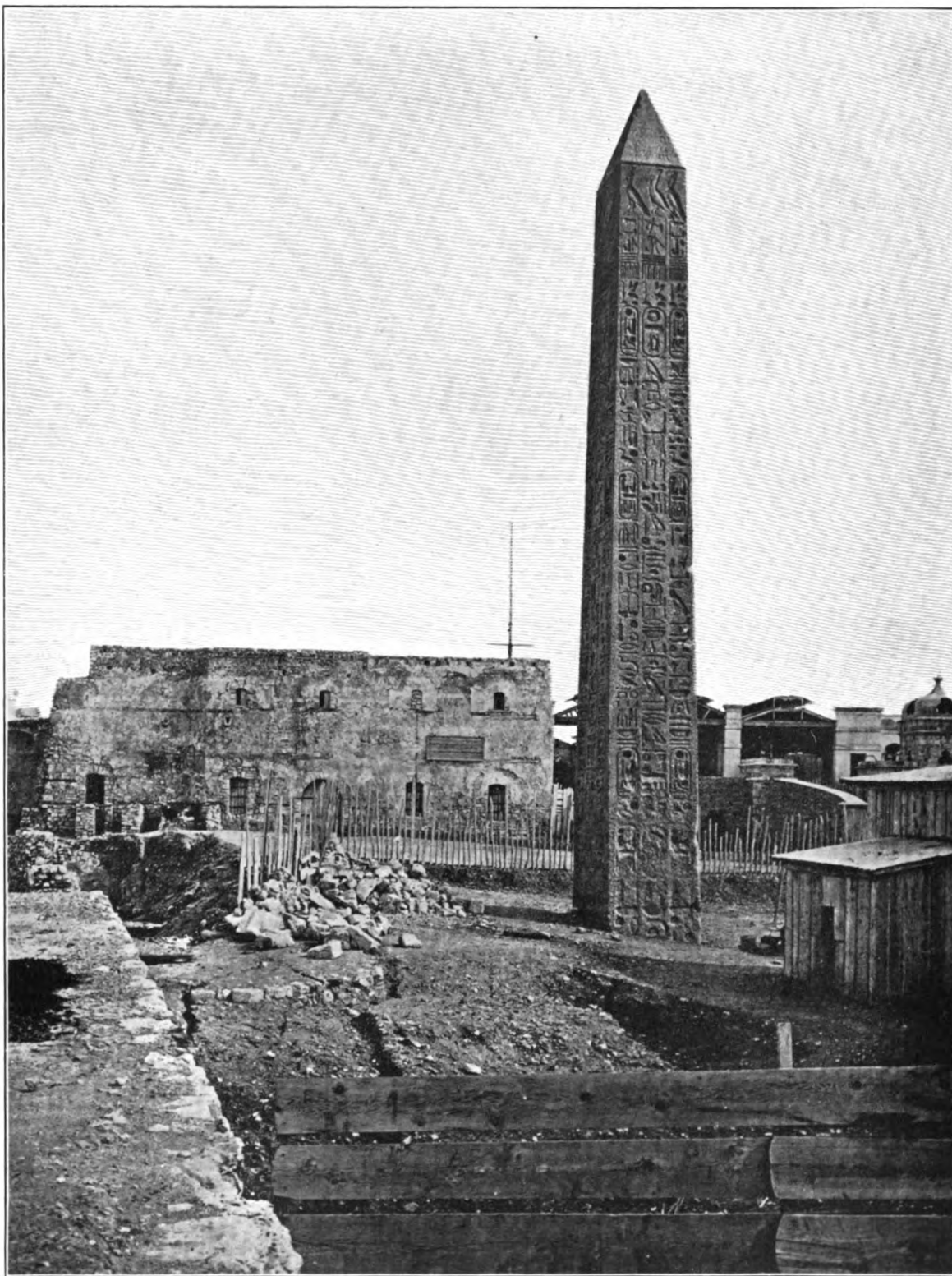
"The Roman Church at one time held sway everywhere, but now both that church and Spanish domination have fallen off their high pedestals. When Spain is arraigned the Catholic church should be arraigned with that power as co-respondent. Ever since Isabella signed away the liberty of Spain to the pope there has been illegitimate alliance between statecraft and priestcraft against human liberty and human progress."

The Cæsareum was commenced by Cleopatra, but, it was not finished until long after her death, then it received the name Cæsareum, to honor the Emperor Augustus, in whose reign it was finished, and it was dedicated to his worship. Philo, of Alexandria, who lived in A. D. 60, gives us a description of this magnificent temple, stating that it was "facing a secure harbor, filled with votive offerings consisting of pictures and statues of gold and silver, and surrounded with a vast enclosure containing priestly residences, a library, sacred grove, propylæ, and large apartments, all open to the air, and all richly ornamented." It became a Christian Cathedral during the reign of Constantine. It was burned by the soldiers of Constantius, restored in A. D. 365 and completely destroyed by the Pagans during the reign of Valentinian and Valens. It was then rebuilt once more in the year A. D. 368 by Athanasius and remained the Cathedral church of the Patriarch of Alexandria until it fell into the hands of the Arabs in the year A. D. 640, when Amru captured the city. It once more became a Christian church in the year A. D. 727, and remained so until it was completely destroyed by fire in the year A. D. 912. There are a great many places of interest in the city and immediate vicinity that will well repay one for the time expended in visiting them; for instance: The Mahmudiya Canal, Lake Mareotis, the Saltworks, the Palace on the Ras-et-tyn, Pompey's Pillar, Catacombs, etc.

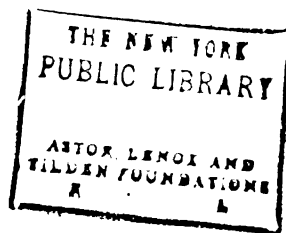
One of the most delightful trips for me was a visit to the site of the celebrated Pharos, whose tower is said to have been destroyed by an earthquake in the year A. D. 1203, the ruins of which are still visible beneath the waters of the sea on any calm day when the water is smooth

and unruffled. One can spend a very pleasant day in visiting the town of Ramleh. The botanist will here find a fertile field in which to ramble for collections; as here, around Alexandria, he or she will be enabled to obtain specimens of over one-half the entire Flora of Egypt. The flowering season is said to begin about Christmas in the vicinity of Alexandria, after the winter rains are over, but, of course the abundance of flowers depend in a great measure upon the Autumn rainfall. If these rains start about the latter part of October and continue through November, flowers of every variety will be found in plenty in the following season, which is said to begin about the first of January. At this time dame nature comes forth in her most charming colors, although many beautiful plants and flowers are to be found at all seasons of the year. The only fern that is to be found in Egypt is the common maid-en-hair (*Adiantum capillus—Veneris* L.). There are many Southern European and British plants to be found in the marsh-lands at Gabari, near the shore of Lake Mareotis. The most characteristic part of the botany of Egypt are the aquatic plants that are generally found in various canals and many of the ancient water courses of the old river, as well as the lakes and marshes near the shore, where the water is quiet and placid. The average rainfall at Alexandria is twelve inches.

Alexandria! Egypt! what a host of recollections these names recall! They carry me back to the land of stupendous temples and the ruins of a prehistoric civilization. After carefully examining the ruined temples in the wondrous valley of the Nile, searching among the tombs and ruins that lie scattered broadcast from one end of it to the other, I find that Masonry has existed through all ages, and has been the admiration of the most intelligent men of every epoch of the world's history, verifying the statements made by our rituals that "Masonry has been in existence from time immemorial," and I most firmly believe that our glorious Fraternity can date its origin back more than two thousand years before the building of the temple by our three Grand Masters. This event took place, according to Josephus, in the second month, which the Hebrews call Jur, and in the eleventh year of the reign of our Grand Master, Hiram, King of Tyre. I also firmly believe that it would have been simply impossible, for such a grand and glorious Fraternity as ours, to have sprung into an immediate existence simply in building the temple



CLEOPATRA'S NEEDLE, ALEXANDRIA,
NOW STANDING IN NEW YORK CITY.



upon the threshing-floor of Ornan, the Jebusite. Practical, Operative Masonry was thoroughly comprehended long centuries before that event, as is evidenced by those stupendous and magnificent temples that existed in the Land of old Khemi, upon the banks of the Nile, ages before David, King of Israel, bought the land from Ornan, whereon to erect a temple to the most High God, in which to practice the esoteric teachings handed down to us from one generation to another.

There is, at the present day, scattered all over Egypt, India, Syria, the valley of the Euphrates and the plains of Shinar, monuments and ruins of temples covered with hieroglyphic inscriptions, showing beyond the shadow of a doubt, that Ancient Masonry had its origin long centuries before the dawn of authentic history; aye, back beyond the dim realms of the ancient myths. These wonderful fabrics were erected by our ancient Brethren, who most assuredly possessed a far greater knowledge of the mechanical arts and sciences than is known to the architects of the present day. Otherwise they could not have built such stupendous buildings, or carried across the desert sands such enormous blocks of stone, with which to build the temples in which to perpetuate the peculiar rites and ceremonies of our most illustrious fraternity, as well as to celebrate the most High God of Israel; and I firmly believe that those ancient teachings have been handed down to us, until we find them, at the present day, across the threshold of this wonderful twentieth century, a monument of glory to the most eminent men of all ages and through all time.

Herodotus informs us that the high priests of Thebes were in direct line for three hundred and forty-five generations, and instances are recorded wherein the occupation of architect has descended from father to son for twenty-two generations. It is a well-known fact that the knowledge of the Egyptians was concealed from the lower classes, and if they wished to communicate any of their esoteric teachings to the learned men of other countries, it was given to them, accompanied with peculiar signs and symbols. Certain rites and ceremonies had to be performed by the priests at the initiation of the neophyte into the fraternity, and every Brother, Elu, Knight, or Prince had proof positive that each and all of these sublime Theosophical and Philosophical teachings and ceremonies originated in the far away East, the "Land of the

Vedas," under the very shadow of the Hindu Kush and Himalaya Mountains.

The student in Masonic lore will find the signs and symbols used in our illustrious fraternity to-day identical with those used by our ancient Brethren long centuries before Christ, and many of these signs and symbols are to be found engraved upon the walls of the tombs and temples of the ruined cities throughout Egypt, Assyria and India, from the cave temples of Nubia, across the dark waters, and beyond the cave temples of Elephanta and into the far interior of the "Land of the Vedas." He will realize that there is no portion of these countries in which traces of Masonry cannot be found, from the symbolic serpent of the Garden of Eden to the symbol of Christianity, the cross, or ancient Nilometer, that was in use long centuries before Moses was born, even to the emblems placed thereon. To the student of symbolism the field is inexhaustible, and the true meaning of each and every one of them ought to be especially interesting to the members of our ancient fraternity, because we practice the rites and perform the ceremonies just as they have been handed down to us, ever remembering as Brother Albert Pike says in his "Morals and Dogmas," page 106:

"The ceremonies and lessons of these degrees (Blue Lodge) have been for ages more and more accommodating themselves by curtailment and sinking into commonplace, to the often limited memory and capacity of the master and instructor, and to the intellect and needs of the pupil and initiate; that they have come to us from an age when symbols were used, not to *reveal*, but to *conceal*, when the commonest learning was confined to a select few, and the simplest principles of morality seemed newly discovered truths; and that these antique and simple degrees now stand like the broken columns of a roofless Druidical temple, in their rude and mutilated greatness; in many parts also corrupted by time, and disfigured by modern additions and absurd interpretations. They are but the entrance to the great Masonic temple, the triple columns of the portico."

Yet, notwithstanding all these things, we must certainly admit that Masonry and its precepts have been miraculously preserved, through the long drifting centuries, by our ancient brethren, who endeavored to re-veil the symbology that had come down through various epochs from time

immemorial. Every initiate must assuredly admit that it is a wonderful organization, because through the rise and fall of empires, through the changing forms of civilization, in every country throughout the world, it has ever and always preserved its onward march, and time's devastating hand itself has, through every age, seemingly nurtured and fostered our most illustrious fraternity, through the wreck of mighty Empires.

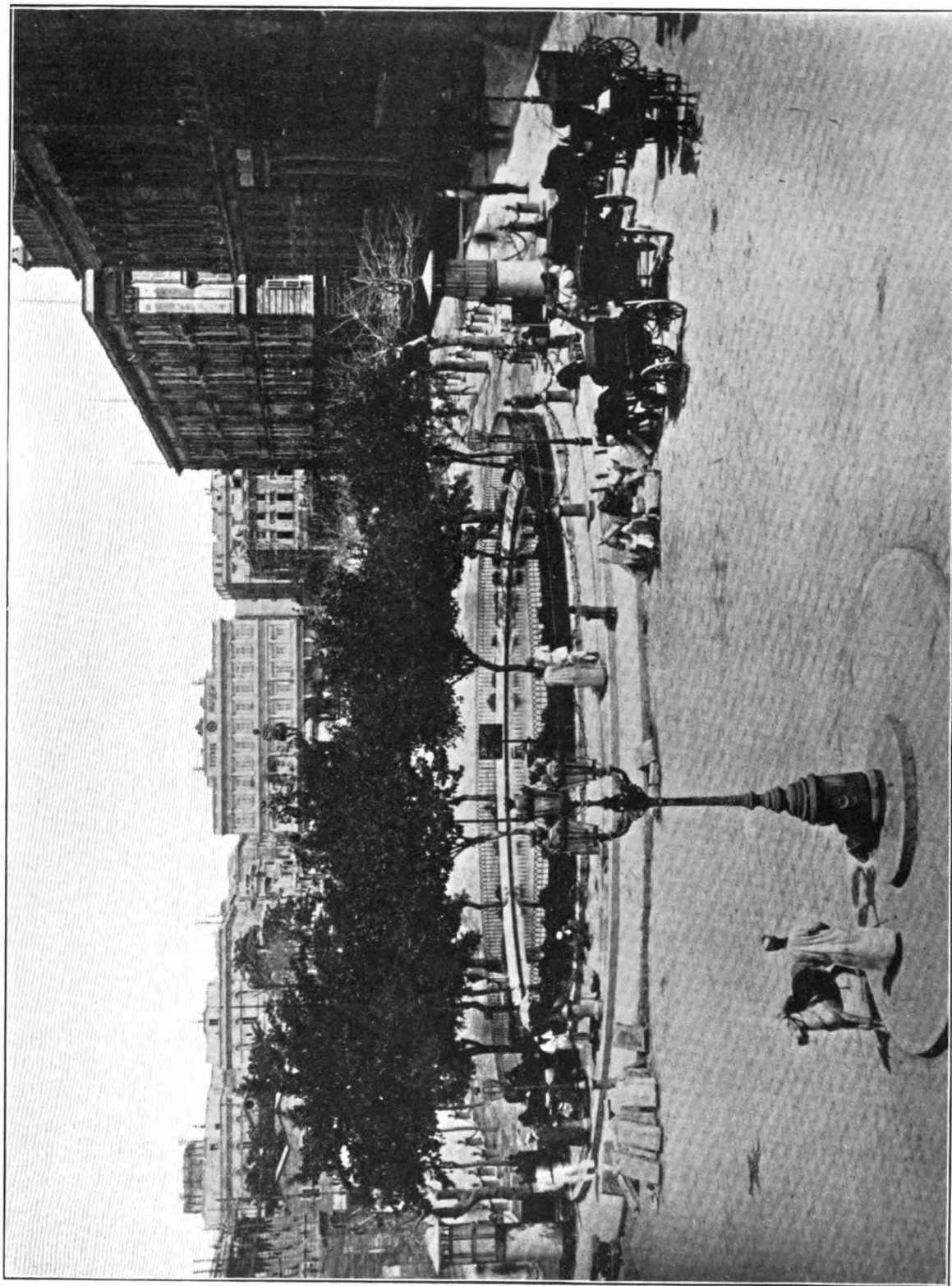
It has withstood the shock and force that destroyed Babylon, the Queen city of the world, with her wonderful "Hanging Gardens" and stupendous palaces; Egypt and her golden age has passed away with her wondrous knowledge of the mechanical arts and sciences; cultured Greece with her marble miracles, and imperial Rome has bowed their mighty heads beneath the dust of centuries; aye, fallen never to rise again; while Masonry, our glorious fraternity, without any territorial possessions, without any particular race or power to sustain it, comes forth from the misty veil of the past, sublimely grand and beautiful. It stands to-day across the threshold of the twentieth century a monument of glory to those Elu's whose watchwords were MORALITY AND TRUTH, and who were ever and always opposed to *Tyranny and Fanaticism*, devoting their lives from one generation to another to the destruction of ignorance, whose hearts were filled with *Benevolence, Charity and Brotherly Sympathy to all Men*. They were ever directed, by *Honor and Duty*, to study the profound symbology of Ancient Masonry, to give it their most earnest and profound attention. By so doing they might thus be enabled to attain a far greater knowledge of its sublime meaning, and be better prepared to help their aspiring brother starting up the ladder, to a knowledge of those beautiful teachings that contain the same altruistic ideas which have ever led men on to LIGHT AND TRUTH, through every age of the world's history. These teachings enable them to practice the esoteric truths of high morality that bind us all in fraternal bonds of Masonic love, fitting us to lead higher and purer lives. In mingling with the outer world they might demonstrate to every man that Masonic precepts engender a love of morality, virtue and truth that will never die, but will live forever to the honor and glory of our most illustrious fraternity and to the Supreme Architect of the Universe.

The ladder to which I referred above, with its seven steps or rungs, are to be found in all the ancient mysteries, as a very important symbol, that will demonstrate to our aspiring candidate his passage from *Rock to Man*, or unfold to his wondering gaze nature's evolutionary processes. This symbol was used in the Indian Mysteries for the express purpose of reminding our aspirant that the "*Eternal Pilgrim*" or soul had to pass through seven different stages or planes in order to reach perfection.

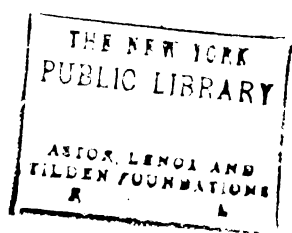
The rites, as performed in India by those Hierophants of old, taught men that perfection is reached by gradual stages, and that knowledge could very easily be gained by simply reading the thoughts of others. If we desire to become *Wise* and attain *Wisdom* we must climb the ladder ourselves, or in other words, *We must think for ourselves*. In the Mazedean mysteries, in place of the ladder, they used the seven ascending caverns that led the aspirant on to the same conclusions—a knowledge of Self and its Divine possibilities. In fact, all the rites of the ancient Mysteries embodied the same idea of the *Septenary*, for in each and every one the candidate was conducted through variant states or stages, each representing different planes of being, until he stands upon the topmost rung of the ladder in the dazzling Light of WISDOM. Having thus attained the culminating point, he now understands himself, and consequently knows that he stands in the presence of his God, and realizes that *He and his Father are One*, and that "*He shall go no more out.*"

I do not wish to dilate upon the profound philosophy that underlies our symbology at the very start, but shall endeavor to lead you, by gradual stages, to the understanding of many of our beautiful symbols, and show you the road that will enable you to come to an understanding of the *Holy Doctrine*, a knowledge of which will unfold to you THE ROYAL SECRET. There are *Secrets or Hidden Truths*, and most profound ones, embodied in every emblem belonging to our glorious Fraternity, and we possess the Key to the *true* meaning of their sublime esoteric Truths, and will unfold them as we proceed with our work.

The temperature in the city of Alexandria is never so high as in Cairo or Upper Egypt, which is due to the blowing of the North West winds. The mean temperature here ranges from 60° F. in winter, to 75° in summer. There is considerable humidity in the atmosphere in



THE GRAND SQUARE,
ALEXANDRIA.



all of the coast towns; hence the heat is much more oppressive than in the interior, although the days are much cooler and the nights much warmer than in those cities farther inland.

There are quite a number of Masonic Lodges in the city of Alexandria, working under the English, Scotch and other jurisdictions. The meetings are held in different buildings in various parts of the city. Those of the English meet in the Boulevard Ishmailiya, while those of the Scottish Jurisdiction meet in the Place Mohammed Ali. The Royal Arch Masons are well represented here, so is the Ancient and Accepted Scottish Rite, wherein are taught the glorious symbology of Ancient Masonry in all its sublimity and grandeur, from the time that our aspiring candidate passes between the two columns that *established in strength* the *Wisdom* that permeated her Sanctuaries, until he fully comprehends the true meaning of "THE MYSTERY OF THE BALANCE." Then, like the initiates of old, he *must* do his duty, stretch forth his hand, and lift his Brother by the way-side to a knowledge of Truth. In lifting the infant Moses from the throbbing bosom of the river Nile, Pharaoh's daughter gave to humanity one of the brightest men of the world's history. We also, who have ascended the ineffable heights, and have learned the esoteric meaning of the various symbols and allegories permeating the ceremonies of our glorious Rite should not hide its sublime teachings from the Brother who is searching for Light and Truth, and who is following the path that we ourselves have trod. We should share with him the knowledge that we have gained in our arduous climb, for by sharing with him the Light which illuminates our path, we may be enabled to help him on to higher planes of Spiritual unfoldment and to a knowledge of his *Higher Self*.

Masonry has its decalogue, which is a law to its Initiates. These are its Ten Commandments:

FIRST.

God is the Eternal, Omnipotent, Immutable WISDOM and Supreme INTELLIGENCE and Exhaustless Love.

Thou shalt adore, revere, and love Him!

Thou shalt honor Him by practising the virtues!

SECOND.

Thy religion shall be, to do good because it is a pleasure to thee,
and not merely because it is a duty.

That thou mayest become the friend of the wise man, thou shalt
obey his precepts!

Thy soul is immortal! Thou shalt do nothing to degrade it!

THIRD.

Thou shalt unceasingly war against vice!

Thou shalt not do unto others that which thou wouldst not wish
them to do unto thee!

Thou shalt be submissive to thy fortunes, and keep burning the
light of wisdom!

FOURTH.

Thou shalt honor thy parents!

Thou shalt pay respect and homage to the aged!

Thou shalt instruct the young!

Thou shalt protect and defend infancy and innocence!

FIFTH.

Thou shalt cherish thy wife and thy children!

Thou shalt love thy country, and obey its laws!

SIXTH.

Thy friend shall be to thee a second self!

Misfortune shall not estrange thee from him!

Thou shalt do for his memory whatever thou wouldst do for him,
if he were living!

SEVENTH.

Thou shalt avoid and flee from insincere friendships!

Thou shalt in everything refrain from excess!

Thou shalt fear to be the cause of a stain on thy memory!

EIGHTH.

Thou shalt allow no passion to become thy master!

Thou shalt make the passions of others profitable lessons to thy-
self!

Thou shalt be indulgent to error!

NINTH.

Thou shalt hear much: Thou shalt speak little: Thou shalt act well!

Thou shalt forget injuries!

Thou shalt render good for evil!

Thou shalt not misuse either thy strength or thy superiority!

TENTH.

Thou shalt study to know men; that thereby thou mayest learn to know thyself!

Thou shalt ever seek after virtue!

Thou shalt be just!

Thou shalt avoid idleness!

But the great commandment of Masonry is this: "A new commandment give I unto you: that ye love one another! He that saith he is in the light, and hateth his brother, remaineth still in the darkness."

Brother Pike says: "Such are the moral duties of a Mason. But it is also the duty of Masonry to assist in elevating the moral and intellectual level of society; in coining knowledge, bringing ideas into circulation, and causing the mind of youth to grow; and in putting, gradually, by the teachings of axioms and the promulgation of positive laws, the human race, in harmony with its destinies."

Ruined Temples—Masonry and Its Symbols.

The ruins of Egypt are the tattered pages,
The archives of the nation passed away,
Whose Hierophants and ancient sages
Lived 'mid the scenes that we tread to-day;
We wander midst the stupendous glory
Of ancient Egypt, in her golden age,
And as we ramble read the story,
Then, passing on, we turn the page.

CHAPTER II.

RUINED TEMPLES—MASONRY AND MASONIC SYMBOLS.

SAIS was the most important city during the Saitic Empire, and the one which gave its name to the period when the Theban Empire yielded her exalted position to the growing power of the cities of the Delta, extending from the twentieth dynasty to the conquest of the valley of the Nile by Alexander the Great in the year B. C. 332. During this period many magnificent temples and tombs were erected that were the admiration of the learned men of Greece and other countries, many of whom went to Egypt for the express purpose of acquiring knowledge and information not obtainable in their own countries, and where they perfected their studies in science, art, and philosophy peculiar to the Golden Age of Egypt. The tutelar deity of this ancient city of Sais, was the goddess Neith, whom the Greeks identified with their Athene. She is very often represented with a weaver's shuttle, and is also frequently seen armed with bow and arrows, corresponding to the warlike goddess of the Greek *Minerva*, worshipped both by the Egyptians and the Libyans. There is no question in my mind, but, that this identification of Neith with Athene caused Pausanias to believe that Pallas-Athene originally came from Libia, to which Sais was frequently considered to belong. If the Egyptians did really conceive of the goddess Neith as weaving, it was only in a figurative sense, as *creating*. Upon her temple was inscribed: "*I am the things that have been, and that are, and that will be; no one hath ever me unveiled.*"

Herodotus gained a vast amount of knowledge and information from the priests of this city, as well as from his personal observations, and so did hundreds of other prominent men who came from all parts of Greece and distant countries to acquire a knowledge of the profound philosophies, sciences and architecture, which belonged to these ancient people,

who not only erected the Pyramids and Sphinx, but adorned their wondrous valley and Delta of the Nile with such stupendous monuments, that they have been the admiration of the world down to the present day.

It was here in Sais that Solon associated with the Hierophants of Egypt, and Cambyes also visited this celebrated city after he had conquered the "Land of Egypt." He not only admitted his being an initiate, but he showed himself favorable to the rites and ceremonies of the mysteries, as practiced in the temple of Neith, by permitting it to stand as a monument to the fraternity in all its magnificence, just as he found it, and the very fact of his doing so proves that he was not only an initiate, but an Hierophant, who, like others before him had seen the "Light." His name was "Ameth." He had passed through the purifying elements, and had most assuredly witnessed the glory which filled the sanctuary beyond the veil shrouding the ivory portal. In seeing this ineffable mystic glory and having been thoroughly instructed in the esoteric teachings, like other Initiates, he recognized the presence of the Supreme Architect, as manifested in the beauty and grandeur of the outer world. His mind must have been enlightened by the "Holy Doctrine," a knowledge of which not only purifies the heart from sin, but drives ignorance from the mind, and insures the favor of the gods, thus opening the gates of immortal felicity to all who have passed beyond the veil.

The barriers have now been rent asunder and the initiate begins to understand himself and realizes that although he is blind to his surroundings and the knowledge which permeates the Kosmos, yet he carries the light of all knowledge within his heart, aye, within his own hand, that will light him on to the highest planes of intellectual and spiritual development. He will appreciate the fact that by the exercise of the inner vision all Wisdom is at his command. Every man who stepped across the mystic portals of the ancient Mysteries followed in the same paths trodden by those who had gone before. They learned the same lessons, received the same Light and vowed the same vows. In this way they were bound by a tie stronger than "chains of brass," and consequently they would always endeavor to build up rather than tear down. Thus it was that Cambyes permitted this celebrated struc-

ture to stand. He himself had fed the sacred fire upon the altar and had identified himself with the Hierophants who presided over the Ancient Mysteries within this celebrated temple.

To-day there is no trace of this wondrous temple, or the royal palace and mausoleum of the Pharaoh's connected with it. Nothing now remains of the glory pertaining to this once celebrated city, but a few fellaheen dwellings, claiming the name of Sais, whose glory reached the four corners of the earth. But, to-day, the villagers only assume the first two letters of the old name and call it *Sa*. In the ancient city of Sais there was a chapel that had been hewn out of a single block of granite, brought from the quarries of Syene, the weight of which must have been fully three hundred tons.

Herodotus tells us of the magnificence of this wondrous city and the grandeur of the tomb of Osiris, whose columns were adorned with palm-capitals; the statues and the rows of andro-sphinxes which led up to the entrance of the temple were most magnificent specimens of the best Egyptian sculpture. He also tells us of the sacred lake, etc., but at the present time there is very little of it to be seen to give us an idea of its size and beauty, excepting an irregular sheet of water and portions of an immense wall that is sixty-five feet wide and about one thousand five hundred feet long. This wall, however, verifies the statement of Herodotus respecting the lake, and to satisfy one that it must have been a magnificent city, in its palmy days, as they never built such stupendous walls around ordinary cities. Few relics of this once famous city have been brought to light, and all that greets the eye of the traveller or tourist now visiting this place, is ruin, utter ruin.

San-Tanis, or ZOAN, was a city of very great prominence during the time of Moses, and it was in this place that both he and Aaron compelled Pharaoh to let the Israelites go "out of the land of Egypt and out of the house of bondage;" through the wonders they performed in the field of Zoan (*Exodus 7: 10, and Psalms 78: 12-43*). The site of this celebrated city is occupied to-day by Arab fishermen, who call their village *San*, which is the Arab form of the ancient *Zan* or *Zoan*. The inhabitants of this place are the lineal descendants of the Blamites and Bashmusites. They were also known as Malekites, who were, during the Christian domination, firm adherents of the

orthodox church, but who were quite willing to embrace *El-Islam* when the opportunity offered.

These people are, in many respects, like their great ancestors, rude and uncultured, and extremely uncivil, treating all tourists and travellers with scant respect, but especially is this so if they be Christians. If it were not for the expectation of obtaining a goodly "baksheesh" from those who go to this place in order to examine the ruins and site of the "Field of Zoan," they would be far more uncourteous. The Greeks call this village Tanis, but the Egyptian name agrees with that in the Scriptures, which corresponds to the monumental name of this celebrated city. The truth of this assertion has verification from the statue found here, which is to be seen in the Museum of Antiquities, bearing an inscription stating that the individual it represents was "a governor in his town, a magnate in his province and a prefect in the towns and fields of Tan, 'meaning Zan or Zoan.'"

It was here the celebrated stone was found that was called by the French "La Pierre de San." It was that famous trilingual stone, containing Greek, hieroglyphic and Demotic characters, known to the Egyptologists as the "Decree of Kanopus," that constituted an edict promulgated by Ptolemy Euergetus in the year B. C. 237 at Kanopus, then the religious capital of the country. The original stone is now to be found in the Museum of Antiquities, Gizeh, near Cairo. There are two plaster casts of this stone, one of which has been placed in the British Museum, the other in the Aberdeen University, Scotland. This limestone tablet or "stele" was discovered by Dr. Lepsius in the year 1866. It was the writing on this stone which established the correctness of the method of deciphering the inscriptions on the celebrated "Rosette Stone," or stele, by Champolin and others.

Stele is the name that is given to tablets of granite, limestone, wood, or faience, so often found amid the ruins of tombs and temples in the valley of the Nile. They were used for the purpose of inscribing upon them the various decrees, historical records, victories of the various Pharaohs or kings of Egypt and biographical notices of prominent men and officials—in fact any thing of importance would be inscribed upon these stelæ. The largest number of these stones have been found

placed inside the tombs, generally in the passage-way leading into the mummy chamber. They have also frequently been found placed just inside the door or entrance to the sepulchre, as well as at the bier, and a great many are to be seen set into the walls of various tombs throughout Egypt. They vary in size and shape, according to the fashion of the dynasty in which the individual lived. Sometimes they were rectangular, at other times lozenge or oval-shaped, but each and every one of them were inscribed with the name of the deceased, generally setting forth the principal events of their lives, as well as their pedigree, titles, etc., etc.

It is very difficult to tell the exact date of the origin of this city or by whom founded, but from the Scriptural account we are enabled to learn that the city of Zoan was built seven years after *Hebron* was established (*see Numbers 13 : 22*). The branch of the Nile on which this famous city of Zoan was situated was called the Tanitic. It was the most easterly branch of this grand old river and nearest to Palestine and Arabia, if we except that of the Pelusiac. There is no question but that the city grew in importance and power during the New Empire and when the Hyksos, in their warlike expeditions overran and dominated this northern part of Egypt, they found established here a race kindred to their own; consequently they made this city their capital, and at once proceeded to adorn and beautify it with most magnificent buildings and sculptures of all kinds, employing none but Egyptian artists to do the work, specimens of which were discovered by Mariette Bey, who threw a vast amount of light upon this period of Egyptian history. The rather peculiar type of sphinxes that he found here he attributed to these shepherd kings. He also stated that the probabilities were, that at the time one of these kings was reigning in Memphis, Joseph was sold into Egypt and may have served under him, for, as he says, this Pharaoh was not a pure born Egyptian, but of foreign parentage, of shepherd descent, like himself, and the treatment Joseph received, based upon this supposition, is far more easily understood.

Under the thirteenth dynasty this city received a great impetus. Quite a large number of very fine monuments and colossi were erected by Amenemhat and the two Usertesens, remains of which are

to be found in the Museum of Gizeh, all testifying to the importance of Zoan at that period. Although the city had reached such importance at that time, the sanctuary of the great temple dates back to the sixth dynasty, B. C. 3703, plainly showing the rise and fall of this wonderful city during various epochs of Egyptian history.

During the lives of the monarchs of the twenty-ninth dynasty it was decorated and adorned with magnificent statues, obelisks and most exquisite works of art, and the rulers of this dynasty, Sethi, Rameses II and Meneptha often came here to hold their court and join in the sacred rites and ceremonies of the ancient mysteries.

It was under the twenty-first dynasty, B. C. 1110, that Tanis or Zoan became the capital of Egypt once more, and gave its name to the dynasty, and also to that branch of the river Nile on which it was situated. Under this administration the public buildings and temples were restored; the needs of the city carefully attended to, and its avenues beautified, but it again fell to a city of secondary consideration, although Marietta claimed that it was a town of great importance from the twenty-second to the twenty-sixth dynasty. He gave the name Tanite to the twenty-third dynasty. The city again began to decline during the reign of Amasis, by whom the capital of Egypt was removed to Sais, making Naucratis the sole port of entry for Egypt, and compelling all vessels to go *there* to load or discharge their freight. In consequence of which Naucratis soon grew into prominence, becoming one of the best known cities in Egypt. It was located about fifteen miles west of the capital of Egypt (Sais.) This decree of Amasis making Naucratis the sole port of entry for Egypt was the cause of its rapid growth, for it gave to this place special privileges.

Herodotus tells us that this king (Amasis) "was partial to the Greeks," and induced them to come and settle in Egypt. Amasis had recognized their bravery and power during his war with Apries, consequently, when they immigrated to this land of Egypt and established themselves at Naucratis, this great king did all in his power to help them, because he knew he would be enabled to depend upon them in case of war. He afterwards verified his good opinion of them, for when the Persians invaded Egypt he mustered them into the Egyptian forces, and led them on to assist him in repelling the invaders.

They responded to his call and assisted him in establishing himself more firmly in the hearts of his countrymen and in the land of Egypt.

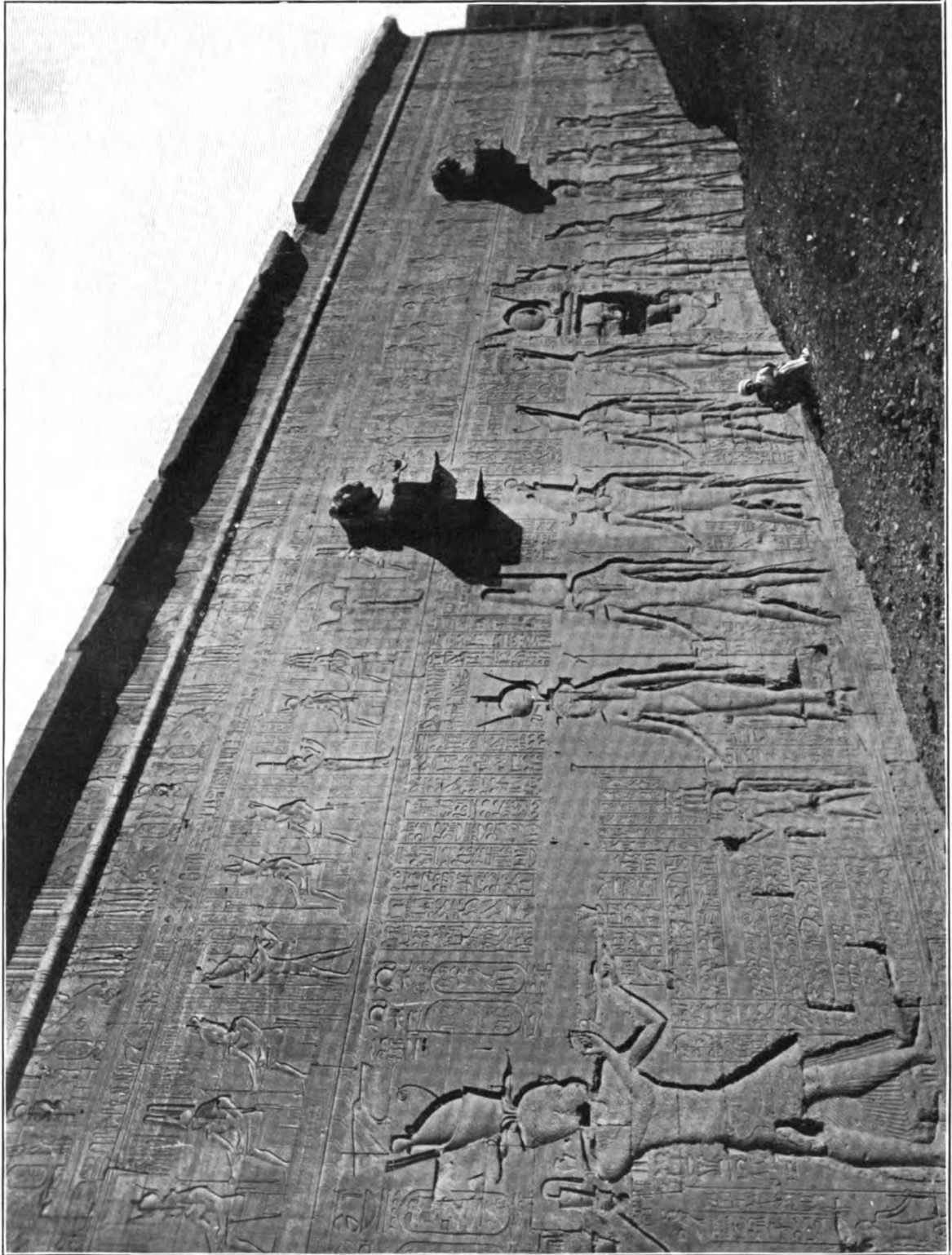
Amasis was born in the town of Niouph, of poor and humble parents, but, through his wonderful abilities, his high intellectual power and force of character, he rose to the high and exalted position of ruler, or Pharaoh over Egypt, and over this great and mighty people. In attaining this exalted position he was not looked upon as a legitimate king by the higher classes, because they considered it to be an infringement upon the ancient constitutions of the Egyptians. The kings of Egypt had always been chosen from among the priests or soldiers of the country, but as he belonged to neither one nor the other he was considered to be ineligible, and the prominent men endeavored to have him deposed. As he was supported by the people, who had placed him upon the throne, they were compelled to abandon their opposition and acknowledge him as King and Pharaoh of Egypt.

Herodotus tells us in the second book (*Euterpe*, chapter 172), "At first his subjects looked down upon him, and held him in but small esteem, because he had been a mere private person, and of a house of no great distinction; but after a time Amasis succeeded in reconciling them to his rule, not by severity, but by cleverness. Among his other splendors he had a golden foot-pan, in which his guests and himself were wont, upon occasion, to wash their feet. This vessel he caused to be broken in pieces, and made of the gold an image of one of the gods, which he set up in the most public place in the whole city; upon which the Egyptians flocked to the image, and worshipped it with the utmost reverence. Amasis finding this was so, called an assembly and opened the matter to them, explaining how the image had been made of the foot-pan, wherein they had been wont formerly to wash their feet, and to put all manner of filth within it, yet now it was revered. And truly, he went on to say, it had gone with him, as with the foot-pan. If he was a private person formerly, yet now he had come to be their king. And so he bade them honor and reverence him. Such was the mode in which he won over the Egyptians, and brought them to be content in his service."

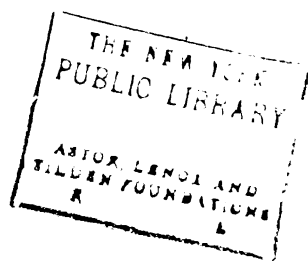
Amasis was one of the first kings of whose personal character we know anything, and from the records that have been preserved we find

that he had a very strict sense of honor and justice. It is positively known that he devoted himself to the interests of his country and the intellectual advancement of his fellow men. He possessed those qualities which not only endeared him to his soldiers and countrymen, but commanded the respect of the prominent men of all other nations. He loved pleasure, but when business of the nation required his services, he gave the whole of his time and attention to those requirements. He was a wise king, ruler, and Hierophant of the Mysteries, and enforced the law, compelling every Egyptian to appear once a year and demonstrate to the Governor of the Nome, in which he lived, that he was earning an honest living, to enable him to support his wife and family; failing to prove this the penalty was *Death*. Draco made this same law in Athens, but afterward Solon repealed it on account of its severity. This Egyptian King and Hierophant thoroughly understood the "Pole Star of Truth," and endeavored by his own conduct to demonstrate to all men that the teachings received from the ancient mysteries were most sublimely grand and beautiful. He knew full well there was no royal road to the understanding of its profound symbology, science and philosophies, and in order to attain to a knowledge of the rites, ceremonies and esoteric teachings of the various degrees, he would have to devote his time to it by earnest study, profound attention and the soul's deep meditation, before he would be enabled to comprehend the ineffable beauty of the rites and ceremonies. Like others who have passed beyond the mystic portals, he realized that without it he would simply pass through the ceremonies of the ancient mysteries of Egypt, but the sublimity and grandeur of the teachings would be as incomprehensible as the veiled statue of Neith, (Isis) in the temple of Sais.

"Masonry is a peculiar system of morality, veiled in allegory, and illustrated by symbols." But we must distinctly understand that ritualism is not Masonry. The glorious teachings embodied in the ethics of Masonry are, and ever will be, in existence, having been taught and promulgated through every age. And it did not require the building of the temple by Solomon to demonstrate the profound morality that belonged to our glorious Fraternity, for it has had a continuous existence through every epoch of the world's history.



EXTERIOR WALL OF THE TEMPLE OF DENDERAH



The profound wisdom contained in the veiled symbols is most beautiful and sublimely grand, and, as I have hereinbefore stated, the real meaning of the various symbols, belonging to Masonry, must be carefully searched out before the student can ever hope to understand the faintest glimmer of their true meaning. This cannot be told the aspiring candidate too often, that, in order to come to an understanding of the true meanings that are embodied in our symbology, he must learn the meaning contained in the very first degree, as herein lies the key or combination to those above.

Through all countries in the world, from the cave temples of India to those of Nubia, through the valley of the Nile and its Delta, as well as in Chaldea, Assyria, Greece, Rome and even amid the tropical growth of long drifting centuries in Mexico and Yucatan, are to be found, at the present day, in all these places, monuments and ruins of temples covered with signs, symbols and hieroglyphic inscriptions going to prove, beyond the shadow of a doubt, that our glorious fraternity has existed in each and every one of them. If you will take time to search for yourselves, as I have done, you will find that Free Masonry must have originated in India, and that it was cradled upon the banks of the Nile, beyond the dawn of authenticated history. Here in this extremely interesting valley will be found ocular demonstrations that our ancient brethren were not only speculative, but practical, operative Masons, who beautified and adorned the world with magnificent specimens of their work, from the Gopuras and temples of India, the Pyramids and stupendous fabrics of Egypt to the marble miracles of Greece and the grandest ruin of Rome—the Coliseum.

In the valley of the Nile our ancient brethren have demonstrated their knowledge in gigantic temples and colossal monolithic statues. The "Arundel Marbles" in the British Museum speak louder than a thousand tongues to testify to the sublimity to which they had attained in sculpture. The Acropolis and Parthenon are in ruins, but even as they are, in their mutilated grandeur, they testify to the men of cultured Greece and to the names of those craftsmen who wrought them. All these things go to prove that our practical, operative brethren of a prehistoric age thoroughly comprehended the mechanical arts and sciences, otherwise they never could have quarried and carried across the desert

sands, such stupendous blocks of granite with which to build their imposing temples, wherein they practiced the rites and performed the ceremonies in a manner similar to our ancient craftsmen long before Moses officiated in the temples of Egypt. These same sublimely beautiful ceremonies stand to-day, across the threshold of the twentieth century, as a monument of glory to our most ancient and illustrious Rite and the Supreme Architect of the Universe. Those who believe in the Supreme Architect of the Universe can unite with us, in the Masonic fold, upon the level and true points of fellowship which unite and bind us all in fraternal bonds of Masonic love, teaching to each and every one the glory of the Fatherhood of God and the brotherhood of man.

Albert Pike states, in "Morals and Dogmas," page 726, that "Religion is the crown of morality, not its base. The base of morality is itself. The moral code of Masonry is still more extensive than that developed by philosophy. To the requisitions of the law of nature and the law of God, it adds the imperative obligation of a contract. Upon entering the Fraternity, the initiate binds to himself every Mason in the world. Once enrolled among the *Children of Light*, every Mason on earth becomes his brother, and owes him the duties, the kindness, and sympathies of a brother. On every one he may call for assistance in need, protection against danger, sympathy in sorrow, attention in sickness, and decent burial after death. There is not a Mason in the world who is not bound to go to his relief when he is in danger, if there be a greater probability of saving his life than losing his own. No Mason can wrong him to the value of anything, knowingly, himself, nor suffer it to be done by others, if it be in his power to prevent it. No Mason can speak evil of him, to his face or behind his back. Every Mason must keep his lawful secrets, and aid him in his business, defend his character when unjustly assailed, and protect, counsel, and assist his widow and orphans. What so many thousands owe to him, he owes to each of them. He has solemnly bound himself to be ever ready to discharge this sacred debt. If he fails to do it, he is dishonest and forsworn; and it is an unparalleled meanness in him to obtain good offices by false pretences, to receive kindness and service, rendered him under the confident expectation that he will in his turn render the same, and then to disappoint, without ample reason, and just expectation. Masonry holds him also by his solemn promise to a purer

life, a nobler generosity, a more perfect charity of opinion and action ; to be tolerant, catholic in his love for his race, ardent in his zeal for the interest of mankind, and the advancement and progress of humanity."

We are positively certain that the esoteric teachings of both the Lesser and the Greater Mysteries were never revealed to any one who was not considered to be worthy and well qualified to receive them, but we must distinctly understand that all those who had received the light from the Lesser were not always considered worthy to pass across the threshold of the Greater Mysteries. In order to be enabled to attain to these rites and ceremonies, they had to stand the test of being proven worthy to receive them, and if they were permitted to enter through the sacred portals, they had to pass through the most profound and sublime ceremonies before they were entrusted with the key to the symbology which would enlighten them, and lift the veil to their searching and bewildered gaze, thus revealing the ineffable glories that lay beyond the mystic portals.

It must be thoroughly understood that in joining a Masonic Lodge a man does not immediately become a truer, purer, or better man ; it simply shows him the light of truth, and impresses upon him "*That there is no Religion higher than Truth.*" Neither will he at first see the beauties, nor understand the mystic ceremonies, for he will be blinded, as it were, by the effulgent light that permeates the sanctuaries of our glorious Fraternity, when he will at once realize that the keynote to a thorough knowledge and understanding of the sublimity and grandeur of the ceremonies of our beloved Scottish Rite is *meditation and earnest study.*

Any Mason, be he Elu, Knight, or Prince, who is interested in the origin of the symbols and teachings of our ancient and accepted Scottish Rite of Free Masonry, can in India, Egypt and other countries, have ocular demonstration, in signs, symbols, and Masonic emblems, which have been in existence thousands of years before the building of the temple by our three Grand Masters, wherein to practice the esoteric teachings of our most illustrious fraternity, teachings that have been the admiration of the most profound men of every epoch in the world's history.

Symbols appeal to the eye, and impress themselves upon our memory, as oral instructors to the ear. The level is symbolical of equality and teaches us the universal brotherhood of man. The square

is an emblem of justice, for, as Brother Fellows states, "It was the means in Egypt of establishing the boundaries of lands that had been obscured or carried away by the inundations." It is a very ancient symbol and like many others we cannot trace it to any particular nation or people. It does not derive its chief importance from the operative Mason, but rather from the speculative. We know that it was held, as a most profound sacred symbol, among the ancient Egyptians, for it was always carried in all their grand and solemn processions, by certain officials who were called Stolistes. In our symbolic degrees it teaches us honesty of purpose, and fair dealing to all men. The plumb teaches us to learn to subdue our lower animal passionate nature; it is the symbol of unerring rectitude. The mosaic pavement is most assuredly symbolical of the human life, checkered with good and evil, forcibly emblematic of man's career, as each day we stand upon the bright square of hope or the black square of misfortune or adversity. To-day we are crowned with joy and happiness, to-morrow we may be filled with sorrow and tribulation. It teaches us to walk upright before all men, in humbleness of heart, and to assist our weary brother by the way-side, for we do not know the day nor the hour when we, ourselves, may need the help of those we have assisted. The tessellated border symbolizes the manifold blessings and comforts continually surrounding us, but the blazing star in the centre comes down to us from those ancient adepts, who named not only the signs of the Zodiac, but every star that glitters in the infinitude of space.

Let us go back beyond the "Golden Age of Egypt," when the arts and sciences were flourishing, which, centuries later, furnished the embers from which leaped Grecian culture and Roman civilization. What a sweep backward must the imagination take in order to appreciate the almost bewildering stretch of time from the present day, of this twentieth century, to the earliest ages of Egyptian civilization, when the people of this wondrous valley watched for the sign which assured them of all that was necessary for the sustenance of themselves, and the preservation of their domestic animals! And this sign was a brilliant, luminous star, appearing upon the eastern horizon in the early evening, which they called Sothis, or Anubis the barker, the same as we call Sirius, the dog star). Its appearance warned the people who occupied the lowlands

adjacent to the river Nile, of approaching danger, that they might be enabled to go to higher ground and escape the flooding waters. About this time these waters came rushing down from its interior sources, from unknown regions in Central Africa, bearing within its bosom immense quantities of decayed organic substance that deposited itself evenly over the whole of the flooded country. This acted upon the parched and thirsty soil as a rich and powerful fertilizing agent, fructifying and causing all things planted to grow in abundance. All the fellaheen had to do was to scatter their seed broadcast upon the soil, trample them in with their domestic animals, and when the waters subsided watch their crops grow luxuriantly and reap a thousand fold what they had sown. No wonder, then, they eagerly longed for the coming of this glorious symbol which was to them a harbinger of the fruits of the earth and the fulness thereof, for to them the glorious river Nile was an emblem of God the Father, who brought to their very doors the necessities of life. So we find it upon the floors of our temples—an emblem of faith in the goodness of the Supreme Architect of the Universe.

The overflowing of the river Nile was considered by the ancient Egyptians a demonstration of the activity of the Osirian Triad, because they considered that Isis personified the earth of the Nile valley and Delta, but not the whole earth universal like *Seb*, who was the representative of the earth in all its wonderful manifestations and differentiations. But they believed that Isis personified the rich black land of the Delta and valley of the Nile, on both banks of the river, as far as Thebes, and beyond, to the first cataract, where all things grew in such luxuriant abundance, and that she would continue to give to the ever succeeding generations, from her inexhaustible productive forces, all that was necessary for the sustenance of Man and his domestic animals living in this wondrous valley of the Nile. How did she produce these wonderful manifestations? Simply by the union of Osiris with Isis. Osiris personified the river Nile, which overflows its banks and takes Isis in his loving embrace, thereby uniting, every year, the river Osiris to his beloved Isis, and from this union comes forth the virgin harvest which represented Horus the Son, and thus we have the Egyptian triad of Osiris, Isis and Horus.

Egypt! how well I remember thy fertile valley, thy glorious river, and the evidences of thy former grandeur, whose splendors not only filled the ancient world with admiration and wonder, but compel the learned men of to-day to stand with awe before thy mighty monolithic statues and gigantic structures, whose very ruins represent the tattered pages of the archives of one of the grandest nations the world has ever known, and the evidences of a remote and wonderful civilization! We can gather a vast amount of knowledge and information respecting her manners and customs, science, arts and philosophies in the study of her tombs, temples and monolithic sculptures, as these things represent the stony leaves that have been written with pens of steel. Although her temples have fallen into decay and her innumerable statues and obelisks destroyed, broken into fragments and carried off by vandals, there remains no doubt a very large number of priceless treasures, still lying shrouded beneath the drifting desert sands, whose covering is even now being removed. We may possibly be enabled to recover many of the treasured secrets of the "Golden Age of Egypt" that will throw "more light" on the knowledge and Wisdom pertaining to Ancient Egyptians and the Craftsmen who wrought in the quarries in those golden days of long ago, in order to erect the temples which to-day lie scattered broadcast throughout the length and breadth of this most extraordinary valley.

In viewing these magnificent ruins I was filled with marvellous admiration for the majesty of their proportions, their wonderful strength and beauty, and the extraordinary knowledge of the mechanical arts and sciences possessed by the ancient craftsmen in their construction. I recognized that they represented the thoughts of men who lived in the hoary ages of a far away past, whose very names, if known, would command our most profound respect and admiration—men who rocked the cradle of Ancient Masonry in the land of the mighty Pharaohs, long centuries ago. There is but little to interest the traveller of to-day in "The field of Zoan," and he will realize that what was once the splendid palaces and temples of Egypt's mighty warlike kings, are now dwelling places for the lowly fishermen of San, amid ruins of tombs, temples, monuments and fragmentary statues that lie scattered around in the wildest confusion imaginable.

The drifting sands are slowly and silently covering up the remains of what was once one of the grandest cities of Lower Egypt, whose fame reached the four corners of the earth. The principal divinities worshipped in "The field of Zoan" were Ptah, Amen, and an Asiatic divinity called Set, or Sutek, but which was afterwards worshipped under the form of Ra, Horus, etc. The country in the vicinity of Tanis is low and marshy land, with scarcely any vegetation excepting reeds and dwarfed tamarisk bushes, among which wild boars are often to be found. A canal runs through it now, and still it does not fertilize the soil. "Fire passed through Zoan, and it is desolate." (Ezekiel 30: 14.)

There are immense numbers of all kinds of water fowl that will afford good sport to the traveller or tourist, and help to replenish their larder if they camp as they go along. Whoever comes to this place should not forget to bring a goodly supply of insect powder and oil of pennyroyal—the first for the fleas whose name are legion, and outnumber those of San Francisco ten to one; the oil of pennyroyal to ward off attacks of the blood-thirsty mosquito and the pertinacity of the miserable Egyptian fly.

Egypt was divided into Nomes or Cantons, for administrative purposes, and each Nome was presided over by a Governor or *Monarch*, appointed by the king himself. A Nome consisted of one of the principal cities, and the surrounding villages that were in a measure dependent upon it. The duty of each Monarch was to superintend his Canton, see to the collecting of revenues, etc., in fact, all the details of the Government were attended to either by him or his deputies, and he was held personally responsible for all their acts, as well as his own. In the Delta there were, according to Strabo, (Book 17: 787,) ten of these Nomes, and the same in the Thebiad, while the intermediate country was credited with seven, growing at a later date into sixteen. Each Nome had definitely established boundaries, originally laid out by order of the early rulers. These Nomes eventually grew to the number of fifty, three among them being included in the Greater and Lesser Oasis and the Oasis of Amon. All these were divided into *Toparchies*, but of what size we are unable to say. Each of these Nomes sent delegates, who were accompanied, by the chief priests and priestesses, of the principal temple

in their Nome, to the general convention that met, at stated times, in the magnificent palace of the Labyrinth, near Lake Moeris (of which I shall speak later on). At these conventions, possibly, the king presided and administered justice in accordance with the Law, and it was, no doubt, used for the same purpose as our legislature.

Bubastis.—This ancient city is now called *Tel Basta*. The Pi-beseth of the Scriptures (Ezekiel 30: 17), is situated on the west bank of the Pelusiac branch of the Nile, about fourteen miles north of Belbeys, in very low marsy land pregnant with malaria, fever, etc. This was the site of one of the most ancient cities of Lower Egypt, and the ruins to be seen there to-day attest to her former magnificence and grandeur. The lofty mounds of brick that protected the city from the annual inundations of the Nile are sufficient proof of its antiquity.

Herodotus (in Book II, chapter 137) claims that these mounds were formed by Egyptians who, having committed some offence, were compelled to raise the ground in the vicinity of the city to which they belonged. In consequence of this a great many cities in the Delta of the Nile rose far above the plain, safe from the flooding waters of old God Nilus. He especially mentions Bubastis as having been raised to a greater elevation than any other city in Egypt, which was a noticeable fact in his time as well as in our own. As early as the reign of *User-Maat-Ra*, Rameses II., (The Great), these mounds began to rise around the city when that great warrior king connected the waters of the Red Sea with the river Nile, B. C. 1340. This city was no doubt of considerable importance, at least thirty-four centuries ago, during the reign of the "wall builder," Thotmes III. It received its death blow when Amasis made Sais his capital and fixed the seat of his power in his favorite city (*see ante*), and Bubastis, like Tanis, and other cities of importance, began to sink into insignificance.

Bubastis attained its highest importance and power under the twenty-second dynasty, whose first king was Sesonchis, the conqueror of Thebes, who united in himself the two crowns of Upper and Lower Egypt, besides making his native city the capital, and source from which emanated all his mandates. The student of ancient Egyptian history and Masonic tradition will recognize the magnificence to which this city had risen under the various dynasties, ranging from the Second

Memphite of the Old Monarchy (see Manetho) until its decline and subsequent fall. It began to lose its power when Amasis issued his famous edict making Naucratis the only port of entry in Egypt. The annals of the celebrated red granite temple of this city, extending back beyond authenticated history, constituted the glory of each succeeding dynasty. Its ruins of to-day form one of the grandest pages of the archives of ancient Egyptian history.

This magnificent city and red temple won the admiration of Herodotus (see Book II., Chapters 137-8), whose description is very accurate. In relation to it he says: "Here is the goddess Bubastis, which well deserves to be described. Other temples may be grander, and may have cost more in the building, but there is none so pleasant to the eye as this of Bubastis." Then he goes on to describe it as follows: "Excepting the entrance, the whole forms an island. Two artificial channels from the Nile, one on either hand of the temple encompass the building, leaving only a narrow passage by which it is approached. These channels are each a hundred feet wide and they are thickly shaded with trees. The gateway is sixty feet in height, and ornamented with figures cut upon stone six cubits high and well worthy of notice. The temple stands in the middle of the city, and is visible on all sides, as one walks around it. The city has been raised by means of an embankment, while the temple has been left untouched in its original condition. You can look down upon it wherever you are. A low wall runs around the enclosure, having figures engraved upon it, and inside there is a grove of beautiful tall trees, surrounding the shrine containing the image of the goddess. This enclosure is a furlong in length, and the same in breadth. The entrance to it is by a road, paved with stone for a distance of about three furlongs, which passes straight through the market place in an easterly direction and is four hundred feet in width. Trees of an extraordinary height grow on each side the road leading from the temple of Bubastis to that of Mercury."

This temple was sacred to the goddess Bast, who personified the spring-time warmth of the sun. Pasht, the Bubastis of the Egyptians, is often represented with the head of a cat, or, in the older sculptures, with a lion's head crowned with a disk and uraes, like the sun god Ra. The disk and lion indicate her connection with the solar deity,

while the uraes was a symbol of immortality, and was generally worn upon the forehead of a king or queen. It is also an emblem of royalty. This deadly asp rears itself on the brow ready to strike and defend the wearer from his or her enemies. Bubastis of the Egyptians, is the same as the Artemis (Diana) of the Greeks. (*Her. 2: 187.*) Bast is often represented both sitting and standing, with the cat or lion's head, disk and uraes holding the amulet of life the *anx*. She is sometimes found holding in her right hand a sistrum, carrying on her left arm a basket, and holding in her left hand an aegis. She is always represented as a woman, and very often a prayer accompanies the figure, one of which is, "May she grant all life, and power, all health and joy of heart," or "I am Bast, the Lady of Life."

The *panegyries*, or festivals, that were held by the people at the various temples of Egypt, sank into comparative insignificance compared with the festivities which took place in Bubastis, whose magnificent temple was the favorite resort of men, women and children. These came from every Nome in Egypt, to participate in the sacrifices and licentious festivities indulged in by all who sought Bast. They would come down the river and canals, by boats, in immense numbers, the men beating drums and playing on pipes, and the women beating cymbals in time with the music, while those who had no instruments, would accompany the harmony, by beating time with their hands, shouting, and behaving in a very indecent manner, much after the style of the women who participate in the festival of Ceres at Eleusis. On arriving at Bubastis, they would offer sacrifices and form processions, being led by men who played the pipe, the rest would follow and perform most indecent acts while dancing, shouting and making all kinds of gestures in a very debauched condition and in drunken abandonment. The number annually assembling here to participate in the panegyries of Bast, has been estimated at seven hundred thousand men and women, not including children.

The first king of the twenty-second dynasty, Sesonchis, or Sheshonk, was contemporary with Solomon, King of Israel. The scripture name of this Egyptian king was Shishak. During the latter part of the reign of Solomon he tried to kill Jeroboam, who in order to save his life, fled into Egypt, and no doubt to the city of Bubastis, taking refuge

with Shishak. On his return he introduced some of the Egyptian divinities to the people of Israel. Afterwards Shishak invaded and captured the fenced cities of Judah and Benjamin, and took possession of Jerusalem, after which he carried away with him into Egypt the vast treasures that Solomon had collected. [*See 2nd Kings, Chap. 12*].

The historic names found upon monuments and sculptures of Bubastis, range from Khufu of the fourth dynasty to Ptolemy Euergetus second. There are also to be found among the ruins the name of Rameses second, Osorkon first, Amyrtaeus and others. The ruins of this magnificent city lie scattered around in bewildering confusion. There is, no doubt, many beautiful statues, lotus, palm-leaf, and Hathor-head capitals, shrouded in the drifting sands, which may never be brought to the light of day to testify to their wondrous skill and knowledge in the art of carving. One very important discovery was made in the ruins of this once famous city, and that was a fallen pylon of the time of Osorkon second. The carving upon it furnishes a description of a very important festival, which is of great interest to scholars of the present day, as it explains everything pertaining to it in all its details.

The temples of Lower Egypt differ considerably from those of Upper Egypt. In those above Cairo, or the Delta of the Nile, the walls are built of sandstone and the columns are made of different pieces, while granite is confined to the pylons, monuments, statues, etc. In the Delta the temples were built principally of granite, the vestibules, etc., having columns of a single stone of the same material. From the Hypostyle hall of this celebrated, magnificent red granite temple of Bubastis, came three valuable specimens of ancient Egyptian workmanship, now in the Boston Museum of Fine Arts, consisting of a Hathor-headed capital, a Lotus-bud capital, and a tablet on which Amen-Ra is represented enthroned on a dais that is reached by a series of steps, towards which a procession is apparently going for the purpose of rendering homage to the Great God of Egypt, the son of Ptah. The Egyptians affirmed of him, that he was ONE, the ONLY ONE. He formed the *first* in the great Triad of Thebes—Amen, Mut and Chansu.

The ruins of Bubastis are composed of large dark mounds of debris, plainly visible from the railroad. There is little to be seen here that will interest the traveler of to-day, except the mutilated remains of this once magnificent city, unless he is desirous of identifying the shattered remains with the descriptions by Herodotus, Rawlinson and others; if so, he will be enabled to verify the statements made by these authorities respecting its site, surroundings, and magnitude. One thing is certain, he will see the great height of the mounds and the enormous blocks of beautiful red granite that Herodotus admired so much in the temple itself, and will also be enabled to recognize the site of both the temple of Bast and Mercury. Herodotus states in Book 2, Chaps. 66 and 67, that "If a cat dies in a private house by a natural death, all the inmates of the house shave their eyebrows; and on the death of a dog they shave the head and the whole of the body." Cats dying in any part of Egypt, were taken to the ancient city of Bubastis in order to be embalmed, after which they were deposited in a special place made for the purpose, but all dogs were buried in the various towns to which they belonged, and in certain receptacles provided for the burial of their bodies.

Ancient Cities—Osirian Myth—Karma.

"To thine abode, to thine abode, Oh come,
To thine abode, god An, I thee implore,
Thine enemies exist not any more;
Return, oh glorious sovereign, to thine home.

"I am thy sister, whom thou hast embraced,
Look on me, I, thy sister, loving thee;
Oh, beauteous youth, stay thou not far from me,
But come to thine abode with haste, with haste.

"I see thee not, and to my heart doth throng
Anguish for thee, and bitterness untold;
Mine eyes seek to thee, wishing to behold
Ere I behold will it be long?

"How long, oh glorious sovereign, must I yearn,
Before the sight of thee mine eyes shall bless?
God An, beholding thee is happiness,
To her who loveth thee, return, return.

"Oh, Un-nefer, the justified in state,
Come to thy sister, come unto thy wife,
Oh, Urt-het! Lo, one mother gave us life,
Thyself from me no longer separate.

"The gods and men towards thee turn their faces,
Weeping for thee when they behold my tears.
I make lament, but there is none that hears,
Yea, though with plaint, unto the heavenly places,
I, who so loved thee here on earth, do cry,
Thy sister, none hath loved thee more than I."

—Quoted from the *Hymns of Ancient Egypt* (Rawnsley).

CHAPTER III.

ANCIENT CITIES—OSIRIAN MYTH—KARMA.

AFTER viewing the remains of the most extraordinary and wonderful cities mentioned in the preceding chapter, we must certainly realize the absurdity of giving credit to the stories that claim for certain men the honor of being the inventors and promoters of the early sciences, for instance:—It has been claimed by many that Archimedes, who was born in Syracuse, on the island of Sicily, in the year B.C. 237, conceived the application of the lever and screw. Why, there is not one of these buildings that I have mentioned, in which the lever, screw, and wedge were not practically applied by our ancient brethren long centuries before the dawn of authenticated history, to move the immense blocks of granite and sandstone used in the construction of the stupendous tombs, temples and monuments which adorned the whole length and breadth of the land of Egypt.

Go back to the Pyramids of Egypt, standing to-day in the plains of Gizeh, and we can realize that every one of them must have been known at that time, and were most assuredly used by our ancient craftsmen, who wrought in the quarries of the Mokattum hills, Libyan mountains, and elsewhere, and practically applied them in their work, not only of quarrying, but in the building of those wonderful fabrics. We have ocular demonstrations that the science of mathematics was thoroughly comprehended by the practical operative Masons long centuries before Abraham saw the stars glitter in the plains of Shinar. If we go to-day into the quarries of Syene we shall be enabled to see, not only their methods of quarrying, but the holes that were drilled for the wedges, and actually see the wedges, as they were placed by the craftsmen before Christ.

It has also been claimed by many that Galileo, an Italian mathematician and philosopher, who was born at Pisa, A.D. 1504, invented the telescope with a lead pipe and two lenses. Why, the ancient inhabitants

of Central America understood the method of focusing lenses in tubes, for one of their most ancient carvings represents a man looking through a telescope, thus demonstrating their knowledge in the use of them. Jensen is credited with having invented the compound microscope in the year A. D. 1590. We can prove that it was only a re-discovery of what had existed long before Christ was born. Cicero, who was born at *Arpinum*, B. C. 106, declares that he saw the whole of *Homer's Iliad* written on a skin, which might be rolled up and placed inside a walnut shell! Mr. Layard in his explorations discovered a rough magnifying lens in the palace of *Nimrod* that was made of rock crystal, and he also says, in writing of his discoveries in Nineveh, the "engravings on some of the stones were so small that they could only be read by the aid of very powerful glasses." Does this not show that the microscope must have been known at that period, otherwise how could the poem have been written or the stones carved? Aristophanes states that "Burning Spheres" were sold in the stores at Athens in his day, B. C. 400.

In the latter part of the wonderful nineteenth century we had arrived at a knowledge of manufacturing colored glass, and to-day in this twentieth century we have improved considerably in this art of making beautiful glass, for the purpose of decorating the windows of our cathedrals, churches and palatial residences, as well as for the various utensils for household purposes, as well as in imitation of precious stones. This art is claimed as a modern invention! In unearthing the celebrated city of Pompeii, destroyed on the twenty-fourth day of August, in the year A. D. 79, the workmen discovered a glass factory in which there was an immense quantity of glass, including magnificent specimens of gem imitations, capable of deceiving a dealer himself, if he were not very careful in his examinations. In the eleventh century the Arabians knew the secret of manufacturing malleable glass, and so perfect was their knowledge that they could anneal and draw it out into threads for weaving. During the reign of Tiberius malleable glass was known and glass cups were manufactured and used that could be crushed, but not broken.

The glass blowers of Thebes and Memphis are known to have been as proficient in the art of making all kinds of glass as is the most expert workman of to-day. The manufacturing of the beautiful opalescent glass that they produced could never have been carried on without a knowledge

of the metallic oxides by which they colored, not only their glass, but their pottery as well, and this knowledge most assuredly involves an acquaintance with the science of chemistry, which science no doubt received its name from the ancient name of the "Land of Egypt," *Chemi*.

Rosseleni gives us an illustration of a piece of colored glass that is known to be four thousand years old. The priests of the temples, in both Memphis and Thebes, were experts in the art of manufacturing all kinds of glass. They thoroughly understood the art of vitrifying all the different colors, and the imitation of precious stones they brought to the highest state of perfection. The imitation gems they manufactured for the temples of Ptah at Memphis were so natural that, after the lapse of forty centuries, those lost in the shrouding desert sands, when found, would take an expert to distinguish, the true from the false.

In the British Museum there is an exquisite piece of stained glass, with a very fine engraved emblazonment upon it, of King Thothmes III., one of Egypt's celebrated monarchs who lived and reigned thirty-four centuries ago. This piece of work itself would prove to us that the ancient Egyptians made use of the diamond in cutting and engraving. The Hebrew people were very expert in the art of engraving, which they no doubt learned from the Egyptians, in the field of Zoan (see Exodus 28: 11).

Electricity, the force and power that is revolutionizing the world to-day, and contributes so immeasurably to our comfort, in driving our cars and carriages, lighting our houses, even carrying our very thoughts to the four-corners of the earth, was most certainly known to these ancient people and was possibly used for the very same purposes that we do to-day. (See Job 38: 35). It would be simply impossible for any man to describe something he had never seen or heard of, therefore, Job must have known of the working of the telegraph, otherwise he never could have described it.

Many people call this the age of steel, and look upon it as a discovery belonging exclusively to the nineteenth century. My dear Brothers, did you ever examine the implements of war belonging to ancient India, or the celebrated swords of Damascus? I assure you, my dear Friends and Brothers, steel has been used in every dynasty of Pharoanic history. In fact, her temples, tombs, sculptures, obelisks and

hieroglyphic inscriptions were carved and written with pens of steel by our ancient craftsmen, when the songs of Solomon were not, ere Moses was lifted from the flowing waters of the river Nile.

Colonel Howard Vyse, during his investigations of the Pyramids, in the plains of Gizeh, found a piece of iron or steel in one of the joints of the stones that formed the *Great Pyramid*, which must certainly have been placed there during its construction by one of the workmen. In the tomb of Rameses fourth, the implements of war that are painted upon the walls are colored blue, to represent steel weapons. It would have been impossible for the craftsmen to have quarried the stones with which to build their extraordinary monuments, without a knowledge of steel, and how to make it. Mr. Layard, during his explorations in Nineveh, discovered sixty camel-loads of pickaxes. In the time of Saul there were no persons capable of forging among the Israelites (1st Samuel 13: 15), but during the reign of David they had an abundance of cunning mechanics *who were capable*.

Any person who visits the tombs and temples of Egypt will certainly realize that their builders had a thorough knowledge, not only of the lever and wedge, but the pick, stone-saw, chisel and the various tools needed in quarrying and building such extraordinary edifices. One glance at those gigantic Pyramids will thoroughly demonstrate this fact to even the most skeptical.

The art of weaving fine linen and rich cloth is so very old that we are unable to trace it to the source from which it emanated, but there is one thing certain, the ancient Egyptians used linen of remarkable gossamer-like tissue. Wilkinson tells us in his "Manners and Customs" (Vol. III., 19), of a specimen of linen which "excites admiration at the present day, being to the touch comparable to silk, and not inferior in texture to the finest cambric. This has five hundred and forty threads to the inch in the warp, and one hundred and ten in the woof; being considerably finer than the richest cambric ever seen in this or any other country."

Ignatius Donnelly in "Atlantis" (page 365), tells us of the ancient Egyptians, that "they had clocks and dials for measuring time. They possessed gold and silver money, and were the first agriculturists of the Old World, raising cereals, cattle, horses and sheep. They also

manufactured linen of so fine a quality that in the days of King Amasis (600 years B. C.), a single thread of a garment was composed of three hundred and sixty-five minor threads; worked in gold and silver, copper, bronze, and iron, and tempered iron to the hardness of steel. They were the first chemists. The word 'chemistry' comes from *chemi*, and *chemi* means Egypt. They manufactured glass and all kinds of pottery; made boats out of earthenware; and precisely as we do now, made railroad car-wheels of paper; and also manufactured vessels of paper. Their dentists filled teeth with gold, and their farmers hatched poultry with artificial heat. They were the first musicians, possessing guitars, single and double pipes, cymbals, drums, lyres, harps, flutes, the sambric and ashur. They had even castanets, such as are now used in Spain.

"In medicine and surgery they had reached such a degree of perfection that several years B. C. the operation for cataract upon the eye was performed among them, one of the most delicate and difficult feats of surgery, only attempted by us in the most recent times.

"The Papyrus of Berlin' was discovered, rolled up in a case, under the feet of Anubis, in the town of Sekhem, in the days of Tet (or Thoth), after whose death it was transmitted to King Sent, and was then restored to the feet of the statue. King Sent belonged to the second dynasty, which flourished B. C. 4751, and the papyrus was old in his day. This papyrus is a medical treatise, containing no incantations or charms, but dealing in reasonable remedies, draughts, unguents and injections. The later medical papyri contain a great deal of magic and incantations.

"Egypt was the magnificent, the golden bridge, ten thousand years long, glorious with temples and pyramids, illuminated and illustrated by the most complete and continuous records of human history, along which the civilization of 'Atlantis,' in a great procession of kings and priests, philosophers and astronomers, artists and artisans streamed forward to Greece, to Rome, to Europe, to America. As far back in the ages as the eye can penetrate, even where the perspective dwindles almost to a point, we can still see the swarming multitudes, possessed of the arts of the highest civilization, passing forward from out that other and greater empire of which even this wonder-working Nile-land is but a faint and imperfect copy."

SEMMENUD is the site of the Sebenyte Nome that gave its name to the thirtieth dynasty. It was founded by its first King, Nectanebo I, who successfully defended his country against the attacks of the Persians and Greek mercenaries, under Pharnabazus and Iphicrates. After Nectanebo defeated these invaders of his country he spent the rest of his life in tranquillity and peace. It was during the reign of this King that Plato visited Egypt, for the purpose of investigating the religions and philosophies of this country, and he, like Pythagoras, was initiated into the ancient rites and ceremonies, from which our own glorious Scottish Rite has descended, of whose esoteric teachings I shall speak later.

The ancient Egyptian name of Sebennytus was *Teb-en-nuter*, which the cuneiform inscription translates *Zabnuter*. In this city Manetho, the celebrated Egyptian historian, is said to have been born. He was a High Priest of the temple of Isis in *Sebennytus*, the modern Semmenud. Manetho, in ancient Egyptian, was written *Mai-en-thot*, which signified "beloved of Thoth." He lived in the reign of Ptolemy Lagi and he was noted for his scholarly attainments, a man of the highest reputation, who thoroughly understood the Greek language, in consequence of which he was requested by Ptolemy II, Philadelphus, to translate the historical records that had been preserved in the sacred repositories of the temples of Egypt. He was an Egyptian priest, and authorized by Ptolemy himself to give to the world a history of his own country, *Egypt*, with which he was so thoroughly acquainted. He had access to the archives of all the temples throughout the "Land of Egypt," and I claim that these facts alone should impress the student with the truth of each and every one of his statements, ever remembering that he was a man of the highest reputation and ability. This history was held in high estimation, but was subsequently lost, and all that remains to us of this most valuable and scholarly work to-day, is the chronological list of the Kings of the various dynasties, transmitted to us through the Jewish and Christian chronographers.

Mariette Bey states, in his "Monuments of Upper Egypt," that "the system of contemporaneous dynasties is as yet supported by no really trustworthy proof; on the contrary, it seems certain that

Manetho was well aware that, at various epochs, Egypt was governed simultaneously by several dynasties, and he availed himself of the means at his disposal to strike out of his work all such dynasties as did not belong to the general series of royal houses who succeeded each other on the throne, so that the latter were alone officially enrolled in due order on the register of Kings."

The reason Mariette makes this statement is because there are many authorities who claim that Manetho cites various dynasties as successive that were contemporaneous. If this were truth and the fact could be proven, we should have to deduct from the total amount the duration of these various dynasties, said to have been falsely placed upon the roll belonging to regular consecutive dynasties of Egyptian history. The dates taken from Manetho are not in accordance with extracts culled from Julius Africanus and Eusebius, yet the two versions of the *Chronicle* of Eusebius do not agree with each other. Therefore the authority of Manetho, as a chronologist, remains unshaken, but on condition that we only take the dates which he gives us as approximate. It is certain that those dates are not absolutely exact, yet it is difficult to believe that they have been so radically altered as not in any degree to come near the truth.

The nearer we approach the source of those alterations the more we shall feel compelled to admit that if the original lists could but have reached us intact, from the hand of Manetho himself, we would find them extending over a still wider range of time. There is no question but that Manetho's figures have suffered serious alterations. But if we consider the figures as coming down to us through Christian writers, who had an evident purpose in curtailing them, we shall find, as a matter of fact, that this is far from ascribing too wide a range to them, and are bound, as fair critics, to accept them as having been systematically reduced in their total amount. There is no nation which ever existed in the world's history whose manners, customs, arts, sciences and philosophies are more easily traced than those of the ancient Egyptians, because she has not only written her own history, and carved it upon her tombs and temples, but she has given us keys by which we are enabled to decipher the hieroglyphic inscriptions and phonetic characters in the various *stele*, such as the Rosetta

Stone, the famous trilingual stone that was discovered by Dr. Lepsius, the stele found by Mariette Bey in the temple of Seti, and the many papyrus rolls that have been discovered at various times and places, despite the tooth of time and war's bloody hand, passing unscathed through the ravages of long drifting ages. These evidences of her civilization and intellectual advancement, with the treasures found in her buried cities, as well as those found under the drifting sands of the desert, in the Nomes of a prehistoric age, confirm what Manetho has written of his country.

I need not mention every or any special place from which we have obtained fragmentary records, but simply state that every tomb, temple, monument, mummy-case and contents have given us historical and genealogical records which not only confirm, but supplement what was written by our ancient Brother Manetho, whose name had been indorsed by the tongue of *good report*, who had been proven worthy and well qualified, "a man of the highest reputation," an Archamagus of the ancient Egyptian mysteries, whose name, like that of our revered Brother, the late General Albert Pike, Hierophant of the nineteenth century, will never die, but, like his works, writings and integrity, will stand the most crucial test and come forth from the trial and investigation, an honor to the ancient mysteries and its lineal descendant, our beloved Ancient and Accepted Scottish Rite of Free Masonry.

Semmenund or *Semmenud*, is a typical Egyptian town of about eleven thousand inhabitants. It is noted for its celebrated pottery, which is manufactured there and sent to all the larger cities, where it finds a ready sale throughout the whole of Egypt. It has the usual bazaars and mud hovels and all the peculiar concomitants that go to make up the peculiarities of typical Egyptian towns. Nectanebo XI was the last of the Sebennyte sovereigns, and was also the last of those native Egyptian Kings who ruled Egypt from B. C. 5004 to B. C. 340.

To the north of Semmenud, and south of Mansura lies the ancient city of Iseum, in the Sebennyte Nome. It is now called *Behbit-el-Hagar*, while the ancient Egyptians knew it as *Hebt* or *Pa-Hebt*. It was called the "town of the Panegyries," from the Egyp-

tian name of Pa-Hebt. It is also called the "city of the stone," which derives its Arab name, Behbit-el-Hagar, on account of the very large number of stones to be seen there, once going to form a part of the beautiful decorations of this magnificent city, now scattered around in promiscuous confusion. The ruins of this celebrated city are very much inferior to the city in "the field of Zoan," as well as that of Bubastis, but notwithstanding this fact, it will well repay the traveller, or student of ancient Egyptian history, for the time spent in visiting these celebrated ruins, and in viewing the fragmentary remains of those beautiful carvings, executed in the peculiar colored granite, used to adorn and beautify this once famous city of the Ptolemies.

The traveller will most assuredly have unmistakable proofs of the deity that was worshipped here, in the numerous sculptures and carvings of an animal sacred to the goddess Isis, *the cow*, and also the exceedingly large number of figures with cow-heads. From this alone we judge that Isis was the principal deity worshipped there, as doubtless both the Greeks and Romans called this city *Iseum* or *Ision*. The chief deities that were worshipped in this city were the OSIRIAN TRIAD—*Isis*, *Osiris* and *Horus*. *Osiris* was a form of the sun god, *Ra*, and the child of *Seb*, the earth, and *Nut*, the heavens, in Egyptian mythology, who was the presiding judge in *Amenti*. His wife *Isis* represented *the dawn*, and their son was *Horus*, the sun, in his full power and glory. On a figure of the goddess found here was carved the following: "Isis, Mistress of Hebt."

There is another very interesting piece of work carved on a slab of grey granite, streaked with red, on which there is a representation of the king offering a gift of land to Osiris and Isis—"The great divine mistress of Hebit." The name of Ptolemy II., Philadelphus I., occurs in various parts of this temple, who founded it B. C. 284-246. His name appears in the dedications, while he presents the various offerings to the various gods. The temple alone must have cost an immense sum, as it was built of a very fine peculiar grey and red granite, now lying scattered around, broken and mutilated. There are among them fragments of architraves, slabs, columns, and blocks of all shapes and kinds of stone, some square, others circular-shaped, and many with very fine carvings upon them, both in intaglio and in relief.

Some of these have very large hieroglyphic inscriptions carved upon them, while others are comparatively small, but excellently well executed.

There is one peculiar feature about the ruins of this temple, and that is, a different kind of granite has been used in its construction from that which composed the temples of Upper Egypt. It seems as if an especial effort had been made to exclude every kind of stone from this building that was used in the construction of the other temples outside the Delta. It is too bad that this building should have been so completely demolished, because we are unable to trace, with any degree of exactitude, the plan of the temple. Its destruction is no doubt due to the natives undermining the building in order to procure the limestone, to burn and sell.

Murray describes one of the walls of this temple as follows: "On one of the walls about the centre of the temple is represented the sacred boat, or ark, of Isis, and in the shrine it bears the 'Lady of Pa-Hebt,' seated between two figures of goddesses, like the Jewish cherubim, who seem to protect her with their wings. They occur in two compartments, one over the other, at the centre of the shrine. These figures were, doubtless, the holy and unseen contents of the sacred repository which no profane eye was permitted to behold, being generally covered with a veil. In the upper one Isis is seated on a lotus flower and the two figures standing, while in the other all three are seated and below are four kneeling figures, one with a man's the other three with jackal's heads, beating their breasts. At either end of the boat is the head of the goddess, and the legend above shows it to have belonged to her. The king stands before it, presenting an offering of incense to Isis.

"There appears to be a very great variety in the sculptures, which mostly represent offerings to Isis, and the contemplar dieties, as in other Ptolemaic buildings. In one place the hawk-headed Hor-Hat conducts the king into the presence of the goddess of the temple; but the battle scenes and grand religious processions of old times are wanting here, as in other temples of a Ptolemaic and Roman epoch, and though the sculptures are rich, being highly finished, they are deficient in the elegance of a Pharaonic age—the fault of all Greco-Egyptian sculptures, and one which strikes every eye accustomed to monuments erected before the decadence of art in Egypt."

This temple, to-day, is in a demolished condition, with debris of all kinds piled and scattered promiscuously around, and all kinds of stone lying one upon another, in the wildest confusion. Notwithstanding this fact it is possible for one to go down beneath the masses of rubbish and stones, ten or a dozen feet, through various openings between the larger stones, where could be seen shattered parts of architraves, cornices, and large granite columns, crowned with the head of Isis, very fine specimens of the Ptolemaic age, but more especially of the granite carvings in relief, which must have taken an immense amount of time, labor and patience. One thing that was plainly to be seen, was parts of the ceiling, with the usual five pointed star upon a blue ground, just such stars as are to be found upon the ceilings of our own beloved Scottish Rite cathedrals to-day.

Herodotus says *Busiris* was situated in the very middle of the Delta, which was the next city in importance to Bubastis, for the splendors of its ceremonies during the festival of Isis (Book II, Chapter 59.) Diodorus informs us that there were two places called *Busiris* in Egypt. *Busiris* signifies "*the burial place of Osiris.*"

Wilkinson says, in note 6, chapter 61, of Herodotus, "The city of *Isis* was lower down the river, and it is more probable that the fete of Isis was held there than at *Busiris*." It is now called *Bebayt* and its site is marked by the ruin of a granite temple, the only one, except that at *Bubastis*, entirely built of that beautiful and costly material. It was doubtless thought worthy to succeed the very large temple that was dedicated to Isis, of which Herodotus speaks, for it was built during the reign of the Ptolemies and it was formerly called *Iseum*, and by the ancient Egyptians *Hebai*, or *Hebait*, of which Isis is named in the sculptures "*The Mistress of Hebt.*" *HEBAI* signifies a "*panegyry*," or assembly, and this was the real meaning of the name of the place. *Osiris* is also sometimes spoken of in the legends as "*Lord of the land of Hebai.*"

Now this shows that it was not the city of *Busiris* that was second in importance in Egypt for the magnificence of its ceremonies, during the festival in honor of the goddess Isis, according to Herodotus, but *Behbit-el-Hagar*, or *Pa-Hebt*—"the city of the stone," or the town of the panegyries, the city I have just described to you.

I stated previously that Osiris was one of the principal deities worshipped in this city, in fact he was worshipped throughout the whole of Egypt, Ethiopia, Greece and Rome. No doubt the worship of this God was also introduced among the tribes of the children of Israel by Jeroboam on his return to his own country. Osiris is always represented with a human head sitting on a throne, as a king or *judge in the Halls of Amenti*, or in the form of a mummy; but in either case he always carries the scourge and crook, wearing upon his head the crown of Upper Egypt, which is very often decorated with the plumes of Truth, while beside him stands the *Thyrsus*, the vine and ivy twined staff of the Bacchantes, enwrapped with a leopard's skin. He was the judge of the Amenti or Lord of the Underworld, the King of Eternity. Of all the gods of Egypt he is the only one who has a regular, detailed, mythical history, like the gods of Grecian mythology. Herodotus says that Osiris was considered to be the Bacchus of the Greeks, and Diodorus states that *Osiris* "has been considered the same as Serapis, Bacchus, Pluto, or Amon. Others have thought him Jupiter, many Pan."

The ancient Egyptian hieroglyphic inscriptions identify Apis, the sacred bull, worshipped at Memphis during the second dynasty with Osiris, claiming that he was the god Osiris reincarnated in the shape of a bull. The mythical legend of this celebrated god is related by Plutarch as follows: "Rhea, having secretly united herself with Saturn, the Sun, becoming indignant, laid upon her a curse, that she should not bring forth in any year or month. Mercury, however, who was also a lover of Rhea, playing at dice with the Moon, took away the seventeenth part of each period of daylight, and from these made five new days, which are the *epagomenai* or intercalary days (seventy here stands, as elsewhere, a round number instead of the precise one, for seventy-two; five being the seventy-second part of three hundred and sixty). On each of these five days Rhea bore a child. On the first day Osiris, the son of the Sun, was born, at whose birth a voice was heard proclaiming that the Lord of all was coming to Light; or, according to another version, Paamyles, drawing water in the temple of Jupiter, heard a voice, which enjoined upon him to proclaim that the great and beneficent King Osiris was born. This Paamyles received him to nurse, and hence the festival of the *Paamyliä*, which was a *phallegoria*. On the

second day was born *Aroeris*, son of the Sun, whom they call *Apollo*, and the Elder Horus. On the third was born *Typhon*, not in the usual course, but bursting out with a sudden stroke from the side of Rhea. On the fourth day was born Isis, the daughter of Hermes. On the fifth *Nephthys*, who was called Teleute (the end), and Aphrodite, and according to some, Nike. Typhon and Nephthys were the children of Saturn and married each other. In consequence of the birth of Typhon, the third day of the *epagomenai* was a *dies nefastus*, and the Kings of Egypt neither transacted public business nor took the usual care of their persons till night. Isis and Osiris united themselves even before their birth and their son was called, according to some, Aroeris, or the Elder Horus. The more common account, however, made the son of Osiris and Isis to be the younger Horus."

Osiris being king, instructed the Egyptians in the arts of civilization, taught them agriculture, enacted laws for them, and established the worship of the gods. He afterwards traversed the world, for the same purpose, subduing the nations, not by arms, but by persuasion, and especially by the charms of music and poetry, which gave the Greeks occasion to identify him with Dionusos. In his absence Isis administered the regency so wisely that Typhon was unable to create any disturbance; but on his return he conspired against Osiris with seventy-two men and the Ethiopian queen, Aso, who having secretly obtained the measure of Osiris, caused a coffin, splendidly adorned, to be brought into the banqueting hall, promising to give it to the guest whom it should fit. Osiris put himself into it to make trial, and Typhon and his associates immediately pegged and soldered down the case and set it afloat on the river. It floated to the Tanitic mouth, which, on that account, the Egyptians held accursed. These things were done on the seventeenth of the month Athyr, in which the Sun enters Scorpion, and in the twenty-eight year of the reign, or as some said, of the age of Osiris. The Pans and Satyrs, who lived about Chemmis, hearing of these events and being agitated by them into sudden terrors, obtained the name of Panics. Isis cut off her hair and put on mourning at the place where she first heard the news; whence it obtained the name Coptos, signifying "to mourn for the dead." Meeting some boys, she heard from them where the coffin had floated,

and hence the Egyptians deemed the words of boys to carry with them a divine meaning. Osiris had, by mistake, united himself with Nephthys, and a son had been born to him, whom Nephthys hid immediately from his birth. Isis sought him out and found him by the guidance of a dog, who attended her thenceforth, and was called Anubis.

“Meanwhile the chest had been floated to *Byblos*, and cast ashore; the plant *erica* (*a narrow leafed evergreen shrub*), had grown up about it and enclosed it, and in this state it had been made use of as a pillar to support the palace of the king. Isis arrived, divinely conducted, in search of it, and recommending herself to the queen’s maidens, had the charge of the young prince committed to her. She then obtained possession of the chest, and opening it carried it to Buto, where Horus was being brought up. The event of her return was celebrated by sacrifices on the seventeenth day of the month *Tybi*, and the figure of a hippopotamus bound, was impressed upon the sacrificial cakes, as an emblem of the defeat of Typhon. Here she deposited the body in secrecy, but Typhon, hunting by moonlight, found it and cut it into fourteen pieces. Isis in a *baris* made of papyrus, traversed the marshes and when she found one of the members, buried it there, whence the number of reputed places of interment of Osiris. In the end she found all the members but one, which had been devoured by the fishes *phagrus* and *lepidotus*.

“Isis, therefore, made an emblem of it, whence the honors still paid to it by the Egyptians (probably though Plutarch does not expressly say so, Isis was conceived to have recomposed the body from the limbs thus recovered). Osiris returned from Hades and gave his aid to Horus, who was preparing to overthrow the power of Typhon. Typhon fell into the hands of Isis, but she released him, at which Horus was so enraged that he plucked his mother’s diadem from her head and Mercury supplied its place by a helmet in the form of cow’s head. Two other battles took place before Typhon was finally subdued. Harpocrates was born from the union of Isis and Osiris, after the death of Osiris, and was consequently imperfect with a weakness in his lower limbs.” Such is the myth as related by Plutarch and by Kenrick in “Ancient Egypt.”

Baedeker’s Lower Egypt tells us that Osiris was not actually killed by Typhon. He simply went to the underworld and there continued his

existence. It was he who trained and armed his son Horus to do battle against Typhon, in which he eventually became victorious by defeating Typhon, but not in totally destroying him. With the assistance of Osiris they banished him to the infernal regions. Osiris is also regarded as the moisture falling upon the earth, the most perfect representation of which is the inundation of the river Nile. While Typhon and his seventy-two companions (the intercalary days), which represented the days of drought that dominated the earth, during which time Isis becomes sorrowful, longing, hoping for the return of Osiris, she mourns his absence, until eventually he returns, when Typhon is defeated and the fertile earth (Isis) is again dominated by the flooding waters of the river Nile (Osiris) when an abundance is assured.

Osiris is regarded as the principal of Life. Isis, the Earth, is the scene of the operation of that principal, while Typhon represents death, and Horus the resurrection. If we regard Osiris, as the monuments so frequently do, as a pure and perfect being, the principle of the good, and the beautiful, in which case he receives the surname of *Un-Nefer*, we recognize in Typhon the discords with which life is so replete, but which seem to be permitted only in order that the purity of the harmonies into which they are resolved, through the intervention of Horus, may be the more thoroughly appreciated.

Osiris, according to the exoteric doctrine, is also the sovereign of the lower regions and judge of souls, which, if found pure, are permitted to unite with his. The dead, therefore, do not merely go to Osiris, but actually become Osiris.

"*Osiris*," according to Wilkinson, "was ranked or belonged to the third order of gods, and had the honor of being the god whose mysteries contained the most important secrets; his rites comprised the chief part of the Egyptian wisdom; he was the chief of *Amenti* or Hades and was a *heavenly* as well as an *infernal* deity. There was also an important reason for his being of the last or newest order of gods, related particularly to man, the last and most perfect work of the creation, and as the Deity was at first the Monad, then the Creator, 'creation being God passing into activity,' he did not become Osiris until man was placed upon the earth. He there manifested himself also, like Buddha for the benefit of man, who looked upon him for happiness in a future state."

In all the representation of the judgment of the dead Osiris is *always* represented "seated upon a throne, surrounded by certain gods and goddesses, paraphernalia, etc., holding within his hands the scourge and crook, and generally with his arms crossed upon his breast, while close beside him stands the thyrsus entwined with a spotted leopard's skin. He is generally attended by Isis and Nephthys, and in some pictures we see the four gods of the underworld. The centre of the paintings is generally occupied by a representation of a very large pair of scales and beam, standing beside which we recognize Thoth with a book or papyrus roll in his hand, noting the result of the process of weighing. In one scale the heart of the deceased is placed against the feather of Truth. One side of the scale is attended by the goddess of Truth, who places the feather against the heart of the deceased which has been placed there, within the opposite one by Horus. Then when the weighing has been finished Horus takes the tablet from Thoth, wherein has been recorded the decision which he announces to Osiris, the record of the good and moral qualities of the deceased against the feather of Truth and Justice. Then if the virtues of the deceased preponderate in his favor, Thoth introduces him into the presence of Osiris, but if the virtuous qualities of the candidate has been weighed and found wanting, Osiris rejects him and he is condemned and punished according to the judgment that has been rendered to the Lord of Amenti—Osiris.

The pictorial representations of this judgment scene differs in different places, some of them represent the forty-two assessors, corresponding to the earthly judges, who determined whether the deceased should be allowed to cross the river and enter into the abode of eternal bliss, or dwell on the confines of Hades and die a second death. Every Egyptian thoroughly believed that after death he would have to pass into the halls of Amenti in order to be weighed in the balance and judged according to his *just dues*. No matter what his station in life might be, he would have to undergo the ordeal of being weighed, and abide by the judgment rendered. In the same way, directly after death, his earthly judges rendered judgment for or against him. If he was found guilty, or unworthy, he would be excluded from burial in his own tomb or sepulchre, and during his trial all who knew him were allowed to testify for or against him, and according to the evidence he was judged.

This earthly judgment was typical of the one in the halls of Amenti. It was from this peculiar ancient custom that it was introduced into the ancient Mysteries, and during the peculiar rites and ceremonies the candidate died symbolically before he was raised to *Light* and *Life*. In the halls of Amenti, Osiris may be said rather to have presided over the dead than to have judged them. He gave admission to those who were found worthy to enter into the abode of happiness in the halls of peace. He was not the avenging deity; he did not punish, nor could he show mercy or subvert the judgment pronounced. It was a simple question of whether the deceased was guilty or not. If wicked, they were destined to suffer punishment according to their deeds. A man's actions were balanced in the scales against Justice and Truth; then, if they were found wanting, he would be excluded from all future happiness. Thus, though the Egyptians are said to have believed that the gods were capable of influencing destiny (*Esubeis, Pr., Ev., 111-4*), it is evident Osiris (*like the Greek Zeus*) was bound by it, and the wicked were punished, not because he rejected them, "but because they *were* wicked."

I have given a very lengthy account of the mythical story of Osiris, for the reason that it formed not only the basis of the Ancient Egyptian Mysteries, but also represented the scenes enacted in the great drama of life, if properly understood; and the teachings that emanated from the Ancient Egyptian Mysteries are to be found in every religion and every philosophy throughout the world, in every age and every epoch of its history. They have always been, and are now, covered with such a mass of rubbish that it is difficult to discover the glorious Truths that underlie their philosophy.

Now let us examine the Osirian myth, and take Osiris as the Judge or presiding deity of Amenti, and we shall find that the teachings of our Ancient and Accepted Scottish Rite inform us that he was not a god of vengeance, but a god of Truth and Justice. He judged no man, but simply pronounced the sentence that had been adjudged by Thoth, the Divine Nature, or "The Lord of Karma," *after* they had been weighed in the balance and their sentence declared to Osiris, who then and there pronounced it. Each and every man's "higher self" recognized that perfect Justice had been meted out to him. He knew that the acts of his life, in thought, word or deed, were to be harvested in their effects. It

was simply impossible for Osiris in any way to interfere with the Law of Cause and Effect ; or, in other words, any man's "*Karma*." When a man's life actions are weighed in the balance, his dues are rendered to him with perfect justice. He has made his own record and he will reap the full effects of it, *be it good or evil*, and this fact alone shows that "*Man is the master of his own destiny*." What he has sown that must he also reap, and there is no power in earth or in heaven that can alter his Karma. Sir Edwin Arnold beautifully illustrates this in "*The Light of Asia*."

"KARMA—All that total of a soul
Which is the things it did, thoughts it had,
The 'self' it wove with woof of viewless time
Crossed on the ways of invisible acts."

A sin committed, or an evil thought permitted to go forth from your mind, for evil, is just the same as if the act itself had been performed. They are then beyond recall. You have sown the seed, and YOU, *yourself*, must suffer the consequence, and not somebody else, as nothing *you or any one else can do can ever destroy the result of your act or thought*. Repentance may possibly have a tendency to prevent one from repeating errors, but it never will, nor ever can destroy the effect of those already done. My dear Brothers, I do most earnestly and sincerely believe this, and most earnestly ask you, my dear readers and Friends, to take this matter under your careful consideration, and along these lines of thought I will quote you from "*Re-incarnation*," by E. D. Walker, page 302 :

"The relentless hand which metes out our fortunes with the stern justice most vividly portrayed by the Greek dramatists in their Nemesis, Fates and Furies, takes from our own savings the gifts bestowed on us. 'Alas, we sow what we reap; the hand that smites us is our own.' In the domain of eternal justice the offense and the punishment are inseparably connected as the same event, because there is no real distinction between the action and its outcome. He who injures another in fact only wrongs himself. To adopt Schopenhauer's figure, he is a wild beast who fastens his fangs in his own flesh. But linked with the awful fact of our own individual responsibility for what we now are, gives the inspiring assurance, that we have under our control the remedy of evil

and the increase of good. We can, and we alone can, extricate ourselves from the existing limitations, by the all-curing powers of purity, love, and spirituality. In Eastern phraseology, the purpose of life is to work out our *bad* Karma (action) and to stow away *good* Karma. As surely as the harvest of to-day grows from the seed-time of yesterday, so shall every kernel of thought and feeling, speech and performance bring its crop of reward or rebuke. The inherent result of every quiver of the human WILL continually tolls the Day of Judgment and affords immeasurable opportunities for amelioration."

This is just exactly what the philosophical degrees of our own beloved Scottish Rite teach us, and Brother Albert Pike says in "Morals and Dogmas" (pages 216-17): "We shall be just as happy hereafter, as we are pure and upright, and no more, just as happy as our character prepares us to be, and no more. Our moral, like our mental character, is not formed in a moment, it is the habit of our minds, the result of many thoughts and feelings and efforts bound together by many natural and strong ties. The great law of retribution is, that all coming experience is to be affected by every present feeling, every future moment of being must answer for every present moment. One moment sacrificed to vice, or lost to improvement, is *forever* sacrificed and lost; an hour's delay to enter the right path, is to put us back so far in the everlasting pursuit of happiness, and every sin, even of the best men, is to be thus answered for, if not according to the full measure of its ill desert, yet according to a rule of unbending rectitude and impartiality.

"The law of retribution presses upon every man, whether he thinks it or not. It pursues him through all the courses of life, with a step that never falters nor tires, and with an eye that never sleeps nor slumbers. If it were not so, God's government would not be impartial; there would be no discrimination; no moral dominion, no light shed on the mysteries of Providence.

"Whatsoever a man soweth, that, and not something else, shall he reap. That which we are doing, good or evil, grave or gay, that which we do to-day, and shall do to-morrow, each thought, each feeling, each action, each event, every passing hour, every breathing moment, all are contributing to form the character, according to which we are to be

judged. Every particle of influence that goes to form that aggregate,—our character,—will in that future scrutiny, be sifted out from the mass, and particle by particle, with ages perhaps intervening, fall a distinct contribution to the sum of our joys or woes. Thus every idle word and idle hour will give answer in the judgment.

“Let us take care, therefore, what we sow. An evil temptation comes upon us, the opportunity of unrighteous gain or of unhallowed indulgence, either in the sphere of business or pleasure, of society or solitude. We yield, and plant a seed of bitterness and sorrow. To-morrow it will threaten discovery. Agitated and alarmed, we cover the sin and bury it deep in falsehood and hypocrisy. In the bosom where it lies concealed, in the fertile soil of kindred vices, that sin dies not, but thrives and grows, and other and still other germs of evil gather around the accursed root, until, from that single seed of corruption there springs up in the soul all that is horrible in habitual lying, knavery or vice. Loathingly, often, we take each downward step; but a frightful power urges us onward, and the hell of debt, disease, ignominy, or remorse, gathers its shadows around our steps, even on earth, and are yet but the beginning of sorrows. The evil deed may be done in a single moment; but conscience never dies, memory never sleeps, guilt can never become innocence and remorse can never whisper peace.

“Beware, thou who art tempted to evil! Beware what thou layest up for the future! Beware what thou layest up in the archives of eternity! Wrong not thy neighbor! lest the thought of him thou injurest and who suffers by thy act be to thee a pang which years will not deprive of its bitterness! Break not into the house of innocence, to rifle it of its treasure, lest when many years have passed over thee, the moan of its distress may not have died away from thine ear! Build not the desolate throne of ambition in thy heart, nor be busy with devices and circumventings, and selfish schemings, lest desolation and loneliness be on thy path, as it stretches into the long futurity! Live not a useless, an impious, or an injurious life! for bound up with that life is the immutable principle of an endless retribution, and elements of God’s creating, which will never spend their force, but continue ever to unfold with the ages of eternity. Be not deceived! God has formed thy nature, thus to answer to the future. *His law* can never be abrogated,

nor his justice eluded; and for ever and ever it will be true, that '*Whatsoever a man soweth, that also he shall reap.*'"

Madam H. P. Blavatsky says in "The Key to Theosophy" (page 237), "If our present lives depend upon the development of certain principles which are a growth from the germs left by a previous existence, the law holds good as regards the future. Once grasp the idea that universal causation is not merely present, but past, present and future, and every action on our present plane falls naturally and easily into its true place, and is seen in its true relation to ourselves and to others. Every mean and selfish action sends us backward and not forward, while every noble thought and every unselfish deed are stepping-stones to the higher and more glorious planes of being. If this life were all, then in many respects it would indeed be poor and mean, but regarded as a preparation for the next sphere of existence, it may be used as the golden gate through which we may pass, not selfishly and alone, but in company with our fellows, to the palace which lies beyond."

Buto, of whom I have previously spoken in this chapter, was identified by the Greeks in their *Latona*. She was worshipped principally in the town of Buto, which received its name from festivals held there in her honor, and an oracle was established there which was held in high esteem by the ancient Egyptians. "The most veracious of all the oracles of all the Egyptians" (Herodotus, Book II, chapter 152.) It was to this goddess that Isis entrusted her children while she went in search of lost Osiris. Buto acted the part of nurse and guardian to Horus and Bubastis, and watched over them very carefully during the whole time that Isis was absent, and when Typhon sought to persecute and destroy them she carried them away, hiding them in a floating island called Chemmis. In this way she prevented Typhon from obtaining possession of them. This island was situated in a lake not very far from the town of Buto, upon which Horus and Bubastis, with Buto, were worshipped together.

I have not gone into the profound depths of the esoteric meaning of the Osirian Triad in this chapter, but shall leave that subject to another. Neither do I wish to enter into a long and useless article in order to prove that Scottish Rite Masonry has been in existence from time immemorial, but I do most assuredly claim that our most Illustrious

Ancient and Accepted Scottish Rite teaches the same grand truths, the same sublime philosophies, and solves the same scientific problems as elucidated in the esoteric teachings of the ancient mysteries, and I do most firmly and sincerely believe that these esoteric teachings originated in the valley of Hindustan, and that it was cradled on the banks of the river Nile, in the hoary ages of the past, from whence it found its way to all parts of the earth.

Every degree of the Ancient and Accepted Scottish Rite, from the first to the thirty-second degree, teaches by its ceremonial as well as by its instruction, that the noblest purpose of life and the highest duty of a man are to strive incessantly and vigorously to win the mastery in everything, of that which in him is spiritual and divine, over that which is material and sensual ; so that in him also, as in the universe which God governs, harmony and beauty may be the result of a just equilibrium.

To achieve it, the Mason must first attain a solid conviction, founded upon reason, that he hath within him a spiritual nature, a soul that is not to die when the body is dissolved, but is to continue to exist and to advance toward perfection through all the ages of eternity, and to see more and more clearly, as it draws nearer unto God, the Light of the Divine Presence. This the Philosophy of the Ancient and Accepted Scottish Rite teaches him ; it encourages him to persevere by helping him to believe that his free will is entirely consistent with God's omnipotence and omniscience ; that He is not only infinite in power, and of infinite wisdom, but of infinite mercy, and has an infinitely tender pity and love for the frail and imperfect creatures that He has made.

**The Nile—Origin of the Name Free Mason
—Scottish Kite Philosophy.**

It flows through old hushed Egypt and its sands,
Like some grave, mighty thought, threading a dream;
And times, and things, as in that vision seem,
Keeping along it, their eternal stands,
Caves, pillars, pyramids, the shepherd bands,
That roamed through the young earth—the flag extreme
Of high Sesostriis, and that southern beam,
The laughing Queen that caught the world's great hands.
Then comes a mightier silence, stern and strong,
As of a world left empty of its throng;
And the void weighs on us; and then to wake,
And hear the fruitful stream lapsing along,
'Twixt villages, and think how we shall take
Our own calm journey on, for human sake.

—LEIGH HUNT.

CHAPTER IV.

THE NILE—ORIGIN OF THE NAME FREE MASON—
SCOTTISH RITE PHILOSOPHY.

THE interpretation of the Osirian myth, according to Wilkinson's "Ancient Egyptians," (chap. 13, page 79), is as follows: "Osiris, the inundation of the Nile; Isis, the irrigated portion of the land of Egypt; Horus, their offspring, the vapors and exhalations reproducing rain; Buto, Latona, the marsh lands of Lower Egypt, where those vapors were nourished; Nephthys, the edge of the desert, occasionally overflowed during the high inundations; Anubis, the son of Osiris and Nephthys, the production of that barren soil, in consequence of its being overflowed by the Nile; Typhon, the sea, which swallowed up the Nile waters; the conspirators, the drought overcoming the moisture from which the increase of the Nile proceeds; the chest in which Osiris' body was confined, the banks of the river, within which it retired after the inundation; the Tanaitic mouth, the lake and barren lands about it which were held in abhorrence from their being overflowed by the river, without producing any benefit to the country; the twenty-eight years of his life, the twenty-eight cubits to which the Nile rises at Elephantine, its greatest height (*Plutarch, de Iside, 843*); the seventeenth of Athor, the period when the river retires within its banks; the Queen of Ethiopia, the southern winds preventing the clouds being carried southwards; the different members of Osiris' body, the main channels and canals by which the inundations passed into the interior of the country, where each was said to be afterwards buried; that one which could not be recovered was the generative power of the Nile, which still continued in the stream itself, or as Plutarch thinks, it was thrown into the river, because 'water or moisture was the first matter upon which the generative power of the deity operated and that principle by means of which all things capable of being were produced;' the victory of Horus, the powers possessed by the clouds in causing the successive inundations of

the Nile; Harpocrates, whom Isis brought forth about the winter solstice, those weak shootings of the corn after the inundations had subsided."

Kenrick states in his "Ancient Egypt," page 346, vol. 1: "The order in which the different events of the myth succeed to each other, accords very well with the supposition that they relate to the disappearance of the sun from the northern hemisphere and the train of consequences which it produces to the earth. His burial and disappearance took place in the autumn; the voyage of Isis to discover his remains in the month of December; the search for them in Egypt about midwinter; and in the end of February, Osiris, entering into the moon, fertilizes the world. The representations of Osiris, as god of the invisible world and his being figured as a mummy naturally produced an explanatory myth. It accounts for an immortal god being subjected to death and for the association of Thoth and Horus, Isis, and Nephthys with him in his capacity of ruler of Amenti. The erection of the coffin at Byblos alludes to the use of Osiride pillars in Egyptian architecture. The story of the dissection of his body explained the circumstance that the honor of his interment was claimed by so many different places in Egypt and the ceremony of the *phallephoria* in his honor. The co-operation of a queen of Ethiopia in the plot against his life is significant of the national hostility of that people against the Egyptians and the prevalence of female dominion. The plotting against him in his absence may have been borrowed from the history of Sesostris, as the account of his expeditions to distant countries for the purpose of civilizing them, betrays its origin in times when the Egyptians had become acquainted with foreign nations, and were disposed to glorify themselves as the original source of knowledge and the arts. The story of the dog, who assisted Isis to discover the son of Nephthys and attended her ever afterwards, explained the form of the god Anubis, who belongs to the Osirian circle; that the animal with whose head this god is represented is not a dog, but a jackal, shows that the myth was accommodated to the general conception, not to the fact. The respect paid by the Egyptians to the words of children, a feature of their excessive superstitions, is explained by the aid which children gave to her in her researches. Another object of the myth was to explain the affinity which existed, or

was believed to exist, between the worship of Isis in Egypt and that of the same or a similar divinity in Phœnicia, and especially at Byblos. The identity of these goddesses was believed and was the foundation of the legend of Io's wanderings. There was, at all events, a close resemblance between the rites which related to the death and revival of Adonis at Byblos and of Osiris in Egypt."

The river Nile has in every age been a source of mystery to those people who dwelt upon its banks and watched its annual inundations through the ever-succeeding centuries. The people who built such wondrous and stupendous fabrics, to adorn and beautify their fertile valley, were the men who had made extraordinary intellectual advancement and who had arrived at a wonderful knowledge of the arts and sciences. We, to-day, stand in awe and admiration before the records of their prehistoric civilization, manifested in the ruined tombs, temples, and monolith sculptures that graced and adorned the banks of this grand old river *Nilus*, which throbbed and pulsated through the parched and thirsty soil of this remarkable valley, a veritable river of Life. The conquering armies of Egypt's grandest monarchs have been marshalled upon her banks in all the magnificence of barbaric splendor, glittering in all the panoply of war, laden with the spoils, followed by long trains of captives, who with trembling steps shrank from the mighty shouting populace, pouring forth from the various cities to welcome them home. Ah! what mad revels they must have held! What grand rejoicings and glorious feastings they may have had, we of to-day will never know, for there, where the earth shook with the tread of Egypt's mighty men of war, naught but silence remains. Where once swarmed the vast population of Egypt, and where shone resplendent the glorious temples of ancient Egyptian splendor, all is ruin, utter ruin; and yet those ruins are the records of the grandeur of the Golden Age of ancient Egyptian glory, and the old god *Nilus* still flows along in silent majesty, just as it did thousands of years before Pharaoh's daughter found the infant Moses sleeping upon its throbbing bosom (Exodus 2 : 5).

The Nile is without exception, so far as its historical and ethnographical features are considered, the river of the world, the Amazon alone surpassing it in length. It is claimed, according to the latest discoveries, that its source is located in the Victoria Nyanza, but I differ

with this statement, and believe, like many others, that the actual source of this grand old river is in the *Shimiju*, which rises fully 5° south of the Equator. The true source of the river is positively unknown and "it ranks with the Amazon and Congo as one of the longest rivers of the world in length but not in volume."

This wonderful and mysterious river was worshipped by the ancient Egyptians as a god, for without it the drifting desert sands would soon render this fertile valley as desolate as the Great Sahara itself, thus verifying the statement made by Herodotus, that—"Egypt is the gift of the Nile."

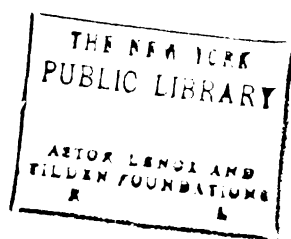
Kenrick states, in his "Ancient Egypt," vol. 1, page 3: "The geography and history of every country are closely connected with the origin and course of its rivers. In cold and humid climates, like our own, their neighborhood may have been avoided by the early inhabitants, who found more healthy abodes on the open side of the hills; but in the East where many months succeed each other without any supply of rain, the vicinity of a perennial stream is the first condition of a settled and civilized life.

"The history of the world begins on the banks of the great rivers of China, Indian, Assyria and Egypt. The Nile, however, holds a far more important relation to the country through which its flows than any other river of the world. The courses of the Rhine, the Danube or the Rhone are only lines on the surface of Germany or France. The valleys of the Euphrates and the Tigris were a very small part of the dominions of the Assyrian and Babylonian Kings; but the banks of the Nile *are* Egypt and Nubia. To live below the Cataracts and to drink of its waters was, according to the Oracle of Amon, to be an Egyptian (Herodotus, Book II, chapter 28). Upwards or downwards, it is through the valley of the Nile that civilization and conquest have taken their course. We should, therefore, naturally begin by tracing it from its source to the sea; but this is still impracticable. The Mesopotamian rivers have been followed to their sources amidst the mountains of Armenia and Kurdistan; the traveller has even penetrated to the place where the Ganges bursts forth from the everlasting snows of the Himalaya; but the sacred river of Egypt still conceals its true fountains."

The question that Herodotus (Book II, chapter 28), asked of the priests of Egypt, Alexander, of the oracle of Ammon, and which learned



FIRST CATARACT OF THE NILE.



curiosity has so often addressed to geographical science, has been only partially answered. The source of this river has ever been a problem, as well as the cause of its annual overflow. Scientific men for thousands of years have ever endeavored to solve the mysteries surrounding it. The Egyptians themselves knew but very little about it, and all that we know respecting it is, that it comes pouring forth from the Victoria Nyanza into the Somerset River, thence to the Albert Nyanza, flowing on over the various rapids that are known as *Bahr-el-Gabel*. It then goes rushing on through *Gondokoro*, until it is joined by the great tributaries of the *Bahr-el-Ghazel* (gazelle river), on the West and the *Sobat* on the East, in about 9° North latitude. From here it is known as the *Bahr-el-Abyad* or the *White Nile*. Its course is now through the *Soudan* until it reaches *Khartum* at which place it receives the waters of the *Bahr-el-Azrek*, or *Blue Nile*, which name it receives from the dark color of its waters.

The white Nile is so-called on account of its contrast with the blue, or possibly from the whitish clay that is held in solution by its waters. The character of the white Nile is entirely and completely changed in its union with the turbid waters of the blue Nile, which furnishes about one-third of the volume of water now flowing along under the name of *Bahr-el-Nil*. During the spring and summer months the blue Nile becomes very much swollen by rains falling in the mountains of Abyssinia, and it may be considered the *True Nile* that furnishes the mud and rich fertilizing substances that so enriches the soil and causes the crops to grow in such luxuriant abundance throughout the length and breadth of this most remarkable valley.

This river rises according to Bruce ("Travels," volume 5, page 308,) "in North latitude 10° 59' and East longitude 36° 55', in the Kingdom of Abyssinia, at a height of nearly six thousand feet above the sea." He visited its sources, which had not been seen by any European for seventeen years, and he professed to have discovered the true sources of the *Bahr-el-Azrek* or blue Nile. He says, "They are three springs, regarded by the natives with superstitious veneration, not large, but deep. To the sweetness and purity of this stream the Nile is said to owe its reputation, which its waters have in all ages maintained."

We have traced the white Nile from its so-called source to its junction with the blue Nile at Khartum, a distance of one thousand five hundred miles, from which place it flows along uninterruptedly through a miserable, desolate country, an absolutely barren waste of desert sands, receiving but one single tributary in its long journey to the sea, and farther on to its two principal mouths, Rosetta and Damietta, that are distant from its confluence with the blue Nile, one thousand eight hundred miles.

The Atbara becomes an affluent of the river Nile in about 18° North latitude and one hundred and eighty miles to the Northeast of the confluence of the blue and white Niles. After receiving the waters of the Atbara it flows in one continuous stream through Egypt, forcing its way over the hills and down steep rapids or cataracts, until it arrives at and passes Aswan, at the first cataract, five hundred and ninety miles from Cairo. It continues its onward flow until it reaches a point of separation at the apex of the Delta, which remains to-day unchanged.

Murray informs us that at the first cataract the Nile "enters Egypt proper and continues at an average rate of about three miles an hour, increased to four and one-half at the height of the inundation, a quiet, winding course, varying in breadth from three hundred and fifty yards at Silsilis to one thousand one hundred yards at Minia. So far its course is the same as in the days of old, but a considerable change now takes place, for whereas it formerly discharged itself into the sea, by seven mouths, these are at present reduced to two. Its ancient name appears to have been Cercasorus, the modern representation of which may be placed at a point opposite Shubra. Here the river, anciently divided into three branches, the Pelusiac running East, the Kanopic running West, and the Sebennytic which flowed between the two, continuing the general northward direction hitherto taken by the Nile, and piercing the Delta through the centre. From this Sebennitic branch two others were derived. The Tanitic and Mendesian, both of which emptied themselves between it and the Pelusiac branch. The lower part of the remaining two branches, the Bolbitine and the Phatmitic, were artificial and were constructed probably when the other outlets began to dry up. It is by these two mouths that the river at the present day finds its outlet. At the point of bifurcation the general direction of the two streams is

probably that of the old Pelusiac and Kanopic branches, where they gradually quit the extreme East and West course and continue more in the center of the Delta, the one to Damietta, the other to Rosetta, from which places they derive their modern appellation."

The Atbara and the blue Nile are most assuredly the fertilizers of the valley of the Nile, giving to Egypt those wonderful productive forces for which it is so noted. These turbulent rivers are fed by a great number of mountain torrents in Abyssinia, which cut deep channels and gorges into the hillsides and mountains, carrying away with them immense quantities of a dark reddish-brown soil to the Atbara and blue Nile, whose waters are already charged with a black alluvial soil, very rich in fertilizing properties, which gives to the turbid waters of these rivers their peculiar color.

On the entrance of these two affluent streams into the clear flowing waters of the Nile its characteristics become entirely changed, from the beautiful river flowing through the grassy plains of Soudan, bearing within its bosom the pellucid waters of the mountain lakes of interior Africa, to the mud and decayed organic matter which discolors the waters of the Nile. It is this alluvial soil and decayed organic substance that come down annually within the bosom of this grand old river which sustains and forms the land of the Nile, "The gift of the river."

From Khartum this great and glorious stream falls one thousand, two hundred and forty feet in its course to the sea, cutting a deep groove through the rocks and Nubian sandstone, in many places to the depth of one thousand feet, bursting forth from a transverse barrier of beautiful Syenite granite that forms the boundary between Nubia and Egypt proper. In its wonderful passage through this immense obstruction, it opens to our view the magnificent red felspar crystals so extremely beautiful. Not far from here are the quarries of Syene, about a mile from Aswan. The site of this ancient city Syene is in latitude $24^{\circ} 5' 28''$, and is located on the East bank of the river. It has both post and telegraph offices, and a population of about eleven thousand inhabitants. An immense amount of trade is done here with the Soudanese and Abyssinians, carried on through the medium of the camel. There is a very short railroad running from here, up above the cataract, to the town of Shellal, which was of great service to the British during the trouble

in the Soudan. I shall give you, my dear Brothers, a more detailed account in a future chapter of this work. From the quarries of Syene many of Egypt's basalt and beautiful red granite monoliths have been taken, and this place is well worth a visit from the Masonic student desirous of seeing for himself these celebrated quarries of the ancient Egyptians. He will find specimens of work done by the craft long centuries before authenticated history, such as a very large obelisk, gigantic columns and peculiar stones that have never been removed, but remain just as the craftsmen left them when "*called from labor*."

In viewing this unfinished work of the ancient craftsmen, one can scarcely believe that long drifting centuries have passed and gone since these stones were quarried by hands the most skilled of any which the world has ever heard. One would hardly credit his senses if told that thousands of years have elapsed since our ancient brethren wrought in these quarries and exhibited such satisfactory specimens of their skill, the very chips looking as bright to-day as in the early ages of Pharaonic history. The whole world, to-day, stands in awe and admiration before the ruined tombs, temples and monuments which demonstrate their wonderful knowledge of architecture and sculpture, evidences of which are to be seen in the many ruined cities of ancient Egypt. Somewhere about the beginning of the *summer solstice* the people of the Nile valley began to look anxiously at the old god Nilus, for signs of the annual inundation; but more especially was this so of the peasant, because all his hopes were centered upon the overflow, as he was dependent upon the fruits of the field for the sustenance of himself, family and domestic animals. He longed to be enabled to plow the soil, sow his seed and reap an abundance therefrom, which was assured whenever the waters reached the height that insured good crops. When the expectations were realized what grand feastings and rejoicings took place in honor of the "*Lelet-en-Nukta*, or the *Night of the Drop*," which event occurred on the night preceding the eleventh of the Coptic month of *Beuna*, corresponding to the seventeenth of June.

One who has never been able to witness this celebrated festival should assuredly visit the village of *Embaba* on the west bank of the river on the *Night of the Drop*. It was believed by the ancient Egyptians that a miraculous tear-drop fell from the eye of the goddess Isis,

upon the bosom of the water of the Nile, which caused the river to swell and overflow its banks and fructify the whole of this fertile valley, therefore on this special night the people of Egypt have, from time immemorial, feasted and rejoiced in honor of the coming of their god Nilus. At his appearance the same things that are done in Egypt to-day were done, no doubt, on a grander scale by the ancient Egyptians, long before the foundations of the Pyramids were laid, or that wonderful monolith the Sphinx "looked to the East," and long centuries before Homer sang of "hundred-gated Thebes."

Through every dynasty of Pharaonic history we find that the Egyptians have worshipped their old god Nilus, not as God, but only emblematic of the Divine Essence Itself. Both before and at every inundation, these people would perform certain rites and ceremonies, in order to insure a plentiful overflow. We learn from some Arabian writers that these ancient people prayed earnestly and incessantly for a bountiful inundation, and during some of the ceremonies sacrificed a virgin to the god of their river—a custom continued until Egypt passed under the yoke of Moslem rule. The Copts continued to observe certain rites and preserve a relic of the virgin sacrifice in their peculiar ceremonies. Heliodorus gives us an account of the festivals given in honor of the annual inundations, as do many other writers, and to-day the Khedive and state officials at the festival of "*Mosim el-Khaleeg*" (which takes place somewhere about the middle of August), cuts the dam at Cairo, letting the water of the High Nile flow through its old bed, when an heifer is slain and distributed to the people for food, who go about rejoicing, assured of a year of plenty, while every one is filled with joy, and happiness reigns supreme.

These ceremonies carry us back to the ancient days of Menepthah, B. C. 1400, when the people chanted their grand "Hymn to the Nile," one verse of which I quote you :

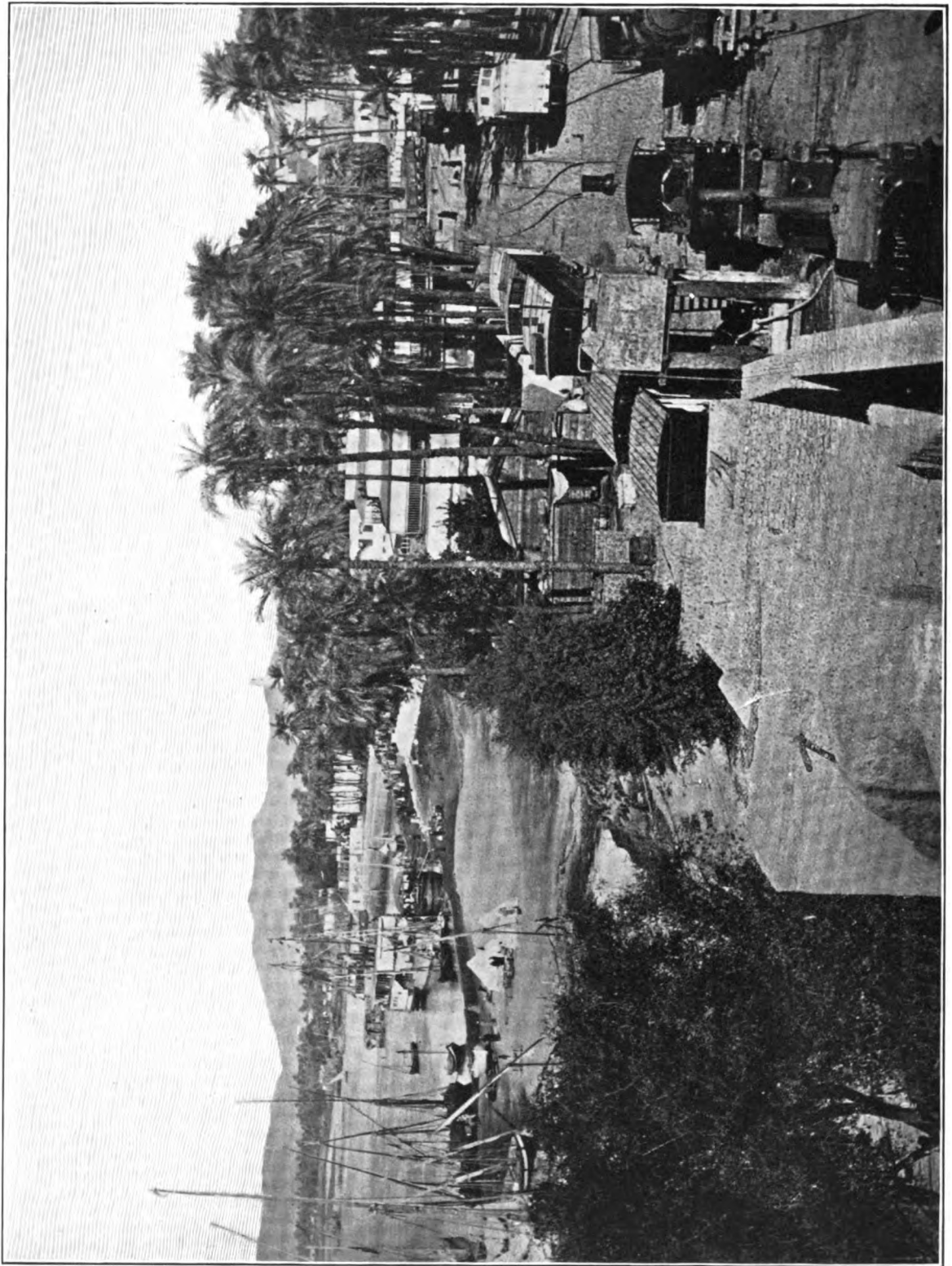
"Hail, all hail, O Nile, to thee !
To this land thyself thou showest,
Coming tranquilly to give
Life, that Egypt so may live :
Ammon, hidden is thy source,
But it fills our hearts with glee !

Thou the gardens overflowest,
With their flowers beloved of Ra ;
Thou, for all the beasts that are,
Glorious river,
Art life-giver ;
To our fair fields ceaselessly,
Thou thy waters dost supply,
And dost come
Thro' the middle plain descending,
Like the sun thro' middle sky ;
Loving good, and without ending,
Bringing corn for granary ;
Giving light to every home,
O thou mighty Ptah."

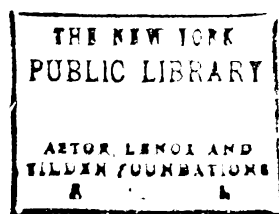
This hymn was no doubt the principal one sung during the festivals of the *Niloa*. I would have been pleased to have quoted the entire hymn, but it is too long, and I simply give the first verse. "Rawnsley" tells us that this "poem is specially interesting, as identifying the Nile with *Ra*, *Amon* and *Ptah*, as well as other gods. This assures us of the complete identification of the reigning monarch with deity, as well as giving a realization of how entirely unknown the sources of the Nile were at that day, and how the mystery of its risings affected the Egyptians with the thought of a hand unseen, working the yearly miracle of inundation, and giving its yearly blessing."

Through the drifting centuries the Egyptian people have ever observed this festival, and Christian domination has thus far never been able to stamp it out. The peculiarities and ceremonies still continue, but not on such a grand scale as in the hoary civilization of Egyptian splendor.

From this time forward the voice of the *Munadi en-Nil* (Nile Crier) will announce to the people the progress of the rising river. One of the first things observed in the swelling waters is its reddish color. As soon as this color makes its appearance the people hasten down to the river and collect a plentiful supply, which they store away in jars for future use. It begins, soon afterward, to assume a greenish color, during which period the water is considered very unhealthy. After this decayed, organic matter is swept away, it once more assumes the reddish color and with it the delicious, sweet and healthy drinking water such as the kings



VIEW OF ASWAN OR SYENE.



of Persia always used at their tables. The river increases continually for a period of almost three months, sometimes having a final rise in the early part of October, after which it gradually falls to its natural flow. The prosperity of the country depends, in a very great measure, upon the height of the inundation. Too great an overflow would cause an immense loss of life and property, while an insufficient rise would occasion a great deal of distress, simply because large portions of land could not be flooded, in consequence of which no crops would grow in a great many places throughout the land of Egypt.

To-day there are wonderful improvements going on for the purpose of preserving the waters of the river from running to waste. To this end two very large dams are under construction, and nearing completion, in Upper Egypt. One is to be constructed at Asyut, and the other at Aswan, both of which are expected to be completed during the year 1903. The dam at the latter place will form a reservoir fully one hundred and twenty miles in length, having a storage capacity of about one billion three hundred and ninety-three million and twenty thousand cubic yards of water, which will form quite a lake in itself. At the point selected for the building of the dam at Aswan the river is fully two thousand two hundred yards wide at "High Nile." The reservoir, when completed, will be one of the most magnificent specimens of engineering, for the purpose of irrigation, known to the world. The cost of construction of this stupendous piece of work has been estimated at \$25,000,000.

The inhabitants of this valley were taxed in ancient times, as well as at the present day, according to the rise of the river. In all ages the government had to be supported, just the same as any other nation, "by taxation," and the duty of seeing that taxation was duly administered belonged to the *Mudir* of every province, who would, of course, have to be assisted by a number of inferior officers, such as Vice-Governors, or *Wakil*, a chief clerk, a regular tax gatherer, an accountant, a *Kadi* or supreme judge, a superintendent of police, a supervisor of canals, and the physician of the province. These were the officers that composed the general council for each province in Egypt, while in small towns the *Nazir el-Kism*, or sub-governor, was under the general supervision of the *Mudir*, as well as the *Sheikh el-Beled's* of the villages,

who had to render an account of all monies collected to the general council. Those officials composed all the general officers, as well as a part of the inferior officers, who were legally authorized to collect the taxes of the provinces throughout the whole length and breadth of Egypt. The principal ones were, the land tax, income tax, market tax, and palm tax. These are some of the taxes collected to-day, but C. Ritter says in *Baedeker note*, page 319, "Lower Egypt:"

"The rate of taxation was determined in ancient times in accordance with the height of the inundation. All the authorities from Herodotus down to Leo Africanus agree in stating that the Nile must rise sixteen cubits, or Egyptian ells, in order that the land may produce good crops. The famous statue of Father Nile, in the Vatican, is accordingly surrounded by sixteen figures of genii, representing these sixteen ells. To this day the height of the overflow influences taxation and the land which is artificially irrigated pays less than that reached by the river itself. The object of the government is always to induce belief that the inundation is favorable, and the sworn Sheikh of the Nilometer, is therefore, subject to the influence of the police at Cairo. The same political motives from which, in ancient times, the custody of the Nilometers was entrusted to the priests alone, still prevent the Egyptian public from obtaining access to the Mikyas (Nilometers) in the island of Roda. The real height of the water is always concealed and false statements made, as it is the object of the fiscal authorities to levy, if possible, the full rate of taxation every year, whatever the height of the Nile may have been. This traditional dishonesty in the use of the Nilometer was first discovered by the French engineers during the occupation of Egypt by Napoleon."

The waters which flood this fertile valley during every inundation contain such wonderful powers to stimulate vegetable life into remarkable growth, that no artificial fertilizing agent is needed, but only such as old god Nilus gives. This is sufficient for all purposes, as it contains, according to Kenrick, in every one hundred parts of water, "forty-eight clay, nine of carbon, eighteen parts of carbonate of lime, four of carbonate of magnesia, besides portions of silicia, and oxide of iron."

There is no question in my mind but that the river Nile was personified by the ancient Egyptians and received divine honors throughout

the length and breadth of the Nile valley, as all the information I have gathered during my researches upon this subject among ancient authorities and modern historians only strengthens my belief in this matter. Heliodorus informs us that the river was personified, and from what Herodotus tells us in Book II, chap. 90, this fact is proven, consequently we have good ground for believing that *Old god Nilus* was worshipped throughout the whole of Egypt. We have no reason to doubt his statement, when he says that "none may touch the corpse, not even the friends or relatives, but only *the priests of the Nile*," showing that whenever a person was drowned in its waters it was the special duty of these priests to attend solely to the disposal of the body, hence, temples must have been erected in every Nome and every city throughout the "Land of Egypt." We have evidence of the fact that this god Nilus was worshipped in many cities.

The festival of the *Niloa*, of which I have already spoken, was for the express purpose of welcoming the rising river and the coming flood. Heliodorus states in *Eth* 9: 9, that "it was one of the principal festivals of Egypt and was celebrated at the summer solstice, or at the first appearance of the rising of the waters." The ancient Egyptians believed that if all the peculiar rites and ceremonies were not properly observed and everything done in accordance with custom and usage, the river would not overflow its banks to the height required for an abundant crop, and an assured harvest, when a famine would result. In order to avert such a terrible catastrophe not one single ceremony should be neglected, and the priest would be required to give his offering in money, while the various officials of the different Nomes would have to cast their gifts of gold upon the throbbing bosom of the flowing river, in order to carry out the programme that had been established long centuries before the sons of Jacob went down into the "Land of Egypt" to buy corn from their brother Joseph; aye, long before the foundations of the Pyramids of Gizeh were laid or the Sphinx looked to the East and saw the glory of the Sun God Ra, when its glorious rays lit up this wonderous valley in the radiant beauty of Light.

Now this brings me to a very interesting subject, one that should interest every Masonic student and Free Mason throughout the world universal, and that is the meaning and origin of the word Free-Mason,

because a thorough understanding of these two words *Free* and *Mason* will verify the statements that are made in our rituals, that "Free Masonry has been in existence from time immemorial, and that the best men of every epoch of the world's history have been members of our fraternity." It will also prove that our very name *Free Mason* originated in the Valley of the Nile, and that our glorious Fraternity existed thousands of years before Christ, as well as that the Craftsmen who wrought in the quarries and laid the foundation of the Pyramids were members of our beloved fraternity.

I have often asked Brethren of the "Royal Craft," when in conference assembled: Why are we called Free Masons? Not one of the many to whom this question has been propounded could give a definite or lucid account of its origin, or why we are called by this name. In the third chapter I make the claim that our glorious fraternity originated in the "Land of the Vedas" and was cradled on the banks of the Nile. Therefore in order to prove this fact I will state that the very name Free Mason proves its antiquity, as well as the country in which it was cradled, and consequently verifies my statement that "*it is a lineal descendant of the Ancient Egyptian Mysteries.*"

Now, my dear Brothers, the words Free Mason do not belong to the English language, neither do they originate in the Latin or Greek languages, all of which they antedate, by thousands of years, and come to us from the Egypto-Coptic language, the language that was used by the Ancient Egyptians in the Golden Age of Egypt. The Copts are most certainly the lineal descendants of the people who migrated from India to the valley of the Nile and adorned its banks with stupendous specimens of Cyclopean architecture, whose written language was expressed in three distinct forms. The first of which was the *Hieroglyphs*, the second the *Hieratic* and the third the *Demotic*.

Champollin was one of the most indefatigable students of those ancient Egyptian writings and after very careful and painstaking investigation of the various hieroglyphic inscriptions throughout the tombs, temples and papyrus of Egypt, he gave to the world his celebrated *Grammaire Egyptienne*, wherein he proves that the Hieratic was derived from the hieroglyphs. There is no question but that the Hierophants and priests of Egypt preserved all their sacred writings, secrets, etc., in

these early hieroglyphs, as the first two of these writings belonged especially to the priesthood, while the Demotic was used principally by the people for commercial purposes. This latter was a degenerate from the other two and it was the most difficult to understand. I do not desire to enter into a long description of the writings of this ancient people, but simply to state that the words Free Mason are derived from the ancient Egypto-Coptic. In that language the word "PHREE" meant—*Light, Knowledge, Wisdom, or Intelligence*, while "MASSEN" was the plural of "*Mes*" signifying children; hence we were and are known as *children of, or Sons of Light, Wisdom, or Intelligence*, because *Light* signified knowledge to the *Candidate or Initiate*, and it is that which every Brother is in search of, MORE LIGHT. *Thoth* signifies the intellect and *mes* a child, consequently *Thothmes* means child of *Thoth*, or a man of intelligence. *Ra* was the Sun God and *Mes* the child, therefore the Great Rames-es was considered to be a child of the sun god *Ra*, or *Son of the Sun*.

Surely the very name Free Mason ought to convince any person from whence it is derived, prove the autiquity of the Fraternity, and demonstrate beyond the shadow of a doubt that it is far older than the "Golden Fleece, or Roman Eagle," as the Coptic language was, in substance, the same as the spoken language of the Ancient Egyptians. Now, in proving the name Free Mason to have been of Ancient Egyptian origin, it follows, that it must have been connected with the Ancient Egyptian Mysteries, for the teachings of the one are identical with the other, if rightly understood, and I do not stand alone in this opinion. I may possibly claim for it more than some other authorities, who have not thoroughly investigated this subject. Yet I feel positively certain that I shall adduce sufficient evidence to prove and sustain my assertions, that the *esoteric teachings* of our beloved *Scottish Rite of Free Masonry is a lineal descendant of the Ancient Mysteries*, whose esoteric teachings have ever been a guide to higher planes of spiritual unfoldment, through an understanding of Nature and her wonderful manifestations; whose revelations from the known to the hitherto unknown, from the land of effect to the realm of cause, from man through a profound Pantheism to his God, binding us, the human family, together in stronger bonds than were ever imposed by any human law, because

the *Perfect Mason* is taught to understand HIMSELF and in so doing he understands the true meaning of the UNIVERSAL BROTHERHOOD OF MAN, irrespective of race, creed, caste, or color.

I had the pleasure of sitting in the Grand Lodge F. & A. M. of the State of Washington, when the Committee on Jurisprudence (Brothers T. M. Reed, of Olympia, J. E. Edmiston, of Dayton, and Wm. H. Upton, of Seattle) laid before that body the question pertaining to Negro Masonry. Two of this committee, who submitted the report recognizing the negro as a man and Brother, were born and raised in the Southern States. In making their report they declared that honor, justice and right were insurmountable, and that prejudice was a secondary consideration with them, as all they wanted was to have justice done to those who, like ourselves, were searching for "More Light" on the esoteric teachings of Masonry, in order to come to a better understanding of themselves and the potential forces latent within them.

Our revered Brother Albert Pike, states in "Morals and Dogmas," page 220, that:—"The whole world is but one Republic, of which each Nation is a family, and every individual a child. Masonry, not in any wise derogating from the differing duties which the diversity of states requires, tends to create a new people, which, composed of Men of many nations and tongues, shall all be bound together by the bonds of Science, Morality and Virtue.

"Essentially philanthropic, philosophical and progressive, but it is neither a political party nor a religious sect. It embraces all parties and all sects, to form from among them all a vast fraternal association. It recognizes the dignity of human nature, and man's right to so much freedom as he is fitted for; and *it knows nothing that should place one man below another*, except ignorance, debasement and crime, and the necessity of subordination to lawful will and authority."

Rebold, in his "History of Masonry," page 62, says: "The real object of Freemasonry may be summed up in these words: To efface from among men the prejudices of caste, the conventional distinctions of color, origin, opinion, nationality; to annihilate fanaticism and superstition; to extirpate national discord, and with it extinguish the firebrand of war; in a word—to arrive, by free and pacific progress, at one formula or model of eternal and universal right, according to which each

individual human being shall be free to develop every faculty with which he may be endowed, and to concur heartily, and with the fulness of his strength, in the bestowment of happiness upon all, and thus to make of the whole human race one family of brothers, united by affection, wisdom and labor.

J. D. Buck, in his very valuable little work entitled, "Mystic Masonry," states that "The qualified Brotherhood of Man is the basis of all ethics, and the Great Republic is the ideal state. If these concepts were accepted and acted upon, there would result time and opportunity, and the power to apprehend the deeper problems of the origin, nature, and destiny of man. 'Man is not man as yet.' What he may be, and what he might do, under favorable conditions, is very seldom even dreamed. We never build beyond our ideals. We habitually fall below them."

I do not wish to dwell upon Man or Universal Brotherhood now, but shall speak of the subject in another chapter, when entering into a full interpretation of the building of man under the badge of a Mason. In order to do this, I shall bring forward the profound philosophy of the far East, and the design upon my trestle board will be: the white leather apron with the bib turned up, to demonstrate the Lower Quarternary and the Upper Triad. In my demonstrations I shall trace nature in all its gradations, through elements, crystals, plants and animals to quarternary man, up to the present evolution, thence through body, soul and spirit into the eternal essence of all things.

Our Rite came down to us from the masters and adepts of India, and made its dwelling place upon the banks of that wonderful river Nile, where, as the ancient mysteries, it preserved those sublime and beautiful esoteric teachings of the ancient Wisdom which will eventually enlighten the world and point out the way leading to an understanding of the symbology. Then will the aspirant begin to realize that the ceremonies, at the initiatory services, are simply unwritten aids, more suggestive than words and far more pregnant with meaning than knowledge imparted by books. It appeals to his eye, impresses itself upon his brain, and stimulates his memory to action, so that long after the ceremonies have passed, he will be enabled to recall every incident by a simple effort of his will. Thus through memory he can interpret, study

and develop for himself the true meaning of the symbols and ceremonies of our glorious Scottish Rite.

What the world of to-day, and generations unborn, owe to Free Masonry will never be fully realized. The fraternity has always been, and always will be an incentive to enlightenment, liberality and education. During the "Dark Ages" it was only in the lodge-room that our scientific and philosophical brethren dared make known any of the invaluable discoveries, or profound philosophical knowledge, for fear of the inquisition, which was supported by the bigotry, fanaticism and ignorance of tyrants, backed by a superstitious and uncultured populace. But to-day we find it working, as it has ever done, in the interest of humanity. *In fact it is the Advocate and Champion of the Rights of the People* by the best men of the world, who have an advantage over our ancient brethren, by being enabled to exemplify openly, the grand truths taught behind the closed doors of our Lodges, Chapters, Councils and Consistories; the glorious heritage of man, LIBERTY, EQUALITY AND FRATERNITY.

Brother Albert Pike says in "Morals and Dogmas," page 25, *et seq.*: "The best gift we can bestow on man is Manhood. It is that which Masonry is ordained of God to bestow on its votaries; not sectarianism and religious dogma; not a rudimentary morality, that may be found in the writings of Confucius, Zoroaster, Seneca and the Rabbis in the Proverbs and Ecclesiastes; not a little and cheap common-school knowledge; but Manhood, Science and Philosophy.

"Not that Philosophy or Science is in opposition to Religion. For Philosophy is but the knowledge of God and the Soul, which is derived from observation of the manifold action of God and the Soul, and from a wise analogy. It is the intellectual guide which the religious sentiment needs. The true religious philosophy of an imperfect being is not a system of creed; but as SOCRATES thought, an infinite search or approximation. Philosophy is that intellectual and moral progress which the religious sentiment inspires and ennobles.

"As to Science, it could not walk alone while religion was stationary. It consists of those matured inferences, from experience, which all other experience confirms. It realizes and unites all that was truly valuable, in both the old schemes of mediation,—one *heroic*, or the system of action

and effort; and the *mystical* theory of spiritual, contemplative communion.

"The first Scriptures for the human race were written by God on the Earth and the Heavens. The reading of these Scriptures is Science. Familiarity with the grass and the trees, the insects and the infusoria, teaches us deeper lessons of love and faith than we can glean from the writings of FENELON and AUGUSTINE. The great Bible of God is ever open before mankind."

Masonry is not a Religion, for Religion does not exist without a dogma, a creed and a priesthood; it is the basic philosophical idea which underlies all religions, and which appears distinctly as soon as the mass of theological allegories and interpretations are removed. This fact can be conclusively demonstrated by any thoughtful Mason, be he *Elu*, Knight or Prince, and he will be astonished at the identity of the claims that are made by the various sects into which mankind is divided. Their metaphysical conceptions of the Divine Principle of man's essence and future destiny are almost the same; their ethical conclusions and rules for daily conduct in life are absolutely identical. It is quite plain that the conflict between them is merely a war of words and petty details, showing Religion is but an effort to satisfy the innate religious feeling existing in every human being. Each and every one is a *partial* revelation of the *One* Truth, adapted to the special capacities of comprehending the epoch in which they appeared, more or less adored by the peculiar mental bias of the people among whom it was evolved. The Masonic student will find connecting links between the ancient teachings of long ago and those of to-day, tending to prove the existence of a very ancient system, or body of occult knowledge, which can be traced in its influence and esoteric forms, through the middle-ages; through and beyond the Greek and Roman civilizations, and their contemporary dynasties in the East; through Egypt, Persia and India, until it is lost in the hoary ages of the past, far back into those ages which saw the birth and childhood of the Aryan race in the valley of Hindustan.

This great fact will be forced upon every student and thinker that ALL Religions of the World have been derived from the one primal source—the GREAT WISDOM RELIGION—THE SECRET DOCTRINE of the Initiates of old. Many names have been given at different periods of

the world's history, to this body of occult knowledge, the key to which was kept a profound secret by its custodians, those who, through Initiation had earned a right to its deepest mysteries. Sages, philosophers, Adepts, and Mystics in all ages have drawn upon this *Secret Doctrine* for their knowledge and inspiration; who have hinted as plainly as they dared, at its more recondite secrets, and transcendental knowledge. The nineteenth century has witnessed a very great revival of knowledge and science which has excited widespread and profound attention, and it is not to be wondered that such has been the case, when we take into consideration that Initiates have ever warred against *Ignorance*, and contended against *Tyranny* and *Fanaticism*.

These forces caused the Secret Doctrine to emerge from the obscurity into which it had fallen through the superstition, ignorance and fanaticism of the Middle Ages, as well as the influence of ecclesiastical religions, which dominated the world for so many long and weary centuries. The element of supernaturalism is fast disappearing under the exertions and influence of the teachings of our Rite and its scientific generalizations. Any doctrine or teaching, presenting itself for acceptance among the readers and thinkers of this twentieth century, must undergo this test first, as whether it can stand in line with the law of conservation, of energy, and the ordered sequence of *Cause and Effect*, discoverable in every domain of natural phenomena. This is the fundamental claim of our beloved Ancient and Accepted Scottish Rite of Masonry, which obtained its knowledge and Wisdom from the Secret Doctrine of the Ancient Mysteries, the fountain from which learned men of every age have drawn their high inspirational force and intellectual development. From this source it can be proven, 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—and that all these great Religions and Philosophies are but the 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 supernaturalism in religion which is the great cause of the total rejection of all religious doctrines by the intelligent thinkers of the present day. It will do more than this. In freeing religion from its supernatu-

ral 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. The present crisis in the religious world is produced, not so much by sheer disbelief, as by uncertainty. This is above all an age of inquiry, and woe betide any teaching, religious or scientific, which cannot make a decent pretense of fulfilling its undertakings, and giving its *raison d'être* in no uncertain voice. That religion, to-day, is making little or no headway toward the regeneration of the world, is manifest to any one who has taken the trouble to make himself acquainted with the social life of the people.

Hideous misery, and open unblushing vice, have never been more rampant than to-day, and in the presence of this, official religion is dumb and helpless. It knows not the cause and still less the remedy. It is deaf to the voice of materialism, loudly scoffing at its claims and derides its fancied remedies.

It must not be supposed that Masonry is adverse to Christianity, or to any other religion in a pure form. It does, however, assert that the pure gem of Truth, upon which it is founded, is obscured by a mass of useless creed, under which it is lost to sight. Masonry desires to strengthen and not to weaken the hands of the Religionist. It does not proclaim nor teach any new revelation for a chosen people, but a complete philosophy, explaining every problem of human life to the entire satisfaction of the most severe logician. There is an array of Truths as old as mankind itself, scattered here and there in the fragments which are found in every religion, ancient or modern, tested to the utmost by strict philosophical and scientific processes, divested of all the fanciful additions of superstition, based not on authority, not on blind faith; but on reasonable demonstrations by comparisons, analysis and universal applicability; the crucial test of all hypothesis.

Masonic esoteric teachings do not crave acceptance from her initiates, but only asks loyal investigation. "Every one is entirely free to reject and dissent from whatsoever may seem to him untrue or unsound. It is only required of him that he shall weigh what is taught, and give it fair hearing and unprejudiced judgment." It does not demand belief, but knowledge. It is a science, not a Religion—the science of man's relation to the Universe. It is a well known fact, that in

ancient times, religion and science were not the irreconcilable adversaries they are to-day, and that the sages of India and Egypt were, at the same time, the spiritual advisors of the people, and the zealous keepers of the scientific knowledge. Did not Plato and Pythagoras, the great Grecian philosophers, go to the Egyptian priests for instruction? Did not Jesus of Nazareth dispute with the doctors of his time, and astound them by his unaccountable knowledge? Were not the so-called miracles of all religious reformers or prophets, but a mere manifestation of superior knowledge of the laws of nature, which, to the ignorant, appeared as supernatural?

Unfortunately both science and religion have long forgotten their palmiest days, when they were twins, walking hand in hand together. But, at the present time, they have degenerated into gross materialism. Science purposely narrowing its field of observation to the domain of matter, leaving metaphysical investigations to people untrained in the accuracy of scientific methods. Religion dwarfs the conception of God into that of a personal being, whom each votary endows with more or less human attributes, while Masonry avoids both errors. It follows Science on its chosen ground, antagonizing it only when it becomes materialistic, negative and narrow minded. It respects the religious feelings of all, when sincere, regardless of the form in which they may be clothed; but refuses to any kind of religion the monopoly of Truth.

Ancient Mysteries—Scottish Rite Philosophy.

"A babe, new-born, lay on its mother's breast,
It was not new, but old! Aye, older than the stars!
for 'twas the self-same soul whose essence was
The gathered rays from Hierarchies, higher far
Than present man with his small brain can dream!
The Hierarchies who their essence draw
from the One Absolute.
Nay! nor was the body new, except in shape,
But formed of that which is imperishable,
Whose spirit of all matter essence is;
Whose atoms had built many forms, the abodes
Wherein this soul had dwelt—this pilgrim of old."

CHAPTER V.

ANCIENT MYSTERIES—SCOTTISH RITE PHILOSOPHY.

AFTER carefully searching through many countries and various sources, I find that the ancient mysteries originated in the hoary civilization of a prehistoric age. That all knowledge of Science, Arts and Philosophy are due to the ancient wisdom that permeated the Indian, Mazdean and Egyptian mysteries, whose Hierophants gave forth freely the sublime teachings of this ancient wisdom, to all those who, after due trial, were found worthy and well qualified to receive them, and then only, under deep and binding obligations. I also found, that in all those different countries, these mysteries had a common origin, with a purpose in view identical one with the other. That purpose was for the upbuilding of humanity by instructing it in the sublime and profound truths of the ancient wisdom, which truths to-day underlie all religions and all philosophies. The principle of these mysteries, and the "*fons et origo*" of all the rest, was the *Mysteries of India*, whose basic source of all knowledge and intellectual advancement was the SECRET DOCTRINE of the adepts and sages of that country, who taught that "*there is an Omnipresent, Eternal, Boundless and Immutable Principle back of all manifestations.*" It is that which we call the Supreme Architect of the Universe, THE ABSOLUTE AND INFINITE DEITY. This fact was impressed upon the initiate of old, that he might be enabled to know that this Eternal Absolute Reality, is the eternal cause of all the manifestations and differentiations in the Kosmos. It was also taught that the Universal Brotherhood of Man is the basis of all ethics, and that the grandest study for man, was man, as in coming to an understanding of himself and his own potential forces he would be enabled to come to a better comprehension of God and Nature.

The esoteric teachings of the ancient mysteries is what gave to Greece her civilization and culture, which resulted in her wonderful intel-

lectual advancement; force of character to her citizens, wisdom to her statesmen, and placed her at the head of all civilized nations. This fact is demonstrated in history as, after the "Golden Age" of Egypt, she was pre-eminently above all other nations and peoples, through the development of her knowledge of science, art, philosophy, literature, poetry, etc. All this was due to the profound and sublime teachings that permeated the ancient mysteries.

In order that you, my dear Brothers and readers, may be enabled to understand something about these ancient mysteries, I shall quote you from various authorities, and try to explain the sublimity and grandeur of the teachings which pertained, not only to the Ancient Mysteries, but to our own glorious Scottish Rite, a true and lineal descendent of those ancient institutions or fraternities. These gave to Greece her culture and refinement, and to Rome her civilization. I want you, my dear Brothers, to distinctly understand that all the knowledge and wisdom that belonged to the Indian, Mazdean, and the ancient Egyptian Mysteries, have been preserved, and are now taught, in all their sublimity and grandeur, in our own beloved Ancient and Accepted Scottish Rite.

Grote in his "History of Greece," Vol. I, Chapter xvi, page 388, says: "In the Elusinian and Samothracian Mysteries was treasured up the *Secret Doctrine* of the theological and philosophical myths, which had once constituted the primitive legendary stock of Greece, in the hands of the original priesthood, and in ages anterior to Homer. Persons who had gone through the preliminary ceremonies of initiation, were permitted at length to hear, though under strict obligations of secrecy, this ancient and cosmogonic doctrine, revealing the distinction of man, and the certainty of posthumous rewards and punishments, all disengaged from the corruptions of poets, as well as from the symbols and allegories under which they still remain buried in the eyes of the vulgar. The Mysteries of Greece were thus traced up to the earliest ages, and represented the only faithful depositories of that purer theology and physics, which had originally been communicated, though under unavoidable inconveniences of a symbolical expression, by an *enlightened priesthood, who were highly educated* in the sciences, philosophies, arts and ethics, and thoroughly instructed, having their origin either in Egypt, or in the East among the rude and barbarous Greeks, to whom their knowledge

was communicated under the veil of symbols." These teachings embodied a profound theological philosophy and inculcated great and glorious moral truths upon those Initiates who desired a knowledge of the *Ancient Wisdom*, and these teachings eventually became lost, that is to the great majority; but they were preserved by the few and taught in the various Mysteries handed down from generation to generation, until to-day we find them in all their sublimity and grandeur in our own glorious Ancient and Accepted Scottish Rite.

Should any man or Mason doubt the verity of this statement, let either him or them read that scholarly production of our revered Brother General Albert Pike, "Morals and Dogmas," page 328 *et seq*, where he positively states that, "We use the old allegories, based on occurrences detailed in the Hebrew and Christian books, and drawn from the Ancient Mysteries of Egypt, Persia, India, Greece, the Druids and the Essenes, as vehicles to communicate the Great Masonic Truths; as it has used the legends of the Crusades, and the ceremonies of orders of Knighthood.

"The Ancient and Accepted Scottish Rite of Masonry has now become what Masonry was at first meant to be, a teacher of Great Truths, inspired by an upright and enlightened reason, a firm and constant wisdom, and an affectionate and liberal philanthropy.

"We teach the truth of none of the legends we recite. They are to us but parables and allegories, involving and enveloping Masonic instruction; and vehicles of useful and interesting information. They represent the phases of the human mind, its efforts and struggles to comprehend nature, God, the government of the universe, the permitted existence of sorrow and evil. To teach us wisdom, and the folly of endeavoring to explain to ourselves that which we are not capable of understanding, we reproduce the speculations of the Philosophers, the Kabalists, the Mystagogues and the Gnostics. Everyone being at liberty to apply our symbols and emblems as he thinks most consistent with truth and reason, and with his own faith. We give them such interpretation only as may be accepted by all. Our degrees may be conferred in France, or Turkey, at Pekin, Ispahan, Rome, or Geneva, in the city of Penn, or in Catholic Louisiana, upon the subjects of an absolute government or the citizens of a free State, upon sectarian or theist. To honor the Diety, to regard all men as our brethren, as children, equally dear to him, of the Supreme

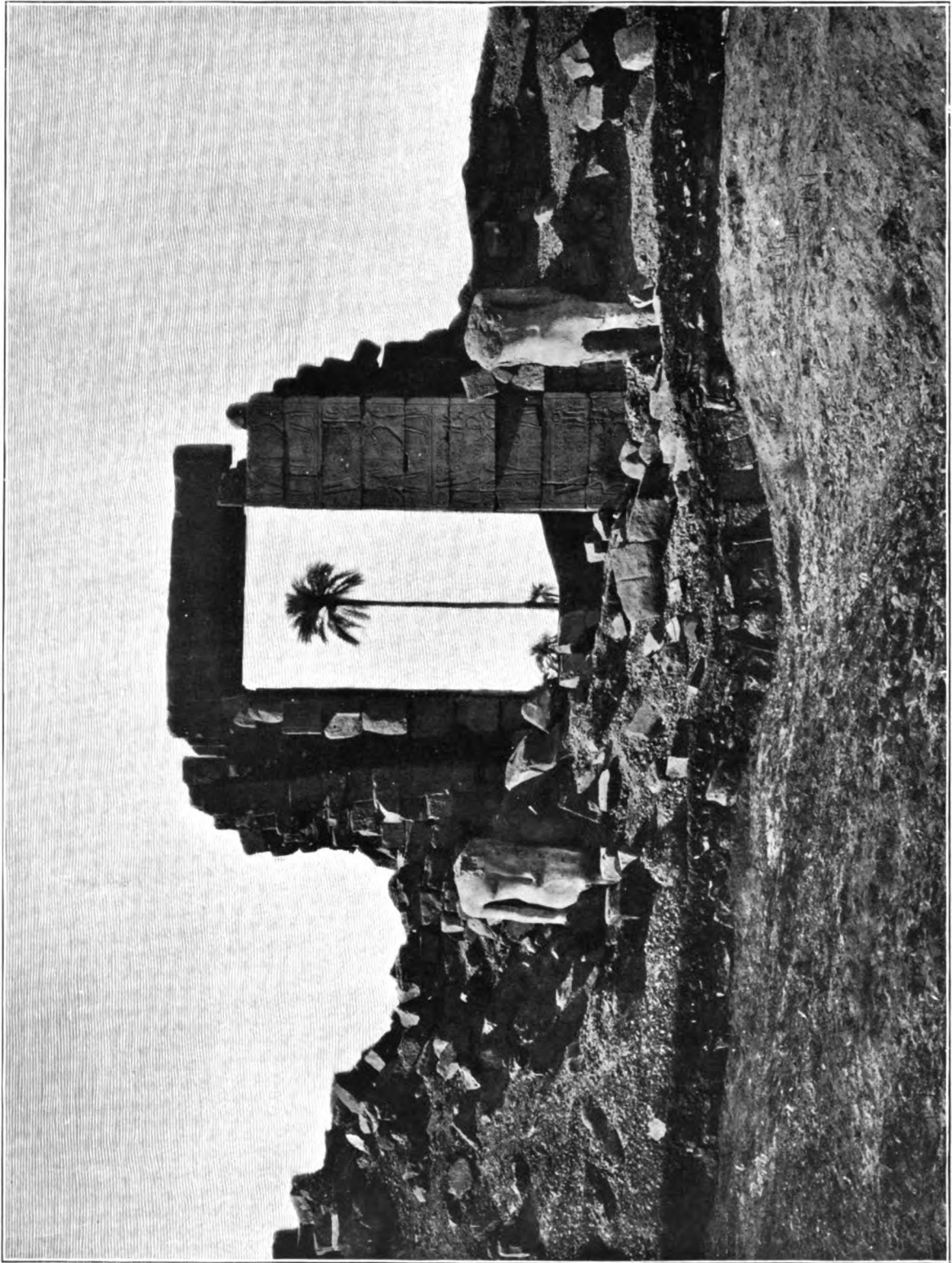
Creator of the Universe, and to make himself useful to society and himself by his labors, are its teachings to its initiates in all of the degrees.

“Preacher of Liberty, Fraternity and Equality, it desires them to be attained by making men fit to receive them, and by the moral power of an intelligent and enlightened people. It lays no plots and conspiracies. It hatches no premature revolutions. It encourages no people to revolt against the constituted authorities; but recognizing the great truth that freedom follows fitness for freedom, as the corollary follows the axiom, it strives to *prepare* men to govern themselves.

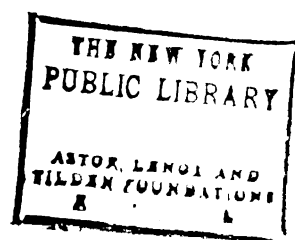
“Except as mere symbols of the moral virtues and intellectual qualities, the tools and implements of Masonry belong exclusively to the first three degrees. They also, however, serve to remind the Mason who has advanced further, that his new rank is based upon the humble labors of the symbolic degrees, as they are improperly termed, inasmuch as all the degrees are symbolic.

“Thus the initiates are inspired with a just idea of Masonry, to wit, that it is essentially WORK; both teaching and practising LABOR; and that it is altogether emblematic. Three kinds of work are necessary to the preservation and protection of man and society; manual labor, specially belonging to the three blue degrees; labor in arms, symbolized by the knightly or chivalric degrees; and intellectual labor, belonging particularly to the philosophical degrees.

“There was a distinction between the lesser and greater mysteries. One must have been for some years admitted to the former before he could receive the latter, which was but a preparation for them, the Vestibule of the Temple, of which those of Eleusis was the sanctuary. There, in the lesser mysteries, they were prepared to receive the holy truths in the greater. The initiates in the lesser were called simply *Mystes*, or initiates; but those in the greater, *Epoptes*, or seers. An ancient poet says that the former was an imperfect shadow of the latter, as sleep is of death. After admission to the former, the initiate was taught lessons of morality, and the rudiments of the sacred science, the most sublime and secret part of which was reserved for the *Epopt*, who saw the truth in its nakedness, while the *Mystes* only viewed it through a veil and under emblems fitter to excite than to satisfy his curiosity.



THE RUINED TEMPLE OF RAMESES,
KARNAK.



"Before communicating the first secrets and primary dogmas of initiation the priests required the candidate to take a fearful oath never to divulge the secrets. Then he made his vows, prayers and sacrifices to the gods. The skins of the victims consecrated to Jupiter were spread on the ground, and he was made to set his feet upon them. He was then taught some enigmatic formulas, as answers to questions, by which to make himself known. He was then enthroned, invested with a purple cincture, and crowned with flowers, or branches of palms or olive."

Our very learned and ancient Brother Pythagoras divided his schools into two classes, to whom he gave instruction, both day and night. To those attending his day class, his lectures or teachings were to admonish his pupils as to the path they should follow, in order to acquire a knowledge of morality, virtue and truth, as well as continually warning them of their lower nature, and instructing them how to kill the animal within themselves, so as to allow the higher spiritual to dominate and guide him. Those who attended his night class were selected from the pupils who had proved themselves by earnest study and profound meditation, to be worthy and well qualified to live in union with a community who enjoyed a common property. These he instructed by allegories and symbols. The emblems used were taken from geometrical and numerical figures, believing that, "Number lies at the root of manifest universe. Numbers and harmonious proportion guide the first differentiation of homogeneous substance into heterogenous elements; and number and numbers set limits to the formative hand of nature. Know the corresponding numbers of the fundamental principle of every element, and its sub-elements; learn their interaction and behaviour on the occult side of manifesting nature, and the law of correspondences will lead you to the discovery of the greatest mysteries of macrocosmical life." (*Secret Doctrine.*)

After the pupil had thoroughly mastered and comprehended the primary instructions, he was then advanced to another plane of thought, and instructed in the profound, sublime teachings of the Secret Doctrine, that fountain of Ancient Wisdom, wherein he learned that man is not the highest being in Nature's evolutionary process; but that he has within him the potentiality of becoming so.

We learn from Clement of Alexandria that—"The Egyptians neither entrusted their mysteries to everyone, nor degraded the secrets of divine matters by disclosing them to the profane, reserving them for the heir apparent of the throne, and for such of the priests as excelled in virtue and wisdom."

Wilkinson, commenting on this, in "Ancient Egyptians," Vol. I, page 174, says: "From all we can learn of the subject, it appears that the Mysteries consisted of two degrees, demonstrated the greater and the less, and in order to become qualified for admission into the higher class, it was necessary to have passed through those of the inferior degree, as each of them were probably divided into ten different grades. It was necessary that the character of the candidate for initiation should be pure and unsullied, and novitiates were commanded to study those things which tended to purify the mind and encourage morality. The honor of ascending from the less to the greater mysteries, was as highly esteemed, as it was difficult to attain. No ordinary qualifications recommended the aspirant to this important privilege and independent of enjoying an acknowledged reputation for learning and morality, he was required to undergo the most severe ordeal and to show the greatest moral resignation; but the ceremony of passing under the knife of the Hierophant was merely emblematic of the regeneration of the Neophyte. That no one, except the priests, was privileged to initiation into the greater mysteries, is evident from the fact of a prince, and even the heir-apparent, if of the military order, neither being made partakers of those important secrets, nor instructed in them, until his accession to the throne, when in virtue of his kingly office he became a member of the priesthood and the head of the religion. It is not, however, less certain that at a later period many besides the priests and even some Greeks were admitted to the lesser mysteries; yet in these cases also their advancement through the different grades must have depended on a strict conformance to prescribed rules."

J. Septimius Florens Tertullianus, a pagan philosopher, who afterwards embraced Christianity, and flourished about A. D. 196, was an able writer and in his "*Apology for the Christians*," says: "None are admitted to the religious mysteries without an oath of secrecy. We appeal to your Thracian and Elusinian mysteries, and we are specially bound to this

caution, because if we prove faithless we should not only provoke Heaven, but draw upon our heads the utmost rigor of human displeasure. And should strangers betray us? They know nothing but by report and hearsay. Far hence, ye Profane, is the prohibition from all holy mysteries."

Clemens of Alexandria tells us in his "*Stromata*," that "he cannot explain the mysteries, because he should thereby, according to the old proverb, put a sword into the hands of a child." He frequently compares the discipline of the Secret with the heathen Mysteries, as to their internal and recondite wisdom.

Origen, a celebrated Greek writer, surnamed *Adamantus*, a rigid Christian who made himself a eunuch, tells us that "Inasmuch as the essential and important doctrines and principles of Christianity are openly taught, it is foolish to object that there are other things that are recondite; for this is common to Christian discipline with that of those philosophers in whose teachings some things were exoteric, and some esoteric." It is enough to say that it was so with some of the disciples of Pythagoras, and he, like Tertullian, informs us that, just before the church opened in regular form, those present were warned in the following words: "Depart ye Profane! Let the Catechumens and those who have not been admitted or initiated go forth."

Cyrillus, Bishop of Jerusalem, informs us that "The Lord spake in parables to his hearers in general; but to his disciples he explained in private the parables and allegories which he spoke in public. The splendor of glory is for those who are early enlightened; obscurity and darkness are the portion of the unbelievers and ignorant. Just so the church discovers its mysteries to those who have advanced beyond the class of Catechumens; we employ obscure terms with others."

Ambrosius, Bishop of Milan, who compelled the Emperor Theodosius to do penance for the murder of the people of Thessalonica, tells us in his "*de Officiis*" that "All the mystery should be kept concealed, guarded by faithful silence, lest it should be inconsiderately divulged to the ears of the profane. . . . It is not given to all to contemplate the depths of our mysteries . . . that they may not be seen by those who ought not to behold them; nor received by those who cannot preserve them . . . He sins against God who divulges to the unworthy

the mysteries confided to him. The danger is not merely in violating *truth*, but in telling truth, if he allows himself to give hints of them to those from whom they ought to be concealed. . . . Beware of casting pearls before swine! . . . Every mystery ought to be kept secret, and as it were, to be covered over by silence, lest it should be rashly divulged to the ear of the profane."

Brother Pike, in "Morals and Dogmas," page 624, says, "In the mysteries, wherever they were practiced, was taught that truth of the primitive revelation, the existence of One Great Being, infinite and preading the universe, who was there worshipped without superstition; and his marvellous nature, essence and attributes taught to the initiates, while the vulgar attributed his works to secondary gods, personified and isolated from Him in fabulous independence.

"These truths were covered from the common people as with a veil, and the mysteries were carried into every country, that, without disturbing the popular beliefs, truth, the arts and the sciences might be known to those who were capable of understanding them, and maintaining the true doctrine incorrupt; which the people, prone to superstition and idolatry, have in no age been able to do; nor, as many strange aberrations and superstitions of the present day prove, any more now than heretofore. For we need but point to the doctrines of so many sects that degrade the Creator to the rank, and assign to Him the passions of humanity, to prove that now, as always, the old truths must be committed to a few, or they will be overlaid with fiction and error and irretrievably lost.

"Though Masonry is identical with the ancient mysteries, it is so in this qualified sense: that it presents but an imperfect image of their brilliancy; the ruins only of their grandeur, and a system that has experienced progressive alterations, the fruits of social events and political circumstances."

Augustinus, Bishop of Hippo, in Africa, was a celebrated writer of his age. He died in the seventy-sixth year of his age, A. D. 430. He tells us that "Having dismissed the catechumens, we have retained you only to be our hearers, because, besides those things which belong to all Christians in common, we are now to discourse to you of sublime mysteries, which none are qualified to hear, but those who by the

Master's favor are made partakers of them. To have taught them openly would have been to betray them."

Chrysostom, a Bishop of Constantinople, died in A. D. 407, in his fifty-third year. He was a very great disciplinarian and made himself many enemies by preaching against the vices of the people. He was banished by the empress for opposing the raising of a statue to her. He was a truly good man, and in his writings says, "I wish to speak openly; but I dare not, on account of those not initiated. I shall therefore avail myself of disguised terms, discoursing in a shadowy manner. Where the holy mysteries are celebrated we drive away all uninitiated persons and then close the doors." He also informs us, respecting the acclamations of the initiated, that he "will pass them over in silence; for it is forbidden to disclose such things to the profane."

Basilus, a celebrated Bishop of Africa, was a very eloquent orator, who died in his fifty-first year, A. D. 379. He informs us that, "We receive the dogmas transmitted to us by writing and those which have descended to us from the Apostles, beneath the mysteries of oral tradition; for several things have been handed to us without writing, lest the vulgar, too familiar with our dogmas, should lose a due respect for them. This is what the uninitiated are not permitted to contemplate, and how should it ever be proper to write and circulate among the people an account of them?"

I have made various quotations to verify my own assertions as to the mysteries having a common origin and being the original source and depository of those pure Theosophical and Philosophical truths that are to be found in all religions, all philosophies, and all science. That in every epoch of the world's history these sublime and profound teachings have always existed. I want to show the intimate relation between the esoteric truths and teachings of our own beloved Scottish Rite of Freemasonry, with the mysteries of ancient India. From this source ramified all the other mysteries, through those of the Mazdean, Egyptian, Orphic, Cabirian, Samothracian, Elusinian, Sidonian, Dionysian, Pythagorean, Druids, Christian, Basilidean, etc. Every intelligent Masonic student will recognize the connecting links between the ancient wisdom of India and the Theosophical and Philosophical esoteric teaching of Scottish Masonry; but he must not expect to find a regular, unbroken chain of evidence

running down from the hoary civilization of prehistoric ages to the present day. He will be enabled to trace the links in regular interrupted lines of transmission, and though interrupted the proof of their continued existence will be most assuredly unmistakable, as the thread which connects it will mark its descent from age to age, until we find it in all its sublimity and grandeur echoing through the temples of our own beloved Scottish Rite of Masonry, as it did in those of India, in the cave temples of Mazdean Hierophants, and the temples and pyramids of ancient Egypt, back to the dawn of time. These glorious truths and teachings which illuminated the path and mind of the aspirant in the hoary ages of the past, have descended to us from the "Land of the Vedas," and it demonstrates to the Neophyte of to-day the same grand system of philosophy. The self-same teachings that were concealed in the lesser and the greater mysteries are now taught and used in this glorious rite of ours, for the same purpose and in the same manner as in the civilization of the far away past.

Ah! how magnificent and impressive must have been the ceremonies of the ancient Egyptians in their stupendous temples! What transition from sorrow to joy! Light wandering in darkness, bereft of all save Hope, and the Light of Truth, carried deep down within the heart of every man; even passing through the very shadow of death, pondering upon the threshold of the tomb, battling for very life; wandering through weary wastes of desert, seeking for Light through cavernous depths; but ever rising above *Ignorance, Tyranny and Fanaticism* into the realm of the highest degree of intellectual knowledge and perfection.

This most profound Theosophical Philosophy and science is written in symbols and veiled in such a manner, that only those Elus, Masters and Adepts, who have seen the Light, are enabled to interpret or explain the true meaning of them, as they were and are used for the purpose of concealing the profound and sublime teachings of the Ancient Wisdom, instead of revealing. In fact, as I have heretofore stated in the early part of this work, that "*Masonry is a peculiar system of Morality, veiled in Allegory and illustrated by Symbols.*" In the ancient days these allegories and symbols were most carefully guarded from the Profane, and people who had not seen the Light, were never permitted to cross the threshold of the temples, wherein was practiced the secret teachings of

the ancient mysteries. Chrysostom, in his letter to Pope Innocent, informing him that on account of his opposing the empress, he excited quite a number of the people against him, who forced "their way into the most secret parts of the temple, even into the inner sanctuary, and there saw what was not proper for them to behold." But they could not have understood the meaning of the things they had seen, no more than the uninitiated could, of the symbology of our own beloved Rite. In fact, some of our Initiates themselves do not understand the meaning of many of the symbols revealed to them, simply because they are looking beyond, instead of at, what lies before them. I am very sorry to say that just as soon as our aspiring candidate receives his Morals and Dogmas, he turns on toward the end, instead of the beginning, and is thus retarded in his comprehension of the glories pertaining to our philosophy.

No one was allowed to enter the portals of the ancient mysteries for initiation who was not Just, Upright and True, and possessed of a good moral character, who had been heard of "under the tongue of good report." They did not depend entirely upon the report or reputation; but rather upon the true character of the man who sought initiation. The wise and good of all nations and peoples were allowed to enter into and receive the "Light" of initiation, irrespective of creed, caste or color, because the Universal Brotherhood of Man was one of the first things taught the Neophyte. Neither rank nor power would open the gates for initiation, to any man, unless he was found worthy and well qualified. The pre-requisite was to be, JUST, UPRIGHT AND TRUE to all men. If he was found possessed of these requisites he was permitted to cross the threshold; but before he could advance, from one degree to another, he would have to be well versed in the esoteric teachings of the preceding degrees, as well as the symbolic meaning of the various emblems presented to him for inspection. Not until he had made suitable proficiency in the lesser, was he allowed to proceed to the higher and more sublime mysteries.

The Hierophants of ancient Egypt were very careful to thoroughly investigate the character of the Aspirant before permitting him to drink from the *Sacred Fount* of Ancient Egyptian Wisdom, and when Pythagoras presented himself for initiation, he underwent the most searching investigation, before being allowed to proceed with the initiatory cere-

monies. Historical records inform us that he displayed the most remarkable fortitude and incredible patience, before obtaining the privilege of searching through the profound philosophies of the Sacred Science. After having done so, like all good men who had preceded him, he began to realize the sublimity and grandeur of its profound philosophies. One of the very first things taught was that all men were Brothers, and part of the Divine Whole.

When Plutarch endeavored to attain an entrance into the ancient mysteries by initiation, the Hierophants requested him to confess every wicked act committed during the whole course of his life. These Hierophants positively knew that initiation into their mysteries would never be allowed, nor the initiatory degree conferred upon any one who could not prove themselves to be good men and true, moral and virtuous. Unless they were able to do this they were not considered worthy of the high honor, and the consequence was, the sacred portals were closed against them.

Proclus said that initiation into the mysteries was so sublime that all those who had been selected to enter into the sacred precincts should prove themselves to be virtuous. He also said that, "It drew the souls of men from a material, sensual and merely human life, to join them in communion with the Gods."

In the "Book of the Dead," Chapter 125, called "The Hall of the Two Truths," the soul, in passing through Amenti, thus addresses the Lords of Truth: "I have not afflicted any. I have not told falsehoods. I have not made the laboring man do more than his task. I have not been idle. I have not murdered. I have not committed fraud. I have not injured the images of the Gods. I have not taken scraps of the bandages of the dead. I have not committed adultery. I have not cheated by false weights." Again he goes on to confess, saying: "That he has loved God, that he has given bread to the hungry and water to the thirsty, garments to the naked and a home to the homeless." This examination, herein related, was no doubt the key to the examination which the candidate had to pass through before being accepted and allowed to pass between the columns and enter the sacred portals of the Egyptian Mysteries. We can now thoroughly understand how difficult it was to obtain admission into the Mysteries, and why it was

that the Hierophant was so searching in his questions, not permitting any one to take even the initiatory degrees who were not thoroughly virtuous, free from sin and vice. Minor offences were, no doubt, purged and purified during the initiatory services by passing through certain ceremonies *and in being baptized anew, and consecrated* to RIGHT, JUSTICE AND TRUTH. But to all such applicants as Constantine, Nero, and many others, the gates of the sublime Mysteries were forever closed, on account of their awful crimes, which could not be condoned.

The principal object of initiation was to instruct and assist the Neophyte in his search for "Light." As I have previously stated, "Light" meant Wisdom, Knowledge and Information. It is that knowledge which leads us all to a comprehension of the Divine Principle, the Supreme Essence, the source of all *Life, Light and Love*. It taught the Initiate to thoroughly understand himself, and the potential forces latent within him. It also teaches him that as his moral, intellectual and spiritual nature develops he will be far better enabled to consciously know the intents and purposes of human life. In consequence of this he becomes more earnest and eager to help accomplish that purpose in his own person, by practicing LOVE AND SELFLESSNESS. In loving his neighbor as himself and giving up the avaricious, grasping desire of self gratification.

The instructions received were not only on Nature and Man; but all the various phenomena emanating from the unseen world, as well as in comprehending the Occult science. He would understand that what is seen is not the reality, but only the manifestation of the unseen, which is the reality, *The noumenon*. He was taught that the director of the Mind, the *Higher Self*, was the *true Immortal Man*, the real *I* that continually clothes itself with various personalities which live, and die, and pass away with each and every one. But, the *true man*, the Immortal "*Thinker*," lives through all and endures for ever. "We are all of us conscious that the individual, as we see him with our eyes and perceive with our bodily senses, is not the actual personality. If he should fall dead in our presence, there would still be a body to look upon as distinctly as before. But the something has gone forth which had imparted sensibility to the nerves and impulse to the muscles. That something was the real individual. It accompanied the body, but has

departed, leaving it behind." The "*He*" or "*She*" has thus given place to "*It*."

We witness *phenomena* and may now ask to learn the *noumena*. ("A Wilder.") The "voice of *the real man* comes to him by a process as direct and swift as bodily vision, or the sense of feeling, and this voice which never deceives him is *Intuition*."

Masonic Knowledge is the highest and most sacred deposit that has come down to us from the ancient days of Egyptian splendor and beyond. It is the most sacred and profound Wisdom of human life and experience, because it helps man to understand the presence of a mysterious and inscrutable POWER, the knowledge of which thrills him to the very centre of his being, and calls into existence the susceptibilities and faculties which appropriates knowledge gained along these lines for the upbuilding of his *Higher Self*, so that he may eventually attain to perfect wisdom and become at one with the POWER that permeates the Kosmos. There is no question in my mind but that the problem of Life was a study for the candidate as well as Death and Reincarnation.

I quite agree with Brother J. D. Buck, 32°, in his "Mystic Masonry," page 51, wherein he says: "In the Ancient Mysteries, Life presented itself to the candidate as a problem to be solved, and not as certain propositions to be memorized, and as easily forgotten. The solution of this problem constituted all genuine initiation, and at every step or 'degree' the problem expanded. As the vision of the candidate enlarged in relation to the problems and meaning of life, his powers of apprehension and assimilation also increased proportionately. This was also an evolution. It may reasonably be supposed that the lower degrees of such initiation concerned the ordinary affairs of life, *viz*; a knowledge of the laws and processes of external nature; the candidate's relation to these, through his physical body, and his relations on the physical plane, through his animal senses, and social instincts, to his fellow-men. These matters being learned, adjusted, Mastered; the candidate passed to the next degree. Here he learned, theoretically, at first, the nature of the soul; the process of its evolution, and began to unfold those finer instincts. If he was found capable of apprehending these, and kept his 'vow' in the preceding degree, he presently discovered the evolution within him of senses and faculties pertaining to the 'soul-plane.'

His progress would be instantly arrested, and his teacher would refuse all further instruction, if he was found negligent of the ordinary duties of life; those to his family, his neighbors, or his country. All these must have been fully discharged before he could stand upon the threshold as a candidate for the Greater Mysteries; for in these he became an unselfish Servant of Humanity as a whole; and had no longer the right to bestow the gifts of knowledge or power that he possessed, upon his own kinsmen, or friends, in preference to strangers. In the higher degrees, he might be precluded from using these powers even to preserve his own life. Both the Master and his Powers belong to Humanity. If the reader will but reflect for a moment, how the tantalizing Jews called upon Jesus to 'save himself and come down from the cross,' if he were the Christ, it may be seen that this doctrine of Supreme Selflessness ought, long ago, to have been better apprehended by the Christian world; for while it is a Divine Attribute, the Synonym of the Christ, it is latent in all humanity and must be evolved as herein described.

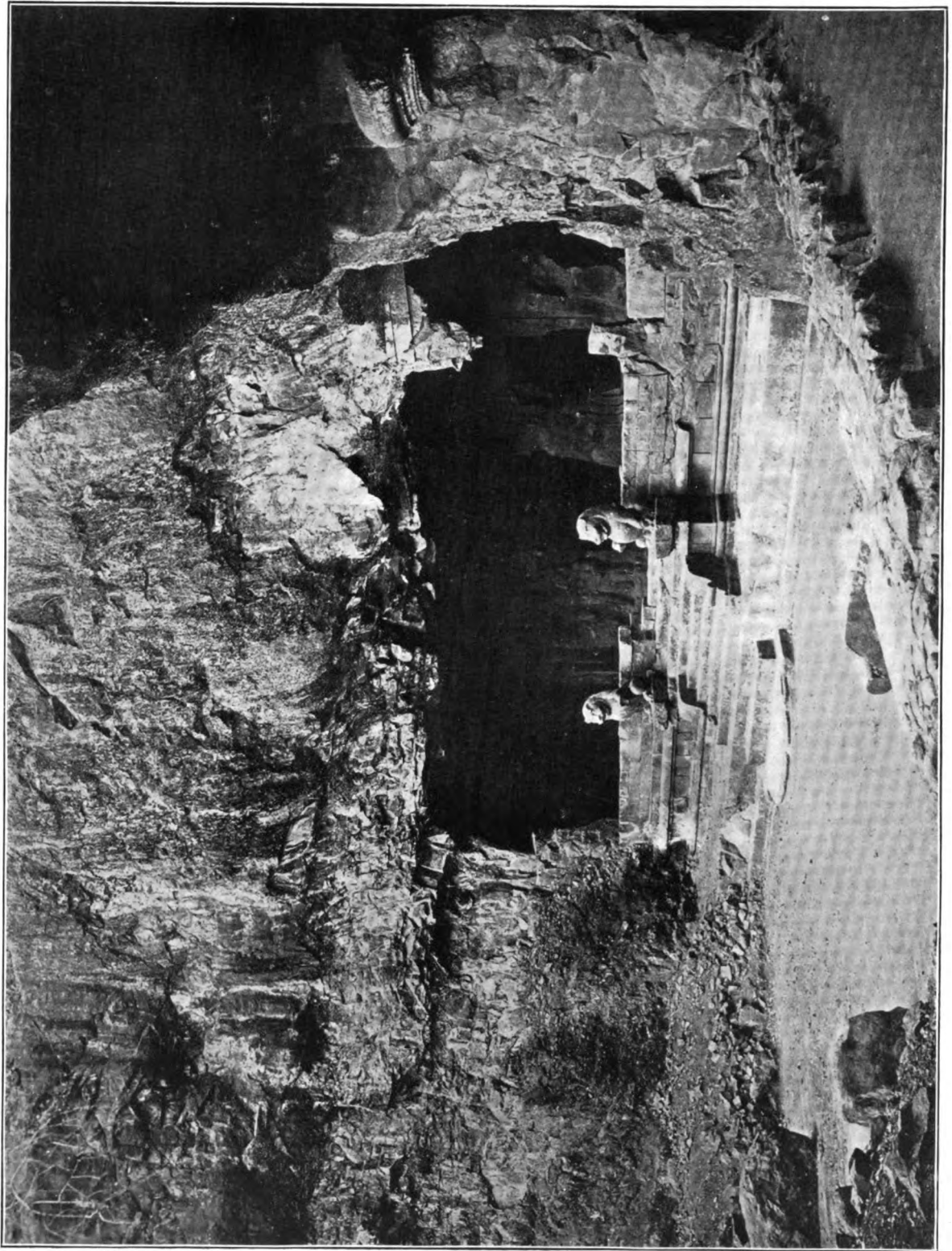
"That which makes such an evolution seem to modern readers impossible, is, that it can not be conceived as being accomplished in a single life, nor can it be. It is the result of persistent effort, guided by high ideals, through many lives. Those who deny Pre-existence may logically deny all such evolution. There must, however, come a time when all the consummation is reached in one life, and this is the logical meaning of the saying of Jesus—IT IS FINISHED."

There is no question but the Mysteries, the Ancient Wisdom, and the Scottish Rite of Freemasonry exists for the express purpose of teaching man to understand himself; the attributes of Life and its Forces; the soul and its attributes, Thought, Will, and Cognition, and Death and its meaning. It teaches us that every object in the manifested universe, even the tiniest atom that floats in the sunshine, has a soul within itself. This soul with *Matter* and *Spirit*, forms the Trinity which comprises *Unity*. It is this Soul, Energy, Force or vibration that causes every atom to float in the sunlit ray and manifests that Force by its own individual energy or motion. In fact, it is this Force within itself, which produces motion, and is contained in all bodies animate or inanimate. It is known to the Masters and Adepts as the Incarnation of the Force. This is a Universal Law.

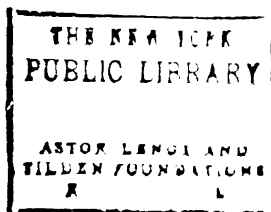
Look around you, in every direction, and you will perceive that Force, Type, Idea, is ever changing, manifesting itself again and again in varying phases. In this way it is continually evolving into higher forms of development. Energy or Force is never annihilated, but continues its protean appearance, clothed in various garbs; yet still moving onward in its upward march, ever finding variant forms with which to express or manifest itself. The self-same law applies to all Kingdoms; but more especially to the Human Kingdom. Man being a part and parcel of the Divine Whole, cannot be separated from it no more than the tiniest grain of sand upon the sea-shore, without disturbing the Equilibrium of the Balance, and the Kosmos with it. Therefore human Energy, Force, or Soul, continually reincarnates, in order to grow and attain spiritual perfection and Wisdom, such as was reached by the Master and Adept, Jesus of Nazareth—The Christ. The *Atharva Veda* says "Nothing is commenced or ended. Everything is changed or transformed. Life and Death are only modes of transformation which rule the vital molecules, from the plant up to Brahma himself." The *Atharva-veda* is one of the sacred books of the Hindus and of great antiquity.

In speaking of India and her sacred writings I am reminded of the many happy years spent in that extraordinary country, studying the manners and customs of the people. I travelled from Calcutta to Bombay, not by cars alone, but by regular "Dak gharreh," and after leaving Moul-tan, by the steamer, down the river Indus and cars to Khurrachee, from thence by steamer to Bombay. I stopped at all the principal cities *en route* and while writing of the Ancient Mysteries and their teachings, memory carried me back to the celebrated cave temples in the immediate vicinity of Bombay, and especially to the Cave Temple of Elephanta, with its wonderful Trimurti.

"I am all in all" says the Trinitarian inscription in this ancient Temple, which is situated on the island of Elephanta, about four or five miles from Mazagong, a suburb of Bombay, where boats can be secured to take you across to the island. From the landing place up on the beach you can make the ascent by stone steps, winding their way up to the entrance, which is located about midway on the hillside from the beach. Here we found a level space fronting the entrance of the cave. On entering we found ourselves in a large hall, about one hundred and



ENTRANCE TO THE CAVE TEMPLE OF ELEPHANTA,
BOMBAY, INDIA.



fifty feet long, by eighty feet wide, with four rows of very strong massive columns at regular distances, forming three avenues leading to the extreme end of the hall. The cave has been cut right into the face of the solid rock. There are halls or rooms, of much smaller dimensions, opening into the larger hall from each side of it. Very fine carvings beautify and adorn the large and massive pillars of the rock, left to support the tremendous weight of the mountain above, forming the roof. These pillars or columns are eighteen feet high, and have a majestic appearance; in fact, everything here will have a tendency to surprise the traveller and fill him with awe and admiration. The ceiling or roof is flat, with very fine imitations of architraves running from column to column. These pillars differ entirely from the variant orders of Greece and Rome, in their peculiar shape, yet such columns seem to be quite in keeping with their surroundings, and very appropriate to their function, reminding one of the more massive pillars of ancient Egypt.

I saw here a large number of carvings relative to Hindu mythology, and one chamber with the Lingham and Yoni. Another small temple had a different style of columns, the walls adorned with sculptures, while the roof and cornice were ornamented with painted mosaic patterns, still bright with various colors. But the most striking, remarkable and artistically carved figures, are situated at the extreme end of the middle row of columns, in the large hall. It is the *Trimurti*, or triune god, representing *Brahma*, Vishnu and Siva united in one body. It is eighteen feet high. These figures represent the Creator, Preserver and Destroyer—*Evolution*, *Involution*, and *Brahma*, the container of both—the whole surrounded by minor figures cut deep into the solid rock. This trinity represents Brahma, the incomprehensible and infinite god, the substratum of all Being, just dawning into multiple existence—permitting himself to be seen in his first conceivable form. In this trinity *Vishnu* represents the idea of *Evolution*—the process by which the inner spirit unfolds and generates the universe of sensible forms. *Siva* represents the idea *Involution*, by which the thought and the sensible universe are indrawn again into the unmanifested; and *Brahma* represents that state which is *neither Evolution nor Involution*—and yet is both—existence itself, now first brought into the region of thought through relation to Vishnu and Siva. Each figure has its hand turned

upwards, resting upon the base of the neck, holding an emblem: Vishnu the Lotus flower of generation, Brahma the gourd of fruition, and Siva the "good snake," *the cobra de cappello*, whose bite is certain death. The faces of Vishnu and Brahma are mild and serene, while the features of Siva are peculiarly characteristic of her destroying propensities and attributes. Siva also has the third eye—the eye of the interior vision of the universe, a vision that comes to the man who adopts the method of involution. This eye is situated in the Pineal gland and lies surrounded by the Nates, Velum Interpositum, Optic Thalmus, and the Third and Fourth Ventricle.

The ancient Egyptian and Hindu Hierophants never admitted a creation out of nothing, but, as Herbert Spencer says, "an evolution by gradual stages of the heterogeneous and differentiated, from the homogeneous and undifferentiated." No mind can comprehend the Infinite and Absolute unknown, which has no beginning and shall have no end; which is both last and first, because, whether differentiated or withdrawn into itself, it ever is. All things emanate from a single Principle, a Primal source, which is the governing Force or Energy. The Moving Power which vibrates through all and controls all is *Life, Motion, Vibration, Harmony*. It is THAT which permeates all, governing and controlling everything in the Kosmos, Manifested or Unmanifested. It ever is, it ever will be.

Albert Pike, in "Morals and Dogmas," page 517, *et seq*, says, in speaking of the doctrine of the immortality of the soul, that "Egypt and Ethiopia in these matters learned from India, where, as everywhere else, the origin of the doctrine was as remote and untraceable as the origin of man himself. Its natural expression is found in the language of Krishna, in the *Bahgavad Gita*. I myself never was non-existent, nor thou, nor these princes of the Earth; nor shall we ever hereafter cease to be. . . . The soul is not a thing of which a man may say, it hath been, or is about to be, or is to be hereafter; for it is a thing without birth; it is pre-existent, changeless, eternal, and not to be destroyed with this mortal frame. According to the dogma of antiquity, the thronging forms of life are a series of purifying migrations, through which the Divine Principle reascends to the unity of its source. Inebriated in the bowl of Dionusos, and dazzled in the mirror of existence, the souls, those fragments or

sparks of Universal Intelligence, forgot their native dignity and passed into terrestrial frames they coveted. The most usual type of the spirit's descent was suggested by the sinking of the Sun and Stars from the upper to the lower hemisphere. When it arrived within the portals of the proper empire of Dionusos, the God of this World, the scene of delusion and change, its individuality became clothed in a material form, and as individual bodies were compared to a garment, the World was the investiture of the Universal Spirit.

"In the course of Nature the Soul, to recover its lost estate, must pass through a series of trials and migrations. The scene of those trials is the Grand Sanctuary of Initiation, the world. Their primary agents are the elements and Dionusos, as Sovereign of Nature, or the sensuous world personified, is official Arbiter of the Mysteries, and guide of the soul, which he introduces into the body and dismisses from it. He is the Sun, that liberator of the elements, and his spiritual mediation was suggested by the same imagery which made the zodiac the supposed path of the spirits in their descent and their return, and Cancer and Capricorn the gates through which they passed.

"Thus the scientific theories of the ancients expounded in the mysteries, as to the origin of the soul, its descent, its sojourn here below, and its return, were not a mere barren contemplation of the nature of the world, and about the soul, but a study of the means for arriving at the great object proposed—the perfecting of the soul; and as a necessary consequence, that of morals and society. This earth to them was not the soul's home, but its place of exile. Heaven was its home, and there was its birthplace. To it, it ought incessantly to turn its eyes. Man was not a terrestrial plant. His roots were in Heaven. The soul had lost its wings, clogged by the viscosity of matter. It would recover them when it extricated itself from matter and commenced its upward flight.

"Matter being in their view, as it was in that of St. Paul, the principle of all the passions that trouble reason, mislead the intelligence, and stain the purity of the soul, the Mysteries taught man how to enfeeble the action of the matter on the soul, and to restore to the latter its natural dominion, and that the stains so contracted should continue after death, lustrations were used, fastings, expiations, macerations, continence, and above all, initiations. Many of these practices were at first

merely symbolical,—Material signs indicating the moral purity required of the initiates, but they afterwards came to be regarded as actual productive causes of that purity.

“The effect of initiation was meant to be the same as that of philosophy, to purify the soul of its passions, to weaken the empire of the body over the Divine portion of man, and to give him here below a happiness anticipatory of the felicity to be one day enjoyed by him, and of the future vision by him of the Divine Beings. And therefore Proclus and the other Platonists taught—‘that the mysteries and initiations withdrew souls from this mortal and material life, to re-unite them to the gods, and dissipated for the adepts the shades of ignorance by the splendors of the Deity.’ Such were the precious fruits of the last degree of the Mystic Science—to see Nature in her springs and sources, and to become familiar with the causes of things and with real existences.

“Cicero tells us that ‘The soul must exercise itself in the practice of the virtues, if it would speedily return to its place of origin. It should, while imprisoned in the body, free itself therefrom by the contemplation of superior beings, and in some sort be divorced from the body and the senses. Those who remain enslaved, subjugated by their passions, and violating the sacred laws of religion and society will reascend to Heaven, only after they shall have been purified through a long succession of ages. The initiate was required to emancipate himself from his passions, and to free himself from the hindrances of the senses of matter, in order that he might rise to the contemplation of the Deity, or of that incorporeal and unchanging light in which live and subsist the causes of created natures.’ Porphyry distinctly informs us that we must ‘flee from everything sensual, that the soul may with ease reunite itself with God, and live happily with Him.’

“The object and aim of Initiation, Hierocles tells us, is ‘To recall the soul to what is truly good and beautiful, and make it familiar therewith, and they its own. To deliver it from the pains and ills it endures here below, enchained in matter, as in a dark prison; to facilitate its return to the celestial splendors and to establish it in the fortunate isles by restoring it to its first estate. Thereby, when the hour of death arrives, the soul, freed from its mortal garmenting, which it leaves behind it, as a legacy to earth, will rise buoyantly to its home among the Stars, there to

retake its ancient condition, and approach toward the Divine nature as far as man may do.'"

This evolution of the soul has ever been a source of study in all ages and through all time. It is one of the most profound and sublime problems handed down to us from the Ancient Mysteries of India. It requires deep and earnest meditation on the part of the Initiate, in order that he may be enabled to trace *it* through variant molecular forms, to states of consciousness in the mind of man. Of course there is a consciousness in all things, and this consciousness varies in all the varying forms in the Kosmos. In tracing it through the various kingdoms, so as to come to an understanding of consciousness, we must carefully note that before plant life could exist upon the face of the earth the very *Rocks and Stones* would have to disintegrate, surrendering their lives for the purpose of building up higher forms to a higher grade or plane of intelligence, for though we may not recognize it, there is a consciousness hid deep within their stony covering. Everything in the Kosmos, throughout all kingdoms, is conscious, *i. e.*, dowered with a consciousness peculiarly its own, and on its own plane of perception. We must not say that there is no consciousness in either mineral or vegetable, because we are unable to perceive any. "There is no such thing as *dead* or *blind* matter, as there is no blind or unconscious law." By the disintegration of the molecular form of the mineral, life leaps forth into a higher stage of development, awakening to a new birth, a new revelation, and a new vibration of harmony fitted to its new conditions, rejoicing in its freedom, thus demonstrating the first evolution and the first law of self-sacrifice. Before this disintegration of the *Rock* or *Stone* we may not cognize either sound or motion within its stony heart; because, it is, as it were, sleeping, lying dormant, awaiting the magic touch of Dionusos to transform it into a higher form, and possibly into a different kingdom; for out of the very dust of the earth comes man himself, the head of the animal kingdom, and from the very self same *stuff* comes plant-life in the vegetable kingdom, with consciousness and feeling more fully developed. No one can deny this fact!

Do you mean to tell me that in plucking a rose from its bush it suffers no pain? Do you not see the very life-blood of the plant ooze forth from the fracture? Because *you* do not see any signs of

consciousness, does that prove that it has none? I tell you, my dear Brother and readers, all nature pulses with *Life* and *Consciousness*, and each form manifests as much of the *One Life* as it is capable of expressing. What is Man that he can despise the more limited manifestations, when he compares himself, as life expression, to that which soars above him in infinite heights of being, which he can estimate still less than the rose can estimate him.

Every flower that blooms, every plant or blade of grass that lifts itself into light and sunshine, has its degree of intelligence. Intelligence is as common as the atmosphere itself, and the only difference is, some forms have more life than others. Spirit precedes time and space, builds its own structure, and makes its own environment. The unity is so unbroken that the tiniest gnat carries on its back the key to the universe. Life, traced to its lowest forms, always discloses unity, whether in the stone, the clod of earth, the growing tree, a herd of animals, or a host of men, it is the same gift. The universe is a single expression of that unity.

Every star and planet that glitters in the starry vault above is a ball of dirt like the earth. The sun has no fuel that our earth cannot duplicate; neither can Saturn, Jupiter or Uranus impose upon us with any airs of superiority. A drop of water and a drop of human blood have their origin in the same corpuscle. The fungus and the oak on which it grows; the animalcule and the scientist who studies it are alike. From out the slime and filth of the cesspool comes forth the lily in all its purity and splendor. Out from the refuse of the stable comes the blush of the rose and its fragrance. Filth and fertility are the same word. So we climb the evolving ladder, from the rock, dust, plant, animal, to man. Out of the lowliest forms man has come to be something and he will come to be much more. He is at the end of a long series of forms, through whose natural gradations he has passed, each stage of which has been toward a higher transformation. Evolution has forced him up a long ascending way, and still pushes him on; for he is yet bound to the soil, from whence his body came, much earthly matter loading him down and binding him fast to earth-life through his animal nature. In this present stage of evolution we are but human animals, parading as men.

Much of the human structure is a legacy from inferior organisms, which, in our next advent, we shall make superfluous. Such are some of the esoteric teachings of the Ancient Mysteries. Such thoughts have existed from time immemorial, and such thoughts the human mind still speculates upon, for they have come down to us from the "Land of Gobi," the land of ancient wisdom whose Hierophants ever strived to place their Brothers upon the *path* that led on to a knowledge of BIRTH, LIFE, DEATH, and THE EVOLUTION OF THE SOUL.

BIRTH is the emerging or coming forth from the unmanifested into a higher plane of spiritual unfoldment where experience is gained through suffering and pain, where Man is refined like gold in the crucible. LIFE is a battle to be fought by Man, a battle of the spiritual against the Material and Sensual, or in other words it is a battle that is continually going on between his lower animal passional nature and his Higher Spiritual Self. DEATH is a transformation, a disintegration of molecular form, or a return to the unmanifested universe. The teachings of the Sacred Mysteries inform us that "The SOUL of Man is Immortal; and not the result of organization, nor an aggregate of modes of action of matter, nor a succession of phenomena and perceptions; but an *Existence*, one and identical, a living spirit, a spark of the Great Central Light, that hath entered into and dwells in the body; to be separated therefrom at death, and return to God who gave it; that doth not disperse or vanish at death, like breath or a smoke, nor can be annihilated; but still exists and possesses activity and intelligence, even as it existed in God before it was enveloped in the body.

**Suez Canal—The Druses, their Manners
and Customs.**

**Ships are now passing from sea to sea,
Midst a waste, of the desert sand;
As in the days of the Great Seti,
When this Pharaoh ruled the land.**

CHAPTER VI.

SUEZ CANAL—THE DRUSES, THEIR MANNERS AND CUSTOMS.

IN the opening of the third chapter the attention of my readers was called to the absurdity of giving to certain men the credit of being the promoters and inventors of the early sciences, and demonstrated my reasons for so doing. The same may be said of the cutting of the canal across the Isthmus of Suez; it is the height of absurdity to give Napoleon credit for having been the first to conceive the idea of the project, or the French people, or any other modern source, for the simple reason that it had been under contemplation fully thirty-four centuries ago. In fact, we have proof positive that the two seas were connected by a canal or waterway long centuries before Christ; consequently the work commenced and completed by M. de Lesseps, in cutting a canal between the Mediterranean and Red Seas, was no new idea, but rather the completion of a scheme that had been in existence in the days of Rameses the Great. Still I do not wish to detract, in any way, from the great work as completed by this celebrated engineer in the year 1869. I simply wish to state that what he, and the workmen under him, accomplished in connecting the two seas was an old idea, and that the thought of constructing such a waterway or canal did not originate in the nineteenth century. It had already been accomplished in the hoary ages of the past, in the Golden Age of Egyptian splendor.

The principal and most important idea in the construction of the Suez Canal was, first to find the place where the waters of the Mediterranean were the deepest and nearest to the coast of Egypt. After this was done, to establish a starting point from that place and make it a point of operation. Then to build a town, as close to this point as possible, and establish there immense workshops and dwellings for

the men engaged in the work of cutting a canal from sea to sea, through which ships might be enabled to pass with little or no difficulty or danger.

There is no question that M. de Lesseps carefully matured his plans as to the mode of procedure in constructing this maritime canal. It was a great responsibility to undertake such an immense piece of work, but M. de Lesseps was just the man needed. When Mahommed Said Pasha became Viceroy of Egypt, in 1854, he used his utmost endeavors to carry on the work so ably planned by his father, Mohammed Ali. He sent for M. de Lesseps in order to consult him upon the possibility of constructing a canal across the isthmus, and the best way to proceed about it. The result of this interview was that a commission was signed and given to M. de Lesseps, authorizing him to organize a company. The said company was to be known as "The Universal Suez Canal Company," for the express purpose of raising funds and pushing the preliminary work as rapidly as possible; but there were many things which deferred the commencement of the work.

In 1856 an International Commission had been organized, with representatives from England, France, Prussia, Austria, the Netherlands, and Spain. This Commission modified the previous arrangements made, by altering the line originally chosen to one a little farther north, so as to reach a place where the deep waters of the Mediterranean came closer to land. Locks were done away with, and the breakwaters, or jetties at each end of the canal, were slightly changed. A fresh water canal from Bulak, to convey water for the use of the workmen was agreed upon, and other minor details settled. The details dragged along slowly, and M. de Lesseps was anxious to commence operations; but various obstacles held him back and compelled him to "wait and hope." On the 25th day of April, in the year 1859, a small ditch was cut in the sandy spit that separates the waters of the Mediterranean from Lake Menzala. This work was performed in the presence of M. de Lesseps and four directors of the Company, and may be claimed as the first formal commencement of the great work. The surveying and selection of the site, as well as marking the place for the work to begin, as planned and laid out by M. de Lessep, was performed by M. Laroche.

Let me here quote from Murray, rather than depend upon my notes (page 287): "From the mouth of the Damietta branch of the Nile to the Gulf of Pelusium there stretches a low belt of sand, varying in width from two hundred to three hundred yards, serving to separate the Mediterranean from the waters of Lake Menzala; though often, when the lake is full and the waves of the Mediterranean are high, the two meet across the slight boundary line. In the beginning of the month of April, 1859, a small body of men, who might well be called the pioneers of the Suez Canal, headed by M. Laroche, landed at that spot of the narrow sandy slip, which had been chosen as the starting point of the canal from the Mediterranean, and the site of the city and port intended ultimately to rival Alexandria. It owed its selection, not to its being the spot from which the shortest line could be drawn—that would have been the Gulf of Pelusium—but to its being that point of the coast to which deep water approached the nearest. There eight metres of water, equal to about twenty-six feet, the contemplated depth of the canal, were found at a distance of less than two miles. At the Gulf of Pelusium that depth only existed at more than five miles from the coast. The spot was called Port Said, in honor of the then Viceroy. On the 25th of April, M. de Lesseps, surrounded by ten or fifteen Europeans and some one hundred native workmen, gave the first stroke of the spade to the future Bosphorus between Asia and Africa. Hard, indeed, must have been the life of the first workers on this desolate strip of sand. The nearest place from which fresh water could be procured was Damietta, a distance of thirty-six miles. It was brought thence across Lake Menzala in Arab boats, but calms or storms often delayed the arrival of the looked for store; sometimes, indeed, it was altogether lost and the powers of endurance of the little band were sorely tried. After a time distilling machines were put up, and, in 1863, water was received through pipes from the Fresh Water Canal which had been completed to the centre of the Isthmus."

The town of Port Said unquestionably owes its origin to the construction of the Suez Canal. It is located at the entrance end of a small island, belonging to that narrow strip of sandy beach which separates Lake Menzala from the Mediterranean Sea. It has been laid out with fine broad streets and handsome brick buildings. There is

nothing to interest the tourist or student in the town itself, excepting its remarkable growth from an insignificant sand spit, to a city of over forty thousand inhabitants, and the largest coaling station in the world. But the immense amount of laborious dredging necessary before laying the foundation is simply inexpressible. The town soon became a regular manufacturing and repairing workshop, as it were, with machinery running day and night. Mechanics of all kinds were continually employed, some in laying the foundation of the rising city, others making the enormous stones for the jetties, carpenters and builders putting up houses, while hundreds of men were engaged in the construction of the harbors and basins. All was bustle and work, resulting in a city of about forty thousand in less than forty years, with beautiful hotels, mosques, hospitals, churches, dwelling houses; in fact, all the adjuncts of a modern sea port. In the construction of this canal they used some of the most extraordinary dredges ever known. In order that you, my dear brothers and readers, may be enabled to understand something about them and their value in the construction, I will quote you from Murray, page 284: "First among them was the *long couloir* (long duct), an iron spout of semi-elliptical form, two hundred and thirty feet long, five and one-half wide, and two deep; by means of which a dredger, working in the centre of the channel, could discharge its contents beyond the bank. This enormous spout was supported on an iron framework, which rested partly on the dredge and partly on a floating lighter. The dredgings, when dropped into the upper end of this spout, were assisted in their progress down it, by water supplied by a rotary pump, and by an endless chain, to which were fixed scrapers—large pieces of wood that fitted the inside of the spout and forced on pieces of stone and clay. By these means the spouts could deliver their dredgings at almost a horizontal line, and the water had the further good effect of reducing the dredgings to a semi-liquid condition, thus causing them to spread themselves over a larger surface, and settle down better. The work done by these long spouted dredges was extraordinary; eighty thousand cubic yards of soil a month was the average, but as much as one hundred and twenty thousand was sometimes accomplished. When the banks were too high for the long spouts to be used, another ingenious machine called an *élevateur*, was introduced. This consisted of an inclined plane, run-

ning upwards from over the water line, and supported on an iron frame, the lower part of which rested over the water, on a steam float, and the upper part on a platform, moving on rails along the bank. The plane carried a tramway, along which ran an axle on wheels, worked by the engine of the steam float. From this axle hung four chains. As soon as a lighter containing seven huge boxes filled with dredgings was towed under the lower part of this *élévateur*, the chains hanging from the axle were hooked to one of the boxes, and the machine being set in motion the box was first raised, and then carried along swinging beneath the axle to the top of the plane; then by a self-acting contrivance, it tilted over and emptied its contents over the bank. It was then run down again, dropped into its place in the lighter, and the operation repeated with the next box. No such dredging operations had ever been undertaken before."

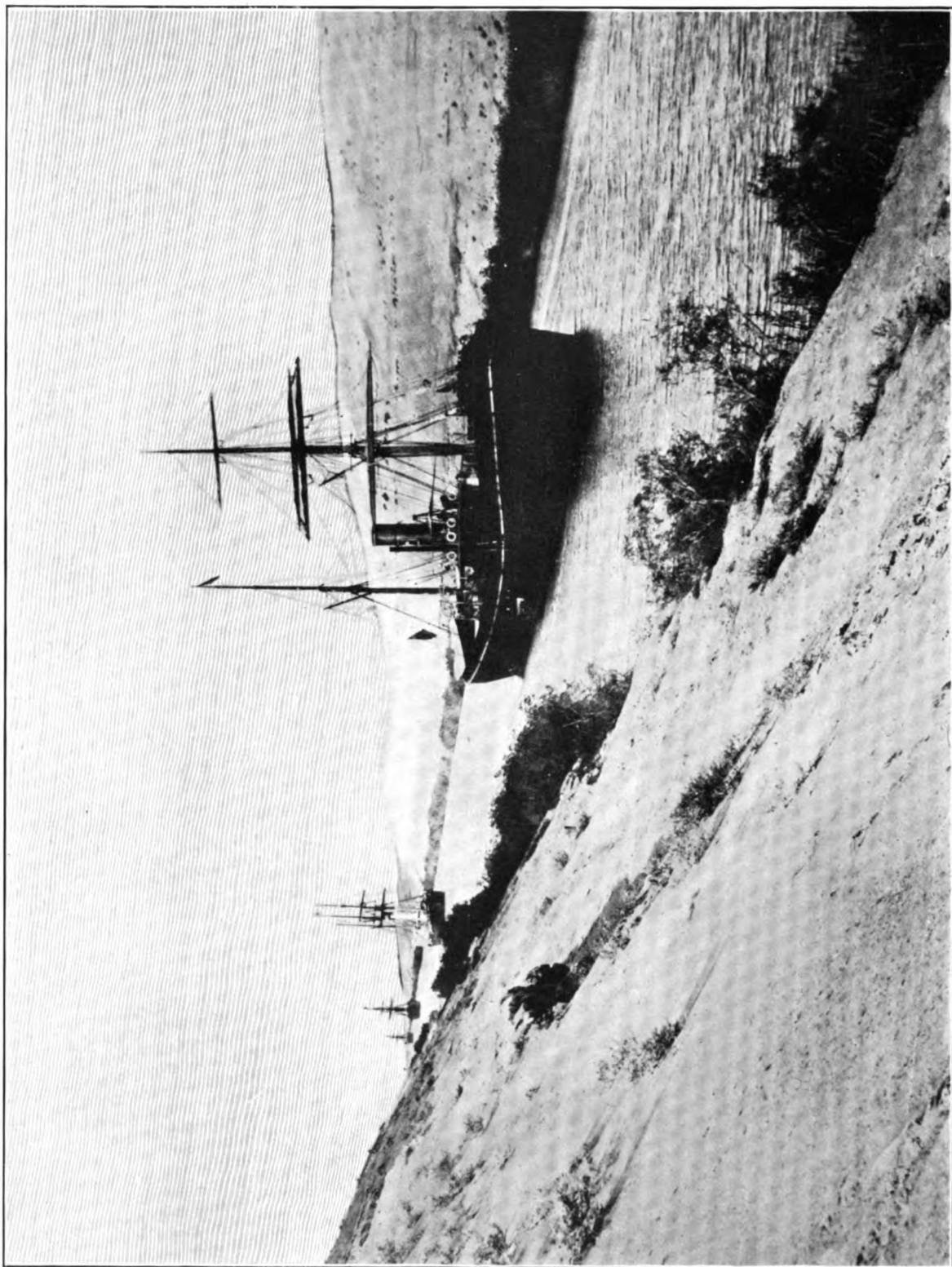
The harbor of Port Said has an area of about five hundred and seventy acres, with an average depth of twenty-seven feet, the entrance to which is protected by two very strong and substantial stone piers. The one on the East running out into the sea in a northerly direction for fully a mile, while the one on the West extends into the sea in a north-easterly direction for about one mile and a half. Where these piers start from the land, they are seven hundred and twenty fathoms apart, but they approach each other, at their extremities, to about three hundred and eighty-five fathoms. There is a channel or entrance ranging from fifty to eighty fathoms wide, that is well marked and buoyed. These buoys are lit up at night so as to direct the pilot in the course he should take in his passage with vessels going into or out of the harbor. The lighthouse stands on the low sandy spit, that I have already referred to, which separates the Mediterranean from Lake Menzala. It is built of concrete fully one hundred and seventy-six feet high. It is furnished with electric lights that are distinctly visible at a distance of twenty-four miles at sea. It is a flash light that flashes every twenty seconds.

I do not wish to dwell upon the town of Port Said, or to give a full account of the moles and harbor, or the towns that sprang into existence through the construction of this remarkable canal, one of the grandest, if not the greatest piece of work ever performed during the wonderful

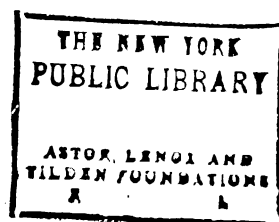
nineteenth century—connecting the Red with the Mediterranean Sea at the enormous outlay of about eight hundred and fifty million dollars, up to the opening of the canal, on the seventeenth day of November, 1869. The canal was not entirely completed at that date, as it only had about nineteen to twenty feet of water in it, allowing only light draft ships to pass through, those drawing not over eighteen feet of water. At the present writing, however, there is an average depth of twenty-seven feet nine inches, from Port Said to the Red Sea, thus enabling vessels of large draft to pass safely through its entire length of one hundred miles, without difficulty or danger. The average width of this canal is two hundred and fifty-nine feet. But in some of the deep cuttings the width is only about one hundred and ninety feet wide on the water line, while in other places, where the banks are low, the water line is fully three hundred and twenty-eight feet, thus making the average width of the canal two hundred and fifty-nine feet.

The passage through the canal saves, on the voyage from England to Bombay, nearly five thousand miles, and from New York to the same place, there is a saving of about three thousand six hundred miles in distance, and possibly three weeks in time. As I previously stated, the scheme of connecting the two seas was no new idea, originating in the nineteenth century. It had been under contemplation long centuries before Christ; for it is recorded by Aristotle, Strabo and many other historians that Rameses II. cut a canal between the sea and the river Nile, B. C. 1340.

Wilkinson in his "Ancient Egyptians," Volume I, page 74, *et seq.*, quoting Herodotus, says, "Sesostris (Rameses) fitted out a fleet of war ships that went beyond the Red Sea, invading India." He supposes that Rameses II. was the first of the Egyptian monarchs who built ships of war, although he admits that they may have been used at a much earlier period. He also says, "And we may reasonably conclude the fleet to have been connected with the Indian trade, as well as the canal he cut from the Nile, to what is now called the Gulf of Suez. This canal commenced about twelve miles to the north-east of the modern town of Belbys, called by the Romans *Bubastis Agria*, although Strabo claims that it started from the village of Thecansa, not far from Pithom. After flowing in a direction nearly East for about thirty-three miles, it



SHIPS PASSING THROUGH THE SUEZ CANAL.



turned to South-southeast, and continued about sixty-three more in that line to the extremity of the Arabian Gulf."

Again he says although the old channel is "filled with sand its direction is still easily traced, as well from the appearance of its channel as from the mounds and vestiges of ancient towns upon its banks, in one of which I found a monument bearing the sculpture and name of Rameses II.; the more satisfactory, as being a strong proof of its having existed at least as early as the reign of that monarch.

"After the time of the Ptolemies and Cæsars it was again neglected and suffered to go to decay; but on the revival of trade with India, this line of communication, from the Red Sea to the Nile, was once more proposed, the canal was re-opened by the Caliphs, and it continued to be used and kept in repair till the commerce of Alexandria was ruined by the discovery of the passage around the Cape."

Notwithstanding this account there are other historians who claim that the work was done a century earlier by Seti, the father of Rameses, and they bring forward as evidence the scene on the outside of the North wall of the temple of Karnak in which he is said to have made his triumphant return from Asia by way of *Ta-tenat*.

Seti, the father of Rameses II., was the Pharaoh under whom Joseph served as governor, and history positively informs us that Joseph introduced a system of irrigation into Egypt, by cutting canals from the river Nile to various parts of the desert, thus bringing under cultivation an enormous amount of land, which had long lain waste, barren, and desolate. Therefore, possibly, from the cutting of these canals for irrigating purposes, Seti, or his son Rameses, might have conceived the idea of connecting the two seas by constructing a canal from the Red Sea to the Nile, and thus operate their ships during war, to transport their warriors to all parts of Asia in time of need.

According to Herodotus, Book II, Chap. 158, Necho (who is spoken of in the second book of Kings), reconstructed this canal, but sacrificed one hundred and twenty thousand men during the performance of the work. He only desisted from his operations on account of a warning received from an Oracle, which stated "*that he was laboring for the barbarian.*" This prophecy has been fulfilled, or verified, in our day, the canal now being used solely by barbarians for the express purpose

of sending their ships from Port Said to the Red Sea, and *vice versa*. By this route they are enabled to save much time going to India, etc., over the journey around the "Cape of Good Hope." The Egyptians called all men barbarians who lived above the first cataract, or spoke a different language from their own.

This canal was commenced by Necho, B. C. 610, at a considerable distance north of Suez, and it wound its way along in a north-westerly direction, until it reached and tapped the river Nile at the city of Bubastis, through the Pelusiac branch, near Zaqaziq. The length of this canal, according to Pliny, was about sixty-two Roman miles, or fifty-seven of ours. When Herodotus gives the length of one hundred and fourteen miles to this canal he must have included the distance from sea to sea, as by carefully examining the line from its start, and following the sinuosities of its course through the valley to the site of Bubastis, we shall find that Pliny's account will agree with our own measurements.

Necho, no doubt, constructed this canal for the purpose of saving the immense labor and trouble of transporting men and munitions of war across the desert. Seeing parts of the old canal of Seti or Rameses, no doubt first gave him the idea of making a waterway across the isthmus. The fact of there having been one, naturally suggested the idea to Necho of reopening it, or of making another, which work he most assuredly accomplished, for history informs us that he sent a fleet of ships to circumnavigate Africa, a feat which was accomplished in three years. Those making the voyage sailed from Egypt into the Southern Ocean, but stopped whenever and wherever they desired. It is specially mentioned that they went on shore at one place and planted a crop of corn, camping there and waiting for it to grow and ripen, and they harvested it before continuing their voyage around Africa. In this way they lost an immense amount of time.

When the Persians conquered Egypt, under Cambyses, B. C. 525, the canal was found to be no longer navigable, and it remained so until Darius I., in B. C. 520, re-opened it and restored it to its natural channel. He had the interest of this country at heart, consequently everything in his power was done to promote the commercial welfare of the country and the interests of the people. As the centuries rolled

along it again became obstructed, by sand drifting in from the desert and filling it up in many places along its entire length ; but was opened up once more by the Emperor Trajan, during the latter part of the first century A. D., or the beginning of our present era. He cleared out the old canal and made it navigable ; but started his work from a different place, and cut a canal to join the old one, which was at a point above Cairo, called Amnis Trajanus.

From this period the canal seems to have remained open until the country was dominated by the Arab Caliphs, when it was closed again, in order to prevent supplies being sent to the rebels in Medina. It was filled up by order of El-Mansur, brother of Abbas, the second Caliph of the Abbaside Dynasty, and remained closed until it was once more cleaned out, by order of El-Hakem in the year A. D. 1,000.

This Caliph was the third of the Fatimide Dynasty, the founder of the sect called the Druses, and a persecutor of the Christians. He believed himself to be an incarnation of the Deity. He was assassinated at the instigation of his sister. From this time nothing was done to the canal to keep it in repair, and consequently through sheer neglect it soon became choked and unnavigable. When cutting the canal was first talked of, and M. de Lesseps was trying to raise funds for the work, the nations ridiculed and scoffed at the idea, and none more so than the British. On its completion England recognized the full value of the canal, and was the first to profit by it. Seeing the immense advantage to be derived in controlling the canal, she purchased from the Khedive his interest in that wonderful piece of work, and to-day is enabled to keep in rapid communication with her India and China colonies, also reaping an enormous profit from her investment in this most magnificent water-course—the Suez Canal.

I mentioned above that El-Hakem was the founder of the sect or society known as the Druses, and thinking that it would be of some interest to you, my dear Brothers and readers, I shall give you quite a lengthy account of these very remarkable people, quoting fully from various able authorities, the first of which will be from the work of C. W. Heckethorn's "Secret Societies," Book IV, volume 1, page 126, wherein he says, in his remarks concerning the Druses, that : "Their sect may be said to date its rise from the supposed incarnation

of God in Hakem Bamr Allah, publicly announced at Cairo in A. D. 1020."

This Hakem was the sixth Caliph of Egypt, and Darazi, his confessor, took an active part in promoting the imposture, which, however, was at first so badly received that he was compelled to take refuge in the deserts of the Lebanon, where, receiving liberal pecuniary support from Hakem, he found hearers among the Arabs and soon made converts. According to other accounts, Darazi was killed for preaching his doctrine, and thus became the first martyr to the new religion. A footing thus gained, correspondence was opened with Egypt, and Hamze, a Persian Mystic, and Vizier of Hakem, who had from the first been a zealous supporter of Hakem's divinity, hastened to avail himself of the favorable opening. Ten years did not elapse before the two clever rogues, or fiery fanatics, had converted nearly all the Arab tribes inhabiting the Lebanon, while one portion of them were set apart and initiated into the mysteries of the doctrines of Hamze. But he did not give his name to the sect. By a natural etymology the disciples of *Darazi*, the first teacher, obtained the name Druses, though they reject it and call themselves Unitarians. We may thus look upon the Fatimide Caliph Hakem, the Persian Hamze, and the Turk Darazi as the founders of the Druse system, Hakem being its political founder, Hamze its intellectual framer, and Darazi its expositor and propagator.

"*'Religious books of the Druses.'*—Hamze associated with himself four assistants, to whom, as well as to himself, he gave high-sounding names. He called himself, for instance, Universal Reason, the Centre, Messiah of Nations, Jesus United, *i. e.*, he who is ever united with God. He had, moreover, one hundred and fifty-nine disciples, who went about preaching. The Druses call their religious books, 'The Sitzings of the Rulers, and Their Learned Men,' comprised in six volumes. The first has the title, 'The Diploma;' the second, 'The Reputation;' the third, 'The Awakening;' the fourth, 'The First of the Seven Parts;' the fifth, 'The Staircase,' and the sixth, 'The Reproaches.' In 1817 the Druses obtained a seventh volume from a Christian, who alleged to have found it in an Egyptian school, and which they call 'The Book of the Greeks.'

"The '*Murder of Hakem.*'—Hakem was one of the most cruel monsters on record, a Saracen Nero. Amidst carnage, and the most

revolting persecutions, he spread his doctrine. But in Egypt, where he resided, his heresy outraged the true believers and his savagery the whole people. Sitt-El-Mulk, his own sister, headed the malcontents and one evening, when, according to his custom, he took his ride on a white ass, she caused him to be assassinated by some trusty followers, who having despatched him with their daggers, undressed him, and securely concealed the naked body. They then carefully fastened up his clothes again, by order of his sister, who did not wish the belief in his divinity to be destroyed. At last when the Caliph did not return and those sent to look for him returned with the news that they had found his clothes, but not his body, it was said that Hakem had simply rendered himself invisible, to test the faith of his followers, and to punish apostates on his return. And the Druses, to explain the miracle, say that Hakem possessed a body of more subtle substance than the usual human body, and could go forth out of his clothes without opening or tearing them. The dagger cuts in them are explained away as mysterious indications of certain purposes of the Deity.

“*Hakem's Successors.*”—Hakem left two sons, but the sect did not acknowledge them as such. Ali Ess Ssahir, who succeeded his father as Caliph, is reported to have said to Hamze, ‘Worship me as you worshipped my father;’ but Hamze replied, ‘Our Lord, who be praised, neither begat nor was he begotten.’ Ali replied, ‘Then I and my brother are illegitimate?’ Hamze answered, ‘You have said it, and borne testimony against yourself.’ Thereupon the enraged Ali ordered the wholesale murder of the Unitarians, unless they returned to the Moslem faith. Those who refused were either slain or fled to Syria to their co-religionists. Ali, to conciliate the people who had, by his father’s despotism and oppression, been greatly embittered against his dynasty, gave up all title to divine honors and the rights it implied.

“*Doctrines.*”—The Druses believe in the transmigration of souls; but probably it is merely a figure, as it was to the Pythagoreans. Hakem is their prophet, and they have seven commandments, religious and moral. The first of these is veracity, by which is understood faith in the Unitarian religion they profess and abhorrence of that lie which is called polytheism, incredulity, error. To a brother, perfect truth and confidence are due; but it is allowable, nay, a duty, to be false toward

men of another creed. The Sect is divided into three degrees: *Profane*, *Aspirants* and *Wise*. A Druse who has entered the second may return to the first degree, but incurs death if he reveals what he has learned. In their secret meetings they are supposed to worship a calf's head; but as their religious books are full of denunciations against idolatry, and as they also compare Judaism, Christianity and Mohammedanism to a calf, it is more probable that this effigy represents the principle of falsehood and evil, Iblis, the rival of Hakem. The Druses have also been accused of licentious orgies, and are said by Baspier in his 'Remarks on Recant' (an English diplomatist), to marry their own daughters; but according to the evidence of resident Christians, a young Druse as soon as he is initiated, gives up all dissolute habits and becomes, at least in appearance, quite another man, meriting, as in other initiations, the title of 'new born.' The initiated are known by the appellation of Ockals, and form a kind of priesthood in the midst of the general population.

"According to their traditions, the world was at the appearance of God, in the form of Hakem, three thousand four hundred and thirty million years old, and they believe, like the Chiliast of England and America that the Millennium is almost at hand. The Wise often retire into hermitages, whereby they acquire great honor and influence. When discoursing with a Mohammedan, the Druses profess to be of the same creed; when talking with a Christian, they are Christians. They defend this deception by alleging that it is not lawful to reveal any dogma of their creed to a 'Black' or unbeliever; and their secrecy with regard to their religion has led them to adopt signs and passwords, such as are in use among Free Masons and other secret societies. When in doubt whether a stranger with whom they conversed belonged to their sect, they would ask, 'Do people in your part of the country sow balm seed?' If the other replied, 'Yes, it is sown in the hearts of the faithful,' he probably was a co-religionist; but he might be an Aspirant only, and therefore would question him further, as to some of the secret dogmas; if he did not understand the drift of their questions, they would know that he was not initiated into the higher grades. But their signs and test words and phrases had frequently to be changed. their inrport having been discovered by the Blacks, which happened especially when the extensive hermit village of Bajjado, near Chasbai, was destroyed in 1838 by the

troops of Ibrahim Pasha, and the sacred books of the Druses made publicly known.

“‘*Customs of the Druses.*’—Every village has its meeting-houses, where religious and political affairs are discussed every Thursday night, the Wise men and women attending. The resolutions passed at such meetings are communicated to the district meetings, held in the chief village of every district, which again report to the general assembly in the town of Baklin on Mount Lebanon. This was the fortified seat of government until, in the last century, Deir El-Kammar (the moon monastery) was built as the Lebanon metropolis. At the general assembly the questions raised at the district meetings are discussed, and the deputies from the different villages who have attended, on their return home, announce the decisions arrived at; so that the Druses, in fact, have a regular family council to which, however, the Wise are only admitted, the uninitiated never being consulted on political or social matters. The civil government of the Druses is in the hands of the Sheiks, who again are subject to the Emir or Prince of Lebanon.

“They are warlike and industrious, and two traits in their character deserve notice and commendation; they refuse to give up any man who has sought refuge among them, and detest the European tall hat which they compare to a ‘cooking pot,’ and laugh at it. In the days when Burkhardt visited them, one of their maledictions was, ‘May God put a hat on you!’ The number of Druses does not exceed fifty or sixty thousand, exclusively occupying, in the Lebanon, upwards of forty large towns and villages, and nearly two hundred and thirty villages with a mixed population of Druses and Christians, whilst in the anti-Lebanon, they are also possessed of nearly eighty exclusively Druse villages.”

In giving this account of the Druses I felt that it would deeply interest all Masons and students, because, whenever they go forth into those Eastern countries, or come in contact with the wandering Arabs of the desert, the descendants of Hagar and Ishmael, who went forth into the desert with a “jug of water and a loaf of bread,” will recognize the similarity between their teachings and our own. Many of their signs are an exoteric recognition, as all may see them, though all who see them may not understand them. But, it is a positive fact that many of these people recognize a brother without either sign or word.

The Druses, like all other secret societies of antiquity, were not formed for political purposes, but more expressly for the better understanding of Man and Nature. Their teachings embraced the most profound philosophies, all arts, science and religion, and in coming to an understanding of these sublime teachings every one began to realize that they were receiving their *true* wages, "LIGHT," POWER and WISDOM. Then they would be enabled to travel in foreign countries, and receive and appreciate a "Master's Wages."

Ragon says in his "*Cours Philosophique de Initiations Anciennes et Modernes*," page 171: "That our Blue Lodge degrees demonstrate the following subjects to the initiate and Mason: 1st. The history of the human race, classified by epochs. 2d. The history of Civilization and of the progress of the human Mind in the Arts and Sciences, as produced by the Ancient Mysteries. 3d. The knowledge of Nature or the knowledge of the Divinity, manifested in his works and of all religions."

Brother W. H. Kingsbury in the "Trestle Board," Vol. IX, page 244, *et seq.*, in speaking of Brother Rawson's late travels through Arabia, Palestine and Syria, where he had especially investigated Masonry as practiced by the Druses, says: "The Master represents the unknown, the unseen, the all-powerful, and sits in the place of honor, whence he delivers his orders to his assistants, who are appointed at the time of meeting. The candidate is prepared—partly clothed—and after a strict examination, under the direction of the Master, is led before him screened from the assembly by a veil or shawl, held up by two brothers. The usual requirements as to age, free birth and free will are made, and also touching his general knowledge of men and things, as in the case of a literary degree among us. Not a word is said about religious faith or creed, not even as to belief in Deity. It is presumed that all rational men have consciousness of a Supreme existence, whether or not it is defined in words or symbols. The very word Allah (God) is an exotic in Arabia. The Bedouin idealizes the race, and imagines it personified into what he calls the '*Abram*,' the Great Father, usually written among us '*Abraham*,' from whom are derived all living men, and to whom they all return at death. The only world of being they know is the present, and the only things worth notice are those relating to Man. Their

Masonry is, therefore, a means of securing a better life here, without any reference to any other, past or future.

"The idea of collective man (humanity) is very ancient and its teachings are simple; that man was derived from the great source; that he returns to the same and that it is his duty to make life as important as possible; first for himself, which means with the Arab a discharge of duty to others for the sake of its return to himself. The will of the Sheikh (Master) is the law of the Lodge, but the will of the Master must be guided by the ancient law, which is invariable and inevitable. The teachings of the Lodge enlightens the conscience and lifts the neophyte above himself into a prevision of motives, the only sure guarantee of morals.

"The notion, which has grown into a belief, that an injury done to any member of the race will reflect upon any doer of the deed, not as an accident, but as a necessity of law, is a law of nature. Learning chiefly through observation, the Arab sees in the frequent exercise of the will of the Sheikh an apparent check or interference with the law of nature; but experience teaches him, through more careful observation, that the law invariably re-asserts itself. The Abraham is the ideal of excellence in human life, the type that the initiate is instructed to imitate in the daily walk of life. The esoteric work of the Lodge would be out of place here and intelligible to only a few initiates. A general idea, therefore, of the objects or purpose of the Lodge will be more acceptable to the reader.

"There is no Masonic literature in Arabic beyond the walls of the coast cities, and there is no true Masonry in those cities. The ritual, the whole framework of the craft in the cities, has become Europeanized, more or less, according to the locality, as having been the abode of merchants and others from Europe. The true Arab Mason never records anything except in memory. There can be no paper brother among them, no book Mason, and to advance the neophyte must have obtained from authorized sources.

"Masonry in the desert is the privilege of the few. None but the choicest men are admitted to the charmed circle. To a stranger in such a country, Masonic knowledge is an unqualified passport and introduction. An interesting feature of the craft is this: When one proposes a journey

through a disturbed and dangerous country or district, some trusty brother is selected to whom the traveller is delivered, and the Masonic tie is renewed between them, when the guardian becomes responsible for his ward, life for life. This custom never fails of commanding respect, even between hostile tribes, except the traveller be guilty of shedding blood not in self defence. The protection of women and children is an obligation that is never neglected. Any shortcoming in this matter would heap dishonor on the head of the erring one.

“Literature has changed the character of our craft in so many points that careful study is required to ascertain the ancient meaning and practice, and even the closest application sometimes fails in tracing an ancient origin, for some things in frequent use in the Lodge and elsewhere by the brethren. No such innovation (removal of an ancient landmark) is possible in the desert, where the traditions of all the Tribal Lodges correct the errors that may have crept in through some over-zealous worker. The language in use in the Lodge is not that of modern literature; but is that of the early ages, known as *Yoktan*, in the centre; of Ishmael, in the West; of Yemen, in the South. The earliest language that has been preserved is poetic. The ritual of the modern Lodge is rhymed, questioned and answered in the choicest terms, according to the grammar of the present idiom, which also is the oldest. *To the philologist these items are proof of the antiquity of our Fraternity* more convincing even than monuments of stone, which can be made in every age, while language must grow, and is not made. The Egyptians recorded in writing and in pictures their rites and ceremonies, which make visible the condition of the fraternity and those matters at that time, about four thousand years ago. We reap in those pictures the same lessons that are taught to us now, although they are distributed through the several degrees from the first to the thirty-second.

“The work in the Arab Lodge shows a close connection between the members of the ancient brotherhood of Egypt and Arabia, and also established the antiquity of the origin of the Bedouin Lodges. *There is not a word in use in the modern Lodge that has any reference to modern discoveries in science, or to the political or religious changes of the last twenty centuries. Neither Christ nor Mohammed are mentioned.* This fact opens a charming vista to the antiquarian and philologist. The

cost of indulgence in this storehouse of antiquity is a local residence among the Bedouin Arabs, and a thorough knowledge of their language and customs.

"With the Arab the instruction of the Lodge is a preparation for a better life ; with the Egyptians it was a preparation for death. The Arab still lives in the same social conditions in which history noticed him forty centuries ago, while the Egyptian ceased to exist as a Nation about twenty-five centuries since. How much these different results were due to their peculiar ideas, is yet an unsolved problem. Arab Masonry furnishes a beautiful emblem of eternity, whose cycles are marked by supreme efforts for the redemption of mankind from the slavery of Ignorance and Superstition ; while the Craft in our day lends itself for the perpetuation of errors peculiar to priest-craft.

"That mysterious Asiatic Peninsula, called Arabia, ever seems to be a geographic, historic and political wonder; for, while Empires like Assyria, Persia, India, Greece, and Rome were changing and vanishing, Arabia and Ishmael's children remained immutable. The Assyrians, Persians, Egyptians, Greeks, and Romans tried in vain to subjugate Hagar's progeny; they stand to-day with their language, manners, customs and traditions where they stood three thousand years ago. Renan, and Maspero have lately given the world some valuable hints on that mysterious people and country. Perhaps Freemasonry with its gentle, peaceful and persuasive methods of approaching people will succeed in opening that sealed country to the world ; if so Dr. Rawson will be considered as a pioneer in the grand enterprise."

There were some very interesting articles published in Blackwood's Magazine by a student and Brother Mason, who claims that these people are the true lineal descendants of Hiram, King of Tyre. He had lived among the Druses and had studied their peculiar manners and customs and was thoroughly competent, worthy, and well qualified to write upon this subject. He tells us that after having carefully investigated the esoteric teachings of their mystic rites and ceremonies he found many things in common between their Rites and Freemasonry. He also says that he was very much astonished in finding many of the words identically the same and that their work for the pre-requisite of initiation was identical with the A. F. and A. M. In fact he, upon one occasion,

received satisfactory evidence from one of these people, when making a contract with him, of his knowledge of the "*d*" of a Master Mason, for, in ratifying the contract he was very much surprised to hear the man mention what is generally given on many points. He adduces and summarizes the following for his belief as to their origin:—1st. "That they had lived from time immemorial where Hamze found them, on the slopes of Lebanon, towards Tyre and Sidon. 2nd. Their one great hero of Old Testament history is Solomon. 3rd. They stoutly maintain that they built King Solomon's temple. 4th. Their religious rites and ceremonies are to the present day intimately associated with the mystic rites of Freemasonry, which, as it is well known, are supposed to have originated at the building of Solomon's temple."

"Sir Charles Warren, R. E., K. C., M. G., Worshipful Master Lodge Quatuor Coronati, London, England," says Professor Marks, D. D., (one of the most profound Hebrew scholars), "found in an Arabic manuscript, written in Hebrew characters of the fifteenth century, that the keyword to the MS. was Mach or Mock, and on further investigation he discovered that each letter of the keyword was the beginning of a sentence, which ultimately read thus:—We have found our Master Hiram. He made out the meaning readily, inasmuch as the passage referred to Masonry, which, by-the-by, is traced up to the patriarchs, if not to Adam himself. Both Hebrews and Arabs make up a sentence upon one word, using each letter of it as expressive of a separate word."

Brother W. H. Kingsbury gives to Masonry an antiquity like myself and many other writers. He claims, however, that "Modern Masonry is a combination of the mysteries of the Hebrews, the Phœnicians and the Egyptians; mysteries which were in older days unknown to any but the High Priests of the several Orders and which were entirely apart and distinct from the popular rendering of them. I take it that the knowledge derived from these severally was as follows: From the Hebrews *W* or Knowledge—God; from the Egyptians *S* the Sciences; from the Phœnicians *B* the Fine Arts, and these are symbolized in the Lodges; the W. M., *W*. a Hebrew, or Grand Master Solomon; the S. W., *S*., an Egyptian, or Grand Master Hiram; the J. W., *B*., a Phœnician, or Grand Master Hiram Abiff. In a word, I think there is not a doubt that in our Order we are the direct descendants from Phœnicians, who

first moulded Masonry into its present form, and who were unable to openly worship the true God, for fear of the people.

"Masonry has unquestionably come down to us through the Gentiles and not through the Hebrews. The Lodge of the Phœnicians was constructed with windows at the East, South, and West. The *W. M.*, was placed in the East their sanctum, sanctorum; *S. W.* was placed in the West, at the great entrance to represent the sun at evening, and the *J. W.*, was placed in the South to represent the sun at High Twelve.

"The arms of the Grand Lodge are still Masonically of unknown origin. They are purely Hebraic, and seem connected with the idea of the Ark of the Covenant. They were found among the papers of the learned Rabbi, Leon Judah, who lectured by Royal Patent in 1680 on a model of the temple of Solomon. Leon Judah, who was proficient in the Jewish Cabala, may also have been a member of the Hermetic Society."

I have quoted very extensively from various writers upon the Druses in order that you, my dear Brothers and readers, may get a general idea of the opinions of the various authors, as well as my own, upon these people. If we carefully examine what has been written about them, we shall find many things which will prove of great interest to us. For instance, if you will notice what Brother Kingsbury says in relation to Brother Rawson's account of his travels, you will realize that the Arab Mason in the Bedouin Lodges could not have been obligated on either the Bible or the Koran, because in the Bedouin Lodges neither Christ nor Mohammed are mentioned. I shall speak of this subject later on in another chapter.

They also tell us that the esoteric teachings of the Arab Mason was the preparation for a better life, and that of the Egyptian Brother was a preparation for death. So we find the teachings of both were the same, if properly understood, for the man who prepares to lead a purer, truer life, prepares for his future death, which is inevitable, and they both must realize that if they desire to die the death of the righteous they must live the life of the righteous. The act of death or dying does not make a man good or bad. He is what he has made himself through his thoughts and acts during life. I shall also speak of this later on. I simply call your attention to these points in the teachings of our ancient

Brothers, and compare them with our own to find simply a distinction without a difference. Brother Kingsbury states that "Masonry comes down to us from the Gentiles, and not through the Hebrew."

Now every Masonic student will realize that Masonry has passed through every epoch of the world's history. At the same time he will find that many things have been preserved to the fraternity by the Hebrew, whose forefathers were princes in Israel, when ours were digging clams with stone hatchets out of the lagoons of Europe. I myself make the assertion that we owe a great deal to the Hebrew people for the preservation of some of our symbology, of which I shall speak later on.

In the quarterly statement of the Palestine Exploration Fund there is some very valuable information relating to the Druses and their religions, meetings, beliefs, etc., furnished by a Mr. Joseph Jebail, wherein he states that "reliable information regarding the Druses is not to be found everywhere, but the extracts here given are confirmed by Major Condor. The Druse places of worship are called chapels. They believe that there are many Druses in China, and that the religion of the English people is the Druse religion, though its votaries are not known by that name in England."

During my stay in the city of Los Angeles, Southern California, in the year 1897, I had the pleasure of meeting the Reverend Hasket Smith, M. A., who at that time was delivering a series of lectures on Egypt, Syria and the Holy Land, illustrated by steroptic views. I had quite a long and enjoyable chat with him upon these people and countries, which I have already mentioned. We also spoke of ancient Masonry, when I told him that I had met quite a large number of Arabs in different parts of those countries who had certainly proved to my entire satisfaction that they had obtained the right Light of Truth from some source.

During the time that this gentleman lived among the Druses he had the good fortune to save the life of one of the prominent young men who had been bitten by a venomous snake. Mr. Smith sucked the wound, and in this way drew the deadly poison from the body of the young man. In performing this act he made a host of friends, and was welcomed by the entire people. Their homes were thrown open to him and he became popular among them. He was also initiated into

different rites or degrees among them that were unknown to the general traveller in that country, and he, like Brother Rawson, was very much astonished at their knowledge of the various signs, grips and tokens of Ancient Masonry. He thoroughly believed the Druses to be the true and lineal descendants of the Hittites, a branch of those ancient Phœnicians who wrought in the mountains of Lebanon, near Joppa, and supplied Solomon with the cedar for the building of the temple on Mount Moriah.

Let me close this chapter by quoting you some passages from the Druse books: "When men were created, they knew not the origin of their existence, nor did they seek God by their works. Wherefore He impressed upon their souls conviction of truths, and the knowledge of truth, so that they knew and acknowledged Him. He manifested Himself unto them, by His works; and by His revelations of Himself in Nature taught them His greatness, and made them to know His unity, so that they said, 'God is great, There is no God but God.' Thus He calls them unto Him, saying, 'Am I not your God,' and they believed in the unity of the Most High.

"It was the Most Wise Intellect which was standing with God in the place of a priesthood, inviting the people to know their Creator, the Most High, and His unity. And this Intellect taught the people the arts and sciences, aided by the Creator, who gave him wisdom and spiritual sovereignty and potencies, and made him Priest, Prophet, Aider, Director, and Advisor.

"And this Intellect gave to men the faculty to distinguish between what is right and good, and wise, and what is wrong and bad, and foolish, enabling them to avoid excesses and follies, and evil deeds. And the benediction of the Lord God Almighty was over all the earth. May God make us and all our Brethren disciples of the true Faith, and deliver us from doubts after having attained to the truths! Amen.

"There are seven laws which every Akel or Ockal (Druse) will observe while the ray of the Divine light within him is not withdrawn from him, leaving him only his animal nature. *The first* is that of the Truth of the Tongue. It is the belief in the presence of the Word in Humanity; the belief in all those in different ages have taught men the truth; the belief in that wisdom which is the Religion in which alone is

safety; the belief in the goodness of God, and in another life after this, and the reward or punishment that will there be decreed. *The second* is that of the preservation of Friendship among Brethren; to remember them in their needs and sorrows, and to love them whether they be near unto or far from us; to respect with manly self respect our superiors; to be gracious and kind to all those who are below us, and sustain them both secretly and publicly, giving them their due rights, whether temporal or spiritual, and proving ourselves to be their true Friends. *The third* is that of the abandonment of the worship of idols, formed in the mind by false and distorted conceptions of God, and seen with slavish superstition in the symbols which have usurped the places of the things symbolized and become the objects of an ignorant reverence, and the fruitful source of false and impure religions. It is also that of the abandonment of the doctrine of those who believe in legends and fables, and of those who say that God is not present everywhere, in sympathy with His creatures, but somewhere remote from them, where He looks unconcernedly on and sees the action of the Universe, and its forces, both of matter and intellect, proceeding under the operation of 'laws' enacted by Him, which make his personal intervention and concern and interest unnecessary. It is also that of the abandonment of the doctrine of those who believe in traditions and babble nonsense, and say that God is not one. *The fourth* is that of the disbelief in Evil Spirits in rebellion and antagonism against the one God. *The Fifth* is that of implicit truth and confidence in God, as infinitely merciful and loving, and of that worship of Him which has rested in every age and generation on the belief that He has personality by Unity of Will and Wisdom, but without body, form or shape, or confinement within limits; by imagining which men make a God after their own image, conceiving of themselves as infinitely magnified, and fancying this conception to be God. *The sixth* is that of being satisfied with the acts of God, whatever they may be, not endeavoring to avoid the operation of His laws, or condemning as wrong or criminal anything whatsoever that is done in obedience to them, as they appear and act in Nature and Humanity. And *the seventh* is that of resignation, cheerful and implicit, to His will, even when He afflicts us with sorrows, and what seem to us cruel and unnecessary desolations and deprivations. For in adversity we cannot

know what evils and miseries, prosperity might have brought upon us, what enmities and slanders, what moral and mental and physical diseases; nor from what extremities of shame and agony, and sufferings, and sorrow He may have rescued by death the loved ones whom He has taken from us. *The conclusion* is, that whosoever knows and believes as the Seven Laws require, and is sound of mind and body, and of full age, and free from servitude, may be of those who are destined to the ranks, and entitled to be present at the private assemblies, at which whosoever is present must revere God and be true, and generous to his Brother and whosoever is absent with right to be present will repent it."

We can learn from these laws of the ancient Druses some very beautiful and forcible truths, as sublimely grand as those taught by Jesus Himself when He associated with the lowly fishermen of Galilee and preached the beatitudes throughout the Holy Land. They embody many of those eternal verities that have descended to us from the Wisdom Religion of the "Land of the Vedas," taught to the aspirants in the Indian, Mazdean and ancient Egyptian mysteries during the ceremonies of Initiation. They are exemplified to-day in the profound symbology of our glorious Scottish Rite throughout the world universal. Brothers of our obedience should give especial attention to *The Conclusion*. They in themselves should remind us of our duties to our Lodges, Chapters, Councils and Consistories. Therefore adorn your Lodge with your presence.

Agriculture—Irrigation—Lotus—Papyrus.

The waters flow o'er the burning soil,
Of old Egypt's harvest bearing land,
And the fellaheen's task and daily toil
Is to direct it from the flowing Nile
To the parched and thirsty sand

Where cotton, corn and the bean flowers grow
In luxuriant abundance around,
The dikes and ditches that continually flow,
Where the sturdy fellaheen plies his hoe,
To direct it over the ground.

CHAPTER VII.

AGRICULTURE—IRRIGATION—LOTUS—PAPYRUS.

THE agricultural part of Egypt is divided into what is known as *Rai* and *Sharaki* lands. The former is that portion of the soil subject to the annual inundations of the waters of the Nile, without any other assistance than in directing the course of the flooding turbid waters to where it is needed for irrigating the land over which it flows. The *Rai* land produces only one natural crop, but it can be made to yield a second, or even a third, if properly irrigated and attended. The *Sharaki* land is that particular part of the soil which requires artificial irrigation, for without water nothing would grow thereon, as it lies above the flooding waters of the river; therefore to make it produce abundantly, it is necessary to irrigate these parts by various methods, such as the Shaduf, Sakiyeh, Tabut and pumps, comprising machines that lift the water to the desired height for irrigating the soil.

The seasons are divided into three parts, of four months each. The most important of all is the WINTER SEASON (*es Shitawi*) which commences at the end of the inundation, or somewhere about the first of November, in Middle Egypt, and ends in the last days of February. During the early part of this season the whole of the Delta presents a very peculiar appearance, for it looks exactly like an immense checker-board of water, whose dividing lines are the banks of the canals through which the waters of the Nile flow to all parts of Lower Egypt. Here and there, above the flooded country, stand villages, surrounded by clusters of palms and occasionally sycamores, that relieve the monotony of the scene.

As soon as the waters begin to subside and the fields are still moist, the staple food of the Egyptians is sown, as well as what is necessary for the use of their domestic animals, such as wheat, barley, beans, chick-peas, clover, vetches, etc. This seed is scattered broadcast upon the soft

wet soil, and pressed into it by various very simple methods, one of which is by driving their domestic animals across the seeded soil. Sometimes they do not go to that trouble; but just leave the seed lying upon the surface of the soft wet mud or ground, when, by its own weight, it sinks beneath the surface and under the conditions of heat, light and moisture, very soon germinates and begins to grow luxuriantly and in abundance.

All sowing is done in the same old primitive way as in the time when Moses lived, and that is "by hand." The sower fills his basket full of seed, then slings it upon his shoulder and scatters it broadcast upon the wet shimmering soil. About four months from the time of sowing the seed, they begin to harvest the beans, lupins, clover, etc.; but the wheat and barley will take fully three months longer to mature and ripen, ready for harvesting, which is done in a very primitive manner, according to the ancient methods of their great ancestors. They either pull up the stocks by the roots, or cut them off with a sickle or knife, close to the ground, and pile them in a heap in the middle of the field. They then hitch up a couple of oxen to a "norag" (a kind of sled that rests upon a heavy roller, with sharp pieces of iron fastened to it) which is then driven over the pile, backwards and forwards, bruising and crushing the stalks and freeing the grain from the husk. They then gather up the larger parts of the stalks and throw them aside. The grain is separated from the husks and rubbish by throwing the crushed pile up into the wind; when the light chaff is blown away and the grain falls to the ground, after which it is gathered up and stored for future use.

THE SUMMER SEASON—*es Seffi*, begins with the month of March and ends in June. Very little is raised in Upper Egypt during this season, as during the whole of the time the cultivable land is very narrow and the greater portion nearly always under water, though they do raise considerable produce in many places. There are large quantities of millet, cucumbers, melons, etc., raised during this time, and they sow a great deal of sugar-cane during the commencement of this season; but it is not harvested, for conversion into sugar, until the latter part of January or the middle of February, although they cut large quantities for eating during the month of October. In Lower Egypt, or the Delta,

the summer season is a very important one, for then is the time they plant indigo, cotton, rice, etc., which is harvested generally between the months of October and December. They plant cotton in April and then harvest it in November, and frequently reap quite a large amount from a second crop of this plant. This season is when their tobacco crop is harvested, of which they grow large quantities. Now is the farmer's delight in the Delta, as the whole of this part of Egypt is clothed in luxuriant vegetation, the gardens and fields are all laden with fruits that gladden the hearts of men. As far as the eye can reach we may see luxuriant crops of all kinds growing and ripening.

THE AUTUMN SEASON, (*ed Demira*,) begins with the rising or inundation of the Nile during the month of July, and ends in October. In the middle of this season the Delta was formerly covered with the flooding, rushing waters of the Nile, bearing out the statement which Herodotus makes in Book II, Chapter 97: "When the Nile overflows, the country is converted into a sea, and nothing appears but the cities, which look like the islands in the Ægean. At this season boats no longer keep the course of the river, but sail right across the plain. On the voyage from Naucratis to Memphis, at this season, you pass close to the Pyramids, whereas the usual course is by the apex of the Delta and the city of Cercasorus. You can sail also from the maritime town of Kanopus across the flat to Naucratis, passing by the cities Anthylla and Archandropolis."

During this season of the year corn is planted with millet, etc. And although it is a very short season, of but a little over seventy days, yet, during that time the fertile soil of the Delta matures and ripens the immense fields of growing grain, which is harvested somewhere about the latter part of September or the beginning of October. This season is really a harvesting time, not only of corn, millet, etc., but of all that which had been planted during the summer. At this time of the year (September) the Delta presents to view smiling fields of waving grain, when every spot of arable land is teeming in fertility, from Alexandria to Cairo. It will be a scene never to be forgotten by all those who travel through the Delta of the Nile during the latter part of Autumn.

There is a vast difference to-day in the inundations of the river Nile from those of ancient times; for now they are able to control, in a

great measure, the flooding waters of old "God Nilus;" thanks to the efforts of Mohammed Ali, Ishmail Pasha and the British, in constructing places for the purpose of storing the surplus waters of the river, so as to distribute it when and where it would be most needed.

Mohammed Ali endeavored to build a barrage in order to preserve the surplus waters of the river. The construction of the dam was in charge of Mogul Bey, a Frenchman, who worked upon it for years, in the hope of making it a success; but it ultimately proved a miserable failure. The British afterwards reconstructed it and made it thoroughly secure. During their early occupation of this country they devoted a great deal of time and attention to this matter and appropriated considerable sums of money toward improvements along these lines, and to-day they have very nearly completed two most magnificent dams, of which I make mention in another chapter, to regulate the river's flow and reclaim a vast amount of desert land destined to support an additional population of from one to two millions of people. The prosperity of Egypt depends upon the storage of the water and controlling the flow of the river which runs to waste during the winter, and for that reason the British are constructing these enormous dams to prevent loss and utilize every gallon of water needed for irrigation.

The river Nile has created the soil of Egypt through its annual inundations, by depositing layer after layer of alluvial deposits brought down from the mountains of Abyssinia.

Herodotus says, in Book II, Chapter 4: "That the priests told him that when *Men* (Menes) was King, all Egypt, except the Thebaic canton was a marsh, and that none of the land below lake Moeris then showed itself above the water. This is a distance of seven days' sail from the sea up the river."

In Chapter 5: "What they said of their country seemed to me very reasonable. For any one who sees Egypt without having heard a word about it before, must perceive, if he has only common powers of observation, that the Egypt to which the Greeks go, in their ships, is an acquired country, the gift of the river. The same is true of the land above the lake, to the distance of three days' voyage, concerning which the Egyptians say nothing, but which is exactly the same kind of country. The following is the general character of the region: In the first place, by

sea, when you are still a days' sail from land, if you let down a sounding-line you will bring up mud and find yourself in eleven fathoms of water, which shows that the soil washed down by the stream extends to that distance."

In Chapter 7.—"From the coast inland, as far as Heliopolis, the breadth of Egypt is considerable, the country is flat, without springs and full of swamps. The length of the route, from the sea up to Heliopolis, is almost exactly the same as that of the road which runs from the altar of the twelve gods at Athens, to the temple of the Olympian Jove at Pisa. If a person made a calculation he would find but very little difference between the two routes, not more than about fifteen furlongs; for the road from Athens to Pisa falls short of fifteen hundred furlongs by exactly fifteen, whereas the distance of Heliopolis from the sea is just the round numbers."

Fraas, quoted by Baedeker, in his "Lower Egypt," says: "Throughout the whole of Egypt the Nile mud rests on a bed of sea sand. The whole country between the first cataract and the Mediterranean was formerly a narrow estuary, which was probably filled by degrees, during the Pleiocene period with lagoon deposits, washed down from the crystalline Habesh. At a later period, when Egypt had risen from the sea, and after the isthmus had been formed, the river forced itself through these deposits of mud, sweeping away many of these loose particles at one place and depositing them again farther down."

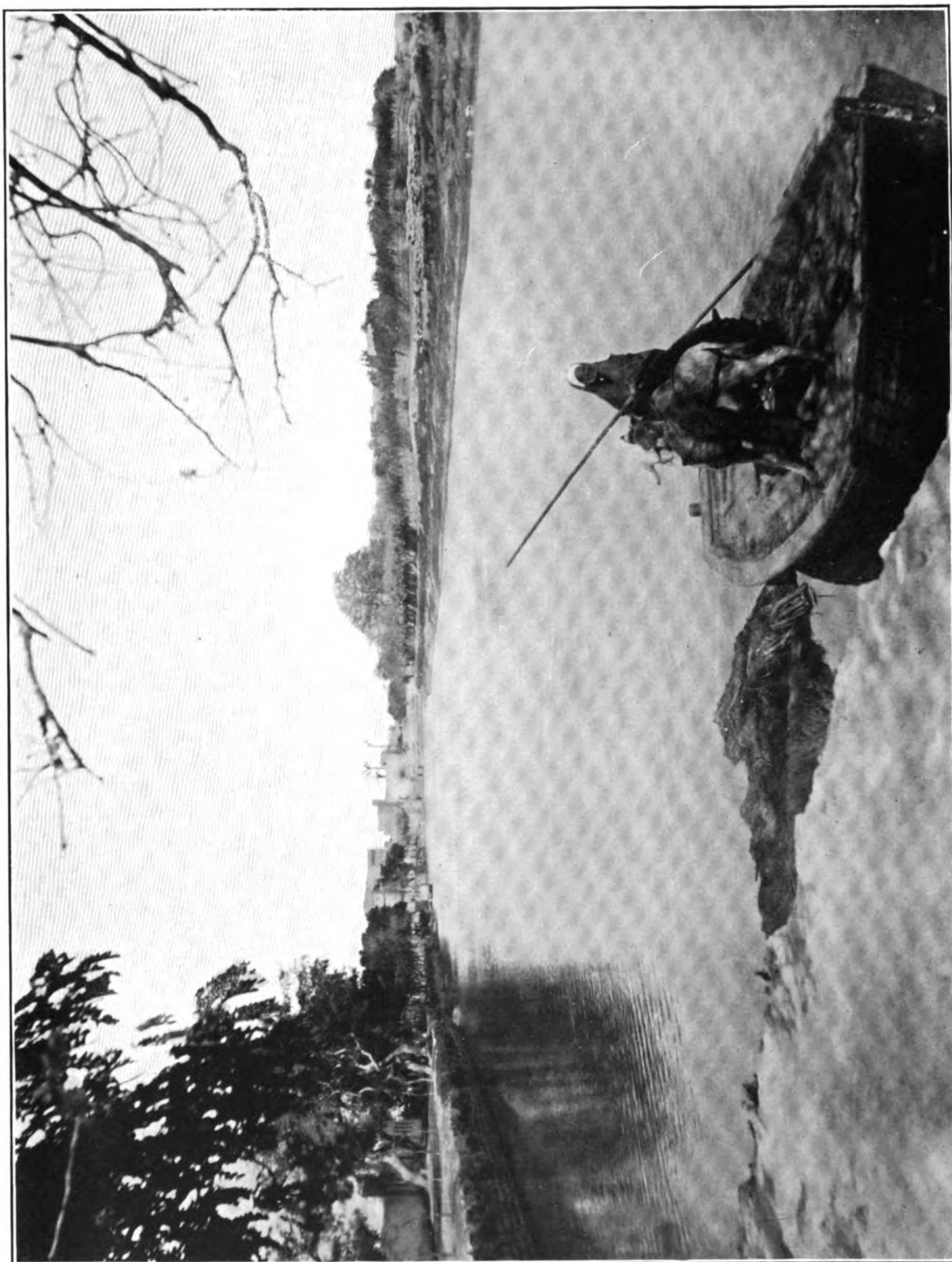
Now, from my own personal observations, I do most firmly believe that at one time all that country, known as the Delta, was an estuary, and the river itself has been for ages bringing down a sedimentary deposit to build up this most important part of Egypt, the "Delta of the Nile," and continually renews it, by fresh accumulations, at every inundation or overflow of this remarkable old river, thus maintaining it, in a perpetual state of fertility, through the rich alluvial soil that is continually deposited upon the land by the flooding waters of the Nile.

After the Delta of the Nile had been formed, in the ancient days of Egyptian history, it was watered by seven different branches of the river, while to-day only two make their exit into the Mediterranean Sea by their regular channels, these two being known as the *Bolbetine* and the *Phatnitic*. The first is called the Rosetta branch, the other one is known

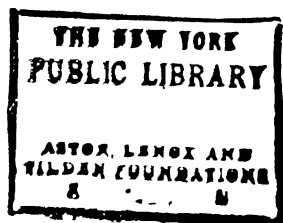
as the Damietta branch of the Nile while the other five, the Kanopic, Mendesian, Sebennytic, Pelusiac, and Tanitic, are of but very little use or importance, except for irrigation purposes, as they are nearly always dry; but are kept open simply for carrying water for irrigation.

The Bolbetine branch took its name from the ancient town of *Bolbitinum*. The ancient site of this town lies about a couple of miles South of the modern town of Rosetta, in Arabic *Rashid*, founded by one of the Caliphs of the Tülünide Dynasty, probably Ahmed-ibn-Tulün. It was formerly a very important and flourishing town of great commercial interest, to that branch of the Nile on which it stood, as well as the country tributary to it. At the present time its harbors are filled with the Nile deposit and only vessels of the smallest draft are enabled to enter; in fact, since the completion of the Mahmudiyeh canal, opened on the 20th day of January, 1820, its importance began to decline, and its traffic diverted to the city of Alexandria. This town of Rosetta, at the beginning of the present century, had a population of between twenty-five and thirty thousand inhabitants, while at the present writing it has dwindled down to a population of less than one half of those figures. It is a very pleasant Arab town, chiefly celebrated for its gardens, then the principal attraction to the better class of Europeans as well as native Egyptians from interior cities. It was formerly a favorite summer resort, on account of the salubrity of the atmosphere and its picturesque beauty. There are several large mosques and khans in this town, as well as the typical bazaar of Egypt, the whole being surrounded by a wall with loopholes that have been cut at regular places for the purpose of firing through, in case of an attack from invaders; but these walls would be of very little use if opposed to artillery fire. This city is also celebrated for the discovery of the famous trilingual stone, which was found here by a French officer while digging the foundation of Fort St. Julian. It is now in the British Museum, and is known as the "Rosetta Stone."

Off to the west of Rosetta and in plain sight is the bay of Abu-kir whereon was fought the celebrated "Battle of the Nile," on the first day of August, in the year 1798. Admiral Lord Nelson, while cruising along the coast discovered the French ships at anchor, which he immediately engaged, totally destroying fourteen vessels out of the seventeen composing the fleet under command of Admiral Bruéys. The completion of the



MAHAMUDIYEH CANAL,
ALEXANDRIA.



victory was in the destruction of the L'Orient, commanded by the French Admiral himself. The destruction of this ship and fleet destroyed the power of the French and caused Napoleon to hurriedly return to Europe. Shortly afterwards Sir Ralph Abercrombie effected a landing at the battle of Alexandria, which, with the capitulation of Cairo, compelled the French to evacuate Egypt and return to France, very much demoralized at their losses. Sir Ralph Abercrombie was killed during the battle of Alexandria. East of the town of Rosetta is Lake Barulos which I shall speak of later on.

The Phatnitic branch of the Nile flows into the Mediterranean just west of the most northerly part of Lake Menzala, and the town of *Damietta* is situated on the east bank of the river, where it was once noted as being the most important town on the east side of the river and originally contained a population of about forty-five thousand inhabitants. Like its companion town Rosetta, it has fallen in importance through the growth of Alexandria and later Port Said, and to-day it has a population of about twenty-five thousand. This town was known to the ancient Egyptians as *Tamiathis*, when it was considered to be the Key to the Delta, during the crusades especially. Its principal revenues are derived from the manufacturing of leather and cloth, while the fishing industry enables its inhabitants to keep up a lucrative trade with the interior cities. The town lies due west of Lake Menzala and the extreme shallowness of its waters prevent vessels from entering the harbor; but there is some talk of cutting a canal to connect the Mediterranean Sea with the river Nile. If this were done it would no doubt restore a great deal of the trade lost through the difficulties of keeping the port open, that shipping could enter, discharge, and take on their cargoes for other ports.

The Delta of the Nile still preserves the same fan-like tract of land, lying between Alexandria and Port Said on the North, and Cairo at the apex of the Delta, on the South. From this last mentioned city the Delta begins to widen out into a regular fan-like formation, beginning at Lake Mareotis on the East, in about 30° East longitude, and ending with parts of the land extending into and helping to form, with Port Said and the Suez Canal, Lake Menzala, in about 32° East longitude. This land, roughly estimated, consists of about one hundred and sixty-five miles,

running from Alexandria along the coast line, while the apex of the Delta lies very near Cairo, in about 32° North latitude, being distant from Alexandria nearly two hundred miles by river and one hundred and twenty-three by rail. The Delta has an area of about six thousand three hundred and fifty square miles, comprising good agricultural land. Its lack of woods and forests is one of its noticeable features. There is quite a number of trees to be seen in Lower Egypt but the most common is the date palm, which is cultivated and especially cared for on account of its fruit.

Mr. Poole, in his very interesting work on Egypt, says, on pages 31 and 32: "The interior of the Delta is a wide level plain, intersected by a network of canals, fed by the divided stream of the Nile, often running in ancient channels and fenced in by high embankments. The whole plain is clothed with rich crops of all manner of vegetation and the whole lit up with the snow-white blossoms of the cotton plant. Near the banks of the canals and river-arms are some three hundred small villages and a few towns, generally erected high above the inundation, on the lofty mounds of dark earth, the sites of ancient cities and temples, which are a prominent feature of the plain. At a distance the villages look almost a part of the mounds, for the most part merely a cluster of mud-huts surrounded by dove-cotes and palm groves, with a white-washed minaret standing out from the confused mass; but many of these villages take a fair share in the trade which the fertilizing Nile affords to the plain, and have developed into small but populous towns. They can be seen in every stage of progress, from the huddled head of mud-huts, piled up by the fellaheen who work the neighboring water-wheel, and sow the fields around, through the open door-holes of which the wretched poverty of the Egyptian peasant is plainly visible, to the well-to-do town, which boasts something like a definite street, and several mosques, where minarets overtop the houses and necessary palms. Houses and hovels are built of the same material, the inevitable Nile mud, though for the better houses in damp regions the bricks are baked, a precaution unknown in the villages higher up.

"The principal towns of the interior are—Demen-hur ("City of Horus"), west of the Rosetta branch, with a population of twenty-five thousand, possessed of considerable factories for cleaning cotton and

preparing it for export, as well as El Mansurah, on the Damietta branch, the scene of the defeat of Jean de Brienne by a nephew of Saladin in 1221, and the prison of Saint Louis in 1250, at the disastrous termination of the *sixth* crusade. Tanta, between the two, a fine town of thirty thousand inhabitants, famous for its Saint *Amad El-Bedawy* and his annual festivals, improperly but appositely called fairs, that are held for a week and a day in January, April and August. The last and greatest of these festivals bring together half a million people to honor the Saint and obtain benefits for themselves from his intercession, as well as to enjoy the tricks of the jugglers, the dancing of the Ghawâzy, and the fun and revelry which are the main characteristics of this religious festival. Ez-Zaqaziq, with forty thousand inhabitants, is the centre of the cotton trade of the Delta, situated in the midst of a fertile and wooded region, watered by a fine system of canals, and supporting a prosperous farming population. Near Ez-Zaqaziq runs the Fresh Water Canal which conveys the Nile water to Suez. This canal is of ancient construction and was built by the Pharaohs, perhaps four thousand years ago, and reopened by M de Lesseps to give drinking water to the workmen engaged upon the Suez Canal. It is now connected with Cairo by the Ismailia Canal and runs through the Wady Tumilat, which it fertilizes by its water, and after reaching Ismailia turns down to Suez. Though principally an aqueduct it is also serviceable for local traffic."

There are quite a number of towns in the Delta I have already written about, such as Sais, Tanis or Zoan, Bubastis, Semmenud, and others that could be described; but one town in the Delta is, in a measure, typical of all the rest, and therefore a description of them would simply be a mere repetition of words.

In approaching the apex of the Delta we are enabled to see the Libyan range of mountains and the Mokattum hills drawing closer together. In the middle distance the dark foliage marks the site of "Grand Cairo," with its citadel, splendid mosques and minarets, whose gorgeous beauties have been so highly praised by all Arabian writers, as well as by many modern historians. To say anything regarding its varied charms and beauties not already described would, indeed, be a difficult task; but as all people do not see alike, I will leave my description of this peculiar city and its environs for a future chapter, and tell

you what impressed me while sojourning in that quaint old city, the capital of Egypt. From our present view we can see very plainly the pyramids in the plains of Gizeh and the solitary obelisk that marks the site of the celebrated city of Heliopolis, "The city of the Sun," of which I shall speak later on.

There are five lakes of brackish water situated in the northern part of the Delta, which are separated from the Mediterranean Sea by long and narrow ridges of sand, through many of which the salt water filters and mixes with the fresh water of the river Nile during the overflow. The first is Lake Mareotis, not far from the city of Alexandria. In fact, after leaving this city by the Gabäri Gate the lake is right beside us. In the winter the waters of this lake are high, owing to the inundation; but later on are surrounded by a vast area of swampy, ill-smelling bog-land, pregnant with malaria, etc. At one time this lake was not near so large as at present, and during the summer months is a disagreeable marsh. It was originally a fertile plain, with a beautiful lake of fresh, clear, pure water in the centre; from which the city of Alexandria drew her water supply. When the British laid siege to this city, in the year 1801, they cut off the water supply from Alexandria by digging an immense ditch from the Mediterranean Sea into the low land adjoining the lake, which not only flooded the country but destroyed the lake and a very large number of villages dotting the plain around it, thus sacrificing a great number of lives, but they succeeded in capturing Alexandria.

Lake Abukir originally belonged to and formed part of Mareotis, but when Mohammed Ali constructed the Mahmudiyeh canal in 1819 he threw up very high embankments which cut off the northern portion, entirely separating it from Mareotis, as the canal ran right through it to Alexandria.

Murray, on page 196, says this canal "received its name in honor of the Sultan Mahmud second. The cost is said to have been three hundred thousand pounds; and two hundred and fifty thousand men were employed about one year in digging it, of whom twenty thousand perished by accident, hunger and plague. It commences at the village of Atfih, on the Rosetta branch of the Nile, and has a total length of fifty miles, with an average width of about one hundred feet. A part

of its course is identical with that of the ancient Kanopic branch of the Nile, and the old canal of Fûa, which was used in the time of the Venitians for carrying goods to Alexandria, and existed, though nearly dry, in Savary's time, A. D. 1777. The right bank of the Mahmûdiyeh Canal is bordered for some distance with the houses and gardens of the wealthy inhabitants of Alexandria."

This part of the lake, at certain seasons of the year, is a very unhealthy place, a fact evidenced by the great number of men who died from the baneful influence of this part of the Delta during the construction of the Mahmudiye Canal. This branch of the Nile is the most westerly, and flows into the Abukir Bay, close to where the British destroyed the French fleet at the battle of the Nile.

It was upon the west bank of this arm of the Nile (Kanopic) that the town of Kanopus was located, and it is said to have derived its name from the pilot of *Menelaus*, who sailed to that place on his return from the siege of Troy. Strabo describes this town as follows: "Kanopus is a city which lies one hundred and twenty stadia (about fourteen English miles) from Alexandria, if one goes by land, and is named after the helmsman of Menelaus who died there. It contains the highly revered temple of Serapis, which, moreover, works such miracles that even the most respectable men believe in them, and either sleep in it themselves, or get others to sleep there for them. Some persons also record the cures, and others the effects of the oracle dreams experienced there. A particularly remarkable thing is the great number of parties of pleasure descending the canal from Alexandria; for day and night the canal swarms with men and women, who perform music on the flute and licentious dances in the boats with unbridled merriment, or who, at Kanopus itself, frequent taverns situated on the canal and suited for such amusement and revelry."

This city was noted for several temples, the chief of which was that of Serapis. This deity was worshipped here with the most profound respect. The Kanopic jars, which I shall describe in the chapter devoted to embalming, owe their name to this place. It was here that the celebrated trilingual stone called by the French savants "*La Pierre de San*" especially refers to what was known as the "*Decree of Kanopus*."

Directly east of Abukir is a long stretch of sand, separating it from Lake Edku, another body of brakish water of no especial interest. The ford which connects this lake with the sea is supposed by many to be the ancient Kanopic mouth of the river Nile. It is separated from the Mediterranean by a long dreary waste of sand, along which runs the railroad to Rosetta, lying to the northeast of Edku, and beyond the Bolbitinic branch of the Nile is Lake Brulus, situated between the two towns of Rosetta and Damietta. The Sebennyitic mouth of the Nile empties into the sea from this lake, in about 31° east longitude and very near the long sandy ridge which divides it from the Mediterranean Sea.

The last of this series of lakes is Menzala, the most extensive lake in Egypt, an immense swamp at certain seasons, having an area of about five hundred thousand acres. It is a shallow lake, drifting off into marshy creeks, dotted here and there with numberless islands, many of which are flooded and disappear entirely during the inundations of the river, a most desolate region, pregnant with fever, etc. There are two ancient mouths of the Nile that flow into the sea from this lake, known as the *Mendesian* and *Tanitic*. A few of the islands in this lake will prove of great interest to the student and tourist. The principal ones are *Tuna* and *Tennes*. The first contains a small village called *Shekh Abdallah*, where there are some very interesting ruins.

Tennes is the ancient site of *Tennesus*, and contains a great many remains of vaulted tombs, baths and foundations that were constructed by the ancient Romans, after Egypt became tributary to the imperial power of Rome.

All through northern Egypt, in the vicinity of these lakes, are the grazing lands of the Egyptians, each of which furnish a very good field for the hunter; but one desirous of this privilege must first secure a permit before he is allowed to look across the sights of either gun or rifle. On all these lakes wild-fowl of varous kinds are to be found in abundance, such as wild duck, geese, coot, pelican, silver heron, flamingo, cormorant, etc. In many of these streams certain parts are especially reserved, where no shooting is allowed, excepting to those paying for the privilege. I have spent many glorious days

—aye, and weeks,—hunting on the lakes Menzala, Brulus and others, where many birds of all kinds were secured, and nearly devoured alive, at night in our tent, by the bloodthirsty mosquitos. During our hunting expeditions over these lakes we had a couple of good English punts, belonging to a friend, who had purchased them from an English captain for the express purpose of hunting. They were of very light draught and far superior to the old-fashioned, unwieldy Arab boats generally used here by sportsmen.

One thing seemed very strange to me, I did not see a single specimen of the papyrus plant during my ramblings through the whole of Lower Egypt. It used to be carefully cultivated by the ancient Egyptians, and grew in great abundance all over the Delta, more especially in those branches of the Nile and the streams flowing from them through this part of the country. The raising and manufacturing of papyrus into rolls was, at one time, a distinguishing industry in Semmenud.

Ebbers, in his article on the "Writing Materials of Antiquity," says, quoting Professor Schenk, in reply to inquiries asking his opinion upon the preparation of the specimens submitted to him: "I believe I am correct in the opinion that in the preparation, thinner or thicker lamella were cut from the inner texture or pith, and these were laid upon each other in such wise that the fibers crossed, the finer sorts being prepared of two and the rougher kinds out of three lamella; the thickness thus differing with the variety. They were then united by an adhesive substance, of what nature I can give no definite information. Its solubility in potash seems to indicate the use of the white of an egg, and possibly this alone was employed.

"Rolls and pieces of the different sort of papyrus used for writing materials are preserved in large quantities. The last decade has witnessed the most surprising increase in their numbers. As the result of thorough study, not of the writings with which they are covered, but of the papyri themselves, Professor U. Wilcken, of Breslau, discovered on which side of the papyrus the true page of the writing lay. It is invariably the one which, pending the fabrication, has lain uppermost and whose fibers, being laid upon the table, occupy a horizontal position; that page of the leaf on which the fibers run vertically is the reverse side. Thus

on the page with the horizontal fibers, generally the smoother and better finished, which is recognizable at the first glance, the text was begun. That which is written on the reverse side may be the end of the writing, for which there was insufficient space on the principal page, or it may be a later addition. Thousands of papyri have confirmed this observation.

“Also the horizontal side is the one originally destined to be written upon. This can scarcely be otherwise, as from all the manipulations of its fabrications—pressure, beating smooth, etc.,—the upper side derived a much better finish than the one upon the table. Reversing the half-finished page, with a view to a similar treatment of both sides is unknown. The importance of the discovery rests in the fact that, when a papyrus is written on both sides, the writing on the horizontal side may be declared the more ancient. For example if a dated letter or contract is found on the vertical side, and on the horizontal the epigramme of a poet, the period of which we do not know, we may venture to assert that the poet lived prior to the date on the vertical side.

“Among the various kinds of papyrus the most excellent were those on which, in time of the Pharaohs, hieratic texts were inscribed and Strabo mentions the hieratic papyri as the best of all. It may perhaps be the same sort which was called, after the Emperor Augustus, ‘the Augustinian.’ Connected with this is another, which was called ‘Liviana’ after the Empress Livia, the consort of Octavia. Others were named from the places of their origin as Saitic, Tanitic, etc., or according to their uses as theatre programmes, wrapping paper, etc.”

Many important discoveries of papyri have been made in Upper Egypt during the nineteenth century. To-day a vast amount of manuscripts pertaining to science, etc., are being found, which are proving of great value and interest to the scientific world in their investigations throughout the whole of this most extraordinary country. The papyrus was one of the most useful plants cultivated by the Egyptians. The roots and young shoots, as well as parts of the stem, were used as food in lieu of grain, to supply its want among the poorer classes of the Delta. Other parts were used for making baskets, mats, etc., while the stems were bound together and used for rafting purposes on the river and streams. The name of this plant became famous in the history of civilization for the manner in which writing material was manufactured out of its pith.

The papyrus was, as I have previously stated, found in great abundance principally in the lakes and watercourses of the Delta. In consequence of this it became the hieroglyphic symbol of Lower Egypt, as well as adjacent countries, while the lotus was far more prolific in Upper Egypt and was used to symbolize that country as well as Nubia and the bordering nations. The lotus is found carved upon every temple throughout the length and breadth of the valley of the Nile. Isis is invariably represented holding a lotus flower in one hand, while in the other she carries the crux ansata.

In the "Secret Doctrine," Vol. I, section 8, page 406, we find that "There are no ancient symbols without a deep and philosophical meaning attached to them, their importance and significance increasing with their antiquity. Such is the lotus. It is the flower sacred to Nature and her God, and represents the abstract and concrete universe, standing as the emblem of the productive powers of both spiritual and physical nature. It was held as sacred from the remotest antiquity by the Aryan Hindus, the Egyptians, and by the Buddhists after them. It was revered in China and Japan and adopted as a Christian emblem by the Greek and Latin churches, who made of it a messenger, as do now the Christians who have replaced it with the water lily.

"In the Christian religion, in every picture of the annunciation, Gabriel, the Archangel, appears to the Virgin Mary holding in his hand a spray of water lilies. This spray typifying Fire and Water, or the idea of creation and generation, symbolizes *precisely the same idea* as the Lotus in the hand of Bodhisattva who announces to Maha Maya, Guatama's Mother, the birth of Buddha, the world's Saviour. Thus, also, were Osiris and Horus constantly represented by the Egyptians in association with the Lotus-flower, both being Sun Gods, or Gods of Fire; just as the Holy Ghost is still typified by 'tongues of fire' in the *Acts*."

"Love came to Flora asking for a flower,
That would of flowers be undisputed queen;
The Lily and the rose long, long had been
Rivals for that high honor.
And Flora gave the Lotus 'rose-red' dyed,
And 'Lilly white' the queenliest flower that blows."

—*Century Magazine*.

The Lotus has been exalted and religiously venerated by the Hindus, in the ancient days, as well as by all nations of the world, down to the Christians of to-day. Throughout the East, in prehistoric times, as well as the present, this flower was the theme of the poet. Its praise has been spoken and sung in every age and every land of the far East, immortalized in song and story. In our day *Heine*, *Tennyson*, and Sir Edwin Arnold have rendered homage in rhapsodies of song to this flower of the "Land of the Vedas" and the glorious East.

This magnificent flower, emblem of the human soul, at whose birth the spotless purity of its glorious petals repelled the impurities from which it sprung. The muddy waters, coming in contact with its virgin blossoms, leaves or buds, roll back from them, leaving no stain. In the same way the pure in heart are impervious to the stain of sin, though surrounded by evil thoughts and evil deeds which permeate this world, as never resting upon or entering into the heart of the pure and true. Flowers of many varieties are found in all parts of Egypt which *are called* by the name of the Lotus, though none of them are the *true* or sacred flower of the Hindu or Buddhist. They are simply different species of the water lily having attached to them no sacred traditions.

The Egyptian Lotus is not the sacred Lotus of India; but very nearly approaches that glorious flower in its general characteristics. There are many Lotus-like flowers in Egypt of various hues, which rise out of the water at sunrise and disappear again at the setting of the sun. Many of the so-called Lotuses have been mistaken for *N. Nelumbo* the sacred flower of India. But it is not to be found in any part of Egypt. The *Nymphaea* Lotus, and *Nymphaea cerulea* are found in great quantities in both Upper and Lower Egypt, but as previously stated are not the sacred flower, the great brilliant rose-pink, the matchless Lotus of the Hindu and Buddhist, the royal lily of Siam. The true sacred Lotus of India is the universal symbol of the Kosmos, as the absolute totality, and the jewel is spiritual Man or God, and "*Om Mani Padme Hum*," (O the jewel in the Lotus) points to the indissoluble union between Man and the Universe.

The full-grown Lotus flower is larger and more brilliant by far than the smaller and more compact water lily. It has not the stainless purity of the white lily, nor the rich, deep, ruby color of the darker lily, but its

own brilliant rose-pink is matchless, unapproachable. The English heart goes out to it, reminded by its color-tone of the delicate brier-roses at home, and like the brier-rose its days are short. The petals that were perfect yesterday, are to-day parting and falling into the pool. But as they fall they reveal the most curious and botanically the most interesting of all the Lotus charms. This is the unique "receptacle" or fruit case, whose peculiarities at once distinguish the Nelumbian from the water lily. This receptacle occupies the central position in the flower, and the golden threads which surround it when the flower is in full bloom, fade away when the petals fall, and the receptacle is left alone on the top of the flower stalk. It is shaped like a boy's peg-top, with the narrow point downwards, and the broad circular end uppermost. The little fruits commonly called "seed" are immersed separately from its neighbors in this spongy receptacle. Now this is wholly a different state of things from those found in the water lily. There the little fruits, although individually free their entire length, are inclosed in a hollow case, and can thus touch each other. The degree of freedom is of course greater in the Lotus, where each little fruit has its own circle, instead of living in one large dormitory, with many other families, as the water lily carpels have to do. But in one respect, at any rate, the fruits of the water lily and the Lotus are alike—"they are all very wholesome eating."

The bulb of the Egyptian Lotus is very sweet and wholesome, and the seeds, when taken from the *ciborium* or capsule, are ground into flour and mixed with either milk or water. Baked in the same way as bread, and eaten warm, fresh from the oven, it is considered very wholesome. It supplies the place of corn to the poorer classes throughout Egypt, who are unable to obtain that commodity.

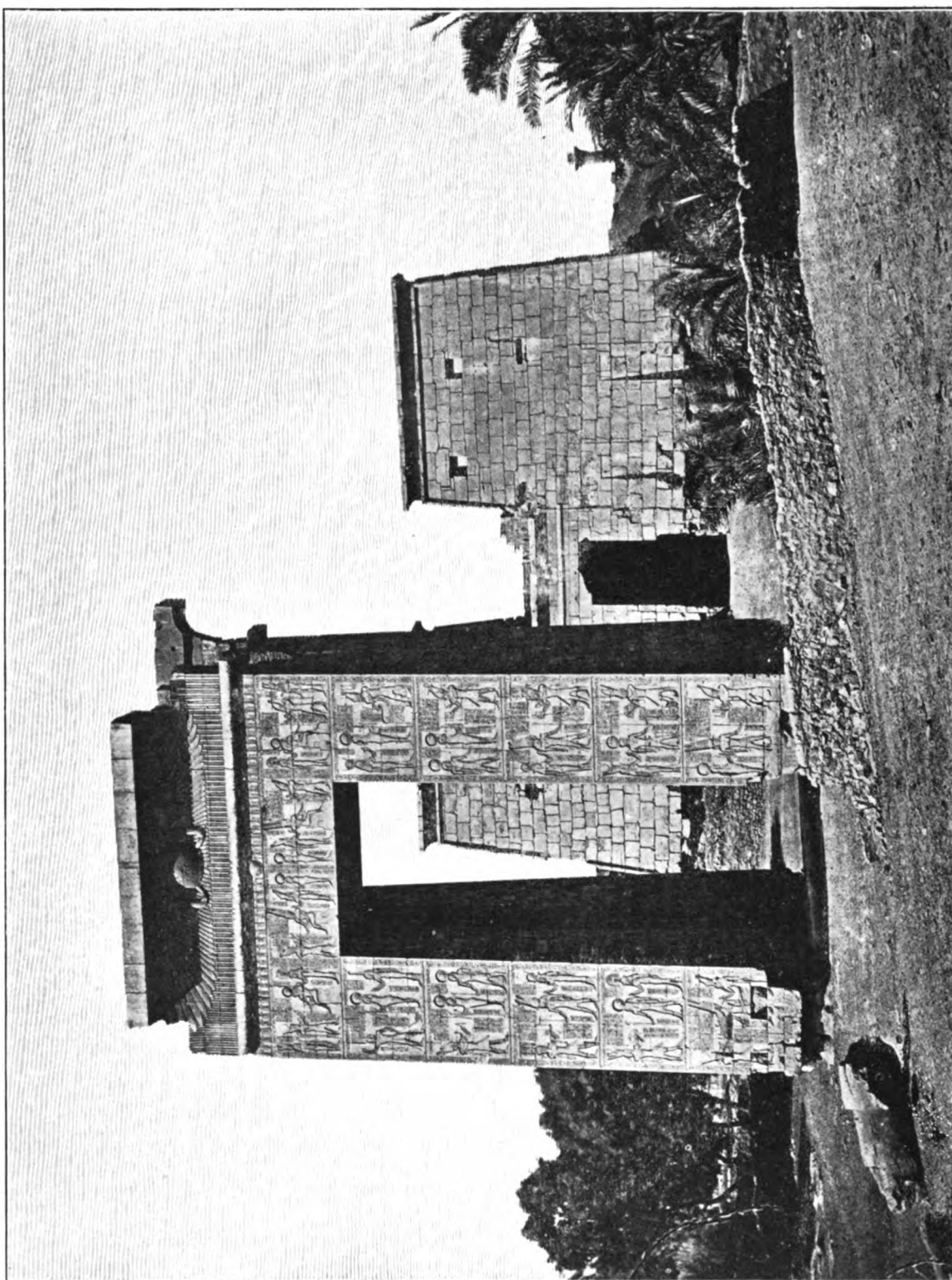
Before leaving the Delta of the Nile, I would like to call the attention of my readers to the natural chain of lakes that run from the Mediterranean Sea to the Gulf of Suez. First comes Menzala, next Balah, then Timsha and finally the Great Bitter Lakes, and the Gulf of Suez reaching down the Red Sea, giving one the impression that the two seas were originally connected. I incline to the same opinion, in relation to this matter, as Mr. Stanley Lane Poole. He says in his work "Egypt," page 113: "The Isthmus of Suez was originally a strait, and the only eminence on its low level surface—the hilly

district called *El-Gizr*, or the causeway near the middle—is the result of the accumulation of sand produced by the meeting of the two seas, aided by the silting up of the country about the Isthmus, which is the counterpart of the depression still taking place along the coast of the Delta, in spite of the Nile deposit. The silting, however, did not cause the drying-up of the entire strait; but left a series of lakes or salt marshes," such as I have spoken of above.

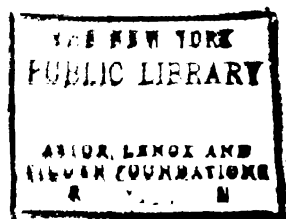
These salt marshes extending over Lower Egypt are not cultivated, but are still valuable for the pasturage of cattle, as luxuriant herbage grows here in abundance. The men who herded and attended to the raising of stock were a wild, lawless race, according to Strabo and other historians. They dwelt in the midst of the marshes, upon the margins of the lagunes, or brackish lakes, and lived in huts made from the reeds and grasses that grew there. They subsisted on the roots of the papyrus, lotus and various other esculent plants, together with the leguminous class, such as the lentils, etc., which formed the principal portion of their diet. The raising of oxen for agricultural purposes unquestionably received careful attention, as both in plowing and in treading out the grain no other animal was ever used. This fact made the maintenance of cows and oxen, not alone a necessity for agricultural purposes, but as beasts of burden. In the representations upon the walls of many of the temples we see cows drawing the sled upon which the mummy was conveyed to the tomb, while the stones brought from the quarries of Mokattum for the purpose of repairing the Memphian temple are represented as being drawn by three pair of oxen. According to the ancient paintings and the hieroglyphic inscriptions, I should judge their domestic animals were the source of much care and solicitude.

The ancient Egyptians also raised great quantities of sheep in the Delta, specially for their wool. Their flesh was eaten for food in Lower Egypt, but was not used in the Theban Nome, because the ram was held sacred to their great god of Thebas. We learn from *Diodorus* that the ewes were very prolific, bearing lambs and yielding wool twice in the year.

Wool, when woven into cloth was prohibited for use as undergarments, to be worn next the body as is largely done at the present day. Outer garments might be made from this staple for the priests or even



PROPYLON OF THE TEMPLE OF RAMESES III,
KARNAK.



all classes of people, but under no circumstances was it allowed to be worn or even carried into their temples, nor used for the purpose of embalming or wrapping their mummied dead.

Goats were raised throughout the whole of Upper and Lower Egypt in great quantities, but the Delta was the special place for raising stock of all kinds. After the flooding waters of the Nile had subsided the land over which it had flowed would produce a most luxuriant and abundant crop of herbage, making this part of Egypt the best place for pasturage and the raising of domestic animals.

In many of the tombs throughout the valley of the Nile we find paintings representing either the deceased or his overseer taking an inventory of the stock upon the farm, or belonging to him, or engaged in a tour of inspection for the purpose of numbering the cattle and domestic animals.

I could refer you to many of the tombs in both Upper and Lower Egypt where those engaged in this kind of work are depicted. There is one especial tomb at EL-KAB, the ancient *Eileithya*, located about five hundred and ten miles above Cairo, on the East bank of the river. The painting is in the tomb of *Paheri* at this place, where either the deceased or his head-man is engaged in counting the domestic animals, attended by servants and scribe, and the number recorded is as follows: cattle, one hundred and twenty-two; sheep or rams, three hundred; goats, one thousand two hundred; and swine, one thousand five hundred. I have described this tomb in another chapter.

The paintings in many of these tombs are extremely interesting and will amply repay those who visit them because they explain a great deal of the home life of these ancient people.

There are two very familiar objects to be seen throughout the valley of the Nile, and they are the *Shaduf* and *Sakiyeh*, two machines used by these people in raising water from the river, for irrigating the land, after the waters have subsided. *The first* is a very simple one, worked by a man, to raise the water from the stream below to irrigate the land above. The machine is composed of two posts sunk into the ground, standing about four or five feet high and about three or four feet apart. On top of these two posts is fastened a cross-bar, on which is suspended a sweep or pole, something like the well-sweep so common in many parts of this

country for drawing water from a well. To one end of this sweep is fastened a lump of Nile mud, or clay, and to the other is hung a leathern bucket. The sweep hangs directly over an irrigating ditch whose edge is protected from the wash of the water and the rub of the bucket by a piece of matting. This machine is generally operated by a *half-nude* man. When I say half-nude I mean that he very often wears a calico cap or an old fez. He dips the bucket into the water beneath him by pulling down the sweep, and filling it, the weight at the other end of the pole assists him in raising the bucket to the desired height, so that he can pour its contents into the ditch or pool above. Sometimes when the river is low and the banks are high, as many as four of these machines are required to raise the water to the height of the irrigating ditch and direct it to where it is most needed.

The *Sakiyeh* is a more modern arrangement, generally operated by oxen, the controlling power of which is a boy, nearly always asleep. He is brought into this peculiar hypnotic condition by the continuous turning of the oxen and the shrill monotonous creak of the ever-revolving wheel. "The *Sakiyeh*" is a large wheel, to which is fastened a large number of native earthen jars, which fill with water as the wheel revolves and empty themselves into a wooden box placed to receive the water and carry it off for irrigating the fields beyond. The wheel, as I have said, is turned by oxen, who go tramping round and round, accompanied by the continual shrieking noise of the ungreased bearings of the machine, which can be heard for quite a distance, while the boy sits perched up in a kind of basket, behind the oxen, nearly always asleep. These are two of the very old methods adopted by the ancient Egyptians to raise the water for irrigating the land. They also use another kind of machine called a *Tabut*, which is a wheel with hollow fellyes that lifts the water to the desired height. It is a very light machine and easily worked, but only used in certain places. There is another kind of a wheel in use in the Fayum. It is so arranged that the wheel is turned by the weight or force of the water itself.

All through Egypt old-time methods are passing away, more especially where the banks of the river are high, and larger quantities of water are desired. In such places steam pumps are used, which are run night and day at certain seasons of the year. In this way very large quantities

of water are obtained, for which there will be ample need, if the crop be sugar cane, as it requires far more water than any other crop grown in the land of Egypt. The water when raised is distributed over the land by little ditches, or furrows, just as the ranchers do in the southern part of California.

The waters of the Nile contain a very rich compost of Nile mud which enables the farmers to raise successive crops of corn, beans, etc., without manuring the soil. But in the case of sugar cane and cotton a fertilizing agent is needed after every planting, on account of the exhaustive nature of these crops upon the soil, when the fellaheen spreads over the impoverished soil a dressing of pigeon's dung. This fertilizer is far more easily obtained than any other, because these people keep countless numbers of these birds for this express purpose. If the ruins of a city or temple should be in the vicinity they haul the nitrous soil to their fields and use it as a fertilizing agent, which also has been found of great benefit. The inundations not only prepare the fields for the crops but deposits at the same time, a rich fertilizer that causes them to grow in greater abundance than without it. The rising of the river also fills the streams and water courses with an abundance of fish of all kinds, which are very often caught by the fellaheen while engaged in directing the water over the land. When the children of Israel fled out of the land of bondage and were wandering in the desert, they not only sighed for the flesh-pots of Egypt, but for the fish as well.

Kenrick informs us in his "Ancient Egypt," page 71, *et seq.*, that "the mean quantity of water brought down by the Nile, in normal years, as it depends on cosmical causes, probably continues the same from age to age, and the extent of land which it is capable of fertilizing by its overflow tends to increase, till its diffusion is stopped by the Arabian and Libyan hills. Long before the inundation reaches its maximum the dikes which close the communication between the canals and the Nile are opened and the water diffuses itself, first of all, over the lands which lie toward the Desert; gradually as it rises it irrigates the nearer country, but the immediate banks of the river are seldom covered, and serve as a highway for the people while the inundation continues. In the Delta, where the slope is small, the whole country is laid under water during an extraordinary rise, and

boats take the place of the ordinary modes of communication. European travellers commonly choose the winter and spring for a journey through Egypt, and therefore do not see the Nile at its height; but those who have resided there through all seasons assure us that the description of Herodotus is still realized, the villages on their elevated sites rising out of a lake, like the Cyclades from the Ægean Sea.

“The trees which grew in Egypt were not numerous; two species of palm, beside their fruit, furnished material from different parts of the tree for every kind of work for which solid timber or tough fibre can be employed. The sycamore and various species of acacia also abounded, but no other trees of a large size were indigenous to the country. The products of the fields of Egypt were almost all the results of cultivation. Grain, herbs, and leguminous vegetables were produced in an abundance which no other country could rival; but its native botany was scanty, the yearly renewal of the soil preventing the seeds which had fallen on the surface from vegetating, and culture exterminating all plants which cannot be made serviceable to man. The fragrance of flowers was wanting in its landscape, for those of Egypt have very little odor. The sandy desert which lies beyond the reach of the inundation has a scanty vegetation of its own—stunted shrubs and herbs, which have generally an aromatic smell.”

The construction of the dams, referred to elsewhere, will regulate the flow of water. The banks of the river and various canals will, under these new conditions, always be the highways for the people who live either in Upper or Lower Egypt, and instead of flooding the Delta and destroying villages, etc., it will be a thing of the past.

The Supreme Architect of the Universe.

Blessed is the man who hath obtained
The riches of the wisdom of God ;
Wretched is he who hath
A false opinion about things divine.
God may not be approached,
Nor can we reach Him with our eyes,
Or touch Him with our hands.
No human head is placed upon His limbs,
Nor branching arms ;
He has no feet to carry Him apace,
Nor other parts of men ;
But He is all pure mind, holy and infinite,
Darting with swift thought through the universe,
from end to end.

—EMPEDOCLES.

CHAPTER VIII.

THE SUPREME ARCHITECT OF THE UNIVERSE.

WHEN a man becomes a Mason and takes upon himself the solemn vow that binds us all in bonds of fraternal love, it does not in any way interfere with his belief in God, or his religion, no matter what his belief may be. He need not cease to be a Christian, Mohammedan, Buddhist, Hindu, Jew, or any other denomination. If he earnestly studies the esoteric teachings of ancient Masonry, as taught in the Ancient and Accepted Scottish Rite, he will gain a far deeper insight into his own faith, and a far clearer conception, of his own creed, which will enable him to understand its sublime teachings and spiritual Truths. He will recognize that all religions must have emanated from a common source, originated from the same grand fountain, the "*Ancient Wisdom Religion*" whose eternal verities are to be found in all other teachings, in all other Religions, and may be summarized as follows:—1st. A belief in "One eternal, infinite, incognizable, real Existence. 2nd. From that the manifesting God, unfolding from unity to duality, from duality to trinity. 3rd. From the manifested Trinity many spiritual Intelligences guiding the Kosmic order. 4th. Man a reflection of the manifested God and therefore a trinity fundamentally, his inner and real self being eternal, one with the Self of the universe. 5th. His evolution by repeated incarnations, into which he is drawn by desire, and from which he is set free by knowledge and sacrifice, becoming divine in potency as he had ever been in latency."

I have read many works on religion, science and philosophy, and among them all, outside of the "Secret Doctrine," I have found none which gave me so much genuine pleasure, and from which I derived so much profit, as I did in perusing that most valuable and extraordinary work "Morals and Dogmas," from the pen of that most scholarly gentleman and Brother Mason, General Albert Pike. I most earnestly urge

every Mason to possess a copy of this magnificent work, because it will help him to come to an understanding of the profound Symbology of the Masonic Fraternity, and thoroughly comprehend the sublime philosophical Truths of the esoteric teachings of our own beloved Ancient and Accepted Scottish Rite. Therefore, in order that you, my dear Brothers and readers, may have some idea of the writings of this most worthy exponent, I quote you from the preface, page 4 :—

“The teachings of these Readings are not sacramental so far as they go beyond the realm of Morality into those of other domains of Thought and Truth. The Ancient and Accepted Scottish Rite uses the word ‘Dogma’ in its true sense, of *doctrine or teaching*; and is not *dogmatic* in the odious sense of that term. Every one is entirely free to reject and dissent from whatsoever herein may seem to him to be untrue or unsound. It is only required of him that he shall weigh what is taught and give it fair hearing and unprejudiced judgment. Of course, the ancient theosophic and philosophic speculations are not embodied as a part of the *doctrines* of the Rites; but because it is of interest and profit to know what the Ancient Intellect thought upon these subjects, and because nothing so conclusively proves the radical difference between our human and the animal nature, as the capacity of the human mind to entertain such speculations in regard to itself and the Deity.”

I shall once more quote you from “Morals and Dogmas,” page 524, *et seq.*: “To every Mason there is a God ONE Supreme, Infinite in Goodness, Wisdom, Foresight, Justice and Benevolence; Creator, Disposer, and Preserver of all things. How or by what intermediate He creates, and acts, and in what way He unfolds, and manifests Himself, Masonry leaves to creeds, and Religions to inquire.

“To every Mason the soul of man is immortal. Whether it emanates from and will return to God and what its continued mode of existence hereafter, each judges for himself. Masonry was not made to settle that.

“To every Mason, WISDOM, or INTELLIGENCE, FORCE, or STRENGTH and HARMONY, or FITNESS, and BEAUTY are the Trinity of the attributes of God. With the subtleties of Philosophy concerning them, Masonry does not meddle, nor decide as to the reality of the supposed Existences which are their personifications: nor whether the Christian

Trinity be such a personification or a Reality of the gravest import and significance.

“To every Mason the Infinite Justice and Benevolence of God give ample assurance that Evil will ultimately be dethroned, and the Good, the True and the Beautiful reign triumphant and eternal. It teaches as it feels and knows, that Evil, and Pain, and Sorrow exists as a part of a wise and beneficent plan, all the parts of which work together under God's eye to a result which shall be perfection. Whether the existence of evil is rightly explained in this creed or that by Typhon, the Great Serpent, by Ahriman and his armies of Wicked Spirits, by the Giants and Titans that war against Heaven, by the two co-existing Principles of Good and Evil, by Satan's temptation and the fall of Man, by Lok and the serpent Fenris, it is beyond the domain of Masonry to decide, nor does it need to inquire. Nor is it within the province to determine how the ultimate triumph of Light and Truth and Good, over Darkness and Error and Evil is to be achieved; nor whether the Redeemer looked and longed for by all nations, hath appeared in Judea or is yet to come.

“It reverences all the great reformers. It sees in Moses, the Law-giver of the Jews, in Confucius, and Zoroaster, in Jesus of Nazareth, and in the Arabian Iconoclast, Great Teachers of Morality and Eminent Reformers, if no more; and allows every brother of the Fraternity to assign to each, such higher and even Divine character, as his creed and truth require.

“Thus Masonry disbelieves no truth and teaches unbelief in no creed, except so far as such creed may lower its lofty estimate of the Deity and degrade Him to the level of the passions of humanity, deny the high destiny of man, impugn the goodness and benevolence of the Supreme God, strike at the great columns of Masonry, Faith, Hope and Charity, or inculcate immorality and disregard of the active duties of the Fraternity.

“Masonry is a workshop; but one in which all civilized men can unite; for it does not undertake to explain, or dogmatically to settle those great mysteries, that are above the feeble comprehension of our human intellect. It trusts in God, and HOPES; it BELIEVES, like a child, and is humble. It draws no sword to compel others to adopt its belief, or to be happy with its hopes. And it WAITS with

patience to understand the mysteries of nature and nature's God hereafter.

"The greatest mysteries in the universe are those which are ever going on around us; so trite and common to us that we never note them or reflect upon them. Wise men tell us of the *laws* that regulate the motions of the spheres, which flashing in huge circles and spinning on their axis, are also ever darting with inconceivable rapidity through the infinities of space; while we atoms sit here and dream that all was made for *us*. They tell us learnedly of centripetal and centrifugal *forces*, gravity and attraction, and all the other sounding terms invented to hide a *want* of meaning. There are other forces in the universe than those that are mechanical.

"The mysteries of the Great Universe of God! How *can* we with our limited mental vision expect to grasp and comprehend them! Infinite SPACE stretching out from us every way, without limit; infinite TIME, without beginning or end; and *we* HERE and NOW, in the centre of each! An infinity of suns, the nearest of which only *diminish* in size, viewed with the most powerful telescope; each with its retinue of worlds, infinite numbers of such suns, so remote from us that their light would not reach us journeying during an infinity of time, while the light that *has* reached us from some that we *seem* to see, has been upon its journey for fifty centuries; our world spinning upon its axis, and rushing ever in its circuit around the sun, and all our systems revolving round some great central point; and that, and suns, and stars, and worlds evermore flashing onward with incredible rapidity through illimitable space; and then in every drop of water that we drink, in every morsel of much of our food, in the air in the earth, in the sea, incredible multitudes of living creatures, invisible to the naked eye, of a minuteness beyond belief, yet organized, living, feeding, *perhaps* with consciousness of identity, and memory and instinct.

"God, therefore, is a mystery, only as everything that surrounds us, and as we ourselves, are a mystery. We know that there is and must be a FIRST CAUSE. His attributes, severed from Himself, are unrealities. As color and extension, weight and hardness do not exist apart from matter as separate existences and substantives, spiritual or immaterial; so the Goodness, Wisdom, Justice, Mercy and Benevolence of God are

not independent existences, personify them as men may, but *attributes* of the Deity, the *adjectives* of One Great Substantive. But we know that He must be Good, True, Wise, Just, Benevolent, Merciful; and in all these, and all His other attributes, Perfect and Infinite, because we are conscious that these are laws imposed on us by the very nature of things, necessary and without which the universe would be confusion, and the existence of a God incredible. They are His essence, and necessary, as His existence.

“He is the Living, Thinking, Intelligent Soul of the Universe, the PERMANENT, the STATIONARY, of Simon Magus, the ONE that *always is* of Plato, as contradistinguished from the perpetual flux and reflux, or *Genesis of things*. And as the thoughts of the soul, emanating from the soul, become audible and visible in WORDS, so did THE THOUGHT OF GOD, springing up within himself, immortal *as* Himself, when once conceived,—immortal *before*, because *in* Himself, utter itself in THE WORD, its manifestations and mode of communication, and thus create the material, mental, spiritual universe, which, like Him, never *began* to exist.”

This is the *real* idea of the *ancient nations*: GOD, the Almighty, Father and Source of all; His THOUGHT conceiving the whole universe, and *willing* its creation: His WORD *uttering* that THOUGHT and thus becoming the Creator or Demiourgos in whom was Life and Light, and that Light the life of the universe. Nor did that Word *cease* at the single act of Creation; and having set going the great machine and enacted the laws of its motion and progression, of birth and life, and change and death, cease to exist, or remain thereafter in inert idleness.

FOR THE THOUGHT OF GOD LIVES AND IS IMMORTAL. Embodied in the *Word*, is not only *created*, but it *preserves*. It conducts and controls the Universe, all spheres, all worlds, all actions of mankind and every animate and inanimate creature. It speaks in the soul of every man that lives. The stars, the earth, the trees, the winds, the universal voice of nature, tempest and avalanche; the sea's roar and the grave voice of the waterfall, the hoarse thunder and the low whisper of the brook, the song of birds, the voice of love, the speech of men, all are the alphabet in which it communicates itself to men, and informs them of the will and law of God, the Soul of the Universe.

Any man gazing up into the cosmic space, of a glorious summer's night, will see myriads of starry worlds rotating upon their axis, shining with a glory incomprehensibly grand, each and every one moving in rythmic harmony along its allotted path, according to the law governing these glorious stellar worlds. He will not only be impressed by the grandeur of their movements, but he will recognize that this planet of ours, sinks into comparative insignificance, when compared to those glorious orbs refulgent in the starry vault above, and he will begin to realize that they are not moving by chance, that their motions are not at random, but that each and all are a part of the Divine whole, and that they all perform their various motions in space according to Divine Ideation, or that Divine Principle that demonstrates to man that there is a something—an incomprehensible CAUSE, which directs and controls the motions of these planets through the spatial depths around him. Then will he dimly sense the Divine in their motions, and, like me, bow with awe and reverence before this Divine and incomprehensible Principle, a knowledge of which passeth all understanding.

Every human being, no matter how low in the ethnological scale of humanity we find him, no matter how degraded and brutal he is, no matter how deluded by superstition and ignorance he may be, in the silence of the night, surrounded by the grandeur and harmony of nature, and impressed by the sublimity of the underlying *ideation* that permeates it, is most assuredly capable of forming for himself, some abstract conception of a Deity, whereby to account for the sublime grandeur and glory of nature in all her differentiations and wonderful manifestations, which an anthropomorphic God could not logically explain.

He will see around him a world that is vibrating with life and harmony. He will see in every fronded fern and flower an expression of the Divinity. He will see a world cycling along in harmony, performing its various motions in space with an exactitude seemingly incomprehensible. He will hear in the mountain stream, as it flows along o'er its rocky bed, the voice of his Maker, and he would hear it in the rustling corn, the swaying pines, the song of birds or the hum of bees, and in the whisperings of insect life,

as they revel in a glory of life and sunshine, in the rippling waves as they beat upon the shore, or the gliding river that goes murmuring by to its home in the sea. And from out the mire of doubt and hesitation he never loses completely the consciousness of Divine possibilities, and he will dimly sense the hallowed touch of his heavenly Father in these sublime and glorious manifestations.

This potential sensing of the Divine is most assuredly the true difference between man and the superior animals. It is this distinctive power in man which lifts him far above the level of his retarded brethren in evolution, the animal, and justifies his claim to having latent within him the *potentiality of becoming the highest being in nature's evolutionary processes.*

The faculty of reasoning and using an articulate language, places man at the head of the animal kingdom which he dominates, through the potential forces he has developed during the many lives that he has lived, and by the various experiences he has gained, makes all below him subservient to his indomitable will and energy. If we consider the animal kingdom as a whole, and mankind separated from it, and forming a class of its own, we shall find that articulated language is the result of the *Manasic* element within us, and of long ages of accumulated training, and that it is an essential attribute of man, while the phonetic expression of the animal, compared to the articulate of the human, is only of secondary consideration. We find that some animals seem to reason far better than some men, and the true difference between the two is not so very great, after all. The animal is just a little way below us on the path of evolution, dowered with instinctual cognition, while man has a self-conscious knowledge of the potential forces within him. Man has been illuminated with mind, and by its divine touch he has been transformed into the TRUE MAN, THE THINKER. But we must thoroughly understand that this transformation *comes from above.* Man's spiritual soul *comes from the Divinity itself*, and not from below, evolving through the brute. It is a ray of the Divine Spirit that makes him and his Father one. This God in man is the guide and director that helps him to gain experience and knowledge during the many lives that lie before him, on the path his feet must tread. It is that glorious Light which illuminates

his path and leads him on to far higher planes of spiritual unfoldment, until he will eventually stand upon the threshold of complete perfection, when he will fully realize that he and his Father are one.

We have much to learn from the insect world, and more especially the *Ant*. Of all the insects that we know, none seem to me to possess so much intelligence as does the ant. Again look at the *Bees*, with their extraordinary mechanical skill and ingenuity, their wonderful industry and forethought, with the methods they adopt in building their comb, the shape and arrangement of their cells, their knowledge of what will give the most strength and greatest storage capacity for the amount of space and material used. These things command our most profound attention for they are all deeply interesting and well worthy of earnest study and thought. Look at the Elephant, the Horse and the Dog, and their remarkable power of finding methods by which to accomplish their desires. These animals are quite equal to the average man, in the practical application of selfish reasoning, and for the purpose of supplying themselves with the needs of every day life. Yet, notwithstanding all these remarkable instinctual developments, no animal has ever shown the slightest capacity for abstract reasoning or conceptions independent of its temporary wants or desires, and not the slightest tendency to worship the Divine principle that is manifested in the wondrous beauties of Nature surrounding him.

J. D. Buck, 32°, in his "Mystic Masonry," page 125, *et seq.*, says: "How much one's idea of God colors all his thoughts and deeds is seldom realized. The ordinary crude and ignorant conception of a personal God more often results in slavish fear on the one hand and Atheism on the other. It is what Carlyle calls 'an absentee God, doing nothing since the six days of creation, but sitting on the outside and seeing it go!' This idea of God carries with it, of course, the idea of creation, as something already completed in time; when the fact is, creation is a process, without beginning or end. The world—all worlds—are being 'created' to-day as much as at any period in the past. Even the apparent destruction of worlds is a creative, or evolutionary process. Emanating from the bosom of the all, and running their cyclic course; day alternating with night, on the outer physical plane, they are again *indrawn* to the invisible plane, only to re-emerge after a longer night and

start again on a higher cycle of evolution. Theologians have tried in vain to attach the idea of *immanence* to that of personality, and ended in a jargon of words, and utter confusion of ideas. A personal Absolute is not, except in potency. God does not *think*, but is the cause of Thought. God does not love, he is Love, in the perfect or absolute sense; and so with all the Divine attributes. God is thus the concealed Logos the 'Causeless Cause,' the 'Rootless Root,' God never manifests Himself, to be seen of men. Creation is His manifestation, and as creation is not complete, and never will be, and as it never had a beginning, there is a concealed or unrevealed potency back of and beyond all creation, which is still God. Now, Space is the most perfect symbol of this *idea* of Divinity; for it enters into all our concepts, and is the basis of all our experiences. We cannot fathom it, or define it, or exclude it from a single thought or experience. Space is boundless, infinite, unfathomable, unknowable; in all, over all, through all. We know that It Is, and that is all that we know about it.

"But are not these just the attributes that are assigned to the Absolute and Infinite Deity? And they are all *negations*. God, says the Kabbalah, is *No Thing*. But the theologian will hasten to say that this is pure Pantheism. It is no more Pantheism than it is Atheism, for, as already shown, the *Ain Soph* is before and beyond Creation, or Cosmos. It is not God deduced or derived from Nature, but precisely the reverse; nature derived from God, and yet God remains 'the same, yesterday, to-day and forever'—the CHANGELESS. The stability of nature is derived from the unchangeableness of God. God never tires, is not exhausted at His work, needing rest. That were so human as to be childish, and the idea perhaps, originated from the cyclic law found in the Kabbalah of the 'Days and Nights of Brahm,' the 'Manvantaras and Pralayas,' or periods of 'outbreathing,' and of 'inbreathing' in the cycles of evolution."

God, according to Pythagoras, was ONE, a single substance, whose continuous parts extend through all the Universe without separation, difference or inequality, like the soul in the human body. He denied the doctrine of the Spiritualists, who had severed the Divinity from the Universe, making Him exist apart from the Universe, which thus became no more than a material work, on which acted the Abstract Cause, a God

isolated from it. The Ancient Theology did not so separate God from the Universe. This Eusebius attests, in saying that but a small number of wise men, like Moses, had sought for God or the cause of all, outside of that ALL; while the philosophers of Egypt and Phœnicia, real authors of all the old Cosmogonies had placed the supreme Cause *in* the Universe itself, and in its parts, so that, in their view, the world and all its parts are *in* God.

Every man conceives of a Deity according to the dictates of his own conscience and expresses it in accordance with that conception. For instance, the Red man that roams, in a semi-civilized condition, the mountains and plains of this continent, defies the forces of Nature he does not understand, and yet in the depth of his heart, makes his devotions to the Great Spirit that is just as incomprehensible.

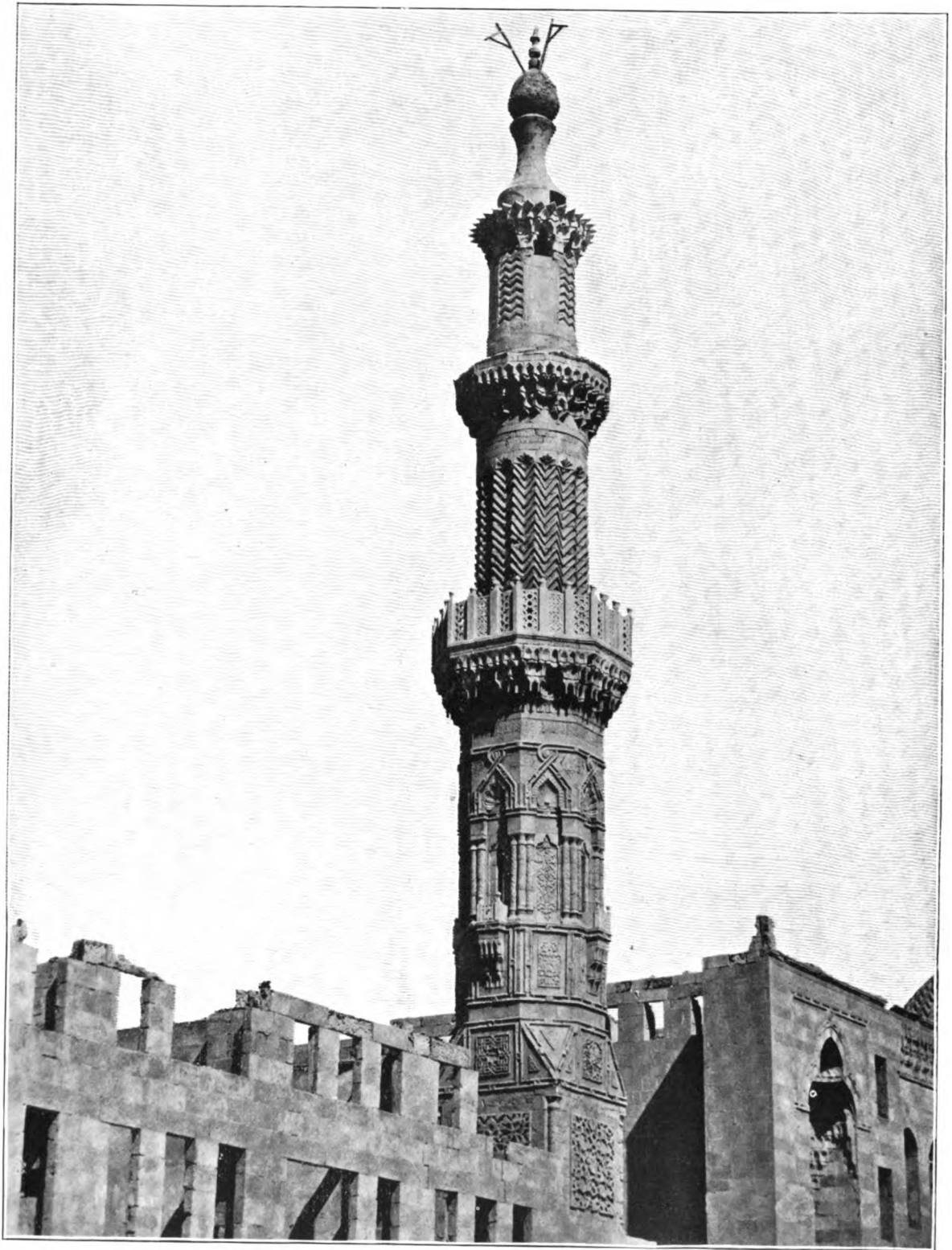
Go to the Chinaman, and he will teach you the Law of Love that was taught by Lao-tze long centuries before Christ was born, and yet the same Truths are to be found in your own creed. Go to the denizen of Central Africa and you will find him enwrapped in a knowledge of this Divine Principle to which I have referred above.

The following beautiful and expressive poem gives such a full and comprehensive idea of the Supreme Ruler of the Universe that I am constrained to publish it in its entirety for the benefit of those who may not have had the opportunity of seeing it before:

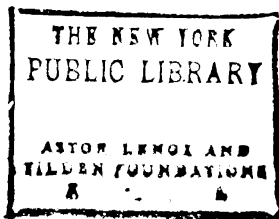
GOD.

O, Thou Eternal One! whose presence bright
 All space doth occupy, all motion guide;
 Unchanged through Time's all devastating flight;
 Thou, only God! There is no God beside!
 Being above all beings! Mighty One!
 Whom none can comprehend and none explore,
 Who fil'st existence with Thyself alone—
 Embracing all—supporting—ruling o'er—
 Being whom we call God—now and evermore.

In its sublime research, philosophy
 May measure out the ocean deep—may count
 The sands or the sun's rays—but God! for thee
 There is no weight nor measure—none can mount



A MINARET.



Up to Thy mysteries: Reason's brightest spark,
Though kindled by Thy light, in vain may try
To trace thy counsels, infinite and dark;
And thought is lost e'er thought can soar so high,
Even like past moments in eternity.

Thou from primeval nothingness didst call,
First, chaos—then existence—Lord, on thee
Eternity had its foundation—all
Sprang forth from Thee—light, joy, harmony,
Sole origin—all life, all beauty, Thine.
Thy word created all, and doth create;
Thy splendor fills all space with rays divine.
Thou art and wert and shall be! Glorious! Great!
Life-giving, life-sustaining Potentate!

Thy chains the unmeasured universe surround—
Upheld by Thee, by Thee inspired with breath!
Thou the beginning with the end has bound,
And beautifully mingled life and death!
As sparks mount upwards from the fiery blaze,
So suns are born, so worlds sprang forth from Thee;
And as the spangles in the sunny rays
Shine round the silver snow, the pageantry
Of Heaven's bright army glitters in Thy praise.

A million torches lighted by Thy hand
Wander unwearied through the blue abyss;
They own Thy power, accomplish Thy command;
All gay with life, all eloquent with bliss.
What shall we call them? Piles of crystal light?
A glorious company of golden streams?
Lamps of celestial ether burning bright?
Sun's lighting systems with their joyous beams?
But Thou to these are as the moon to night!

Yet as a drop of water in the sea,
All this magnificence in Thee is lost;
What are ten thousand worlds compared to Thee,
And what am I, then? Heaven's unnumbered host,

EGYPT, THE CRADLE OF ANCIENT MASONRY.

Though multiplied by myriads, and arrayed
 In all the glory of sublimest thought
 Is but an atom in the balance weighed
 Against Thy greatness, is a cypher brought
 Against infinity. What am I, then? Nought!

Nought! But the effluence of Thy light divine.
 Pervading worlds hath reached my bosom, too;
 Yes, in my spirit dost Thy spirit shine,
 As shines the sunbeam in a drop of dew,
 Nought! But I live, and on Hope's pinion's fly
 Eager towards Thy presence; for in Thee
 I live and breathe and dwell; aspiring high,
 Even to the throne of Thy divinity.
 I am, O God! and surely Thou must be!

Thou art! Directing, guiding all, thou art,
 Direct my understanding, then, to thee;
 Control my spirit, guide my wandering heart;
 Though but an atom 'midst immensity,
 Still I am something, fashioned by Thy hand!
 I hold a middle rank 'twixt heaven and earth,
 On the last verge of mortal being stand
 Close to the realms where angels have their birth.
 Just on the boundary of the spirit land.

The chain of being is complete in me;
 In me is matter's last gradation lost,
 And the next step is spirit—Deity!
 I can command Thy lightning, and am dust!
 A monarch and a slave—a worm—a God!
 Whence came I here? And how so marvelously
 Constructed and conceived? Unknown! This clod
 Lives surely through some higher energy,
 For from itself alone it could not be.

Creator! Yes, Thy wisdom and Thy word
 Created me! Thou source of life and good!
 Thou spirit of my spirit, and my Lord!
 Thy light, Thy love, in their bright plentitude

Filled me with an immortal soul, to spring
 Over the abyss of death, and bade it wear
 The garments of eternal day, and wing
 Its heavenly flight beyond this little sphere,
 Even to its source—to Thee—its author there.

O thought ineffable! O vision blest!
 Though worthless our conceptions all of Thee,
 Yet, shall Thy shadowed image fill our breast,
 And with it homage to the Deity,
 God! Thus above my lowly thoughts can soar;
 Thus seek Thy presence, Being wise and good
 Midst Thy vast works, admire, obey, adore;
 And when the tongue is eloquent no more,
 The soul shall speak in tears of gratitude.

—DERZHAVEN.

Civilized men of all nations formulate special gods to suit their own particular spiritual needs and endow them with the peculiar attributes, which are simply personifications of the general characteristics of the worshippers themselves. They make gods in their own image, and worship them with an extraordinary devotion. But as soon as the *Mind* rises above these social traits and personal characteristics; as soon as he or they become capable of seeing something more grand, more sublime, more ennobling, more spiritualizing beneath the frivolities of these personal gods, then will they be enabled to form some pure abstract conception, devoid of concrete symbolism, that senses the necessary existence of an underlying Divine Principle, manifesting Itself in, through, and by Nature. In its widest sense, feeling the mighty Presence of the Infinite. Then will the mind of Man bow down in reverence, making no rash attempt to comprehend the Absolute, yet fully conscious of the fact that being but an infinitesimal part of the SUPREME ALL it is simply impossible for the finite to understand the Infinite. The voice of the Divine is one and the same, whether coming from Indian, Chinese, African or civilized white man. The New teachings are like the Old, if we only understand them, for the underlying Truths of all Religions, all philosophies, and all sciences are identically the same. No common sense reasoning Man, who is capable of thinking for himself, will ever deny this fact.

The so-called Atheists and Agnostics are in open revolt only against the attributes, more or less fanciful and erroneous, with which sects and creeds describe their respective and exclusive gods. Not so much against the conception of a Divine Principle, *per se*, but only as to the absurd way in which the various gods are represented.

Voltaire derided and scoffed at the churches, creeds, dogmas and priest-craft, and those who believed in them, as well as what he called their mummeries and sophistry, ridiculing the Bishops and the Clergy. Yet, notwithstanding, he wrote—"If God did not exist it would be necessary to invent one."

Robert Ingersoll, the foremost and most aggressive agnostic in the closing years of the nineteenth century, brought forth the power of his wit and eloquence against abuses and errors born of ignorance and fanaticism. He assailed all religious forms of faith and practice with the keen, unphilosophical weapons of satire, obloquy and witticism, yet any thoughtful reader of his best efforts can feel vibrating between the lines a deep, true reverence for the unknowable, unconceivable, self-evident Divine Principle.

No matter where we force our investigations, even if we carry them into the very strongholds of the most terrible exponents of religious faith and practice, enemies of all creeds and dogmas; I refer to the materialistic scientists, or rather naturalists, or Darwinians, at whose head stood the author of the "History of Natural Creation," Professor Heackell, late of the University of Jena, whose history is diametrically opposed to the cosmogony of the Pentateuch, or the orthodox, supernatural or miraculous creation; yet, we shall find expressed in clear technical scientific terms, in that work, a positive recognition of the Divine Principle as the Eternal source of all that is, or ever will be. He refutes entirely the dualistic theory of Agassiz, because it supposes two distinct factors:—an extra cosmic God and Nature as a separate thing, and he closes his remarks by this unmistakable declaration: "But they overlook the fact that this personal creation is only an idealized organism endowed with human attributes. The more developed men of the present day are capable of conceiving that infinitely nobler and sublimer idea of God which alone is compatible with the monistic conception of the universe, and which recognizes God's Spirit and power

in all phenomena, without exception. It is of this noble idea of God that Goethe says 'certainly there does not exist a more beautiful worship of God than that which needs no image, but which arises in our hearts from converse with Nature.' By it alone we arrive at the sublime 'Pantheistic' idea of the unity of God and Nature. Be it understood that Pantheistic here does not mean, as usually translated, many gods, but All God; from *pan* (all) and *theos* (God). It is synonymous with Monism and Deism." Can Heackell be charged with Atheism?

If we carefully examine the writings of the most eminent men of every age in the world's history, especially those who are and were sincere and truthful; no matter whether they be philosophers, scientists, materialists, spiritualists, freethinkers, poets or religious writers, we shall find that each one of them recognizes a Deity according to his own conception, differing in form and attributes from the individual conceptions by others. For instance, in examining "*The Zend-Avesta*," the sacred book of the Parsees or Sun worshippers of Persia and India; the followers of Zoroaster, the ancient teacher of the Religion of Magi, we shall find they believed in two spirits,—Good and Evil—typified by *Light* and *Darkness*, and that these two spirits, now and always have been engaged in antagonistic strife, making war one upon the other, until Light prevails, that is, until Man has conquered himself. We shall also find they believed that God has neither face nor form, color nor shape, nor fixed place and that there is no other like Him. He is Himself singly, such a glory that we cannot praise nor describe Him, nor can our mind comprehend Him.

Rollin says: "As the Magi held images in utter abhorrence, they worshipped God only under the form of *Fire*, on account of its purity, brightness, activity, subtlety, fecundity and incorruptibility as the most perfect symbol of the Deity."

"The Dabistan," compiled from the works of the ancient "*Guebbers*," or "Fire Worshippers," states that the Persians long before the mission of Zoroaster, venerated a prophet called *Mahabad*, whom they considered the Father of Mankind. He taught "eternity," or boundless time, has neither beginning nor end, and is the only thing that can neither be created nor destroyed, but is that which creates and destroys everything else. Therefore time is considered the great first CAUSE or Creator.

The ancient Egyptians worshipped the Sun, as God, whom they considered to be *the cause* from which, and by which, all things were created. They believed that when the sun sank beneath the underworld and darkness covered the face of the earth he was engaged in fighting *Appapi*, the great serpent, who was at the head of a very large army of personifications of darkness, mist and cloud, trying to overthrow him, but, as he appeared again in the morning, day after day, in all his resplendent glory, they hailed him with joy and gladness as the victor, and worshipped him throughout the whole of Egypt. At Memphis he was worshipped as the creator god Ptah, the greatest of all gods. He was the ancient god of this city whom the Greeks called *Hephaestus*. The black bull was the symbol of this god; at Thebes Ammon-Ra or Amun-Ra "the veiled or unseen," the mystery of existence. Osiris, the "Good," the beneficent principle pervading the universe, was one of those worshipped generally. Ra, or On, was originally the sun-god, apparently a common object of worship to all prehistoric races. Heliopolis, or City of the Sun, being afterwards the Greek name of On, the town. Horus, the Light-bringer, weighed the heart of each man after his death; and as the welfare of the departed spirit or "double" was connected with that of the deserted body, the latter ought to be carefully preserved. Hence the great motive for embalming their dead and building massive tombs for the wealthy.

The sun was worshipped all through Egypt, under various names, as the creator and preserver of all things, because its motions demonstrated to them life, death and re-incarnation. When it appeared in the East it was emblematic of life coming forth into light and definition; in reaching its meridian height and glory, God the Creator giving forth to the world its fructifying, vivifying principles and demonstrating the fountain from which all things come. When it sank beneath the western horizon, leaving the earth enshrouded in darkness, it was emblematic of death; but when it again re-appeared in the early morning, lighting up the eastern sky with a perfect halo of light and glory, tinting the magnificent tombs and temples in rainbow hues, when the feathered songsters burst into voluminous praise and harmony, men prostrated themselves in adoration before the emblem of that incomprehensible

principle which holds Kosmos and solar systems within the hollow of his hand. This continual diurnal rising of the sun-god Ra was symbolical of the re-incarnation of the spirit of life; therefore to them life was emblematic of death, and death symbolical of life. Death is but an aspect of life, for the destruction of one material form is simply the prelude to the building up of others, a fact evidenced in all nature. "Death consists, indeed, in a repeated process of unrobing, or unsheathing. The immortal part of man shakes off from itself, one after the other, its outer casings, and, as the snake from its skin, the butterfly from its chrysalis, emerged from one after another, passing into a higher state of consciousness.

"The cardinal doctrines of the Kabbalah embrace the nature of the Deity, the divine emanations or Sephiroth, the cosmogony, the creation of angels and man, their destiny, and the import of the revealed law. According to this esoteric doctrine, God who is boundless and above everything, even being and thinking, is called AIN-SOPH. He is the space of the universe. In this boundlessness He could not be comprehended by the intellect or described in words, and as such the Ain-Soph was in a certain sense—non-existent. To make this existence known and comprehended, the Ain-Soph had to become active and creative. As creation involves intention, desire, thought and work, and as these are properties which imply limit and belong to a finite being, and moreover as the imperfect and circumscribed nature of this creation precludes the idea of its being the direct work of the infinite and perfect, the *Ain-Soph* had to become creative through the medium of ten *Sephiroth*, or intelligences which emanated from him like rays proceeding from a luminary. Now the wish to become manifest and known, and hence the idea of creation is co-eternal, with the inscrutable Deity. The first manifestation of this primordial WILL is called *Sephira* or emanation. This first *Sephira*, this spiritual substance which existed in the Ain-Soph from all eternity contained nine other intelligences or Sephiroth. These again emanated one from another, the second from the first, the third from the second, and so on up to ten. The ten Sephiroth, forming among themselves, and with the Ain-Soph, a strict unity, and simply representing different aspects of one and the same being—'The Creator and Preserver of all things.'"

Albert Pike, in "Morals and Dogmas," says on page 221, *et seq.*: "Man's views in regard to God will contain only as much positive truth as the human mind is capable of receiving, whether that truth is attained by the exercise of reason, or communicated by revelation. It must necessarily be both limited and alloyed, to bring it within the competence of finite human intelligence. Being finite we can form no correct or adequate idea of the Infinite; being material we can form no clear conception of the Spiritual. We do believe in and know the infinity of space and time and the spirituality of the soul; but the *idea* of that infinity and spirituality eludes us. Even Omnipotence cannot infuse infinite conceptions into finite minds; nor can God, without first entirely changing the conditions of our being, pour a complete and full knowledge of His own nature and attributes into the narrow capacity of the human soul. . . .

"The consciousness of the individual reveals *itself* alone. His knowledge cannot pass beyond the limits of his own being. His conceptions of other things and other beings *are only his conceptions*. They are not those things or beings *themselves*. The living principle of a living universe must be INFINITE; while all *our* ideas and conceptions are finite and applicable only to finite beings. The Deity is thus not an object of *knowledge*, but of *faith*; not to be approached by the *understanding*, but by the *moral sense*; not to be conceived, but to be *felt*. All attempts to embrace the infinite in the conception of the finite are, and must be, only accommodations to the frailty of man. Shrouded from comprehension in an obscurity from which a chastened imagination is awed back, and thought retreats in conscious weakness, the Divine Nature is a theme on which man is little entitled to dogmatize. Here the philosophic intellect becomes most painfully aware of its own insufficiency.

"Every man's conception of God must vary with his mental cultivation and mental powers. If any one contents himself with any *lower* image than his intellect is capable of grasping, then he contents himself with that which is false to *him*, as well as false *in fact*. If lower than he can reach, he must needs *feel* it to be false. . . .

"God and Truth are inseparable; a knowledge of God is possession of the saving oracles of Truth. In proportion as the thought and pur-

pose of the individual are trained to conformity with the rule of right prescribed by Supreme Intelligence, so far is his happiness promoted, and the purpose of his existence fulfilled. In this way a new life arises in him; he is no longer isolated, but part of the eternal harmonies around him. His erring will is directed by the influence of a higher will, informing and moulding it in the path of true happiness.

“The grand objects of nature perpetually constrain men to think of their author. The Alps are the great altar of Europe; the nocturnal sky has been to mankind the dome of a temple starred all over with admonitions to reverence, trust and love. The Scriptures for the human race are writ in earth and heaven. No organ or misere touches the heart like the sonorous swell of the ocean wave’s immeasurable laugh. Every year the old world puts on new bridal beauty, and celebrates its Whit Sunday, when in the sweet spring each bush and tree dons reverently its new glories. Autumn is a long All Saints’ day; and the harvest is Hallowmass to mankind. Before the human race marched down from the slopes of the Himalayas to take possession of Asia, Chaldea and Egypt, men marked each annual crisis, the solstices, and the equinoxes, and celebrated religious festivals therein; and even then and ever since, the material was and has been the element of communion between man and God.

“Nature is full of religious lessons to a thoughtful man. He dissolves the matter of the universe, leaving only its forces; he dissolves away the phenomena of human history, leaving only immortal spirit; he studies the law, the mode of action of these forces, and this spirit; which makes up the material and the human world, and cannot fail to be filled with reverence, with trust, with boundless love of the Infinite God, who devised these laws of matter and mind, and thereby bears up this marvellous universe of things and men. Science has its New Testament; and the beatitudes of philosophy are profoundly touching. An undevout astronomer is mad. Familiarity with the grass, and the trees teaches us deeper lessons of love and trust than we can glean from the writings of Fenelon and Augustine. The great Bible of God is ever open before mankind. The eternal flowers of heaven seem to shed sweet influence on the perishable blossoms of the earth. The great sermon of Jesus was preached on a mountain, which preached to him as he did

to the people, and his figures of speech were first natural figures of fact.

“ Beautifully, above the great wide chaos of human errors, shines the calm, clear light of natural human religion, revealing to us God as the Infinite Parent of all, perfectly powerful, wise, just, loving, and perfectly holy too. Beautifully around, stretches off every way the Universe, the Great Bible of God. Material nature is its Old Testament, millions of years old, thick with eternal truths under our feet, glittering with everlasting glories over our heads, and human Nature is the New Testament from the Infinite God, every day revealing a new page as Time turns over the leaves. Immortality stands waiting to give a recompense for every virtue not rewarded, for every tear not wiped away, for every sorrow undeserved, for every prayer, for every pure intention, and emotion of the heart. And over the whole, over Nature, Material and Human, over this Mortal Life, and over the Eternal Past and Future, the infinite Loving-kindness of God the Father comes enfolding all, and blessing everything that ever was, that is, that ever shall be.

“ In the Divine Pymander, and 5th book, we find Hermes Trismegistus saying of God ‘ It is His essence to be pregnant, or great, in all things, and to make them. As without a maker it is impossible that anything should be made, so it is that he should not always be, and always be making all things in heaven, in the air, in the earth, in the deep, in the whole world, and in every part of the whole that is or that is not. For there is nothing in the whole world, that is not Himself, both the things that are, and the things that are not. This is God that is better than any name ; this is He that is secret ; this is He that is most manifest ; this is He that is to be seen by the mind ; this is He that is visible to the eye ; this is He that hath no body ; and this is He that hath many bodies ; rather there is nothing of any body which is not He. For He alone is all things. And for this cause He hath all names, because He is the One Father and therefore He hath no name because He is the Father of All.’ ”

The ancient Greeks deified every force in Nature, weaving around each and all a poetical character which gives to them special characteristics and a personal history that is plainly traceable to two distinct causes. Every God in their mythology evidently sprang from their con-

ception of Kronos—Time and Uranus—space, both emanating from chaos, and like the Persians and Chinese they believed that out from the darkness came forth Light with all its objective harmonious differentiations and wonderful manifestations. Plato reviewed the various systems of philosophies that preceded him, rejecting what he deemed to be false and adopting what he thought to be true. He claimed that as the world was sensible it must have been produced from an effectual *cause*. Pythagoras believed and taught that Number was the root basis of all forms, the world being regulated by numerical harmony. "Number lies at the root of the manifested Universe; numbers and harmonious proportions guide the first differentiations of homogeneous substance, into heterogeneous elements, and number and numbers set limits to the formative hand of Nature."

We find in the "*Sepher Jetsirah*" (which is considered the groundwork for students in the Kabala and Jewish writings) that "The number Ten (10) is a repetition of the One (1) being its multiple only; remove the one and there is no ten symbolizing God, the One, from whom all proceed. Thus the *Ten* brings all the digits back to *Unity* and ends the Pythagorean table. Such is the secret meaning of the 'strong grip of the Lion's paw, of the tribe Judah,' between two hands—the Master-Mason's grip—the joint number of whose fingers is *Ten*. This number also gives rise to the grand origin of the Cross, as also to the Covenant, which stands as an undivided one (Exod. xxiv, 27, 28). The sum of the nine digits added together equals 45, and $4 + 5 = 9$; the sum of the ten numbers is 55, and $5 + 5 = 10$. Ten is also the root of Four, for if you add the first four numbers you have ten; it is also the essential root of *Seven*, since the seven numbers added equal twenty-eight, and twenty-eight resolves itself into 10, thus $2 + 8 = 10$."

Anaxagorus recognized a supreme Intelligence as the principle of Life and arranged the primitive chaotic atoms into perfect molecular forms.

Xenophanes maintained Unity—The Universe to be God. The Scandinavians have also their mythological ideas, adequate to their social characteristics, wherein the basic conception of an Eternal Divine Principle in its triple aspect of Creator, Preserver, and Regenerator, can be perceived amidst complicated myths and hidden allegories, which appear

as absurd superstitions only when we have not the Key of the mysteries they conceal.

Paracelsus says that, "The unmanifested Absolute cannot be conceived otherwise than as a mathematical point without any magnitude, and such a point in becoming manifest in all directions would necessarily become a sphere. If we imagine such a mathematical point as being self-conscious, thinking and capable to act, and desirous to manifest itself, the only thinkable mode in which it could possibly accomplish this would be to eradicate its own substance and consciousness from the centre towards the periphery. The centre is the *Father*, the eternal source of all (John 1:4); the radius is the Son (the *Logos*), who was contained in the Father from eternity (John 1:1), the substance of father and son from the incomprehensible centre to the unlimited periphery is the Holy Ghost, the spirit of truth manifested externally and revealed invisible Nature (John 15:26). We cannot conceive of a body without length, breadth and thickness; a circle or a sphere always consists of a centre, radius and periphery. They are three, yet they are one, and neither of them can exist without the other two.* God sends out His thought by the power of His will. He holds fast to the thought and expresses it in the *Word*, which is contained in the creative and conservative power, and his thought becomes corporified, bringing into existence worlds and beings, which form, so to say, the visible body of the invisible God. Thus were the worlds formed in the beginning by the thought of God acting in the Macrocosm (the Universal Mind), and in the same manner are forms created in the individual sphere of the mind of man. If we hold on to a thought we create a form in our inner world. A good thought produces a good, and an evil thought an evil form, each growing as they are nourished by thought or 'imagination.'"

There was appended a note to the above, where the asterisk is placed: "The doctrine of the Trinity is found in all the principal religious systems. In the Christian Religion as Father, Son and Spirit; among the Hindus as Brahma, Vishnu and Siva; the Buddhists call it Muleprakriti, Prakriti and Purush; the Persians teach that Ormuzd produced Light out of himself by the power of his word. The Egyptians called the first cause Ammon, out of which all things were created by the power of its own will. In China Kwan-shai-gin is the Universally

manifested Word, coming from the unmanifested Absolute by the power of its own Will and being identical with the former. The Greeks called it Zeus (Power), Minerva (Wisdom), and Apollo (Beauty). The Germans, Wodan (the Supreme Cause), Thor (Power), and Feia (Beauty). Jehovah and Allah are trinities of Will, Knowledge and Power; and even the Materialist believes in Causation, Matter and Energy."

Albert Pike, in "Morals and Dogmas," page 576 *et seq*, speaking of the various religions and their belief in God, says: "While all these faiths assert their claims to the exclusive possession of the Truth, Masonry inculcates its old doctrine and no more. That God is One. That His Thought, uttered in His Word, created the Universe and preserved it by those Eternal Laws which are the expression of that Thought. That the Soul of Man, breathed into him by God is as Immortal as His Thoughts are. That he is free to do evil, or to choose good, responsible for his acts and punishable for his sins. That all evil and wrong, and suffering are but temporary, the discords of one great Harmony; to the great, harmonic final chord and cadence of Truth, Love, Peace, and Happiness, that will ring forever and ever under the Arches of Heaven, among all the Stars and Worlds, and in all souls of Man and Angels."

In the Secret Doctrine, Stanza II, Section 6, page 6, it states that: "The Divine Thought does not imply the idea of a Divine Thinker. The Universe, not only past, present and future—a human, and finite idea expressed by finite thought—but in its totality, the Sat (an untranslatable term), Absolute Being, with the Past and Future crystalized in an Eternal Present, is that Thought itself reflected in a secondary or manifested cause Brahman (neuter), as the Mysterious Magnum of Paracelsus, is an absolute mystery to the human mind. Brahma, the male-female, the aspect and anthropomorphic reflection of Brahman, is conceivable to the perceptions of blind faith, though neglected by human intellect, when it attains its majority. Hence the statement that during the prologue, so to say, of the drama of creation, or the beginning of cosmic evolution, the Universe, or the Son, lies still concealed 'in the Divine Thought' which had not yet penetrated into the 'Divine Bosom.' This idea, *note well*, is at the root and forms the origin of all the allegories about the 'Sons of God' born of immaculate Virgins."

This "Divine Thought," this Absolute, Eternal, Omnipresent Principal is the "Causeless Cause" of all the manifestations in the Kosmos, and it is beyond human speculation, exploration or similitude, being beyond the range and reach of human thought.

Therefore, "This Infinite and Eternal Cause is the rootless root of all that was, is, or ever shall be. This cause is, of course, devoid of all attributes and is essentially without any relation to manifested being, as it is Be-ness—the essence of Being—rather than Being. All manifested is the vehicle of this Be-ness rather than what might be strictly called its manifestations. This Be-ness is symbolized in the '*Secret Doctrine*' under two aspects: *First*—Absolute, abstract space, the only thing the human mind can exclude from any conception, or conceive of by itself. *Second*—Absolute, abstract motion (under law and therefore intelligent), representing unconditional Consciousness. Consciousness being inconceivable without change, abstract motion thus symbolizes change which is its essential characteristic. Thus, then, the first fundamental axiom of the '*Secret Doctrine*' is this metaphysical One Absolute Be-ness. This it might be said is the Theosophical definition of God and will not differ greatly from that given by the Churches, if the idea of personality be eliminated. The God postulated in the *Secret Doctrine* requires infinite space, eternity of time universal, and therefore Infinite consciousness, and matter for a manifestation, which of course includes man, with all forms of Life on and off the earth, in addition to all the planets, whether in this Solar system or any other throughout the infinity of Space."

The Theosophical and Masonic Student is often told that this is Pantheism. If so it is a Spiritual Pantheism, and all who recognize the Infinity, Omnipresence, Eternity and Immutability of God are Pantheists.

The Christian tells us that God is primarily, fundamentally and essentially—THOUGHT. St. John informs us in the first chapter and first verse that: "In the beginning was the Word, and the Word was with God, and the Word was God." Now what is the meaning of such an assertion? Does it explain to us what God is? In order to come to a better understanding of this statement of St. John let us first see what relation Thought bears to the "Word." The brain is (in a very limited sense) the organ of the mind, and thought functions through it; conse-

quently when the brain receives a thought, in order to give it expression it needs a word. Now we can understand what the Christian conception of God is from the following: "In the beginning was the Word"—word is the expression of a thought. "The Word was with God"—then the expressed thought was with God. "And the Word was God"—therefore the Word or God was—*Thought or Mind*—Divine Ideation, from which the Thought and Word emanated. This is exactly the abstract Masonic conception of the Supreme Architect of the Universe—God.

The doctrine of the Trinity is to be found in all the principal religious systems as well as belief in the Absolute, the Unknowable, the Supreme Architect. Christianity offers in their Trinity: *The Son*, the manifested Logos. "The Word"—the falling of spirit into matter, or the manifestation on the objective plane. *The Holy Ghost*, the unmanifested "Word," that which is with the Absolute, Divine Ideation, seen only by its effects. *The Father*—"The Word," the highest conception of the Divinity, The Absolute, The Unknowable.

Therefore the God of the Free Mason is that which every man who is capable of thinking for himself is forced to admit, let him call *It* what he may. It makes no difference whether he calls it Almighty Matter, or Eternal Spirit, Brahm, Parabrahm, Abraham, Osiris, Ormuzd, Ain-Soph, Zeus, Allah, Jehovah, Adonai, Thor, God, or the Supreme Architect of the Universe. "What is there in a name?" We search for *Truth* in all religions, all sciences, and all philosophies, claiming that "There is no religion higher than truth," and I do most certainly believe that the Divine Principle is essential Truth manifested in the harmony of the spheres, manifested in all the variant phases of life.

**Mosques—Combs—Massacre of Mamelukes—
Heliopolis.**

While far as sight can reach, beneath as clear
And blue a heaven as ever blessed this sphere,
Gardens, and minarets, and glittering domes,
And high-built temples, fit to be the homes
Of mighty gods, and pyramid whose hour
Outlasts all time, above the waters tower.

—MOORE.

CHAPTER IX.

MOSQUES—TOMBS—MASSACRE OF MAMELUKES—HELIOPOLIS.

ON the east bank and a little over a mile from the Nile, stands Cairo, the capital of Egypt, latitude $30^{\circ} 6'$ North and longitude $31^{\circ} 20'$ East of the meridian of Greenwich. This celebrated city includes four original sites. The first of which was founded by Amru after conquering Egypt. When the ancient fortress of Babylon surrendered in A. D. 641 to this celebrated general of the Caliph Omar he "pitched his tent" (Fostat) and the place where he camped was called "El Fostat," which eventually became the capital of Egypt. It remained such until, in the year A. D. 751, when Marwan II. was defeated by Abu-l'Abbas, who lost his life at Abusir in the Fayoum, then the Omayyade Dynasty ended in Egypt and the Abbaside Dynasty began under the reign of Abu-l'Abbas (a descendent of Abbas who defeated Marwan II). In A. D. 744 this ruler removed his residence a little farther to the northeast of the site that had been selected by Amru. It was again changed when Ahmed ibn-Tulun, Governor of Egypt, wrested the power from the ruling dynasty and founded a new line which bears his name.

This Caliph removed the site of the growing capitol still farther to the northeast and founded a suburb known as "El-Katiya," where he built the celebrated mosque bearing his name. At the restoration of the Abbaside Governor and during the rule of the Ikshidide dynasty they held their court at the palace of Ahmed ibn-Tulun, where it remained until El Muizz sent an army under Gohar to invade Egypt which he captured. He founded the new city of El-Kahira, or "The Victorious," which has been corrupted into "Cairo."

This city is the headquarters of nearly all the tourists that intend "doing Egypt." Here is the starting-place to many delightful jaunts, to various points of interest in the immediate vicinity of Cairo, as well as

to those lying farther to the south and beyond the cataracts, up to the confluence of the Blue and White Nile and the city of Khartoum. Cairo is the principal starting-point for the pilgrimage to Mecca and for the examination of the Pyramids.

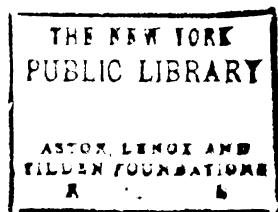
When I first visited the Capital of Egypt the railroad from Alexandria was not completed to the city of Cairo and the Suez Canal had not been started; but a very large force of Europeans were constructing a fine bridge across the river Nile, the first of a series of improvements destined to transform Egypt into a modern nineteenth century progressive country, with all the stir and bustle pertaining to many a European and American city. Civilization seemed to have touched Egypt with her magic wand and changed all things, connecting the two seas, building bridges, making railroads, introducing electric lights and power, giving them phonographs and all the wonderful inventions of the commencement of the twentieth century. Egypt was transformed from a semi-civilized barbarous condition into a new order and a new era.

I again visited this country and Cairo, on my return from India, and the memory of it will remain with me while life shall last. I came this time for the express purpose of carefully examining the various points and places of interest, to study the many tombs, temples, monuments, and mummies, as well as the symbology of Ancient Free Masonry and the evidence of its prehistoric existence.

I first saw the Light in India, the birthplace of our most Illustrious Fraternity, and discovered evidences that it was cradled upon the banks of the Nile, in the hoary ages of antiquity, long centuries before the Babylonian Magi had come into an existence, or the Hebrews were a people. I had often rambled with my father, when a boy, from one city to another, in order to see for myself the demonstrated thoughts of our ancient craftsmen, who had wrought in quarries, for the purpose of adorning the banks of the grand old river Nile with magnificent tombs and temples, whose very ruins are the wonder and admiration of the learned men of this twentieth century. I have stood in awe before many of these tombs and temples, and have spent years in careful examinations, for the express purpose of telling you, my dear brothers and readers, the result of my investigations. In this chapter I will describe some of the scenes and incidents which charmed and delighted me in



MOSQUE OF AKBAR,
CAIRO.



this grand old city of the Caliphs, "Masr," the Mother of the World, "The Precious Diamond in the handle of the green Fan of the Delta."

One of the first places the student or tourist should visit in this wonderful old city of Cairo is the citadel, built by Saladin in 1166 with stones that were brought from the small pyramids in the plains of Gizeh. It was erected by the ruling power for the express purpose of protecting and defending the town from the assault of enemies. This fortress most certainly commands the whole city; but *it* is commanded by the Mokattum hills, which rise immediately above it. Mohammed Ali took advantage of this site, *Gebel Giyusha*, in 1805, when he was elected by the people to become their ruler.

At this time Khursid, who had been appointed the Turkish Pasha by the Sublime Porte, held the citadel until Mohammed Ali, at the head of a large body of Albanians, and assisted by the people, planted a battery upon the above-named site on the Mokattum hills, whence a continuous fire was kept up from the minaret of the mosque of Sultan Hassan, as well as from the battery at *Gebel Giyusha*, until he finally compelled Khursid to surrender the citadel into the hands of the people and gave the dominant power to their leader, Mohammed Ali.

On entering this celebrated fortress and inner court by the New Gate and following along a walled passage we come to the Alabaster Mosque, erected by Mohammed Ali, which occupies the site of Saladin's old palace, blown up in the year 1824. No one is allowed (European or American) to enter into this building without putting on straw or cloth shoes, and paying a fee of one piastre. The citadel stands overlooking the city, just where the Mokattum hills begin to descend to the plain beneath. Here rises the towering walls of this celebrated fortress that contain within them a veritable town itself, whose many very interesting objects and edifices are really worth seeing.

It was within the walls of this fortress that the massacre of the Mamelukes occurred and to me it was one of the most interesting places within its blood-stained walls. After Mohammed Ali had compelled the Turkish Pasha Khursid to surrender the citadel to him and had received the *firman* appointing him Governor of Egypt, his title was disputed by nearly every one outside the city of Cairo, but more especially by the Mameluke Beys, whose forces had been strengthened by the

great majority of the army of Khursid Pasha, who had been deposed by Mohammed Ali. This fact caused the Governor to use all means in his power to destroy every one opposed to his rule. Therefore, in order that you may be enabled to read one of the best accounts of what led up to the actual massacre itself, I will quote you from that valuable little work of Stanley Lane Poole on "Egypt," page 168:

"An attempt was made to ensnare certain of the Beys, who were encamped north of the metropolis. On the seventeenth of August, 1805, the dam of the Canal of Cairo was to be cut and some chief of Mohammed Ali wrote informing them that he would go forth early in the morning, with most of his troops, to witness the ceremony, inviting them to enter and seize the city, and to deceive them, stipulated for a certain sum of money as a reward. The dam, however, was cut early in the preceding night, without any ceremony.

"On the following morning these Beys, with their Mamelukes, a very numerous body, broke open the gate of the suburb El-Hoseyniyeh and gained admittance into the city from the north through the gate called *Bab-el-Futuh*. They marched along the principal street for some distance, with kettle-drums behind each company and were received with apparent joy by the citizens. At the mosque called the *Ashrafiyeh* they separated, one party proceeding to the *Azhar* and the house of certain Sheiks, and the other party continuing along the main street and through the gate called *Bab-Zuweyleh*, where they turned up towards the Citadel. Here they were fired on by some soldiers from the houses and with this signal a terrible massacre commenced.

"Falling back towards their companions, they found the by-streets closed, and in that part of the main thoroughfare called *Beyn-el Kasreyn*, they were suddenly placed between two fires. Thus shut up in a narrow street, some sought refuge in the *collegiate mosque of the Barkükiyeh*, while the remainder fought their way through their enemies and escaped over the city wall with the loss of their horses. Two Mamelukes had in the meantime, succeeded by great exertions, in giving the alarm to their comrades in the quarter of the *Azhar*, who escaped by the eastern gate called *Bab-el-Ghureyib*.

"A horrible fate awaited those who had shut themselves up in the *Barkükiyeh*. Having begged for quarter and surrendered, they were im-

mediately stripped nearly naked, and about fifty were slaughtered on the spot, while about the same number were dragged away, with the most brutal aggravation of their painful condition, to Mohammed Ali. Among these were four Beys, one of whom, driven to madness by Mohammed Ali's mockery, asked for a drink of water. His hands were untied that he might take the bottle, but he snatched a dagger from one of the soldiers, rushed at the Pasha and fell covered with wounds.

"The wretched captives were then chained and left in the court of the Pasha's house. On the following morning the heads of their comrades, who had perished the day before, were skinned and stuffed with straw before their eyes. One Bey and two other men paid their ransom and were released; the rest, without exception, were tortured and put to death in the course of the ensuing night. Eighty-three heads (many of them belonging to Frenchmen and Albanians) were stuffed and sent to Constantinople, with a boast that the Mameluke chiefs were utterly destroyed. This ended Mohammed Ali's 'first massacre of his two confiding victims,' which displays the ferocious and vindictive nature of this inhuman brute.

"The Beys were disheartened by this revolting butchery and most of them retired to the upper country. Urged by England, or more probably by the promise of a bribe from El-Elfy's, the Porte began a leisurely interference in favor of the Mamelukes; but the failure of El-Elfy's treasury, with a handsome bribe from Mohammed Ali, soon changed the Sultan's views and the Turkish fleet sailed away. The cause of the Beys then suffered an irreparable loss in the death of their rival leaders, El-Elfy and El-Bardisy, whose suicidal jealousy lasted to the end; and Mohammed Ali discomfited the chief surviving Bey, Shamin, in a decisive battle. An attempt of the English Government to restore the Mamelukes by the action of a force of five thousand men under General Fraser ended in disaster and humiliation, and the citizens of Cairo had the satisfaction of seeing the heads of Englishmen exposed on stakes in the Ezbekiyeh.

"Mohammed Ali now adopted a more conciliatory policy towards the Mamelukes, granting them land and encouraging them to return to Cairo. This clemency was only assumed, in order to prepare the way for the act of consummate treachery which finally uprooted the Mameluke

power, and seated the author of the crime firmly on the throne, where his great grandson now sits. Early in the year 1811, the preparation for an expedition against the Wahhâbis, in Arabia, being complete, all the Mameluke Beys then in Cairo were invited to the ceremony of investing Mohammed Ali's favorite son, Tüsün, with a pelisse and the command of the army. As on the former occasion the unfortunate Mamelukes fell into the snare.

"On the 1st of March, Shahin Bey and the other chiefs (one only excepted) repaired with their retinues to the Citadel and were courteously received by the Pasha. Having taken coffee they formed in procession and preceded and followed by the Pasha's troops, slowly descended the steep and narrow road leading to the great gate of the Citadel; but as soon as the Mamelukes arrived at the gate it was suddenly closed before them. The last of those who made their exit before the gate was shut were Albanians, under Sali Kush. To those troops their chief now made known the Pasha's orders to massacre all the Mamelukes within the Citadel. Returning by another way, they gained the summit of the walls and houses hemming in the road in which the Mamelukes were, and some stationed themselves upon the eminences of the rock through which the road is partly cut.

"Thus securely placed, they commenced a heavy fire on their defenceless victims, and immediately the troops who closed the procession and who had the advantage of higher ground, followed their example. Of the betrayed chiefs many were laid low in a few moments; some dismounting and throwing off outer robes, vainly sought, sword in hand, to return and escape by some other gate. The few who regained the summit of the Citadel experienced the same cruel fate as the rest (for those whom the Albanian soldiers made prisoners met with no mercy from their chiefs or from Mohammed Ali); but it soon became impossible for any to retrace their steps, even so far; the road was obstructed by the bleeding bodies of the slain Mamelukes, and their richly-caparisoned horses and their grooms. Four hundred and seventy Mamelukes entered the Citadel, and of these very few, if any, escaped. One of these is said to have been a Bey. According to some, he leaped his horse from the ramparts and alighted uninjured, though the horse was killed by the fall. Others say that he was prevented from joining his comrades and discov-

ered the treachery while waiting without the gate. He fled and made his way to Syria.

"This massacre was the signal for an indiscriminate slaughter of the Mamelukes throughout Egypt, orders to this effect being given and transmitted to every governor. In Cairo itself the houses of the Beys were given over to the soldiery, who slaughtered all their adherents, treated their women in the most shameless manner, and sacked their dwellings. During the two following days, the Pasha and his son Tusun rode about the streets and endeavored to stop those atrocious proceedings; but order was not restored until five hundred houses had been completely pillaged."

Such is the account of this terrible massacre, so carefully planned and studied out by this ferocious Governor Mohammed Ali, which showed very plainly that he would not allow anything to stand in the way of his plans of progress. He was devoting the whole of his life and energy to the improvement of Egypt and her peoples, building canals, introducing printing presses, adopting more advanced ideas of agricultural processes, founding schools, etc. He realized that the Mamelukes were bitterly opposed to his rule and ideas of progress, hence they had to fall, so that Egypt might rise, and take her stand beside the other nations of the world to become a factor in the affairs of Europe.

Joseph's well as it is called, was discovered by the great Saladin when he laid out the site of this celebrated fortress. It was at that time filled up with sand; but after ordering it to be cleaned out he discovered that it was a most remarkable excavation of Ancient Egyptian origin, composed of two different parts, cut down through the solid rock to the depth of two hundred and ninety feet, which depth was supposed to correspond with the level of the river Nile.

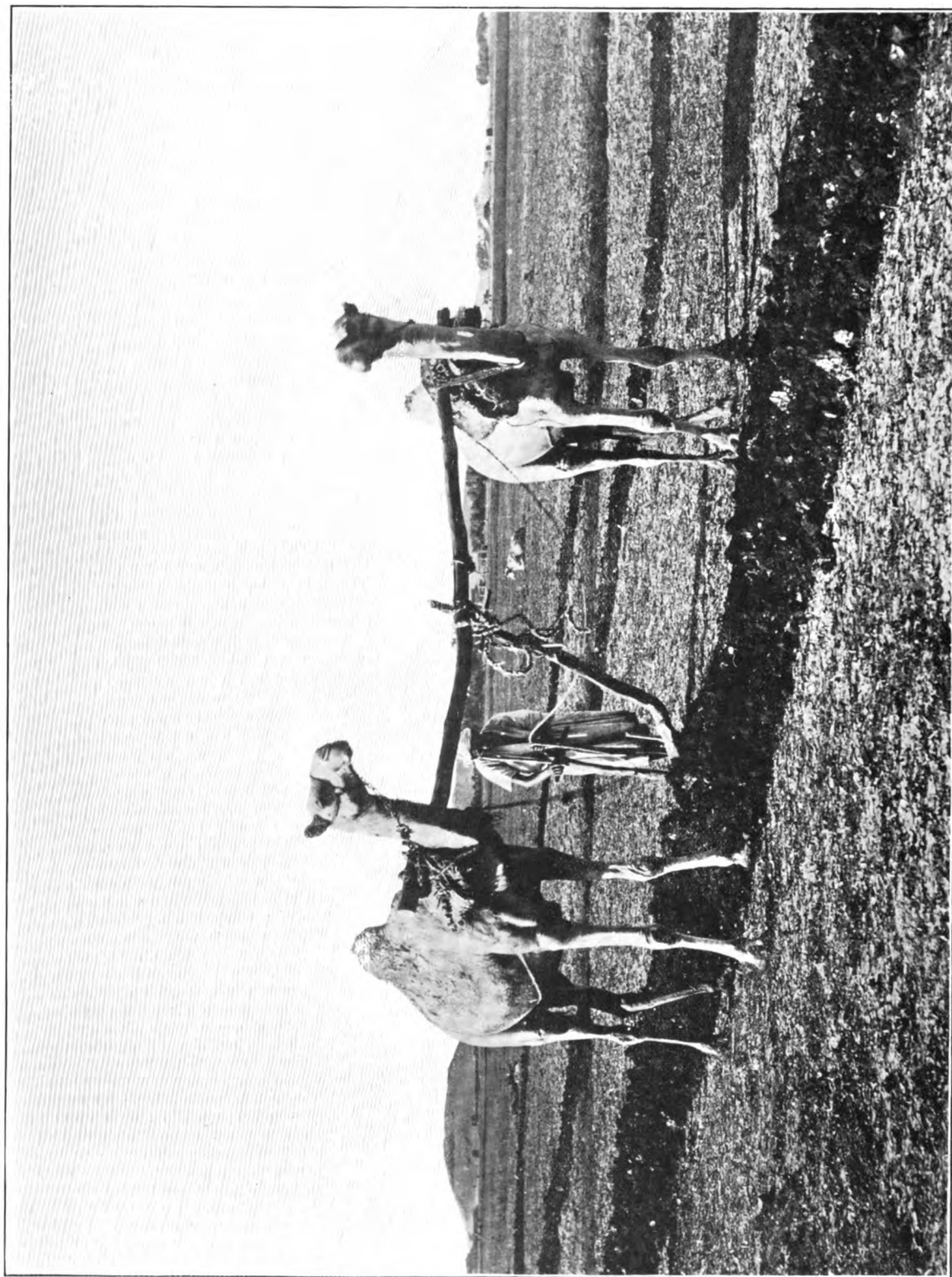
It is a remarkable specimen of ancient Egyptian industry, perseverance and labor, and dates back beyond authentic history. The first part of this most extraordinary well is about one hundred and sixty feet in depth and the second or lower part is one hundred and thirty feet deeper. A landing marks the division between the upper and lower shafts. The bottom of the well is reached by a circular stairway, as near as I can remember, about ten feet wide.

When I first visited this celebrated well the water was raised by means of the Sakiyeh, two of which were used for the purpose, one right

above the other, both worked by oxen, the water being far different from that of the Nile, that which I tasted being quite brackish and unpalatable. To-day they do not use the water of this well for drinking or household purposes, as the Citadel and city are both supplied with water by the Cairo Water Company.

Before closing my remarks on the Citadel, I desire to call your attention, once again, to the celebrated Mosque of Mohammed Ali, whose towering minarets are conspicuous from all parts of the city of Cairo and its surroundings; in fact, we may say that these graceful towers form one of its landmarks. From the southern side of this Mosque we are enabled to obtain one of the most magnificent views, not only of the city, but of the surrounding country. Rising directly in front of us is the magnificent Mosque of Sultan Hassan, situated just outside the gates of the Citadel, and the flat roofs of myriads of houses, nearly all of which are adorned with the "*nalkaf*" or ventilators which, catching the cooling breezes of the North Wind, circulates it through the different rooms below, making it far more pleasant for the people who live within them. We can see the Nile boats down upon the river, loading and unloading their cargoes, while some go skimming across the turbid waters like birds with their immense lateen sails swelling out before the breeze. We can plainly trace the green vegetation that fringes the river until it is lost in a misty haze, away off to the South. Rising in silent majesty from the plains of Gizeh, to the West, are to be seen the celebrated pyramids of Egypt, with the Sphinx crouching in the sand a short distance away from the Great Pyramid, still looking to the East, as in the golden days of long ago.

In this queer, quaint old city of Cairo everything seems new, strange and full of interest to the traveller. Here the antiquary, student, artist, or savant will find a rich field for his especial edification. Every street has a history of its own, and every mosque, tower and dome has an especial attraction for every one which sees them. There is not a building or ruined mosque in Cairo but has its own peculiar charms, and around each and every one there is woven a hundred associations of early Saracenic history. Every Mosque, dome and slender minaret, pointing into the starry vault above are exquisite specimens of ancient Saracenic Architecture, that will carry us back to the days of the



FELLAHEEN PLOWING WITH CAMELS.

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Crusades. It was from this city that Saladin went forth in all the panoply of war, marshalling his Saracenic followers with blare of trumpet and rattle of drums, to do battle with Richard the "Lion-hearted" and the Crusaders, upon the field of Acre.

The very stones of which the city is built were priceless treasures (in a great many instances) of ancient Pharaonic days, that were torn from some of the most ancient cities of the world's history, such as Memphis, Heliopolis and others, in order to build up the remarkable city of El-Kahira. Standing to-day upon the Mokattum hills, overlooking the Citadel and city, we can see the ruins of cities, monuments, tombs, and temples which have been the wonder, not only of the ancient, but of the modern world. No matter where we turn our gaze something will present itself, full of the deepest interest.

The manners and customs of the people of Egypt, to-day, are in many instances like those of the ancient Egyptians in its Golden Age, and present the same scenes now as in the days so long gone by. Just as the physical make up of the inhabitants of this wondrous valley were in ancient times, so we find them now, across the threshold of the twentieth century. The very style of clothing worn by the lower classes to-day, in many parts of this remarkable valley, are identical with that of a prehistoric age. The toiler at the Shaduf, for instance, stands as nude as when Pharaoh's daughter saw the infant Moses sleeping on the throbbing bosom of old "god Nilus."

The men who work in the fields and till the soil scratch up the earth with the same kind of a machine their great ancestors used in the days of Rameses, although there are to be seen now, some of our modern gang plows. The poorer class of people may very often be seen plowing with a cow and camel hitched together before their primitive machines, toiling along in the same way their forefathers did when Joseph was sold into the land of bondage. They use the same old method of threshing their grain as in the Golden Age of Egypt, a method that I have described in a previous chapter.

The food of these people who wearily toil in the fields of Egypt, consists principally of beans and bread with a sauce composed of onions and butter. It is of very rare occurrence for them to partake of meat at their tables; but, upon special occasions they enjoy a sort of cake,

something like our cookies, with a fig stuck in the center of it. They make their coffee by grinding the bean as fine as flour, boiling it as we do chocolate and drinking it in the same way, grounds and all. It is a very palatable beverage, and I rather liked it. These people are very hospitable, without hypocrisy, and when once you have eaten at their table you are especially welcome among them.

The Bedouins are noted for their hospitality and if you have eaten salt with them your person is held sacred while among these sons of the desert, who make their homes in the wild wastes of the South and West, continually wandering from place to place, restless as the waves of the ocean, ever moving. The water-carriers in the larger cities of Egypt carry around the waters of the river Nile in skins, just as the ancients did in the days of Abraham, and the women, who go down to the river to obtain water for household purposes carry the jars upon their heads, after the same old style and in the self-same manner as did the women who lived in the days of Thothmes and his dynasty.

In walking through the streets in the evening one can very frequently see people performing their devotions, as mentioned in the scriptures. Just as mothers carried their children in the days of the builders of the Pyramids, straddled upon their shoulders, the infant holding its mother's head with its tiny hands, so is the child carried to-day by the mother in this celebrated valley of the Nile. When the Mummy of Rameses was seen by M. Maspero in the Boulak Museum, Cairo, June 1, 1886, his hands were henna-stained lying across his "ample breast." Upon many of the walls of the ancient tombs of Egypt are to be seen pictures of people whose hands are stained red henna colored, and to-day in the streets of Cairo and all through the land of Egypt are to be seen hands henna-stained, stretched out to us for baksheesh. The houses of those living in ancient times were built, as they are occasionally now, of sun-dried bricks, wood and sometimes cane and corn stalks, to last but for a day as it were, while their tombs and temples were built of the hardest kind of stone, to endure for ever, *comparatively speaking*.

As I have stated previously "The peculiar physical make-up of the ancient Egyptians are like the inhabitants of to-day." To verify this statement I will quote from Maspero's "Dawn of History." A statue called Kaâpiru was discovered by Mariette Bey, at Sakkara, near

Memphis, "The head, torso, arms and even the staff were intact, but the pedestal was hopelessly decayed and the statute only kept upright by the sand surrounding it. Mariette repaired the statue and placed it in the Boulak Museum. Kaàpiru when found was the exact likeness of one of the 'Sheiks-el-Beled' or Mayors of the village of Sakkara. The Arab workmen noticed the likeness and called it the 'Sheik-el-Beled,' which name it has retained ever since. He seems to be coming forward to meet the beholder with an acacia staff in his hand, heavy, thick-set, broad shoulders of a bull and a common cast of countenance, whose vulgarity is not wanting in energy. The largely opened eye has, by a trick of the sculptor, an almost uncanny reality about it. The socket which holds it has been hollowed out and filled with an arrangement of black and white enamel; a rim of bronze marks the outline of the lids, while a little silver peg, inserted at the back of the pupil, reflects the light and gives the effect of a living glance. The statue is short in height and was carved from pieces of wood that had been fastened together. The statue is called by some authors Ra-em-ka. According to the chronological table of Mariette, this statue is over six thousand years old," and yet he has the same peculiar physical make-up of the men of our own day.

The donkey boys are quite a feature in Cairo. They are smart, quick-witted, well up-to-date, fond of a joke, full of quaint humor and love to take trips to the various points of interest in the immediate vicinity of Cairo. It is rather funny to see them running along behind their enduring little animals, carrying a bunch or wisp of clover for the dinner of the little animal that you bestride, and very often eating nothing themselves until their day's work is done. These boys and their donkeys are to be found at many places in the city, and should you desire one at any time during the night, all you would have to do, would be to stand out in the street and shout out the Arabic word "*hammar*" (donkey), when you would very soon find yourself surrounded by quite a number of them.

I was never bothered much myself about donkeys, as many of my acquaintances were, because I hunted for one that suited me directly I arrived in the city and immediately hired it by the week, giving the boy extra baksheesh for his care of me during my rambles. I have ridden a donkey all over this quaint old city of Cairo and have taken many

delightful excursions to various points of interest within a radius of ten or twelve miles. One can go around and through the narrow streets of this city on donkey-back, and visit the numberless mosques and places of interest far better than with any other conveyance.

In this way I visited a number of celebrated mosques, among them *The Mosque of Akbar*, the place where the howling and whirling dervishes perform their peculiar *Zikr*. This mosque is a square building with a pointed dome, very finely ornamented with arabesque figures. The minaret is square and rises over one corner of the building in recessed stages. The entrance to the interior of the building is through a very fine trifoliate arch, the floor of which is of wood, worn smooth by the continual performance of their *Zikrs*, each one lasting about an hour. The center of the building is circular, fenced with a railing to keep the spectators from crowding in too close to the dancers, and the whole interior is painted in dark and horizontal bands.

The celebrated *Mosque El-Azhar* was founded about A. D. 973 and converted into a university by El-Aziz, of the Fatimide dynasty, during his rule. Very little of the exterior of this building is to be seen, from the fact that it is so enclosed by the houses surrounding it. There is nothing of especial architectural interest about this mosque and only a small portion of the eastern wall can be seen, which is of but little interest to the tourist or student. It has six minarets, erected by different people at various periods, some of which are painted in brilliant colors. The entrances to this mosque are by six gates, the principal one being known as the "Gate of the Barbers" (*Bab-el-Muzeyinin*). It has a very fine portal that is extremely interesting, and right here in this entrance many students are to be seen under the hands of the tonsorial artists, who congregate here to make a living by wielding their razors upon the heads of those who come here to study.

This mosque is celebrated as the principal existing Mohammedan University. It is the oldest in the history of the world, and is one of the richest institutions of its kind known to-day. It is still growing richer, as not a wealthy Mohammedan who dies but bequeaths some of his wealth to El-Azhar. There is one good thing about this university, no pupil is compelled to pay for his tuition; but he may, if so disposed, contribute toward the expenses of his education. This mosque contains

within its archives unbroken records of about nine hundred and twenty years and there are to-day in attendance within its courts about nine thousand eight hundred students, who are taught by at least two hundred and thirty-one sheiks or professors.

The scholars who attend come from all parts, and wherever the Koran is accepted. The education given here includes grammar, arithmetic, logic and philosophy, after which they may enter into theology, with the Koran as a text book, enabling them to thoroughly comprehend the Mohammedan religion, according to the four great sects of Islam—the Shafeite, the Malakite, the Hanafeite and the Hambalite. Every student, before he can receive his diploma, must be thorough in all the various branches. Here, in this most extraordinary establishment, you may see the son of the rich man clad in silk and fine linen, sitting close beside those who are very scantily clad, in the coarse cotton garments of the peasant, with no evidence of any superiority among them, excepting their clothing, each one squatted upon the ground in a semicircle before the sheik, who occupies a seat upon a sheepskin rug at the base of one of the stone pillars, lecturing his especial class. While others, occupying similar positions, with their pupils are reciting passages from the Koran in concert, and all the time swaying their heads from side to side, in rhythmic motion.

At another column you will hear the professor of another group addressing his class in low guttural Arabic tones upon some especial subject in the curriculum of this wonderful old university in Cairo. Each sect and nationality has its own particular compartment wherein to study, for instance, the Turk is in one, the student from Morocco in another, while those that come from Algeria and other places are to be found in a separate compartment by themselves. A visit to this celebrated university of El-Azhar will well repay any one for the time and trouble.

The Mosque of Sultan Hassan stands immediately below the Citadel, and is considered to be one of the most beautiful specimens of Arabian architecture known to-day, ranking as one of the most superb and famous buildings in the City of Cairo. The foundation of this magnificent edifice was laid in the year A. D. 1356, and was completed in the year A. D. 1360. The high and lofty porch is a marvel of beauty, command-

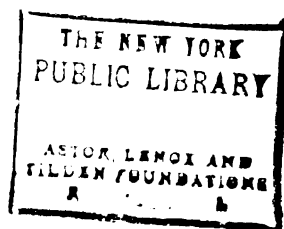
ing the attention of all who visit it. The towering walls inclose a spacious court, and rise to the height of one hundred and thirteen feet, corbelled out fully six feet in successive lines of dentils that form a most magnificent cornice, beneath which are to be seen panels, arches and windows. This mosque is surmounted by two minarets and a painted brick dome, which rises over the mausoleum of the Sultan.

The minaret on the South is the highest in the world, being fully two hundred and eighty feet high. The other one was overthrown by an earthquake, killing an immense number of people in its fall. It was again rebuilt, but not according to its original dimensions. The stones that were used in the construction of this magnificent building were taken from the Pyramids. It is a well-known fact that the monuments, tombs and temples of ancient Egypt were used by the Arabs simply as a quarry, wherewith to build up their own quaint city of Cairo, and it is very much to be regretted that the priceless monuments of the golden age of Egypt should ever have been destroyed to supply materials for the upbuilding of that city. This mosque has been the chief center or rallying point for all who rebel against the government or ruling power. Mohammed Ali took possession of it, and used it as a fortress in order to drive Khursid Pasha from the Citadel. It bears the scars of many a hard fought battle, and to-day there are to be seen upon its walls the effects of the cannonading by the French when the inhabitants of this grand old city revolted against their rule. There are many other mosques and tombs that are well worth a visit, more especially the following:

The Tombs of the Circassian Mamelukes generally known as *The Tombs of the Khalifs*. The Tomb of Kait Bey is a beautiful specimen of Arabian architecture. It is not a large mosque, but its small dimensions are full of most exquisite grace and beauty. Fergusson, in his "Hand-book of Architecture," says: "This mosque, looked at externally or internally, nothing can exceed the grace of every part of this building. Its small dimensions exclude it from any claim of grandeur, nor does it pretend to the purity of the Greek and some other styles; but as a perfect model of the elegance we generally associate with the architecture of this people, it is perhaps unrivalled by anything in Egypt, and far surpasses the Alhambra or the Western buildings of its age."



MOSQUE OF SULTAN HASSAN,
CAIRO.



There is upon the slopes of the Mokattum hills the celebrated *Tombs of the Mamelukes*, well worth a visit, for amid the ruins are to be found some very fine specimens of Arabian architecture, with here and there some very beautiful minarets which will deeply interest any one willing to take the trouble of visiting this place and to hunt them up.

One of the best known places in Cairo is the *Esbekiyeh*, a public garden, which was named in honor of the Emir Ezbek, a celebrated general of the Sultan Kait Bey, one of the independent Mameluke Sultans who reigned in the year A. D. 1468. Originally there was a mosque erected here ; but during the rule of Mohammed Ali it was simply a pond of water, formed by the inundations of the Nile, until he altered the site and laid out a garden, by filling in the pond and cutting a canal around it. Said Pasha improved upon what Mohammed had done ; but it was not until Ishmael Pasha improved it by tearing down the old and building up anew that it reached its present state of perfection.

The gardens of to-day have beautiful walks and contain a very rare and choice collection of trees, shrubs and flowers. During the afternoon it is simply delightful to promenade the many charming pathways that wind around these beautiful grounds, with an area of over twenty acres. It contains a variety of places of amusement, such as cafés, a theatre and surrounding it are quite a number of the principal hotels. During the evening, from five to eight, either an Egyptian or an English band performs there. It used to be the special rendezvous for Americans and Europeans, but now it is used by all classes of people, and we may often see the veiled wives with their children, of both the rich and poor Arabs, promenading among the trees, shaded from the noonday sun, rubbing up against travellers and tourists from all parts of the world. What a contrast exists among them ! Such a motley assemblage of people, and what a confusion of tongues. In these gardens one may hear nearly every language spoken upon the face of the earth. I have spent many a very pleasant evening in this delightful spot in listening to the band, watching the people, catching a few sentences from those who pass along, and pondering upon the rise and fall of nations and the mutations in Egypt.

The site of the celebrated old city of Heliopolis is situated about six miles to the northeast of Cairo, and the route to it lies along a very

nice carriage road which passes through many places of historical interest to a person visiting the ruins of this celebrated city, one of the oldest in the history of the world.

How well I remember my trip to the various places I am about to describe. It seems to me but as yesterday that I came down the steps of Shepherd's Hotel and found my donkey and boy awaiting me, as well as a very large party of acquaintances and friends, who were going to make the trip with me. What a jolly, happy, rollicking, joyous lot we were, as we mounted our little animals, and skurried along the road, shouting and laughing, like so many school boys, as we started out to visit the various points of interest that lie along our pathway, which led us on to where Joseph found his wife, in the grand old city of *Beth-Shemesh, On*, or the *city of the Sun, Heliopolis*.

We rode out of the city at a rapid rate and kept it up until we reached a place where we stopped to arrange our refreshments, carried with us for luncheon; after which we started on our way again, passing quite a number of modern European residences and at length arrived at a rather peculiar looking building that is used as a Commissariat Depot of the English Army. During the French occupation it was used as a stronghold and was called Fort Zulkowski. The places where the loopholes used to be are in sight to-day.

Close to this place we passed through a gateway called *Bab-el-Hasaniya* and found ourselves upon the road leading to Abbasiya. We passed an Arabian tomb with a very fine sculptured dome, and still pushing along we see a public drinking fountain on our right, at which we refreshed ourselves and animals, after which we kept riding along until we arrived at and passed the barracks which were occupied by the English and Egyptian troops. We noticed the Astronomical Observatory and the Zaffaren Palace which Ishmael Pasha is said to have built in forty days, and then presented it to his mother. We now begin to realize that our way leads us on through pleasant paths, for our route is lined with orange and lemon groves, and vineyards that fringe the desert sands, showing what irrigation can do in reclaiming the arid sands of the desert. We now enter upon a beautiful shaded avenue and pass through some very finely cultivated grounds, until we arrive at the Palace of Qubba, which Ishmael built for his son Tewfik. We do not stop here, but

continue along through groves and vineyards and through a beautiful olive orchard, coming out into a very richly cultivated plain, the scene of two decisive battles, long destined to live in the annals of Egyptian History. *The first* was when the Sultan Selim, on the twenty-sixth day of January, 1517, destroyed the power of the Mamelukes and made it a Turkish province. *The second* was on the twenty-first day of March, 1800, when the French, under General Kleber, conquered the Turks and regained Cairo.

We arrived at Matariyeh, the village near where these two battles were fought, and visited a living spring of water noted for being the only one in the valley of the Nile. Tradition informs us that originally the water flowing from it was salty; but that when the Holy Family visited this village "Our Lady, the Virgin Mother" bathed in it, when immediately it became soft and sweet. It was here in this place that were located the famous gardens belonging to Cleopatra, wherein grew the precious balsam, the true "Balm of Gilead," spoken of in the Scriptures; but, to-day, cotton has taken its place, and the balsam plants have been removed to Arabia where they flourish under the fostering care of the people who have charge of them. A short distance beyond the village we came to an old sycamore, called "The Virgin's Tree," from the fact, as tradition informs us again, the Holy Family rested beneath its spreading branches after their flight into "The Land of Egypt." About half a mile farther on we come to the site of Heliopolis and immediately recognize one peculiarity about it, that there were no heaps and mounds of rubbish representing the remains of the walls, tombs, temples, etc., for like Memphis, it too has been a quarry for the upbuilding of Cairo.

In the ancient days of Egypt this city was in the height of its glory, the very fact of Usertesen's obelisk standing there to-day proves its antiquity and links it with the beginning of the Middle Empire, in the year B. C. 3604. During the time that Mariette Bey was excavating here in 1858 he unearthed a great many stones bearing the names of Rameses Second and Thothmes Third, both of whom, no doubt, beautified and adorned some of the temples in this ancient city of On. It was celebrated for its temple of the Sun, which was a most magnificent edifice, standing at one end of an inclosure fully three miles in circumference, and leading up to it, from the entrance, were rows of beautiful sphinxes and obelisks.

The priests of Heliopolis were famous for their learning, and enjoyed the reputation of being the most learned men of their age. There Solon, Eudoxus and many others came to study and acquire some of the wisdom that flowed forth from their celebrated fountain, the college of priests, and yet, to-day, there is no remains of this most magnificent city standing to mark the spot where Moses drew his inspiration, nothing to tell of its vanished glory and the splendor of its tombs, temples and monuments, excepting one solitary obelisk to testify to the ancient grandeur and departed glory which existed B. C. 3000.

This obelisk is made of rose granite, and the length of the stone measures sixty-six feet, with an average face at the ground of six feet and one inch. The pyramidium or apex shows that it was encased at one time with a metal covering, and the inscriptions which are blazoned upon its stony sides inform us that Userthesen First (Ra-Kheper-Ka), King of Upper and Lower Egypt, dedicated and erected this monument at the beginning of a thirty years' cycle. There is only one other obelisk older than this, which is a very much smaller stone, and was found by Lepsius at Memphis.

Close to this ancient monolith we spread our luncheon, and amidst the popping of corks, the clatter of knives and forks, we feasted and talked of the wonderful civilization that belonged to these people, in the hoary ages of the past, whose architecture has been admired by people of every age, and continues to be the wonder and admiration of the people of the twentieth century, as in every other. We discussed the decadence of her Arts, Sciences and Philosophies, since the "Golden Age of Egypt," and the wonderful changes in the valley of the Nile and Delta since this grand old monument was quarried and erected on the borders of the desert in the city of *Beth-shemesh* (Heliopolis) close upon thirty centuries B. C.

It was to this city the Phoenix used to come, once in every five hundred years to reincarnate. This most extraordinary Arabian bird is said to have been the size of a full grown turkey, with the most beautiful plumage imaginable. Tradition informs us that about the time that this Arabian wonder was to arrive to reincarnate, a priest of the temple would prepare a fire upon an altar within its sacred precincts, into which the bird would fly and be consumed. The fire would then be allowed to die out and the embers to remain undisturbed for a certain

number of days after, when the reincarnated bird would be seen to arise from the ashes, spread out its golden wings and with a plumage most exquisite soar away into the infinitude of space. There is no question but that this is an allegory which every one must interpret for himself.

There is one peculiar thing to be noticed in this wonderful valley of the Nile and that is there are three Sabbaths observed here. The first *Friday*—that of the Mohammedan. *Saturday*—that of the Hebrew and *Sunday* the Christian Sabbath. In fact, every day of the week is a Sabbath day to some nationality; for *Monday* is the Greek, *Tuesday* is the day of rest for the Persians, and *Wednesday* is the Sunday for the Assyrians. So you see every day is the Lord's day and is observed as such by different people in different places.

"The mean annual temperature at Cairo is about 71° F. The thermometer seldom falls to 40° F. at Cairo, but it is frequently lower on the Nile. The coldest months in the year are December and January and the hottest are June, July and August, but even then it is cool in the shade and at nights. The humidity in the atmosphere is principally controlled by the rise and fall of the Nile. Fogs prevail during the first two months of the receding of the waters. Evening fogs descend very quickly as the sun goes down and are as quickly deposited after the sun has set, leaving the sky clear and the air as fresh as after a good shower. Morning fogs are soon dispelled by the heat of the sun, and then follows the clear beautiful sky. On the desert the air is always dry and bracing and much cooler than that over cultivated land. Dews at night are common in the early and latter parts of the year. During the winter the nights are piercingly cold on the desert. The moonlight nights are singularly brilliant and when there is no moon the starlit sky is as wonderful as any moonlight night in Europe." (Murray.)

**Esoteric Teaching of the Scottish Rite—
Brain and Thought.**

**"Man is made free!—Man, by birthright is free,
Though the tyrant may deem him but born for his tool.
Whatever the shout of the rabble may be—
Whatever ranting misuse of the fool—
Still fear not the Slave, when he breaks from his chain,
for the Man made a freeman grows safe in his gain."**

CHAPTER X.

ESOTERIC TEACHING OF THE SCOTTISH RITE—BRAIN AND THOUGHT.

IN speaking of this wonderful city of Heliopolis, "Fountain of the Sun," one of the most sacred cities of Egyptian history, I desire to call your attention to the knowledge pertaining to our Ancient Brethren, who officiated here, in the "College of Priests," "*The Grand East of Ancient Egypt*." Here was the seat of the wisdom which belonged to the "Phree-Massen" whose teachings have been handed down to us, from generation to generation. Here Moses was initiated into the Sublime Mysteries of Ancient Egypt, of which our own beloved Ancient and Accepted Scottish Rite is a lineal descendant. Those Elus, Knights and Princes of every age who have ever followed the Pole Star of Truth through the drifting ages of time have handed down to us, from epoch to epoch, the wonderous knowledge taught in the Indian, Mazdean and Egyptian Mysteries, for the especial benefit of our Illustrious Fraternity. By this future generations are eventually enabled to stand upon the topmost rung of the ladder, the very pinnacle of Civil and Religious Liberty, when every Man and Mason shall be free from all usurpations of royalty and sacerdotal power, and be thoroughly competent to recognize the whole Truth in the Fatherhood of God and the Brotherhood of Man.

Masonry, successor of the mysteries, still follows the ancient manner of teaching. Her ceremonies are like the ancient mystic shows—not the reading of an essay, but the opening of a problem, requiring research and constituting philosophy the arch expounder. The symbols are the instruction she gives. The lectures are endeavors, often partial and one-sided, to interpret these symbols. He who would become an accomplished Mason must not be content merely to hear, or even to understand, the lectures; he must, aided by them, and they having, as it were, marked out the way for him; study, interpret, and develop these symbols for himself.

The Ancient and Accepted Scottish Rite of Masonry is like an immense tree, towering up into the glorious heights of Scientific Philosophy, whose ramifying branches spread o'er a vast area, enfolding in its arms the Light, Knowledge and Truth of all the Arts, Sciences, Religions and Philosophies of every age in the world's history; whose roots are watered by that great and glorious fount from which Moses drew his inspiration and knowledge. In fact this tree is the "*fons et origo*" of the "Wisdom" itself, which can be clearly demonstrated to all those who climb up into its glorious height. When the Neophyte first stands beneath its overshadowing branches, in darkness visible, with ambition to know and understand the unknowable, his higher self will then prompt him to greater exertions. Clinging and climbing, he struggles upward and onward, grasping blindly for Light, until he stands upon the first of its multifarious branches. With awe and admiration he then begins to realize the Sublimity and Grandeur to be found in the very shadows of its magnificent foliage. He sees far above him scintillations of great and glorious Truths, descending through the drifting ages, to and across the threshold of the twentieth century, and will begin to understand what the poet meant when he said:

"Heaven is not reached at a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to the summit round by round."

It is so with the Neophyte. He will begin to realize that Heaven (Wisdom) is not gained by a single bound; but is only to be obtained by mounting step by step, or degree by degree. Beset with many difficulties, and dangers, as he advances his view widens out, his horizon expands, for the Pole Star of Truth and Right has been his guide. Although he stands in the very shadow of Death, yet will he learn that within his own heart he carries the light which shall lead him through the valley of the shadow, to more sublime heights of the Ineffable degrees of our beloved fraternity. He will realize that there is no Death, for what we call Death is simply the disintegration of molecular forms, to be made manifest eventually in many others.

This disintegration of the physical body of man, animals, plants, etc., occurs as soon as the life forces or controlling soul departs. The mass

of living elemental units, composing the physical body of man, being no longer controlled or co-ordinated, separate one from the other, putrefaction or decay ensues, and the body becomes a mass of unrestrained, unregulated lives, destroying the form or body by their own especial forces. The physical body of either man or animal once more becomes the dust of the earth, and he will now realize the Truth of the statement, "Though I die yet shall I live," for we must distinctly understand that Death is merely the Inn by the wayside, simply the bier upon which the body is laid. He will eventually realize that all men must pass through the gates of Death before they can enter on the road that leads to immortality. Death does not annihilate *the true spiritual man*, but just simply destroys the form or personality, the old shard or shell, the tegument of clay that has been the house in which the individuality, or higher self, has been enabled to manifest itself on the physical plane. And in reaching Death he must thoroughly understand that he has suffered, and will become purified, so that the works of the Divine Essence might be exemplified in him. Through the glory of Life, Man must mourn, sorrow, suffer pain and humiliation to the personality, while He, the *true man*, will know full well it is simply a refining process to bring him out purified. When man stands erect in his God-hood, before the Divine Glory of Light and Truth, with arms outstretched, and head uplifted, in conscious knowledge of Divine Love, willing to accept his Karma, then the cross will fall behind him and he will realize that he stands before his Higher Self, the Divine Presence of the Supreme Architect, and positively know that *he* and his Father are One. He will thoroughly understand that *Resignation* is what brings him perfect peace and happiness, and unlocks the door leading to Immortal bliss.

This faint glimmer of the Truth and proof of the immortality of the soul, proves to the initiate that he has passed from the square to the compasses, whose swinging leg circumscribes every moral virtue; in fact, he realizes that he has gone beyond the operative tools and now uses those of the speculative Mason. The instruments used by the Sages of the ancient world will now become familiar to him, and in their use he will discover that he has now risen to a higher plane of intellectual development, to a knowledge of Truth and the key to the Lost Word. Many things will now become clearer to his vision and

understanding, from these ineffable heights of Scottish Rite Masonry. He will see in the Pole Star a fit emblem of the Deity, a point within the circle of Eternity. Now is the opportunity for him to devote his time and attention to solving the great problems of life, to enable him to understand those sublime philosophical Truths permeating our beloved Fraternity. In attaining to a knowledge of these lofty Truths he should strive earnestly and faithfully to give them, just as freely as he received them, to his aspiring Brother by the wayside. Such a perfect Mason will be ever true to himself and the glorious fraternity to which he belongs. Like the ancient initiates of the Egyptian Mysteries he will faithfully obey the law and be true to the principles of Scottish Rite Masonry. Always ready to draw his sword in defense of his country for the preservation of free government, never consenting to despotism or civil or military usurpation, he will be guided and directed solely by honor and duty.

What the world of to-day, and even generations yet unborn, owe to Masonry and our glorious Scottish Rite will never be fully realized. Our fraternity has always been and always will be an incentive to enlightenment, liberality and education. During the "Dark Ages," in the Lodge room only did scientists and philosophers dare make known any of their important scientific discoveries, for fear of the Inquisition, that dread tool of tyrants and benighted superstition. To-day we find our beloved Rite working earnestly and faithfully in the interest of suffering humanity, to secure for all freedom of thought and free government, for the people and by the people. Our Elus, Knights and Princes of the twentieth century have an advantage over ancient Brethren in being able to exemplify openly the grand Truths taught behind the closed doors of our most illustrious bodies of the Scottish Rite, throughout the world universal. The faithful manner in which these duties are being performed are only known to the co-workers in the great and glorious undertaking *of that which is just, right and true*. We realize that we should not live for ourselves; but devote our time to the welfare of our country, our neighbors, and practice charity toward all men in the fullest sense of the word, recognizing in every man a brother, and above all *practice self-less-ness* in all our dealings with our fellow man, without hope of honor or reward.

Once more I quote from "Morals and Dogmas," page 312: "The true Mason labors for the benefit of those to come after him, and for the advancement and improvement of his race. It is a poor ambition which contents itself within the limits of a single life. All men who desire to live, desire to survive their funerals, and to live afterward in the good which they have done mankind rather than in the fading characters written in men's memories. Most men desire to leave some work behind them which may outlast their own day and brief generation. This is an instinctive impulse, given by God, and often found in the rudest human heart; the surest proof of the soul's immortality and of the fundamental difference between men and the wisest brutes. To plant trees that, after we are dead, will shelter our children, is as natural as to love the shade of those our fathers planted. The rudest, unlettered husbandman, painfully conscious of his own inferiority, the poorest widowed mother, giving her life-blood to those who pay only for the work of her needle, will toil and stint themselves to educate their child that he may take a higher station in the world than they; and of such children are the world's greatest benefactors."

The first inhabitants of Egypt brought with them the eternal verities of the ancient wisdom from India, the birth place of the Aryan Hindu, the last offshoot of the first sub-race of the fifth Root race, who most assuredly preserved the secrets of the glorious teachings we so dearly love and practice to-day, in Scottish Rite Masonry. They are the self-same esoteric Truths taught by the Hierophants and Sages in the hoary ages of antiquity, during the initiatory services of the mysteries of India, by the Brotherhood of the *White Lodge*, the Hierarchy of Adepts, whose every thought and act has been for the upbuilding of humanity. These are the Brothers who have preserved the sublime Truths and teachings we are endeavoring to promulgate in our Lodges, Chapters, Councils and Consistories, of both the Southern and the Northern Jurisdictions of the Ancient and Accepted Scottish Rite, throughout the world Universal.

There has never existed a time, in the history of the world, when the teachings of those Great Adepts were not being given forth, in order to help poor struggling humanity on to a higher plane of intelligence and spiritual unfoldment. We must distinctly understand that a vast number of these great and glorious Truths are embodied in all Religions

and Philosophies and are not new, but as old as the stars above. The scriptures tell us: "*Ein Chodosh tacash ha shemesh*" (There is no new thing under the sun) See *Eccles. 1st Chap. and 9th verse*. That man would be more than a God who could invent or discover anything which has never been in existence before. Ragon, in "*Maconnerie Occulte*," states that "Humanity only *seems* to progress in achieving one discovery after the other, as in truth it only finds that which it had lost. Most of our modern inventions, for which we claim such glory, are after all, things people were acquainted with three or four thousand years back. Lost to us through wars, floods, and fire their very existence became obliterated from the memory of man. And now modern thinkers begin to *rediscover* them once more" (see Chapters III and XIV of this work).

When the Ancient Craftsmen erected the Pyramids and carved the Sphinx upon the banks of the Nile, they must assuredly have been able to manufacture their tools in order to perform the work necessary in constructing such remarkable monuments. We have ocular demonstrations that they thoroughly comprehended the quarrying and carrying across the desert sands of Egypt, enormous blocks of stone, and raising them to the required position by methods peculiarly their own, to erect Tombs, Temples and colossal statuary to beautify and adorn the wonderous cities in the valley of the Nile. These ruins are scattered throughout its length and breadth and constitute fragmentary records of those ancient craftsmen, which to-day give evidence of their marvelous knowledge and skill, not only in Architecture, but in the Arts and Sciences.

Let us look back at the stupenduous buildings which adorned the banks of the Tigris and Euphrates, long centuries before Rhea Silvia officiated in the temples of Alba Longa and gave birth to Romulus and Remus. Let us follow in the footsteps of the men who delved into and unearthed the secrets of that Babylonian Empire, and we shall be astonished at the profound knowledge that pertained to this ancient people, who erected the "Hanging Gardens of Babylon" simply to gratify the whim of a daughter of Ebactana. Let us cross the dark waters of the Indian Ocean, and visit the "Land of the Vedas," where we may examine the most magnificent Gopuras and Cave Temples. We may here receive ocular demonstrations of the sublimity and grandeur



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of these extremely beautiful fabrics, which are the wonder and admiration of our learned men of the twentieth century. My dear Brothers and readers, the farther back we go into the realms of distant ages, searching for the wisdom and knowledge belonging to Brothers of a prehistoric age, the more will we be confronted with unmistakable evidences of their great learning and most extraordinary intellectual and spiritual development. We will recognize in the magnificent monuments of India, Assyria and the Valley of the Nile, tokens of their knowledge in Astronomy, as well as the state of perfection to which they had arrived in Mechanics, Mathematics, Architecture, etc. Besides these we have proof of the existence of a Science, which men of the present day cannot properly understand or interpret, or at best only dimly sense. Right here I will positively assert that all Religions, all Philosophies, and all Sciences for this Race had their origin in the "Land of the Vedas," whose links can be traced back to its original source, broken and disfigured as they are, yet still with fragments here and there to connect us with the glory belonging to the Ancient Wisdom of the "Great White Lodge," which was at its zenith when Science, Philosophy and Religion walked hand in hand together.

These great and glorious Adepts inherited all the wisdom belonging to the Atlanteans and Lemureans, whose mighty traditions they thoroughly comprehended, but which cannot be told to us, as we would be unable to understand them. These Great Teachers were the originators of a system of Philosophy that we of the present day are just beginning to comprehend. There is no man of this era who can truthfully say that the Sciences known to us of the twentieth century were unknown to our Ancient Brethren of India. The teachings of Anaxagoras, Empedocles, Democritus and others are being taught to-day in our schools and colleges. Gallileo was not the first man to discover the motions of the earth. The rotation of this planet upon its axis, as well as the heliocentric system, were taught by Pythagoras and others B. C. 700. As above stated, the motions of the earth were understood at this early date, and yet during the reign of the Emperor Constantine, in the year A. D. 217, his son Crispus Cæsar was taught by his preceptor, Lactantius, that the earth was a plane surrounded by the sky, the earth itself being composed of fire and water; and his venerable preceptor, the Holy

Father, warned him against believing in the *heretical doctrine of the earth's globular form*.

Who can add or take away from Euclid and improve upon him? Many of the old Philosophers and Scientists of the ancient days had probably forgotten, during their lives, more than all our modern Scientists ever knew. What should we have known of the application of the theory of mathematics, for practical purposes, if it had not been for Archytus, the pupil of Pythagoras?

The Priests of Etruria, as well as the ancient Rishis of India, thoroughly understood the method whereby they could attract lightning, long centuries before Christ. What will better illustrate the peculiar methods of the teachings of the various ages, my readers will more fully understand, when they begin to search for themselves and find the truth of these statements, verified by the best writers of every epoch of the world's history. I know that it is very difficult to convince people of the truth of many things, more especially when these things clash with their preconceived ideas and notions of what is true or what is false. It is also very difficult to get men to believe and agree upon matters beyond their comprehension.

Suppose a man requested me to teach him square root without his having any knowledge of the first four rules of arithmetic; no matter how hard I tried to explain to him that the squares of the base and perpendicular equal the square of the hypotenuse, and that by adding the results of the squares of the two sides and extracting the square root from the sum of the sides would give him the required side of the hypotenuse. Why, it would be like talking Greek to him, he could not understand me, and it would be impossible for him so to do, until he had first mastered the basic principles: Addition, Subtraction, Multiplication and Division, as then, and then only, could he understand me and acquire a knowledge of Square Root.

Pythagoras was one of the greatest Philosophers of ancient Europe. He was the son of Mesarchus, an engraver, and was born about the year B. C. 580, either at Samos, an island in the Ægean Sea, or as some say, at Sidon in Phœnicia. Very little is known of his early life, beyond the fact that he won prizes for feats of agility at the Olympic Games. Having attained manhood and feeling dissatisfied with the amount of

knowledge to be gained at home, he left his native land and spent many years in travel, visiting in turn most of the great centres of learning. History narrates that his pilgrimage in search of Wisdom extended to Egypt, India, Persia, Crete and Palestine, and from each country he gathered fresh stores of information and succeeded in becoming well acquainted with the esoteric Wisdom, as well as with the popular esoteric knowledge of each. He returned to his home, with his mind well stored and his judgment matured, intending to open there a college of learning; but this he found to be impracticable, owing to the opposition of its turbulent ruler, Polycrates. Failing in this design he migrated to Crotona, a noted city in Magna Græcia, and a colony founded by the Dorians, on the South coast of Italy. It was here this ever famous Philosopher founded his College or Society of students, which became known over the civilized world as the "Grand East," or central assembly of the learned men of Europe. It was here, too, that Pythagoras taught the Occult Wisdom gathered from the Gymnosophists and Brahmins of India, from the Hierophants of Egypt, the Oracles of Delphi, the Idean Cave and from the Kabbalah of the Hebrew Rabbis and Chaldean Magi.

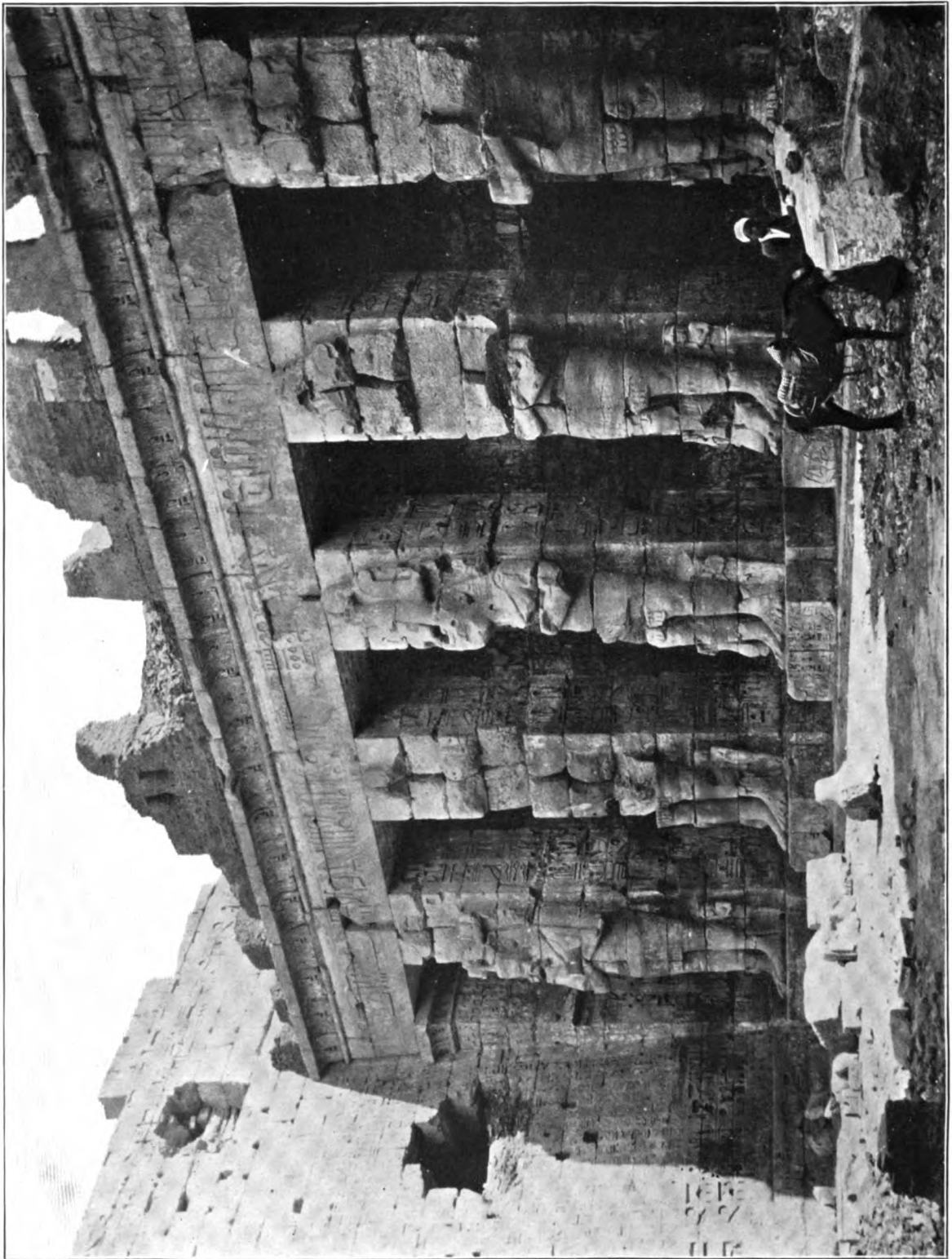
For nearly forty years he taught his pupils and exhibited his wonderful powers; but an end was put to his institution and he was forced to flee from the city, owing to a conspiracy and rebellion which arose on account of a quarrel between the people of Crotona and the inhabitants of Sybaris. He succeeded in reaching Metapontum, where he is said to have died about the year B. C. 500. Pythagoras was intensely in earnest in his search for learning and a comprehensive knowledge of the profound and lofty Sciences possessed by the ancient Egyptian Hierophants. He was so very anxious to obtain all the esoteric secrets pertaining to the Ancient Egyptian Mysteries, that he consented to be circumcised that he might be eligible to become an Initiate, after which he was made familiar with the occult teachings of the Egyptian Hierophants.

Pythagoras founded the Grecian Mysteries and taught to his pupils all that he had learned from the Gymnosophists, Brahmins and Hierophants. It was within the Temples of these people that he studied the Hermetic Sciences and came to an understanding of the revelations of the Sybils; but he learned the geometrical theories in the Temples of Egypt. He was an apt scholar himself and grasped very readily all those high

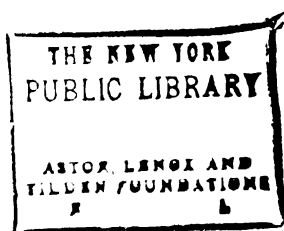
and lofty Sciences in which he had been instructed, until he stood pre-eminently above all the Philosophers of Ancient Europe, demonstrating this fact to all who studied under him.

Our revered Brother, Albert Pike, in "Morals and Dogmas," page 366, states that: "He taught the true method of obtaining a knowledge of the Divine Law; to purify the soul from its imperfections, to search for Truth, and to practice virtue; thus imitating the perfections of God. He thought his system vain, if it did not contribute to expel vice and introduce virtue into the mind. He taught that the two most excellent things were to speak the truth and to render benefits to one another. Particularly he inculcated Silence, Temperance, Fortitude, Prudence and Justice. He taught the immortality of the Soul, the Omnipotence of God, and the necessity of personal holiness to qualify a man for admission into the Society of the Gods. Thus we owe the particular mode of instruction in the Degree of Fellow-Craft to Pythagoras; and that degree is but an imperfect reproduction of his lectures. From him, too, we have many of our explanations of the symbols. He arranged his assemblies due East and West, because the Master represents the rising Sun, and of course must be in the East. The pyramids, too, were built precisely by the four cardinal points. And our expression that our Lodges extend upward to the Heavens, come to us from the Persian and Druidic custom of having to their Temples no roof but the sky."

"Thales, Orpheus, Pherecydes, Anaxagoras, Solon, Plato, in fact, all the ancient Philosophers visited Egypt for the express purpose of acquiring 'more light' in those wondrous realms of Mysticism, Metaphysics, and transcendental Anthropology, because they could not in their own countries get that higher and more intimate knowledge of Divine or Spiritual ideas which they so earnestly desired. They thoroughly realized that the sublime teachings of the ancient Egyptians were not cognized by the uninitiated, and, in fact, thoroughly comprehended they were not enabled, from the teachings received, to delve deeply into the ethereal realm of Thought or Being, and all they were enabled to comprehend was merely the phenomenal, cognizable by their senses alone (*'we must ever remember that with our physical senses alone at our command none of us can hope to reach beyond gross matter'*) they distinctly understood that their investigations could go so far and no farther, but they positively knew



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that here, in Egypt, all those sublime teachings and glorious Truths, for which they had been searching, and so earnestly desired to comprehend, were to be found in the Ancient Egyptian Mysteries."

Every one of those ancient Philosophic Craftsmen, who lifted the veil of the Greater Mysteries and received the "Light" of those sublime teachings, which were the wonder of the ancient world, began to understand that before he or they could receive the Divine Wisdom so earnestly desired he would have to go from below upwards, and in order to attain to higher planes, he would have to build the ladder within himself, so as to rise above his lower, and free his higher self, that he might consciously know and understand all the causes "that have made him what he is, and that shall make him what he will be."

An oracle of Apollo, quoted by Eusebius, states that the "Egyptians were the first who disclosed by infinite actions the path that leads to the gods. The oracle is as follows:

"The path by which to Deity we climb,
Is arduous, rough, ineffable, sublime;
And the strong massive gates, through which we pass,
In our first course, are bound with chains of brass.
Those men the first, who of Egyptian birth,
Drank the fair waters of Nilotic earth,
Disclosed by actions infinite this road,
And many paths to God Phœnicians showed,
This road the Assyrians pointed out to view,
And this the Lydians and Chaldeans knew."

Showing that the religions of the Egyptians comprised the essentials of all others, and that their moral code was both pure and exalted. But the real *nature* and attributes of God could only be communicated to such as were initiated into the Mysteries, and gave unquestionable proofs of their fidelity and zeal. And to the initiate it was a startling and solemn revelation. It was difficult, says Plato, to attain, and dangerous to publish the knowledge of the true God. Every Initiate in the Egyptian and Babylonian Mysteries were students deeply interested in the things seen, and the lessons learned, during their initiation, and they not only asked questions, but verified the statements made by the Hierophants, through their own personal investigations. In fact, they were endeavoring to ac-

quire "Light" and Wisdom, consequently they looked up to those who initiated them for guidance, when they discovered that they must search and think for themselves, and in this way developed the power of Thought which could not otherwise have been done. "Knowledge is Power" but first let us understand what is meant by "Knowledge."

Many people are under the impression that "Knowledge" is comprised in simply knowing a thing to be hard or soft, hot or cold; that the object is a stone, a horse, dog or boy, is to know all about it; but that kind of knowledge is very superficial. There are many others who fancy that the result of experience places them in possession of certain facts, truths, etc., which is perfect knowledge. Now, I claim that true knowledge is a conscious realization of the law of phenomenal life, etc., a thorough understanding, of the underlying causes of the manifestations and differentiations of all things, and to be enabled to trace Nature from cause to Effect. For instance:—to have a Knowledge of Man we must trace the Monadic essence through elements to minerals, from minerals to plants, from plants to animals, from animals to quaternary Man, up to the present evolution, then on through body, soul and spirit, into the Eternal Essence of all things; this is knowledge, and such knowledge is only to be acquired by earnest study and the soul's deep meditation. Therefore, in our endeavor to solve any scientific problem, no matter how abstruse it may be, we should concentrate our mind firmly and persistently upon the subject, and then study it according to the law of analogy, or correspondence, which is the fundamental idea in all esoteric philosophies, whose right application is the key note to esoteric study.

Annie Besant, in the "Seven Principles of Man," page 14, states that, "The material centres of sensation are located in the Linga Sharira (*Ethereal Body*), which may be said to form the bridge between the physical organs and the mental perceptions; impressions from the physical universe impinge on the material molecules of the physical body, setting in vibration the constituent cells of the organs of sensation, or our 'senses.' These vibrations in their turn, set in motion the finer material molecules of the corresponding organs in the Linga Sharira (the 'Ka' of the ancient Egyptians), or the centers of sensation, the inner senses. From these, vibrations are again propagated into the yet rarer matter of the lower mental plane, whence they are reflected back until,

reaching the material molecules of the cerebral hemispheres, they become our 'brain consciousness.'

"This correlated and unconscious succession is necessary for the normal action of 'consciousness,' as we know it. In sleep and in trance, natural or induced, the first and last stages are generally omitted, and the impressions start from and return to the astral plane, and thus make no trace on the brain memory; but the natural psychic, the clairvoyant who does not need trance for the exercise of his power, is able to transfer his consciousness from the physical to the astral plane without losing his grip thereof and can impress the brain-memory with knowledge gained on the astral plane, so retaining it for use."

I consider consciousness to be the *Sixth* sense. It deals with the occult, the psychic, the purely mental, and is but little understood by the people of the Western world, simply because there is no money in it. Yet, by the use of this sense, we can work apparent miracles by the thoughts of others, like an open book. Consciousness develops intuition to such an extent, or degree, that to one who has cultivated this sense, by simply holding the hand of a person he can *feel* him talk, just as plainly and as intelligently as if you saw his lips move in speech and heard his voice. Now if we understand that Thoughts are things, that Thoughts are personal entities, just as much as a book or pen, a man or a tree we can thoroughly comprehend this fact. A word lightly spoken may not live, but the thought that embodied it does. Consequently to the psychic, the clairvoyant, there is no difficulty in reading one's mind, for the simple reason that the Thought forms are seen and easily understood, because he not only sees the Thought, but as I have already stated, he can *feel* him express himself.

Albert Pike says, in "Morals and Dogmas," page 573: "The words I speak are but a succession of particular sounds, that by conventional arrangement communicate to others the Immaterial, Intangible, Eternal Thought. The fact that Thought continues to exist an instant, after it makes its appearance in the soul, proves it immortal: for there is nothing conceivable that can destroy it. The spoken words, being mere sounds, may vanish into thin air, and the written ones mere marks, be burned, erased, destroyed: but the Thought itself lives still, and must live on forever. A human Thought, then, is an actual exist-

ence, and a Force and Power, capable of acting upon and controlling matter as well as mind. Is not the existence of a God, who is the immaterial soul of the Universe, and whose Thought, embodied or not embodied in his Word, an Infinite Power of creation and production, destruction and preservation, quite as comprehensible as the existence of a Soul, of a Thought separated from the Soul, of the power of that Thought to mould the fate and influence the Destinies of Humanity?"

How sublimely grand is nature in her wondrous majesty and beauty, and how few there are who try to solve her mysteries. Science informs us of the harmony of nature's laws, which guide the glorious spheres in their orbits, and tries to explain the peculiar differentiation of molecular forms continually manifesting themselves from the unseen world around us; yet who is there among us that understands the mystery of either motion, sound or color? We tramp the stones, dust and grasses beneath our feet, seldom giving a thought about their peculiar differentiation and wonderful manifestations into higher forms of spiritual unfoldment, demonstrating what the poet says:

"Every clod feels a stir of night,
An instinct within it that reaches and towers,
Grasping blindly above it for light,
It climbs to a soul in the grasses and flowers.

Every object of which we know, every phenomenon we come across, has a soul in it. It is the moving power that produced the motion, the effect of which on us, we call an object. For all objects of which we have knowledge are objects of vibratory movement on us. This moving power may be, and is, in materialistic language called force. Now this force, or soul, is evolved and differentiated as it clothes itself in forms, a process which may be called the incarnation of force. This is a universal law. Everywhere we notice that force, type or idea is incarnated, or manifests itself in forms, again and again, and thus it grows. Force is never destroyed, but when the form, in which it clothes itself for the time being, is broken up, it finds some other form in which to express itself. The same law applies to the human kingdom; for human beings are just as much a part of nature as anything else. Human force, or type, or soul also reincarnates in order to grow. The

only difference between the process, as working in the lower kingdom and that noticed in humanity, is that while in the lower kingdoms the force is a special one, human forces or souls are individuals. Each soul is an individual, and capable of no further subdivision and differentiation, but only of progress. Thus the soul in man, as an individual force, appears first in the crudest form. Then as it repeats its incarnation, or manifestation in form, it goes on progressing till it has completed the human evolution, and has reached the same perfection, as, for instance, was reached by Christ. Thus re-incarnation is the method of the evolution of the soul, and we must distinctly understand, that it does not mean transmigration, or reappearance of individuals of one incarnation, as the very same individual in the next.

The stone disintegrates and forms the dust of the earth, so that plant life might come into existence, and produce higher forms of unfoldment, leading on to higher spiritual development and divine consciousness, as manifested in her higher forms, for as the Reverend J. W. Lee, D.D., says, in the "Making of Man :"

"Not till the dust stands erect in the living man ; not till the atoms throb in a human brain, and beat in a human heart was the intention under the drift of ages, spelled out in the unity of thought. Man is the head and heart of nature. Evolution and Involution is the coming and becoming of man. The world is because he is."

What mind can comprehend the Infinite and absolutely unknown, having no beginning and shall have no end ; which is both last and first, because whether differentiated or withdrawn into itself it ever is ? What mind can explain the mystery and power of "magnetism," the virtue or force which compels one pole of a magnetic needle to point direct to the north ? And what is Light ? What is electricity ? Who can explain the process by which the rose received its delicious perfume ? Whence comes the blush of its petals ? And how does the lily come forth from the slime and filth of the cesspool, in all its dazzling brightness and purity ? Is it any more a problem, whence comes Thought, Will, Perception and all the phenomena of the mind ? Has the phonograph vocal organs ? Has it a memory ? Has this rotating cylinder which speaks to us a brain and tongue, that will articulate with an exactitude seemingly incomprehensible—your vocal Thought ?

How often we hear people say that "the brain is the organ of the mind and its secretion is Thought!" Are we to understand from this that *Thought* or *Mind* cannot exist without the *Brain*? If that is the idea they desire to convey, I for my part most emphatically object to such conception, and do most earnestly ask the reader to follow me in an argument along these lines, so that I may be enabled to show them that these assertions are not true. Does it require a brain to direct?

"Aldebaran, fairest in Gemini's train,
That beams forth with Capella on high;
Where Orion's bright clusters splendidly reign,
And illumines the beautiful sky."

When Professor Tyndall delivered his celebrated address in Belfast, Ireland, upon the subject of "Matter and Mind," he stated "that Science would probably have entirely to recast its conception of matter," and this is just exactly what Science has been compelled to do; and to-day, in this wonderful twentieth century, it does not give the same definition to matter it did when I was a boy, for now, we recognize matter existing under conditions that would have been regarded as an absurdity by the Scientific world, when Tyndall intimated the necessity for the reconsideration of preconceived ideas regarding matter.

Now this brings me to my first remark about "the brain being the organ of the Mind," etc. Nearly every person is under the impression that Thought is produced by the action of the "gray matter of the brain," and when the gray matter was not to be found working, in its peculiar convolutions, thought was not able to produce itself, and that with the presence of the brain thought is manifested. According to the old theory the development of thought in a child was entirely different in its character from that in man, or even in the child at a more advanced age. It was claimed that the thought in the child was infantile in its character, and as the child grew from boyhood to manhood, thought grew *pari passu* and became far more subtle and powerful, and that it was a more mature Thought, having developed through an advanced age, being produced simply by the physical development of the convolutions of the cerebral hemispheres.

Further, if at any period of man's life his brain was injured, or overpowered by use of strong liquors or narcotics, or under high feverish

conditions, the blood supply would be impure and bad blood would function through the brain, in consequence of which he would have delirium, and his thoughts become confused through the peculiar condition of the brain.

Again, it is asserted that if a man's brain is injured by a heavy blow upon the head, crushing the bone in upon the gray matter, thought is immediately arrested, and in lifting the pressure of the bone from the brain thought will begin to function again. It is claimed that if a portion of the brain were destroyed or eaten away through disease, the faculty of thought expressed by that particular portion of the brain would disappear.

The conclusion arrived at would be, from the above, that thought grows, ripens and matures with the growth and development of the brain, and varies according to the condition of the brain, being destroyed if the brain is seriously injured, finally disappearing as the brain decays and the mind of man is destroyed—is lost. Now there is no question about the strength of these arguments, for they are most assuredly very strong, more especially to one who reasons, step by step, along the lines where this process of reasoning would lead him.

But I intend to show that this inductive method of reasoning is not at all times true, for many facts have been overlooked, and in consequence the entire argument falls to the ground, like a house built with a pack of cards. Annie Besant has said: "Unless you are sure that you know everything in the universe of discourse, inductive logic does not lead you to a certain and final conclusion," which most assuredly has not been done in this argument; therefore the whole superstructure falls to pieces.

In an argument based on the constant relation between two things, a relationship must positively be shown to exist. If you get the same two things moving in an opposite direction, varying inversely, then what becomes of the argument? Now that is exactly what has happened in connection with the argument based on brain and thought, and their constantly varying together. It has been found they do not so vary, and still more than that, sometimes vary inversely; that is, a condition may sometimes arise where the brain is partially paralyzed, but where the thought is much more active than when it is working in the brain.

Now I am going to prove to you by hypnotic and mesmeric experiment that intelligence can function when the brain is paralyzed. Charcot and his school have demonstrated this fact, and they have proved it over and over again. The learned doctors have not advanced a theory, but have just stated facts in their research and scientific observation. But first let me quote you from the "Medical Record" of New York, page 104, July 16th, 1898: "A man is reported by Porta to have lost the whole of his right cerebral hemisphere by an accident. He was unconscious for a few hours only, and *when he recovered he proved that immediately after the accident he had not been unconscious*, because he recollected being picked up and taken to a hospital. Eighteen months later the wound was closed. He had, of course, side paralysis; but his left cerebral hemisphere being intact his intellectual functions are said to be unimpaired."

We have an instrument called the *spymograph*, which distinctly shows, not only the throbbing of the heart, but it will record and show the movement of the lungs, as well as the contraction and expansion of the muscles. It is an instrument with a revolving cylinder and various attachments, such as levers, pencil, paper, etc., and when connected with various parts of the human body in a certain way we are enabled to register the peculiar motions of the various organs, such as the beating of the heart, the rise and fall of the lungs, etc., etc. Now, by applying certain parts of one of these machines to your heart, you would get a record of its motion, showing the slightest differentiation of its action, and this record would be traced by the recorder in all its variations upon the cylinder of the instrument itself. It will also record with exactness the motions of the lungs and muscles, however slight. If no perceptible motion is cognized by our physical senses, this instrument will mark it out in curved lines, easily recognizable by any physician, and these very lines prove the truth and fact of the motion, thus doing away with human testimony and the possibility of fraud by any human intervention.

Now we will hypnotize a man, and with this instrument find that the motions of his various organs, while in the hypnotic state, are so slight that without its use we should declare they were not functioning at all. This delicate instrument, with its wonderful mechanism, records the slightest movement in the lungs and heart, etc., thereby proving to us

that the blood does not function through all parts of the brain, neither does it go to the lungs to be oxygenized and electrified and forced through the arterial system in all its wonderful ramifications on its life-giving mission to all parts of the body. Consequently the blood becomes overcharged with carbonic acid, which is produced through improper respiration, and its presence brings on a state of coma, a condition of the brain in which thought is unable to function. So far as the physical body of this man is concerned, as he is to all appearances dead, lying there so still and quiet, with all the attributes of death, yet, although in this condition, we shall find all his mental faculties in a remarkable state of activity.

We can obtain from him, in his present condition, a demonstration of memory and consciousness far more powerful than in his regular normal or waking state. His memory has been immensely stimulated, in fact to such an extent that he can tell us of every incident in his life, from childhood up to the present day. He will be enabled to describe scenes of his schoolboy days, the school and schoolmates, the master, the interior and exterior of the building, and he will remember the houses and the people who lived in the immediate vicinity, indeed many things which in his waking state had long been forgotten, will now be described by him, as if they had occurred but yesterday. We shall also find that in his present state or condition his mental faculties have been so intensified, he can memorize to an extent truly remarkable, so much so that if we should read to him a half dozen stanzas from "Homer's Odyssey" in Greek, a language he does not understand, yet will he repeat it, word for word, from beginning to end without a mistake. If we restore him to his waking state we shall discover that he will not remember or be able to pronounce one word of it. Hypnotize him again and we shall find that he is able to repeat them, word for word, without blunder or mishap, thus demonstrating that when his brain is dormant, not functioning, and the man is in the hypnotic condition, we find a higher grade of intelligence and a grander memory, with no blank in his life, as he can describe accurately every incident, with an exactitude seemingly incomprehensible.

Many men which we meet in every-day life are dowered with an ordinary intelligence. Take one of these and throw him into a hypnotic condition, when he will be far more brilliant in his reasoning, and

often argue from cause to effect with surprising ability, yet his brain is not working, and in this condition you can compel him to do nearly anything you may desire. You can destroy his senses or intensify them. You will realize that you can control his voluntary muscles, individuality, sympathies and antipathies, and perform many things with which, no doubt, you are perfectly familiar. We positively know that we can hypnotize an insane man and obtain from him intelligence and reasoning powers. Throw him back again to his waking state and once more he is a lunatic; but under hypnotic control he becomes an intelligent, reasoning, human being, who will talk and argue as well as one that is sane. I could continue my arguments along these lines, but think the above will prove that *though thought may always be expressed by the brain, it is also possible to express it without the brain*. Although many incidents in our normal lives have been forgotten, they are to be found impressed upon our consciousness and can be brought back, again and again, even when lost to our normal faculties.

We find, through these investigations, that instead of thought varying with the state of the brain, it varies against it; when the brain is in a state of coma, thought is far more active; when paralyzed the mental faculties are immensely stimulated and the man enabled to exercise a power far more keen and subtle than during his waking consciousness, by which fact we are *forced* to admit that *the brain is a limitation impressed on our consciousness, a partial instrument instead of the producer of Thought*. Therefore the Brain is not the organ of the Mind, and it does not secrete Thought in the same manner in which the Hepatic gland secretes bile for the digestive apparatus. For, as above stated, Thoughts are Things, and the Thoughts which come to Man have existed long ages before the physical body of the man was born.

We can readily prove the Power and Force of Thought; for instance: You are sitting at your window, or standing at some place where you can see another person—say—standing upon the sidewalk, waiting for some one, and, if you send out a thought to him, willing him to look around at you, the first thing you will observe will be a peculiar feeling of uneasiness about the individual, and he will turn his head, one way then the other, until finally he will direct his gaze to the spot where you are standing.

In the Appendix of Paracelsus, by Hartman, he states that : " By the magic power of the will a person on this side of the ocean may make a person on the other side hear what is said on this side, and a person in the East may thus converse with another in the West. The physical may hear and understand the voice of another man at a distance of a hundred steps, and the ethereal body of a man may hear what another man thinks at a distance of a hundred miles and more. What may be accomplished by ordinary means in a month (such as the sending of messages) may be done by this art in a day."

The thought goes forth with a force for good or evil, just as we think or send it out, and like a stone cast forth from our hand, falling into a pool of water, disturbs and displaces every molecule of that body. If we watch the falling stone we shall see, where it struck the water, an all embracing circular wave start out with a momentum which will eventually reach the surrounding banks, when, in order to preserve its equilibrium, it will return to the source from whence it emanated, thus proving that (Thoughts) " curses, like chickens, come home to roost." So we should ever be guarded in our Thoughts, for those we send out return to us, and we ourselves feel their influence, either for Good or Evil, as the case may be. Thoughts are perfect entities.

Thought has no language! But in passing through the cerebral hemispheres of a Greek, Arab, Hindu, Chinese, or an American, it expresses itself in the language of the brain through which it passes. We can clearly demonstrate the locality of the brain, but who among us can locate the MIND? " Mind (or Manas) belongs to the immortal man, the real I that continually clothes itself in various personalities, to live, die and pass away with each and every one of them. But the true man lives through all and endures forever," and the voice of the real man comes to us by a process as direct and swift as bodily vision, a voice which never deceives us *Intuition*.

Annie Besant says, in " Reincarnation," page 22 : " The brain no more produces the thought than the organ produces the melody, in both cases there is a player working through the instrument. But the power of the player to manifest himself, in thought or in melody, is limited by the capacities of the instrument."

Pyramids—Sphinx—Combs.

My form stupendous here the gods have placed,
Sparing each spot of harvest-bearing land ;
And with this mighty work of art have graced
A rocky isle, encompassed once with sand ;
And near the Pyramids have bid me stand :
Not that fierce sphynx that Thebes erewhile laid waste,
But great Latona's servant, mild and bland ;
Watching the prince beloved, who fills the throne
Of Egypt's plains, and calls the Nile his own.
That heavenly monarch, who his foes defies
Like Vulcan powerful, and like Dallas wise.

—ARRIAN.

CHAPTER XI.

PYRAMIDS—SPHINX—TOMBS.

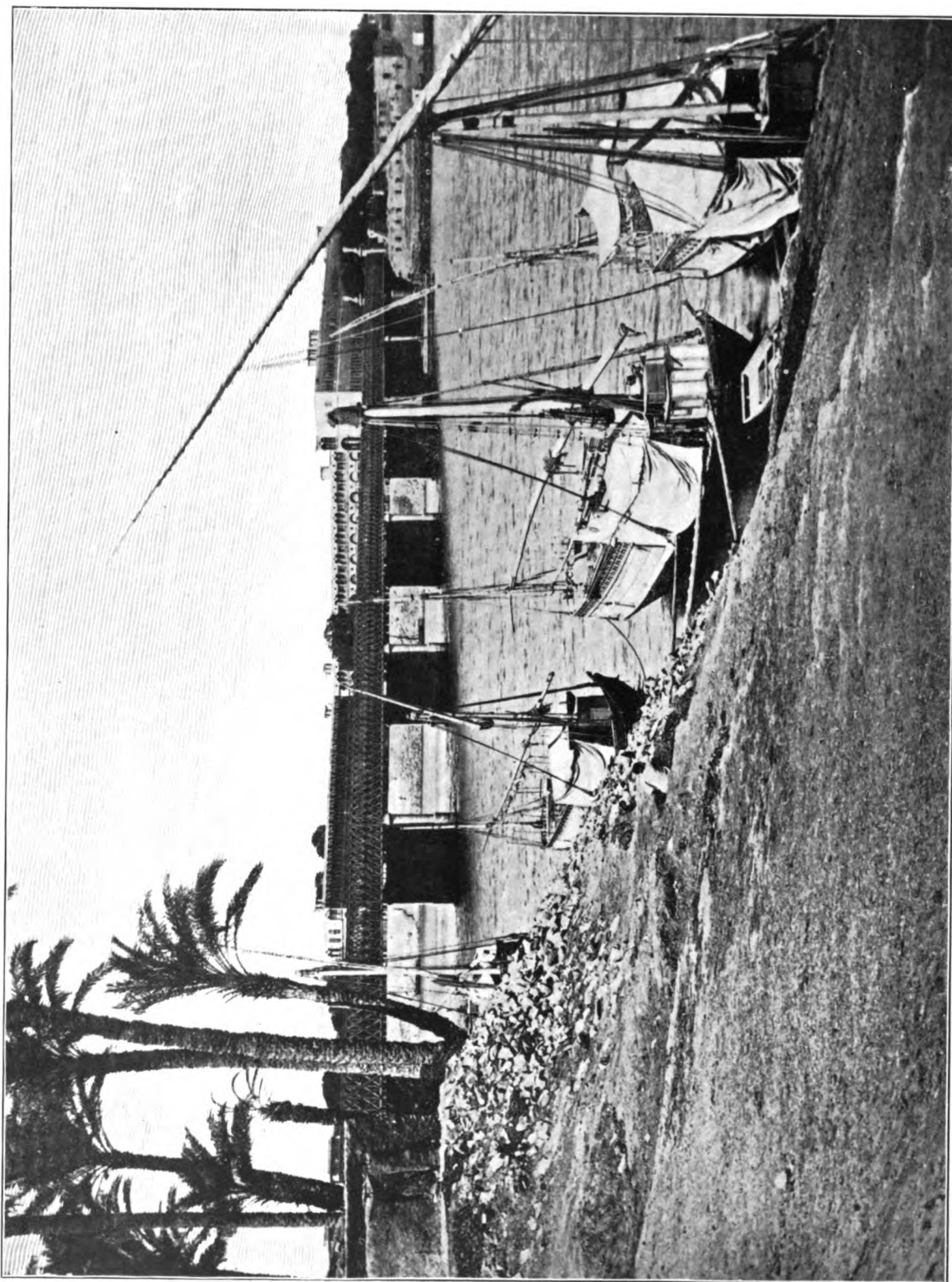
WHEN first I visited the Pyramids of Egypt it was a far more difficult task than to-day, as then we had to cross the river Nile in row boats, and on arriving upon the west bank, hire donkeys and ride through the fields to the Pyramids and Sphinx, pestered at every step by the fellaheen, boys and girls, running along beside us, begging and shouting loudly for baksheesh; but now there is a very nice route that will take you direct to the Pyramids, lying along a very fine macadamized road, shaded with beautiful accacia or lebek trees leading directly to the foot of the Great Pyramid. You may take your choice of either a carriage or a donkey with which to make the trip from Cairo to the monuments and back. Should you choose the former, the charges will be about five dollars, and will take about one hour and a half to go and the same time to return. If you should start from the city with a carriage in the early morning, you would be enabled to devote the middle of the day to an examination of the Pyramids, Sphinx and other objects of interest in the immediate vicinity and return to Cairo in time for dinner in the evening; but, of course, your time would be very limited. Should you decide on a donkey for the trip, the expense would be about a dollar and a half a day and the difference in time will be fully half an hour longer going and coming, than it would be travelling with a carriage.

There are a great many people constantly visiting these stupendous specimens of ancient Egyptian Architecture and sculpture, who, after devoting a couple of hours to the examination of the celebrated Pyramids, come away with the impression that they know all about them. No greater mistake than this could be made, as it would be utterly impossible for any one, in so short a time, to realize the wonderful proportions and stupendous magnitude of the stones with which they are built, until they have thoroughly examined them in all their parts; both the exterior

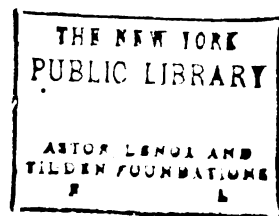
and interior of their geometrical proportions and astronomical position, then, and then only, can they say "*I know the Pyramids.*" In order to reach these celebrated fabrics, we cross the river from Cairo by the Kas-el-Nil bridge, which will lead us on to the very fine road referred to above, constructed by his Highness, the Khedive, for the express purpose of accomodating the immense throngs continually visiting these celebrated Pyramids, Sphinx, etc., in the plains of Gizeh.

These wonderful monuments, which I am about to describe, occupy a site about eight or nine miles from the city of Cairo. After crossing the river Nile over the large iron bridge, we continue on and cross its western branch by a much smaller one, and then turning to the left enter the beautiful avenue shaded with accacias which leads us to the plains of Gizeh, and to these immense relics of ancient Egyptian Architecture. The view, as we ride along, is simply magnificent, the green fields of waving corn, clover, etc., presenting quite a contrast to the barren hills and desert sands which bound our horizon, while the pyramids themselves appear like huge mountains, rising into the clear blue sky above. It is not until we stand beneath their very shadow, looking upward along the gigantic steps leading to the apex, or summit, that we are enabled to fully realize their stupendous magnitude. Then their clear, sharply defined ontlines disappear and their immense proportions break in upon our senses, filling us with awe, admiration and amazement, for these wonderful monuments of a prehistoric age, now lying before us in all their rugged sublimity and grandeur. Even here the eye can hardly embrace them, nor the mind fully comprehend their gigantic proportions, and we stand bewildered, as it were, before one of the "Wonders of the World." An immense number of stones have been used in building the Great Pyramid weighing over thirty tons, each of which contain hundreds of cubic feet. In our ascent up its rough and rugged sides we could form no idea of the time, power, or force used, to quarry, carry across the desert sands, and place in position, such enormous blocks of stone, nor the machinery or number of men required in its construction.

The Pyramids of Gizeh occupy a rocky plateau considerably higher than the flooding waters of the river Nile, and they are built with their sides facing the four cardinal points of the universe. *The first* or Great Pyramid is known as Khufu or Cheops. *The second* Khafra and



THE KASR-EL-NIL BRIDGE,
CAIRO.



The third is called the Pyramid of Men-kau-Ra. Some Greek writers claimed that this pyramid was built for a tomb, wherein was placed the celebrated courtesan *Rhodopis*, being built for her, while others state that it was erected for *Nitokris*; but the discovery, by Col. H. Vyse, of a wooden mummy case bearing upon it the cartouche of King Men-kau-Ra, proves that he was the founder of this monument, and that it was erected for him. There is a story connected with this pyramid, which very much resembles our modern tale of Cinderella, for Strabo tells us that: "While Rhodopis was bathing, an eagle carried off one of her shoes, carried it to Memphis, and dropped it into the lap of the King, who was then sitting on the judgment seat. The king, admiring the neatness of the shoe, and surprised at the strangeness of the occurrence, sent out messengers to search for the owner of the shoe. She was found at Naucratis and brought to the king, who made her his wife and on her death erected the third pyramid to her memory." There are several smaller pyramids and a great many tombs and mummy pits of great interest, quite close to the greater pyramids and Sphinx and the *Granite Temple*, discovered by Mariette Bey in 1853. Campbell's Tomb was discovered by Col. H. Vyse, in 1837, during his exploring excavations, and he named it after the British Consul-General who filled that office at the time. Here we find numberless tombs and an immense quantity of buried tombs and mastabas of the early empire scattered promiscuously around, demonstrating that we are wandering through an ancient city of the dead. The great Pyramids stand about five miles from the river Nile, and they are just as much a problem to the human race to-day as they were in the days of Herodotus, who visited these celebrated monuments of the ancient Egyptians, and informs us that according to his judgment, the labor required to prepare for the construction of these wonderful fabrics was not less than that required to build the pyramids themselves.

The largest of the group (Cheops) is seven hundred and sixty-four feet at the base and covers thirteen acres of ground. It has a perpendicular height of four hundred and fifty feet, with about two hundred and six steps, varying from five feet to eighteen inches, which will bring you to its summit, a flat surface of about forty feet square, from which point a very fine view of the surrounding country may be obtained. Various writers give different dates for the founding of this wonder of the

world, *Cheops*, and Wilkinson places its origin B. C. 2123. The best place to make the ascent is near the northeast angle, as there the stones are in a better condition for climbing, as on the other faces the stones have been broken and displaced, no doubt by the Caliphs, when they tried to destroy them. The steps are about two feet wide, and are all right for making the ascent; but coming down one does not seem to have sufficient foot room; but there is really no danger, if you trust yourself to the attendants, who are quite strong and very careful of those under their care.

It was quite a long time before an entrance to the pyramid was discovered, and it was not until the Caliphs had finally established themselves at Cairo that the entrance was actually known. The Caliphs undertook to force a passage, by quarrying towards the centre, through the solid masonry, when, after reaching a distance of about one hundred feet, the workmen heard a noise like the sound of falling stones, which demonstrated an approach to some chamber or passage, and on continuing their work in the direction of the sounds, about fifteen feet to the left, they came across the original passage, made by the craftsmen, leading to the two interior chambers. They then returned by this discovered passage, clearing away the stones, etc., which had fallen into it during their tunneling. They traversed this passage until the original entrance was found, which formed a pointed arch or pediment on the North side of the pyramid, a little to one side of its centre, and about forty-five feet from the ground. This entrance is three feet eleven inches high, by three feet five inches wide, while the passage-way to the interior descends at an angle of $26^{\circ} 41'$ for a distance of three hundred and forty feet, in a perfectly straight line, where it falls upon a horizontal passage of smaller dimensions, about thirty feet in length, terminating in a sepulchral chamber nearly a hundred feet below the base of the pyramid, which is forty feet long by twenty-seven wide and a little over eleven feet in height, though never completed, being left in the rough. From the southern side there is a very narrow passage extending fully fifty feet farther on, where it dies in the solid rock beyond. Col. H. Vyse, in his exploration of this chamber, sunk a shaft beneath it to a considerable depth, in the hopes of making some new discoveries, but was disappointed in his expectations.

At a distance of sixty-three feet from the entrance, down the incline already described, we find a very large block of granite, which closed the entrance leading to the chamber above. The exploring workmen were unable to remove this stone, so they quarried around it to the right (which road we took), and passing over some very rough steps we continued along the inclined passage that is blocked, until we arrived at what is known as the *Great Gallery*, a distance of about one hundred and thirty feet, at an angle of $26^{\circ} 18'$ at this point, when a horizontal passage leads us to the "Queen's Chamber," but just before we enter it we have to descend one step.

This chamber is eighteen feet long, sixteen feet wide and twenty feet high in the centre, having a pediment roof, the stones of which are carried quite a distance into the solid masonry, in order to strengthen the roof. We noticed that the stones forming the sides of this chamber fitted so closely that it was difficult to discover their joints. This apartment is located directly under the centre of the apex of the pyramid and distant from it three hundred and seventy-three feet, or four hundred and seventy from the original summit, before it had been disturbed by the vandal hands of the Caliphs. On each side of this chamber are small holes, for ventilating purposes, and on the East side near the entrance is a recess formed by projecting stones, one above the other, the object of which has never been understood. Nothing was ever found in this apartment, and if anything had been concealed here, so far it has not been discovered.

Now let us return to the junction of the *Great Gallery* and the horizontal passage, where we shall find a well or inclined shaft two feet four inches square, and one hundred and ninety-one feet in depth, reaching down to the inclined passage, not far from the sepulchral chamber already described. It was, no doubt, used as a means of communication between the upper chambers and the sepulchral chamber after the passage had been closed by the block of granite previously described.

One can readily pass through it by means of the projections, which no doubt were made for this purpose. Right here where the horizontal passage leads to the *Queen's Chamber* is the *Great Gallery*, one hundred and fifty feet six inches long, twenty-eight feet high and seven feet wide above the vamp or seat, which extends along both sides of the gallery,

being two feet high and projecting from the face of the sides nineteen inches, thus leaving a passage three feet ten inches in the clear. Overhead the projecting stones give this gallery the appearance of being arched, on account of the eight courses of stone laid in the side walls, approaching each other in every course. At the end of the *Great Gallery* we step or crawl upon a narrow horizontal passage way, twenty-two feet long, by three feet eight inches high at the beginning, but widening before reaching the end into a vestibule or ante-chamber to the principal apartment of this pyramid, the *King's Chamber*, the dimensions of which are thirty-four feet long from East to West, with sides from North to South seventeen feet wide, and its height is nineteen feet.

It is not situated exactly under the apex, but a little to the south-eastward of it. The roof is flat and ceiled with immense granite slabs two feet wide and eighteen feet six inches long, whose ends are supported by the lateral walls. Within this chamber to-day, mutilated and undorned, lies the lidless and empty sarcophagus, without name or carving. It is made of beautiful red granite, like the blocks which form the sides of the chamber itself, the joints demonstrating the knowledge and skill of the craftsmen, as they are fitted together so closely and with such perfect exactness that to insert the blade of a penknife between them would be impossible. What an immense amount of time and labor must the polishing of the stones which form the chamber and passages have entailed!

In the side walls of this chamber are tubular holes about three feet from the floor, which, when traced to their outlet, prove to be purely for ventilation. There are four or five rooms, or entresols, above the *King's Chamber*; but these are of very much smaller dimensions, being evidently made for the purpose of lessening the tremendous pressure from above upon its flat roof, thus testifying to the knowledge of architecture by the practical operative craftsmen of those days, and proving beyond the shadow of a doubt, as I have before stated, that they had a far greater knowledge of the mechanical arts and sciences than we possess to-day.

Before leaving the pyramids I desire to tell you of a rather amusing incident related in the autobiography of Sir W. Siemens. One day, with some companions, he was standing upon the summit of the Great Pyra-

mid (*Cheops*) when "an Arab called his attention to the fact, that when he raised his hand, with fingers outspread, an acute singing note was heard, the sound ceasing as soon as he let his hand fall" "I found his assertion," he writes, "to be true. As soon as I raised one of my fingers above my head I felt a prickling in the fingers. That this could only be caused by an electrical phenomenon was proved by the slight electric shock, felt on trying to drink out of a wine bottle. So I wrapped a full bottle of wine that I had with me in damp paper, and thus converting it into a Leyden-bottle which was soon strongly charged with electricity by the simple device of holding it above my head. The Arabs had already become distrustful, on seeing small lightnings, as it were, issue from the wine bottles held up by myself and companions, and who now held a brief consultation. Suddenly at a given signal each of my companions were seized by the guide who had led him up, and now tried to force him to go down again. I myself was standing at the very top of the pyramid when the sheik of the Arabs came to me and told me, through my interpreter, that the Arabs had determined that we were at once to leave the pyramid, because we were practicing magic and it might damage their chance of making a living. On my refusing to obey this order, the sheik caught hold of my left hand. I had awaited this movement and held up my right hand with the bottle, in the attitude of a magician, afterwards lowering it slowly towards the point of the Sheik's nose. When quite close to that feature, I felt a violent shock run through the bottle to my own arm and was certain that the sheik must have received the equivalent. At any rate he fell senseless on the stones and a few anxious moments passed before he rose suddenly with a loud cry and sprang down the gigantic steps of the pyramid, with long strides. The Arabs, seeing this, and excited by the sheiks constant cries of magic! magic! released my companions and followed their leader, leaving us complete masters of the pyramids."

About six hundred yards to the southeast of the Great Pyramid, crouches the Sphinx, vainly endeavoring to arise from out the drifting sands of the desert, one of the most remarkable objects to be seen in the vicinity of the Pyramids. The age of this monolithic carving is unknown, as very little of the history of this fabulous monster has been handed down to us, for the simple reason that none of the ancient Greek

authors furnish any account of it, and the Romans but very little and that unreliable. It is a positive fact that many people may now be found who actually believe that the Pyramids could not have been in existence when Moses led the Israelites from out the "Land of Egypt," and out of the "House of Bondage," simply because the Bible gives no account of them. It is the same with the history of the Sphinx, because no mention is made by ancient writers regarding this extraordinary monster it can have no claim to antiquity, and according to Roman historians, is simply of modern origin compared to the tombs and temples which surround it. In fact, Pliny tells us that, during his time, the Romans believed it to be the tomb of Amasis, one of the last kings of the XXVI Dynasty. Not many years ago, according to the investigations of some of our Egyptologists, it was believed to have been created by some one of the Kings of the Middle Empire. But it was not until the Stele was discovered by Mariette Bey, bearing upon its stony face a record of certain repairs made within the temple of the Sphinx by Thothmes IV, B. C. 1533, that its creation was positively known as due to one of the Kings of the Ancient Empire.

The record upon the Stele is as follows: "The living Horus, the King of Upper and Lower Egypt, Khufu, during his lifetime, had cleaned out the Temple of Isis, ruler of the Pyramid, which is situated at the spot where is the Sphinx, on the north-east side of the Temple of Osiris, Lord of Rostau. He had build his Pyramid where the Temple of this goddess is." There is a great deal more upon this stone that Mariette discovered, as well as other discoveries made by him, going to prove that the Sphinx must have existed during the reign of Khufu, or Cheops. Mariette says that: "Around this imposing relic of antiquity, whose origin is wrapped in mystery, a number of legends and superstitions have clustered in all ages; but Egyptology has shown, *first*, that it was a colossal image of Ra-Harmachis, and therefore of his human representative on earth, the King of Egypt, who had it hewn, and *second*, that it was in existence in the time of, and was probably repaired by, Cheops or Chephren, who had lived about B. C. 3700." Thothmes IV. placed a stone tablet fully fourteen feet high between the paws of this monolithic monster, whereon was inscribed an account of a vision he had seen during an after-dinner nap. There is also an account of the works and repairs

done by him at the cities of Heliopolis and Memphis, etc. The Sphinx is carved out of solid rock, and where the rock was too small or hollow to follow the lines of the body, these places were filled with sandstone. The length of this monster is one hundred and forty feet; its extreme height, from the crown of the head to the pavement below, between its paws is nearly seventy feet; its extended paws are fifty feet; from the point of the chin to the top of the head is very nearly thirty feet; the width of the face is fourteen feet, and the mouth is seven feet long. It has been frightfully mutilated; but, notwithstanding this fact, one can, when standing in a proper position, still see a calm, peaceful expression upon its face, looking to the East, as it did when the rocky plateau above it reverberated with the sounds made by the craftsman who built the Pyramids in the ancient days of Pharaonic history.

Kenrick, in his "Ancient Egypt," says, Vol. I, page 115: "The design of carving a rock which broke the view of the Pyramids into a gigantic Sphinx was worthy of the grandeur of Egyptian conceptions in Architecture and Sculpture. It was probably the work of the same age as the Pyramids themselves. A Sphinx is the representative of the monarch whose name it bears; and as the name of *Chafre* (Chephren) is found upon the tablet before mentioned, it is natural to suppose that it was fashioned in his honor. (An opinion in which I do not concur.) The Greek mythology has accustomed us to speak of the Sphinx as a female, and the artists who carved, in the Roman times, those figures of Sphinxes from which antiquarians derived their first ideas of Egyptian antiquities, sometimes represented them as female. But in the genuine works of Pharaonic times, it is most rare to meet with a female Sphinx; and in these exceptional cases a female sovereign is represented, as in the Sphinx of the Museum at Turin, published by Champollion, in his letter to the Duke de Blacas. The junction of the human head, with the body of a lion, denotes the combination of sagacity with strength required in the administration of a King."

Before closing this article on the Sphinx I desire to quote you from Bacon's "Essays XXVIII," "SPHINX OR SCIENCE," to demonstrate the grandeur of Symbolism, but more especially in the relation to the Sphinx. It demonstrates the necessity of a depth of profound thought and study, in order to obtain a knowledge of such a beautiful solution to this ancient

symbol. In our glorious Ancient and Accepted Scottish Rite of Masonry there are vast numbers of symbols, sublimely grand, which we shall be unable to realize or understand unless we devote time and most profound attention to a study of the beauties that lie imbedded within them. Not until we commence to study, in regular systematic order, the symbols in the various degrees of our most illustrious fraternity, from the 4° to the 32° inclusive, shall we begin to realize the sublimity and grandeur contained within them, and comprehend the "*Lost word*," understand the true meaning of *The Building of the Temple*, solve *The Mystery of the Balance* and find the *key* to the *Royal Secret*, by which the veil will be reft asunder and all the glories of our beloved Fraternity opened to our view and understanding.

Bacon says: "They relate that Sphinx was a monster, variously formed, having the face and voice of a virgin, the wings of a bird, and the talons of a griffin. She resided on the top of a mountain, near the city of Thebes, and also beset the highways. Her manner was to lie in ambush and seize the travellers, and having them in her power to propose to them certain dark and perplexing riddles, which it was thought she received from the Muses, and if the wretched captives could not solve and interpret these riddles she, with great cruelty, fell upon them in their hesitation and tore them to pieces. This plague, having reigned a long time, the Thebans at length offered their kingdom to the man who could interpret her riddles, there being no other way to subdue her. Ædipus, a penetrating and prudent man, though lame in his feet, excited by so great a reward, accepted the conditions, and with a good assurance of mind, cheerfully presented himself before the monster, who directly asked him: 'What creature that was, which being born four-footed, afterward became two-footed, then three-footed, and lastly four-footed again?' Ædipus, with presence of mind, replied: 'It was man, who, upon his first birth, and in infant state, crawled upon all fours in endeavoring to walk, but not long after went upright upon its two natural feet; again, in old age walked three-footed with a stick; and at last growing decrepit, lay four-footed confined to his bed;' and having by his exact solution obtained the victory, he slew the monster, and laying the carcass upon an Ass, led her away in triumph, and upon this he was, according to the agreement, made king of Thebes."

EXPLANATION.—This is an interesting, instructive fable, and seems invented to represent Science, especially as joined with practice. For science may, without absurdity, be called a monster, being strangely gazed at and admired by the ignorant and unskillful. Her figure and form is various, by reason of the vast variety of subjects that science considers; her voice and countenance are represented female, by reason of her gay appearance and volubility of speech; wings are added because the sciences and their inventions run and fly about in a moment, for knowledge, like light, communicated from one torch to another, is presently caught and copiously diffused; sharp and hooked talons are elegantly attributed to her because the axioms and arguments of science enter the mind, lay hold of it, fix it down, and keep it from moving or slipping away.

This the sacred philosopher observed when he said, "The words of the wise are like goads, or nails driven far in," Eccles. 12: 11. Again, all science seems placed on high, as it were on the tops of mountains that are hard to climb, for science is justly imagined a sublime and lofty thing, looking down upon ignorance from an eminence, and at the same time taking an extensive view on all sides, as is usual on tops of mountains.

Science is said to beset the highways, because through all the journey and peregrination of human life, there is matter and occasion offered for contemplation. Sphinx is said to propose various difficult questions and riddles to men which she received from the Muses, and these questions, as long as they originate with the Muses, may very well be unaccompanied with severity, for while there is no other end of contemplation and inquiry but that of knowledge alone, the understanding is not oppressed, or driven to straits or difficulties, but expatiates and ranges at large, and even receives a degree of pleasure, form and variety; but after the Muses have given over their riddles to Sphinx, that is to practice, which urges and impels to action, choice and determination, then it is that they become torturing, severe and trying, and unless solved and interpreted, strangely perplex and harass the human mind, rend it every way and perfectly tear it to pieces. All the riddles of Sphinx, therefore, have two conditions annexed, viz.: dilaceration to those who do not solve them, and empire to those who do.

For he who understands the things proposed, obtains his end, and every artificer rules over his work—(meaning that knowledge and power are reciprocal; so that to improve in knowledge is to improve in the power of commanding nature by introducing new arts and producing works and effects.) Sphinx has no more than two kinds of riddles, one relating to the nature of things, the other to the nature of man, and correspondent to these, the prizes of the solution are two kinds of empire: the empire over nature and the empire over man. For the true and ultimate end of natural philosophy is dominion over natural things, natural bodies, remedies, machines and numberless other particulars, though the schools, contented with what spontaneously offers, and swollen with their own discourses, neglect, and in a manner despise, both things and works. But the riddle proposed to Ædipus, the solution whereof acquired him the Theban kingdom, regarded the nature of man; for he who has thoroughly looked into and examined human nature, may in a manner command his own fortune, and seems born to acquire dominion and rule. It is with the utmost elegance added in the fable, that when Sphinx was conquered, her carcass was laid upon an ass; for there is nothing so subtle and abstruse, but after being once made plain, intelligible and common, may be received by the slowest capacity. We must not omit that the Sphinx was conquered by a lame man, and impotent in his feet; for men usually make too much haste to the solution of Sphinx's riddles; whence it happens that she, prevailing, their minds are rather racked and torn by disputes than invested with command, by work and effects.

The ancient city of Memphis was founded, according to Herodotus, by Menes, the first known king of Egypt. It has been called by different names at various times or periods. Originally it was known as the "City of the White Wall." Later it was called *Ha Ptah* (house of Ptah), which the Greeks eventually transformed into Hephæstropolis, and finally it received the name of *Men-nefer*, "the good place." In the course of time the letter *r* was dropped from *Men-nefer*, when the name of this celebrated city became known under the Coptic name of Menfi, or Memfi, which was soon changed to Memphis by the Greeks and Romans, from whom this name has been handed down to us of the twentieth century.

When Menes first formed the idea of establishing this city he realized that he would have to change the course of the river in order to obtain the amount of land necessary for the upbuilding of such an immense place as he had under contemplation. In order to accomplish his purpose he therefore built a large embankment across the river, compelling it to flow off in another direction, and by this means reclaiming a vast amount of land upon which to lay the foundation of one of the most celebrated and wonderful cities of the world's history—Memphis, the capital of ancient Egypt. At the point where he commenced to turn the course of the river he caused an enormous dyke to be constructed, to protect the city and prevent the river from ever returning into its old course, and to ultimately destroy the city established with so much labor. There is one thing respecting Herodotus and Diodorus, the two historians who wrote so much about this country, which is that Herodotus gives us a very full description of the city of Memphis, the capital of Lower Egypt, and a very poor account of Thebes, not even alluding to the monuments of that wonderful city; while Diodorus gives a full and complete account of the wonderful capital of Upper Egypt, Thebes, and tells but very little about Memphis, which does not even correspond with the account given by Herodotus.

It was within the walls of this city that Menes erected the wonderful "Temple of Ptah," a Temple so vast and so grand, that its fame was known throughout the ancient world. It was the first and probably the largest and most magnificent temple ever constructed by the hand of Man, in this extraordinary valley of the river Nile, and doubtless involved an enormous amount of time, material and labor in its completion. No accurate descriptions have been preserved of this stupendous fabric; but the best authorities agree that this wonderful Temple was begun by Menes, being enlarged and beautified by the various kings of succeeding dynasties, even up to the reign of Amasis, who dedicated therein a recumbent colossus, seventy-five feet long, the first of its kind known to have existed up to that time.

This famous temple of Hephaistos, or Ptah, was very much larger than the more modern temple of Karnak, which was, no doubt, modelled after this ancient temple of Ptah, in Memphis. There is a very curious story related in the "Library of Entertaining Knowledge," respecting a

monolithic chamber which formed part of this wonderful temple, where Moses first studied the Wisdom peculiar to the priests of Memphis: "It was made of a single stone, nine cubits high, eight long, and seven broad, and was called the 'green chamber' and is described as being found among the ruins of Memphis. In the middle of the stone, a niche or hole is hollowed out, which leaves two cubits of thickness for the sides as well as for the top and bottom. All the rest forms the interior capacity of the chamber. It is completely covered, both outside and in, with intaglios in relief. On the outside is the figure of the Sun in the East and a great number of stars, spheres, men and animals. The men are represented in different attitudes, some stationary, others moving; some have their dresses tucked up to allow them to work, others carry materials, some are giving orders. It is evident that these representations refer to important things, remarkable actions and profound secrets. This niche was firmly fixed on supports of massive granite and placed in a magnificent temple (Hephaistos) constructed of enormous stones, put together with the most perfect art."

I do not wish to pass from this part of Egypt without speaking of the mastabas in this vast Necropolis of ancient Memphis, for they represent the tombs of private individuals who lived in the grand old days of Memphian splendor. These tombs of various sizes, range from ten to forty feet in height, differing one from another at about the same ratio. Approaching them from a distance they have the appearance of small truncated pyramids. These tombs have been thoroughly described by a great many writers, and I had intended giving an account of them myself, from personal observations, instead of which, however, I will substitute a quotation from Maspero's "Egyptian Archæology," page 110, *et seq*, because of special features in his account to which, later on in this work, I desire to call your attention. He states that "The ancient monumental tombs are found in the Necropolis of Memphis, between *Aboo Roash and Dashoor (or Dahshoor)* and belong to the Mastaba type, which is a quadrangular building, that from a distance might be taken for a truncated pyramid. They vary in size from thirty to forty feet in height, one hundred and fifty in length, and eighty feet in width; while others do not exceed ten feet in height. The faces are symmetrically inclined and generally smooth, though sometimes

the courses retreat like steps. The materials employed in their construction are generally of stone or brick. At Gizeh, the Mastabas are distributed according to a symmetrical plan, and ranged in regular streets. At Sakkarah, at Abooseer and at Dashoor, they are scattered irregularly over the surface of the plateau, crowded in some places, and wide apart in others. The Mussulman cemetery at Siout perpetuates the like arrangement and enables us of this day to realize the aspect of the Memphite Necropolis towards the close of the ancient empire. The doors generally face to the East. They do occasionally face towards the North or South, but never towards the West. In theory there should be two doors, one for the dead, the other for the living. In tombs for single, or simply one person, a short passage led to an oblong chamber upon which it opened. In many instances just opposite the entrance, it was recessed and then formed a cross. This oblong chamber was the reception room of the Double. It was there that the relations and friends and priests celebrated the funerary sacrifices on the days prescribed by law; such as the feast of Thoth, the feast of Uage, the feast of Sothis, etc. The mummy was placed in a vault beneath, that was reached by a shaft, varying from ten to one hundred feet in depth and a low passage in which one could not walk upright. There sleeps the mummy in a massive sarcophagus. The corpse, left to itself, received no visits now save from the *Soul* which, from time to time, quitted the celestial regions wherein it voyaged with the Gods and came down to reunite itself with the body. The funerary vault was the abode of the Soul, as the funerary chapel was the abode of the Double."

It is to the latter part of this quotation, as well as another by the same author, whom I again quote in Chapter XIII of this work, that I wish to call the especial attention of my readers, to enable them to reach a better understanding of "Death and After," and why these ancient people embalmed their dead.

There are many things one could write about, and so many places of interest worthy a description in this most arable field of observation, "the Valley of the Nile," did time and space permit. These comprise specimens of highest Egyptian Art, fully demonstrating the knowledge of architecture, in addition to thorough understanding of the more abstruse Philosophical Sciences.

This ancient city of Memphis, like Heliopolis, furnished the stones for the upbuilding of Cairo. It constituted an immense quarry, from which those Arabian vandals drew the material with which to adorn and decorate their so-called "Mother of the World." The priceless treasures which have been lost and destroyed by these Arab Caliphs will never be fully known or realized. The whole of this vast Necropolis, from Gizeh to Sakkarah and farther, has been ransacked, torn up, excavated and delved into with the vain hope of recovering from the shrouding desert sands some of the inestimable treasures belonging to the hoary civilization which existed centuries before Abraham came to this country or Moses laid the foundation of his wisdom within those stupendous temples, among the Priests of Ptah, in Memphis. (Noph of the Scriptures.)

These Priests were noted for their wondrous learning and intellectual qualifications, ages before Greece produced her "Marble Miracles," or Rome led her mighty legions to conquer kingdoms. In those ancient days this grand old city flourished, and her Hierophants taught to those who were found worthy and well qualified, a knowledge of their Science, Arts, and Philosophies, also instructing them in the esoteric teachings of Ancient Egyptian Mysteries that at a far earlier period belonged to the Ancient Wisdom of India. At the time when Abd-el-Latyf, a very learned "Arabian Doctor" visited this country, in A. D. 1190, he found the city of Memphis in utter ruin, and remarked that the number and size of the various idols found among the ruins baffle description. He goes on to say that "I saw two lions facing each other within a short distance; their aspect inspired awe; for notwithstanding their colossal size, infinitely larger than that of life, the sculptor had succeeded in preserving the truthfulness of form and of proportion." Strabo also wrote a description of this old city of Memphis, wherein he says: "One finds also (at Memphis) a temple of Serapis in a spot so sandy that the wind causes the sand to accumulate in heaps, under which we could see many sphinxes, some of them almost entirely buried, others only partially covered, from which we may conjecture that the route leading to this temple might be attended with danger, if one were surprised by a sudden gust of wind."

This temple of Serapis had been the source of a long-continued search, but was never found until Mariette Bey, in 1851, having been sent out by his government to make an inventory of the various manuscripts

in Oriental Languages, then to be found in the various Coptic convents in Egypt, wandered out one day to Sakkarah, when he chanced to pass by the place where the drifting sands had partly exposed to view the head of a sphinx, as he states, "obtruding itself from the sand. This one had never been touched and was certainly in its original position. Close by lay a libation table, on which was engraved, in hieroglyphics, an inscription to Osiris-Apis. The passage in Strabo suddenly occurred to my mind. The avenue which lay at my feet must be the one which led up to that Serapeum so long and so vainly sought for. But I had been sent to Egypt to make an inventory of manuscripts, not to seek for temples. My mind, however, was soon made up. Regardless of all risks, without saying a word, and almost furtively, I gathered together a few workmen and the excavation began. The first attempts were hard indeed, but before very long lions, peacocks and the Grecian statues of the dromos, together with the monumental tablets, or *stelæ* of the temple of Nec-tanebo, were drawn out of the sand, and I was able to announce my success to the French Government, informing them at the same time that the funds placed at my disposal for the researches after the manuscripts were entirely exhausted and that a further grant was indispensable. Thus began the discovery of the Serapeum."

This celebrated temple to-day is not in existence, but when it was, it no doubt resembled in appearance any other temple with its avenue of sphinxes that led up to the pylons which stood in front of it, and this especial avenue was fully six hundred feet long, within whose confines Mariette discovered and cleared from the drifting sands one hundred and forty-one sphinxes and a large number of pedestals whereon had stood many others which had been removed at some earlier period. But what most astonished him, on arriving at the end of this most extraordinary avenue, was to find a semicircle of statues, representing many of the most celebrated philosophers and writers of Greece. It was here, also, he found the mummy of *Kha-em-uas*, an ancient Governor of Memphis, and the favorite son of Rameses Second, and a discovery made in this way: While the workmen were exploring the ancient temple an enormous lot of stones and debris fell and blocked their further progress. Pending their removal, and an order being given to get through as quickly as possible, they resorted to blasting, and after the smoke had cleared away discovered this

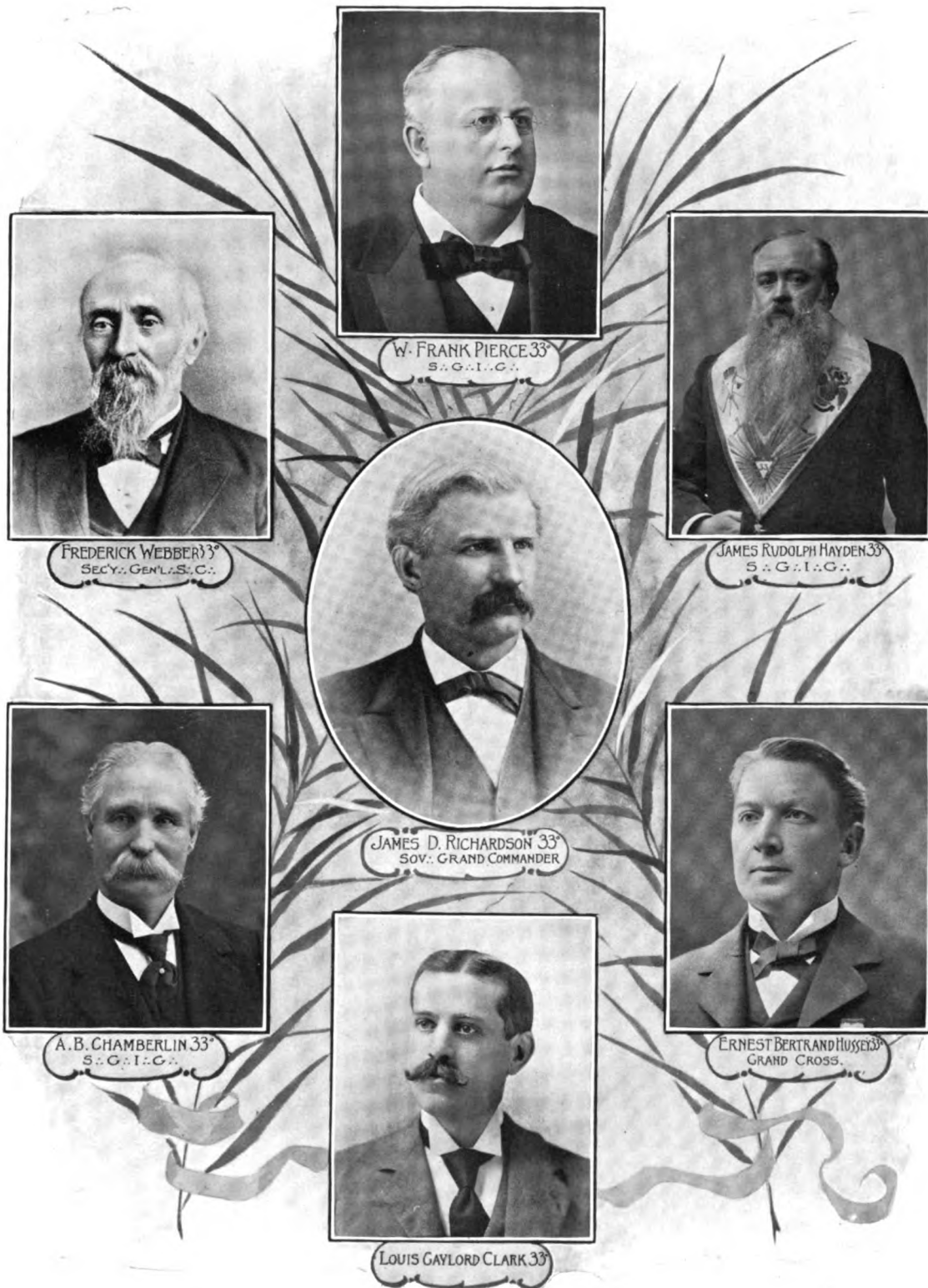
mummy, with its golden mask, scarabeus and other emblems of immortality, its breast covered with jewels and precious stones of all kinds, as well as golden chains and amulets of every description with hieroglyphic writings upon them, all identifying it as *Kha-em-uas*, the son of Rameses Second.

This celebrated mausoleum was erected for the especial purpose of receiving the dead bulls, which were called *Ausar-Hapi*, or Serapis, by the Greeks, hence the name of this mausoleum (*Serapeum*). But during the life of these so-called gods they were known as *Apis*, or *Hapi*, who were worshipped at Memphis as "The second life of Ptah, and the incarnation of Osiris." The marks of Apis, by which he was known, was a perfectly black hide, with a square or triangular white spot upon the forehead, while on his shoulders the resemblance of an Eagle, or Vulture, for some authors differ in their descriptions of this marking; under his tongue there should be a representation of a scarabeus, and the hairs upon his tail double. Now there is no doubt in my mind but some trickery was used in order to produce such a peculiar combination of markings, or else the populace were easily satisfied with general resemblances. Sometimes it was very difficult to obtain another *Apis*, after the death of the old one, but after it was found a house was built for this so-called god, which had to be built facing the East. The Apis was then placed on a milk diet for four months, after which he would be removed to Memphis on or about the full of the moon, in a boat most magnificently decorated. Amid great rejoicings he would be placed in the Apeum, where special apartments were provided for him and a very fine peristyle court in which he could walk about. Great care was taken in the selection of his food to prevent his getting too fat. He was not allowed to be seen by any one, excepting his attendants and the priest, for a period of forty days, and the women who attended to his wants were perfectly nude. Apis had free access to all the apartments in the Apeum, as well as to the court. If he passed into one apartment it was considered to be a very lucky omen; but if into the other it was deemed very unfortunate, in fact every act of Apis was oracular. It was considered a very lucky omen if he ate from the hand that offered him food; but if he refused to eat evil would result to those by whom it was proffered. If Apis did not die before his twenty-fifth year he would be drowned; but at his death, no matter

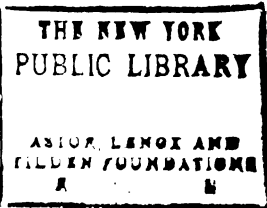
how it occurred, he would be deeply mourned by the people throughout the whole of Egypt. He would be embalmed with great care and interred in the Serapeum with costly ceremonies. An Apis is to be found upon nearly every mummy case, as an emblem of immortality and a symbol of the reincarnation of the spirit.

One of the best specimens of a tomb of the Ancient Empire is the celebrated tomb of *Tih*, situated to the northeast of Mariette's house, and not far from the road to the pyramids of Abooseer. It is still in a remarkable state of preservation, no doubt due to its sandy covering, for the sculptures on the walls, as well as the paintings present a most magnificent series of pictures and carvings, even to-day. This man *Tih* was of humble birth, but attained to a very high position when he married a *Nefer-hotep-s*, a relative of one of the kingly rulers under whom he served. This tomb should be visited by all who go into this wonderful valley of the Nile, because the interior decorations illustrate the manners and customs of the dynasty in which he lived (*the Fifth*). Here upon the walls, you may see the man depicted in various scenes of everyday life. It would take too long to describe the whole of this remarkable tomb, but I will give you a general outline of things to be seen upon the walls of this most extraordinary building. Here we are enabled to see mechanics and laborers of all kinds working at their various trades, etc. *Tih* himself is depicted in various scenes, one of which seemed very remarkable to me. He is depicted as hunting in the marshes, and represented as standing in a boat holding in one hand some decoy birds, while with the other he is throwing a *boomerang* at another flock. The very fact of his having a boomerang in his hand proves that the ancient Egyptians had a knowledge of this most extraordinary instrument, one always considered an implement known and used solely by the natives of Australia.

It would be nearly impossible to describe all these pictures, in detail, such as hunting, fishing, farming and ship-building, as well as scenes in a court of justice, etc., etc., in a work of this kind; but I wanted to give you, my dear brothers, a general idea of what these pictures represent. They must be seen to be enjoyed and appreciated. To-day there are electric cars running to the Pyramids, so that one can go out there in a very little while, without being bothered with donkeys, or boys.



OFFICERS AND GRAND OFFICERS OF THE SOUTHERN JURISDICTION.



Solomon—Death of Hiram—Cross—Swastica.

And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

—JOHN 19 : 19.

CHAPTER XII.

SOLOMON—DEATH OF HIRAM—CROSS—SWASTICA.

BEFORE proceeding with a treatment of the subjects embraced under the caption of this chapter, I desire to express astonishment at the apparent lack of interest taken in Masonic literature by many of the Brethren connected with our Fraternity. It is a lamentable fact that an immense number of brothers calling themselves Masons have no more idea of the esoteric teachings of our beloved Fraternity than the Neophyte who has not as yet received the light, being bewildered, as it were, by its refulgence. If you take the trouble to converse upon the teachings or symbology of the various degrees, you will find many sadly deficient upon the most simple subjects. Continue your investigations and you will find that seemingly they have no apparent interest in the actual knowledge needed to make them acquainted with the Ancient Landmarks of the Fraternity, or even to converse upon general topics of interest to the intellectual student, seeking more *Light*, more *Truth*; aye, more knowledge, not of Masonic interest only, but in the wonderful advance of Science, Philosophy, etc., as evidenced by researches in the realms of literature and the many remarkable discoveries made in the scientific world and utilized in this wonderful twentieth century.

The true Mason will never be satisfied with the simple ceremonies of the various degrees to which he has attained, but will search among the beautiful symbols permeating our beloved Fraternity to discover the sublimity and grandeur of the Truths underlying each and every one of them. Every word in these degrees is fraught with the deepest significance, and it is his bounden duty to endeavor to discover the hidden meaning of every symbol, as well as to understand the meaning of every word. If he is earnest in his endeavors, having passed through the profound and magnificent ceremonies pertaining to many of our Scottish Rite degrees, he will at length understand their seeming mysteries, and this

translated knowledge will make him a Mason in Truth and in Spirit, plainly pointing out his Path and Duty. The great majority of Masons do not give enough study to the preceding degree before entering upon the threshold of another, and do not seem to consider or realize that the various degrees are like the links in a chain, connecting one with the other, forming among themselves a grand whole, and, as I have said before, the complete understanding of one degree is a keynote of comprehension to the one above. Possibly you may be able to get a better idea of my meaning when I say that the whole of the Ancient and Accepted Scottish Rite degrees are analogous to mathematics, because, in order to thoroughly understand the Science of Numbers and Arithmetic, we must begin at Addition, pass on to Subtraction, rise to Multiplication and then advance to Division, and so on, as without the knowledge of the one we could not possibly understand the true meaning of the other, and so it is with the beautiful Degrees of our Scottish Rite Bodies.

Hundreds of Masons do not care to study or learn the meaning of the beautiful symbols permeating our beloved Fraternity, but take the various degrees of our beloved Scottish Rite out of simple curiosity, while many others acquire them in the hope that it will aid them in their business affairs. Again, many are desirous of passing rapidly through the degrees and be received as a "Master of the Royal Secret," to be enabled to wear the jewel of that degree suspended from a watch chain, who yet know no more of the *Royal Secret* than a child unborn. Such Brothers are simply drones in the "Masonic Hive," and not *true* workers, otherwise they would endeavor to learn and acquire a knowledge of the profound Philosophies and Scientific problems which permeate our most illustrious Fraternity. But still there are a vast number of Brothers who are earnestly searching through the Symbology of the various degrees in our glorious Rite for the express purpose of understanding the grand Truths contained in its sublime Philosophies, and solving the problems of the Deity, Nature, the Immortality of the Soul and the development of the human intellect. Brothers who will ever be patient with the drones and sluggards and strive to help them along the path leading to greater exertions, and endeavor to implant within their hearts an earnest desire to know the Holy Doctrine and the Key to the Royal Secret. It is very difficult to solve some of the symbols of the ancient Mysteries and ancient

Masonry, and many of our modern writers give a wrong interpretation to them, often leading persons astray who are trying to understand them. The old secrets and symbols have been reveiled, or hidden, on purpose to conceal their real meaning from the Profane, and yet the earnest student who has obtained the key through profound study finds no difficulty in coming to an understanding of their sublime teachings. The word *reveal* is a very curious and misleading one, if taken in its general accepted sense, because the Latin word *revelare*, from which we derive the word reveal, or revealed, is just the opposite to the generally accepted meaning of it in English; for *re-velare* signifies to *reveil*, and not to reveal, *i. e.*, from *re* again, or back, and *velare* to hide, or cover; to veil from the eyes of those who were unworthy. One of the First to reveal (*reveil* or *hide*) the symbology of the ancient Mysteries of India, so as to preserve and practice them in the valley of the Nile, was Hermes, and long centuries after him the Jewish Lawgiver Moses, who reveiled or hid away in the Wisdom of the Ancient Egyptians all the Egypto-Chaldean theological legends and allegories.

To bear me out in the above statement I will quote you from "Morals and Dogmas," page 104: "Masonry, like all the Religions, all the Mysteries, Hermeticism and Alchemy, conceals its secrets from all except the Adepts and Sages, or the Elect, and uses false explanations and misinterpretations of its symbols to mislead those who deserve to be misled; to conceal the Truth, which it calls Light, from them, and to draw them away from it. Truth is not for those who are unworthy or unable to receive it, or would prevent it. So God Himself incapacitates many men, by color blindness, to distinguish colors, and leads the masses away from the highest Truth, giving them the power to attain only so much of it as is profitable to them to know. Every age has had a religion suited to its capacity. The teachers even of Christianity, are in general, the most ignorant of the true meaning of that which they teach. There is no book of which so little is known as the Bible. To most who read it, it is as incomprehensible as the Sohar. So Masonry zealously conceals its secrets, and intentionally leads conceited interpreters astray. There is no sight under the sun more pitiful and ludicrous at once, than the Prestons and the Webbs, not to mention the later incarnations of Dullness and commonplace, undertaking to 'explain' the old symbols of

Masonry, and added to and 'improving' them, or inventing new ones. To the circle, enclosing the central point, and itself traced between two parallel lines, a figure purely Kabalistic, these persons have added the superimposed Bible and even reared on that the ladder with three or nine rounds, and then given a vapid interpretation of the whole, so profoundly absurd as actually to excite admiration."

Brother J. D. Buck, in his very valuable little work, "Mystic Masonry" says, on page 253, that "The real secrets of Masonry lie concealed in its Symbols, and these, constituting as they do a Picture language, or Art Speech, are made to carry a complete philosophy of the existence and relations of Deity, Nature and Man. The average Mason, taking the symbols for the things symbolized and knowing nothing of the profound philosophy upon which they rest, is incredulous that it ever existed, and so he treads the 'burning sands' in search of a novel sensation, or a new joke. As mere pastimes these jovial entertainments are neither better nor worse than many others. They represent one extreme into which the Ancient Wisdom has degenerated. Let every intelligent Mason reflect on the sublimity and sanctity of the ceremonies in some of the Degrees, where the name of the Deity is invoked, where the highest moral precepts are inculcated, and where the purest and most exalted ethics are taught."

I have already spoken of Solomon's temple and alluded to the fact that a great many brethren actually believe Masonry to have originated with the building of that edifice by the Wise King of Israel, but, if they will only pause to consider this matter carefully, they will find that this, like many other things in Masonry, is purely Symbolical. For, as I have herein before stated, "Masonry is a peculiar system of Moralty, veiled in Allegory and Illustrated by Symbols," and this building of a temple by Sol-om-on is one of the most beautiful allegories in Masonry, full of profound symbology, as there is not a thing mentioned in relation to this temple that is not purely symbolical, which will probably account for the fact that to-day not a single vestige of it can be found among the squalid hovels in the ancient city of Jerusalem. The traditional history of this fabric, as well as many of the most magnificent temples of Egypt and Assyria have passed into the realm of fable.

We can, most certainly, find a grand account of the temple of Sol-om-on in all its dimensions in the Bible, and this very account demonstrates the Science of Numbers as taught by Pythagoras and his school, for Numbers were considered by him and his pupils to lie at the root of all manifestations, to understand every element of which was to thoroughly comprehend the upbuilding of molecular forms. In fact the Secret Doctrine tells us that "know the corresponding numbers of the fundamental principles of every element and its sub-elements; learn their interaction and behavior on the occult side of manifesting nature, and the law of correspondences will lead you to the discovery of the greatest mysteries of macrocosmical life."

According to many of our Scientific Masonic writers, the building of Sol-om-on's temple is a beautiful allegory of the evolution or building of man.

Let me quote you once more from Brother J. D. Buck's "Mystic Masonry," pages 72, 102, 148: "In the ritual of Masonry King Solomon's temple is taken as a symbol. The building and the restoration of the temple at Jerusalem are dramatically represented in the work of the Lodge, and in the ceremony of initiation, by a play upon words and parity of events, and applied to the candidate, with admonition, warning or encouragement, as the drama unfolds. The measurements and proportion of the temple are dwelt upon in order to bring in the science of numbers, form and proportion, so manifest in architecture, and to connect them with the 'spiritual temple' with which they all have the same, though less obvious, relations. The symbolism is fitted to ideal relations, rather than to actual existences or historical events. Sol-om-on represents the name of the Deity in three languages, and the biblical history is doubtless an allegory, or myth of the Sun-god. There is no reliable history of the construction of any such temple at Jerusalem, and recent explorations and measurements have greatly altered the dimensions as heretofore given. Hiram Abiff is dramatically represented to have lost his life when the temple was near completion, and yet it is recorded that after the completion of the temple he labored for years to construct and ornament a palace for the King. Add to these facts the statement that the temple was constructed without the sound of hammer or any tool of iron, and it is thus likened more nearly to that

other '*Spiritual Temple*, not made with hands, eternal in the heavens,' and the literal and historic features disappear, and the symbolism stands out in bold relief. . . . The real temple referred to from first to last in Masonry, as in all initiations, is the Tabernacle of the Human Soul.

"It is built, indeed, without the sound of hammer or any tool of iron. It is like (made in the likeness of) that other, spiritual temple, not made with hands; eternal in the heavens; for the old philosophy (Kabalalah) teaches that the Immortal Spirit of man is the artificer of the body and its source of life; that it does not so much enter in, as overshadow man, while the Soul, the immediate vehicle of Spirit, inhabits the body, and is dissipated at death. The Spirit is Immortal, pure and forever undefiled. It is *Christos* or *Hiram*, the mediator between the Soul, or physical man, and the Universal Spirit. . . . The 'designs on the trestleboard for the building of the temple' are the laws that determine the evolution of the Higher Self in Man; while the execution of the plan or the construction of the temple in accordance with the plan, means a transformation of the earthly tabernacle—the lower nature—into a likeness with 'that other spiritual temple.'"

Brother Albert Pike, in "Morals and Dogmas," page 235, says, "How completely the Temple of Solomon was symbolic, is manifest, not only from the continual reproduction in it of the sacred numbers and of astrological symbols in the historical description of it; but also, and yet more, from the details of the imaginary reconstructed edifice, seen by Ezechiel in his vision. The Apocalypse completes the demonstration, and shows the Kabalistic meanings of the whole. The *Symbola Architectonica* are found on the most ancient edifices, and these mathematical figures and instruments, adopted by the Templars, and identical with those on the gnostic seals and abraxæ, connect their dogma with the Chaldaic, Syriac and Egyptian Oriental philosophy. The secret Pythagorean doctrines of numbers were preserved by the monks of Thibet, by the Hierophants of Egypt and Eluesis, at Jerusalem, and in the circular chapters of the Druids; and they are especially consecrated in that mysterious book the Apocalypse of Saint John."

There is no question to my mind but that the whole account of Sol-om-on and the temple is simply and purely allegorical, and I there-

fore consider it to be the greatest piece of absurdity imaginable, to claim Sol-om-on as one of our first Grand Masters, and that Masonry spang into immediate existence at the building of the temple, for this reason I quote various opinions from different Masonic writers, as well to substantiate my assertions as to demonstrate that I do not stand alone in this opinion, and desire to prove the Truth in relation to this matter through the assertion of other writers as well as my own.

I remember being in the city of San Francisco and in the office of the late Brother C. M. Plummer, manager and editor of the "Trestle Board," on California Street, when, during a lull in our conversation, I broached the subject of Sol-om-on's temple to my learned friend, when he said to me: "Doctor, you know my opinion respecting this subject; but, in addition to what I have told you, read this," and he handed me a copy of his book and pointed to an article, which reads as follows: "So far as regards the essential features of it (the temple) it was designed by the Almighty, and Sol-om-on had very little to do with it beyond the carrying out of specific directions. We may admire the proportions of it and magnify its glories to our heart's content, without in the least admitting that Sol-om-on was a Mason, for his connection with it by no means proves that he was such. If he was, then it follows that all the overseers, the workmen in the forests, and in the quarries, were Masons.

"This brings us to the position that at that time there were some one hundred and fifty thousand Masons in the little territory of Palestine, nearly twice as many as are now in the most populous State in this country, which is a palpable absurdity. We are told that there were eighty thousand fellows of the craft, seventy thousand entered apprentices, and three thousand overseers concerned in the building of the temple, not considering those who got away before they could be counted. If any one wishes to believe this he is free to do so, for there is no constitutional provision forbidding him to believe anything that may find lodgment in his mind. But to hold that a belief in these things is to condition one's standing as a Mason, is too ridiculous for serious consideration. If any one wants to believe that King Sol-om-on was a Free Mason, or that Prester John really had any existence, or that the man in the moon came down too soon, and burnt his mouth eating

cold porridge, why, we have nothing to say except that it takes all kinds of people to make the world."—*Masonic Guide*.

I will make another quotation and this time from "The Secret Societies of All Ages," by C. W. Heckethorn, Vol. II, and pages as per articles quoted. I know that these articles will amuse my Masonic readers and friends and give them some very extraordinary ideas in relation to "The Legend of the Temple"—Solomon, Hiram, and the Queen of Sheba, and what led up to or caused the "death of Hiram"—every word of which will no doubt be of the deepest interest to many, as the greatest farce that was ever written upon Masonic history.

"THE LEGEND OF THE TEMPLE, ANCESTRY OF HIRAM ABIFF," Vol. II, page 3-383: Solomon having determined on the erection of the temple, collected artificers, divided them into companies, and put them under the command of Adoniram, or Hiram Abiff, the architect sent to him by his friend and ally, Hiram, King of Tyre. According to mythical tradition, the ancestry of the builders of the mystical temple was as follows: One of the Elo-him, or Genii, married Eve and had a son called Cain (120), whilst Jehova or Adonai, another of the Elo-him, created Adam and united him with Eve to bring forth the family of Abel, to whom were subjected the sons of Cain, as a punishment for the transgression of Eve. Cain, though industriously cultivating the soil, yet derived little produce from it, whilst Abel leisurely tended his flocks. Adonai rejected the gifts and sacrifices of Cain, and stirred up strife between the sons of the Elo-him generated out of fire, and the sons of Abel the noble family that invented the arts and different sciences. Enoch, a son of Cain, taught men to hew stone, constructed edifices, and form civil societies. Ired and Mehujael, his son and grandson, set boundaries to the waters, and fashioned cedars into beams. Methusael, another of his descendents, invented the sacred characters, the books of Tau and the symbolic **T**, by which the workers, descended from the genii of fire, recognized each other. Lamach, whose prophecies are inexplicable to the profane, was the father of Jubal, who first taught men how to dress camel's skins; of Jubal, who discovered the harp; of Naamah, who discovered the arts of spinning and weaving; of Tubal Cain, who first constructed a furnace, worked in metal, and dug subterranean caves in the mountains to save his race during the deluge, but it perished

nevertheless, and only Tubal Cain and his son, the sole survivors of the glorious and gigantic family came out alive. The wife of Ham, second son of Noah, thought the son of Tubal Cain handsomer than the sons of men, and he became the progenitor of Nimrod, who taught his brethren the art of hunting, and founded Babylon. Adoniram, the descendant of Tubal Cain, seemed called by God to lead the militia of the free men, connecting the sons of fire with the sons of thought, progress and truth.

384. "HIRAM, SOLOMON AND THE QUEEN OF SHEBA—By Hiram was erected a marvellous building, the Temple of Solomon. He raised the golden throne of Solomon, most beautifully wrought, and built many other glorious edifices. But melancholy amidst all his greatness, he lived alone, understood and loved by few, hated by many and among others by Solomon, envious of his genius and glory. Now, the fame of the Wisdom of Solomon spread to the remotest ends of the earth; and Balkis, the Queen of Sheba, came to Jerusalem to greet the great King and behold the marvel of his reign. She found Solomon seated on a throne of gilt cedar-wood, arrayed in cloth of gold, so that at first she seemed to behold a statue of gold, with hands of ivory.

"Solomon received her with every kind of festive preparation, and led her to behold his palace, and then the grand works of the temple, and the Queen was lost in admiration. The King was captivated by her beauty and in a short time offered her his hand, which the Queen, pleased at having conquered this proud heart, accepted. But on again visiting the temple, she repeatedly desired to see the architect, who had wrought such wondrous things.

"Solomon delayed as long as possible presenting Hiram Abiff to the Queen, but at last he was obliged to do so. The mystesious artificer was brought before her, and cast on the Queen a look that penetrated her very heart. Having recovered her composure, she questioned and defended him against the ill-will and rising jealousy of the King. When she wished to see the countless host of workmen that had wrought at the temple. Solomon protested the impossibility of assembling them all at once; but Hiram, leaping upon a stone, the better to be seen, with his right hand described in the air the symbolic Tau and immediately the men hastened from all parts of the works into the presence of their Master.

At this the Queen wondered greatly, and secretly repented of the promise she had given the King, for she felt herself in love with the mighty architect. Solomon set himself to destroy this affection, and to prepare his rival's humiliation and ruin. For this purpose he employed three fellow-crafts, envious of Hiram, because he had refused to raise them to the degree of Masters on account of their want of knowledge and their idleness. They were Fanon, a Syrian and a Mason; Amru a Phœnician and a carpenter, and Metusael, a Hebrew and a Miner. The black envy of these projected that the casting of the brazen sea, which was to raise the glory of Hiram to its utmost height, should turn out a failure. A young workman, Benoni, discovered the plot and revealed it to Solomon, thinking that sufficient.

“The day for the casting arrived, and Balkis was present, the doors that restrained the molten metal were opened, and torrents of liquid fire poured into the vast mould wherein the brazen sea was to assume its form. But the burning mass ran over the edges of the mould, and flowed like lava over the adjacent places. The terrified crowd fled from the advancing stream of fire. Hiram calm, like a god, endeavored to arrest its advance with ponderous columns of water, but without success. The waters and the fire mixed, and the struggle was terrible; the water rose in dense steam, and fell down in the shape of fiery rain, spreading terror and death. The dishonored needed the sympathy of a faithful heart; he called Benoni, but in vain; the proud youth perished in endeavoring to prevent the horrible catastrophe when he found Solomon had done nothing to hinder it. Hiram could not withdraw himself from the scene of his discomfiture. Oppressed with grief he heeded not the danger, he remembered not that this ocean of fire might speedily engulf him; he thought of the Queen of Sheba, who came to admire and congratulate him on a great triumph, and who saw nothing but a terrible disaster. Suddenly he heard a strange voice coming from above, and crying, ‘Hiram, Hiram, Hiram.’ He raised his eyes and beheld a gigantic human figure. The apparition continued, ‘Come, my son, be without fear, I have rendered thee incombustible; cast thyself into the flames.’ Hiram threw himself into the furnace, and where others would have found death, he tasted ineffable delights; nor could he be drawn by an irresistible force to leave it, and asked him who drew him into the abyss,

'Whither do you take me?' 'Into the centre of the earth, into the soul of the world, into the Kingdom of great Cain, where liberty reigns with him. There the tyrannous envy of Adonai ceases; there can we, despising his anger, taste the fruit of the tree of knowledge; there is the home of thy fathers.' 'Who then am I, and who art thou?' 'I am the father of thy fathers, I am the son of Lamach, I am Tubal Cain.'

"Tubal Cain introduced Hiram into the sanctuary of fire, where he expounded to him the weakness of Adonai, and the base passions of that god, the enemy of his own creatures whom he condemned to the inexorable law of death, to avenge the benefits the genii of fire had bestowed on him. Hiram was led into the presence of the author of his race, Cain. The angel of Light that begat Cain was reflected in the beauty of this son of Love, whose noble and generous mind roused the envy of Adonai. Cain related to Hiram his experiences, sufferings, and misfortunes, brought upon him by the implacable Adonai. Presently he heard the voice of him who was the offspring of Tubal Cain and his sister, Naamah: 'A son shall be born unto thee whom thou shalt indeed not see, but whose numerous descendants shall perpetuate thy race, which, superior to that of Adam, shall acquire the empire of the world; for many centuries they shall consecrate their courage and genius to the service of the ever-ungrateful race of Adam, but at last the best shall become the strongest and restore on earth the worship of fire. Thy sons, invincible in thy name, shall destroy the power of kings, the ministers of Adonai's tyranny. Go, my son, the genii of the fire are with thee!' Hiram was restored to the earth. Tubal Cain, before quitting him, gave him the hammer with which he himself had wrought great things and said to him: 'Thanks to this hammer, and the help of the genii of fire, thou shalt speedily accomplish the work left unfinished through man's stupidity and malignity!' Hiram did not hesitate to test the wonderful efficacy of the precious instrument, and the dawn saw the great mass of bronze cast. The artist felt the most lively joy, the queen exulted. The people came running up, astounded at this secret power which had in one night repaired everything."

385. "MURDER OF HIRAM.—One day the queen, accompanied by her maids, went beyond Jerusalem, and there encountered Hiram, alone, and thoughtful. The encounter was decisive; they mutually confessed their

love. Had-Had, the bird who filled, with the Queen, the office of messenger of the genii of fire, seeing Hiram in the air make the sign of the mystic **T**, flew around his head and settled on his wrist. At this Sarahel, the nurse of the queen, exclaimed, 'The oracle is fulfilled, she recognized the husband which the genii of fire destined for Balkis whose love alone she dare!' They hesitated no longer, but mutually pledged their vows, and deliberated how Balkis could retract the promise given to the king.

"Hiram was the first to quit Jerusalem; the queen, impatient to join him in Arabia, was to elude the vigilance of the king, which she accomplished by withdrawing the ring from his finger, while he was overcome with wine, the ring wherewith she had plighted her troth to him. Solomon hinted to the Fellow-crafts that the removal of his rival, who refused to give them the Master's word, would be acceptable unto himself; so when the architect came to the temple he was assaulted and slain by them. Before his death, however, he had time to throw the golden triangle which he wore around his neck, and on which was engraven the Master's word, into a deep well. They wrapped up his body, carried it to a solitary hill, and buried it, planting over the grave a sprig of accacia. Hiram, not having made his appearance for seven days, Solomon, against his inclination, but to satisfy the clamour of the people, was forced to have him searched for. The body was found by three Masters, and they, suspecting that he had been slain by the three Fellow-crafts for refusing them the Master's word, determined, nevertheless, for greater security, to change the word, and that the first word accidentally uttered on raising the body should thenceforth be the word. In the act of raising it, the skin came off the body, so that one of the Masters exclaimed 'Machbenach!' (the flesh is off the bones, or the brother is smitten), and this word became the sacred word of the Master's degree.

"The three fellow-crafts were traced, but rather than fall into the hands of their pursuers, they committed suicide, and their heads were brought to Solomon. The triangle not having been found on the body of Hiram, it was sought for and at last discovered in the well in which the architect had cast it. The King caused it to be placed on a triangular altar erected in a secret vault, built under the most retired part of the temple. The triangle was further concealed by a cubical stone, on which

had been inscribed the sacred law. The vault, the existence of which was only known to the twenty-seven elect, was then walled up.

402. "THE LEGEND EXPLAINED.—Taken literally, the story of Hiram would offer nothing so extraordinary as to deserve to be commemorated after three thousand years throughout the world by solemn rites and ceremonies. The death of an architect is not so important a matter as to have more honor paid to it than is shown to the memory of so many philosophers and learned men, who have lost their lives in the cause of human progress. But History knows nothing of him. His name is only mentioned in the Bible, and it is simply said of him that he was a man of understanding and cunning in working in brass. Tradition is equally silent concerning him. He is remembered nowhere except in Freemasonry; the legend in fact is purely allegorical, and may bear a two-fold meaning."

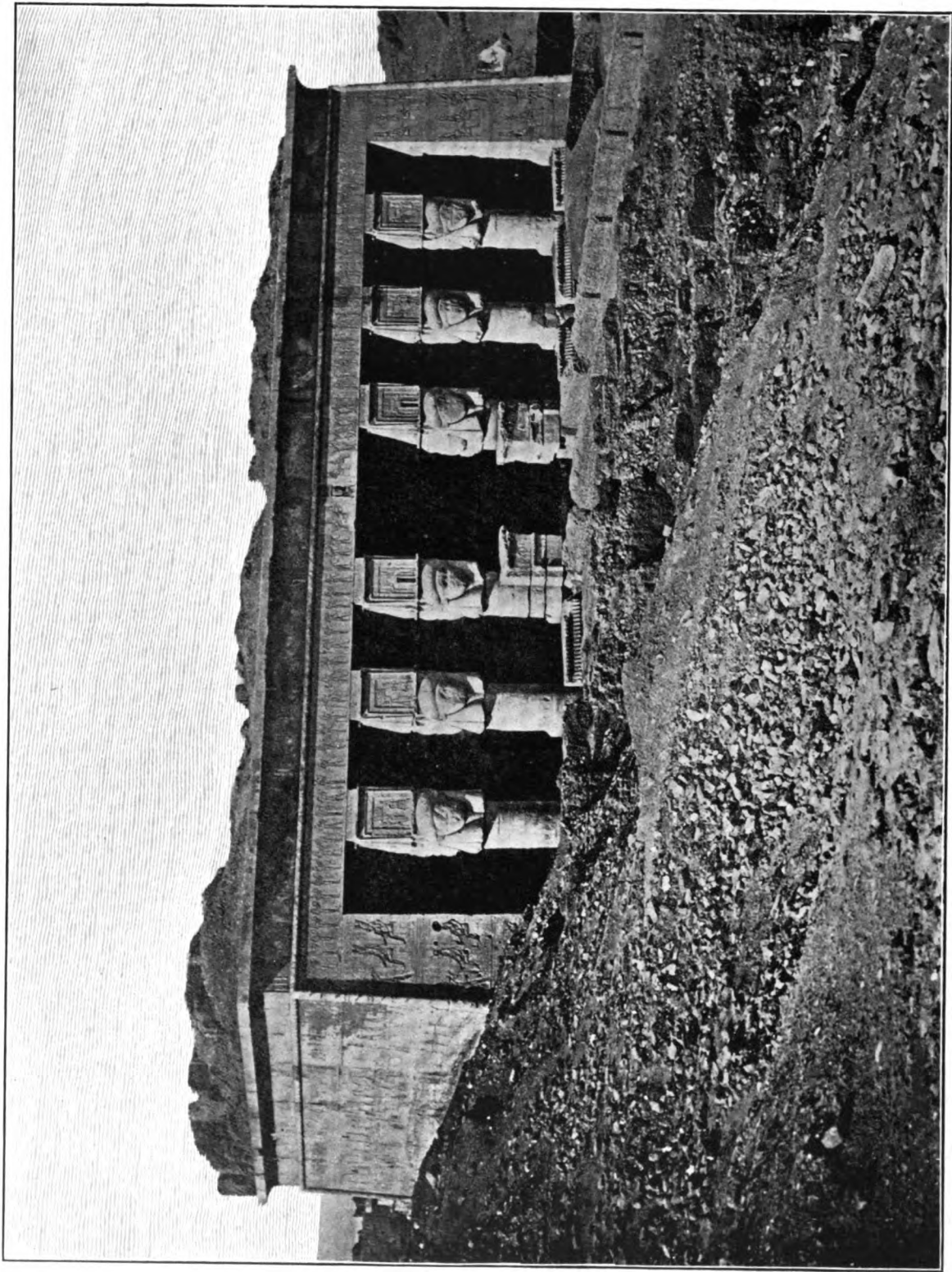
This account is most certainly correct in its claim of Hiram Abiff being unknown to history, outside the Bible and the Legends of Freemasonry, as with these exceptions his name is positively not mentioned. The Masonic student will, however, very readily recognize in Hiram the Osiris of the Egyptians, Mithras, the Sun God of the Persians, Bacchus of the Greeks, etc., etc. He will recognize, in the celebrations of Christianity, in the Passion, death and resurrection of Jesus Christ, the same idea that permeated the ancient world thousands of years before he was born. History informs us that Christ, the Saviour, was crucified upon a cross, an emblem which has been in existence in every age of the world's history. In fact the Cross, Circle and Swastika are as old as Man himself, and represent symbols which express deep Scientific Truths that will unveil to the Masonic student profound Psychological and Physiological mysteries. These mysteries have been hidden from the "profane" in every country in which we find them. To all those who earnestly and diligently search for their origin, these symbols will take them back into the depth of the hoary Archaic ages of the long forgotten centuries, and they will realize that the farther they go back the more difficult will be their interpretation and the more abstruse their meaning.

These symbols can be plainly traced from the frozen Fjords of Norway throughout the whole of Europe. From Patagonia all through the South American continent up into the most Northern parts of British

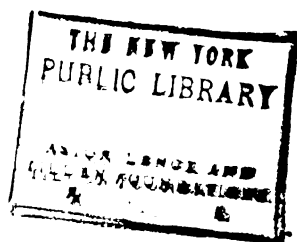
Columbia and Alaska are to be found evidences of these universal symbols. All through India, China, Egypt, Persia, Chaldea and Babylon we find them, and even upon those extraordinary statues found on Easter Island, relics of the ancient Lemurians in the southern Pacific Ocean, these mystic emblems are blazoned. From out the shadowy depths of the cave temples of India these most extraordinary symbols greet our searching gaze. So we find in every "corner" of the earth, in every clime and country those emblems of antiquity, and realize that with all our efforts we are unable to trace them to any particular Nation or Race. We are compelled to stand before them with awe and reverence, full of profound thought, perplexed and bewildered before the endless shadows they cast backward into the hoary ages of Antiquity.

The Christian firmly believes the Cross to be the symbol of redemption, considering it to be purely and simply a Christian emblem, not knowing that it was used by the ancient Phœnicians long before Christ was crucified, or the Jews were a people, or a nation. The great majority claim that the Cross, with the Man upon it, is distinctly a Christian symbol, introduced into the Christian world and churches, after the Crucifixion of Christ on Calvary, which is a very strange assertion, for this emblem existed long centuries before Christ was born. And right here I wish to state that Christ was not the only Saviour crucified upon a Cross, as in the fourteenth chapter of this work I will give an account, as recorded in history, of Sixteen Saviours who died upon a Cross in the same manner that Christ did, and for the very same purpose, "for the sins and transgressions of the human race."

The Ancient Egyptians, or the people who colonized this country, settled upon the banks of the wondrous old river Nile, in the misty ages of the past, and no matter where they came from, they most certainly brought with them a knowledge of the Arts, Sciences and Philosophies, and very soon after their arrival overpowered the barbarous native population. They immediately began to adorn the banks of the grand old river with those stupendous architectural monuments whose very ruins are the admiration of the Scientific world of to-day, many of which have long since passed into the realm of fables. Notwithstanding the long drifting centuries which have rolled away since they established themselves upon that grand old river Nile, there still remain to us specimens



TEMPLE OF HATHOR,
DENDERAH.



of their handiwork, testifying to the knowledge that pertained to these Ancient Egyptians long ages before Babylon bowed her mighty head before the yoke of Cyrus.

After these ancient people had thoroughly established themselves in this wondrous valley they began to notice that although no rain ever fell in that country for agricultural purposes, yet the glorious old river would generally overflow its banks, when the crops would be assured and everything grow in abundance throughout the whole of the "Land of Egypt." After these ancient people had increased and multiplied in numbers, and the various parts of this fertile valley had been divided into Nomes, for administrative purposes, the people in all parts of Egypt, throughout the various Nomes, when crops were assured, and in order to determine the fact of a year of plenty, through an abundance of water, carefully observed the movements of the river and its annual inundations. The better to observe its rise and the height to which it attained, in order to tax the people, they drove down into the bosom of the river a perpendicular stake, or pole, whereon certain marks were made, that they could tell of its motions, as when it reached a certain point they would be enabled to tax the people, for the crops would be assured.

The men stationed to watch the rising river, "guardians of the Nile," were driven back by the flooding waters, and could not distinguish the markings upon the stake; in consequence they nailed a horizontal board at the required point and in this way the Nilometer became a Cross. Now, if the rising river reached the arms of the Cross they taxed the people accordingly. Every year of plenty when old God Nilus brought from the very heart of Africa to the very doors of the dwelling-places of these people the fruits of the field, in the plentiness thereof, they were exceedingly glad, and feasted and rejoiced in the fullness of heart, with grand processions and magnificent ceremonies, throughout the whole of the "Land of Egypt." They manifested their joy with sounding cymbals, tinkling sistrums, the double pipes, etc. Amid the revels were to be seen all classes, and at night the priests of the various temples illuminated them in honor of the goodness of their old god Nilus (hence the origin of the Christian feast of Candlemas).

But sometimes this grand old river would not overflow its banks, would fail to swell and increase in volume, when no water would flow

upon the parched and thirsty soil and the crops could not grow. At such times the "guardians of the Nile," and the people themselves, with bated breath and anxious eyes, would gaze upon the Nilometer in fear and anxious expectancy, until, realizing with saddened hearts, that the river would not overflow its banks to fill their cisterns and furnish life to the seeds implanted in the soil. The consequence would be a drought and scarcity of food, as nothing would grow for that year for the sustenance of either themselves or their domestic animals.

Then throughout the "Land of Egypt" would go a wail of woe and mourning, in place of feasting and rejoicings; darkness instead of grand illuminations, while misery and gaunt Famine stalked throughout this wondrous valley. The "guardians of the Nile," when assured the river would not overflow its banks, would make small Nilometers (a cross), fasten upon them the emblem of a starving man, and send them out through the length and breadth of the valley of the Nile as symbols of Famine, warning the people to be careful of what store of food they had, for a drought was at hand, and that this year no crops would grow on account of the river not overflowing its banks. This emblem of famine has very often been mistaken by travellers for the emblem of Christianity, or Christ upon the Cross.

I will now quote you from the Introduction to "Mystic Masonry," page 15: "That superstructure known as Christianity has, it is true, many historical phases; of dogmas the most contradictory; of doctrines promulgated in one age and enforced with vice-regal authority and severe penalties for denial and disbelief, only to be denied and repudiated as 'damnable heresy' in another age. In the meantime, the origin of these doctrines, and the personality of the *Man of Sorrows*, around which these traditions cluster, receive no adequate support from authentic history. What, then, shall we conclude regarding the real genius of Christianity? Is it all a fable, put forth and kept alive by designing men, to support their pretensions to authority? Are historical facts and personal biography alone entitled to credit, while everlasting principles, Divine Beneficence, and the laying down of one's life for another are of no account? Is that which has inspired the hope and brightened the lives of the down-trodden and despairing for ages a mere fancy, a designing lie? Tear away every shred of history from the life of *Christ* to-day, and

prove beyond all controversy that he never existed, and Humanity, from its heart of hearts, would create him again to-morrow, and justify the creation by every intuition of the human soul, and by every need of the daily life of man. The historical contention might be given up, ignored, and the whole character, genius and mission of *Jesus* the Christ, be none the less real, beneficent and eternal, with all of its human and dramatic episodes. Explain it as you will, it never can be explained away; the character remains; and whether Historical or Ideal, it is *real* and *eternal*. The real thread is to be sought for in the *theme* that runs through the symphony of creation; in the lofty *Ideals* that inspire the life of man, and lead him from the clod and the lowlands, where hover the ghosts of superstition and fear to the mountains of light, where dwell forever inspiration and peace. Such ideals are the *Christ Hiram*, and the *Perfect Master*."

The teachings of Christ are as old as man himself, and embody the Fatherhood of God and the Brotherhood of Man, and the key-note to all is LOVE, and the practice of SELF-LESS-NESS. All men are brothers by the Laws of God and Nature, and as it is impossible to get away from this fact, the sooner it is understood the better it will be for the whole Human family. Everything in Nature goes to prove the Universal Brotherhood of Man, and that he is a part of the Divine Whole, subject to the laws and forces he himself has set in vibration. I have stood upon the shifting sands that border the gulfs, seas and oceans from India to Siberia, from the fjords of Norway to the Caspian sea, and have watched the surging waves as they came rolling in upon the beach in rhythmic harmony, singing the same plaintive song in every country, in every clime; and while my wife and I were standing upon the beach at Santa Cruz, watching the long rolling waves, one lovely morning in November, when the wind was blowing fresh from the northwest, with the sun shining brightly from an unclouded sky, we looked around the ocean and saw the white caps come and go upon the crested waves, to the harmony of Nature's melody in F. As the wind increased, long combing waves came rolling in along the beach, in one continuous, ceaseless roar, up to our very feet, and the seething foam went drifting before the wind high up out of the waters upon the beach above. As we stood there, watching the hollow roaring waves, my attention was attracted to a tiny piece of

shell or a very white grain of sand being driven hither and thither by the rushing, rolling waters. At one time it would be high up upon the beach, out of the drifting waters for awhile; but, behold, another wave, larger and stronger, drags it back again, into the surging, seething mass of foamy waters, and it is lost from our sight. Again it would be thrown up into view and as quickly dragged back again, by the ruthless undertow, but once more it was thrown, with an irresistible force, upon the wet shimmering sands up to my feet. At last I stooped and picked it up from out the flecks of foam which surrounded it and held it within the hollow of my hand. As I gazed upon its tiny form I thought of "Karma," and said to my wife, How well this little speck of sand represents man and the vicissitudes of Life, and how his previous acts, the seeds that he has sown, build up the powers that drag him this way, and the other, with overwhelming force, coming to him like the little grain of sand with irresistible strength and power, and smite him down; aye, when his hopes are at the very flood-tide of happiness and glorious realization.

Circumstances over which he has no control compel him to adapt himself to the Just and mighty Law of Cause and Effect, *Karma*, and verifies the teaching of Christ when he said "that which ye sow, that must ye also reap." And we recognized the insignificance of man in the tiny grain of sand, for it, like him, is part of the Divine whole, and began to realize that every grain of sand had at one time a different form; but like all molecular manifestations, it had changed its form for the purpose of the upbuilding of higher bodies, and recognized that the very rocks and stones were subservient to the great and mighty Law of self-sacrifice, and thought with the Hindu philosopher that "The dawn is in the sacrifice." The Masonic student and thinking man, of this twentieth century, knows this to be a positive fact. "The Eternal Pilgrim" in his passage from Rock to Man, demonstrates that every other kingdom is sacrificed for the upbuilding of humanity; but we must distinctly understand that the Lower kingdoms have to adapt themselves to this Eternal Law of sacrifice. There is no choice for them. With Man it is very different; he is dowered with a self-conscious knowledge, and he learns to choose and follow the Law under Divine guidance.

As I have previously spoken of the antiquity of Swastica, or Svastica, I will now state that there is no symbol in existence to-day

more pregnant with occult meaning than this emblem, if we except the white leather lamb-skin, the badge of a Mason. The Swastika is in the form of a Greek cross with the ends bent at right angles. It is found in every country upon the face of the earth and some of the best specimens found in America were discovered by a Mr. Morehead in an Indian mound in the State of Ohio. They were formed out of copper and are perfect specimens of their kind, demonstrating that they were known and used by the North American Indians. Le Plongeon mentions them as found in Yucatan, and I, myself, have seen these symbols in every country throughout the world, and we may see it in use to-day upon the seal of the Theosophical Society. Notwithstanding the universal identity of this symbol, I most firmly believe that it emanated from the "Land of the Vedas."

Let me quote you from the "Secret Doctrine," page 103, *et seq.*: "The Svastika is the most philosophically scientific of all symbols, as also the most comprehensible. It is the summary in a few lines of the whole work of 'creation,' or evolution, as one should rather say, from Cosmotheogony down to Anthropogony, from the indivisible unknown, Parabraham, to the humble moneron of materialistic Science, whose *genesis is unknown* to that Science as it is that of the All-Deity itself. The Svastika is found heading the religious symbols of all nations. It is the 'Workers Hammer' in the Chaldean *Book of Numbers*, the 'Hammer' above, referred to the *Book of concealed Mystery*, 'which striketh sparks from the flint' (Space), those sparks becoming Worlds. It is Thor's Hammer, the magic weapon forged by the Dwarfs against the Giants, or the Pre-cosmic Titanic Forces of Nature, which rebel, and, while alive in the region of matter, will not be subdued by the gods—the agents of Universal Harmony—but have first to be destroyed. This is why the earth is formed out of the relics of the murdered Ymir. The Svastika is the Miölnir, the 'Storm-hammer,' and therefore it is said that when the Ases, the holy gods, after having been purified by fire—the fire of the passions and suffering in their life incarnations—become fit to dwell in Ida in eternal peace then Miölnir will become useless. This will be when the bonds of Hel—the goddess—queen of the region of the Dead—will bind them no longer, for the kingdom of evil will have passed away.

“Verily many are its meanings! In the Macrocosmic work ‘Hammer of Creation,’ with its four arms bent at right angles, refers to the continual *motion* and revolution of the invisible Kosmos of Forces. In that of the manifested Cosmos and our Earth it points to the rotation in the Cycles of Time of the world’s axis and their equatorial belts; the two lines forming the Svastica, meaning Spirit and Matter, the four hooks suggesting the motion in the revolving cycles. Applied to the Microcosm, Man, it shows him to be a link between Heaven and Earth, the right hand being raised of an horizontal arm the left pointing to the Earth. In the *Smaragdine Tablet* of Hermes, the uplifted right hand is inscribed with the word ‘Solve,’ the left with the word ‘Coagula.’ It is at one and the same time an Alchemical, Cosmogonical, Anthropological and Magical sign, with seven keys to its inner meaning. It is not too much to say that the compound symbolism of this universal and most suggestive of signs, contains the key to the seven great mysteries of Kosmos. Born in mystical conception of the early Aryans, and by them placed at the very threshold of Eternity, on the head of the serpent Anenta, it found its spiritual death in the Scholastic interpretations of mediaeval Anthropomorphists. It is the Alpha and Omega of universal Creative Force, evolving from pure Spirit and ending in gross Matter. It is also the key to the Cycle of Science, divine and human; and he who comprehends its full meaning is forever liberated from the toils of Mahâ-Mâyâ, the great Illusion and Deceiver. The Light that shines from under the Divine Hammer. Its more philosophical meaning will be better understood if the reader thinks carefully over the myth of Prometheus. It is examined farther on, in the light of the Hindu Pramantha. Degraded into a purely physiological great symbol by some Orientalists, and taken in connection with terrestrial fire only, their interpretation is an insult to every religion, including Christianity, whose greatest mystery is thus dragged down into Matter. The ‘friction’ of Divine Pramantha and Arani could suggest itself under the image only to the brutal conceptions of the German Materialists—than whom there are none worse. It is true that the Divine Babe, Agni with the Sanskrit speaking Race who became Ignis with the Latins, is born from the conjunction of Pramantha and Arani—the Svastica—during the sacrificial ceremony. But what of that? Tvashtri (Vishvakarman) is the ‘divine

artist' and *carpenter* ('The father of the fire'), and is also the Father of the Gods, and 'Creative Fire' in the Vedas. So ancient is the symbol and so sacred, that there is hardly an excavation made on the sites of old cities without its being found. A number of such terra cotta discs called *fusaioles*, were found by Dr. Schlieman *under* the ruins of ancient Troy. Some of these were excavated in great abundance; their presence being one more proof that the ancient Trojans and their ancestors were pure Aryans."

In every country throughout the world I have seen both the Cross and the Swastica carved upon the walls of the tombs, temples and gopuras and in many of the illustrations of this work you will have ocular demonstration of this fact. Look particularly at the picture of Medinet Habu, where a group of native boys are standing before this temple, and just above the head of the third boy on the left, upon the wall, you will see very plainly the *Crux Ansata* cut into the hard stone. On the opposite side of the opening you will find another on a level with the first one. This cross is purely an Egyptian Symbol and is to be found upon nearly every tomb and temple throughout the whole of the valley of the Nile as well as those of Nubia. If you examine it carefully you will find that it is a cross with a circle on top, or rather a *tau cross* surmounted with an oval, which is known as the *Crux Ansata*. We find it nearly always borne in the hands of the ancient Egyptian Deities. This cross when entwined by a serpent is emblematic of Immortality and the cross singly was looked upon as the symbol of Life or the procreative forces, crowned with the oval it represented Life Eternal.

OCT 8 1964

