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| c.: THE TRUTH |
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| Everyone supposes that "Truth," is the apocryphal account of the answers |
| given to the question, "Which is the strongest?" and in the exclamation "Great |
| is Truth, and mighty above all things;' means conformity to fact, a reality, that |
| which one says that is not false. |
| The Apostle James says that every benefaction and every perfect gift is from |
| above, coming down from the Father of Lights, who, of His own Will, begat us, |
| by means of the Word of Truth; and the Wisdom from above is in man. |
| Hermes says in Asclepios,"The Intelligence of the Divine Being, the consciousness |
| of the Supreme God, is the only Truth; and this Truth cannot be discovered—no, |
| nor so much as its Shadow—in this world full of illusion, of changeful appearances, |
| and of error, where things are known only in the dimension of time |
| "Truth is the Supreme Virtue, the Sovereign Good, which is not obscured |
| by matter, nor circumscribed by the body; the naked Good, evident, unalter- |
| able, august, immutable." |
| "Look on only the Eternal and the Good as the Real.... Nothing is real save |
| that which is identical with itself." |
| "What, then, is the Primordial Reality?" |
| "HE, who is One and alone, 0 Tat, He who is not made of matter, nor in |
| any body, who has neither colour, nor form, nor changes not, nor is transmuted, |
| but Who always IS.... Eternal is The Real: the other is a reflected Shadow." |
| Elias Ashmole says in "The Way to Bliss;' published in 1658, when he had |
| been twelve years a Freemason, "The Minde and Wit of man is but a spark of |
| the Divine and Great Minde |
| Jesus said unto Thomas, "I am the Way, the Truth and the Life.... I am in |
| the Father and the Father is in me.... I will pray to the Father and He will give |
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| + THE SYMBOLISM OF THE BLUE DEGREES OF FREEMASONRY + |
| you another Comforter (Helper or Encourager), that He may abode with you |
| always—Spirit of Truth.... The Comforter, the Holy Spirit, whom the Father |
| will send in my Name; He shall teach you everything.... I go unto the Father; |
| for my Father is greater than I.... When the Comforter is come, whom I shall |
| send unto you from out of the Father, the Spirit of Truth which proceedeth |
| from the Father, he shall testify of me.... When He, the Spirit of Truth is come, |
| He will guide you unto all Truth; for he will not speak of Himself. |
| The "Truth" is, in the Latin, veritas; and Cicero in his "De Nature; Deorum; says, |
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| "Ut, quicqued accidat, id ex cutermi Veritate caussarumque continuatione |
| fluxisse dicatis"—"That whatever may take place, thou mayest say that |
| it has emanated from the eternal Truth and Continuity of Causes." |
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| The Truth that is great and mighty above all things, is Divine Wisdom |
| immanent in the Deity, whereby He was deemed to have created the Universe. |
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| + THE SYMBOLISM OF THE BLUE DEGREES OF FREEMASONRY + |
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| -: IS THE CABLE-TOW A SYMBOL? :-' |
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| "Cable-tow" is a word not met with in the English language outside of |
| Masonry. It is not treated or spoken of as a symbol in Masonry; and the use to |
| which in case of need it was, as I was told, intended to be put, divests it even |
| of a semblance of a symbol. |
| In Hebrew, Khabel ['73r1] meant "a rope, cord, cable attached to an anchor"; |
| in Proverbs 23:34, and to or to as a suffix meant "his." |
| In Ezekiel 18:12-16 and 23:15, and in Job 22:6, the same word, Khabel |
| meant "binding," or "a pledge" and "to bind as with a pledge." |
| And in Ezekiel 18:7, is the word Khabel-to [in'7"nn], meaning "his pledge."' |
| "The length of one's Cable-tow" means therefore the scope and intent and |
| spirit of one's pledge; and this is hinted at when at the altar the candidate is |
| relieved of the halter around his neck, the Master saying, "he is now bound to |
| us by a stronger obligation:' |
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| Figure 18. From Rob Morris, The Freemason's Monitor (1859). |
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| ,-: CORNER STONES :-,, |
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| It is the custom now to lay corner stones of buildings at the North-East |
| Corner. But that of the Capitol at Washington, and that of the Girard College |
| (I think) in Philadelphia, were laid at the South East Corner. |
| So also in the minutes of the "Marquis de Granby" Lodge at Durham in |
| England, of znd February, 1742, it is recorded that" The Brethren went in pro- |
| cession and leveled the foundation-stone in the South East Corner of a new |
| building intended for a Lodge-room. |
| The North side of a Lodge is the side of the Apprentices. When these |
| composed a considerable portion of a Lodge, as they did when it consisted |
| wholly of Apprentices and Fellows, the Apprentices sat on "the column" of the |
| North. At the East end of the North line, i.e., in the North East corner, was a |
| rough ashlar; and when one had become an Apprentice he was conducted to |
| this corner and there worked as an Apprentice, by striking three blows with a |
| hammer on this rough ashlar. |
| The South side of the Lodge belonged to the Fellowcrafts, and at its East |
| end was a perfect ashlar, i.e., a perfect cubic stone, on which the Fellowcraft |
| was made to work by striking two blows upon it with a hammer. |
| Every corner stone is, or should be, a Perfect Ashlar, and as not Apprentices, |
| but Fellowcrafts work upon it or lay corner stones, it must necessarily be laid at |
| the South-east corner of the foundation of the building. |
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| Figure 19. The Rough and Perfect Ashlars. |
| From Bernard E. Jones, Freemasons' Guide and Compendium (1956). |
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| THE SYMBOLISM OF THE BLUE DEGREES OF FREEMASONRY |
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| ,-: THE LADDER OF JACOB |
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| Hargrave Jennings, in his work on the Rosicrucians,2 says, according to the |
| Kabbalistic view, Jacob's Ladder is a metaphorical representation of the |
| powers of Alchemy operating through visible nature. It was a rainbow, or |
| prismatic staircase, set up between earth and heaven. It implied a history of |
| the whole Hermetic creation. |
| What is said of it in the Book of Genesis [28:12] is only this: "And he |
| dreamed, and lo! a ladder set upon the earth, and the top of it reached to |
| heaven: and lo! the Angels of God ascending and descending on it." |
| Nothing about its having three rounds or seven rounds. |
| The word rendered by "ladder" is a'?o, Salam. |
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| + THE SYMBOLISM OF THE BLUE DEGREES OF FREEMASONRY + |
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| Figure 2i. Tubal, inventor of music, and his brother, Tubal Cain, the first |
| artificer. From Frater Nycolaus, Speculum humanae salvationis (c. 145o). |
| The Hague, Museum Meermano Westreenianum. |

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| + FRAGMENTS + |
| TUBAL CAIN |
|  |
| el THE DEMIURGUS. |
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| Tubalcain was "an instructor of every artificer in brass and iron." That is all |
| that we are told of him, except that he was the son of Lamech and Zillah; the |
| brother of Naamah. Gen. 4:19-22. |
| But the Hebrew is not correctly translated. It is Tubal Kin latas kal-kharas |
| nakhsat ur barzal; which means, "Tubal Kayin, a beater, (hammerer or forger), |
| sharpener or polisher, of every work of brass and iron:' He was a smith working |
| on those metals—a blacksmith and coppersmith. Gesenius gives as a meaning, |
| perhaps, scoriarum faber,"Worker in dross or slag' which means nothing at all. |
| What sort of work would that bee |
| 17=1, tbl: "Fertile land, habitable land, habitable world, whole orb of the |
| world," universus terrarum orbis. Gesenius. |
| The world, the earth, peculiarly the habitable part of it, its inhabit- |
| ants, mankind. Lee. |
| Kain, same as nip, Kanah, brought forth, created. |
| mp, Kanah, whence 777, ikin, yakindacbin,"erected, made, stand erect;' means |
| "founded, created;' e.g., heaven and earth, men: rw, kanin, "creature." Gesenius. |
| The same verb in Arabic is said to mean "to forge:' Gesenius. Newman. |
| Tubal-kayin may have meant "Creator of the World," meaning the Creative |
| Word, The Demiourgos. But I think that the word was selected simply on its |
| account of it being the name of the first artisan, a Fellow of the Craft. |
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| "Without reprieve, adjudged to death, |
| For want of well pronouncing shibboleth." |
| —John Milton, Samson Agonistes, a Dramatic Poem (1671) |
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| Figure 22. From Enoch T. Carson, ed., The Freemason's Monitor (1859) |
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| c-: SHIBBOLETH |
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| It'mtp, fern., (Sabalat) is "a stream of water, an ear of corn:' Lee. "A branch, |
| an ear of wheat, a river:' Gesenius. |
| In the dialect of the Ephraimites, the word was n'no, Sabalat, but with |
| Samech as initial S., instead of Sin or Shin [see Judges 12:5-6]. What the differ- |
| ence in pronunciation was, we do not know. There cannot be any symbolism in |
| the word; and I think as the English Masonry of 1717 and 1725 was strongly |
| Hanoverian, it was adopted because it meant a river; and could be understood |
| to allude to the different pronunciation by the Highlanders and other adher- |
| ents of the Stuart, of English words, from the South of the Tweed. |
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| Figure 23. Detail from The Iron Worker and King Solomon. |
| Engraving by John Sartain (1889), based on the original painting |
| by C. Schussele (1864). |
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| SOLOMON AND HIRAM |
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| The nonsense that is copied here below has been furnished to Masons for |
| digestion by an oracle of the Craft in New York. |
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| "As Masons attach great value to the word Solomon, which the |
| majority consider to allude personally to the King of Israel, who, in true |
| Masonry, is a mythical character, it may be well to dispel such a delusion. |
| Educated Masons know that the Solomon and his temple and their |
| mysteries bear no relation to the Hebrew monarch and his structure |
| at Jerusalem, as used by Masons, both having been borrowed from the |
| Solomon and his House of Scientific Labour, described by Lord Bacon in |
| his New Atlantis, a philosophical fiction, upon which he founded his play |
| of the Tempest, with Prospero, the perfect man, and Caliban, the 'ashlar: |
| The name Solomon is not a Hebrew word, but a Greek one, which, |
| being a proper name, must have a distinctive definition. Sol-om-on is the |
| name of the sun, thrice repeated, thereby constructed to imply the sun of |
| suns or the sovereign of celestial luminaries—the fountain head of light. |
| But Om is a sacred word among the Buddhists and Brahmans and as such |
| conserved by the Greeks, forming the initial word of an ejaculation, used |
| on the dispersion of an assembly of Eleusinian mystics. On is likewise a |
| divine word, and in Revelations (1:5), is translated into 'Him, which was, |
| and which was to come: Consequently, it is easy to be seen that among sun |
| worshipers, or rather adorers of the Deity under emblem of the sun, the |
| word Solomon was a pious ejaculation,`God-God-God; corresponding to |
| another Egyptian holy word, 'Amen; employed by us of the present day:' |
|  |
| Solomon is the incorrect representation in English of fl? n?, read from |
| the right to left, S.L.M.H., represented in the Greek of the Septuagint by |
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| THE SYMBOLISM OF THE BLUE DEGREES OF FREEMASONRY + |
| EaXcouthv Salomon, and by Josephus and the New Testament by ZoXouwv, |
| Solomon. Gesenius renders it by pacificus,"peaceful." |
| e27.), S.L.M., masc., n\*ZI, S.L.M.H., fern., means "whole," "sound," safe, |
| absolute, perfect, cherishing, peace and friendship, retribution, remuneration. |
| The same S.L.M.H. is n\*tv, Salam, with the syllable ;1 added, which, so |
| added is equivalent to 4. It changes a masculine noun into a feminine one, by |
| being so affixed to it. |
| a11727, S.L.U.M. is "Safety, immunity, peace, health, soundness of body:' |
| en?, S.L.M., fern. new, S.L.M. H. is"safe, whole, sound, perfect, complete, full, |
| peace, at peace, peace-offering, retribution, prosperity, salvation, recompense:' |
| The Arabs retained the word in common use in salutation Skarn Aleikarn, |
| health be with you! |
| The name is thus Salamith. And "Solomon" has no mystic meaning, |
| because it is not a reproduction of the real name. No more is David of Daud; |
| or Job of Ayab, Gomorrah of Amorrah, or "Tyre" of Tsar. |
| Educated Masons do not know that the Solomon and his Temple in |
| their mysteries, bear no relation to the Hebrew Monarch and his structure at |
| Jerusalem (e2t17-11,, I.R.U.-S.L.M., originally, S.L.M., S'etlam,"peace"; iru, |
| participle passive of rm, or irah, meaning "founded, house, mansion") as used |
| by Masons. They know just the reverse. |
| "The name Solomon" is a Hebrew word, as rendered by the Seventy |
| and Josephus, and no more a Greek word than hor3, for Job, Acum5 (Douid) |
| for Daud; MOsues for Masa or Moshei, Metsit or /Viasha; or Iticrovc, Yesous |
| ( Jesus), for I.H.U.S—Ang. Yahusang. It is simply the Greek mode of |
| writing the Hebrew word, as the Romans wrote Arminius for the German |
| Hermann, and we use Turin, Rome, Florence, Naples, for the real names: |
| Torino, Roma, Firenze and Napoli. |
| It is simple humbug to call Solomon a Greek word. And no one possessed |
| of a grain of scholarship to a ton of ignorance, would resolve a supposed Greek |
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| name into three Syllables, and Sol- (Latin, not Greek, for "the sun") om- (pro- |
| nunciation of the Hindu sacred monosyllable, A.U.M., which is not a word but |
| the initials of three words), and on, into which the Hebrew Aun is turned in |
| Greek; or which is the Greek wv, on, "being;' present participle, and with the |
| different article TO, TO coy, "being" in the abstract, "what is." |
| Sol-om-on is not the name of the sun thrice repeated. Om did not mean the |
| sun. It is the sacred ejaculation among the Hindus, none of whom know either |
| its origin or its meaning; and it has been supposed to have been "conserved" |
| by the Greeks, because it is said that when one had been initiated into the |
| Eleusinian Mysteries, the barbarous words Konx Ompax were whispered into |
| his ear; and Welford,"discovered" that these words were pure Sanskrit, Kanska |
| om paksha, a phrase that means nothing. There is no such Sanskrit word as |
| Kanska or Kathska, or Kanscha. No such word is formed from Kan "enjoy," or |
| Kam "love." There is a noun Keinksha, meaning "desire": and there is camasa, |
| "praise," and the Sanskrit ç becomes K in Greek. |
| Paksha is in Sanskrit "a wing:' Also it was the imperative of an aorest |
| of pach, "cook!" |
| And this is all that I can find of Konx Ompax in the Sanskrit. |
| Such displays of Masonic "learning," etymological, astronomical, |
| Kabbalistic, symbolic, give good reason for the profound contempt which the |
| whole world of scholarship feels for Masonic studies and lore. |
| The supposed surname of Khiram the artificer, Abif or Abiff, is 1':K, Abiu, |
| Abyu or Abiv, the letter 1 being u, v or w. |
| Ab-i is "My father": Abiu and Abibu,"his father" not 'of my father:' But ab |
| also meant "Magistrate, Rabbi"; and the Minister or Counselor of a King was |
| so called. For example, Joseph called himself the "Father" (ab) of Pharaoh, and |
| Haman was called a second father of Artaxerxes. So that the word may have |
| meant that Khiram had been a Counselor of the father of Khiram of Tyre, or |
| his instructor or teacher. |
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