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LUCIFERIANISM OR SATANISM


IN ENGLISH FREEMASONRY

AN ESSAY


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CHAPTER XV—REVIVAL OF OCCULTISM IN ENGLISH FREEMASONRY.

R. F. Gould has a valuable chapter, the XIIIth, on "The Kabala—Mysticism—The Rosicrucians—Elias Ashmole." Speaking of the XVIth and XVIIth centuries, he says :

"During these two centuries of darkness, we also have abundant proof that the world, at least the world of Western Europe, the world which was agitated by the Reformation, was full of all kinds of strange and distorted fancies, the work of disordered imagination, to an extent probably never known before, not even in the age which witnessed the vagaries of the Gnostics and the later Alexandrian school. These strange fancies, at least some of them, had been floating about with more or less distinctness from the earliest period to which human records extend, and, as something analogous, if not akin, appears in speculative Masonry, it has been supposed, either that there existed a union between the sects and societies, who practised, often in secret, those tenets, and the decaying Masonic bodies ; or that some men being learned in astronomy, alchemy and Kabalistic lore, generally, were also Freemasons and took advantage of this circumstance to indoctrinate their colleagues with their own fantastic belief, and so under the cloak and by means of the

“organization of Freemasonry, to preserve tenets which might otherwise have fallen into complete oblivion. Especially has this been supposed to have been the case with the celebrated antiquary, Elias Ashmole.”

We do not intend in the present publication to follow the history of occult sciences and arts, to review all the decays and revivals of occult societies and fraternities, such as those of the Rosicrucians, Free Livers, etc. For our present purpose it is enough to prove that E. Ashmole, of the XVIIth century, has had imitators in the XIXth, and that now a days, there is in the English lodges a revival of occult teachings and doings similar to that described for the XVIth and XVIIth centuries. One of our witnesses is the very champion of English Masonic puritanism as against the Devil Worship in France. He remarks, p. 3 :

“The revival of Mystical philosophy, and, moreover, of “transcendental experiment, which is prosecuted in secret to a far greater extent than the public can possibly be aware, has, however, set many old oracles chattering, and they are more voluble at the present moment than the great Dodonian grove. As might be expected they whisper occasionally of deeds done in darkness, which look weird when exposed to the day.”

Speaking of the Catholic Church and the connection between Mysticism and Masonry, he says, p. 313 :

“She has intuitively divined this connection which by Masons themselves, for the most part, is not dreamed at this day, and when suggested is generally somewhat cast aside. It would be out of place to attempt enforcing upon Masons a special view of their institution, but it is desirable at the same time, to be just toward the Catholic Church and to affirm that we, as mystics, are on this point substantially in agreement with her. The connection in question was for a time visible, and remains in historical remembrance: from the beginning of its public appearance till the close of the eighteenth century, the history of Masonry is part of transcendental history. That connection has now ceased to manifest, but there is another which is integral and permanent and is a matter of common principles and common objects. Let it be remembered, however, that connection is not identity but that there is a community of purpose, of symbolism, of history, and indirectly of origin between the two systems” P. 319 :

"Both systems are veiled in allegory and illustrated by symbolisms. . . . There is naturally a minor body of conventional typology which is tolerably exclusive to the craft, but the grand and universal emblems characteristic of symbolical Masonry as distinct from the operative art—these are our own emblems. The All-Seeing Eye, the Burning Star, the Rough and Perfect Ashlar, the Point Within a Circle, the Pentalfa, the Seal of Solomon, the Cubic Stones—all these belong to the most lofty and arcane order of occult symbolism. . . . The Masonic reverence for certain numbers which are apparently arbitrary in themselves is in reality connected with a most recondite and curious system of mystical philosophical philosophy, while in the high titles of Masonic dignity there is frequently a direct reference to Mysticism," viz.: To Kabalism, Hermeticism, Magic, etc.

A. E. Waite had told us, pp. 8, 9 and 10:

"Some few years since. . . . it became evident that a marked change had passed over certain aspects of thought in 'the most enlightened city of the world' and that among the JEUNESSE DOREE in particular, there was a strong revulsion against paramount material philosophy; an epoch of transcendental and mystic feeling was in fact beginning. Old associations having transcendental objects, were in course of revival and were coming into renewed prominence."

We have already seen in another chapter how, not a few years since, but as early as 1875, the Rosicrucian society was resurrected by Little, and acknowledged by high English Masons as a Masonic or quasi-Masonic society and a legitimate degree. We will show that, thanks to Albert Pike and his beloved fellow students, such as Hughan, Gould, the Rev. Woodford, the 80 Luminaries, there has been in the English lodges a revival of Magic, whether Transcendental or Optimate, whether White or Black. Moreover we have proved that the Kabala had a share in the birth of the modern English and Cosmopolite Freemasonry; not many years since its importance and necessity have been refreshed to the attention of the esoteric Masons; it was done in about the same time as other kinds of Occultism were resurrected or revived. The zeal of Bro. J. Yarker, a 33rd degree, and Grand Master of the only legitimate body of Memphis and Misraim in England, Scotland and Ireland, is a guarantee of the revival of Martinism in the English Freemasonry. Thus we are justified in applying to the English countries what the

mystico-magician Waite tries to limit to France, when (p. 10) he continues his remarks, saying :

“Martinists, Gnostics, Kabalists and a score of Orders and Fraternities of which we vaguely hear about the period of the French Revolution, began to manifest great activity ; periodicals of mystical tendency—not spiritualistic, not theosophical, but Hermetic, Kabalistic and Theurgic—were established and met with success ; books which had grievously weighted the shelves of their publishers for something like a quarter of a century were suddenly in demand and students of distinction on this side of the channel were attracted towards the new center. The interest was intelligible to the professed Mystics : the doctrine of Transcendentalism has never had but one adversary, which is the density of the intellectual subject and wherever the subject clarifies”—we would say, Gnostically—“there is idealism in philosophy or mysticism in religion”—We would say, mystico-magic or Luciferianism.—L. F.—“Moreover, on the part of Mystics, especially here in England, the way of that revival had been prepared carefully, and there could be no astonishment that it came, and none, too, that it was accompanied, as it is almost invariably accompanied, by much that does not belong to it in the way of Transcendental phenomena. When, therefore, the rumors of Black Magic, Diabolism and the abuses of Occult forces began to circulate, there was very little difficulty in attributing some foundation to the report.”

We read, p. 322 :

“When the history of Freemasonry becomes possible by the possession of materials, its chief philosophical interest centres in one country of Europe ; there is no doubt that it exercised an immense influence upon France during the century of quakings and quickenings which gave birth to the great revolution, transformed civilization in the West and inaugurated the modern era. Without being a political society, it was an instrument eminently adaptable to the subsurface determination of political movements. At a later date it may have contributed to the formation of Germany as it did certainly to the creation of Italy, but the point and centre of Masonic history is France in the eighteenth century. To that century also is mainly confined the historical connection between Masonry and Mystic Science, for the revival of Mysticism which originated in Germany at the close of the eighteenth century, and thence passed over to

"England, found its final field in France at the period in "question."

From thence at a later period it returned to England through the exertion and zealous propagandism of Waite and his friends and through the work of A. Pike, Woodford and their confreres and comperes, both in the British Empire and in the United States ; in 1891 it became indisputable by the joint publication of the 80 Luminaries.

CHAPTER XVI—A SAMPLE OF MASONIC OCCULTISM OF ENGLISH CRAFTSMEN.

This chapter is a mere reprint of a passage from the History of Freemasonry published in England and the United States of America in 1891, by 21 editors and 59 contributors. The writer of the particular treatise it is taken from, was Wm. R. Singleton, 33rd degree, etc., District of Columbia. For the want of the Hebrew types our printer leaves vacant the places of Hebrew words. Now Bro. Singleton speaks, and quotes :

"We here present a sample of Occultism in the following "extracts, for which we are indebted to General Albert Pike, 33rd degree, Grand Commander of the Supreme Council "A. . . A. . . S. . . R. . . Southern Jurisdiction, who many years "since loaned the writer the manuscript from which it is a "copy :

"There are in nature two forces producing an equilib-
"rium, and the three are but a single law. Behold the Ter-
"nary summing itself up in Unity ; and adding the idea of
"Unity to that of Ternary, we arrive at the Quarternary, the
"first squared and perfect number, source of all numerical
"combinations and principal of all forms.

"Affirmation, negation, discussion, solution,—such are the
"four philosophic operations of the human mind ; the discus-

“sion reconciles the affirmation with the negative by making
 “them necessary the one to the other. So it is that the phil-
 “osophic Ternary producing itself from the antagonistic
 “Binary completed by the Quarternary, squared basis of all
 “truth.

“In God, according to the consecrated dogma, there are
 “three Persons, and these persons are but a single God. Three
 “and one give the idea of four, because the Unity is necessary
 “to explain the three. Therefore in almost all languages the
 “name of God is of four letters [Jod, He repeated, and Vav],
 “since one of them is repeated ; and that expresses the WORD
 “and the creation of the WORD.

“Two affirmations make possible or necessary two cor-
 “responding negations. ‘Existence is,’ means ‘Nothingness is
 “not.’ The affirmative, as Word, produces the affirmative as
 “realization or Incarnation of the Word, and each of these
 “affirmations corresponds to the negation of its contrary.

“So it is that, according to the expression of the Kaba-
 “lists, the name of the Devil as Evil is composed of the letters
 “upside down of the very name of the Deity, or the Good

“This Evil is the lost reflection, or imperfect mirage of
 “the Light in the Shadow.

“But all that exists, whether in the Good or in the Evil,
 “in the Light or in the Shadow, exists and is revealed by the
 “Quarternary.

“The Affirmative of the Unity supposes the number four,
 “if this Affirmative does not resolve in the Unity itself, as in
 “the vicious circle ; wherefore the Ternary, as we have al-
 “ready remarked, is explained by the Binary, and is resolved
 “by the Quarternary, which is the squared Unity of the equal
 “members and the quadrangular base of the Cube, Unity of
 “Construction, Solidity and Measure.

“The Kabalistic Tetragram YODHEVA expresses God in
 “Humanity, and Humanity in God.

“The four cardinal astronomical points are relatively to
 “us the Yes and No of Light, the East and the West ; and
 “the Yes and No of Heat, the South and North.

“What is in visible nature reveals, as we already know,
 “by the single dogma of the Kabala, that which is in the do-
 “main of invisible nature, or second causes at all points pro-
 “portioned and analogous to the manifestations of the First
 “Cause.

“Wherefore this First Cause has always revealed itself by

“the Cross ; the Cross, that unit composed of two, each of the
 “two divided to form four ; the Cross, that key of the mys-
 “teries of India and Egypt, the Tau of the Patriarchs, the
 “divine Sign of Osiris, the Stanros of the Gnostics, the Key-
 “Stone of the Temple, the Symbol of Occult Masonry ; the
 “Cross, that central point of junction of the right angles of
 “two infinite Triangles ; the Cross, which in the French lan-
 “guage seems to be the first root of the verb CROITRE (to
 “believe, and to grow or increase), thus uniting the ideas of
 “Science, Religion, and Progress.

“(It is an apt emblem and symbol of Infinity ; because
 “its four arms, each infinitely prolonged, would infinitely
 “diverge, the distance between them infinitely increasing.)
 “The incommunicable axiom is Kabalistically contained in
 “the four letters of the Tetragram, thus arranged : in the
 “letters of the words AZOTH and INRI, written Kabalistically,
 “and in the Monogram of Christ, as it was embroidered on
 “the Labarum, and which the Kabalist Postel interpreted by
 “the word ROTA, from which the Adepts have formed their
 “TARO, or TAROT, repeating the first letter to indicate the
 “circle, and to give it to be understood that the word has
 “returned

“The whole magical science consists in the knowledge of
 “this secret. To know it and to dare without serving, is
 “Human Omnipotence ; but to reveal it to a profane is to lose
 “it ; to reveal it even to a disciple is to abdicate in favor of
 “that disciple.

“The perfect word, that which is adequate to the thought
 “which it expresses, always virtually contains or supposes a
 “Quarternary ; the idea and its three necessary and correla-
 “tive forms ; and then also the image of the thing expressed,
 “with the three terms of the judgment which qualifies it.
 “When I say ‘Being exists,’ I impliedly affirm that ‘Nothing-
 “ness does not exist.’

“A Height, a Length, which the Height geometrically
 “cuts in two ; a Depth separated from the Height by the in-
 “terception of the Length,—this is the natural Quarternary,
 “composed of two lines crossing each other ; there are also in
 “nature four movements produced by two forces, which sus-
 “tain each other by their tendencies in opposite directions.

“But the law which rules bodies is analogous and pro-
 “portioned to that which governs spirits ; and that which
 “governs spirits is the very manifestation of the secret of God.

“That is to say, of the mystery of the creation.’ (De la Haute Magic, Vol. 1, pp. 66-97.)

“From the Book —, or Porta Cœlorum of Rabbi Abraham Cohen Sura, of Portugal, Dissertation VII, cap 2 :—

“§ 1. Jod, —, because simple is a One and first somewhat, and is like unto the Unit, which is prime to all other numbers, and to a point, which is the first of all bodies ; a point moved lengthwise produces a line, or Vav, —, and this moved sideways produces a superficies, and so from Vav becomes Daleth, —; formation tends from the right toward the left, and communication is from the higher to the lower, and this is the full expression [plenitude] of this letter, Jod, thus : —, Jod, Vav, Daleth, i.e., I or J or Y, V or U, and D, making IUD, YOD or JOD. But Vav and Daleth are numerically 10, as Jod, their principle, is. Moreover, if Daleth becomes more dense, and to it is added depth, then we have a body wherein are all the dimensions ; thus —, He, which is the symbol of profundity [depth].

“Thus Yod is the point or unity, Vav the perpendicular line, Daleth a superficies, and He represents a square.

“§ 3. Thence, one corresponds to the point ; two to the line, because a line is extension between two points ; three to a superficies, because the first of plain figures is a triangle formed by lines connecting three points. Four points constitute the first body, which is a cube. But in the Quaternary [4] 10 are contained, thus 1, 2, 3, 4=10, and thus the Tetragrammaton is in itself Unity, but contains in itself 2 ; that is the two letter ‘He’ contains also 3 (i.e., its three different letters, Yod, He and Vav) ; and contains also 4 (i.e., the four several letters, —, —, —, —). It also contains in itself 5, of which figure, He is the cypher, 6, of which Vav is the cypher, 7, in the mode of writing called —, 52, whose lesser number is (5 plus 2) 7 ; 8, because the number of the NAME is 26, whose lesser number is 2 plus 6=8 ; 9, in the modes of writing, —, 72 ; —, 63 ; —, 45, and — ; the final Nun denoting 700, and Beth 2 ; and the lesser number of 702 being (7 plus 0 plus 0 plus 2) 9 ; and 10, because in the said Plenitude [YOD-HE-VAV-HE] are ten letters. So that the Tetragrammaton contains all the numbers ; and as in 10 all the numbers are contained, so in the Quaternary are all bodies contained ; and these numbers are the two symbols of Universal Perfection, and by them all things are measured and numbered, they being the similitudes of the

“Ten Sephiroth of the Ænsophic World, which is the cause
“of the other four worlds [AZILUTH, BRIAH, JEZIRAH, and
“ASIAH], ordinarily expressed by the word —, ABIA,
“formed by their initials.

“The Magic Triangle of the Pagan Theosophites is the
“celebrated

A B R A C A D A B R A
A B R A C A D A B R
A B R A C A D A B
A B R A C A D A
A B R A C A D
A B R A C A
A B R A C Denary of Pythagoras
A B R A
A B R
A B
A

“to which they ascribed extraordinary virtues, and which they
“figured in an equilateral triangle as above.

“Number of letters $66=6$ plus $6=12=3 \times 4-6$ plus 6
“plus $7=18=9$
666.

“This combination of letters is the Key of the Penta-
“gram. The initial A is repeated in the single word five
“times, and reproduced in the whole figure thirty times, which
“gives the elements and numbers of the two figures No. 5 and
“No. 6. The isolated A represents the Unity of the first
“principle, or of the Intellectual or Active Agent. The A
“united with the B represents the fecundation of the Binary
“by Unity. The R is the sign of the Ternary, because it
“hieroglyphically represents the effusion that results from the
“union of the two principles. The number of letters in the
“single word (11) adds one (Unity) of the Initiate to the
“denary of Pythagoras; and the whole number of all the
“letters added together is 66. Kabalistically 6 plus 6 forms
“the number 12, the number of a square whereof each side is
“the Ternary 3, and consequently the mystic quadrature of
“the Circle. The author of the Apocalypse that——of the
“Christian Kabala has made up the number of the Beast, that
“is to say of Idolatry, by adding 6 to the double senary (66—
“making 666) of the Abracadabra, which Kabalistically (6
“plus 6 plus 6) gives 18, the number assigned in the Jarot to
“the hieroglyphic sign of Night and of the Profane. The

“Moon with the towers, the Dog, the Wolf, and the Crab,—a “mysterious and obscure number, the Kabalistic Key of which “is 9, the number of initiation.

“On this subject the sacred Kabbalist says: ‘Let him “who has understanding [that is to say, the Key of the Kab- “alistic numbers] calculate the number of the Beast, for it is “the number of a Man, and this number is 666.’ [Rev. xiii, “18]. This is in fact the decade of Pythagoras multiplied by “itself, and added to the sum of the triangular Pentacle of “the Abracadabra; it is therefore the summary of all the “magic of the ancient world; the entire programme of the “human genius, which the divine genius of the Gospel wished “to absorb or supplant.

“These hieroglyphical combinations of letters and num- “bers belong to the practical part of the Kabala, which, in “this point of view, is divided into Gematria and Temurah. “These calculations, which now seem to us arbitrary and un- “interesting, then belonged to the philosophic symbolism of “the Orient, and were of the greatest importance in the teach- “ing of the holy things which emanated from the occult “sciences. The absolute Kabalistic alphabet, which connected “the first ideas with allegories, allegories with letters, and “letters with numbers, was what was then called the Keys of “Solomon. We have already seen that these keys, preserved “unto our day, but completely unknown, are nothing else than “the game of JAROT, whose ancient allegories have been re- “marked and appreciated for the first time in our days by the “learned antiquary, Count de Gebelin.

“The double triangle of Solomon is explained by St. “John in a remarkable manner: ‘There are,’ he says, ‘three “witnesses in heaven, the Father, the Word, and the Holy “Spirit; and three witnesses in earth, the breath, the water, “and the Word.’ He thus agrees with the masters of the “Hermetic philosophy, who give their sulphur the name of “ether; their mercury the name of philosophical water; and “style their salt dragon’s blood, or menstruum of the earth; “the blood or the salt corresponding by apposition with the “Father, the aortic or mercurial water with the Word or “Logos, and the breath with the Holy Spirit. But matters of “lofty symbolism can only be understood by the true con- “dition of science. (De la Haute Magic, Vol. II., pp. 31-35.)

“THE HOLY AND MYSTERIOUS PENTAGRAM, called in “the Gnostic schools the Blazing Star (L’Etoile flamboyante),

"is the sign of Intellectual Omnipotence and Autocracy.

"It is the star of the Magi ; it is the sign of THE WORD "MADE FLESH, and according to the direction of its rays, this "absolute symbol represents Good or Evil, Order or Disorder, "the blessed Lamb of Ormuzd (Ahuro-Mazdao), and Saint "John, or the accursed Goat of Mendes.

"It is initiation or profanation ; it is Lucifer or Vesper, "the morning or the evening star.

"It is Mary or Lilith, victory or death, light (day) or "darkness (night). When the Pentagram elevates two of its "points, it represents Satan, or the goat of the Mysteries ; and "when it elevates one of its points only, it represents the "Saviour, goodness, virtue.

"The Pentagram is the figure of the human body, with "four limbs and a single point, which should represent the "head.

"A human figure, with the head downward, naturally "represents a demon ; that is to say, intellectual overturning, "disorder, or insanity. But if magic is a reality, if this occult "science is the veritable law of the three worlds, this absolute "sign, old as history, and more than history, should exercise, "and does in fact exercise, an incalculable influence over "spirits freed from their material envelopes.

"The sign of the Pentagram is also called the sign of the "Microcosm, and it represents what the Kabalists of the book "Sohar call Microprosopos.

"The complete understanding of the Pentagram is the "key of the two worlds. It is absolute natural philosophy "and science.

"The sign of the Pentagram should be composed of seven "metals, or at least be traced in pure gold on white marble.

"We may also draw it with vermillion on a lamb-skin "without spot or blemish, symbol of integrity and light.

"The ancient magicians drew the sign of the Pentagram "on their doorsteps, to prevent evil spirits from entering and "good ones from going out. This constraint resulted from "the direction of the rays of the star. Two points diverted "outwardly repelled the evil spirits ; two directed inwardly "retained them prisoners ; a single point within captivated "the good spirits.

"The G which Freemasons place in the centre of the "blazing star signifies GNOSIS and GENERATION, the two "sacred words of the ancient Kabala. It also means the

“GRAND ARCHITECT, for the Pentagram, on whatever side we view it, represents an A. All the Mysteries of Magic, all the symbols of the Gnosis, all the figures of Occultism, all the Kabalistic keys of prophecy, are summed up in the sign of the Pentagram, which Paracelsus pronounces the greatest and most potent of all signs. Those who heed not the sign of the Cross, tremble at the sight of the Star of the Microcosm. The Magus, on the contrary, when he feels his will grown feeble, turns his eyes toward this symbol, takes it in his right hand, and feels himself armed with intellectual omnipotence, provided he is really a King worthy to be led by the Star to the cradle of the divine realization; provided he knows, dares, wills, and is SILENT provided, in fine, that the intrepid gaze of his soul corresponds with the two eyes which the upper point of the Pentagram always presents to him open. (De la Haute Magic, Vol. II, pp. 23-62).

“The whole revolutionary work of modern times was symbolically summed up by the Napoleonic substitution of the Star of Honor for the Cross of Saint Louis. It was the Pentagram substituted for the Labarum, the reinstatement of the symbol of light, the Masonic resurrection of Adon-hiram. It is said that Napoleon believed in his star; and if he could have been persuaded to say what he understood by this star, it would have been found that it was his own genius; and therefore he was in the right to adopt for his sign the Pentagram, that symbol of human sovereignty by the intelligent initiative. (ID., Vol. II, pp. 83, 84).

“One of these medals has become popular in our times, so that even those who have no religion hang it on the necks of their children. The figures on it are so perfectly Kabalistic that the medal is really a double and admirable Pentacle. On one side we see the Grand Initiation, the Celestial Mother of the Sohar, the Isis of Egypt, the Venus Urania of the Platonists, the Mary of Christianity, standing upon the world and setting one foot on the head of the Magic Serpent. She extends her two hands so that they form a triangle, whereof the head of the woman is the apex; her hands are open, and emitting rays, which make of them a double Pentagram when the rays are all directed towards the earth, which evidently represents the emancipation of the intelligence of labor.

“On the other side we see the double Tau of the Hier-

“ophants, the Lingam in the double CTEIS or in the triple
 “Phallus supported with the interlacing and double insertion
 “of the Kabalistic and Masonic M, representing the square
 “between the two columns, Iachin and Boaz. Above are
 “placed on a level two hearts, loving and suffering, and
 “around twelve Pentagrams. (ID, Vol. II, pp. 84, 85).

After this abominable Phallic and hellish use and interpretation of the Miraculous Medal of the Virgin Mother of Christ, how could Catholics be accused of rash judgment if they admit A. Pike, the 80 Luminaries, and his other fellow-students and admirers to profane Mass and all other Christian mysteries? It is Satanic and diabolic.

CHAPTER XVII—A SAMPLE OF PRACTICAL OCCULTISM.

We cull it from A. E. Waite's Digest of the writings of E. Levi, p. 446, and preface it by some remarks of this champion of the puritanism and cant of the English Masonry, p 33:

“With regard to the magical experiences of Eliphas Levi, “we shall do well to remember that the conservation of the “images of objects in the Astral Light, is a hypothesis, but “the evocation of Apollonius claims to be actual fact, and “though the sceptical philosophy of the Magus degraded his “own prodigy, the serious student will perhaps find therein “something more than a ‘pathological value’ or the ‘reve d’un “homme eveille.”—The dream of a waking man.

“In the spring of the year 1854, I repaired to London to “escape from internal disquietude, and to devote myself, with- “out distraction, to study. I had letters of introduction to “persons of distinction, and to those seeking communications “from the supernatural world. I met with many of the latter “class, and, amidst much affability, I discovered in them a “fund of indifference and triviality. They immediately re- “quired of me the performance of prodigies, as from a char- “latan. I was not a little discouraged, for, to speak truly, so “far from being disposed to initiate others into the mysteries “of ceremonial magic, I had always dreaded its delusions and “weariness for myself. Moreover, such ceremonies require a

"paraphernalia which is expensive and difficult to collect.
 "I immersed myself, therefore, in the study of the supreme
 "Kabala, and thought no further of English adepts, when one
 "day, on returning to my hotel, I found a note in my room.
 "This note enclosed half of a card transversely divided, and
 "on which I at once recognized the character of Solomon's
 "seal, with a tiny slip of paper, on which was written in pen-
 "cil: 'Tomorrow at 3 o'clock, in front of Westminster Abbey,
 "the other half of this card will be given you.' I kept this
 "singular appointment. A carriage was waiting at the place ;
 "I held unaffectedly my portion of the card in my hand ; a
 "footman approached and made a sign to me, opening the
 "carriage door as he did so. Within there was a lady in
 "black whose face was concealed by a thick veil ; she mo-
 "tioned me to a seat beside her, displaying the other part of
 "the card I had received. The door was shut, the carriage
 "rolled away, and the lady raising her veil, I saw that my ap-
 "pointment was with an elderly person, who beneath her grey
 "eyebrows had bright black eyes of preternatural fixity.
 "'Sir,' she began, with a strongly-marked English accent, 'I
 "am aware that the law of secrecy is rigorous among adepts ;
 "a friend of Sir B. L., who has seen you, knows that you have
 "been asked for phenomena, and that you have declined to
 "gratify curiosity. It is possible that you do not possess the
 "necessary materials ; I can show you a complete magical
 "cabinet, but I must require of you, first of all, the most in-
 "violable secrecy. If you do not guarantee this on your
 "honor, I will give orders for you to be driven home.' I made
 "the required promise, and have kept it faithfully by not di-
 "vulging the name, quality or abode of the lady, whom I soon
 "recognized as an initiate, not actually of the first degree, but
 "still of a most exalted grade. We had several long conver-
 "sations, during which she insisted always on the necessity of
 "practical experiences to complete initiation. She showed
 "me a collection of vestments and magical instruments, even
 "lending me certain curious books of which I was in want ; in
 "a word, she determined me to attempt at her house the ex-
 "perience of a complete evocation, for which I prepared my-
 "self during twenty-one days, scrupulously observing the
 "rules laid down in the Ritual.

"All was completed on the 24th of July ; it was proposed
 "to evoke the phantom of the divine Apollonius, and to inter-
 "rogate it about two secrets, one of which concerned myself,

“while the other interested the lady, The latter had at first
“counted on assisting at the evocation with a trustworthy
“person, but at the last moment this person proved timorous,
“and, as the triad or unity is rigorously prescribed in magical
“rites, I was left alone. The cabinet prepared for the evoca-
“tion was situated in a turret ; four concave mirrors were
“hung within it, and there was a kind of altar having a white
“marble top, surrounded with a chain of magnetized iron.
“On the marble the sign of the Pentagram was engraved in
“gold ; the same symbol was drawn on a new white sheep-
“skin stretched beneath the altar. In the middle of the
“marble slab there was a small copper brazier with charcoal
“of alder and laurel wood, while a second brazier was placed
“before me on a tripod. I was vested in a white robe very
“similar to those worn by Catholic priests, but longer and
“more ample, and I wore upon my head a chaplet of vervain
“leaves entwined about a golden chain. In one hand I held
“a new sword, and in the other the Ritual. I lighted the two
“fires with the requisite materials, which had been prepared
“previously, and I began, at first, in a low voice, but rising by
“degrees, the invocations of the Ritual ; the flame invested
“every object with a wavering light, and finally went out. I
“set some more twigs and perfumes on the brazier, and when
“the fire started up again, I distinctly saw before the altar a
“human figure larger than life, which dissolved and disap-
“peared. I recommenced the evocations, and placed myself
“in a circle which I had already traced between the altar and
“the tripod ; I then saw the interior of the mirror which was
“in front of me, and behind the altar, grow brighter by de-
“grees, and a pale form grew up there, dilating and seeming
“to approach gradually. Closing my eyes, I called three
“times on Apollonius, and, when I re-opened them, a man
“stood before me wholly enveloped in a winding-sheet, which
“seemed to me more grey than white ; his form was lean,
“melancholy, and beardless, which did not quite recall the
“picture I had formed to myself of Apollonius. I experi-
“enced a feeling of intense cold, and when I unclosed my lips
“to interrogate the apparition, I found it impossible to utter a
“sound. I therefore placed my hand on the sign of the Pen-
“tagram, and directed the point of the sword towards the
“figure, adjuring it mentally by that sign not to terrify me in
“any manner, but to obey me. The form thereupon became
“indistinct, and immediately after it disappeared. I com-

"manded it to return, and then felt, as it were, a breath of
 "wind pass by me, and something having touched me on the
 "hand which held the sword, the arm was immediately be-
 "numbed as far as the shoulder. Conjecturing that the
 "weapon displeased the spirit, I set it by the point near me,
 "and within the circle. The human figure at once reappeared,
 "but I experienced such a complete enervation in all my
 "limbs, and such an exhaustion had taken possession of me,
 "that I made two steps to sit down. I had scarcely done so
 "when I fell into a deep coma, accompanied by dreams of
 "which only a vague recollection remained when I recovered
 "myself. My arm continued for several days benumbed and
 "painful. The figure had not spoken, but it seemed to me
 "that the questions I was to ask it had answered themselves
 "in my mind. To that of the lady an inner voice replied,
 "'Death!' (it concerned a man of whom she was seeking
 "news). As for myself, I wished to learn whether reconcilia-
 "tion and forgiveness were possible between two persons who
 "were in my thoughts, and the same interior echo impiteously
 "answered, 'Dead!'

"Here I narrate facts as they actually occurred ; I impose
 "faith on no one. The effect of this experience on myself
 "was incalculable. I was no more the same man ; something
 "from the world beyond had passed into me. I was neither
 "gay nor depressed any longer, but I experienced a singular
 "attraction towards death, without, at the same time, being in
 "any way tempted to suicide. I carefully analyzed what I
 "had experienced, and, in spite of an acute nervous antipathy,
 "I twice repeated, at an interval of a few days only, the same
 "experiment. The phenomena which then occurred differed
 "too little from the former to require their addition to this
 "narrative. But the consequence of these further evocations
 "was for me the revelation of two Kabalistic secrets, which, if
 "universally known, might change in a short period the basis
 "and laws of society at large.

"Am I to conclude from this that I have really evoked,
 "seen, and touched the great Apollonius Tyaneus? I am
 "neither so far hallucinated as to believe it, nor sufficiently
 "unserious to affirm it. The effect of the preparations, the
 "perfumes, the mirrors, the pantacles, is a veritable intoxica-
 "tion of the imagination, which must act strongly on a person
 "already nervous and impressionable. I seek not to explain
 "by what physiologic laws I have seen and touched ; I

"assert solely that I have seen and that I have touched, that
 "I saw clearly and distinctly, without dreaming, which is
 "sufficient ground for believing in the absolute efficacy of
 "magical ceremonies. I look upon the practice, however, as
 "dangerous and objectionable; health, both moral and phy-
 "sical, would not long withstand such operations, if once they
 "became habitual. The old lady I mentioned, and of whom,
 "subsequently, I had cause to complain, was a case in point,
 "for, in spite of her denials, I do not doubt that she continu-
 "ally practised necromancy and goetic magic. She at times
 "talked complete nonsense, at others yielded to insane fits of
 "passion, of which the object could be scarcely determined.
 "I left London without revisiting her, but I shall faithfully
 "keep my promise to say nothing whatsoever which may dis-
 "close her identity, or give even a hint about her practices, to
 "which she doubtless devoted herself unknown to her family,
 "which, as I believe, is numerous, and in a very honourable
 "position

CHAPTER XVIII.—THE HOLY EMPIRE—REGNUM SANCTUM
 —OF THE ENGLISH ESOTERIC MASONS.

The Text Book of Advanced Freemasonry was published
 in Great Britain, but the compiler owns that, for the Kadosh
 degrees—of course the esoteric ones—he is indebted to Bro.
 McClenachan, 33rd degree, of New York. We cull from them:

"We now approach the Holy Empire, which signifies the
 "attainment of the science and power of the Magi. The four
 "words of the Magi are to KNOW, to DARE, to WILL and to
 "be SILENT, and are written in the four symbolic forms of
 "the Sphynx."

We have seen, chapter xvi, in the quotation from Pike's
 manuscript published by the 80 Luminaries, that the Magus
 turning his eyes toward the Holy Pentagram, the Blazing
 Star, and taking it in his hands feels himself armed with
 "intellectual omnipotence, provided he is a king worthy to be

"led by the Star to the cradle of divine realization : provided
"he knows, dares, wills and is silent."

This being quoted by the 80 Luminaries from the Haute Magic translated by Pike, we will look for information in the same Haute Magic, but translated by Waite, p. 87 ;

"Magic was called formerly the Sacerdotal Art, and the
"Royal Art, because initiation gave empire over souls to the
"Sages, and adroitness for ruling wills."

A. E. Waite, having digested the Haute Magic, and other magical works of Eliphas Levi, informs us that the Magi are called kings "because magical initiation constitutes a veritable
"royalty, and the great art of the Magi is termed the Royal
"Art or Holy Kingdom—Regnum Sanctum. The guiding
"star is the same Blazing Star which is a symbol in all initia-
"tion. For the Alchemists it is the sign of the Quintessence,
"for the Magicians the Great Arcanum, for the K̄abalists the
"Sacred Pentagram. We could prove that the study of this
"Pentagram should indubitably have led the Magi to an ac-
"quaintance with the new name which was to exalt itself
"above all names and bend the knees of all beings who are
"capable of adoration. Thus Magic unites in a single science
"all that is most certain in philosophy and most infallible and
"eternal in religion."—P. 41 *Mysteries of Magic*, by Waite,
2nd edition, Keegan, French, Trubner & Co., 1897.

In an essay by A. E. Waite himself, prefacing the Mag-
ical Writings of Thomas Vaughan, 1888, p. xix, he says :

"The earnest student who turns for illumination to the
"sanctuaries of the ancient mystic wisdom and for counsel to
"its grand hierophants, finds himself face to face with the
"departed but still eloquent representatives of a Sacerdotal
"and Royal science which claims to be exclusively acquainted
"with the One Way of Rectitude and the Unerring Path of
"Light."

A. Pike and his fellow-students or disciples, such as the
30 Luminaries, A. E. Waite and other champions of the Eng-
lish craft, all quote or follow more or less the magical doc-
trines and practises of Eliphas Levi ; hence Masons cannot
reasonably object to our taking from the same sources the
explanation of the KNOW, the WILL, the DARE, and the BE
SILENT, and the various significations of the SPHYNX. We
read in the Haute Magic, p. 88* :

* Any one who has studied the writings of Eliphas Levi knows that he
does not blush at the cultus of the phallus and cteis in the divine and
human, or in any other world.

"He knows the secret of the future, he dares in the present and he is silent on the past. He knows the failings of the human heart ; he dares make use of them to achieve his work ; and he is silent as to his purposes. He knows the principle of all symbolisms and of all religions ; he dares to practise or to abstain from them without hypocrisy and "without impiety"—but not without contradiction. L. F.—"he is silent upon the one dogma of supreme initiation. He knows the existence and nature of the Great Magical Agent ; he dares perform the acts and give utterance to the words which make it subject to human will, and he is silent upon the "mysteries of the Great Arcanum." At p. 15 of the same book, read: "The Sphynx, that symbol of symbols, the eternal enigma of the vulgar, the granite pedestal of the science of the sages, the voracious and silent monster whose invariable form expresses the one dogma of the great universal mystery." P. 32 : "The sphynx has not only a man's head, it has woman's breasts ; do you know how to resist feminine charms ? No, is it not so ?" P. 77 : "Now this armed Sphynx represents the law of mystery which watches at the door of initiation to warn away the profane." P. 355 : "The symbolical tetrad represented in the mysteries of Memphis and Thebes by the four forms of the Sphynx, the man, eagle, lion and bull . . . Now, these four signs, with all their analogies, explained the one word hidden in all sanctuaries, that word which the Bacchantes seemed to divine in their intoxication, when they worked themselves into frenzy for Io Evohe. What, then, was the meaning of this mysterious term ? It was the name of the four primitive letters of the mother tongue. The Jod, symbol of the wine, or paternal sceptre of Noah ; the He, type of the cup of libations, and also of maternity ; the Vau which joins the two, and was depicted in India by the great and mysterious lingam,"—or Masonic phallus.

We are aware that the English craftsmen have other propoundings for the exoteric and esoteric Masons, but they cannot deny that the above one is dearer than any other to the hearts of the English fellow-students or disciples of Albert Pike, whether in the British Empire or the United States. He was the King and Pope of the English Freemasonry ; this Yankee had the Prince of Wales, Lord Lathom and other peers of the British realm in actual submission, as it is proved in another chapter. The most prevalent occultist hue now-a-days in the English esoteric craft is the Pikean.

CHAPTER XIX.—APING PRIESTHOOD IN ENGLISH LODGES.

We read in *The Freemason*, May 8, 1897 :

"Among the matters contained in the report of the Council, is a recommendation 'that a loyal and respectful address should be presented to Her Most Gracious Majesty the Queen, the Royal Patron of the Order of the Temple and Hospital in England, to congratulate her on arriving at the sixtieth year of her glorious and benignant reign.' There is also an announcement to the effect that 'V. E. Knight the Rev. C. E. L. Wright, G. Prelate, has offered to complete the official regalia of the office of Grand Prelate by presenting a VIOLET CASSOCK,' and that the 'Council have gratefully accepted' the gift."

The capitals are c's. Lo! a Freemason robed in a violet cassock, and aping a Roman Catholic or an Anglican ritualistic Bishop. Why should he not go a step farther, put on the Alb and Chasuble, and ape the Christian mysteries and even Mass? A high grade English Mason must be a Kabalist, and A. E. Waite himself stated that the Kabalists profaned the Christian mysteries and celebrated the Black Mass.

W. Stevens Perry, 32nd degree, D. D. Oxon., LL. D., D. C. L., Bishop of Iowa, one of the 80 Luminaries, in his chapter on Modern Templary History, p 145, says :

"The Templar must be a Christian* initiated in Holy Baptism† into the Church of our Lord Jesus Christ, and if consistent he should remember the words of his Master: 'This do—Take and eat My body and drink My blood—in remembrance of Me.' Founded on the Christian religion is

* Does the Mason Knight and Protestant Bishop mean the Christianity of man or that of the Gospel and the Apostles?
 † Does he mean the Baptism in the sense of the orthodox Christian, or the baptism of FIRE spoken of in the Autobiography of Lucifer, or the baptism of which speaks R. Carlile, in his *Manual of Freemasonry*, Reeve & Turner, London, W.C. 196 Strand I know Masons who have used this manual, and Masons who sell it as one in use in Western Canada. We read in it: "Baptism—In the name of the Father, and of the Son and of the Holy Ghost, is first, to dip into Nature, or God the Father, for physical science, of which water is the symbol. The second is to dip into Jesus Christ as the Fountain of moral science, of which water is still the symbol. And the third is to dip in the Holy Ghost for intellectual poetic inspiration, of which fire is the symbol. Hence Baptism by water is symbolical of infant and adult education, and Baptism by fire signifies inspiration or the highest intellectual attainment of the Holy Ghost, belonging not to the many called, for all are called; but to the well organized few that are chosen."

"our oft repeated profession and, if Christ-like, nothing "Christian is foreign to us."

Here is another important quotation from the Bishop of Iowa :

"Besides, the thirst for vengeance on their unjust and "cruel oppressors could only be appeased by such an effort to "perpetuate the calumniated and proscribed Order....we "cannot but claim that even if a direct descent from the "Templar Order after its suppression by the Pope of Rome "and the King of France in the fourteenth century, cannot be "proved by historic documents, still there is reason to admit "the existence of a continuous connection, a practical succes- "sion,....making the modern Templary....the representa- "tive of the old Order."

The modern Templars are the successors of the Mediæval Templars and of the Kabalists, why should they not be actuated by a remnant of the same thirst for vengeance and profane the Christian mysteries? But before we expose the High Priesthood of the English Craft, let us look at the novice preparing himself for the aping Masonic priesthood. We will quote from an indisputable British authority already quoted, the Text Book of Advanced Freemasonry. E. C. is the abbreviation for EMINENT COMMANDER :

"E. C.—To order, Sir Knights—DONE.

"(The Sir Knights stand to order, the novice takes the "skull and lighted taper as directed and proceeds slowly by "himself once round the encampment ; while the novice is "performing the year of penance a solemn dirge may be "played : when the novice has returned to the west he faces "the Eminent Commander, who addresses him as follows :

"E. C.—You now repeat after me the following impre- "cations :—

"E. C —May the spirit that once inhabited this skull "rise and testify against me if I ever wilfully betray my "obligation of a Knight Templar.

"E. C.—Seal it with your lips seven times on the skull.

"(The novice raises the skull to his lips and kisses it "seven times, which is then replaced on the sepulchre.)

"E C —May my light also be extinguished among men "as that of Judas Iscariot was for betraying his Lord and "Master, and as now I extinguish this light.

"(The novice blows out the light and the taper is re- "placed but not lighted.)"

We read in the second part of the installation :

"E. C.—Worthy Bro., at your first admission you were refreshed with bread and water ; we now invite you to refresh yourself with the cup of Memory, † which you will dedicate to seven distinct Libations, you will repeat after me : E. C.—The next"—after the sixth—"is called the Obligation toast, and is drunk from the S —"—Skull—"and seals the rest of the libations ; seventh Libation : To all Knight Templars wheresoever dispersed over the face of earth and water, DRINK Prelate reads from Revelations, ch. 2nd, verse 17th."

Whether or not there was a change on this point of the ritual when it was revised in 1873, by command of the Grand Master, H . . . H . . . the Prince of Wales, we could not say, but this revised ritual was rejected by the Scotch Templars, and the one from which we have quoted is still "en vogue" among many Templars, who drink in the human skull their horrid libation. We read in the Light on Masonry, p. 182 : §

"What followed : I then took the cup (the upper part of the human skull) in my hand and repeated after the Grand Commander the following obligation : 'This pure wine I now take in testimony of my belief in the mortality of the body and the immortality of the soul,—and may this libation appear as a witness against me both here and hereafter, —and as the sins of the world were laid upon the head of the Saviour, so may all the sins committed by the person whose skull this was, be heaped upon my head, in addition to my own, should I ever knowingly and wilfully violate or transgress any obligation that I have heretofore taken, take at this time or shall at any period take in relation to any Degree of Masonry or Order of the Knighthood.' This candidate here not only deprecates the damnation of his own soul for his own sins, but also for the sins of another, which is a double damnation ; and all this in case of a violation of any oath in Masonry. As, for instance, if he 'speaks evil of a Brother Master Mason, behind his back or

† Is not this a sacreligious mimicry of the words of our Lord at the institution of the Holy Eucharist: "Do this in commemoration of me?"

§ Quincy Adams, ex-President of the United States, in his address to the people of Massachusetts in 1833, said of this Light on Masonry : "To that book and its author, permit me, my fellow citizens to offer a tribute of respect, a tribute the more richly deserved, for the slanders which Masonic benevolence and charity have showered upon them. Elder David Bernard, a minister of the Baptist a man of good repute and of blameless life and conversation"

“before his face,’ or ‘wrongs him out of one cent. . . .’ he is to “be doubly damned. Mr. Allyn”—a well known Masonic writer—“remarks: ‘When I received this degree I objected “to drink from the human skull and to take the profane oath “required by the rules of the Order. I observed to the most “eminent that I supposed that that part of the ceremonies “would be dispensed with. The Sir Knights charged upon “me, and the most eminent said: ‘Pilgrim, you here see the “swords of your companions drawn to defend you in the dis- “charge of every duty we require of you. They are also “drawn to avenge any violation of the rules of our Order. “We expect you to proceed.’ A clergyman, an acquaintance “of mine, came forward and said: ‘Companion Allyn, this “part of the ceremonies is never dispensed with. I and all “the Sir Knights have drunk from that cup and taken the “fifth libation.’”—In the Yankee ritual there were only five libations instead of seven, as in the British ritual.—“I then “drank of the cup of double damnation.’”

In the British Empire and in the United States there is the Masonic Order of High Priesthood. In England it is one of the allied orders and no brother is admitted to it unless he be an Installed Principal of a Royal Arch Chapter; in the United States, they say, “unless he has been elected to preside over a Chapter of Royal Arch Masons.” See Crowe’s the Master Mason’s Hand Book, p. 64, and the History by the 80, pp. 638 to 642. There is a clause that “all the com- “panions, except High Priests and Past High Priests are “requested to withdraw, while the new High Priest is solemnly “bound to the performance of his duties; and after the per- “formance of other necessary ceremonies not proper to be “written, they are permitted to return.” Now, is not this a very suspicious looking clause? The priestly duties to be performed in such a secret way that the Brethren and Com- panions have to withdraw, with ceremonies not proper to be written are a mimic, sacrilegious, profane aping of the Biblical religious mysteries, if even they are not a sort of Black Mass. We read in the History by the 80:

“In setting about the formation of an Order suitable for “the office of High Priest, what could be more natural or “appropriate than to take the Scriptural history of the meet- “ing of Abraham with Melchisedeck, Priest of the Most High “God; the circumstances which brought this meeting about; “the bringing forth bread and wine; the blessing, etc.; and

“the anointing of Aaron and his sons to the priesthood under the Mosaic dispensation. We can illustrate this point farther by reference to a note, found in an old ritual of the ‘Mediterranean Pass’ as then—and perhaps it may be so now—conferred under the Grand Priory of England and Wales, preparatory to the Order of Malta. That note read as follows: ‘In some Priories the candidate partakes of bread from the point of a sword; and wine from a chalice placed upon the blade handed to him by the prelate.’ Again, in an old manuscript of the ritual of the Royal Grand Conclave of Scotland, now also before me,” says Companion W. Hacker, “I find similar language used in the ritual of the Templar Order. How well the thoughts contained in these extracts have been worked into the Order of High Priest every well-informed High Priest must very well understand. In these rituals, to which I have referred, I find these expressions used: The skull to be laid open and all the brains to be exposed to the scorching rays of the sun.”

We read in the same 80's History, p. 641, a resolution adopted in 1853: “That every newly elected High Priest should, as soon as convenient, receive the Order of High Priesthood, but his anointment as such is not necessary to his installation, or the full and entire discharge of all his powers and duties as presiding officer of this Chapter.”

CHAPTER XX.—A. PIKE, ONE OF THE MAGICIAN KINGS AND HIGH PRIESTS IN ENGLISH FREEMASONRY.

Long before A. Pike was enthroned uncrowned King and untiaed Pope of the Cosmopolite English Masonry, he had been anointed King and High Priest according to the Order and Rite aping Melchisedeck, when he was yet in Arkansas. For this we have the testimony of the 80 Luminaries, p. 642:

“The Council of High Priests of Maryland was organized May 7, 1824, and has had a continuous existence to the present time. Its records, with the autographic signature of all companions anointed since that date, are preserved and are highly valued by the Companions of Maryland. Among those who received the Order in that Council are the follow-

"ing companions of other jurisdictions, upon whom the Order "was conferred by courtesy : . . . Albert Pike, of Arkansas."

A. Pike was a Kadosh, nobody can deny it ; and surely he was not an ignorant one of the nursery, but a genuine, well informed Kadosh and a true Prince and Sovereign of the Holy Empire of the Magi who pretend to attain to the science of the Magicians, the Sacerdotal and Royal Science which claims to be "exclusively acquainted with the One "Way of Rectitude and the Unerring Path of Light" If such a Kadosh happens to be acknowledged a Masonic Pope, as undoubtedly was A. Pike, he surely would, in his pretended "unerring path of light," claim as great an infallibility as any Pope of Rome.

No well informed Mason could deny that A. Pike was a Magus King worthy to be led to the cradle of divine realization ; with the ' Holy and Mysterious Pentagram, the Blazing "Star, the Sign of Intellectual Omnipotence and Autocracy", he felt himself "armed with Intellectual Omnipotence." With this, "the greatest and most potent of all signs," he claimed that "he could exercise an incalculable influence over the "spirits freed from their material envelopes. By drawing on "the doorsteps this absolute sign, old as history, and more "than history," he pretended, like "the ancient magicians, to "prevent evil spirits from entering, and good ones from going "out. This restraint resulted from the direction of the rays "of the Star. Two points directed outwardly repelled evil "spirits, two directed inwardly retained them prisoners, a "single point within captivated the good spirits." All these teachings and practices are taken from the Haute Magic of Eliphas Levi in the manuscript of Pike ; the publishing of it by the 80 Luminaries proves A. Pike to have been a zealot for the propagation of the magician teachings and practices of the apostate ABBE. In the same Pikean manuscript there is suggested a sacrilegious and immoral use of a Catholic medal of the Immaculate Virgin Mother of Christ set on a level with the Venus Urania of the Platonist ; even a phallic interpretation is given of one side of this medal which, he says, can be used as a talisman "so that those who have no "religion hang it on the necks of their children." It cannot be objected that Pike and the 80 Luminaries are quoting these horrors of the Magic as scholars, who merely give a sample of Occultism for historical purpose, for, Pike and the 80 are all without exception Kadoshes, adepts and practi-

tioners of Magic ; they are Princes or Sovereigns "of the Holy Empire, which signifies the attainment of the science and power of the Magi." Moreover, at pp. 44 and 49, the 80 Luminaries give as their own, a phallic and gnostic doctrine of Eliphas Levi's stamp. A Pike and the 80 have somewhat the same magic, but with chameleon-hues.

A. Pike was not only one of the anointed kings and priests of Masonry aping Melchisedech, but he had also been a novice to the priesthood, doing figuratively a year of penance, a lighted taper in one hand and a human skull in the other, and had consummated his sacrilegious mimicry by the diabolical drinking in a human skull of the libation of double damnation.

A. Pike, as all other esoteric Masons of the English Hauts grades, was a Kabalist of some hue. A. E. Waite has told us that his Masonic ancestors, the Kabalists of the middle ages, "were professors of Kabalistic arts. . . . directed "their mystic machinery to do injury to their enemies, and "the infernal magic of the middle ages, with its profanation of "Christian mysteries, its black masses and impious invocations, is, in part at least, their creation." To accuse Pike of profaning the Christian mysteries, of celebrating the black mass, and using impious invocations would be merely accusing the progeny of being worthy of the progenitors. Granting A. Pike's protest against Goety and the Black Art, he is undoubtedly a Magico-Luciferian ; call him whatever name you wish, he surely was, according to Latin Christian orthodoxy, a magician devil worshipper. Moreover, R. F. Gould says positively that Pike was a firm believer in Rosicrucianism and Hermeticism, and therefore with Hermes, he professed the high theurgic faith which, according to A. E. Waite, "was that by means of certain invocations, performed "solemnly by chaste, sober, abstinent and mentally illuminated "men, it was possible"—for Pike, as for all Hermetists—"to "come into direct communication with those invisible powers "which fill the measureless distance between man and God. "A divine exaltation accompanied this communication with the superior intelligences of the universe, and man"—Pike—"entered into a temporal participation of deific qualities, while "the power and wisdom thus acquired submitted many hierarchies of spiritual beings to the will of this Magus," Albert Pike, a Melchisedech, King and Priest of Magical Freemasonry, viz.: of the Kadosh Haut Grades, etc.

CHAPTER XXI.—A. PIKE, THE KING AND POPE OF THE
FREEMASONS.

The question in this chapter is not if Pike was one of the many aping Melchisedechs, one of the many Magician Kings and High Priests but if he was THE KING and THE POPE of Freemasonry. No doubt he combined in his person the two species of Royalty and High Sacerdotalism; one he shared with many other Masons, the other with none: this last species we shall examine in this chapter. W. J. Hughan wrote in the Freemason, Mar. 14, 1896:

"My beloved fellow student, General Pike, the UN-CROWNED KING of the Hautes"—Hauts—"Grades. . . . His monument is enshrined in the hearts and memories of his brethren of the 'Ancient and Accepted Rite,' as was his constant and final wish. He has lived; the fruits of his labors live after him. . . . If his monument you seek, look at his work."

A. E. Waite and Bro. John Yarker, a craft's Don Quixote, have proclaimed Pike THE MASONS' POPE. See the Devil Worship in France, pp. 214, 215, 216. A. E. Waite says:

"Mr. Yarker is a member of the 33rd degree of the A . . . A . . . S . . . R . . . , and he is also the Grand Master of the only legitimate body of the Supreme Oriental Rite of Memphis and Misraim in England, Scotland and Ireland. Moreover, in most Masonic countries of the world he is either Honorary Grand Master or Honorary member in the 95th degree of Memphis, 90th degree of Misraim, and 33rd degree Scottish Rite, the last honorary membership including bodies under PIKE REGIME as well as its OPPONENTS. He is perfectly well acquainted with the claim of the Charleston Supreme Council to SUPREME POWER in Masonry, and that it is a usurpation founded on a forgery. In a letter which he had occasion to address some time since to a Catholic priest on this very subject, he remarks: 'The late Albert Pike, of Charleston, as an able Mason, was undoubtedly a MASONIC POPE, who kept in leading strings all the Supreme Grand Councils of the world, including the Supreme Grand Councils of England, Ireland and Scotland, the first of which includes the Prince of Wales, Lord Lathom and other peers, who were in alliance with him and in actual submission. Its introduction into America arose from a temporary

“schism in France in 1762, when Lacorne, a disreputable panderer to the Prince of Clermont, issued a patent to a Jew, named Stephen Morin. Some time after, in 1802, a pretended constitution was forged and attributed to Frederic the Great, of Prussia. This constitution gives power to members of the 33rd degree to elect themselves to rule all Masonry, and this custom is followed. . . . The good feeling of Masonry has been perpetually destroyed in every country where the Ancient and Accepted Rite exists ; and it must be so in the very nature of its claims and its laws.’ Mr. Yarker has no connection with a Supreme Dogmatic Directorate in any other form than this disputed and perfectly well known assumption of the Charleston Supreme Council. The term, ‘Supreme Dogmatic Directorate,’ was not used by Pike, and the confidence enjoyed by the American was never extended to Lemmi, though he may have desired it. Instead, therefore, of all Masonry being ruled by a central authority unknown to the majority of Masons, we have simply a bogus claim which has no effect outside of the Scottish Rite, and of which all Masons may know if they will be at the pains to ascertain.”

Bro. Yarker sides with the two sides, with the Pikeans and Charleston, and with the anti-Pikeans against Charleston; he is honorary member of “bodies under Pike’s regime and its opponents”. He agrees with the anti-Pikeans who do not admit the claim of Charleston DE JURE, but he agrees with the Pikeans by admitting it DE FACTO. Let us hear what Pike and his beloved fellow students have to say. They admit that the patent granted to Morin was authentic and valid, and that the claim of Charleston was good and valid, both DE JURE and DE FACTO.

The 80 Luminaries in their History, p. 649, style A. Pike Grand Commander of the Supreme Council of Sovereigns, Grand Inspector General of the 33rd degree Southern Jurisdiction of the United States. . . . The Mother Council of “the world. . . . A . . . A . . . S . . . Rite ;” they then quote at length from one of his reports :

“We can soon learn how it was that the Council degrees came about 1766 from France, not from Prussia. In 1761, the Lodges and Councils of the Superior degrees being extended throughout Europe, Frederic II. (or the Great) King of Prussia, as Grand Commander of the Order of Princes of the Royal Secret, or 32nd degree, was by general consent

“acknowledged and recognized as Sovereign and Supreme
 “HEAD of the Rite. On the 25th October, 1762, the Grand
 “Masonic Constitutions were finally ratified in Berlin and
 “proclaimed for the government of all Masonic bodies work-
 “ing in the Scotch Rite over the two hemispheres ; and in
 “the same year they were transmitted to Stephen Morin,
 “who had been appointed in August, 1761, Inspector General
 “for the New World, by the Grand Consistory of the Princes
 “of the Royal Secret, convened at Paris, under the presidency
 “of Chaillon de Joinville, representative of Frederic and Sub-
 “stitute-General of the Order. It will be remembered that
 “the 33rd degree was not then created ; and under Frederic
 “the Great there was no rank higher than the 32nd, nor any
 “body superior to a consistory. When Morin arrived in the
 “West Indies, he, agreeably to his patent, appointed Mr.
 “Hayes a Deputy Inspector-General, with the power of ap-
 “pointing others when necessary. It was under this authority,
 “coming, it is true, from the Consistory at Paris, held by that
 “Consistory as the Delegate and Representative of Frederic
 “the Great, that the Lodges of Perfection in Albany and
 “Charleston were established, with authority to confer these
 “detached degrees.”

In the same History by the 80 Luminaries, pp. 799, 800,
 801, we read :

“Early in 1803 a circular, dated December 4, 1802, was
 “published announcing the organization, on May 31, 1801, of
 “a new governing body of a new rite . . . The name of this
 “new body was ‘The Supreme Council of Sovereign Grand
 “Inspectors-General of the Thirty-Third Degree for the
 “United States of America’ . . . It recognized the ‘Constitu-
 “tion of 1762,’ the ‘Secret Constitution,’ and the ‘Constitution
 “of 1786.’

“The latter are the supreme law of the Rite. They pur-
 “port to have been sanctioned by Frederic the Great, of
 “Prussia, as the SUPREME HEAD and GOVERNOR of the Rite ;
 “their purpose was to provide for the succession, after his
 “death, in the government of the Rite. By their terms,
 “Frederic’s power was vested in a Council of nine in each
 “nation . . . It has been vigorously asserted that these con-
 “stitutions were never sanctioned by Frederic, and even that
 “they were forged at Charleston, and until quite recently, this
 “has been generally accepted . . . But Brother Albert Pike, in
 “his Historical Inquiry, has most completely overthrown

“these assertions....It is difficult, after closely studying “Brother Pike’s presentation of his reasons, to avoid agreeing “with him in his conclusions....FIRST SUPREME COUNCIL.— “The first body organized under them was the Supreme “Council established at Charleston, May 31, 1801, by John “Mitchel and Frederic Dalcho....Brother Pike shows that “in the ‘Institutes’ attached to the ‘Constitutions of 1762,’ as “published in France, it is provided that, in a country in “which there is no Grand Consistory or Grand Council of “Princes of Jerusalem, the oldest Grand Inspector is invested “with DOGMATIC power, and consequently with the title of “Sovereign,—whence undoubtedly came the title, ‘Sovereign “Grand Inspector-General.’”

We read in the *Freemason*, Aug. 29, 1896 :

“All Supreme Councils claim to be derived from the “Supreme Council of the Southern Jurisdiction of the United “States, and it claims to be the Mother Supreme Council of “the World, established in Charleston, South Carolina, on the “31st of May, 1801.”

It is R. F. Gould, a Past Grand Deacon of England, who wrote the above quotation. The 80 *Luminaries*, p. 806, say :

“The Mother Supreme Council, (‘Mother’ in fact, but not “claiming on that account to be more than the peer of her “daughters), commands the respect and affection of all Scot- “tish Masons, and, by its publications, has gained an immense “influence, the world over, in all matters relating to the “Ancient and Accepted Rite.”

We have enough of Masonic quotations to form a pretty fair idea of Charleston and its Pope aping Rome and the Pope. The aping is remarkable ; a few traits will prove it.

The Bishop of Rome has no more power conferred on him by the Sacrament of order than any other Bishop whose ordination is valid. Likewise, the Grand Commander of the Supreme Council of Sovereign Grand Inspectors-General, of Charleston, has not received from the Scottish Rite any more power than any other Grand Commander of any other Supreme Council.

Rome is the Mother Church of all other churches (dioceses); likewise Charleston is the Mother of all Supreme Councils.

The Bishop of the Mother Church of Rome has the PRIMACY over all the other churches (dioceses), over their bishops and their diocesans ; likewise the Grand Commander

of the Mother Supreme Council of Charleston has the primacy over all the other Supreme Councils, their subordinate lodges, and their members.

The Catholics believe that the Bishop of Rome has DE JURE and DE FACTO a primacy of real jurisdiction over all the Christians. Some schismatics say that the Bishop of Rome has only a Primacy of Honor, while other schismatics refuse to acknowledge any primacy, whether of honor or of real jurisdiction.

Likewise there were Pikeans who believed in the primacy of the Grand Commander of the Mother Supreme Council, of Charleston, and were in alliance and submission to the uncrowned King and the untiared Pope, as were the future King of Great Britain and future Emperor of India, with many British peers. Naturally there were schismatics of different sorts opposing the Pike regime and by their opposition proving the claim of Charleston to not be a mere chimera of Leo Taxil, Dr. Bataille, etc.

We must remark that among the Kadosh Princes and Sovereigns who were in submission to the Masonic Pope and King, I did not find two having the same views on the Masonic Royalty and Popery. In the Review of St. Louis, Mo., U. S. of A., October 29, 1896, I wrote: "I have read the 'Revelations Humbug of the Cologne Volkszeitung. Permit me to ask a few questions:

"If A. Pike 'was never anything else but Grand Commander of the 150 (?) independent organizations of Free-masonry,' how is it that W. J. Hughan, the foremost Masonic 'scholar of England, writing in the great organ of the British 'craft, the Freemason, (March 14, 1896), calls his beloved 'fellow student, General Pike, 'the uncrowned King of the 'Hautes-Grades?' Are all the commanders of the 150 organizations so many uncrowned Kings? Or, are the 150 'Masonic organizations so many independent Masonic 'kingdoms?

"Why should the Volkszeitung proclaim those humbuggers who call Albert Pike 'untiaired Pope,' and not those 'who, like W. J. Hughan, of Torquay, Devon, England, call 'him the 'uncrowned King'? Does not the Vicar of Satan 'in the secret society in which is offered, since the Middle 'Ages, the Black Mass, deserve the title of 'Satanic Pope'?

"Could not a central direction be organized and Pike 'elected 'uncrowned King,' or 'untiaired Pope,' and still be

“unable to exercise a directive influence upon some Provinces
“or Grand Lodges, even in America?”

“ . . . They promise us a brochure from Berlin, in which
“all these things will be treated in detail. Would it not have
“been wiser to wait for this brochure and the proofs, than to
“launch serious accusations under the pretense of defending
“other people, without any more proof than give those whom
“they accuse? Is it better to mistake in favor of the Devil
“than against him?”

The *Freemason*, August 26, 1896, published under the
heading, “The Kaiser and Freemasonry”:

“Considerable interest has been aroused by the publica-
“tion of correspondence between the Kaiser and Prince Fred-
“eric Leopold. The latter wrote in behalf of the Freemasons
“Lodges in Prussia, complaining to the Emperor of the way
“in which their organization was continually attacked by the
“Catholic press and also by the *Adelsblatt* newspaper. The
“Emperor replied through his secretary that he had com-
“municated with Duke Ernest Gunther, proprietor of the
“*Adelsblatt*, with the object of stopping the attacks in that
“paper, but he abstained from making any reference to the
“attitude of the Catholic press in the matter.”

I have not the pretension to know the reasons for the
silence of the Kaiser in regard to the attitude of the Catholic
press, but, surely, His Prussian Majesty could be informed
at that time, that part of the Catholic press in Germany, and
even in France, would do the work of protecting the craft
against the attacks of the anti-Masonic press, and save him
from unnecessarily meddling with the Catholic party.

CHAPTER XXII.—AN ENGLISH MASON SUPREME MAGUS, OR
MAGICIAN.

Thanks to DIANA, two British LITERATI, Waite, of the
DEVIL WORSHIP, and Legge, of the CONTEMPORARY RE-
VIEW, in their zeal for the spotlessness of an English Mason
Supreme Magician—Magus—exposed to the profane gaze
on the PILORI of public opinion, the now famous Doctor W.

Wynn Westcott, of Camden Road, 396, London N. He is there, not as a citizen of England and an official of Middlesex, but only as a Masonic Magician, accused of Luciferianism. We do not profer an accusation of Black Luciferianism by the Black Art, but that of White Luciferianism by the White Art. The first is not sufficiently proved and we hold fast to the old adage: NEMO MALUS NISI PROBETUR; the second seems to us fairly authenticated. Dr. Wynn Westcott, A. E. Waite notwithstanding, is a Magician of a semi-Masonic order, which, on the list of Bro. Crowe, is one of the Masonic degrees now recognized as legitimate, not spurious nor worthless. As a member of that semi-Masonic order or legitimate Masonic degree, the Doctor is Supreme Magus, according to the rites and ceremonies of the Mediæval Brethren of the Rosy Cross. He devotes himself to the study and researches into the ancient mysteries; he does it not as an ordinary literary man, for the public, but for a certain class of scientists and scholars, on subjects pertaining to Freemasonry and secret societies; the results of his studies are not to be communicated to outsiders of the Rosicrucian society, which is essentially an exclusive institution. We can safely range Dr Westcott among the men of whom his learned Brother Gould said:

“Being learned in astrology, alchemy and Kabalistic lore generally, they were also Freemasons, and took advantage of this circumstance to indoctrinate their colleagues with their own fantastic belief, and so, under the cloak and by means of the organization of Freemasonry, to preserve tenets which might otherwise have fallen into complete oblivion.”

It is easy for Dr. Westcott to do it, for he is the Supreme Magus of a semi-Masonic society acknowledged as one of the legitimate Masonic degrees. When the Mystico-Magus Transcendentalist accused Diana of slandering his CONFRERE Transcendentalist of Camden Road, we feared it was a case of two Lucifers slandering PRO and CON. At all events Mr. Waite was simply ridiculous when he threatened Diana with an English jury, making a large demand upon her reputed American dollars. Indeed England is not so badly in want of French FRANCS as to let her gentlemen and officials, when they are not attacked in their capacity of English gentlemen and officials, resort to such shift. Let us pass to some matter somewhat more to our purpose.

DIS MOI QUI TU HANTE JE TE DIRAIS QUI TU ES. Ac-

cordingly let us look at the haunts our Doctor frequented in his capacity of Masonic Magician. He would never have frequented them in his capacity of English gentleman and Middlesex official. We had found him catalogued under the Banner of Light, Bosworth street, 9, Boston, and had paid no attention to him. We never dreamed him to be an English gentleman, and much less a respected official, until Mr. A. E. Waite, in his *DEVIL WORSHIP*, and Mr. F. Legge, in the *CONTEMPORARY REVIEW*, made him conspicuous as a Magician Mason. Verily there, in Boston, was Dr. Wynn Westcott in a swarm which seemed to have issued from the pit below. Lucifer was there with his baptism of fire, giving his autobiographical sketch Satan was also in the swarm, in a biography, by G. Graves publishing an historical exposition of the Devil and his Fiery Dominion. There appeared the Devil in his pulpit by the Rev. Taylor.* But there were, on the other hand, Apollonius of Tyana, identified as the Christian Jesus; Isis unveiled by Blavatsky, as Diana was by Waite; an angel whispering for searches after truth. Lo! There is indeed A. E. Waite, in his *Golden Stairs*; by the *Tales of the Wonder World for Children*, he teaches English youth how to transcend from the Geomancy of F. Hartman, to the Astrology of Raphael. The English youths in their transcendental journey are guided by the Palmistry of E. J. E. Henderson. All these and many others, *EJUSDEM FARINAE*, were swarming under the Banner of Light. Voltaire and Bob. Ingersoll were there almost as two *SAINTS N'Y TOUCHE*.

I own that I have purchased some Masonic, Magic and Luciferian lore under the Banner of Light; it was for me the handiest of the 80 occultist shops of Masonic, Mystico-Magical, Luciferian literature in the list of *Le Diable-au-XIXeme Siecle*, p. 723.

In the matter of golden, astral, weird, and blood-curdling tales, we own that our compatriots, the semi-Teutonic Hacks, and the Marseillais Jogand, in their *Diable-au-XIXe Siecle*, and Diana Vaughan, have been only pale and often insipid plagiaries of Waite, Wynn Westcott, Eliphas Levis, Thomas Vaughan, and all their *CONFRERES* in and out of the Temple of the Masonic Great Architect.

At the Banner of Light, just under the "Nightmare Tales, some of the weirdest, most blood-curdling stories ever

* Some 15 years ago a rough miner of Kootenay, B. C., informed the writer that the cowboys, east of the Rocky Mountains, were imbibing a devilish morality from a Devil pulpit.

"conceived told, with graphic power and intensity," by H. P. Bavatsky, we find :

"NUMBERS : Their occult power and mystic virtue. "Being a RESUME of the views of Kabalists, Pythagoreans, "Adepts of India, Chaldean Magi, and Mediæval Magicians, "by W. Wynn Westcott, FRA ROSAE CRUSIS, F. I. S."

A. E. Waite in his Devil Worship, has informed us that :

"The Masonic reverence for certain numbers, which are "apparently arbitrary in themselves, is in reality connected "with the most recondite and curious system of mystic "methodical philosophy."

We gave, in chapter xvi, a sample of this Masonic reverence by the 80 Literati. Dr. Westcott has also translated and published for the English craftsmen The Magical Ritual of the REGNUM SANCTUM, interpreted by Tarot Trumps.

To give an idea of this Tarot, let us quote from Waite's Digest, p. 244 :

"Of all oracles the Tarot is the most astonishing in its 'results because every possible combination of this universal "key of the Kabala gives the oracles of science and truth as "its solutions, on account of the analogical precision of its "numbers and figures. This miraculous and unique book of "the ancient Magi is an instrument of divination which may "be employed with complete confidence ; its information is "always correct, at least in a certain sense, and when it pre- "dicts nothing it reveals hidden things, and gives the most "sage advice to those who consult it."

Dr. Westcott could assure Messrs. Waite and Legge that Diana never copied a Magical Ritual in his house, but these crafty magicians and literati were cautious enough not to make any allusion to the magical rituals in possession of the Supreme Magus of Camden Road. He is the Chief, the Supreme Magus of the English Luciferian Freemason Occultists, and therefore of the English Freemasons, Luciferian, as far as magicians are Luciferians

CHAPTER XXIII—THE THIRD ORDER OF THE ENGLISH
FREEMASONS.

In the Catholic Church there are many ancient and modern religious Third Orders. Of late, Leo XIII has given a new impetus to the old and celebrated Third Order of St. Francis. The announcement of Diana fostering on the Cosmopolite Order of the Freemasons, a Third Order, HONORIS CAUSA, and calling it Luciferian, was rather puzzling for friends and foes. Was there in Freemasonry a real and authentic aping of the Catholic religious Third Orders, or was it merely a fanciful, a purely imaginary invention, without any basis or foundation? In the February number of LES MEMOIRES D'UNE EX-PALLADISTE were published formidable lists of British Masons branded as Luciferian members of the Third Order HONORIS CAUSA. Amongst them Fra. Hughan occupied a pre-eminent place. English gentlemen must have called it a contemptible slander and a wicked calumny. But, lo! Wonders will never cease in this world. The same Fra. W. J. Hughan appeared in the Freemason of July 18, of the same year, 1896, as a member of the Third Order HONORIS CAUSA: All hesitations, all doubts, must vanish away. Fra. G. Kenning, whom Diana had also proclaimed to be a Luciferian Freemason Tertiary, was publishing in a leader a pompous Masonic eulogium of four pages in honor of Fra. Hughan; on this solemn occasion, to praise his hero, the editor gave out all the Masonic titles and degrees of the Fra. from Torquay, and crowned them by that of "member of the Third Order, HONORIS CAUSA, as a Past Supreme Magus or Magician, 9 degree of the Rosicrucian Society. We copy the very words of the Freemason. "He"—Hughan—"is. . . . a member of the Royal Order of Scotland, since 1867 as well as of the Rosicrucian Society of England, as a P. S. M. 9 degree, he is a member of the Third Order HONORIS CAUSA."

Now, friends and foes must agree as to the existence of a Third Order HONORIS CAUSA, of Magi—Magicians. For the sake of hoaxing Masons and anti-Masons Diana had only changed the name of ROSICRUCIAN into that of PALLADIST, and of MAGICIAN into that of LUCIFERIAN. The lists of the ex-Palladiste seem to be those of the Rosicrucians, as members of the Rosicrucian society of Great Britain, not as members of the Rose Croix Degree, which the History by

the 80 has shown us to be somewhat different. While we would not say that Fra. W. J. Hughan is a Luciferian, meaning a conscious worshipper of the real personal Lucifer, the fallen angel, or of his fellow-devils as understood by the Catholics; still, we believe him to be a Luciferian, as "his beloved fellow student," A. Pike, as Dr. Wynn Westcott and other Magi or Magicians are. Thus the Third Order of the Masons is not proved to be Luciferian in the sense of Satanist as contradistinguished by Waite, but it is Luciferian in the other sense, in that in which the Magicians and other Occultists, who protest against the Black Magic, can be called adepts of Luciferianism.

We have then in the English Freemasonry a full mimicry of the Catholic religious Orders, the Monks, the Nuns and the Tertiaries. The Cosmopolite sect cannot deny the existence of Female Masonry; notwithstanding their landmarks against Sister Masons, they meet with them in Androgynous Lodges. The SINGERIE is complete; in the English Masonry you meet with Brotherhoods, Sisterhoods and Tertiaries.

Now, when the champion of English purity in his Devil Worship ranked the TIERS ORDRE LUCIFERIEN D'HONORIS CAUSA among impossibilities, he was misleading his readers. Moreover, when he is so POINTILLEUX in his page 287, he should have had some scruple in writing: TIERS ORDRE LUCIFERIEN D'HONORIS CAUSA, while Diana had written: LE TIERS ORDRE LUCIFERIEN, DIT TIERS ORDRE D'HONORIS CAUSA.

It would have been a barefaced falsehood to deny the existence of a TIERS ORDRE HONORIS CAUSA of Magicians, while by craftily writing TIERS ORDRE LUCIFERIEN D'HONORIS CAUSA, he opened for himself a door for denial. The English have a Third Order HONORIS CAUSA of Magicians, but A. E. Waite may say that they have not a Third Order Luciferian HONORIS CAUSA. "The first in this plot was Lucifer," to use the expression of T. Vaughan, quoted by Mr. Waite.

CHAPTER XXIV.—PIKEAN AND OTHER LUCIFERS OR SATANS.

Outside of the one Catholic Apostolic belief, there is a chameleon-like variety of Lucifers, Satans, Devils, Demons or Daimons, Demiurges, Shephirahs, Mystical or Magical Spirits or Intelligences, Pneumas, Psyches of many sorts, and an almost equal diversity of their counterparts. An instance: the counterpart of LUCIFER is for some, ADONAI, for others, SATAN, for others, GOD, etc.

In our times the most prominent is the Pikean Lucifer. Writers of books or in magazines and newspapers of late years, have been busily engaged with the adversary of Adonai. This attraction of the public gaze towards the Pikean Lucifer, is not on account of his own merit or novelty, but because two dramaturges, one Phocæan, the other Franco-Teuton, undertook to enthrone him as the Great Architect in the Masonic temples; moreover, such men as Joris Karl Huysman, Archbishop Meurin, and others have said: "We have seen him, or at least his horns and tail, in some Masonic lodges."

It is true, that, since the 19th of April, 1897, the Pikean Morning Star has had a kind of eclipse; it is on the wane, but it may reappear at any time. We take the description of this Lucifer from A. E. Waite's Devil Worship:

"The doctrine of Lucifer has been tersely described by Huysman as a kind of reversed Christianity—a Catholicism 'à rebours.'—It is in fact, the revival of an old heresy founded on what we have most of us been accustomed to regard as a philosophical blunder: in a word, it is a manichean system having a special anti-Christian application, for while affirming the existence of two equal principles, Adonai and Lucifer, it regards the latter as the god of light and goodness, while the Christian Adonai is the prince of darkness and veritable Satan. It is inferred from the condition of the world at the present time that the mastery of the moment resides with the evil principle and that the beneficent deity is at a disadvantage. Adonai reigns surely, as the Christian believes, but he is the author of human misery, and Jesus is the Christ of Adonai, but he is the messenger of misfortune, suffering and false renunciation, leading ultimately to destruction, when the 'Deus maledictus' shall cease to triumph. The worshippers of Lucifer have

"taken sides in the cause of humanity, and in their own cause, "with the baffled principle of goodness ; they co-operate with "him in order to insure his triumph, and he communicates "with them to encourage and strengthen them ; they work "to prepare his kingdom, and he promises to raise up a "Saviour among them, who is anti-Christ, their leader and "their king to come.'"

In his *Digest of the Writings of Eliphas Levi*, A. E. Waite had delineated the pattern of the above Lucifer and Satan in this wise :

"Good and evil flourish on the same tree, issue from the "same root. Good personified is God, evil personified is the "Devil. To know the secret and science of God, is to be God ; "to know the secret or science of the Devil, is to be Devil. "To seek to be at once Deity and Satan is to concentrate in "ourselves the most absolute contradiction."

The *80 Luminaries*, quoting from Levi's *Haute Magic*, translated by Pike, introduced the same doctrine among their Brethren, see chapters xvi, xvii, etc.

In his translation of Levi's *Ritual of Transcendent Magic*, A. E. Waite supplies us with special descriptions of the Lucifers of the Kabala, and of the Gnostics, pp. 177, 178, 179 :

"The Lucifer of the Kabala is not an accursed and "stricken angel ; he is the angel who enlightens, who regen- "erates by fire ; he is to the angels of peace what the comet "is to the mild stars of the spring time constellations. . . . A "Gnostic gospel discovered in the east by a learned traveler "of our acquaintance, explains the genesis of light to the "profit of Lucifer as follows : The self-conscious truth is the "living thought. Truth is thought as it is in itself, and "formulated thought is speech. When eternal thought de- "sired a form, it said : 'Let there be light.' Now this thought "which speaks is the Word, and the Word said, 'Let there be "light,' because the Word itself is the light of minds. The "uncreated light, which is the Divine Word, shines because it "desires to be seen ; when it says, 'Let there be light,' it or- "dains that eyes shall be open ; it creates intelligences. "When God said, 'Let there be light,' intelligence was made, "and the light appeared. Now, the intelligence which God "diffused by the breath of His mouth, like a star given off "from the sun, took the form of a splendid angel, who was "saluted by heaven under the name of Lucifer. Intelligence

“awakened, and comprehended its nature completely by the understanding of that utterance of the Divine Word, ‘Let there be light.’ It felt itself to be free because God had called it into being, and raising up its head, with both wings extended, it replied, ‘I will not be slavery.’ ‘Then shall thou be suffering,’ said the Uncreated Voice ‘I will be liberty,’ replied the light. ‘Pride will seduce thee,’ said the Supreme voice, ‘and thou will bring forth death.’ ‘I needs must strive with death to conquer life,’ again responded the created light. Thereupon God loosened from his bosom the shining cord which restrained the superb angel, and beholding him plunge through the night, which he furrowed with glory. He loved the offspring of his thought, and said, with an ineffable smile, ‘How beautiful was the Light !’”

Let us now quote what the same writers say of Satan, the counterpart of Lucifer. *Transcendental Magic*, pp 91, 92:

“In the Kabala the occult principle is called Elder, and this principle multiplied, and, as it were, reflected in secondary causes, creates images of itself—that is to say, so many elders as there are diverse conceptions of its unique essence. These images, less perfect in proportion as they are further removed from their source, project upon the darkness an ultimate reflection or glimmer, representing a horrible or deformed elder, who is vulgarly termed the devil. Hence an initiate has been bold enough to say, ‘the devil is God as understood by the wicked ;’ while another has added, ‘in words more bizarre, but no less energetic, the devil is composed of God’s ruins.’ . . . Philosophically speaking, the devil is a human idea of divinity, which has been surpassed and dispossessed of heaven by the progress of science and reason.”

We get some further information from pp. 126. 127 :

“We approach the mystery of black magic. We are about to confront, even in his own sanctuary, the black god of the Sabbath, the formidable Goat of Mendes. At this point those who are subject to fear should close the book. . . . Is there a devil? What is the devil? As to the first point, religion states that the devil is the fallen angel, occult philosophy accepts and explains this definition.

“In black magic, the devil is the great magical agent employed for evil purposes by a perverse will.

“The old serpent of the legend is nothing less than the universal agent, the eternal fire of terrestrial life, the soul of

“the earth, the living fount of hell. We have said that the
 “astral light is the receptacle of forms and these when evoked
 “by reason are produced harmoniously, but when evoked by
 “madness they appear disorderly and monstrous; so origin-
 “ated the nightmares of St. Anthony and the phantoms of
 “the Sabbath Do, therefore, the evocations of goetia and
 “demonomania possess a practical result? Yes, certainly—
 “one which cannot be contested, one more terrible than could
 “be recounted by legends. When any one invokes the devil
 “with intentional ceremonies, the devil comes and is seen.
 “To escape dying from horror at the sight, to escape catal-
 “epsy or idiocy, one must be already mad. . . . As a fact, we
 “maintain, like himself”—de Mirville—“the reality and pro-
 “digious nature of facts; with him also, we assign them to
 “the old serpent, the secret prince of this world; but we are
 “not agreed as to the nature of this blind agent, which under
 “different directions is at once the instrument of all good and
 “of all evil, the minister of prophets and the inspirer of
 “pythoneses. . . . Mr. de Mirville is therefore a thousand
 “times right, but he is once and one great thing wrong.”

At p. 288 we read :

“Let us state for the edification of the vulgar. . . . for the
 “greater glory of the church which persecuted the Templars,
 “burnt magicians, excommunicated Freemasons, etc . . . let
 “us state boldly and precisely that all inferior initiates of the
 “occult sciences and profaners of the great arcanum, not only
 “did in the past, but do now, and will ever adore what is sig-
 “nified by this alarming symbol—the Baphomet. Yes, in
 “our profound conviction, the Grand Masters of the Order of
 “the Templars worshipped the Baphomet, and caused it to
 “be worshipped by their adepts; yes, there existed in the
 “past and there may be still in the present, assemblies which
 “are presided over by this figure, seated on a throne, and
 “having a flaming torch between the horns; but the adorers
 “of this sign don’t consider as we. that it is the representation
 “of the devil; on the contrary for them it is that of the god
 “Pan, the god of our modern school of philosophy, the god of
 “the Alexandrian theurgic school of our Neoplatonists, the
 “god of Lamartine and Victor Cousin, the god of Spinoza
 “and Plato, the god of the primitive Gnostic schools; the
 “Christ also of the dissident priesthood; this last qualification
 “ascribed to the goat of black magic, will not astonish
 “students of religious antiquities who are acquainted with the

"phases of symbolism and doctrine, in their various transformations, whether in India, Egypt or Judea."

Any one who has studied carefully the magical writings of Eliphas Levi, cannot fail to recognize more or less of his magical teachings in the History by the 80 Luminaries . . ., in the three large volumes of R. F. Gould, in The Text Book on Advanced Freemasonry, in the Freemason and generally in the modern literature of the English craft. It is perfectly apparent that during the last 30 years the English leading Masonic Knights, whether in Europe or in America, have imbibed more or less of the magical teachings of the French Magician, and we do not know any one who contributed more to this result than Mr. A. E. Waite did in England.

This mystico-magician has misguided and transcended his readers, when he boldly stated that Levi "was nothing of the sort of a high Mason." A. Caubet in his SOUVENIRS, 1893, asserts what he was in a good position to know, namely that Levi "was received Mason in the presence of a considerable number of members of that society; far from thanking according to usage, those who had received him, he declared publicly and solemnly that it was the Freemasons who owed him thanks. 'I come,' said he, 'to bring back to you the lost traditions, the exact knowledge of your signs and emblems, and therefore show you the object and end for which your association was constituted.'"

Fie! Waite. "The first in this plot was Lucifer." You are less excusable than any body else, for no one has contributed, as you did, to the propagation of Mystico-Magic among the English Occultists in or out of Freemasonry. Your digest of the magical writings of Levi has had two editions in England.

CHAPTER XXV.—THIRTY YEARS EXPERIENCE AMONG DEVIL-WORSHIPPERS.

We have found among the American aborigines many manifest traces of patriarchal traditions, such as the one we read in the Book of Tobias, vi, 18: "But thou, when thou shalt take her, go into the chamber and for three days keep

thysself continent from her." But these very evident remnants of the patriarchal doctrines and practices of the Ancient testament are mixed up with other corrupt doctrines and practices, exoteric and esoteric, which are akin to those of the ancient pagans, some of which are met with in the English as in other Masonic bodies. No doubt the English esoteric Masons are civilized ; instead of eating human flesh they only drink in a human skull the libation of double damnation. The Masonic Mopses kiss the posterior part of a silk dog, while the Redskins tear a real flesh dog and eat some real dog meat ; in both cases "the same infernal noise is made in the neighborhood." The Mopses are said to have been imported first into Germany, afterward into France In Indian as in Masonic lodges you discover phallic symbols and lingams ; those of the Redskins being roughly carved or painted, while those of the Paleskins are polished and finer, but the meaning and purpose are substantially the same. The paleskins, in or out of the craft, and the Redskins, by their Tomahnowas, resort to cremation. In 1860, in Milbank Sound, Father Chirouse, (senior), and the writer, saw the Tamahnowas in full regalia, both men and women, cremating the entrails of a great chief, with venison, salmon, halibut, herring spawn, "hooleekan" grease, etc. We were told it was done for the welfare of the departed chief in the next world. We are aware that their pale imitators cremate the whole corpse under a sanitary pretense for the welfare of the living in this world ; it does not prevent the esoteric masons from attaching to cremation a deeper meaning, as they do for the compass and the square. There are many other analogies between the pale esoteric Masons and the Redskin Tamahnowas ; but these are enough for our purpose.

Strange though it may look, the American natives worshipped the Evil spirits, and neglected the Great Spirit and the Good ones, although they believed in the Good as in the Evil. When we asked them why they acted so, they were wont to answer : "The good spirits and more so the Great One, are good by their nature ; whether we worship them or not, they are always good ; they will never do any harm to us, nor even to our enemies. It is not so with the evil spirits ; they are bad and wicked by nature ; we try to propitiate them that they may do no harm to us, but only to our enemies, and not spare them." The bulk of the Indians, though not Tamahnowas nor esoteric, resorted to invocations,

to talismans, amulets, sacrifices of many kinds, such as throwing meat into a lake to propitiate its evil genii, or cremating a crow while still alive, to propitiate those of the sea. Mr. Waite cannot refuse to call them Satanists for "they worship purely and simply devils"; they worship them precisely because they are evil. These exoteric Indians did not tear a dog and eat dog meat, as their own esoteric Tamahnowas on Fraser river and the Gulf of Georgia did, nor eat human flesh, as did their cannibal Tamahnowas from Cape Mudge to Milbank Sound. These Tamahnowas had many esoteric practices which the bulk of the Indians ignored, and which these practitioners of Black Arts communicated only to a few chosen candidates and in secret, but exacting valuable fees. Thus we do not suppose, as Mr. Waite seems to do, that to be a Satanist a Mason needs not to be a practitioner of the Black Art, it suffices that he worships devils by practices which in themselves have not a Goetic nature, such as the use of the Pentagram, or other talisman, evocations, etc., while the profanation of the Christian mysteries, of the consecrated hosts, or Black Mass, etc., are verily Goetic. All the argumentation of this Transcendentalist seems to rest on the supposition that Satanism necessarily implies the Black Art; we are of the opinion that worshipping evil genii, evil spirits, devils, evil principles, knowing them to be such, is sufficient. In the Review, of St. Louis, U. S. A., September 3, 1896, we published the following:

"As there can be no doubt as to the existence of Luciferianism or Satanism among the English Freemasons of the British Empire and of the United States, as well as of other countries, the fact of real and personal intercourse of the Luciferian or Satanist Masons with Lucifer or Satan yet remains to be established. A man may believe in Lucifer Satan, evil and good genii, without conversing personally and visibly with these spirits. During 30 years among the forty thousand Indians I have visited from the Columbia river to Alaska, I have seen many acts of worship and even human sacrifices offered to the evil spirits; I have heard many 'Medicine-men' narrating to me their intercourse with the spirits of the other world; still I own that I have always been rather incredulous as to the real and personal intercourse of the 'Medicine-men (Tamahnowas) with the spirits. Nevertheless there have been cases witnessed by non-Catholic White men and by Indians, whose veracity I

"could not suspect, which I would not pronounce upon. A "serious and careful investigation would have been necessary "to decide the reality or unreality of the intercourse between "the Tamahnowas and the devils. I lived many years among "genuine cannibals who had three ways of eating human "flesh, and, at least, one way of offering human sacrifices to "the spirits of the other world. I have heard of and personally witnessed many devilish and hellish deeds, but I would "not swear to one instance of personal and visible intercourse "between the devil worshippers and a real personal devil."

The American Magicians, or Tamahnowas, have many tricks, poisons and other villainies at their service, but these are kept very secret and are communicated only to a few candidates whom they initiate into their abominable mysterious practices. The missionaries, by care and prudence, discover many of them, to the discontentment and rage of the Tamahnowas. With them as with the Masons, exposure of their secret doings is the surest way to get rid of their pernicious and deleterious influence. A Manchester Mason showed in the Preston Catholic News the ire our exposure of the Masonic secrets excited in his quixotic breast. We smiled at his threats, as we were used to do at those of the Redskin Tamahnowas.

CHAPTER XXVI.—CONCLUSIONS.

When the exoteric Masons have preserved some belief in the true God and the true Christ, if even it is only a vague and confused notion, they should not be called Luciferian or Satanist; their religious lethargy notwithstanding, they cannot be accused of Luciferianism or Satanism, any more than ordinary sinners or heretics could be. But such is not the case with the esoteric crafty brothers; these enthrone any sort of deity in the place of the true God, they admit any kind of Christos except the true Christ. Whatever may be the Great Architect, Great Geometrician, Great Overseer or

Artist they worship in the place of the true God of the Hebrews, and of the Christians, we have reason to call them Luciferians or Satanists of some sort. Such were also the French esoteric craftsmen of the Grand Orient of France, before they had declared that, as Masons, they do not believe in any God, good, bad or indifferent. But since that declaration and their excommunication by many Grand Lodges of the English communion, can these French atheist Masons be called Luciferian or Satanist? Why should they, unless all atheists should be called so? The Grand Orient does not admit any God or devil; there is no room there for Lucifer or Satan, unless these fallen angels come uninvited; an effrontery which would not surprise an orthodox Latin Christian. Luciferianism, or Satanism, are surely as rampant among the other Masonic bodies in France as they are among the English. We admit that the sons and daughters of Sunny Gaul, with their FURIA FRANCESA are more apt than the sons and daughters of foggy and cool Albion to dive headlong into, or emerge from the abysses of Luciferianism or Satanism, as did Eliphas Levi, Stanislas de Gaita, etc. Still, on both sides of the channel, the same Lucifers and Satans are met with in the temples of the Masonic Great Architect.

In the Masonic lodges, the Pantheists, the Gnostics, the Kabalists, or Emanationists of other occult species, claim to be an emanation from and a part or parcel of either the Pan, the Ensoph, the Chaos, or any other first eternal and divine source of emanation; they say: "I will ascend into heaven; I will exalt my throne above the stars of God; I will be like the Most High." Unfortunately for them the true God has said: "But yet thou shall be brought down to hell, into the depth of the pit." Indeed these esoteric craftsmen, who look on themselves as some sort of Gnostic EONS, or other emanations from their Great Architect, are truly Luciferians, though they may not be Satanists in the sense A. E. Waite gives to that expression. From what has been said in the previous chapters, the Masonic Lucifer or Satan is a chameleon changing his hues and shades according to the rays of light or the angle from which you look at him. In the Masonic temples so many Mason-Masters of importance, so many Lucifers or Satans. We will examine some of them; it will give us an idea of the others. A. E. Waite has told us that the transcend-

entalism, which he cultivates, is slowly but surely invading the English Masonry. These transcendentalists must claim with A. E. Waite that "through their interior and spiritual virgin they can work upwards to divinity and ascend to the invisible elements of their own undying pneuma." They profess that "their pneuma corresponds in the microcosmos to the uncaused God, as the physical virgin corresponds to the virgin-spirit, the Mimra-Daya, or Word of God, or Logos, or Protogonos." Now the question is: Whether the Mimra-Daya, the Virgin Spirit is, according to Latin orthodoxy, a devil taking the form of an angel of light, or, according to occultist Masons, an emanation from some Masonic Great Architect?

The real question at issue between the orthodox Latin anti-Masons and the English occultist Masons is, whether it is with occult transcendental forces, powers, intelligences, spirits, or the orthodox devils, the occultists enter into communication, when, to use the expressions of the 80 Luminaries, they claim "to enter into communication with the spirits freed from their material envelopes, or keep in or out the good or evil spirits, by using the points of their Blazing Star with the Masonic cypher in the center?"

Is it by the artifices of the Latin orthodox devils or by the agency of good intelligences, spirits, or other emanations from their Great Architect that the Kadosh Magi pretend to "arrive at the cradle of divine realization, to intellectual omnipotence and autocracy?"

These and the like questions are the very ones which are at issue between the Latin orthodox anti-Masons and the esoteric occultist craftsmen or their occultist champions. To avoid these questions the English occultists resort to stratagems. Some times it is an absolute silence or a pompous disdain, at other times a haughty indignation or a Quixotic threatening. On this occasion the champion, A. E. Waite, tries to be humorous and facetious. He says in his *Devil Worship*, p. 6:

"If Abbadon, Apollonion, and the Lord of Flies are to be understood literally; above all, if they are liable to confront us in PERSONA PROPRIA between Freemason's Hall and Duke Street, or between Duke Street and Avenue Road, then the sooner we can arrange our reconciliation with the One Church which has consistently and invariably taught the one full-grown, virile doctrine of devils, and has

"BONA FIDE recipes for knowing, avoiding, and, at need, exorcising them, why the better will it be, more especially if we have had previously any leanings towards the conception of an universal order not pivoting on eternal perdition."

It would be no great wonder if Mr. Waite would follow the example of his master in mystico-magism, Eliphas Levi, or of his CONFRERE, Stanislas de Guaita. These and many others have returned to the One Church which has consistently taught the full grown, virile doctrine of Devils and Hell, and has BONA FIDE recipes for knowing, avoiding, and, at need, exorcising them. Indeed our transcendentalist may find his Mimra-Daya to be leading him down towards the depth of the pit instead of upwards to the elements of his undying pneuma. INITIUM SAPIENTIAE TIMOR DOMINI—"The fear of the Lord is the beginning of wisdom." Joris Karl Huysman was reported already as becoming a monk; he agrees that to live among the Trappists or Benedictines is for him delightful and useful. Indeed, many more Masons than people are aware of, especially from the rank and file, even in our Canadian Northwest, have left the city of Satan for the safe city of God. They have followed the example of Lord Ripon, the predecessor of the present Grand Master, H. R. H. the Prince of Wales.

From the testimonies quoted, there cannot be any reasonable doubt that the doctrines and practices of the High Grade esoteric English Masonry is based on a multi-colored occultism, either Kabalistic or Gnostic, Neoplatonist, Hermetic or Rosicrucian, etc. Will Bro. Klein, the new G. M. of the Lodge QUATUOR CORONATI, supplant the late A. Pike in the British craft and introduce a new shade of occultism? Surely it would please the Prince of Wales, Lord Lathom, and the British Masons in general, to change their Pikean allegiance for that of a Britisher, even though he may be somewhat of a Teuton. With the last Christmas number of the Freemason appeared this new star in the English Masonic sky. We may be on the lookout for a new Lucifer; though we are aware that Bro. G. Kenning is already very occult on the matter.*

* We had written the above when we read in the Freemason, February 12, 1898: "Masonic notes and queries.—We are all eager to hear particulars of Bro. Klein's discovery, but we possess our souls in patience and we cannot imagine that he or our able editor, will commit the ghastly indiscretion of publishing the results in the Freemason or anywhere else. There is far too little reticence, not to say secrecy as to the esoteric knowledge at the present time.—C. H. W." If there was not

Whatever may be the occultism which the esoteric craftsmen follow, there is no doubt that many of them aim at objects evidently "beyond the normal range of men," according to Waite's own expression; these objects are superhuman, præternatural, supernatural for mankind, and are called Theurgic, Transcendental, Optimate, Thaumaturgic, or other names more or less equivalent to miraculous. (See Waite's various works.) Now, Englishmen above all others, would not aim at objects which, in their opinion, would have no reality whatever. No doubt they may mistake unreality for reality. They may claim to have intercourse with superior powers, hierarchies of spirits, emanations from some Masonic deity, and to obtain through them thaumaturgical wonders and reach a superhuman state at least beyond the normal range of men, but still they may be unconsciously in error and unsuccessful, while they are deceived by others or by their own self-conceit.

We would not deny A PRIORI the possibility of real, superhuman thaumaturgical wonders being performed or obtained occasionally, but not infallibly, by the occultist Masons, by the use of their Blazing Star, or other talismans or amulets, by their evocations, invocations and other magical ritualistic ceremonies. We, orthodox Latin Christians, as well as the Greeks, cannot suppose that God would perform miracles, nor allow good angels and spirits to operate real, superhuman, præternatural wonders in favor of Gnosticism, Neoplatonism, Kabalism, Hermeticism or Rosicrucianism, Magic, Theurgy and other doctrines and arts of the same nature and intent; the simple reason is that the adepts and practitioners of those sciences and arts deny more or less the divine essence, nature and existence of the true God. Moreover, many of them have a sacrilegious mimicry of the *Mosaic* Masonic and Christian rites; they perform a figurative year of penance, with a human skull in one hand and a taper in the other,† they drink in a human skull the libation of double damnation, they ape the anointment of the Mosaic and Christian priesthood, some of their Kabalist ancestors profaned the Christian mysteries, celebrated the Black Mass,

a new Lucifer, why so much reticence, secrecy and esotericism? Lo! Bro. W. J. Hughan had the effrontery to tell us there were no secrets except for the modes of recognition. C. H. W. is himself guilty of betraying his Brother from Torquay and violating the Masonic silence.

† You often see Masonic adorned candles advertised in the Freemason for sale by Bro. G. Kenning, coining money.

—TESTE WAITE—Now, God and his angels will not perform wonders for such adepts and practitioners in the English, nor in any other, Masonry. Nevertheless, there is nothing to prevent us from supposing that God, for the punishment of these Magicians,—whether Black or White,—of those Kabalist and occultist Masons, may permit the orthodox Latin real Devils, Lucifers or Satans, to perform and operate, under certain circumstances and with certain restrictions, thaumaturgical, superhuman wonders and prodigies, such as those performed by Pharaoh's Magicians trying to oppose Moses.

A POSSE AD ACTUM NON VALET CONSECUTIO.—“From the possible you cannot conclude the fact.” From the attempt made by the Masons and other occultists to obtain by their occult performances thaumaturgical wonders which may possibly be obtained or performed, we cannot conclude that the attempts have been successful and the prodigies or wonders obtained or performed. Indisputable proofs should be brought forward by fair witnesses, sifted and examined by competent persons, before we would admit as certain, a real, visible or tangible intercourse between the occultists and some personal devil or devils from the depth of the pit. We are, in regard to thaumaturgical and diabolical wonders among the Paleface unconscious worshippers of the devils, in the same position as we have been during 30 years among the Redskins conscious worshippers of evil spirits; in either case, there should be substantial and morally undeniable proofs, before we would admit the facts of visible or sensible intercourse of the Mason occultists or of the Indian Tamahnowas with personal devils. On these matters we follow the general views and principles of the Rev. Father J. de Bonniot‡ and other Latin orthodox Christian philosophers and theologians; but we could no more share the views of A. E. Waite than those of Taxil, Bataille and Diana on the thaumaturgical wonders he admits as being well ascertained. We only say that, if what A. E. Waite affirms, was as well ascertained as he pretends that it is, there could be no doubt that real orthodox Latin Lucifers or Satans perform occasionally in the Lodges, or in the SALONS DORES, thaumaturgical superhuman wonders and prodigies, and that occultists, whether Masons or not, have occasionally real, sensible or

‡ *Le Miracle et ses contrefaçons* cinquieme editon, Victor Retaur, 82 Rue Bonaparte, Paris, 1895.

visible intercourse with personal devils, although they may not be fully aware they are such. Orthodox Latin Christian philosophers or theologians would attribute only to Lucifer or Satan the wonders A. E. Waite mentions in several of his writings as certain. We quote from his *Essay on the Esoteric Literature*, p. xxvi, the following passage as a sample :

"It is a process of psychic chemistry of a triadic and absolutely supernatural character, for the diatribes of modern mystics against the term 'supernatural' are founded on a fundamental misapprehension of occultism and are due to the influence of materialistic philosophy. It is a doctrine of magical science that there is an inherent imperfection in nature, and there is an absolute perfection which transcends nature ; now the testimony of the visible universe and the unceasing aspiration of man's higher consciousness are in harmony with this doctrine.

"The triadic process of which I have spoken is the transmutation of the physical body by the soul within it, the exaltation and transmutation of the soul by the overshadowing spirit and the illumination and deification of the spirit by contact with the universal consciousness. This process accomplishes the regeneration of the whole man, which is the true object of transcendental philosophy and the only safe basis of magic. All operations attempted by the vulgar and the uninitiated, in other words, by unregenerated persons, are either dangerous or unsuccessful, or, as in the case of Black Magic, of a dark and abominable nature.

"Contemplation and quietism are the keys of this mysterious process, which seems to have been carried to its highest point among Oriental nations. It is described by Roger Bacon as the modification of the body by alchemy, which puts much of Hermetic allegory in a new and more intelligible light. When this modification, or new birth, has been accomplished, the Magus is placed in communication with the creative forces of the universe and the avenues of spiritual perception, which are narrow, difficult, and full of barriers to the psychologist of the day, are freely thrown open for unlimited exploration—such, at least, is the claim of the magical text books and the initiated adept may proceed to the invocation of the celestial intelligences, the souls of the great departed, and to the assertion of intellectual dominion over the hierarchies of elementary beings. The

“depths and heights of his own immortal nature are also revealed to him, and from the pinnacles of his spiritual life, he may soar into ecstatic, yet conscious, communion with God himself. On the physical plane he may perform, by the adaptation of natural laws, many prodigies which seem to the uninitiated observer in defiance of all law, he may endue inert substance with the potency of his individual will, search all hearts, and read all destinies ; perceive events happening at a remote distance ; and can impart to suitable subjects a portion of his own prerogatives, inducing trance, clairvoyance, prophetic foresight, etc.

“Such is the great claim of spiritual magic, and it involves at least an aspiration of the highest conceivable kind. Its antithesis exists in the counter claim of the Black, or Infernal, Art, with all its grotesque horrors and barbarous, perverse processes, by which the initiates of forbidden knowledge employed their developed physical faculties in operations of darkness and destruction.”

We conclude by these words of A. E. Waite, already quoted :

“It is impossible for the Catholic church to do otherwise than to brand the cultus of Lucifer as identical with that of Satan, because, according to her unswerving instruction, the name of Lucifer is an equivalent of Satan, and, moreover, the Luciferian cultus is so admittedly anti-Christian, that no form of Christianity could do otherwise than regard it as a worship of darkness and evil.”

AMEN



APPENDICES.

I.—SECRET MONITOR.

We published in the Catholic News, of Preston, England, February 15, 1896:

"We read in the Freemason, December 14, 1895, that "with the sanction of the Rev. Canon Crane, a Masonic service was held on the first of the same month, in the Manchester Cathedral. . . . The sermon was preached by a Past Grand Chaplain, the Rev. J. W. Challoner, who took his text from St. Paul: 'Look not every man on his things, but every man also on the things of others.' Among the crafty things he is reported to have said are the following: 'Freemasonry, if rightly comprehended, acted beneficently on the business of the world. The brethren were taught to deal with their fellowmen in integrity, never to take a mean advantage in trade—remembering that love works no ill to a neighbor.' Now, Manchester is the very headquarters of the Masonic side trading degree, called 'Secret Monitor,' for Europe and America. The Masonic Sect of Traders makes its members swear that they will exclude from the fraternal love of the Order in trading, the rank and file of Masonry, as well as the non-Masons, whom they call the Profanes, in their crafty jargon. All the Apprentices, all the Fellow-crafts, and the Masters who are not judged worthy, are excluded. But they promise and swear to assist a brother Secret Monitor in preference to any person, whether Mason or not, by introducing him to business, by sending him custom, or in any other manner by which they can throw a penny in his way. Is that the love which worketh no evil to a neighbor, and even to a brother Mason, who is not a Secret Monitor? Is that taking no mean advantage in the trade? Does this act beneficently on the business of the world, or only in favor of the Secret Monitors? A Cathedral for such a deceit, is it

“not a scandal to us poor Canadians? Did not the aproned orator profane Holy Scripture to blindfold the Masons who “are not Secret Monitors?”

The Freemason, May 4, 1895, published a grand oration quite concordant with the Secret Monitor's oath quoted above from a Monitor, published by Dick & Fitzgerald, New York; copyright 1860 and 1888, by Benjamin H Day. Now this crafty grand orator is, in 1898, Grand Registrar of the Grand Lodge of England, a Queen's Council and a Judge in Great Britain; but he is also a pre eminent Secret Monitor. We have no reason to impeach him as an English citizen and a judge; we completely ignore him in those capacities; we know him only as a High Grade Mason and a Secret Monitor. Still we confess that it is a mystery how he can conciliate the oath of his office as a judge with those of a Secret Monitor and a High Grade craftsman. Whether or not he was dispensed from many Masonic horrors, such as drinking the cup of double damnation in a human skull, and from some barbarous oath and penalties, he cannot deny that he is a leading Brother and Knight of a fraternity which imposes on its members these and many other like ghastly obligations and ritualistic practices. Let us notice in particular the oath of Royal Arch, which, together with those of the esoteric Master Mason quoted (ch. III) and of the Secret Monitor, mentioned above here, must of necessity throw a dark side on the face of fair English justice, which we so often had occasion to admire in Sir Matthew Bigby, in Justice McCreight, in Governors, Sir James Douglas and Seymour—this last was said to be a brother or relation of Admiral Seymour—and many other English officials and magistrates; there were exceptions, but only confirming the general rule, in British Columbia. We quote the first sample of Royal Arch oath from the Light on Masonry, endorsed by an ex-President:

“Furthermore, do I promise and swear that a Companion “Royal Arch Mason's secrets, given me in charge as such, I “knowing them to be such, shall remain as secure and inviolate in my breast as his own, murder, treason, not excepted. In some Chapters this is administered; all the secrets of a “companion, without exception.”

In the Blue book for esoteric Masons, published in England, under the title of The Text Book of Freemasonry. London, Reeves & Turner, 196 Strand, entered at Stationers'

Hall, third edition, 1881, and which we have already quoted, we read, p. 216 :

"I . . . most solemnly and sincerely swear that I will "never divulge any of the secrets and mysteries belonging to "this Supreme Degree denominated the H. R. Arch of Israel, "to any individual whomsoever, unless it be to a lawful "Companion of the Order, whom I shall find such after due "examination, or in the body of a lawfully constituted Chap- "ter regularly assembled . . . Kisses the Bible five times."

Pshaw! What a five-fold sacrilegious kissing of the Holy Bible of the Protestants. Thanks be to God, it is not the Holy Bible of the Catholics. Still we may ask, how can a judge trust an oath on a Bible so sacrilegiously kissed by his brother Masons, if not by himself, through money and dispensation?

Would it not be natural enough for a business man, who has to enter a suit against a Secret Monitor before such a Mason and Secret Monitor judge, to fear that the judge may be more or less under the sway of his Masonic and Secret Monitor's oaths, rather than under the influence of the oath of his office. Moreover, if he is a fair judge, he may have to punish in a Secret Monitor, what he has sworn himself to do. Could he accept the excuse of a witness who would refuse to divulge the felony or murder entrusted to him by a brother Master Mason and Royal Arch? In many cases his Masonic and Secret Monitor's oaths will conflict with the sworn obligations of his high office, and slowly, but surely do damage to fair English justice.

II.—MASON-SISTERHOODS.

The Freemason, on the 28th September, 1895, published the portrait of the youngest vice-patroness of the Royal Masonic institution for girls, and, under it, all the Masonic titles of her father, a major J. G. Shank. He is a fifteen-fold High Mason and a member of the order of the Eastern Star—(LADIES FREEMASONRY, as the Freemason positively calls

it.) Hence, the English craft cannot deny that there are in Great Britain Freemasons who have Sister Freemasons—(Lady Freemasons). There are Brother and Sister Freemasons of the same Androgynous order, who meet in the same lodges. The 80 Luminaries, in their History of Freemasonry and Concordant Orders, have a whole chapter on this Concordant Order of Ladies Freemasons. Bro. W. J. Hughan, the European editor, in the Introduction, p. xxiv, remarks as follows :

“The editor-in-chief has thought necessary to admit “chapters on the Eastern Star,”—the Ladies Freemasonry.—“Assuredly, if this Order is admitted, it is in safe hands “when intrusted to Brother Willis D. Engle.”

This aproned Reverend P. G. P., is Past Right Worthy, Grand Secretary, General Grand Chapter, in the United States, where, according to the official census, published by the 80 Luminaries, in 1890, this Ladies Freemasonry counted 874 Chapters and 45,451 members. We are not told how many of these members are Sisters, how many are Brothers. In this census are not included the Heroines of Jericho, the Rebeccas of the Oddfellows, and other Androgynous orders.

The craft cannot deny that Freemasons have adopted women for Sister Masons and called this crafty invention Masonry of Adoption, or Adoptive Masonry. The Chapters, Lodges, or Constellations, etc., in which the Brothers and Sisters meet, are called Androgynous. Many esoteric Freemasons, who believe their Great Architect to be Androgynous, and who give to the square and compass a phallic meaning, are only logical, when they have Androgynous temples or lodges. These are of two kinds, the masculine-feminine and feminine-masculine. The first are the lodges or chapters of men-Masons, in which women are initiated as Sisters ; the second are lodges, chapters, or constellations of women-Masons in which men are initiated as brothers. In the first case, women go to the men to be their Mason-sisters ; in the second, the men go to the women to be their brother-Masons. In the History by the 80, p. 860, the Reverend Engle remarks :

“In some of the States the practice prevailed of admitting to chapter meeting all Master Masons,* upon a pledge “of secrecy, while in most they could gain admission only by

* The rank and file, the Apprentices and Fellows-craft, have no show in the three worlds of the Grand Brotherhood.

"ballot and initiation, in some jurisdictions even the patron "needed not to be a member of the chapter, but only a contributing member of a Masonic lodge. In another jurisdiction, while the brethren were admitted to full membership, "they were without any written law on the subject, but by " 'tradition' deprived of the right to vote in the chapter. . . . "Since 1876 the Order (with the exceptions of those portions "of it in New York, Vermont, Connecticut, and periodically "New Jersey,) has been within the jurisdiction of the General "Grand Chapter, while the Order in Connecticut and New "Jersey has used the ritual set forth by that body."

To which category of Androgynous Mason-brothers in the Eastern Star does belong the British Major? We cannot say. He is a Life Governor of all the great Masonic charities, including the Royal Masonic Institution for Girls. A Parisian would ask if this institution for girls is a PEPINIÈRE for the Eastern Stars, and he would express the hope that MADEMOISELLE IRENE will eventually follow her gallant father into the Androgynous chapter OU BRILLE SA GALAN-TERIE. It is to be hoped by the English Freemasons that the Royal Masonic Institution for the daughters of defunct Masons, will not supply sisters for the lodges, chapters, or constellations under the warrants of the Grand Orient of France. Many Englishmen must have been stupefied to hear that a number of English women have been received Sister Masons under warrants of the French and excommunicated Grand Orient. Verily, the English "Freemason" is slyly, but good-naturedly, falling in love with the feminine-masculine Masonry; though it keeps up against the masculine-feminines its former apparent hostility. Bro. G. Kenning is well versed in the ways of his esoteric craft and able to please the Androgynous Brothers and Knights, such as Major Shank, and the anti-Androgynous, such as the exoteric Brothers of the nurseries. In September, 1895, to be agreeable to the first, he gave the portrait of Miss Irene, the daughter of a Brother in the Order of Eastern Star—Ladies Freemasonry—while to please the latter, he published, on the 14th December, 1895, the following remarks:

"As regards women-Masons, it is entirely their own "business. If they choose to start an opposition show, what "is there to prevent them from exhibiting? It would be "ridiculous to oppose it, and if the ladies are satisfied some of "the husbands will surely hail the movement with satisfaction.

"The only objection we have is not to the movement, but the assumption of a title, which in the present state of the Masonic law in this country is, and must be, misleading. We understand a number of English women have been received under a warrant of the Grand Orient of France. If this be the case, it is no concern of ours, and we do not see why, seeing that as Masons we have neither responsibility to incur, nor right to interfere, these good people cannot be let alone. It is not in the least a question of 'are you in favor of women being Masons?' No mortal can more the ladies adore, than a Free and Accepted Mason. And, although we suspect the adoration in the writer's mind applied to 'home' rather than 'lodge' rule, there is no doubt whenever the women undertake works of charity men have to look for their laurels."

How kind and considerate is the Brother Editor ; he has no objection to the movement, and when the present Masonic law in England shall have been repealed, he will not even object to the title of women-Masons. Eventually the gallant editor with his most velvety pen may advocate the repeal of the anti-ladies laws in the British craft. We wonder we did not see already advertised by Bro Kenning, the signets, the stars, the jewelry and other paraphernalia for the heroines and sisters of Major Shank. No doubt the great manufacturer of Great Queen Street could export his Masonic ware to the United States, where the Eastern Stars are so flourishing. We have seen this Brother and Tertiary, G. Kenning, pandering to the feminine-masculine Masonry ; now let us look at his skirmishing in Mexico against the masculine-feminine Grand Dieta, and vituperating the Grand Lodge of New York, on account of the Mexican Dieta. On the 24th of August, 1895, the "Freemason" published the following tidings :

"Truly, the Masonic world moves. Bro. Parving never expected to see his son and his son's wife in the same Masonic Lodge, and the son's wife would-be Worshipful "Master,"—holding the trowel over the head of her husband, as we see the trowel over the arms of the "Modern Grand Lodge of England."

In its issue of the 31st August, 1895, the Freemason adds another tidings :

"T. S. Parvin, of Iowa, met and sat in the same lodge "in the City of Mexico, with his son, T. W. Parvin, and his

“son’s wife, Mrs. T. W. Parvin, the latter being at the same “time W. M.”—Master or Mistress.—“It inclines us to ask “the very pertinent question, ‘Will those Grand Lodges “which have recognized the Grand Lodge of Mexico, and “exchanged representatives with it, continue their relations “with it as heretofore?’ it is clear the latter has violated the “laws of the Craft”—Masonry, but not of the Hauts-Grades Masonry, as we shall prove hereafter,—“by admitting women “as members, and by so doing has forfeited its Masonic “status. We shall wait with no small amount of curiosity to “learn what will happen.”

The Tertiary Magus editor, on the 21st of September, leaves the back rooms of its Tidings to stand in his editorial SANCTUM to announce the victory of the anti-masculine-feminines in Mexico, the Masculine-Feminines are routed out from the Grand Dieta. The Freemason says :

“The Grand Dieta of Mexico, by resolution, authorized “the initiation of women, and its Grand Secretary organized “lodges of women and presided at their initiation. But they “are now all prohibited by the Grand Dieta from doing so, “that body having repealed the law under which such pro- “ceedings were held, although it failed to deny to women “already initiated, the right conferred upon them. It is “therefore clear that the custom of making lady-Masons is “now forbidden by the Grand Dieta.”

Although peace seemed to be proclaimed in the Free- mason of the 21st of September, 1895, on the 11th of the following January the pacification was very uncertain. Bro. R. F. Gould wrote in the Freemason :

“The loose way in which new and mushroom Grand “Lodges are accorded recognition in America, has been long “a reproach to that country. But to acknowledge as regular “and legitimate the proceedings of the Grand Dieta of Mexico “is going very far indeed. . . . It is indeed a reproach that a “Grand Lodge like that of New York, which is one of the “offending lodges in this case, should have recognized as “being in any way associated with Freemasonry a system “which forbids the presence of the Bible† in its lodges and “sanctions or sanctioned till lately the initiation of women.”

† We may add an appendix on the phallic use of the Bible by the esoteric So Luminaries of the English Craft in their History, p. 44, and else- where.

The Mexican and other Androgynous Masons must think it strange that their British Brethren, headed by Major J. G. Shank, are allowed and welcomed to go to women in the feminine-masculine lodges ; and that the same British Brethren declare war, not only against the Mexicans, but even against their Yankee cousins for letting or approving the ladies to come and be initiated in masculine-feminine lodges or chapters. Bro. R. F. Gould, in three issues of the *Freemason*, August 22, 29, September 5, 1896, under the title of, *Family of Grand Lodges*, gives ample details on the Masonic imbroglio in Mexico and in the United States in regard to the Mason Sisters and other questions ; this Past Grand Deacon of England, naturally enough, tries to favor the British view, but the whole proves once more that the whole Cosmopolite Fraternity of Free and Accepted Masons is a Tower of Babel and confusion on every Masonic topic. It is sufficient for our purpose to quote a passage from an answer of the Grand Lodge of Iowa, through his Grand Secretary, Brother Parvin (senior), 1896 :

"The making of women Masons is by no means a new thing in Masonry. It has only been more recent, and upon a larger scale and brought nearer home. Every well read Mason knows fully well that in the last century a lodge in Ireland, Lodge No. 44, at Doneraile, initiated a woman, Miss Elizabeth St Leger, daughter of the Right Honorable Saint Leger, Viscount Doneraile, whose son and successor was Master of the lodge at the time. She afterward married Honorable Richard Aldworth, of the county Cork and has left a most honorable record as a woman and a woman-Mason. Moreover the Masonic student may learn, that during the reign of Napoleon, the first Emperor, a woman was made a Mason, he being Grand Master at the time. She was a colonel and a very brave and distinguished officer of his army ; served with distinction for many years, and her sex was not discovered until she was severely wounded, when, upon her recovery, the Masons, prompted by a spirit of gallantry conferred upon her the three Symbolic degrees. Within the past decade, the Grand Master of the Grand Lodge of Hungary, a Symbolic Grand Lodge . . . conferred himself the degrees of Masonry upon his own wife . . . I have to learn that any Masonic Grand body ever withdrew or even withheld their recognition from the Grand Lodges of Ireland, France and Hungary."

Whether Napoleon I. was a Mason or not, it is well known that he ruled Freemasonry in France with an iron hand and velvet gloves. A. E. Waite, the champion of the English craft in the matter of sister-Masons and of Devil Worship, tells us, p. 227, 228, that "its existence"—Female Freemasonry—"in Spain is a matter of public knowledge, "and I have Mr. Yarker's authority for stating that in certain "countries, one of which is South America, the Rite of Memphis and Misraim and the Ancient and Accepted Scotch "Rite, have both initiated women, the latter up and including "the 33rd Degree. No adoptive lodges exist or would be "tolerated in England, within the jurisdiction of the Grand "Lodge, and if it can be shown that the Palladian Order initiates English women into Masonic secrets, that is performed surreptitiously and in defiance of our Masonic "constitutions."

If even it were granted that this is true, to a certain extent, for the English Grand Lodge as far as the Blue Degrees for the esoteric brothers, it is not veracious but deceptive for the other degrees and rites of the English Freemasonry. For instance, the constitutions of the Scottish Rite do not forbid Female Freemasonry, on the contrary,—TESTIBUS Waite and Yarker, etc.,—the Freemasons of the Scottish Rite not only encourage, but establish, Androgynous lodges where brothers and sisters meet as Masons, at least in "some countries." Now, according to the Cosmopolitan Masonic Calendar, published by Fra. Magus Kenning, editor of the Freemason, for 1898, the Grand Patron of that Androgynous Order in some countries, is H. R. H. the Prince of Wales; the Honorary Member of Supreme Council, the Duke of Connaught; Members of Supreme Council, the Earl of Lathom, etc., see pp. 31-41. The High Grade English Masons, when they work in the exoteric Blue Degrees of the Grand Lodge, do not oppose Androgynous or Female Masonry of the feminine-masculine species, but only the masculine-feminine lodges, and their opposition is based upon the present law of the English craft, which they suppose to exist, as some rituals show it, while others would let us suppose the contrary; of course, if the present law were repealed, their opposition would cease even to the masculine-feminine lodges, and every kind of Androgynism could bloom. In the present state of the Masonic law for the Blue Degrees, the same English craftsmen, when they work in the Red Degrees

of the Knighthery, especially in the Ancient and Accepted Scottish Rite, they not only tolerate, but, in many cases, they establish and foster Androgynous lodges, whether they be feminine-masculine or masculine-feminine; Waite, the champion of their puritanism and cant, Bro. Yarker, one of their lights, and others, tell us that it is so. Indeed, English as well as other Freemasons, Know, Will, Dare and are more than others, Silent, not to say deceptive and fallacious

As late as 1888, in the third edition of his Blue tract for Masonic propagandism, published by Bro. Hogg, and already quoted, an English craftsman pharisaically wrote, as many others do :

"Certain degrees have been invented in what is called 'Adoptive Masonry,' some of which are still practiced in 'America. In France, where the plan was first devised, 'Adoptive Masonry was for a time in vogue; the Empress 'Josephine, in 1805, presided over a lodge. But passwords 'uttered by rosy lips must lose their solemn import, and 'pressure of soft hands may bring danger, instead of averting 'it. In this country"—England—"the idea never found 'favor To the initiated, the motive for exclusion of the 'fairer portion of the creation is perfectly obvious. To the 'uninitiated it will suffice to say, a woman cannot keep a 'secret. There may be exceptions, but the secrets of Free-'masonry, though they are not its essence. . . . must not be 'exposed to any risk whatever." Are they more important than the State secrets of the Empire, which have been intrusted to the Queen-Empress during 60 years, without any complaint?

The invention of Androgynous Masonry is attributed to LA GALAMTRIE FRANCAISE, but erroneously so. A Masonic Past Grand Deacon, of England, Bro. R. F. Gould, vol. I, pp. 90 and 68, tells us that he had noticed "an Androgynous 'clause in the York"—manuscript—"No. 4, A. D. 1693, published in Hughan's Masonic Sketches." He adds P. 91: "The 'records of 'St. Marys Chapel' Lodge, under the date of 17th "April, 1683, furnish an instance of the legality of a female "occupying the position of 'dame' or 'mistress' in a Masonic "sense, but from the minute of the lodge it will be observed "that it was only in a very limited extent that the widows of "Master Masons could benefit by these privileges. On this "case Mr. Lyon* observes: 'In case of female members of

* The great Scotch scholar and luminary of the craft in our days.

"Scottish incorporations, the freedom of craft carried with it "no right to a voice in the administration of affairs. Neither "was their presence required at enrolment, although their "entry money was double that of members' sons." In a note of the same page (91), the Reverend Woodford "alludes "to that peculiar passage which recognizes female member- "ship."

From the above facts and others, such as the case of the Lady Freemason, Elizabeth St. Leger—though may be LEGERE—afterward Lady Aldworth Doneraile, it is evident that long before the French Mason, Le Chambonnet, had planned the nautical voyage of the Brothers and Sisters Mason to the Island of Felicity, and, had, as Admiral, organized them, the English Masons had ladies initiated to the craft. Moreover, there are good reasons to suspect that the gallant Masonic admiral of the French craft had pirated his plan from the "New Atlantis," of Lord Verulam, Viscount Saint Alban, Francis Bacon, known generally by Pope's characterization, as the wisest, the brightest and meanest of mankind.

Bro Hughan, of Dunscore, Torquay, Devon, England, ventures in the History by the 80 Luminaries, pp. 30, 31, to declare that the "New Atlantis seems to be and probably is the key to the modern rituals of Freemasonry." Another Masonic light and scholar, Findel, and many more in and out of the craft, see in the Bensalem Island and its secret society one of the prototypes of the modern brotherhood of Freemasons; why not also of the sisterhoods of the same craft? LA GALANTERIE FRANCAISE must take a back seat and L'AMIRALE FRANCAIS, of the Androgynous fleet, has to stand before the world on the pillory for pirates.

Is it not a wonder that the Mexicans and their friends follow better than the English do, the old landmarks of English and Scotch Masonry in the Pre-Grand Lodge's times? The war declared against these Mexicans on account of their masculine-feminine lodges, by partisans of feminine-masculine chapters or constellations, is verily a curious phenomenon worthy of UNE FIN DE SIECLE. It is the perpetual contradiction of exotericism and esotericism in the English craft. It is difficult to save LA CHEVRE ET LES CHOUX—the goat and the cabbages—in the same boat where is the wolf.

Let us remark that on this question of women, as on that of Atheism, and Pantheism, and other important mat-

ters, the same conclusion is forced on us. In spite of the pharisaical prudery and would-be respectability of the English Masons, there is no real practical difference between their adopted sisters and those of the Swedes, French, South Americans, Mexicans, Hungarians, Spaniards, etc., in England and English speaking countries the craftsmen object to their adopted sisters coming into the lodges for men, but they let the brothers go and be initiated in the lodges for females.

III.—BARBARIC PENALTIES

I have read many English rituals, manuals, monitors, etc., and I must say with Bishop Dupanloup :

"I have there met with scenes, terrors, oaths, and scare-crows, most extraordinary not to say ludicrous! How is it possible that reasonable and honest men should consent to pronounce such fearful formularies against themselves?

The terminology is somewhat different in the many rituals on our table, but the meaning and horrors are the same. Here are samples of those which are for the esoteric Mason: We quoted ch. III, that of the Apprentice; when he becomes a fellow-craft, kneeling on his right knee, his left foot in the form of a square, his right hand on the sacred volume, supporting his left arm with the compasses, he says:—

"... All these points I most solemnly swear to obey without evasion, equivocation or mental reservation of any kind under no less a penalty, on the violation of any of them in addition to my former obligation, than to have my breast cut open, my heart torn therefrom and given to the ravenous birds of the air or the devouring beasts of the field, as a prey."

The Master Mason at his initiation kneels on both knees, places both hand on the sacred volume and says:—

"... Under no less a penalty than to have my body severed in two, my bowels torn thereout, and burnt to ashes

"in the center and those ashes scattered before the four cardinal points of heaven. . . ."

The Royal Arch kneels on his left knee and says :—

" . . . Under the penalty of having the crown of my skull struck off in addition to my former penalty."

The Rose Croix or the Knight of the Eagle and Pelican, kneeling before the altar—which should be (at least in England) a triangular table covered with black cloth and white fringe around the edge, on which must be placed Three Wax-lights, a Bible, Compasses and Triangle—and says :—

" . . . Under the penalty of being forever deprived of the true word, of remaining in perpetual darkness ; that a river of blood and water shall issue continually from my body ; and under the penalty of suffering anguish of soul, of being steeped in vinegar and gall, of having on my head the most piercing thorns, and of dying upon the cross : so help me the Great Architect."

The above for the Rose Croix is taken from manuals and text books, published by Reeves and Turner, 196 Strand, London, England.

In the same red-covered Masonic books, I find the Knight Templar, who drinks the cup of double damnation in a human skull, swearing under the no less a penalty, "than the loss of life by having"—says he—"my h—d (head), struck off and placed upon a pinnacle or spire, my s— (skull), sawn asunder and my b— (brain), exposed to the scorching rays of the sun"

We could quote dozens of the like oaths and penalties ; but these, which are most in use, are sufficient for our purpose of showing the English craft to be as barbarous as any other.

IV.—A MASONIC DIABOLICAL PUZZLE.

We copy it from the Text Book of Advanced Freemasonry, published in England, p. 220 :

"I will now communicate to you the Signs and Words of this Degree. The First Sign is called the Sign of "Ad-

"miration," or the Sign of "Demand." It consists in raising "the E— to H—, and at the same time crossing the H—, P— "outwards, and F— i—d upon the F—d, from thence letting "them drop upon the S—h. The Second Sign is the answer. "Lift your R— H— to the F—h—d, with F—s c—d, except "the i—x f—r, indicating that there is but one God in Heaven, "Creator and Sovereign of all things ; also c—s the r—t L— "b—d the l—t c—. The Third is called the Sign of 'the "Good Shepherd,' or 'Pastor,' and is given by c—g the A—s "with the l—t uppermost, on the R—t, you then approach "each other and place reciprocally your h—s and a—s on "each other's B—s, forming a d—e C—s, then in the e—r one "says, J a—d N, R a—d S ; the one says 'E—l,' the other "P—x v—m. The h—d of one is then r—d, with the i—x "f—r p—g u—s, saying E—D—D—E C—A, the other with "the f—r p—g d—s says, E—D—D—E—S—D!"

Here is the key of the puzzle : E, eyes ; H, heaven ; H, hands ; P, palms ; F, finger ; i, index ; F—d, forehead ; S, stomach ; R—H, right hand ; F—h—d, forehead ; F—s, fingers ; c, clinched. i—x, index ; f—r, finger ; c—s, cross ; r—t, right ; L, leg ; b—d, behind ; l—t, left ; c, calf ; c—g, crossing ; A—s, arms ; l—t, left ; B—t, breast ; h—s, hands ; a—s, arms ; B—s, breasts ; d—e, double ; c—s, cross ; e—r, ear ; a—d, and ; JNRJ ; E—l, Emmanuel ; P—x, pax ; v—m, vobiscum ; h—d, hand ; r—d, raised ; i—x, index ; f—r, finger ; p—g, pointing ; u—s, upwards ; E—D—D—E C—A, Emmanuel Dominus Dominorum Excelsus, Cœlis Ascendit ; f—r, finger ; p—g, pointing ; d—s, downwards ; E—D—D—E S—D, Emmanuel Dominus Dominorum Excelsus, Sepulturæ Descendit.

The law of the country does not allow us to explain in print the obscene meaning of this sign of the Evil Shepherd of the Masonic Goats of Mendes, nor of the I. N. R. I.—*Igni Natura Renovatur Integra*—much less the meaning most obscene of Emmanuel, Dominus, Dominorum Excelsus, Cœlis Ascendit, and Sepulturæ Descendit. Indeed, the Prince of Orange was a hundredfold right when he felt indignant at the Rose Croix. No wonder if the same craftsmen suggested by the quotation from Levi by Pike—in our chapter xvi—an abominable and diabolical interpretation of the medal of the Virgin Mother of Christ ; they set her on a level with Venus. Lucifer is in the plot. English Freemasonry, like all others, belongs to the city of Satan.

Archbishop Meurin, in his *LA FRANC-MACONNERIE SYNAGOGUE DE SATAN*, has given, in Latin, as far as decency allowed, the key to this Masonic phallic puzzle. This key is easily found in the esoteric literature of the English craft.

A. E. Waite may say: "A celebrate religion ever suspects the serpent in the neighborhood of the woman," but he could not disprove that the Great Architect of the English Masons is as Androgynous as that of the Continental brethren. He knows the controversy could not be published in public print, hence he feels safe in his phallic sanctum of the Mystico-Magicians. Would he resort to a discussion by private correspondence, the details of which could not, of course, be published: the law would not allow it; but the result could be printed for the public?

In another appendix will be found the doctrine of the Latin-Christian anti-Masons on the Androgynous Great Architect of the English, as well as of the Continental, occultist magico-mystic craftsmen.

V.—THE BIBLE A PHALLIC SYMBOL FOR THE ENGLISH ESOTERIC MASONS.

Among the 80 Luminaries, 15 belong to the British Empire, one is a Doctor of Oxford and Bishop of Iowa, with W. J. Hughan, European editor. Now in their History, these 80 Luminaries present the Bible as a phallic symbol of their Androgynous Great Architect; in Mahomedan or other countries, the Koran or any book considered as sacred is used in the lodges for the same purpose. In our chapters v and x, there are proofs that the English esoteric craftsmen give a phallic meaning to the Square and Compasses. The Luminaries, p. 44, speaking of their Androgynous Architect under the expression: GOD IN A DEDUCTIVE AND INDUCTIVE way, tell us, that from the junction of the Monad—Square—with the Duad—Compasses—the generation results. This is the doctrine of Eliphas Levi for the three worlds. Therefrom

the 80 go on and say : "The UNION of the Compasses of FAITH"—the female principle—"with the Square of REASON"—the male principle—"on the HOLY BIBLE GENERATES." Below this they have the Book with the words : "REVELATION, LIGHT, TRUTH, WILL OF GOD," interlaced with the Square and Compasses. To blindfold the exoteric brethren of the nursery they try to add another meaning disguising their obscene doctrine. They use the Bible as we have seen them, after the pattern of Levi, using the medal of Mary, the virgin mother of Christ, for an obscene teaching. The Mexicans, the French and other craftsmen, are less offensive when they do not admit the Bible, than the English, who admit it to profane it. The capitals are of the 80, not ours.

VI.—CONGRESS OF TRENT.

We translate from an authentic copy of the resolutions of the Congress of Trent* the following questions and the answers to them :

"What are the religious doctrines by which Freemasonry has been inspired ?

"Based upon the official authority which has sanctioned the doctrines contained in more than one hundred and fifty Masonic works—works which were exhibited at the small exposition of the Congress of Trent—the unanimous answer to the above question was that the religious and philosophical doctrines reproduced and propagated by the Freemasons were the Phallic doctrines of the ancient mysteries of India, of Persia, of Ethiopia, of Phenecia, of Greece and of the Romans, of the Druids, and, since Christianity, of the Gnostics, Manicheans, Albigenses, Pataris and kindred sects, of the Templars, of the Fire-philosophers, Alchemists or Rosicrucians, who, in June 24, 1717, founded Freema-

* Resolutions du 1st Congres Anti-maconnique internationale xxvi-xxx Septembre, MDCCCXCVI, Trente.

Rome Imprimerie de la Paix Philippe Cuggiani, Place Della Pace 35, 1896.

“sonry with its actual symbolism, to perpetuate under its name ‘the cultus of the Phallus,’ otherwise called ‘naturalis’ or ‘the cultus of Nature’ ; it is the reason why Masonry, ‘by the Grand Mother Lodge of all the Lodges of the World, ‘the Mother Lodge of England,’ has given the definition of ‘itself as ‘the capacity of nature, the intelligence of the power ‘which exists in nature and its divers operations.’ Inasmuch ‘as it is ‘the capacity of nature’ it defines itself by the simple word LUX, the light by excellence, which enlightens every man that comes to the world.

“Inasmuch as it is ‘the intelligence of the power which ‘exists in nature,’ it defines itself : THE SCIENCE WHICH EMBRACES ALL SCIENCES, especially the science of man—NOSCE TEIPSUM. Inasmuch as it is ‘the variety of ‘the operations of nature,’ it proclaims itself to be ‘a beautiful system of morality under the veil of allegories ‘and the ornament of symbols. In fine, to sum up in a few words the preceding definitions : ‘It is the science of the ‘Holy Name of God, of the word JEHOVAH’ pronounced and ‘interpreted in the Lodge ‘HE HO,’ which means HE SHE, the ‘two sexes, the generative power, ‘natura enim dicta est ab ‘eo quod nasci aliquid faciat, gignendi enim et faciendi potestas ‘est. Hunc quidem Deum dixerunt a quo omnia creata sunt ‘et existunt.’

“To a second question : ‘What is the connection of ‘Masonry with Satanism?’

“To this question the unanimous answer has been that ‘simple Masonry, or Masonry of the first three degrees of ‘Apprentice, of Fellow Craft and of Master Mason, being ‘commonly and ordinarily divided in ‘exoteric’ and ‘esoteric,’ ‘that is that the generality of its members are unacquainted ‘with the signification of their symbols, and consequently not ‘being morally prepared and disposed to a physical or sensible intercourse with the spirits or Satan, this connection ‘considered in a physical or a sensible point of view between ‘the common Masonry and the spirits, does not exist. Nevertheless from a moral and intellectual point of view it has a ‘regular connection with Satanism for the reason that ‘Masonry is an association which calls itself God, or as ‘Mazzini defined it, ‘Ecclesia Sancta Dei’; meaning by this ‘God, Lucifer or the Sun, principle of the universal material ‘generation.

“In fine, the Masters of the simple Masonry are well

“distinct by their symbols and separate meetings, from the
 “Apprentices and Fellow Crafts, to whom the symbols are
 “not explained, and can, if they wish, practise the Hermetic
 “or Black Art Magic, under the name of Sacerdotal Masonry,
 “because, by the fact of their being Masters they are priests
 “of Satan, represented in all the symbolic lodges by the
 “Blazing Star.

To a third question: “The doctrines professed, at least
 “apparently, by the Masons, have they a general connecting
 “link, and if so, what is it?

“To this question the unanimous reply was that the var-
 “ious beliefs publicly professed by them under different
 “names, may be summed up as ‘Monism, for the All in All,’
 “or ‘God, the Great All’ of the idealist Pantheism, or of the
 “Materialism, under the name of positive science or Positiv-
 “ism. These doctrines in the symbolic language, universal
 “among Masons, have received from them the name of ‘osten-
 “sible Masonry’ for the profane.

“That they have all a closely connecting link in the
 “identification of the universe with God; they are all derived
 “from Masonry, a school and seminary of Atheism; the
 “nexus between them consists solely in the substitution of
 “the concept, idea of a God generating the universe, for the
 “Christian concept, idea of God, creator of heaven and earth;
 “this substitution is indicated in Masonry by the application
 “to the Divinity of the name of Architect of the Universe,
 “the word Architect implying the pre-existence or co-exist-
 “ence of the material upon which architecture is working, and
 “of the instruments to work out.

To a fourth question: “What is the aim of Masonry?
 “after a long discussion it was unanimously answered: The
 “aim of Freemasonry is universal destruction in the physical,
 “intellectual and moral.

“(a) In the physical order or order for existence, since
 “Freemasonry has deified death, or the universal destruction,
 “substituting for the Christian Most Holy Trinity, the Indian
 “Trinity of a God generating, destroying and regenerating,
 “represented by their triangle, realized in the ‘cosmos’ by the
 “general principle according to which ‘mors unius est gener-
 “atio alterius’ and ‘vice versa,’ successively, eternally, and
 “carried in practise by the Freemasons with great damage
 “for human society under the special names of ‘struggle for
 “life, perpetual evolution and indefinite progress.’

"(b) In the moral order the aim of Freemasonry is "universal destruction, since it deifies the principle of evil and "with it deifies all the vices under the name of all the virtues.

"(c) In the intellectual order its aim is universal destruction of truth by the explicit and necessary profession of "lying, perjury and daily blasphemy.

"In short, summing up what precedes, it was concluded "that as those who shut their eyes to the light of the sun and "thus, as it were, putting it out and making it obscure. put "out and make obscure the life, order and beauty of the universe, thus the Freemasons in falsifying the Christian concept, idea of God creator, by substituting for it the concept, "idea of a God generator, aim at universal destruction, for in "all their symbolic rites, in all their religious ceremonies, "they profess the adoration and 'cultus' of the cursed mortal "sin, 'per peccatum mors' ; they adore the universal revolt in "Satan, and the infinite lust of humanity ; these are the "ALPHA and the OMEGA of their God, the Destruction."



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