

# IGNORANT LEARNED;

OR

RESEARCHES AFTER "THE LONG LOST" MYSTERIES  
OF FREE-MASONRY.

ALSO

## THE ELEUSINIAN MYSTERIES,

AS THEY RELATE TO ROYAL ARCH-MASONRY,

BY

HENRY MELVILLE, R.A.C.

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"The Bible is the root of earthly, and, as regards mankind, of  
Heavenly Wisdom."

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"Q<sup>UEST</sup>. Whatt artes haueth the Maçonnés techedde mankynde ?

"ANSW. The artes agricultura, architectura, astronomia, geometria,  
numeres, musica, poesie, kymistrye, governmente, and relygyonne"

*Old Masonic Document.*

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## ADVERTISEMENT.

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RESEARCHES after the long lost mysteries of Royal Arch Masonry having engaged my ardent and almost exclusive attention for nearly thirty years past, have at length resulted in the rediscovery of the use of the keys of these mysteries and of the laws by which the keys are regulated. The keys are the triple tau and the double triangle, and which when properly applied to any good celestial atlas, will authorise the construction of the simple code of Median and Persian laws, which never alter, and consequently must be as fixed and determined this day as they were when Masonry was first instituted. The double triangle is symbolical of a star of the first magnitude, having six points. In the centre is the sun, and on all correct jewels are depicted the earth and moon, the latter eclipsing the sun. The triple tau or three crosses is formed by the junction of the ecliptic and equatorial circles, then is it equinox, equal night and day. These facts would suggest, even to the uninitiated, that the keys had some connection with astronomy. Royal Arch-companions generally are not aware that their jewel carries two very significant superscriptions. The triple tau has "*Nil nisi clavis deest;*" the double triangle has "*Si talia jungere possis sit tibi scire satis;*" and truly nothing can be known without comprehending the usage of the key; and when both are employed, then truth no longer lies concealed; and those fortunately possessing the knowledge know enough, or as much as mortals can know.

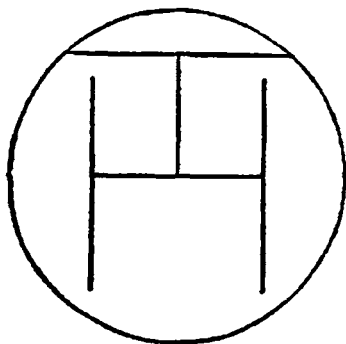
The Masonic mysteries are astounding astronomical truths and although now lost to the Order, it is nevertheless quite certain that not many ages back these mysteries were known to most educated men, and were considered the nucleus of all classic knowledge—indeed, without understanding them, mythology

is an unmeaning language. Possessing the Median and Persian laws enables any one to read and comprehend all ancient records, whether painted or stained on paper, cut or carved in stone, or stamped or engraved in metal; and it matters not whether the records be of Ancient Egypt or of Central America. As Masonry was universal, so are the Median and Persian laws applicable to the past ages of all civilised nations.

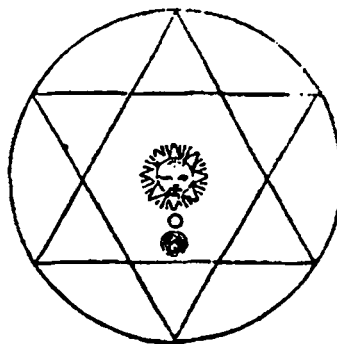
THE RESEARCHES, have moreover, led to the rediscovery of a very simple fixed law whereby the ancient dates of all cities and events are reduced to astronomical time.

The varied and precious knowledge, sacred and profane, derived from the use of the keys and laws has been thoroughly digested into a series of nine concise books in M.S.S. on vellum, illustrated with drawings of mythological figures and ancient coins in evidence of the text, entitled "THE NINE BOOKS OF KNOWLEDGE;" and with a view to their safety and preservation for scholastic reference. I am prepared to dispose of them upon liberal terms, and for that purpose to treat with the representatives of Government, or of National Libraries, or of learned societies, or with wealthy *Savants*; and any communication on the subject, addressed to me, care of the publisher of this volume, will be received confidentially and answered with as little delay as possible.

HENRY MELVILLE.



"NIL NISI CLAVIS DEEST."



"SI TALIA JUNGERE POSSIS SIT  
TIBI SCIRE SATIS."

# THE IGNORANT LEARNED.

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## INTRODUCTION.

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**"If at some future period some one unites to Astronomical science the erudition of antiquity too much separated from it, that man will instruct his age in many things which the vanity of ours has no notion of."**

**—VOLNEY'S NEW RES., p. 100.**

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As regards the knowledge of the Classics, the educated of this generation know nothing. Men may study Greek, Latin, and Hebrew, and be masters of other mysterious languages, and yet at the same time be very ignorant. Have the liberal sciences of Grammar, Logic, Rhetoric, Arithmetic, Geometry, or Music, received improvement during the present, said to be en-

lightened, age? \* As to Astronomy, the theoretical part of the science is a lost knowledge. Looking through a long tube, and jotting down on paper the various positions of the stars, may be a very interesting

\* Masons put forth a document, purporting to be written some 400 years back. It is—

“Certayne Questyons, with Answeres to the same, concerning the Mystery of MAÇONRYE; writtens by the hande of kynge HENRYE, the sixthe of the name, and faithfullye copied by me JOHAN LEYLANDE, Antiquarius, by the commaunde of his Highnesse.”

To the question, where did Masonry begin? the reply is—

“Yet dydd begynne with the ffyrste menne yn the este, whych were before the ffyrste menne of the weste; and comyng westlye. ytt hathe broughte herwythe alle comfortes to the wylde and comfortlesse.”

Masonry generally begins as described, viz.—As the sun rises in the east, so does, &c., &c., before or in front of the “MENNE” of the west.

“QUEST.—Whatte artes haueth the Maçonnes techedde mankynde?”

“ANSW.—The artes agricultura, architectura, astronomia, geometria, numeres, musica, poesie, kymistrye, governmente, and relygyonne.”

If these arts were taught in former ages, why are Masons now-a-days so ignorant of all the liberal sciences? That they had the art of Government, and taught “MUNKYNDE RELYGYONNE” is most certain.

This document has caused considerable interest, and the uninitiated have endeavoured to give the interpretation. Their various opinions afford considerable amusement to the initiated. Peter Gower’s journey is well told. Our moderns consider the two names, Peter Gower, mean only one name, i.e., Pythagoras. PYTH, ARGO, ASA! Let Peter remain, and try Gera for Gower, and then the reality will become intelligible.

study to those who may be satisfied therewith, but, after all, it is a mere mechanical occupation. Among the ancients, astronomy veiled a multitude of mysteries. There was a universal language combined with the heavenly constellations, and one class of men claimed exclusively this mystic science. Whatever might be the spoken tongue of the initiated mattered not—for the celestial speech was understood by all enlightened men throughout the whole earth. “The chiefs of enlightened men” were those who initiated aspirants into the mysteries.

The Masons are supposed to possess wonderful secrets, and when aspirants become masters, they receive passports, which serve among all civilized nations. The brethren of the order are sworn to keep sacred and secret all the mysteries entrusted to them, and under such pledges receive their certificates or passports from their leaders, “the Chiefs of enlightened men.” These certificates have on the face of them symbols of sciences no longer understood by the Order.

The mysterious zodiac may be termed the principal key of ancient classic knowledge. The zodiac is to be

found among all civilized people, and also among ruins possessed by barbarians. It is found in Asia, Africa, in Europe, and even in Central America. The zodiac of Denderah, of Egypt, is well known to our modern learned, and so are those of the Buddhists and Hindoos. These, with very trifling variations, are the same as those found among the ruins of the ancient cities of Mexico ; in fact, the zodiac is a mystic belt, which should unite the good and enlightened men of our globe.

Let us see what moderns think of the mystic belt. In the year 1705, a block of marble was discovered at Rome, on which was engraved a zodiac. The discovery was reported to the French Academy, and the eloquent De Fontenelle thus estimated it: "The monument," says he, "of which Bianchini sought explanation, belongs to the history of the folly of mankind, and the Academy has something better to do than to waste its time in researches of this kind." Baron Humboldt observes, that M. De Fontenelle should have remembered that such records "were of service in throwing light on the ancient communications of na-

tions with each other." Sir R. Phillips says that the "zodiac was a rude means of recording the succession of seasons, and invented in very early ages in Egypt, Ethiopia, or Chaldea. It is simply what it professes, a memento of seasons, and its signs have no occult or recondite meaning, as mystics have imagined." Dr. Jamieson, in his *Celestial Atlas*, seems to pay more respect to the mystic record. He says: "The most rational way of accounting for the zodiac, seems to be by assigning it to the family of Noah, or perhaps to the patriarch himself." To come to more modern times, Professor Airy, Astronomer Royal, in the year 1851, writes from the Observatory at Greenwich, saying, "I do not believe that any astronomer of this age considers that there is any occult meaning in the formation of the constellations, or that Ptolemy's placing the stars had any reference to mythology, &c., (excepting for the mere convenience of suggesting names,) or that ancient astronomers hint that the mysteries of the Bible or Koran, &c., are to be interpreted by them."

From this it is evident that the modern learned do



not consider the zodiac of any mystic value whatever, and yet the same zodiac that was known to Ptolemy serves to regulate all astronomical calculations of this age, and that too by all nations of the civilized portion of our globe. The sun enters Aries at the vernal equinox of this present year 1863, and the sun entered Aries at the vernal equinox at the birth of our Saviour, and at the creation of the world !

The Bible is the root of earthly, and, as regards mankind, of heavenly wisdom. The volume is most unquestionably a Masonic work, for no Lodge or Chapter can be opened without the sacred record. That Masonry in its origin was the purest of pure religions, must be apparent to any thinking mind, and its leading dogma was "brotherly love," and by Masons alone could the dark and mysterious sayings of the Bible be interpreted. But what has the zodiac to do with either the Bible or Masonry? The Book of Job is stated to have been written 1500 years B.C. The Lord asks Job, "*Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?*" \*

\* Job xxxviii., 32.

Mazzaroth means the twelve signs, or zodiac, and Arcturus is a brilliant star in the constellation of Bootes. The Lord again asks Job, "*Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?*" † From this it is very clear that these constellations and stars carried the same names with the Lord of Heaven in the time of Moses as they do now in our English Celestial Atlas; for every school-boy can point out Orion, the Pleiades, and Arcturus. The book of Genesis is said to be of the same date as Job, and if Moses wrote Genesis, he was probably an astronomer. The Egyptians were celebrated for their celestial knowledge : "*And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and deeds.*" ‡ So far then the Bible *has reference to Astronomy!*

Among the Hebrews the months are denoted by three zodiacal signs, thus Nisan is Aries; Taurus, Iyar, || &c., &c. Every tribe bore on its standard a sign of

† Job xxxviii., 31.      ‡ Acts vii., 22.

|| "In the first month, that is the month Nisan, \* \* \* they cast Pur, that is the lot, \* \* \* and from month to month to the twelfth, that is the month Adar."—ESTHER iii., 7.

the Zodiac ; as there were twelve tribes, so were there twelve signs. The standard of Aries or Nisan was awarded to the tribe of Gad, "*the warriors*;" Pisces to Simeon ; Aquarius to Reuben, &c. ; and "*the tribe of Dan shall go hindmost with their standard.*"§ Dan is Libra ; and as the sun rises in Aries at the vernal equinox, so at the autumnal equinox does the sun set in Libra. "*They set up their ensigns for signs.*"¶ The Masons still preserve the zodiac in their grand Hall at the Freemasons' Tavern, London. Zodiac, authors tell us, means "*living creatures.*" "*So I went in and saw : and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the wall round about.*"\*\* Round about, or the circle of the mystic zodiac.

§ Numbers ii., 31. ¶ Psalm lxxiv., 4. \*\* Esekiel viii., 10.

## CHAPTER I.

**THERE** are popular errors, even in this enlightened age of the world—perhaps the most remarkable is that of the multitude believing that

“What is printed must be true.”

yet thinking men are of a contrary opinion, and believe that nine-tenths of what is printed is untrue.

Sir Walter Raleigh, some two hundred and fifty years ago, when in the Tower of London, wrote the History of the World ; when at his work one day, he heard a disturbance under his window, and sent a servant to ascertain the cause. The servant absenting himself for some time, he sent another. After a while the first returned and gave his version of what had occurred, and shortly after the second came, giving quite

a different account. "Here," said Sir Walter, "am I writing a history of what took place five thousand six hundred years back, and yet cannot tell what is taking place under my own window;" yet our ignorant learned believe this History of the World, as written by Sir Walter Raleigh, to be perfectly orthodox! Can any labouring man of common sense be found of the same opinion? But to come nearer home: a certain transaction takes place in one of the public streets, and we witness it with our own eyes, and form our own opinion respecting the affair. The next day we read quite a different version in the newspapers. If, therefore, we cannot agree in believing what we actually see, what must reason induce us to believe respecting records of events of past ages, unauthenticated as they must be by our own eyesight? What is truth? Pilate, i.e., "*armed with a dart*," said to the Saviour, what is truth?\* but the Saviour made no reply!—What is truth? Truth is knowledge, which is comprehensive to our understanding without the aid of persuasion or sophistry. Truth is said to be lost in a well—the well of forgetfulness,

\* John, xviii., 38.

or Manasseh. And no wonder that she should be lost or forgotten. Men interested in keeping the multitude in abject and dark subjection, clothed her with such fantastical masks and garments that she became a fable, and the ignorant learned in time accustomed themselves to believe their own fables to be truths. Some fifty years since a learned conclave of Brahmins were asked, "Should truth be told?" the answer was, "Yes! but to the Brahmins *only*!" These Brahmins would desire to be acquainted with truth, whereas our ignorant learned do not; for many would be electrified, and would blush at their own ignorance, were they to witness truth with all her naked beauties.

Formerly the clerical portions of society were the only educated. We are informed that Kings, and Queens, and Nobles, some few hundred years back, could neither read nor write; the clericals then arranged all the books and records as best suited to their own interests. Mystification for the multitude was their object, so that they might grasp the hard earnings of the ignorant, whose credulity and fear they excited. To carry on their system, languages were

invented, and truths were circulated under the black art of printing ; creeds were promulgated in these dead languages, which were totally incomprehensible to the legion—and generally the ordinary pastor knew no more of the meaning of the ritual he propagated than did his hearers. Thus the interested clericals imposed fables as sacred mysteries upon the people, and custom made all men believe them to be sacred truths.

That all knowledge pertained exclusively to the educated or upper class is most unquestionable, and “*that*” knowledge was designated *classic*, the tuition of which was strictly confined to the colleges and universities : and the instructors in these establishments were appointed by the highest of the order. In these seminaries the children of the nobility and wealthy could alone gain admittance. It is scarcely necessary to observe that the instruction was given in the dead languages—Latin, Greek, and Hebrew—thus concealing everything from the multitude. Those who wrote for the upper class, did so strictly in accordance with certain fixed rules, from which they were not allowed

to wander, or their works were destroyed. These rules were known to enlightened men throughout the civilised portions of the world, so that what was written in this universal character might be transcribed into any language, and become intelligible ; but lest the interpretation of these secret and sacred mysteries should become divulged to the lower class, the superiors who regulated all mundane affairs required of every aspirant to knowledge the most sacred vow to keep secret what might be taught him. And not only this obligation to secrecy, but the aspirant further consented, under a terrific oath, to be put to the most painful death, if he in any way divulged to others what he was instructed in. These domineering "Chiefs of enlightened men" ruled the King, the Church, and State. The highest officers of the Crown were members of their body. To write or to publish any letter or work without their consent and authority was certain to draw destruction on all concerned—well may it be said these men trembled for their secrets.\* In

\* The privileges of the Order to a modern reader will appear extraordinary. A brother or CLERK CONVICT was one who prayed or pleaded his Order before sentence was passed upon



France, the Lord Chancellor's express sanction was required before any book was allowed to be printed, and the following permission was given in London to a work—these are the words :

White hall. Sept. 7, 1668.

By permission and licence of the Right Honorable Sir William Morice, principal Secretary of State. Let this ETYMOLOGICAL LINGUÆ ANGLICANÆ be printed.

Jo Cooke.

The censorship of the press, in process of time, passed into mere form, and now it is no longer enforced in England. On the Continent it is still in operation, and even the public journals are not allowed circulation if the truths told in them are unpleasant to the rulers.

him; in other words, he claimed the privileges of his education, and a right to be handed over to his peers or equals, to whom alone he was responsible. Somewhat similar is the manner in which the preachers or Ecclesiastical Courts claim jurisdiction over the clergy that disobey the articles of religion as by law established,—so in the army, an offender is tried by martial law, or "courts martial." Any Clerical or Masonic brother convicted of felony or manslaughter could plead the benefit, and just before receiving sentence he claimed to be put to the test as to his right to Clergy. A "BIBLIA" or Latin book was therefore handed to him in the court, and if, after reading a portion thereof, the Ordinary of Newgate said, "LEGIT UT CLERICUS, i e., HE READS LIKE A CLERK," then the offender was only burnt in the hand, and set free; otherwise he suffered death for his crime. It must be borne in mind that the Judge and Crown Prosecutor, &c., were all of the same learned Order. All brethren were, until very modern times, sworn to protect, and did protect each other under every circumstance; two crimes alone were excepted, "Murder and Treason."

Under the oath of secrecy, and the restrictions as to printing, it becomes no matter of astonishment that the sacred truths should be lost. No sooner was liberty given to the press, than the ignorant writers began to pile pyramids of books, each and every one assisting in smothering truth.

Modern education, such as it is, is equalizing mankind. The charity boy, as far as knowledge is concerned, is now on a footing with the peer's son educated at the university. Church and State no longer coalesce in governing the people. The numerous sectaries have crippled the united strength of religion; the State could not depend upon any support that might be offered by such dissentious partizans; the State, therefore, is no longer united with the Church in governing men's souls, but allows each British subject the liberty to meet the future according to any creed he may think proper. The great Masonic truths, concealed among the learned of former ages under allegories and fables, are therefore lost—*long, long lost!!* But what is lost is not consequently destroyed—what is lost may be found, and all that is required is some clue or key. Fortunately there

are applicable keys, held sacred by a body of men who know not their use, and the locks these Keys fit are held sacred by all modern clergy, and the multitude of religionists. The first and best evidence of the truthfulness of the keys\* is their being used to interpret the Bible—that heavenly book of truth. Let any thinking man question himself as to whether that sacred work is understood by the various sectaries, all of whom offer now-a-day different interpretations upon almost every passage therein recorded.† That the Bible was intended by the writers to unite mankind in one bond of friendship and brotherly love is most certain, and yet, as it is now forced by law upon the multitude, it only engenders ill-feeling and hatred, and among nations causes the sacrifice of life—and all because men cannot comprehend it in the same light.

\* The Keys are eight times referred to in the Old and New Testaments, viz., in Judges iii. 25, Isaiah xxii. 22, Matthew xvi. 19, Luke xi. 52, Rev. i. 18, Rev. iii. 7, Rev. ix. 1, and Rev. xi. 1.

† In what manner can the ignorant learned interpret the meaning of the following verse:—"Woe to the idle shepherd that leaveth his flock! the sword shall be upon his arm, and upon his right eye: his eye shall be clean dried up, and his right eye shall be utterly darkened."—ZECH. xi., 17. To the initiated esoteric there is no difficulty in understanding the true meaning and intent of the writer.

The late controversies respecting religion, have opened the eyes of the multitude, and men begin to ask strange questions, without receiving satisfactory answers from the ignorant learned. Having lost the knowledge of truth, of course the mysteries must remain hidden. Bishop COLENSO has endeavoured to prove that the Pentateuch was not written by Moses, and is not entitled to be considered as part and parcel of the sacred work. In the forthcoming pages it will be necessary to explain the true meaning of the 1st and 2nd chapters of Genesis, giving the two creations; and at the same time the two separate births of the Saviour will be shown. This will be done for the purpose of exposing the ignorance of the learned.

The object of Masonry is to prove the truth of every line of the Bible, but if the Masons no longer know the use of their own instruments, and cannot read their own records, of course they can afford no information, and thus "the Chiefs of enlightened men" must rank amongst "the ignorant learned."

Among the New Zealanders, it is customary for the priests or wise men to "*taboo*" any object they desire

to be preserved: everything "*tabood*" is therefore revered by the people, although they know not the reason for so doing. All sacred writings are in a like manner "*tabood*,"—it matters not whether they be the Bible, the Koran, the Vedras, &c. Faith is requisite when common sense becomes troublesome—faith is the belief of others, and has nothing whatever to do with a man's own reason. Every man is taught from infancy to believe the creed of his parents or teachers,—every man's own creed is superior to all others, for all other creeds seem to him false and blasphemous. This is his conclusion, but is it reasonable or just?

As a proof of the intentional concealment of knowledge, a better example cannot be produced than the "Monologican" previously referred to. The Book has a Greek title, and it is a dictionary of English words, with the interpretation of those words in Latin. Thus an English scholar was not allowed to know the meaning of the words he used unless he was master of the Latin. It was necessary to know at least two languages to understand one. The only knowledge the lower classes were allowed, were ghost and goblin stories, or such

like tales as Jack the Giant Killer, Little Red Riding Hood, &c., &c. Those in power sought to depress intellect and create fear and superstition, so that the multitude might be more easily governed, and then robbed. Ignorance and bigotry went hand-in-hand with obstinacy ; indeed the more ignorant the man the greater amount of obstinacy and bigotry does he possess. For a man to have changed his creed on any subject, political or otherwise, was considered dishonourable, but the march of intellect\* is teaching men that, when they find they are in error, or doing wrong, the sooner they alter and do that which is right, the better will it be for their own consciences.

The laws forced upon the multitude (or so we are told) were written either in a dead or in a foreign language ;

\* " Any one who embraces the task of candidly working out religious problems, will find it a harder task, even if it be a higher one. It is a task to which our country now emphatically summons men who are not afraid to think. \* \* \* The object of the inquiry is not an impious one, and free thinking is, in the simple meaning of the term, the highest gift of humanity. \* \* \* The true critic is one who will deem the most perfect humility to lie in the abandonment of prejudice, and the highest faith in the conviction that truth will win. \* \* \* As he begins his task for the sake of truth, and not for the sake of reputation, he will regard his conclusions as not his own, but given and offered to truth."

The recent Criticism of the Old Testament. *National Review*, Oct., 1868.

indeed the now unmeaning remnants are visible in most law proceedings. In modern times, under the pretence of granting equity and justice, written laws were instituted. We read of Courts of Justice of former ages, but we have now no Courts of Justice among us ; our Judges would consider it a contempt of Court were any one to assert our Supreme Courts were courts of justice and not courts of law. Judges have nothing to do with justice, they are sworn to administer the law. James, of Scotland, when on the throne of England, exclaimed "*Give me but the making of Judges and Bishops, and the Law and the Gospel shall be as I please.*" And to this very same King James is the sacred law (the Bible of this day) dedicated, and in the dedication is he homaged as a "*wonder of the world,*" and *as of the sun in his strength.* When men require justice, they have no alternative but to speculate in law ;\* unfortunately, law and justice are, generally speaking, as distinct, one from the other, as truth from falsehood. The laws of this day are still just such laws as King James or any

\* For the chaotic state of the Laws, see the Lord Chancellor's speech in the House of Lords during the last session of Parliament, as reported in "the Times."

other King, who wished to keep the people in subjection, might wish for—rigid when desired, yet flexible when required.

The classic knowledge, in what does it consist ? The term classic implies that it is a knowledge of standard authors. These standard authors wrote in the dead languages for the instruction or amusement of the learned craft: the works were not written for the people, because the people could not read their own language, much less Latin or Greek. The ignorant learned of modern times, not understanding the true but esoteric interpretation of the ancients, have translated these works into English and published them, so that any bricklayers' labourer, who can read English, and understand what he reads, if he but peruse those ancient authors, is as much a classic scholar as is any professor in the Universities of Great Britain. Latin and Greek have become valueless, they no longer conceal anything from the multitude, and the man that can read and write plain English, in point of real education, is on a par with the man who can read and write Greek and Latin. Teaching a lad his "*Alpha Beta*," may be called edu-



cation—in like manner teaching a parrot to scream “Pretty Poll” may be considered education ; there is as much sense in the one as in the other—the parrot perhaps having the best of it, for the screaming “Pretty Poll” occasionally procures a lump of sugar, whereas now-a-days Greek and Latin cannot procure a crust of bread.

Wonderful changes have taken place within a hundred years, but the most rapid advance has been during the present century. It is not above fifty years since George the Third declared that he would sooner have his right hand struck off than sanction Catholic emancipation. But the emancipation of the Catholics was effected, and was followed by the emancipation of the Jews ; and now is proceeding the emancipation of the people. Not many years since, the crowned rulers held the multitude in subjection as serfs or slaves. The King claimed the body of every subject in his dominion. The State made free with the real estate and personal property of the subject whenever required for public purposes. At the same time the Church claimed a rule of the spirit whilst alive, and power over the

soul when the body was dead,—all that remained of man was his own private property. If any one refused to fight in a quarrel of the King's, he was put to death; whereas, if he killed an antagonist in a quarrel of his own, he was hanged for murder—for having slain a subject, the property of the King; but, when wearing the royal livery, the more he destroyed of his fellow creatures the greater hero did he become! Has the sixth commandment any meaning, or was it placed in the ritual by one of James's Bishops? Not many years back it was a crime against our Sovereign Lord the King, his crown and dignity, for a poor wretch to attempt suicide in order to save the pain of actual starvation; and a hundred years back, if a man dared to think of salvation, otherwise than as by law established, he was a heretic, and suffered death! Thus the paternal State, instead of endeavouring to save a man's soul, at once plunged it into Tophet! Happily, the Bible and the sword no longer agree,—Church and State have dissolved partnership; as the breach widens, so will intellect advance. State oppression or State tyranny has become impracticable, and Parliamentary religion, or religion as by law established, without the

sword or the support of brute force, will soon become a folly of the past. Then will men look back and wonder that impious man could dare pretend to assist the Almighty in furthering *His divine laws*. This is indeed an age of emancipation from the most abject mental slavery. Men now know that they have a right to claim those bodies the Almighty gave them ; men consider they have a right to prepare their own souls for the hereafter according to the laws of their Creator, and not according to the laws established by a faction of men in Parliament assembled.

Thinking men have discovered that the aristocracy of the learned is a fiction, a bugbear, a will-o'-the-wisp. The poor man comprehends the Bible as well as the wealthy churchman. The pulpit, so long sacred to the mystagogues of Latin and Greek, has been usurped by the mechanic, and the multitude have discovered that the poor thinking man can comprehend his Maker's laws better than a mystagogue can, whose brain is smothered with musty writings. Men of sense can no longer be led by the nose. They laugh at the folly of the ignorant learned, whose brains are conglomerated by the perusal of voluminous records of writers, who were igno-

rant of the truths they fancied they understood,—the blind leading the blind have produced for this age the ignorant learned.

It is vain for professors to pretend to be acquainted with the love gossip which passed between Cleopatra and Mark Antony, or such like absurdities, which they would make believe occurred 2000 years back, for they are met by home and plain questions. What professor alive can say, without pausing to consider, how many great-great-fathers he descended from? And no man living, be he king or subject, can tell the Christian and surnames of all his great-great-grandfathers and mothers. How, then, can men believe in records said to be thousands of years old, when they cannot trace their own parentage a hundred?

There are mental as well as personal habits, but the mind more frequently suffers from that which is injurious than does the body. It is easy to acquire bad habits, but difficult to eradicate them; it is easy to learn, but very difficult to unlearn. The scholastic brain is filled to the overflowing with the collected folly of dead men, and the “still small voice” of reason, if

heard at all, is smothered. What passed long before our birth, is impressed on our mind, and believed to be indisputable facts, yet when such facts are balanced in the scale against reason, their value as truths becomes uncommonly light.

Truly is pedantic, parrot taught education, with the teachers, like a puddling machine. The professors perform the rotatory motion without thought—working and feeding, feeding and working. The gold is crushed from the credulous, who fancy that to know the classics is to possess the philosopher's stone. The puddlers in science, the masters of arts and sciences, are men totally ignorant of either science or art. Like machines, they supply what they think is knowledge ; the rubbish that was flogged into them, if it were the allowed fashion, they would flog into the present rising generation. Strong-minded men laugh at such gullibility. Education, as it has been, and is carried out, destroys thought, and produces mental slavery. Unprejudiced, unbiassed thought, is truth—intellect is true knowledge, and knowledge is power. *Omnia vincit veritas.*

## CHAPTER II.

ANNO DOMINI, or the year of our Lord, is reckoned from our Saviour ; but if we can believe history, what transpired during his life was first recorded by Matthew and Mark in 44 ; by Luke in 55 ; and by John in 97. Our modern memories would be sadly tested were they required to record minutely what occurred after a lapse of 44 years—to say nothing about the 55 and 97 years. Then, according to common sense, do we understand the meaning of the figures, or are they part and parcel of the religious mysteries ? Our doubts are increased when we learn that Christians did not reckon according to Anno Domini until the year 600, that is, upwards of 500 years after John wrote his Gospel. Coins and medals are stubborn witnesses, they cannot

prevaricate. Now *the oldest coin in the world*, bearing Anno Domini, is one of Edward the Sixth, *of the year* 1552. Then, again, Anno Domini was not introduced into France until 1618. Surely those who teach us these things ought to be able to explain the meaning of these figures ; and if the learned cannot, then they are the blind leading the blind.

Our year, according to scholars, consists of ten months—that is, if there be any meaning in words—Septem means seven, Octo eight, Novem nine, and then comes the end of the year in December, the tenth month. Bookmen tell us Julius Cæsar altered Sixtilis, or June, into August—thus cutting two months, or 60 days, from the year. Poor unfortunate Roman workmen had then only 300 days in the year, whilst all the barbarians had 365 or 360. Whilst Cæsar robbed the people of sixty days, it appears he was very scrupulous about one day, for it is said he invented leap year, giving to every fourth year one day additional. Julius means “soft and tender hair,” and Cæsar “to cut,” or “a head of hair,”—a very fit and proper name for a barber-surgeon, but one not very applicable to the

conqueror of the world. However, that gentleman, if his history be true, was evidently a conjurer, for he deducted two from twelve, and let twelve remain! Supposing we were to believe that the deduction of the two months did actually take place, as recorded, how did the Romans manage their monetary affairs? How about bills becoming due, and interest on deposits, &c.? Suppose our Government were to take it into its head to issue a proclamation turning the month of August into October. It would puzzle our Merchants and Bankers! It may be argued that, in Cæsar's time, there were no bills of exchange, for the first on record only bears date "1 Jan., 1160," and that all prior transactions were for ready money.

If in England, formerly a man's body belonged to the King, and his assets to the State—so in Rome did Cæsar claim all the current coin; for the tribute penny with his superscription thereon was to be rendered unto him as his own property. Long after Cæsar's time—namely, in 1582—the calendar was altered in Rome by deducting twelve days. Then the Gregorian style reduced the year eleven days in Paris, in 1512; and



so late as 1752, when some of our fathers were alive, eleven days were struck off in England. Perhaps some of our learned astronomical or mathematical professors will explain for what purpose these deductions were effected.

Common sense tells us that the seasons are ruled by the sun, and, out of compliment to the Saviour of our world's nature, it would be advisable to follow the seasons, quartering the year as marked by that glorious body—the shortest day at mid-winter on the 31st December, the longest at the expiration of six months, or the end of June; of course this division applies to the northern hemisphere. Such were the great divisions of the year until the *hocus pocus* affair of 1752. In the year 1751, the year commenced with the sun passing a point on the ecliptic, denoting mid-winter,—Janus, the door-keeper of the year, or January the first. Every reader is aware that there are 360 degrees in the circle, and that there are 12 signs in the zodiac, and that each sign is of 30 degrees, or, total 360; now January has 31 days, February 28, and March 31. These three months contain a fourth of the circle, or 90 days

or 90 degrees, and then comes April,—the word is from *Aperio*, “*I open*,” the period of the opening of the year of Astronomers. The sun then enters Aries, and appearing to the north, at the vernal equinox—it is the Easter day or Easter SUN DAY. In order to conceal the truth, the mystagogues made Easter day to depend on the moon, and the festival is to this period the first Sunday after the full moon, upon or after the vernal equinox, or 21st March, and this can be verified by reference to the Common Prayer Book. The first day of April corresponded, in 1751, to the first degree of Aries, then a fixed point; but the first degree of Aries is now imaginary, and variable. From this point is the time of all the civilized nations of the world regulated, and from this variable point are all astronomical calculations reckoned; by which the mariner guides his vessel on the ocean.

The first of April is generally known among the English as “April-fool’s day.” The French call it “Poisson d’Avril,” or April fish. The sun, on that day, arose like a fish out of water at the line. There mythology placed Neptune; and those who have crossed

the line (equator) have either seen his representative, or heard of his frolics of former times. As the ignorant learned have not offered a satisfactory explanation of April-fool's day, it may be as well to state that formerly there were two years, the sacred or solar, and the civil or lunar. The Jews, to this day, begin their sacred year in Nisan, (Aries,) and their civil year in Tishre (Libra.) The ordinary lunar month is of four weeks, or 28 days. The year of 365 days, divided by 23, will give 13 months, and one day over. This surplus day was not counted—it was a holiday, given to folly or fools. In like manner, the Saturnalia were five days deducted from the 365 days of the year, thus reducing the year to 360 days, offering one day for each degree of the circle. These deductions simplified astronomical knowledge very considerably.

All these changes of style, &c., &c., if known, are never dreamt of when calculations are made relative to the past. Is it a wonder, then, that periods of celestial phenomena are hidden mysteries to our learned ignorant? They read, for instance, that a total eclipse took place at Athens in 424, and at Rome in 291, and

they take these figures to imply terrestrial periods ; whereas they mean nothing of the kind They are simply points in the heavens hiding truths, that were purposely hidden from the swinish multitude, and which truths are lost to the astronomers of this age.

The creation, as recorded by the Gods, gives us our Sabbatical period. The six days of labour of these Gods, were followed by the day of rest. The term week is not mentioned in the Bible until Laban's servitude for the love of Rachel. The learned tell us that the week is an indefinite period—that there are weeks of days, weeks of years, and weeks of seven times seven years. There is no authority in the sacred writings for naming any of the seven days. From whence then came the days of the week ?

An old astronomical author of A.D. 1537, places the seven planets in the sign of Castor and Pollux ; under them is the ship Argo. " Paul says, "*After three months we departed in a ship of Alexandria, which had wintered in the Isle, whose sign was Castor and Pollux.*"\* In the British Museum there are ten large

\* Acts xxviii., 11.

volumes of antiquities. The work was compiled by the Abbe Montfaucon, and published in Paris in 1724. Plate 17, vol. 6, represents seven busts in a boat without sails or paddles of any kind. Montfaucon, deriving his information from some ancient authors, who well knew what was intended by these figures, says (at page 36), "Here are the days of the week, according to the Romans, the Egyptians, and the Jews, beginning with Saturn—the father of the gods has a right to hold the first rank. The gods appear as in a kind of bark. Saturn first, after him Apollo, the sun, with a radiant crown. It is the day of the sun which we call Dominica, in honour of the resurrection of the Saviour, the true Sun of Justice. Monday is denoted by the moon, the crescent mark of Diana, &c.; Mars could not be recognised unless placed where he is, &c., &c.; Mercury is easily recognisable; Jupiter follows; and the last is Venus. Thus Saturn (*Samedi*), Le Soliel (*Dimanche*), La Lune (*Lundi*), Mars (*Mardi*), Mercury (*Mercredi*), Jupiter (*Jeudi*), Vennus (*Vendredi*).

In Ptolemy's time, 141 A.D., the days of the week (so we are taught) had their names known in Latin,

the ancient language of the Romans ; the language in which Romulus and Remus prattled when being reared by the wolf. Montfaucon distinctly says the gentry in the bark are the days of the week according to the *Romans*, &c. ; therefore the Roman list must begin with Kronos, or Saturn :—

<b>Dies Saturni</b>	<b>our Saturday</b>
„ <b>Dominica</b>	„ <b>Sunday</b>
„ <b>Luna</b>	„ <b>Monday</b>
„ <b>Martis</b>	„ <b>Tuesday</b>
„ <b>Mercurii</b>	„ <b>Wednesday</b>
„ <b>Jovis</b>	„ <b>Thursday</b>
„ <b>Veneris</b>	„ <b>Friday.</b>

Julius Cæsar invaded Britain, or England, in 54 B.C., and we are told the Romans kept possession of the island until 455 A.D. It may be supposed that during these 499 years, the Britons or English adopted the Roman speech, or Latin, and also the names of the days of the week, &c., and it may be supposed that they would adopt the Romish faith of worshipping gods. But this was not the case if we believe what we read ; because it is written and printed that Christianity was

introduced into England in 60 A.D. At the same time we are informed that the Christians did not reckon from Anno Domini until 500 years afterwards; and then the Saxons had arrived, because Hengist with his white horse banner, became Monarch of Britain in 455 A.D. Thus it is clear that the Saxons succeeded the Roman English, who were Christians; and for Christians to adopt the Saxon heathenism is not to be thought possible. If, therefore, there is a similitude of sound in the days of the week in English and Saxon, it must result that the Saxons borrowed the names from the English, and not the English from the Saxons. Nevertheless our learned ignorant tell us that the English week-days are derived from the Saxon gods and goddesses.

There is a popular fable about one Galileo, and it is said he discovered that it was the earth that moved round the sun, and that the sun did not revolve round our little globe. Galileo's name is very applicable for such a discovery, as the word Galileo means a wheel, &c. However, the wheel died in comparatively modern times—namely, on the 1st January, 1642. It is be-

lieved, that, prior to his time, our earth was considered to be the centre of the heavenly sphere. Whilst this creed is thrust into one ear, the other ear learns that the ancient Egyptians were well acquainted with the sun's advancing or processional motion. It is the fashion of modern astronomers to ridicule the ancient astronomical knowledge; but our ignorant learned are, with their vanity, swelling themselves like the fabled frog, and their explosion, like the frog's, may, before long, be expected. As of old, so to this day, do astronomers make the sun go round the earth. They say the sun enters Aries at the vernal equinox, and that afterwards he goes into Taurus, &c.; but the sun does nothing at all of the kind, he being a motionless body. The Sun of Righteousness is a true type of that Immortal Spirit, which cannot err. It is our own backsliding earth that is ever wandering through the heavenly signs, and when the sun appears to be entering Aries, it is, in fact, the earth entering the sign Libra opposite. As there are fictions in the laws of men, so are there fictions in the laws of men's celestial records; and thus is the sun allowed to



personify the wandering earth ; and thus was fiction permitted, in order to facilitate the instruction into those mysteries which were concealed from the swinish multitude. With this explanation we must consider the sun to be a planet, and, claiming the first day of the week, or—

SUNDAY, which, in plain English, is the day of the sun. The Abbe Montfaucon, as observed, says it is the Roman Dominica, or Lord's day. And now a simple question, requiring thinking men to give a plain answer—was there ever a picture seen of the Saviour without the sun being behind his head ; or was the Virgin Mary ever represented without either the crescent or virgin moon, or else the perfect disk or full moon ? Without those types the representation would be unmeaning ; as well might David be pictured without a harp, which, if taken from him, he is no longer the divine psalmist. That Sunday was the seventh period of creation is unquestionable ; it was the day of rest, or slumber for the gods (the "Elohim"). When at Easter the Saviour rose on the first day of the week, then did Monday, the first day of labour, become

our Sunday or Dominica, the Lord's day. But the Lord's day, being the first day of the week, cannot be the seventh or Sabbath of creation. The Jews preserve the Saturni or Saturday—Sabbath correctly—and so do some of the Easterns. Sunday gives "Sannandag" to the Saxons, "Sundag" to the Danes, and in French it is "Dimanche;" and perhaps some learned professor will interpret the origin of the word. It is very simple and very beautiful; but what is meant by "*the day with the handle*?" and what is meant by the three letters of Hebrew denoting the Sabbath, SBT? their names imply "tooth," "house," and "cross," or house of the tooth and cross. Is there no meaning in this extraordinary combination, or is there no meaning in the Egyptian *cruz ansater*, the cross with a handle?

MONDAY is, in good, plain English, Moon day, and the moon is a planet. "Mona," is her Saxon name, and "Monanday," our Monday: in French it is *Lune-di*.

TUESDAY, from whence derived is a mystery. There is a Saxon god called "Tuw," but the English Christians did not adopt the Saxon gods. The Latin and

French give the day to Mars, and Mars is a fierce, fiery planet.

WEDNESDAY is of like mystic origin. That the Saxon Woden is Wednesday is clear, and Woden is Mercury, and Mercury is a planet as well as a messenger of the *Pan Theon*. The French is *Mercre-di*.

THURSDAY gives the Saxon name "Thor," or Jupiter, but Thursday in Saxon is "Dunderdag;" in Dutch "Donderdag," Thunderday. Jove or Jupiter is a planet—as a god he is celebrated for his thunderbolts.

FRIDAY is the day belonging to Venus. The least said about her Saxon name the better, as it is impossible to name it in the hearing of any modest female. Friday, in French, is Vendredi, and like Dimanche has a mystic and hidden meaning. Vendredi, however, *may be* interpreted! Vendre is "to sell;" Vendredi, "the selling day." Vendredi saint, we call Good Friday. Why Good Friday, when the day records the most fearful crime ever perpetrated? Was it in mockery of the deceived and ignorant multitude? It was on Good Friday Judas Iscariot sold the Saviour for

thirty pieces of silver, a mark ; anciently, thirty shillings.

SATURDAY is Saturn's day, and Saturn is a planet.

Thus, the days of the week are derived from the seven planets, and not from the Saxon mythology.

## CHAPTER III.

IN what manner was knowledge formerly promulgated ? In ancient times we are led to believe there were neither Penny Posts nor Electric Telegraphs : certainly, at the beginning of the present century the postage on letters was considerable ; so much so, that those who could write (and they were but a small portion of the community,) seldom sent letters unless some important information had to be made known. That postal establishments were of ancient date is unquestionable. The Book of Job is said to have been written in 1491 B.C., and the writer laments that *his days are swifter than a post.*"\* And in Esther, said to be of 509 B.C., it states that the King's scribes wrote letters on the 13th day of the first month, and the letters

\* Job ix. 25.

were sent by the posts to all the King's provinces,\* so that must have been a General Post Office delivery. Then again, on the 23rd of the third month, Sivan, which is the sign Castor and Pollux of modern Hebrews, the King's scribes wrote letters even into India, and sealed them with the king's ring; these letters were sent by posts on horseback and riders on mules, camels, and young dromedaries; so the posts went out, being hastened by the King's commandment, and the decree was given at the palace of Shusan.† Jeremiah says, "*One post shall run to meet another, and one messenger to meet another, to show the King of Babylon that his city is taken at one end.*" ‡ Babylon, we read, was an immense city, and, it would appear, required relays of horses and messengers to communicate the intelligence of the capture of one of its ends to the King, who it is presumed resided in the centre; and Herodotus knowingly remarks, that "owing to the vast size of the place, the inhabitants of the central parts (as the inhabitants of Babylon declare) long after the outer portions of the town were taken, knew nothing of what

\* Esther iii. 13.

† Esther viii. 14.

‡ Jer. li. 31.

had chanced, but, as they were engaged in a festival, continued dancing and revelling until they learnt the capture but too certainly.”\*

From the period of Esther, 509 B.C., no further authentic information can be obtained relating to the posts, until 2,151 years afterwards, when, in 1642 A.D, post offices were established in England. It is true we are informed that the French set us the example, for that post offices were established in Paris in 1470 A.D., or 148 years before 1618; when Anno Domini was first introduced into France. Surely there must be some concealed reading in these figures, but allowing them to mean years (which they do not) then it becomes worthy of consideration as to the manner in which the ancient records were handed down to us through the dark ages, for 2,151 years is a very long space of time, Babylon, as above stated, was an immense city, but, though very ancient, is not the oldest on record. The first city of which there is any mention is that of Enoch, built when there were only five human beings in the world—that is, if we understand what we

\* Herod. L. B. 1915.

read in the language of our teachers. There were Adam and Eve and their two first-born; but Cain killed Abel, so that three only remained alive. Cain took a wife (from whence she came no one can form the slightest idea) and she bare Enoch. In commemoration of this event, Cain builded a city, and called it Enoch, after the name of his son. The materials of which it was built are not mentioned; probably, like Solomon's temple, when building, was built of stone made ready before it was brought thither: so that there was neither hammer, nor axe, nor any tool of iron heard in the house while it was building.\* Common sense tells us there must be something hidden relative to the city of Enoch, because our Dictionaries describe a city as a walled town, with a cathedral. Surely we are not expected to believe that Cain single-handed builded the walls and the cathedral as well as the city! That Cain did as described in the text, is perfectly true, and, of course, so say all our modern clericals; then let them expound the true meaning, and, if they cannot, they are the ignorant learned!

Then to Babylon, founded by that mighty hunter,

\* 1. Kings vi., 7.



Nimrod, with his scarlet cloak, &c. The foundation of this city was laid in 2,640 B.C. There was a wall of enclosure forming a perfect square each side of ninety stades—total, 360. Some say 365, according to the number of days in the year. The last and highest tower was ascended by a winding staircase; in the middle there was a lodge and seat; and there is a chapel, and in the chapel there is a bed and table. The god Bel, or Jupiter Belus, descended there once a year and found a woman, with whom he lodged for a time. Is there not a great similitude between this account of Belus and Babylon, and the following:—There was a great woman, “*And she said unto her husband, behold now I perceive that this is an holy man of God, which passeth by us continually. Let us make a little chamber. I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick :\** and it shall be when he cometh to us, that he shall turn

\* In Leviticus (xxiv. 4) we read of “lamps upon the pure candlestick;” and Daniel tells us of a “man’s hand writing over against the candlestick upon the plaster on the wall.”—(Dan. v. 5). “Nevertheless, for David’s sake, did the Lord his God give him a lamp in Jerusalem, &c. (1 Kings, xv. 4); and again, “I will search Jerusalem with candles.”—(Zeph. i. 12). Diogenes went about with a lanthorn searching for a wise man; and Judas and his band had lanthorns when they sought to betray the Saviour.

*in thither.*" \* Jupiter Belus is Jupiter, the sun, and also a planet; and Bel or Belus means "the ancient." As to the 365 days and 360 stades, these five formed the saturnalia when all was confusion, and Babylon means "confusion." There was a bridge at Babylon of five circular arches, or 5°! Then the hanging garden of Semiramis—from what part of the heavens was it hung? Was it the same as Eden?—"To whom art thou thus like in glory and in greatness among the trees of Eden? Yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth." † Then the celebrated labyrinth of Egypt, which Pliny, with mock-gravity, tells us was the most ancient, it having stood 3600 years,—that it contained twelve contiguous palaces, each of three hundred chambers, half of which were under ground. If those who now read Pliny cannot understand him, it is not Pliny's fault, but must be attributed to the false education of modern times. Labyrinth means "the tower." The labyrinth is confusion,—so is Babylon, and so is the tower of Babel.

\* 2 Kings iv. 9-10.

† Ezekiel xxi. 18.

It has been observed that Hengist had a white horse on his banner. We know, according to history, he came forth to England "conquering and to conquer," and that the crown was presented to him. Is there any similitude between Hengist and this verse of the Revelations?—" *And I saw, and behold a white horse : and he that sat on him had a bow ; and a crown was given unto him ; and he went forth conquering and to conquer.*"\* The Royal Arms of England are an extraordinary combination. What is meant by the supporters, the Lion and the Unicorn? History does not tell us there were lions in England, although those animals might be found in Britain. Will our modern learned explain in what manner this can be proved? They cannot! Suffice, then, there is the rising or rampant lion, and the lion couchant or sleeping. Then the unicorn : whoever saw a unicorn? Question the learned, and they will tell you the unicorn is a fabulous or fictitious animal. Is David a fiction? for he says, " *Save me from the lion's mouth : for thou hast heard me from the horns of the unicorns.*"† What can be

\* Revelation vi. 2.

† Psalm xxii. 21.

understood by David being heard from the horns of the unicorns? Can the scholars explain this extraordinary appeal; if not, then are they the ignorant learned. Here we have direct reference to the lion and unicorn, and the truly classic scholar can place David in the lion's mouth, from which he hopes to be saved—"Lord, how long wilt thou look on? rescue my soul from their destruction, my darling from the lions."<sup>\*</sup> "But my horn shalt thou exalt like the horn of the unicorn."<sup>†</sup>

An old writer described Queen Elizabeth visiting a chapel or church, accompanied with two white bears in a cart—not very pleasant companions for a Queen; but the classic scholars might truly represent Queen Victoria visiting the *Upper House* or *House of Lords* with a couple of donkeys. How truly ridiculous this seems, and yet how true! The name of Her Majesty was Guelph, and scholars do say it really means whelp in English; of course a royal whelp. "*What is thy mother? A lioness: she lay down among the lions, she nourished her whelps among young lions. And she*

\* Psalm xxxv. 17.

† Psalm xcii. 10.

*brought up one of her whelps: it became a young lion, and it learned to catch the prey; it devoured men.”\**

The Gods of the heathens are not uncommonly met with in the Bible. For example, there is Adoni-Bezek, meaning “*the lord of lightning*,” evidently but another name for the God of thunderbolts, or Jupiter. Besides Jupiter, there are mentioned Mercury, Hercules, Mars, Satan or Saturn, also Apollos vel Apollo, Bel otherwise Belus, Dagon, Gog, Magog, &c., &c. Paul, when in Asia, was accused of causing a disturbance, by one Demetrius the silversmith, that made shrines for Diana. That Paul was on friendly terms with some of the Roman Gods and goddesses appears from his epistle to the Romans.† Paul tells them to greet Aquila; Aquila is the celebrated Roman eagle. Salute Herodian, meaning “*the song of Juno*.” Salute Narcissus and Persis, or Perseus, who is son of Jupiter. Salute Hermas, the Greek name for Mercury. Salute Nereus, and his sister; Nereus married his own sister. Salute Phlegon, &c.,—Phlegon is the name of one

\* *Ezekiel xix. 2-3.*

† *Chapter xvi.*

of the four horses of the sun. They are also to salute Olympus and all the saints ; Olympus means heaven. Paul's letter or epistle to the Romans was dated A D. 58, and modern scholars tell us that it was written in Greek at Corinth, and sent to the Latins to be read at Rome. The messenger who conveyed the document was Phebe.\* Phebe, or Phoebe, among the Romans, was the moon. Is it to be understood that the heathen deities, just named, were to be ranked with the saints of heaven ; or what is meant by Paul, the patron saint of England, sending such greetings and salutations to the Pantheon at Rome ?

Samson means "*the sun*," or more properly "*his sun*,"—the sun of righteousness ! The Egyptian and Greek Hercules are evidently the same, for both Samson and Hercules killed the young lion ; and the twelve labours of Hercules are those performed by the sun in passing through the twelve signs of the zodiac. Samson is known by the two pillars.† The pillars of Hercules are celebrated, and Masons reverence two

\* Romans xvi. 27.

† Judges xvi. 29.

pillars, Jachin and Boaz.\* Moses is the prototype authority for the Latin Aquarius, or the Heathen Neptune, and Canopus of the Egyptians; and Jupiter Serapis, with the water-pot on his head, is the sun in that sign.

And as to creation, and the mysteries thereunto pertaining, though so plain and intelligibly printed in every Bible, yet few people are aware that there are two creations, totally distinct from each other.

Throughout the whole of the first chapter, and the three following verses of the second, the word "God," in our English Bibles, is in the Hebrew Elohim, "the Gods;" so that the sacred work commences thus—In the beginning the Gods brought forth in order the heaven and the earth, the heaven being in the singular. The record then proceeds giving an account of the successional labours of six consecutive days, on the last

\* "Hiram cast two pillars of brass of eighteen cubits high a-piece: and a line of twelve cubits did compass either of them about" (1 Kings vii. 15). "And he set up the pillars in the porch of the temple: and he set up the right pillar, and called the name thereof Jachin: and he set up the left pillar, and called the name thereof Boaz; and upon the top of the pillars was lily-work."—IDEM v. 21-22.

of which the Gods say, "*Let us make man in our own image, after our likeness : and let them have dominion over the fish of the sea, &c., &c.*"\* So the Gods brought forth man in their own image, in the image of the Gods brought they him forth, male and female brought they them forth. This was a creation of nature—the "*first cause*," mystically comprehended under the word *Hermaphrodite*, of which further explanation must not be here given. These principal symbols were blessed,—they were to be fruitful and replenish the earth, to have dominion over every living thing that moveth upon the earth, and every vegetable, and every tree. Thus the heaven and the earth were finished, and all the host of them ; and on the seventh period the Gods ended the work made, and rested on the seventh from their work. And the Gods blessed the seventh period or sign, and sanctified it, because they rested from the works which the Gods made. It is requisite to observe that the word "creation" is considered to be an incorrect version. Calmet says the Hebrew word means "to bring into order, to regulate," and the word trans-

\* Genesis i. 26.



lated "day," correctly speaking, means a "period." Such then is the adopted Hebrew translation of the first creation by the Gods. Why then is the real interpretation concealed from those who are diligently seeking the truth? Common sense tells us that if the text means the Gods, to attribute their labours to the Omnipotent, if not blasphemy, is at least a wicked imposition. Perhaps we may be told this is one of the mysteries of religion, or it may be a pious fraud for the benefit of the clergy.

It is the fashion of the day to say—Let truth be told; but when told it frequently causes strife. People like truth so far as it is agreeable to them, not otherwise: unpleasant truths are forbidden in polite society—falsehood there rules triumphant. Archbishop WHATELY says,—

"He who propagates a delusion, and he who connives at it, when already existing, both alike tamper with truth. We must neither LEAD nor LEAVE men to mistake falsehood for truth. Not to undeceive is to deceive. The giving or not correcting false reasons for right conclusions—false grounds for right belief—false principles for right practice—the holding forth or fostering false conclusions, false encouragements, or false sanctions, or conniving at their being held forth, or believed, are all pious frauds."—WHATELY ON BURN'S ESSAYS, v. 10.

A recent intelligent reviewer\* of M. Ernest Renan's remarkable, though exoteric, work, "*Vie de Jesus*," thus speaks with regard to truth:—

"That the grave questions as to the genuineness of Biblical history which have so long engaged the inquiries of scholars and critics, must henceforth be discussed openly and freely before the face of the whole Christian Church—in the hearing of all the sects—until it becomes familiar even to the understanding of the unlearned, who will claim to have a voice in settling what he is to believe and practise as a Christian—no longer prepared, as his fathers were, to hand himself over to the priest, to believe or profess as directed. It may be matter of regret that such controversies should ever pass into the mouths of the 'unlearned and unstable,' but it is now inevitable."

Probably the truths found in these pages will be anything but satisfactory or agreeable. It cannot certainly be pleasant for a learned Bishop to be told he knows nothing of Theology, and that, however talented he may be, he must rank among the ignorant learned. Ignorance is not a fault, but a misfortune—few people have instinctive knowledge, and the mass of society depend upon the example set by others.†

\* *Scotsman Newspaper*.

† Inward truthfulness was as necessary to the formation of a sound moral character as was exterior truthfulness. . . . But experience had taught the truth—that the firmness of small minds was obstinacy, while the firmness of great minds was perseverance in the midst of difficulties, resembling the course taken by the water springing from a fountain high up in the Alps, which, after overcoming every obstacle, becomes a great river, and eventually finds its way into the mighty ocean."—CARDINAL WISEMAN'S ADDRESS ON SELF CULTURE.

Men have well been compared to a flock of sheep,—a leader starts, and the flock follows. An imaginary obstacle is in the way, over which the leader leaps, and then follows the flock leaping,—until some more sedate and matter-of-fact old ram or ewe pauses, smells the ground, and quietly walks forward,—then the leaping fashion is abandoned, and the flock proceeds on steadily. “*Thou leddest thy people like a flock, by the HAND of Moses and Aaron.*”\*

Some of the ignorant learned have argued that the creative Gods of Genesis (which means generation) imply the Trinity. Our scholastic ritual hath it, “I believe in God the Father, God the Son, and God the Holy Ghost.” But this Trinity is fully explained by the Athanasian Creed, “The Father is God, the Son is God, and the Holy Ghost is God, and yet there are not three Gods, but one God;” in other words, the unity of the Godhead or Supreme Power. The Trinity cannot apply to the creation, because two portions of the three were not brought forth until the Saviour came; and then again the Trinity is not mentioned at

\* Psalm lxxvii. 20.

all, either in the Old or New Testament ; and some 2500 years after creation, the first commandment given by the Lord God was, "Thou shalt have none other Gods but me : " so here again are other Gods admitted to be in existence. Even the Mahomedans believe in the unity, for they say, "There is but one God, and Allah is his prophet." (Say Aleph, meaning an ox or teacher).

The second creation has no reference to the Gods, but was the work of the Lord God, or more correctly, the Jehovah of Gods. *"These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew : for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground."*\* The Lord God brought forth in one day or period the heavens (plural) and the earth ; with him there were no successional days of labour, nor any Sabbatical day of rest. And Jesus saith unto him, *"The foxes have*

\* Genesis ii. 4-5.

*holes, and the birds of the air have nests ; but the Son of Man hath not where to lay his head.”\** “ *And the Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul ; and the Lord God planted a garden eastward in Eden, and there he put the man that he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food ; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And the Lord God took the man and put him into the garden of Eden to dress it and keep it. And the Lord God commanded the man, saying, of every tree of the garden thou mayst freely eat ; but of the tree of the knowledge of good and evil, thou shalt not eat of it ; for in the day thou eatest thereof, thou shalt surely die.”† “ For in much wisdom is much grief ; and he that increaseth knowledge increaseth sorrow.”‡ The oak belongs to Minerva, the goddess of wisdom, and, among the gods, it was the tree of knowledge—it produces the bitter oak apple.*

\* Matthew viii. 20. † Genesis ii. 7-17. ‡ Ecclesiastes i. 18.

The man, then, is formed of the dust of the ground by the Lord God, but he is not described as being brought forth in the image and likeness of Jehovah—nor is he. Solitary and wandering was he brought forth. “*It is not good that the man should be alone; I will make him an help meet for him. And out of the ground the Lord God formed every beast of the field, and every fowl of the air,*”\* but the Lord God did not bring forth fish or great whales, as did the Gods. “*And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from the man, made he a woman, and brought her unto the man.*”† The Hebrew text is—of the rib the Lord God *builded* a woman.

In the primitive times, if we can comprehend what we read, it would seem that the serpent was learned

\* Genesis ii. 18-19.

† Genesis ii. 21-22. It may be as well to remind the reader that all these acts and doings can be proved to be celestial facts, and a perfect Mason can point out the hole in the side, and in what manner Eve issued therefrom; and those who cannot do so are indeed the ignorant learned.

in the Hebrew language, for in such it appears a conversation was carried on between the serpent and the woman—“*Now the serpent was more subtle than any beast of the field which the Lord God had made ;*”<sup>\*</sup> for no other beast can put his tail in his mouth and form a circle ; and yet such is the common emblem of eternity among the ancients ; and no beast of the field can change his skin once a-year, as does the subtle serpent.

Any Concordance of the Holy Scriptures will explain that the sacred name of the mighty Architect of the universe is seldom used by the Hebrews,—that instead thereof, they apply the word Adonai, which literally means “ my lords,” or else Elohim, meaning “ *the gods.*” Calmet is an author that no classic scholar will dispute. He says, “ the Israelites scorned to name strange gods ; instead of calling them Elohim, they called them Ililim.” With respect to the ineffable name, Calmet tells us, “ when we pronounce Jehovah, we follow the multitude, for we do not know correctly the manner in which it should be pronounced. It is

\* Genesis iii. 1.

written *yod-he-vau-he*.”\* If any four letters could make a name ineffable or unspeakable, it would be these JHVH.† There were formerly no vowels in the Hebrew, but with the vowels the modern ignorant learned have invented JEHOVAH. Calmet says, “the Latins probably took their Joviſ or Jovis Pater from Jehovah;” now Jovis Pater is father Jove, or Jupiter, the God of Gods of the Latin Romans,—so, according to this, Jupiter and Jehovah are one and the same, both implying the supremacy of the unity. The name of our mother Eve is the same in Hebrew, with the exception of the “*yod*.” Thus the HVH with the vowels, becomes Heveh or Eve. An old orthodox author says, “Heve or Heva equally signifies *life* and a *serpent*. The name of God, Jove or Jehovah, thence draws its etymology. Heva, or the name of the common mother of mankind, comes likewise from the same word.” There are certain eastern records extant, representing half a woman and half a serpent united in like manner as a mermaid is,

\* Calmet’s Dictionary—Taylor, 1847, vol. 1. 687.

† To unfold the mystery of the ineffable name, requires more knowledge of the sacred celestial records *than does any* other name in the Bible, suffice the YOD-HE-VAU-HE on the Masonic certificates does not mean Jehovah, but a period!



half woman and half fish. The serpent, then, brought forth by the Lord God, sneers at the woman, and tells her the Elohim, or Gods, had said, "*Ye shall not eat of every tree of the garden.*" Now this was a deliberate falsehood on the part of the serpent, for the Gods had never said anything at all of the kind. The woman's reply is equally untrue—"And the woman said (for she also spoke Hebrew) unto the serpent, *We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, the Gods have said, Ye shall not eat of it, neither shall ye touch it, lest ye die.*"\* The Gods had never said they were to eat of the fruit of the trees of the garden, and, consequently, could not reserve the tree in the midst from being eaten or touched. The Lord God had commanded the man not to eat of the tree of knowledge of good and evil, but of every other tree, even that of life, in the midst of the garden, he was to partake of freely.† Of this the woman could not be

\* Gen. iii. 2-3.

† Will any of our ignorant learned explain WHY the forbidden fruit is considered to be an apple? *BAMUS POMIFER* means an "apple branch." Apple tree is one of the names attributed to our Saviour—"As the apple tree among the trees of the wood, so is my beloved among the sons." (Cant. ii. 3). "Branch" is another name by which the Saviour is designated.

aware, because, when the command was given, she was only a dormant rib in the side of the man. When the woman said to the serpent "*that the Gods have said, Ye shall not eat of the tree in the midst, neither shall ye touch it, lest ye die,*" the serpent tartly replied, "*Ye shall not surely die : for the Gods know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as Gods (so printed) knowing good from evil.*"\* The man and the woman partook of the tree in the midst, and their eyes were opened; and, when accused by the Lord God, who was walking in the garden in the cool of the day or evening, Adam, like a modern bully, laid the whole blame on his lovely wife; and she innocently confessed that the serpent had beguiled her. Then Jove tells the woman, that in sorrow shall she bring forth children; and then sentence is passed upon the serpent, who is to eat dust all the days of his life. It is scarcely necessary to remark that, in these modern times, serpents do not eat dust, although that particular one referred to does most unquestionably so to this day. As Adam did not eat of

\* Gen. iii. 4-5.

the tree of knowledge, he did not die. It was no sin for the woman and himself to partake of the tree in the midst ; so the serpent spoke truly, and Adam and Eve lived to a good old age, and brought up a most interesting family, from whence it is said the present generation claim descent. Thus there are two creations brought forth in Genesis, one by the Gods, and the other by the Lord God.

At the first creation, the spirit of the Gods moved the surface of the waters. These were the visible Gods of heaven. It was autumnal equinox for the northern sphere, making a perfect division of day and night. The evening and the morning were the first day, or period, or sign, of which there were six, and then darkness to the Gods followed as the Sun-Man rose at Easter, &c. Men's daily labour is generally reckoned from the morning until the evening, and not from the evening unto the morning. *“ And the Gods said, Let there be lights in the firmament of the heaven to divide the day from the night ; and let them be for signs, and for seasons, and for days and years : and let them be for lights in the firmament of the heaven to give light upon*

*the earth : and it was so.*"\* And do not these lights in the firmament of heaven divide day and night, and do they not denote signs, mark seasons—years and days ? Ask any astronomer. "*And the Gods made two great lights ; the greater light to rule the day, and the lesser light to rule the night : the stars also to rule the night ;*"† the "*he made*" is not in the Hebrew. The greater light to rule the day is generally understood to mean the sun, and the lesser light to rule the night, the moon. "*And the Gods set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness.*"‡ To set is to fix. The sun is fixed in the centre of the firmament of the heavens, but these lights were fixed in the northern heaven, to divide the light from the darkness. The moon is certainly not fixed ; on the contrary, she is perpetually wandering ; when new moon, she is all day long with the sun, leaving the night to rule itself without her influence. Only one night in the lunar month does the moon rule, and that is when at the full.

\* Genesis i. 14-15.

† Genesis v. 16.

‡ Genesis v. 17-18

The epoch of the bringing into order these lights is well preserved by Masons. The day of Genesis, as described, is a period or indefinite quantity. It is, in fact, intended to denote a point on the circle, so that it will apply equally to day, week, month, or year; thus there are weeks of years, and a day of the Gods was a year of man. Ecclesiastics call this year 5867 from creation. The time set forth for creation was, say they, October, 4004 B.C., which with 1863 gives 5867. The deluge took place on the 25th November, 1656, that is 2348 B.C.—and then again, 1656 and 2348, and 1863, gives us this year 5867. The Masons dispute this reckoning,—they do not, nor could they, sanction the Anno Domini, but give their epoch according to Anno Lucem—the year of light—what light the ignorant learned know not. Further they, the Masons, reckon this year 5863 Anno Lucem, that is, four years less than the Ecclesiastics. The clergy date creation from the beginning, or first day of the “*Elohim*” Gods, when they, the Gods, brought forth the heaven and the earth, and when the Gods said, “*Let there be light, and there was light.*” Four periods

afterwards, or four days of the Gods after this beginning, the great light to rule the day, and lesser light to rule the night, were brought into order, and from these lights do Masons, the builders in heavenly gems, reckon their years. These lights are the foundation of the Median and Persian laws. Which then are the greater and lesser light to rule the day and the night? Let the paid teachers of the people stand forth and give the interpretation, and, if they cannot, then are they indeed the ignorant learned!

## CHAPTER IV.

IN the introduction of Cruden's Biblical Concordance, there is a list or collection of titles given to Jesus Christ, and the number of these names and titles amount to no less than one hundred and ninety-eight.

The following are a few of them :

Adam	Jerusalem	Rose of Sharon
Apple Tree	Israel	Root of David
Brazen Ser-	Ladder	Solomon
pent	Lion of the	Son of God
Cyrus	Tribe of	Son of Man
David	Judah	Stone refused
Eagle	Moses	Strong God
Ensign	Ointment	Sun of Right-
Fatted Calf	Passover	eousness
Honeycomb	Polished Shaft	Sharp Sword
Horn of Salva-	Physician	Tree of Life
tion	Priest	Vine
Jah	Rod and	Wedding Gar-
Jacob	Branch	ment
Jehovah	Roe and Hart	Yesterday, &c.

Certainly some of these symbolical names neither inspire reverence nor adoration towards the Great

Architect of Heaven. To call the Saviour a "fatted calf" seems impious, yet Cruden only serves as the index to the clerical authors. The authority he gives is the following :—" *And bring hither the fatted calf, and kill it ; and let us eat, drink, and be merry.\**" There is indeed something very strange about eating the Saviour and being merry. A "Ladder" appears an extraordinary appellation for Jesus. So is "Honeycomb," for, according to this, we find the Saviour actually devours a portion of himself. " *And they gave him a piece of broiled fish and of an honeycomb. And he took it, and did eat before them.*"† A "Wedding Garment" is another title, and the authority given is—" *And he said unto him, Friend, how camest thou hither, not having a wedding garment ? And he was speechless.*"‡ The "Tree of Life" has been explained ; and the "Rose," it appears, is authorised by—" *I am the Rose of Sharon and the lily of the valleys.*"§ The lily is the *fleur de lis*, and the name of "Ointment," is, we are told, sanctioned by—" *Let*

\* Luke xv., 28.  
† Matthew xxii., 12.

† Luke xxiv., 42.  
§ Cant. ii., 1.



*him kiss me with the kisses of his mouth ; for thy love is better than wine. Because of the savour of thy good ointments, thy name is as ointment poured forth ; therefore do the virgins love thee.” \* “ How fair is thy love, my sister spouse ! how much better is thy love than wine ! and the smell of thine ointments than all spices.” †*

There are two generally admitted facts discovered by modern scholars. The first is, that the ancients were a parcel of noodles when compared to themselves ; the other fact is, that the further you recede from an object, the more clearly is it discernible. Thus a man who, 200 years back, when he wrote a book on ancient history, if he fancied he knew anything, was sadly mistaken ; for an author whose work on the same subject appeared a hundred years afterwards knew much better. And, as for the authors of this age, oh Olympas ! they are superlative in the knowledge of the past of all ages, and of all people, black, red, or white ! What will be made of ancient history in another hundred years ? Not only do moderns pretend to be

\* Cant. i., 2-3.

† Cant. iv., 10.

better acquainted than the ancients with the history of the past, but they actually believe they are more perfect in the dead languages than were the people to whom they are said to have belonged. A Professor of Greek and Latin knows more about these languages than did any of the Athenian or Roman masters! Even old Pluche takes the liberty of correcting the ancients in the manner a word ought to be pronounced: he says, "Europeans could not pronounce the Phœnician word Venoth, "the girls," otherwise than "Venos" or "Venus."\* "*And the men of Babylon made Succoth-benoth, &c.*"† Succoth-benoth or Venoth means "tents of prostitutes," and thus has the character of Venus become so damaged. Succoth-benoth is the Syrian name of the Pleiades—so the seven daughters of Atlas and Pleione were no better than they ought to have been. As to knowledge of religion, our moderns fancy none never equalled them. Though founded so many ages back, still so clever are the ignorant learned that they contrive to be perpetually

\* Pluche's *History of the Heavens*, p. 130, vol 1.

† 2 Kings xvii. 30.

patching up the creed. These devout bigots may well be compared to king Alphonso :—

“Who, when they thus see double;  
Think to save the Deity  
A wondrous deal of trouble.”

Before investigating the accounts of the birth of the Saviour, it will be advisable to examine some of the oracular personifications of Jesus, as recorded in the Old Testament.

Jehovah is one of the names attributed to Jesus, and so is Adam. Jehovah is the child of Adam and Eve, for Eve says, “*I have gotten a man, even the Lord Jehovah.*”<sup>\*</sup> Dr. Oliver, the celebrated Masonic author, confirms this reading.<sup>†</sup> According to this, Cain is Jehovah, because the verse reads thus :—  
“*Adam knew his wife : and she conceived, and bare Cain, and said I have gotten a man, even the Lord Jehovah.*” Calmet, as already observed, says that Jove or Jupiter is derived from the Hebrew Jehovah. It follows then that, if Jesus is Jehovah, and Jupiter is Jehovah, that Jupiter and Jesus are one and the

<sup>\*</sup> Genesis iv. 1.

<sup>†</sup> Third Lecture, p. 44.

same. "*Jesous*" is the Greek name of the Saviour, and "*Zeus*" is the name of Jupiter; add the "*Jah*" or "*Je*" to *Zeus*, and there is *Jah-Zeus* or *Jezus*. "*Jah*" is one of the titles or names given to the Saviour—" *Sing unto God, sing praises to his name; extol him that rideth upon the heavens by his name JAH, and rejoice before him.*" \* Calmet says, "Jesus, as the Hebrews pronounce it, is Jehoshua or Joshua." † Joshua means "The Lord, the Saviour; but Cruden's Concordance does not name Joshua as a personification of the Saviour: how could he, for Joshua commanded the sun to stand still, and it did so! The word "*Lycaonia*" means a she-wolf. In the Acts of the Apostles, written by some great unknown, it tells us that the people in the language of the she-wolf (*Lycaonia*) said, "*The Gods are come down to us in the likeness of men. And they called Barnabas Jupiter, and Paul Mercurius, because he was the chief speaker.*" ‡ Paul, we have seen, was on friendly terms with some of the members of the Pantheon; but now we find him actually called Mercury, the Prince of Thieves.

\* Psalm lxxviii. 4.    † Vol. 1, p. 707.    ‡ Acts xiv. 11-12.

Adam appears to be the first personification of the Saviour. Is it intended to imply that, as Adam, the Saviour spiritualised a portion of the Trinity? The prevalent opinion of the Easterns is, that the Supreme Being is composed of three essences—the creator, the preserver, and the destroyer. Among the Egyptians, the figure of a mallet and a standard indicate alike “God the Saviour and God the destroyer.” Nisan means “standard;” the mallet belongs to the Masons. That Jesus is the preserver is unquestionable. But Jesus is also charged with saying he could destroy; for “*We heard him say I will destroy this temple made with hands, and within three days I will build another made without hands.*”<sup>\*</sup> And “*Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.*”<sup>†</sup> It is asking too much, even of the most credulous to consent to believe that Adam and the Saviour are one and the same, when we are called upon to believe that Adam died some 3500 years before the birth of the Saviour, that is, the Saviour of the New Testament.

<sup>\*</sup> Mark xiv. 58.

<sup>†</sup> John ii., 19.

Moses is another name attributed to our Saviour. Moses means "taken out of the water, or saved from the water," and he certainly has claims as a Saviour. The Hebrew letters composing the name of Moses, according to Calmet, without vowels, are, MSH, and with the I added is MSIH, and with vowels gives MESIAH, now written Messiah. The birth of Moses is said to be 1571 B.C. Solomon died 975 B.C. As Moses is introduced by Pharoah's daughter, it consequently follows that the maiden must have been at least five hundred years old when Solomon took a fancy for her. The father of Moses was a man of the house of Levi, his mother a daughter of Levi. "*And the woman conceived and bare a son: and when she saw him that he was a goodly child, she hid him three months. And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink. And his sister stood afar off to wit what would be done with him.*"\* Thus Moses is placed in the Nile in Egypt,

\* Exodus ii., 2-3-4.

and, if we can believe anything at all, this Nile, or "Nihil," was a celebrated river for crocodiles. Now the word Pharoah, in Syriac, means "*the crocodile*," and a terrible fierce one he seems to have been to the children of Israel. The daughter of a crocodile is a somewhat dangerous animal to entrust a babe with, in the flags by the river's brink. David, as explained, was in a sad plight when he called out, "Save me from the lion's mouth;" but poor little Moses was in a worse predicament. Fortunately, however, the Syriac word Pharoah is most accommodating, and, when it is required, means a king, as well as a crocodile; so the danger passed, for it was king crocodile's daughter that came down and saved Moses. The first act of Moses, the Saviour, was that of destruction. "*He spied an Egyptian smiting a Hebrew, and he looked this way and that way, and when he saw there was no man, he slew the Egyptian, and hid him in the sand;*"\* in fact, he deliberately concealed the murdered body. As there is no palliating such a crime, it is a wonder that Moses disgraced his own history by recording the event,

\* Exodus ii. 12.

for, be it remembered, it is Moses that gives an account of his own birth and death, and of what occurred long before he existed : and it is he who issued forth the commandment, "*Thou shalt do no murder.*" Moses, it appears, was rather frightened, for "*when he went out the second day, behold two men of the Hebrews strove together : and he said to him that did the wrong, Wherefore smitest thou thy fellow ? And he said, Who made thee a prince and a judge over us ? intendest thou to kill me, as thou killedst the Egyptian ? and Moses feared, and said surely this thing is known.*"\*

Moses delivered the Hebrews from the Egyptians. It would appear, from some reason, that the Lord God was anxious that the Hebrews should come forth from Egypt, but he had little influence over the crocodile Pharoah and even regrets that he cannot influence him, for the Lord God tells Moses privately, "*I am sure that the king will not let you go, no, not by a mighty hand.*"† The Lord God then says he will smite Egypt with his wonders, and after that Pharoah will let you go. "*But every woman shall borrow of her neighbour . . . And ye shall spoil the Egyptians.*"‡ In what

\* Exodus ii. 13-14    † Exodus iii. 19.    ‡ Exodus iii. 22.



manner these pilfering instructions can be reconciled with the commandment he himself promulgated, "*Thou shalt not steal*," is not quite comprehensible. Surely every man of sound mind will admit there are concealed mysteries in these accounts attributed to a man named Moses !

Solomon is another name for Jesus. Every school-boy knows that Sol is the Latin for the sun, and scholars are aware that Amon or Omon is the Egyptian name of the sign Aries. Jupiter the Sun in Amon or Aries, or Jupiter Amon, is but another name for the Sol in Omon or Solomon. "*And Solomon made affinity with Pharoah king of Egypt, and took Pharoah's daughter, and brought her into the city of David, until he had made an end of building his own house, and the house of the Lord, and the wall of Jerusalem.*"\* Here it is clear that Solomon took the daughter of Pharoah to the city of David, there to dwell until he had completed the temple, and the wall of Jerusalem. It is also very clear that the city of David is not Jerusalem. "*So the wall was finished in the twenty-fifth of Elul, in fifty and two days.*"† Say weeks of

\* Kings iii. 1.

† Nehemiah vi. 15.

days ! Elul is the Hebrew name of the zodiacal sign Virgo. It may be said that Pharoah is a common name of kings of Egypt ; but in the Bible there is only one Pharoah king of Egypt,\* and Solomon, if he took the daughter, &c., was cotemporary with Pharoah, the ignorant learned to the contrary notwithstanding.

Cyrus is another name for Jesus. There is no record in the Bible of his birth, parentage, or education. He is at once introduced to us as king of Persia, and, if we understand what is meant by the writers of Chronicles, Ezra, or Isaiah, there can be no doubt of the fact. *“ Thus saith Cyrus, King of Persia, The Lord God of heaven hath given me all the kingdoms of the earth ; and he hath charged me to build him a house at Jerusalem, which is in Judah.”† “ That saith of Cyrus, He is my shepherd, and shall perform all my pleasure : even saying to Jerusalem, Thou shalt be built ; and to the temple, Thy foundation shall be laid.”‡* According to this the temple at

\* There is mention made of Pharoah-hophra, King of Egypt (Jeremiah lxi. 30), and Pharoah Necho, king of Egypt, (2 Kings xxiii. 29.)

† Ezra i. 2.

‡ Isaiah xlv. 28.

Jerusalem is to built by Cyrus the Persian, and not Solomon. Cyrus, the Persian, deified, is Perseus : and any astronomer will know where the God Perseus is to be found ; and there he is in heaven, keeping company with Andromeda, a young lady whom he rescued from the monster now called Cetus. Perseus is derived from Persis, " to cut or divide," and Perseus has a very sharp sword in his hand. A " Sharp sword " is one of the names of Jesus. " *Thy kingdom is divided and given to the Medes and Persians.*"\* The Median and Persian laws are very celebrated. " *Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians which altereth not.*"† What has become of these laws, which were so perfect that alteration was impossible ? It would be a great blessing were our Government to institute a search for them, and, when found, to establish them as the laws of our country. All strife between men would then cease, and all would live in social fellowship. It is these laws that are the mysterious truths that are lost ; but, as

\* Daniel v. 28.

† Daniel vi. 8.

observed, the keys and locks remain perfect, and all that is required is "*to put these things together, and then we shall know enough.*" When the sacred treasures of truth are opened and exposed, human knowledge can proceed no further.

Jacob, or James, or Israel, are one and the same. "*And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint as he wrestled with him.*"\* And Jacob's thigh may be seen to this day dreadfully out of joint. Can any one of the ignorant learned point out in the heavens this Jacob; and if so, can any one show the disjointed thigh?

\* Genesis xxxii. 24-25.

## CHAPTER V.

THE multitude are diligently searching for truth,—common sense and reason are destroying bigotry ; yet whilst the mass of the people are desiring light, the interests and the ignorance of the learned prompt them to strive for continual darkness. The obstinacy of the ignorant is proverbial, but when vanity and obstinacy are combined, as is the case with the ignorant learned, they form a strong barrier difficult to be surmounted. The Bible formerly was delivered to the multitude in an unknown tongue or dead language : civilization advancing, the multitude required its being circulated in a speech they could understand ; but then the mass of the people could not read and judge for themselves, consequently to the educated alone were they dependent

for the interpretation. Now, education having equalized men's minds, and the people finding their teachers but ignorant learned, they raise the *taboo* placed by the mystagogues on the Bible, and read it in like manner as any other steam printed production. Many, very many, understand not the sacred volume,—condemn it as unmeaning,—and cast it aside as worthless. These people are by the devout designated disbelievers and infidels, and even atheists: and yet we assert, without fear of contradiction, that these very infidels and atheists would receive the true interpretation of the Bible sooner than would the most devout bigot; and when the truths were made known to them, would be the most strenuous supporters of the heavenly volume. “*Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me.*”\*

The *taboo* being raised, let us examine and compare the accounts of the event the most important to mankind, namely, the birth of the Saviour! Let us place one writing in juxta-position with the other, and sum up the result. By thus doing, it will be found the

\* John v. 39.

ignorant learned of modern times cannot by any possibility be aware of the true meaning and intent of the Biblical writers ; and, at the same time, without divulging any real Masonic mystery or secret, sufficient evidence will be produced to prove that Masons alone *were* masters of the Arts and Sciences, and the teachers of " GOVERNMENTE and RELYGYONNE." Bishop COLENZO has undermined the foundation of the Bible, and he has done so unwittingly, that if the foundation be destroyed, then the whole fabric must fall. It now remains to sever light from darkness—intellect from ignorance—truth from falsehood. Then will it be found that the whole heavenly Bible is written in an esoteric and, at the same time, an exoteric language : the esoteric sublime to be understood alone by the initiated learned—the exoteric to be read by the uninitiated and unlearned multitude,—and so written as to bewilder the mind, and cause chaos of the understanding to those who comprehend not. "*Go unto his people and say, Hearing, ye shall hear, and not understand : and seeing, ye shall see, and not perceive : For the hearts of this people is waxed gross, and*

*their ears are dull of hearing, and their eyes have they closed : lest they should see with their eyes, and hear with their ears, and understand with their heart, &c.”\**

*“ And the vision of all is become unto you as the word of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee, and he saith, I cannot, for it is sealed : and the book is delivered to him that is not learned, saying, Read this, I pray thee ; and he saith, I am not learned.†*

Let it be perfectly well understood that every event recorded in the Bible is registered in heaven, and to those initiated in the celestial language there is no difficulty in interpreting the most minute transactions. The “ Chiefs of enlightened men,” as already explained, were the teachers of these mysterious truths,—truths governed by Median and Persian laws which never alter. How far more sublime is it to examine the truths so registered in infinite space, than it is to be grovelling and poring over books written by men as ignorant as ourselves. My son, be admonished, “ *of making many books there is no end, and much study is*

\* Acts xxviii. 26-27.

† Isaiah xxix 11-12.



*weariness of the flesh.*"\* But what study can be more instructive and gratifying than to learn to prove the truth of the heavenly book of truth, the Bible—the pages of which are so sadly misunderstood and misinterpreted by the ignorant learned?

"But where shall wisdom be found? and where is the place of understanding? Man knoweth not the price thereof; neither is it found in the land of the living." "Whence, then, cometh wisdom? and where is the place of understanding? seeing it is hid from the eyes of all living." "God understandeth the way thereof, and he knoweth the place thereof. For he looketh to the ends of the earth, and seeth under the whole heaven."†

"*Jesus said to Nicodemus—that is, 'innocent blood, or victory of the people'—except a man be born again he cannot see the kingdom of God. Nicodemus saith, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, Verily, I say unto thee, except a man be born of water, and of the spirit, he cannot enter into the kingdom of God.*"‡ And as the Saviour ascended to the kingdom of God, so must there be two distinct births attributed to him. One born from water, the other from the spirit. "*And the spirit of God*

\* Ecclesiastes xii. 12.

† Job xxviii. and 12, 13, 20, 21, 23, 24.

‡ John iii. 3, 4, 5.

*moved upon the face of the waters.”\** Spirit is interpreted wind—thus the wind at creation moved upon the face of the waters. The four spirits of Zechariah (chap. vi. 5) are the four winds of heaven. The word “*Memra*” of the Chaldees is employed in lieu of Jehovah. *Memra* signifies the “word, the breath, the wind, the spirit;” and John tells us, “*In the beginning was the word, and the word was with God, and the word was God.*”†

The only Biblical records of the birth of the Saviour are given by Matthew and Luke. Matthew, in his first chapter, tells us, “*Now the birth of Christ was on this wise. When as his mother Mary was espoused to Joseph before they came together, she was found with child of the Holy Ghost.*” Joseph dreams that the child is to be named Jesus. The prophet had spoken that the child should be called Emanuel, and Joseph, being “*raised from sleep,*” did as the angel of the Lord had bidden him, and took unto him his wife; and knew her not till she had brought forth her first-born son, and he called his name Jesus. It will be perceived that not any place is mentioned as to where this birth

\* Genesis i. 2.

† John i. 1.

takes place. Those well instructed in the Masonic mysteries will weigh this verse in the balance with the first verse of Genesis.

Matthew, in the second chapter, gives an account of the birth of Jesus in Bethlehem. Luke, in his gospel, describes the parentage and birth of John. The other gospels make no mention of this event. Not even a word on the subject is given by St. John, for he thus introduces himself, "*There was a man sent from God whose name was John. He was not the Light, but was sent to bear witness of that Light. And the Light shineth in darkness ; and the darkness comprehended it not.*"\*

Let us proceed *seriatim* with Matthew's second birth of the Saviour, and the description recorded by Luke—

MATTHEW.

"When Jesus was born in Bethlehem of Judea, in the days of Herod, wise men came from the East to Jerusalem, saying, Where is he that is born king of the Jews? for we have seen his star in the east,

LUKE.

"In the sixth month, Gabriel is sent from God to the city of Nazareth to a virgin named Mary, espoused to a man named Joseph,† and the angel came in unto her, and said, Behold thou shalt con-

\* John i. 6-8-5

† The Hebrew Almanacks give Elul for the sixth sacred month. Elul is the sign Virgo. The tribe Naphtali had been allotted to Virgo by modern scholars. This is an error. Joseph is the tribe corresponding with Virgo: a mass of evidence settles this allotment.

and are come to worship him. Herod gathered the chief priests and scribes of the people together, and demanded of them where Christ SHOULD BE BORN; and they said in Bethlehem. Then Herod privily enquired of the wise men what time the star appeared, and sends them to Bethlehem to search for the young child. They departed, and the star they saw in the east went before them till it came and stood over where the young child was; and having seen the young child, with Mary his mother, they departed into their own country ANOTHER way. Joseph dreamed,\* and then took the young child and his mother by NIGHT into Egypt,† and was there until the death of Herod, that it might be fulfilled which was spoken of the prophet, "out of Egypt have I called my son." Then Herod, when he saw he was mocked by the wise men, was exceeding wrath, and sent forth and slew all the children that were in Bethlehem and in all the coasts thereof: and then in Rama was heard Rachel weeping for her children because they were not."

ceive in thy womb and bring forth a son, and shall call his name Jesus.‡ A decree went out from Cæsar Augustus that all the world should be taxed. The taxing was first made when Cyrenius was governor of Syria. Joseph WENT UP to the city of David which is CALLED Bethlehem (because he was of the house and lineage of David), to be taxed, with Mary, his espoused wife, being great with child. And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn. The angel of the Lord came upon shepherds that were in the same country, abiding in the field, keeping watch over their flocks by night; and he tells them a Saviour is born in the city of David. The shepherds said, Let us go, even unto Bethlehem; and they came with haste, and found Mary, and Joseph, and the Babe lying in a manger."

Now Matthew does not mention Gabriel or David, or

\* Joseph, of Genesis, was called a dreamer; for on approaching his brethren, "they said one to another, Behold this dreamer cometh" (Gen. xxxvii. 19).

† This means lower Egypt.

‡ Rachel (the sheep) says to Jacob, "Behold my maid Bilbah, go in unto her, and she shall bear upon my knees, that I may also have children by her" (Gen. xxx. 3).

the city of David. Not one word has he about Cæsar Augustus or Cyrenius (Cyrene means "*a wall, or coldness, or meeting, or floor.*") There is no taxing in the account given by Matthew, and yet we learn that this same Matthew was himself a receiver of custom, or a tax-gatherer. The swaddling clothes and the inn are not referred to by Matthew,\* neither does he mention sheep or field, or shepherds finding the mother and Joseph, and the babe, all three lying in a manger.

Luke tells nothing about the star in the east, or morning star. Respecting Herod (i.e. "*The glory of the skin.*") being troubled, and all Jerusalem with him, Luke does not give evidence, but from what Matthew writes, it is very clear that Herod was dwelling in Jerusalem at the time of the birth! Luke has not a word about the wise men coming from the east to

\* Matthew was a publican (Matthew x. 3); he was one of the twelve Apostles. Matthew is described as sitting at the receipt of custom (Matthew ix. 9). From this passage it is averred that "Publican" means "a farmer or collector of public revenue. Why then use the word Publican? The initiated can prove that Matthew was actually an Innkeeper, and they can tell the sign of the public house he had charge of: it is the Inn on the premises of which the Saviour was born, and placed in the manger, there being no room in the Inn. There were only two asses in the stable at this important epoch.

Jerusalem. According to Luke, no question was put to the chief priests and scribes of the people as to where Christ *should* be born. As Luke does not mention any star or any wise men, of course he cannot tell us of their journey, and of the wise men *returning another way*. Luke says nothing about Egypt, or of the call out of Egypt, or the killing of the children that were in Bethlehem, and the coasts thereof. Our maps give us Bethlehem, near Jerusalem, at a considerable distance from the coasts or the sea. "*Jerusalem is builded as a city that is compact together; whither the tribes go up . . . unto the testimony of Israel. Pray for the peace of Jerusalem . . . For my BRETHREN and COMPANIONS' sake, I will now say, peace be within thee.*"\* Not one word is there in Luke about the "*sheep*," "*Rachel*," weeping in "*Rama*," i.e. "*elevation*," for the children that were not.

On what points do the writers agree as to the birth of the Saviour? Both state Mary to be the mother of Christ, who always is pictured with the sun behind

\* Psalm cxiii. 3, 4, 6, 8.

his head. And Mary, as heretofore described, has invariably the symbolical crescent, or lunar disk behind her head. Mary means, "*bitterness of the sea, or lady or mistress of the sea.*"

Mythologists can readily understand from whence is drawn the origin of the heathen Venus, born of the water, rising from the ocean, the *mer-maid*, and the queen of heaven ! Both Matthew and Luke agree as to the reputed husband being Joseph, but in every other respect they altogether differ from each other. Matthew describes the birth with the *morning star*, or star in the east : Masons even now-a-days know what this star prefigures. Luke tells us of shepherds keeping watch over their flocks by *night* or sun-down, when suddenly a multitude of the heavenly host appeared praising God. "*The heavens declare the glory of God, and the firmament sheweth his handy work. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard.*"\* The crescent moon denotes night "AVE MARIA STELLA, &c."

\* Psalm xix. 1 and 8.

"*Etoile de la mer*" is one of the names of the virgin Mary. *Etoile de la mère* is *Almah* or *Alma-nacht* and *Alma-mater*, &c.

The place of the birth then, according to Matthew, was Bethlehem of Judea or Judah, out of which was to come a Governor to rule the people of Israel; to be in fact, King of the Jews.\* The passage, "*Out of Egypt have I called my son*," denotes that Egypt was either the dwelling-place or birth-place of the Saviour. That Herod was of Jerusalem, is very evident, but what has Herod dwelling there to do with the Saviour coming out of Egypt, and what has Egypt to do with Bethlehem of Judea, which is only a few miles from Jerusalem? Egypt—Misriam (Hebrew) signifies "*that oppresses or misery*,"—and the light arose from darkness. "*That was the true light, which lighteth every*

\* Pilate wrote a title, and put it on the cross, where it may be seen to this day. It was written in Hebrew, Greek, and Latin. The writing was, JESUS OF NAZARETH, THE KING OF THE JEWS! Luke says, the superscription was written over in letters of Greek, Latin, and Hebrew,—

I. JESOUS. Greek.

N. NAZARETH. Hebrew.

R I. REX JUDEA. LATIN.

Nazareth is said to mean "separated or sanctified," and Nazarene is "a flower." To interpret the meaning would be divulging more than would at present be advisable.



*man which cometh into the world.*" "*In him was life, and the life was the light of men.*"\* The morning star, or star in the east, was a mere type of the Saviour rising on Easter SUN DAY, at the passover or vernal equinox, or, as described by Luke, early in the morning. The city of David was a celebrated burying-place,—David was there entombed, and so was Solomon, or Sol in Amon.† The heavenly city is situate at sun-down, when shepherds keep watch over their flocks by night. Eastern equinox being morning, the evening would be autumnal equinox,—one birth, then, was of the morning, the other the evening. When the Saviour appeared, David and Solomon had ascended to the kingdom of God, and every one knows the Saviour ascended thereto, so the expression "Except a man be born again, he cannot see the kingdom of God," applied to himself. The initiated only can fully

\* John i. 9 and 4.

† At page 78, when referring to Solomon, it is described that Solomon took Pharaoh's daughter unto the city of David, until he had made an end of building his own house, &c., and the wall of Jerusalem round about. Cyrus was charged to build the temple of Jerusalem, which is in Judah, and in Judah or Judea is Bethlehem,—meaning "house of war," and "house of bread."

grasp the true and sublime meaning intended—to those uninitiated these accounts must be bewildering and incomprehensible.

Wonderfully clever as this generation fancies itself to be, there is one thing certain, and in that all will agree. It is, that the book on which religion is founded, is not comprehensible, even to the best educated scholar. That the English version is true to the letter is beyond a question. That that version differs from the Hebrew and Greek, is certain. But did any one in his senses ever suppose it just possible that *the Hebrew and Greek versions were translations from the English*? How absurd! Well, be it so!! Nevertheless, the Hebrew and Greek Bibles *do* require revision, the English version *cannot be improved, it is perfect!* Any attempt to alter would be to destroy, and the last injunction is,—

*“For I testify unto every man that heareth the words of this prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy,*

*God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.”\** This is, in fact, rendered more concise—“*Cursed be he that removeth his neighbour’s landmark. And all the people shall say, Amen.*”† “*And there also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.*”‡

\* Revelation xxi. 18-19      † Deuteronomy xxvii. 17.  
‡ John xxi. 25.

**THE**  
**ELEUSINIAN MYSTERIES;**

**AS THEY RELATE TO ROYAL ARCH-MASONRY.**

# THE ELEUSINIAN MYSTERIES:

AS THEY RELATE TO ROYAL ARCH-MASONRY.

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## CHAPTER 1.

MANY writers of celebrity have considered that the heavens, as delineated on globes and atlases, pictured a language, which, if understood, would interpret records that are now entirely incomprehensible, but no author appears to have informed us that astronomy and freemasonry were the same sciences. Such, however, is the truth.

Every apprentice and fellow-craft is led to believe there are mysteries which, in process of time, he will, as a matter of right, be made acquainted with. When however, he becomes a master, he then discovers that his time and labour have produced nothing but the

knowledge of ceremonies ; their mysteries, masonic authors admit, have passed away. That the Craft possesses sacred rituals is unquestionably true, and these when properly performed are very impressive, if not sublime.

Every companion of the order of the Arch wears on his breast two symbolical keys ; but no one ever dreams of the treasures these keys can produce. One is the triple tau, with the motto, "the key alone is wanting," but there is the key itself—why, therefore, do not the companions use it as it ought to be ? The other is the double triangle, with the motto, "if you can join these things together, you know enough." Then why are these things not joined by the companions, and the science of masonry taught as it should be ?

It is most certain that formerly the sacred truths, were known to the masonic order, but for some reason they have not been handed down to this generation ; fortunately they were so registered by our predecessors, "chiefs of enlightened men," that so long as the heavens are pourtrayed as of old, and so long as masons

preserve their cabalistic symbols, the masonic mysteries cannot be lost, although they may be, as indeed they now are, hidden. The keys properly applied, and the truth is rendered legible and intelligible to the meanest capacity. The fabled story of Columbus and the egg is well known to most school boys, but the simplest truths are miracles to the uninitiated—"and the book is delivered to him that is not learned, saying, read this, I pray thee ; and he saith, I am not learned.\* As to Christ-ophir Columba-bus, it is certain he was a celestial architect, or he never could have placed the egg upright upon the table ; and if the truth may be told, the egg actually stood upright, without the shell being broken, or even cracked, and to this day every perfect celestial Architect can accomplish this feat as well as did Columbus in the year 1492.

Masonic brethren are taught that there are two descriptions of masonry, speculative and operative ; and the ceremonies of the latter are precisely such as ought to be performed to prepare the mind of the aspirant to receive the sacred truths of speculative

\* Isaiah xxix. 12.

masonry. These truths are no longer delivered to the initiated. Modern masonry is purely mechanical, and the operative brethren handle tools similar to those used by ordinary stone-masons ; they have the hammer or mallet, the square, the level, the compasses and trowel. Being mere artizans they are taught to consider that their order is of no higher intellectual origin than chippers of stones and grinders of mortar ; and that the employment of their ancient predecessors has been from generation to generation to cut earthly stones. These stone-masons know nothing about "*nil nisi clavis deest*," nor do they care one chip about "*si talia jungere possis sit tibi scire satis*." There are no secrets or sacred mysteries connected with their work, whereas freemasons are not allowed to cut or carve anything, and their work cannot be performed openly, but must be executed secretly within the body of regular warranted lodges. Masonry is somehow conglomerated with the building of the temple of Solomon, and no sooner does a man become a mason than he fancies himself a descendant from those people who assisted in the edifice. Hiram ab Eph,



the great builder, tradition says, was a master mason, and that the true secrets were lost at his demise, but Hiram or Hiram, after his death, rises again into life, and this every master mason well knows. Why, therefore, should the secrets be lost, when application to Hiram would clear away the veil that enshrouds these secrets. Hiram supplied David with masons,\* and David set masons to hew wrought stones,† “and the house when it was in building, was built of stone made ready before it was brought thither, so that there was neither hammer nor axe nor any tool of iron heard in the house whilst it was in the building.”‡ There were other builders besides those erecting edifices of stone, for Hiram sent to David carpenters as well as masons,§ and Mark says, “Is this not the carpenter, the son of Mary, the brother of James and Josas, and of Juda and Simon, and are not his sisters here with us?”|| The Lord asks Job, “Where wast thou when I laid the foundations of the earth? whereupon are the foundations thereof fastened; or who

\* 1 Chron: xiv. 1.      † 1 Chron: xxii. 3.  
 ‡ 1 Kings vi. 7.      § 2 Sam: v. 11.      || Mark vi. 3.

laid the corner stone thereof?\*" "The stone which the builders refused has become the head stone of the corner."† How beautiful is Solomon's exclamation when he finished erecting an earthly temple to the Grand Architect of the universe, "Behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded."‡

Celestial architecture is, in fact, the lost science of speculative masonry. Speculative means the theory or study of arts and sciences, without regard to the practice of them. Architect is a term for a master builder, an astronomer, in fact, who, instead of working with stones terrestrial, builds with gems celestial. There are architects terrestrial and architects celestial, but the grand architect of the universe brought forth *cælus et terra*. "The heaven is my throne, and the earth is my footstool; where is the house ye build unto me."§

The worshipful master of every lodge symbolically personifies the sun. At matins the sun rises in the east to enlighten the world, as does the W. M. rise in

\* Job xxxviii. 4, 6.

† 1 Kings viii. 27.

† Psalm cxviii. 22.

§ Isaiah lxvi. 1.

the east to enlighten his lodge, "when the morning stars sing together, and all the sons of God shouted for joy."\* When the sun is on the meridian it is high noon, and then brethren are dismissed for refreshments,—it is the period for high mass. Mass means, the dismissing the people.† At vespers the sun sets in the west, and the W. M., personifying the sun, closes his lodge, and there is the heavenly virgin‡ and the bright occidental star. The evening hymn is "*Ave Maria Stella*," salutation to the star mistress of the ocean. *Alma mater—Alma nacht*. "Ye shall have a song, as in the night when a holy solemnity is kept."§ "The heavens declare the glory of God, and the firmament showeth his handy work. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard. In them hath he set a tabernacle for the sun."|| And as the tabernacle or pavilion is a temporary abode for the sun, so is the lodge a temporary abode for the personified sun, the Worshipful Master.

\* Job xxxviii. 7.  
§ Isaiah xxx. 29.

† Bailey's Dic.  
|| Psalm xix. 1 and 4.

‡ Virgo.

If speculative masonry be astronomy, there ought to be recorded in heaven the masonic building instruments. In every celestial atlas, and on every celestial globe, there is a pedestal or atlas, and above the pedestal are the masonic implements, the compasses, the level, and the squares ; as these are not of iron, they produce no sound in the celestial building of *Sol-omon*—even these tools are of wrought stones, made ready before the building stones, most precious. John saw the “ holy Jerusalem, descending out of heaven from God ; her light was like unto a stone most precious ; and the foundations of the wall of the city were garnished with all manner of precious stones,” &c., &c.\*

Truth lies concealed in a well. Manasseth means forgetfulness, or he that is forgotten, and truth is forgotten. The man with a dart said, what is truth ? and echo answered not !† The emblem of Manasseth is a well, celestial architects know it to be that of Jacob. Jesus, therefore, being wearied with his journey, sat on the well of Jacob, and it was about the sixth hour.‡

\* Rev. xxi. chap.      † John xviii. 38.      ‡ John iv. 5, 6.

The Bible is the root of all knowledge ; from that book is derived the mythology or the creeds of all nations, ancient or modern. The sacred volume unquestionably belongs to the masonic order, for no lodge or chapter can be opened without the sacred record—and in all solemn masonic processions there is the bible bearer. If any one will take the trouble to look at the preface of the Hanoverian Bible, he will find pictured the winged horse, Pegasus, the Caduceus of Mercury — the Cornucopia — some mystic double triangles, above which are the astronomical types of Jupiter, and beneath are a couple of right hands, what these indicate masons must themselves decide. To confirm the reference to mythology and show its derivation, Hercules of the Egyptians and Greeks is merely a copy of Samson. Samson means his *Sun* or here the second *time*. Hercules is a personification of the sun, and he performs twelve labours, one for each solar sign. Samson strangled the young lion,\* and there are pictures wherein Sampson is represented with the lion's skin. Hercules strangled the young

\* *Leo minor*.

lion, and is invariably pictured with the skin. Samson used the jaw bone of an ass as an instrument of destruction—the jaw bone of an ass fits, according to the keys, the right hand of Hercules—Ramathlehi.\* There are two pillars known to masons, Jachin and Boaz. Samson arose from Gaza with two posts or pillars on his shoulders. Boaz means in the strength, or in the goat, and Gaza means strength or goat. Hercules is represented as carrying two posts or pillars on his shoulders, and the pillars of Hercules are very celebrated. Sol-omon reared the two pillars, Jachin on the right and Boaz on the left, and Samson the sun took hold of the two pillars, bowed himself, and the house fell upon the Lord and people.† The pillars of Samson may be seen in all Celestial Atlases, and if there be any doubt as to their mythological application, that doubt must pass away, like morning dew at sun's rise, for the pillars are to this day with Hercules.

\* Judges xv. 17.

† Judges xvi. 29.

## CHAPTER II.

As the masonic brethren in former times were the only portion of educated society, their leaders were the masters of arts and sciences, so that when the brethren ceased to cultivate knowledge it is no wonder that the sciences remained without improvement. It is said "*Knowledge is power;*" that knowledge *was* power when confined to one portion of society is very certain; *But Education of modern date is certainly not power!* The knowledge of the masons has passed from them, and they are powerless ; education yet exists with them, but the spirit of true masonry is, indeed, all but extinct, and will cease to exist and remain without a possibility of re-discovery, unless the intellectual brethren unite and resolutely protect their ancient land marks which they

are commanded to respect. "Remove not the ancient land mark which thy fathers have set."\* "And cursed be he that removeth his neighbour's land mark. And all the people shall say, Amen."† And yet in spite of these sacred injunctions, men calling themselves masters of arts and sciences, are unwittingly doing all they can to efface those sacred signs by which the initiated can comprehend such passages as the following, to be found in one of the "*fifteen songs of degrees of David*." "*For my brethren and companion's sake, I will now say, peace be within thee.*"‡

As described in the last chapter there were, and are still, two descriptions of masonry, the Speculative and the Operative. The speculative was, and is, the science of theoretical astronomy; this science was held to be the *esoteric*, or that which was retained by the masters of the arts, and the teaching was allowed only in secret lodges or conclaves, or assemblages of the order *con-clavis* with the key, &c. These were the *esoteric* masons—of course the swinish multitude knew nothing—they were not taught anything. Opera-

\* Prov. xxii. 28.    † Deut xxvii 17.    ‡ Psalm cxxii 8.



tive masonry was therefore the *exoteric*, or the knowledge that any one of the order might hear and understand. For instance the symbols of the blue lodges are comprehensible and imply what they represent, not so the "triple-tau-key," or "three-cross-keys" of the Royal Arch—the *esoterics*, or Celestial Architects, alone know their value, they only can find the lock the key fits, "And the key of the house David will I lay upon his shoulder ; so he shall open, and none shall shut : and he shall shut, and none shall open," \* " Woe unto you, lawyers ! for ye have taken away the key of knowledge ; ye enter not in yourselves, and them that were entering in ye hindered." † Of course every L.L.D., *Legum latarum doctor*, or Doctor of Common and Civil Law, or a lawyer, belonged to one of the highest orders of educated masons. The secrecy of the masonic conclaves, the oath to keep all matters secret, as set forth in the usual obligations, at once determined that nothing written respecting the order could be attempted without the certain infliction of the penalty of death, and therefore it is clear

\* Isaiah 22, 22.

† Luke 11, 52.

that masonry was entirely an oral tradition, and chapters are just such assemblages wherein solemn and sacred truth of oral law might be taught without danger of violation of the obligation. Every one knows that masonry is religion, and as the exoteric order of the educated consisted of vast numbers, the word "*Re*" "*Legion*" (*religion*) interprets its own meaning. The Hebrews had their oral traditions handed down from their fathers in like manner, as are, or rather were the traditions of our fathers handed down to us; but from whence could these traditions descend but from the masons, because masonry is certainly of Hebrew *origin*, for if we merely reckon from *Hiram Ab Eph*, even his period gives several centuries prior to the commencement of our *anno domini*.

It has been asserted that the Celestial Architects can read the Bible as recorded in the Heavens—all must admit the Old Testament to have been understood by the Hebrew fathers in like manner as the New Testament is supposed to be understood in its purity by the present father, Pape or Pope. Hiram was Grand Master of the order of Celestial Architects,

master builders of the temple of Solomon. So the Pope is, *in fact*, the grand master of the masters of arts and sciences of the Christian orders. Every thinking man must have noticed how similar in many respects are the ceremonies of the Royal Arch, to those of the Catholic Church, consequently the latter may possibly be copied from the ancient masons. The masonic order until lately preserved the Hebrew mysteries, and the order of Jesuits preserved those of the Christians—the masons have lost their celestial mysteries and so have the Jesuits! Every ancient order of merit, or order denoting rank in church or state is derived from masonry. The knights *templars* and their mysteries, what were these but the lost secrets that related to the building of the *temple* of Solomon. Then the Knights of Malta, or of St. John of Jerusalem, or Red Cross Knights, do not their names point to their creed?

The Celestines, what were they but the Celestial Architects of more modern times. The very name of the order points out that their mysteries related to the Heavens. Do not all preachers of this age assert that

there are sacred mysteries, and endeavour to explain what they themselves cannot understand ? and never will they understand them unless they become Celestial Architects. What is the Royal Arch, but the arch of the sun's daily and yearly course : as the blue lodges denote sun rise and sun set in the azure heavens, so the Royal Arch, with its three central keystones, denotes the central refulgency of the sun in the heavens at high noon. Are there not in England other Chapters and other Companions besides those of the Royal Order of the Arch ? From whence come the Royal Order of the Bath or Beth ? Surely if Hiram was grand master of the temple and templars he was precedent to the Grand Master of the Bath or house.\*

In former times the highest orders of masonry in England were those in which the King was the grand sanhedrin. The Companions of the Bath have chapters and they imitate the masons by wearing sashes, and a star on their left breasts—and what is the motto of the

\* Bath or Beth, 2nd letter of Hebrew alphabet, and means  
“house.”

order of the Bath. “*Tria juncta in uno;*” is it not, in fact in other words, “we three do agree.” Modern masons claim no relation to church or state; how comes it then that the church has, like the masons, conclaves, that the superiors of the order hold chapters, wear sashes, and their chiefs, the bishops, wear aprons. Indeed, both the orders were designated “crafts,” for not until modern time was the study of the sacred law termed profession. An ordinary apprentice mason can tell the symbolical meaning of his *white* apron; can any bishop explain why he wears a *black* one?

In former times, we are taught, few could read and fewer could write, and those who could read and write were clerks, or (*clerica*) clergy—but if clericus be more correctly claimed by the clergy, so, on the other hand *scribe* pertains to the Hebrews. Of course all writers belonged to the order of masons or the educated class of society, and it is well known every mason must be able to sign his name, “write thou every man’s name upon his rod.” \* \* \* †

The privileges of the order to modern readers will

† Numb. 17, 2.

appear astounding. A brother or *clerk convict* was one who prayed or pleaded his order or clergy before sentence was passed upon him; in other words he claimed the privileges of his education and a right to be handed over to his peers or equals, to whom alone he was responsible. Somewhat similar is the manner in which the preachers or Ecclesiastical Court claims jurisdiction over the clergy that disobey the articles of religion. So also in the army—an offender against discipline is tried by martial law, or “courts martial.” Any clerical or masonic brother convicted of felony or manslaughter could plead the benefit, and just before receiving sentence he claimed to be put to the test as to his right to clergy. A “*biblia*,” or latin book, was therefore handed to him in the court, and if after reading a portion thereof, the Ordinary of Newgate said, “*legit ut clericus*, i.e. *he reads like a clerk*,” then the offender was only burnt in the hand and set free, otherwise he suffered death for his crime. It must be borne in mind that the judge and crown prosecutor, &c., were all of the same learned order—all brethren that were

until modern times sworn to protect, and did protect each other under every circumstance, two crimes alone were exempted, "murder and treason."

As reading and writing became more generally taught, those arts being no longer retained exclusively by the masons, there were many that could read like clerks, and consequently by doing so passed themselves off as of the order of clergy, and thus escaped punishment. From all that can be gathered, it was at this period that masonry began to wane, and the exclusive power of the order threatened. There were then created more exalted chapters than the Royal Arch among the brethren, in which the mysteries were for a time retained—the knowledge may be said to have retreated from — to the —, and then finally became hidden from every degree of masons. The oral law was displaced, and written law governed men. The rulers found it necessary for the preservation of society to do away with the benefit of the clergy; for *their* knowledge, the art of reading, had become so general among the swinish multitude, that the old laws were rendered almost ineffective. The statutes, therefore, as they be-

came law, enacted that for certain offences, punishment of death should be inflicted, without benefit of clergy ; in other words, that a master mason, or even a Royal Arch Companion, should actually be hanged by the neck, like any other ordinary subject of the crown !

THE END.