|  |
| --- |
| Notes to the |
| Symbolism of the |
| Blue Degrees of |
| Freemasonry |

Sheet413

|  |
| --- |
| NOTES TO PAGE XVII + |
|  ,-: PREFACE |
|  1.Albert Pike, Washington, D.C., December 2, 1888, to Robert F. Gould, London,  |
|  England. Cited in Robert Freke Gould, "Masonic Celebrities;' Ars Quatuor Coronotorum,  |
|  vol. 4 (1891), p. 132. |
|  |
|  2.Robert F. Gould, "On the Antiquity of Masonic Symbolism," Ars Quatuor Coronatorum,  |
|  vol. 3 (1890), pp. 7-24. |
|  3.For studies on the early Masonic exposes see Sidney Neville Smith "The so-called  |
|  `Exposures' of Freemasonry in Mid-eighteenth Century," Ars Quatuor Coronatorum, vol. 56  |
|  (1943), pp. 4-36; Norman Berridge Spencer, "Exposures and their effect on Freemasonry;'  |
|  Ars Quatuor Coronatorum vol. 74 (1961), p.142-45; Alfred J.B. Milborne, "The early  |
|  Continental Exposures and relation to English text;' Ars Quatuor Coronatorum, vol. 83  |
|  (1970) pp. 177-92; Henri Amblaine [pseud. Alain Bernheim], "Masonic Catechisms  |
|  and Exposures;' Ars Quatuor Coronatorum, vol. 106 (1994) pp. 141-53; Douglas Knoop,  |
|  G[wilym]. P [eredur]. Jones, and Douglas Hamer, eds., The Early Masonic Catechisms, ad  |
|  ed. by Harry Carr (Manchester Univ. Press, 2963); Harry Carr, The Early French Exposures:  |
|  1737-1751 (London: Quatuor Coronati Lodge, 1971); A.C.F. Jackson, English Masonic  |
|  Exposures 1760-1769 (London: A. Lewis, 1986); S. Brent Morris, "The Post-Boy Sham  |
|  Exposure of 2723;' Heredom: The Transactions of the Scottish Rite Research Society, vol. 7  |
|  (Washington, D.C., 1988), pp. 9-37; Arturo de Hoyos, Light on Masonry: The History and  |
|  Rituals of America's Most Important Masonic Exposé (Washington, D.C.: The Scottish Rite  |
|  Research Society, 2008). |
|  4.Although it was not as suggestive or extensive as William Hutchinson's The Spirit of  |
|  Freemasonry, I consider the anonymous pamphlet, A Defence of Masonry (1730/I), an early  |
|  precursor on Masonic symbolism. Written as a response to Prichard's Masonry Dissected  |
|  (1730), it drew parallels between Freemasonry and ancient philosophical and religious schools.  |
|  The author wrote "that Free-Masonry, as published by the Dissector, is very nearly allied to  |
|  the old Pythagorean Discipline; from whence I am persuaded it may in some Circumstances  |
|  very justly claim its Descent:' After noting specific parallels with the Pythagorean School the  |
|  author compared Freemasonry with the Essenes, the Kabbalists, and the Druids. The full text  |
|  appears in Douglas Knoop, G[wilym]. P [eredur]. Jones, and Douglas Hamer, eds., The Early  |
|  Masonic Catechisms, zd ed. by Harry Carr (Manchester Univ. Press, 2963), pp. 210-25. |
|  e.64-433 |

Sheet414

|  |
| --- |
|  + NOTES TO PAGES XVIII-XXIV + |
|  |
|  |
|  5.Accessible examples of works by members of the authentic school include Douglas  |
|  Knoop, and G[wilym]. P [eredur]. Jones, The Genesis of Freemasonry (Manchester Univ.  |
|  Press, 1949; reprint ed., London: Quatuor Coronati Lodge, No. 2076, 1978); Bernard  |
|  E. Jones, Freemasons' Guide and Compendium (London: Harrap, 195o, 1956); Harry  |
|  Carr, The Freemason at Work (London: Privately printed, 1976); Alex Horne, Sources  |
|  of Masonic Symbolism (Missouri: Missouri Lodge of Research, 1981); David Stevenson,  |
|  The Origins of Freemasonry: Scotland's Century, 1590-1710 (Cambridge: Cambridge  |
|  Univ. Press, 1993). |
|  |
|  6.[Albert Pike], Address of the President. 1883-84;' in Masonic Veteran Association of the  |
|  District of Columbia. Transactions. 1879 to 1887. (Washington: 1887), pp. 62-3. |
|  |
|  7.This, and subsequent monetary conversions, are from John J. McCusker, "Comparing the  |
|  Purchasing Power of Money in the United States (or Colonies) from 1665 to Any Other Year Including  |
|  the Present" Economic History Services, 2004, URL : http://www.eh.net/hmitippowerusd/ |
|  8.Readers unfamiliar with Pike's historical works may wish to examine his Official Bulletin  |
|  of the Supreme Council of the 33d Degree, for the Southern Jurisdiction of the United States, 10 vols.  |
|  (Washington, D.C.: 1879-9o). |
|  |
|  9.[Albert Pike], Lecture on Masonic Symbolism ([New York: Lange, Little & Co.],  |
|  1875), pp. 13-14. |
|  1o. The Theosophical Society movement was co-founded in 1875 by Henry Steel  |
|  Olcott and Helena Petrovna Blavatsky, the reputed granddaughter of a Russian princess.  |
|  "Theosophy" means "divine wisdom;' and the Theosophical Society integrated the  |
|  teachings of various mystery schools and traditions, including Gnosticism, Hinduism,  |
|  Kabbalah, Manichaeism, and Zoroastrianism. Blavatsky claimed she traveled and studied  |
|  in the East, where she was allegedly initiated into the secret schools of Eastern mysticism,  |
|  by mahatmas or Masters. At the time of her death there were approximately 1oo,000  |
|  members. Her followers believed that she possessed supernormal powers, and her  |
|  writings contributed greatly to the Western Esoteric Tradition. Her two major works, Isis  |
|  Unveiled (1877) and The Secret Doctrine (1888) remain popular. See Peter Washington,  |
|  Madame Blavatsky's Baboon: A History of the Mystics, Mediums, and Misfits Who Brought  |
|  Spiritualism to America (New York: Schocken Books, 1995). In contradistinction to Pike's  |
|  attempts to distinguish between Freemasonry and occultism, Blavatsky's Theosophical |
|  434 le-65 |

Sheet415

|  |
| --- |
|  + NOTES TO PAGES XXIV-XXVIII + |
|  Glossary (1892) defined an "Initiate" as "anyone who was received into ... the mysteries  |
|  and secrets of Masonry or Occultism." |
|  ii. [Albert Pike], The Inner Sanctuary. Part IV The Book of the Holy House. (N.P.: A ...M...  |
|  5644), p. 338  |
|  lz. Formulas and Rituals Transcribed by Albert Pike in 1854 and 1855, pp. [342a-342b].  |
|  Unpublished manuscript, Archives of the Supreme Council, 33°, S.J., Washington, D.C. |
|  13.Although anti-Masons have accused Pike of having interests in numerology, he wrote, "I  |
|  think that no speculations are more barren than those in regard to the astronomical character of  |
|  the symbols of Masonry, except those about the Numbers and their combinations of the Kabalah.  |
|  All that is said about Numbers in that lecture, if not mere jugglery, amounts to nothing.... The  |
|  astronomical explanations of them, however plausible, would only show that they taught no truths,  |
|  moral or religious. As to tricks played with Numbers, they only show what freaks of absurdity, if  |
|  not insanity, the human intellect can indulge:' Albert Pike to Brenton D. Babcock, Jan. 25,1887, in  |
|  Albert G. Mackey, An Encyclopedia of Freemasonry, ed. rev and enl. by Robert I. Clegg with suppl.  |
|  vol. by H.L. Haywood, 3 vols. (Chicago: Masonic History Co., 1946), vol. 2, pp. 775-76. |
|  |
|  14.[Albert Pike], Lecture on Masonic Symbolism, p. 22. |
|  15.[Albert Pike], A Second Lecture on Masonic Symbolism. The Omkara and Other Ineffable  |
|  Words ([New York: Lang, Little & Co., 1875]), p. 9. |
|  16.Between 1872-74 Pike's interest in these philosophies led him to prepare three  |
|  manuscripts which were posthumously published as Irano-Aryan Faith and Doctrine as  |
|  Contained in the Zend-Avesta (Louisville, Ky.: Standard Printing Co., 1924); Indo-Aryan  |
|  Deities and Worship as Contained in the Rig-Veda (Louisville, Ky.: Standard Printing Co.,  |
|  1930); Lectures on the Arya (Louisville, Ky.: Standard Printing Co., 1930). |
|  17.Robert Strathern Lindsay, The Royal Order of Scotland (Perthshire, Scotland: Wm.  |
|  Curloss & Son Ltd., 1972), p. 7. |
|  |
|  18.Royal Order of Scotland. Manuscript ritual of the"Provincial Grd. Master," [Albert Pike]  |
|  (c. 1878), p. 21. Archives of the Supreme Council, 33°, S.J., Washington, D.C. |
|  |
|  19.Royal Order of Scotland. Manuscript ritual of the"Provincial Grd. Master;' [Albert Pike]  |
|  (c. 1878), p. 22. Archives of the Supreme Council, 33°, S.J., Washington, D.C. |
|  |
|  egf 435 |

Sheet416

|  |
| --- |
|  + NOTES TO PAGES XXIX-XLIX + |
|  |
|  zo. Ray Baker Harris, ed., Bibliography of the Writings of Albert Pike (Washington, D.C.:  |
|  Supreme Council, S.J., 1957), p. 107. |
|  |
|  21.Albert Pike, Washington, D.C., January 28, 1888, to Robert F. Gould, London, England. Cited  |
|  in Robert Freke Gould,"Masonic Celebrities; Ars Quatuor Coronotorum, vol. 4 (1891), part 2., p.132. |
|  |
|  22.A. Pike to R.F. Gould, p.132. |
|  23.A. Pike to R.F. Gould, p.132. |
|  24.A. Pike to R.F. Gould, pa 3 2-3 3. |
|  25.A. Pike to R.F. Gould, p.132. |
|  z6. Ray Baker Harris, ed., Bibliography, p. io7. |
|  27.[Pike], A Lecture on Masonic Symbolism, p. 33  |
|  28.A two page list of books sold by the Scottish Rite in 1879 is reproduced in James D.  |
|  Carter, History of the Supreme Council, 33 ° (Mother Council of the World) Ancient and Accepted  |
|  Scottish Rite of Freemasonry Southern Jurisdiction, U.S.A. 1861-1891 (Washington, D.C.:  |
|  Supreme Council, S.J., 1967), pp. 176-77. |
|  |
|  29.[Albert Pike],"Special Provisions and General Regulations," The Inner Sanctuary Part I. The  |
|  Book of the Lodge of Perfection Rubric, Etc. (Or ... of Charleston. A ...M ... 5643 [1883]), p. [5 ] |
|  3o. A Second Lecture on Symbolism. The Omkara and Other Ineffable Words (New York:  |
|  Lang, Little & Co., 1875), pp. 9-1o. |
|  |
|  31.Carter, History of the Supreme Council, p. 176. |
|  |
|  32.At the time of this writing, the rare book dealer BookBarron.com lists the following for  |
|  $2,5oo,"Pike, Albert A Series of Lectures on Masonic Symbolism np. VG. Typewritten manuscript  |
|  in flexible binding.'The Courtesy of Dr. Harriet L. Henderson: Book #anooi 329:' |
|  33  Albert Pike, "What Free-Masonry Was; part 1, in Masonic Veteran Association of the  |
|  District of Columbia. Transactions. 1879 to 1887. (Washington: 1887), p. 138. |
|  |
|  34  Albert Pike, "Address of the President. 1885-6," Masonic Veteran Association of the  |
|  District of Columbia. Transactions. 1879 to 1887 (Washington: 1887), pp. 96-7, 436. |

Sheet417

|  |
| --- |
|  + NOTES TO PAGES L-LXVI   |
|  |
|  35.See "Extracts from the Preface of a book entitled 'Long-livers published at London  |
|  in 17227 in Albert Pike, The Book of the Words. Sephir H'Debarim 2d ed., reprinted with an  |
|  introduction by Arturo de Hoyos ([Washington] 1879; Washington: Scottish Rite Research  |
|  Society, 1999), pp. 13-2o. |
|  36.Pike,"What Free-Masonry Was," part 1, pp. 144-45.  |
|  37.P ike,"What Free-Masonry Was; part 1, pp. 165-66.  |
|  38.P ike,"What Free-Masonry Was," part 1, pp. 168-69. |
|  39. Pike,"What Free-Masonry Was," part 2, in Masonic Veteran Association of the District of  |
|  Columbia. Transactions. 1879 to 1887. (Washington, 1887), pp. 18o-81. |
|  4o. Records and Minutes of the Provincial Grand Lodge R.S.Y.C.S. and Provincial Grand  |
|  Chapter H.R.M. for the United States of America of the Royal Order of Scotland. Washington,  |
|  D.C., October, 1886 (Washington: Pearson's Steam-Power Press, 1886), p. zo5. |
|  41.Urbi et Orbi (for the city and for the world) originally signified that a papal document  |
|  was issued to both the City of Rome and the whole Catholic world. |
|  42.Records and Minutes of the Provincial Grand Lodge R.S.Y.C.S. and Provincial Grand  |
|  Chapter H.R.M. for the United States of America of the Royal Order of Scotland. Providence,  |
|  R.I., September, 1887, and Washington, D.C., December io, 1887 (Washington: Pearson's Steam- |
|  Power Press, 1887), pp. 243-44. |
|  43."I am the Almighty God.... I will establish my covenant between me and thee and thy  |
|  seed after thee in their generations for an everlasting covenant.... And ye shall circumcise the  |
|  flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. ...[A]nd  |
|  my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man  |
|  child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people;  |
|  he bath broken my covenant." Gen. 17:1, 7, II, 13, 14 |
|  44. Records and Minutes of the Provincial Grand Lodge R.S.Y.C.S. and Provincial Grand  |
|  Chapter H.R.M. for the United States of America of the Royal Order of Scotland. Washington,  |
|  D.C., October, 1890. (Washington: S.E. Tomlinson, Printer), pp. 369-76 |
|  |
|  eGst 437 |

Sheet418

|  |
| --- |
|  + NOTES TO PAGES 76-8I + |
|  |
|  c-: INTRODUCTORY :- |
|  I. George Oliver's Book of the Lodge (London, 1849) does not mention the forty-seventh  |
|  problem of Euclid (Pythagorean theorem); Pike may have been thinking of Albert G. Mackey's  |
|  Manual of the Lodge (New York, 1862), p. 112. |
|  z. Archimedes (c. 287-212 s.c.) was the Greek mathematician and engineer who discovered  |
|  the principle of displacement while he was bathing. At his discovery he is said to have shouted  |
|  eureka, meaning,"I have found it:' |
|  3.It has been asserted that the square and compasses appear as moral symbols in the  |
|  second book of the Confucian canon, the Meng-tzu (named after its author, Mencius, 371-289  |
|  s.c,E.). A passage in chapter 13 reads,"When the sages had used the vigour of their eyes, they  |
|  called in to their aid the compass, the square, the level, and the line, to make things square,  |
|  round, level, and straight:—the use of the instruments is inexhaustible" and "The compass  |
|  and square produce perfect circles and squares. By the sages, the human relations are perfectly  |
|  exhibited:' And again, in chapter 22 we find, "A master-workman, in teaching others, uses  |
|  the compass and square, and his pupils do the same:' See James Legge, trans., The Works of  |
|  Mencius (Oxford: Clarendon Press, 1895). Whether these passages indicate "moral symbols"  |
|  is difficult to say with certainty. |
|  |
|  4.The three links are the prominent symbol of the Oddfellows fraternity; the fasces is  |
|  composed of bound staves with an axe-head and was a Roman symbol ofjustice (it appears on  |
|  the back of an American dime); the tiger's claw is an emblem of the Ancient Arabic Order of  |
|  the Nobles of the Mystic Shrine. |
|  5.A document known as the Graham Manuscript (1726) includes the earliest known account  |
|  of a"raising" in a Masonic context which parallels the Hiramic legend. In its version Noah's three  |
|  sons (Shem, Ham, and Japhet) attempt to recover a "secret" the patriarch possessed, but which  |
|  was lost at his death. Attempting to reclaim it they located his grave and uncovered it. Upon  |
|  discovering his corpse one of them raises it close to his body "setting ffoot to ffoot knee to knee  |
|  Breast to breast Cheeck to check and hand to back:' At this, one son states, "here is yet marrow  |
|  in this bone and the second said but a dry bone and the third said it stinketh, so they agreed for  |
|  to give it a name as is known in free masonry to this day." Although it may have been a mnemonic  |
|  device, the phrase "marrow in this bone" has its antecedent in Proverbs 3:5-8, where it is said  |
|  that trust in the Lord"shall be health to thy navel, and marrow to thy bones:' However, the word |
|  438 Ia, |

Sheet419

|  |
| --- |
|  \* NOTES TO PAGE 81 r |
|  |
|  used here for "marrow" is shiqquwi ('ww), which actually means "moisture or refreshment:' Be  |
|  this as it may, the words moach and machah are also Biblically translated "marrow" ( Job 21:24)  |
|  and"full of marrow" (Isaiah 25:6). If these are followed by b (n),"in," and qaneh (M7, SH 07070),  |
|  translated "bone" in Job 31:22, the words "marrow in (the) bone" can be crudely constructed as  |
|  moach-b'qaneh or machah-b'qaneh. I do not assert this as the origin of the Substitute Word, but  |
|  rather desire to demonstrate the adaptability of Hebrew to obtain desired results. |
|  |
|  6. The "substitute" for the "lost" Master Masons Word is legion. Appearing in a variety of  |
|  permutations over the past three hundred years, it continues to be vocalized in different ways  |
|  throughout the Masonic world today, with regional vocalizations throughout the United States.  |
|  It is unlikely that the original form can be recovered, but there may be sufficient consistency  |
|  to suggest that the original "word" included the sounds [a] ma, [2] h (g, k, or guttural ch), [3]  |
|  b, and f41 n, with [5] h (k, or guttural ch) sometimes appended. With the exception of the first  |
|  syllable, ma, the other vowel sounds are unknown. Early forms of the word include Maha-Byn  |
|  (Sloane MS., c. 170o), Matchpin (Trinity College, Dublin MS., 1711), Maughbin (A Mason's  |
|  Examination, 1723), Magboe and boe (The Whole Institutions of Free-Masons Opened, 1725),  |
|  Machbenah (Samuel Prichard, Masonry Dissected, 173o), Mag Binach ( John Coustos to the  |
|  Portuguese Inquisition, 1743), Macbenac (Catechisme des Franc-Masons, 1744), Mak-benak  |
|  (L'Ordre des Franc-Masons Trahi, 1745), Mahhabone (Three Distinct Knocks, 176o), Mahhabone  |
|  or Macbenack (Jachin and Boaz, 1762), Mahhabone or Macbenac (Shibboleth, 1765), Mahabone or  |
|  Macbenach (Richard Carlile, A Manual of Freemasonry, 1825), Mah-hah-bone or Mah hah bon  |
|  (William Morgan, Illustrations of Masonry, 1826). It is not known what the original word meant  |
|  or even if it had a real meaning at all. Most suggestions offer Hebrew as the underlying language.  |
|  Prichard's Masonry Dissected (173o) uses the Biblical Hebrew word Machbenah (runnn,  |
|  1 Chronicles 2:49), which the Barker Bible (158o) translated as "the smiting of the builder";  |
|  Three Distinct Knocks (176o) stated that Mahhabone (which it misspelled as prx, machabage)  |
|  "signifies rotten, or decayed almost to the Bone"; and Morgan's Illustrations of Masonry by One  |
|  of the Fraternity (1826), said that Mah-hah-bone "signifies marrow in the bone:' Even more  |
|  confusing, some European rituals assert the word means "he lives in the son:' |
|  Following below is a list of Hebrew words which have sounds resembling the components of the  |
|  Substitute Word, which also have some affinity to with the Hiramic legend. Knowledge of these,  |
|  or similar words, may have contributed to regional variations. In my arrangement each word is first  |
|  presented in an anglicized form followed by a phonetic pronunciation within brackets; then appears the |
|  egf 439 |

Sheet420

|  |
| --- |
|  + NOTES TO PAGE 81 + |
|  |
|  correct Hebrew spelling with a reference citation within parentheses; finally, there follows a translation  |
|  with occasional Biblical references. The initials SH signify Strong's Hebrew, referring to their number  |
|  in Strong's Exhaustive Concordance of the Bible with Greek and Hebrew Dictionary (1890), while Alcalay  |
|  indicates a columnar listing in The Complete Hebrew-English Dictionary (1973), and Klein signifies A  |
|  Comprehensive Etymological Dictionary of the Hebrew Language for Readers of English (1987). |
|  Macha [maw—KNAw], rifle (SH 04222), to strike; clap (the hands). |
|  Machabe [makh—ab—Ay), rur113 (SH 04224), "hiding place;' Isaiah 32:2; "lurking place,"  |
|  1 Samuel 23:23. |
|  Machah [maw—KNAw], rim (SH o4229),"full of marrow;' Isaiah 25:6. |
|  Mah [maw], nn, mah [mah] or meh [may] (SH 04100), (interrogative) what; of what kind;  |
|  (adverb) how; why, how! (exclamation). |
|  Maq [mak], pn (SH 04716),04743), decay; rottenness; stink. "Stink," Isaiah 3:24;  |
|  "rottenness;' Isaiah 5:24  |
|  Moach [ivro—akh], tin (SH 04221),"marrow," Job 21:24. |
|  Hah [haw], 71 (Klein, p. 534; Alcalay, p. 475),"the" (as prefix definite article). |
|  Hahh [haw], rin (SH 05929), ah!; "alas!" Ezekiel 32:2. |
|  He [hay], tirl (SH 01887),"behold!";"lo!" |
|  'Eben [EN—ben], prz (SH 068),"masons," 2 Samuel 5:11. |
|  Banah [baw—Nitw], 7112 (SH 0ii2.9),"builder," 1 Kings 5:18. |
|  Ben [bane],'IM (SH 0II2I), son. |
|  Biyn [bene], 'p (SH 0995), understanding. |
|  Biynah [bee—NAw], rT (SH 0998), understanding. |
|  Boneh [bo—NAY], rin: (Klein, p. 66; Alcalay, p. 203), builder; mason. |
|  440 k' |

Sheet421

|  |
| --- |
|  + NOTES TO PAGE 81 + |
|  |
|  Obviously, there are so many possible Hebrew roots that the original "word" cannot be  |
|  recovered, although several meaningful interpretations can be obtained. Another Biblical  |
|  verse suggesting possible origins is Psalm ii 8:22, which includes the words masu ha-bonim  |
|  (0111I1 1DM),"rejected by the builders:' The first three syllables of each word will be seen to  |
|  form a comparable "substitute" (i.e., ma-ha-bon). |
|  7. In his efforts to unravel the Substitute Word, Pike dealt with a popular interpretation of  |
|  Albert G. Mackey, which he criticized in The Book of the Words, while discussing the words  |
|  Mahabon, Moabon, and Machbenach, "Bro. Albert G. Mackey derives the first of these three  |
|  words from three Hebrew words, Nn, Ma, NM, ha, and T1313, boneh, and he these he renders,  |
|  'What! Is this the Builder?" Pike rejected Mackey's interpretation in part because he was  |
|  unable to verify that the Hebrew word boneh means "builder:' Not only was Pike wrong in this  |
|  regard, but both he and Mackey missed a symbolic (if esoteric) interpretation wherein this  |
|  version of the Substitute Word was indeed a fitting symbol for "for the Great Ineffable Name  |
|  of God:' Unknown to Mackey and Pike, the Hebrew word Mah is the "sacred and blessed  |
|  name" for the Deity as Creator, as we read in an ancient Jewish commentary on Hebrew  |
|  Scriptures known as the Zohar: "'How (Mah) glorious is your name in all the earth, who  |
|  has set your majesty above the heavens (Psalm 8:2). The heavens were created by the name  |
|  Mah" (Prologue 5). Further, both the Zohar and the Christian Scriptures connect building  |
|  symbolism with raising the dead. |
|  The Holy One, blessed be He, will then rebuild the Temple first, restore the Holy of  |
|  Holies, build the city of Jerusalem and then raise her from the dust. So the Scripture says:  |
|  "The Lord doth build up Jerusalem" first, and then,"He gathereth the dispersed of Israel,"  |
|  and afterwards,"Who healeth the broken in heart, and bindeth up their wounds" (Ps[alm]  |
|  cxLvii, z, 3) — this being an allusion to the resurrection of the dead. (Haye Sarah, I 34a) |
|  Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.  |
|  Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up  |
|  in three days? But he spake of the temple of his body. When therefore he was risen from  |
|  the dead, his disciples remembered that he had said this unto them; and they believed the  |
|  scripture, and the word which Jesus had said. ( John 2:19-22) |
|  To be sure, the Substitute Word has evolved over time, and is not uniformly given in all  |
|  jurisdictions. However, in some forms it could be used to identify God, the Creator (mah,  |
|  nn), as "the builder;' (habboneh,"7121n1), who restores by resurrection. Assuming a theological |
|  e 441 |

Sheet422

|  |
| --- |
|  + NOTES TO PAGES 81-82 + |
|  |
|  interpretation of the"raising" in Master Masons Degree (which I do not assert), it may provide  |
|  a meaningful, if coincidental, interpretation. |
|  |
|  8.Pike's speculations regarding the symbolism of the Apprentice's apron are not founded in  |
|  antiquity, but rather based on relatively recent English and American aprons, which are square  |
|  and with a triangular flap. For him, it represented a myriad of exalted ideas. For example, the  |
|  triangle and the square are the mystical number seven, signifying the seven ancient planets,  |
|  the colors of the rainbow, the number of Antesha-Cpentas, etc. The triangle also alludes to  |
|  the various divine trinities (or triads), while the square represents the material nature; or,  |
|  the triangle represents God, and the square, humanity. He further equates the triangle and  |
|  the square with the Masonic "cubical stone (a cube surmounted by a four-sided triangular  |
|  pyramid), which signifies "the unity of Nature and God:' See [Albert Pike],"Lecture. Section  |
|  III. Of the Apron of the Apprentice; Lecture on Masonic Symbolism ([New York: Lange, Little  |
|  & Co.], 1875), pp. 135-88. These speculations are not supported by our understanding that  |
|  the apron was inherited from Operative Masonry. Indeed, the size and shape of the apron  |
|  evolved over time and is not uniform in all Masonic Rites. Early aprons reached to the knees,  |
|  or even calves, and had rounded, angled, or irregular sides and flaps. The flap was sometimes  |
|  turned up and buttoned to a vest or coat, to prevent the worker from soiling his clothing. For  |
|  illustrations of and studies on the evolution of the Freemasons apron, see W. Harry Rylands,  |
|  "The Masonic Apron7 Ars Quatuor Coronatorum, vol. 5 (1892), pp. 172-86; Bernard E. Jones,  |
|  Freemasons' Guide and Compendium, rev. ed. (London: Harrap, 1956), pp. 449-6o; Frederick  |
|  Robert Worts,"The Apron and its Symbolism," Ars Quatuor Coronatorum, vol. 74 (1961), pp.  |
|  133-41; "Aprons: Flap Up, Corner Up, etc.:' in Harry Carr, The Freemason at Work (London:  |
|  Privately Printed [by Burgess & Son (Abington) Ltd.], 1977), pp. 14o-3. |
|  9.In his first revision of the 18°, Knight Rose Croix, Pike explained that crosses were  |
|  venerated as sacred symbols by ancient cultures before the birth of Christianity. For example,  |
|  he mentioned that the Tau cross, or crux ansata, was an emblem"of Nature and of Eternal Life:'  |
|  The Egyptian word for this type of cross was ankh, which means "life:' See [Albert Pike], The  |
|  Inner Sanctuary: Part Third. (Latomopolis. A ...M ... 5621 [New York: Macoy, 1860, p. 92. |
|  1o. Islamism, properly Islam, means "submission" (to the will of Allah). Pike was mistaken  |
|  regarding the crescent moon. In 1453, following the capture of Constantinople (now Istanbul),  |
|  the Turks adopted the city's existing flag and symbol. The symbol was thereafter associated  |
|  with Islam. It is said that Osman, the founder of the Ottoman Empire, dreamt of a crescent 442 |

Sheet423

|  |
| --- |
|   NOTES TO PAGES 82-85 + |
|  |
|  moon which over-stretched the earth. Accepting this as a good omen, he adopted the crescent  |
|  moon the symbol of his empire. |
|  11.Pike's point is that although the 47th Problem of Euclid is limited to right triangles,  |
|  careless or unknowing artists have drawn it with three obtuse angles, thus obscuring the  |
|  significance of the symbol. |
|  12.The term"Aryan race" refers to the early settlers of central Asia, north of the Oxus (now  |
|  Amu Darya) River, as early as four or five thousand years s.c. The modern and pejorative  |
|  connotation has no significance here. |
|  13.The "Order or Degree" to which Pike refers is the Degree of Royal Arch Mason, in which  |
|  the Lost Word of a Master Mason is recovered. Pike's criticism is ill-directed, however, for there is  |
|  no credible evidence supporting the tradition that the old"Master's Word" (i.e., the Divine name)  |
|  was actually taken from the Blue Lodge, and transferred to the Royal Arch. The earliest reference  |
|  suggestive of this tradition is Leonard Gabanon (pseud., Louis Travenol), Catechisme des Franc- |
|  Macons (1744), which states that"The Master [=M.M.] had only a word to distinguish him from  |
|  those I have been discussing, which wasfehova, but that was changed after the death of Adoniram."  |
|  See Harry Carr, The Early French Exposures: 1737-1751 (London, 1971), p. 97. The Rite Ancient  |
|  de Boullion, a ritual purportedly worked by a Lodge meeting at Ben Jonson's Head, London, c.  |
|  1740, includes a version of the Master Mason's Degree before it was supposedly"divided" (allegedly  |
|  resulting in the creation of the Royal Arch Degree). The original manuscript ritual depicts Hiram  |
|  Abif's jewel as"a gold medal, whereon is engraved a double triangle within a circle, and in the midst  |
|  of which are the Tetrag[rammaton]. Hebrew letters MM." The ritual is not credible however, and  |
|  may have been written or altered by the Rev. George Oliver. An abbreviated version appears in  |
|  John T. Thorp, ed., Masonic Reprints. IX. "Rite Ancien de Boullion." An Old English Ritual, 174o?  |
|  (Leicester: Printed by Bros. Johnson, Wykes and Paine, 1926). It is worth noting that this simple  |
|  talisman became the inspiration for Albert Pike's version, depicted in The Porch and the Middle  |
|  Chamber. The Book of the Lodge (Iepo&.t, A...M... 563z [New York: Macoy, 1872]), p. 313.  |
|  Cognate to this, it should be noted that early French rituals are the primary sources for legend  |
|  connecting the Tetragrammaton with the Master Mason's Degree. Although Pike was correct that  |
|  American Masonry does not impart the old"Master's Word," some foreign Masonic systems do. |
|  14.Pike's wide reading and retentive memory were tremendous assets which facilitated  |
|  his interpretation of Masonic symbols. Yet though his memory was good, it was not perfect. |
|  e6lt 443 |

Sheet424

|  |
| --- |
|   NOTES TO PAGES 85-86   |
|  |
|  His occasional slips in recollecting the precise words of a given ritual led to unsupportable  |
|  interpretations, artifacts of which were introduced into his own works. Writing in his  |
|  Encyclopedia, Mackey quoted a small part of the Master Mason's Degree as worked in South  |
|  Carolina ritual, which he then followed with an interpretation. |
|  Thus it is said in the ritual that the Mason comes "from the lofty tower of Babel, where  |
|  language was confounded and Masonry lost," and that he is travelling"to the threshing-floor  |
|  of Ornan the Jebusite, where language was restored and Masonry found:' The interpretation  |
|  is that on his initiation the Mason comes out of the profane world, where there is ignorance  |
|  and darkness and confusion as there was at Babel, and that he is approaching the Masonic  |
|  world, where, as at the Temple built on Oman's threshing-floor, there is knowledge and  |
|  light and order. Albert G. Mackey, An Encyclopedia of Freemasonry and its Kindred Sciences  |
|  (Philadelphia: Moss & Co., 1874), p. 815, s.v.,"Threshing-Floor." |
|  Although Pike was familiar with the South Carolina ritual he could not summon up the  |
|  precise language when he wrote his third revision of the 14°, Perfect glu Degree ritual (1883),  |
|  or the introduction to The Symbolism of the Blue Degrees. In his recollection, Pike confused  |
|  the Tower of Babel, where language was confounded (Gen. 11:1-9), with the "high place of  |
|  Gibeon," where Moses had the tabernacle and the altar of burnt offerings (1 Chron. 2I:29; 2  |
|  Chron. 1:3). Thus, in the catechism of the Perfect glu Degree we also read that one travels,  |
|  "From the High Place of Gabaon to the Threshing-floor of Oman the Jebusite" (Gabaon is  |
|  an alternative, primarily French, spelling for Gibeon). See [Albert Pike], The Inner Sanctuary.  |
|  Part I. The Book of the Lodge of Perfection. (Or ... of Charleston: A ...M.. 5643 [New York:  |
|  Macoy, i883]), p. 265. |
|  |
|  15. When Pike wrote of the"blue jacket and yellow pair of Breeches" he mistakenly inverted  |
|  the colors, as seen in the text of the catechism. |
|  |
|  Q Have you seen your Master to-day? |
|  A. Yes. |
|  Q. How was he Cloathed? |
|  A. In a Yellow Jacket and Blue Pair of Breeches? |
|  N.B. The Yellow Jacket is the Compasses, and the Blue Breeches the Steel Points. |
|  |
|  Samuel Pritchard, Masonry Dissected (London: J. Wilford, 173o), pp. 17-18; |
|  See Appendix Five. |
|  444 -1r6.5 |

Sheet425

|  |
| --- |
|  + NOTES TO PAGE 87 + |
|  |
|  |
|  16.The triangle upon the square alludes to the shape of the Entered Apprentice's Apron,  |
|  with its upturned bib, or flap. |
|  |
|  17.The ladder with three rungs stands as a subject to Pike's criticism of the corruption of  |
|  symbols in the Lodge. Mystic ladders typically had seven rounds, symbolizing attainment or  |
|  perfection (the seven colors of the rainbow, the ancient planets, etc.), while the ladder in the  |
|  Blue Lodge, termed "Jacob's Ladder;' is said to have "three principal rounds:' viz., faith, hope,  |
|  and charity. Although the three theological virtues are the symbolic names of the Scottish Rite's  |
|  Craft Degrees, they are a modern imposition, which arguably contribute little or nothing, and  |
|  rather obscures the symbol. |
|  |
|  IS. See"The Substitute for the Master's Word;' p. 139. |
|  |
|  19. By coincidences Pike means "things which coincide;' or more precisely, "things which  |
|  share a common quality." |
|  |
|  |
|  |
|  |
|  |
|  |
|  |
|  |
|  %It 445 |

Sheet426

|  |
| --- |
|  + NOTES TO PAGES 93 — 94 + |
|  LESSON 1 |
|  1. [Georg Beatus (Georgio Beato) and Basilius Valentinus (Basil Valentine)], Azoth, sive  |
|  Aurelice occultce philosophorum ... M. Georgio Beato Fr. interprete (Frankfurt, 1613) |
|  a. James Hasolle [pseud., Elias Ashmole], trans., "The Secret Work of Hermetic  |
|  Philosophy," in [Arthur Dee], Fasciculus Chemicus: or Chymical Collections (London: Printed  |
|  by J. Flesher for Richard Mynne, 165o), §9. |
|  3.Limojon de Saint-Didier, LAncienne Guerre des Chevaliers, Ou Entretien de la Pierre des  |
|  Philosophes avec tOr et le Mercure (Amsterdam, 1699). |
|  |
|  4.Hermetic Secrets (or Hermetic Arcanum), §39. The text first appeared as Jean d'Espagnet, |
|  Enchiridion Physicae restitutae arcanum opus hermeticae philosophiae seu alchimiae (Paris: |
|  Nicolas Buon, 16z3), and was translated into English by "James Hasolle" (pseud. of Elias  |
|  Ashmole), in Arthur Dee's Fasciculus chemicus: or chymical collections (London: Printed by J.  |
|  Flesher for Richard Mynne, 1650). |
|  5.The winged disk, or kneph, symbolizes the creative energy of the Deity. It was anciently  |
|  represented by the sun, which the alchemists depicted as a point within a circle. Pike here  |
|  confuses the numerals i and 2 with the letters I and Z. The numerals 1, 2,3, and 4, encompassed  |
|  within the circle, here symbolize the creatio ex nihilo (creation from nothing), depicted as if  |
|  suddenly emanating from the creative center. The numeral i represents the imperceptible and  |
|  archetypal point of origin (location but no dimension); 2 is the primary discharge, a formative  |
|  line of extension (length); 3 is the primal trinity, a primitive geometric form (length and  |
|  breadth); 4 represents the completed fiat, the material fourfold world. It is a matter of curiosity  |
|  that Pike did not recognize the numerals / and 2, because he previously identified three of the  |
|  four numerals in his earlier work: |
|  "Nothing is more certain than that Hermeticism—the doctrine of the hermetic  |
|  Philosophy—presided at the formation of the Masonic ceremonial, and is expressed in  |
|  many of its symbols. That alone can explain some of them. And these doctrines are very  |
|  well summed up in the old Hermetic figure (which I have in a book published in i6i3), of  |
|  a human body with two heads and but two hands, the head on the right side, male, and that  |
|  on the left, female; the right holding a Compass, and the left hand a Sqaure. This stands  |
|  on a dragon under which is a Triangle and Square—the upper angle of each of which is at |
|  |
|  446 .1r-d.5 |

Sheet427

|  |
| --- |
|  + NOTES TO PAGES 94-99 + |
|  |
|  the same point. The point is numbered 1, the Triangle 3, and the Square 4:' [Albert Pike],  |
|  Lecture on Masonic Symbolism ([New York: Lange, Little & Co.], 1875), p.176. |
|  6.The words Infinite Will, Wisdom, Power and Beneficence are analogues of Keter, Hokmah,  |
|  Gevurah, and Chesed, four of the ten Kabbalistic sefirot (emanations of the Deity). |
|  7.Pike's brief comments are uncharacteristically dismissive. The sacred bull is Apis, a  |
|  fertility god, while the ibis is Thoth, god of wisdom and writing. The genus Scarabceus is any  |
|  type of Lamellicorn beetle, but it especially refers to the sacred or Egyptian beetle (Scarabceus  |
|  sacer and Scarabceus Egyptiorum). A natural relationship can be seen between the beetle and  |
|  its symbol, the sun. As the beetle lays its eggs in dung, which it then rolls to form a ball and  |
|  pushes backward, so the scarab, as the god Khephra, carried the solar disk on its journey from  |
|  day to night. However, in another lecture, Pike was more generous: |
|  No symbol of Deity can be appropriate or durable, except in a relative or moral sense.  |
|  We cannot exalt words that have only a sensuous meaning, above sense. To call Him a  |
|  POWER, or FORCE, or an INTELLIGENCE, is merely to deceive ourselves into the belief  |
|  that we use words that have a meaning to us; while really they have no more than the  |
|  ancient visible symbols had. To call Him SOVEREIGN; FATHER; GRAND ARCHITECT  |
|  OF HEAVEN AND EARTH; EXTENSION; TIME; BEGINNING, MIDDLE AND END; WHOSE  |
|  FACE IS TURNED ON ALL SIDES; THE SOURCE OF LIFE AND DEATH, is but to hold out to  |
|  other men certain mental symbols, by which we in vain endeavor to communicate to them  |
|  the same vague ideas which men in all ages have impotently struggled to express, and it  |
|  may be doubted whether we have succeeded, either in communicating, or in forming  |
|  on our own minds, any more distinct and definite, and true and adequate ideas of the  |
|  Deity, in any other than His moral aspect, with all our metaphysical conceits and logical  |
|  subtleties, than the rude ancients did, who endeavored to symbolize, and so to express  |
|  His attributes, by the Fire, the Light, the Sun and Stars, the Lotus and the Scarabxus;  |
|  all of them types, of what, except by types, more or less sufficient, could not and cannot  |
|  be expressed at all. |
|  The Heathen Gods were unrealities, and mere ideal personifications, either of the Heavenly  |
|  Bodies, the Powers of Nature, or the Principles of Light and Darkness, Good and Evir—What |
|  Masonry is and its Objects. Address Originally Delivered by Albert Pike at the Grand Lodge Session  |
|  of February 8, 1858. Re-delivered by M.W. Brother George A. Treadwell, Grand Master. February 4,  |
|  1919. (New Orleans: A.W. Hyatt Stationary Mfg. Co. Ltd., 1919), p. 25. |
|  et 447 |

Sheet428

|  |
| --- |
|  + NOTES TO PAGES 99-104 + |
|  |
|  8.Sir Walter Scott's novel Ivanhoe (1819) chronicles the exploits of the Saxon knight  |
|  Wilfred of Ivanhoe following the Norman Conquest. The character Gurth, a swineherd  |
|  who works for Cedric the Saxon, is used to express the frustration, hostility and  |
|  resentment of the times. |
|  |
|  9.Pike's explanation of these instruments as material and spiritual symbols suggests  |
|  a further meaning to the phrase "passed from the square to the compasses:' In the Master  |
|  Masons Degree, as performed in some Masonic rites, the square is placed at the foot of a  |
|  symbolic grave and the compasses are laid at its head. The candidate stands at the "terrestrial"  |
|  square and steps forward and across the grave from one side to the other, until he arrives at  |
|  the "celestial" compasses. The progress thus represents liberation from the material world and  |
|  rising to the spiritual. |
|  o. Pike likely took this view from Plutarch, On Isis and Osiris, §52, "There are some who  |
|  without reservation assert that Osiris is the Sun ... and there are those who declare that Isis  |
|  is none other than the Moon:' Pike considered the work relevant to Masonic symbolism and  |
|  wrote a study called" The De Iside et Osiride of Plutarch" in his Readings XXXII ( [Washington,  |
|  D.C.], c. 188o), pp. 17-48, although he did not cite this passage. |
|  r."In the beginning was the Word, and the Word was with God, and the Word was God.  |
|  The same was in the beginning with God. All things were made by him; and without him was  |
|  not any thing made that was made. In him was life; and the life was the light of men:' I John  |
|  1:1-4 (King James Version). The Logos (Xoyoc) or "Word" as the manifestation of Divine  |
|  utterance was a philosophical concept that predated Christianity. |
|  12.The notion that the magi were priests of the Medians and Persians was espoused  |
|  by Herodotus, History, Liox, 132, the following translation of which Pike owned: George  |
|  Rawlinson, The History of Herodotus, 4 vols. (London: John Murray, 1858). |
|  13.Yamblichus or Iamblichus [I413Xixoc) (c. 242—c. 327) was one of the founders of  |
|  Neoplatonism, a philosophical school started by Plotinus, which modified the ideas of Plato.  |
|  Iamblichus introduced elaborate divisions to the system, based on his understanding of  |
|  Pythagorean philosophy. For example, he postulated the idea that there were hundreds of  |
|  intermediate gods and beings between the One Creator and humanity. Iamblichus further  |
|  parted from his fellow Neoplatonists by declaring that the matter of the human body was as  |
|  divine as the cosmos, or anything within it. His most well-known work is the treatise Theurgia, |
|  448 ic-65 |

Sheet429

|  |
| --- |
|  + NOTES TO PAGES 104-106 + |
|  |
|  or On the Egyptian Mysteries. For a contemporary version of his Pythagorean life see E. Gillian  |
|  Clark, trans., On the Pythagorean Life (Liverpool: Liverpool Univ. Press, 2989). |
|  14. Pike accidentally reversed the colors, as Samuel Prichard's Masonry Dissected (173o)  |
|  reveals, "The Yellow Jacket is the Compasses, and the Blue Breeches the Steel Points" (for  |
|  the full ritual see Appendix Five). However, and in spite of this, George W. Speth wrote to  |
|  Pike, "You quote 'blue coat & yellow breeches'—Our old English work is 'yellow coat & blue  |
|  breeches: This does not affect your argument, but it adds a double strength to it, for blue in  |
|  describing the planet Mercury in the blue sky & gold in glories of the Sun, it also describes  |
|  her symbol, the compasses, a yellow top (brass) & blue (steel) legs, which your version does  |
|  not. But putting aside all these little matters—the lectures are far & away beyond anything of  |
|  the sort I have every seen, and their study has afforded me not only much interest, but much  |
|  satisfactionf George W. Speth, London, England, April 2, 1889, to Albert Pike. Archives of  |
|  the Supreme Council, 33°, S.J., Washington, D.C. |
|  Albert G. Mackey, on the other hand, strongly opposed Pike's interpretation, stating,"Mt  |
|  is vain to attempt to elevate the idea by attaching to it a symbolism of gold and azure—the  |
|  blue sky and meridian sun. No such thought entered into the minds of the illiterate operatives  |
|  with whom the question and answer originated:' See "Yellow Jacket," in Albert G. Mackey, An  |
|  Encyclopedia of Freemasonry, rev. ed. (Philadelphia: L. H. Everts & Co., 1884), pp. 900—I. |
|  Is. Elias Ashmole (2627-92) was an English antiquary, alchemist and herald, who studied  |
|  mathematics and physics at Oxford. A lifetime collector of antiquities, he presented them with  |
|  his library to Oxford University, which served as the foundation of the Ashmolean Museum.  |
|  He was made a Freemason on October 16, 1646, at Warrington in Lancashire. |
|  16. The terms "Divine Wisdom" and "Soul of the Universe" express longstanding  |
|  cosmological and religious concepts. In Proverbs 8:3o, Wisdom speaks of itself as a"craftsman" |
|  or "master workman" 'amown) with the Creator,"when he set a compass upon the face of |
|  the depth" (Proverbs 8:27). This view has some analogy to Plato's notion of the cosmos in  |
|  Timaeus,"The craftsman turned again to the same bowl in which he had mixed the Soul of  |
|  the Universe." The Neoplatonic Corpus Hermeticum, 4:23, identifies the Soul of the Universe  |
|  as the primal unity from which all other souls emanate, while John Toland's Pantheisticon  |
|  (172o, English trans., 1751) identified God with the Universe: "The power and energy of  |
|  All, which has created all and which governs all ... is God, which you may call Spirit and  |
|  Soul of the Universe." |
|  %It 449 |

Sheet430

|  |
| --- |
|  + NOTES TO PAGES I I I-II7 + |
|  ,-: LESSON 2 :- |
|  |
|  i. The discovery of the letter G upon the breast antedates the "Baltimore Conventions"  |
|  of 1842-43, which attempted to standardize American Masonic ritual. Contrary to Pike's  |
|  remark, the early rituals did not state that it was the English (or Roman) letter G, but rather  |
|  that there was "a faint resemblance of the letter G:' This is most famously encountered in  |
|  [William Morgan], Illustrations of Masonry by One of the Fraternity (Batavia, [New York]:  |
|  Printed for the author [by David C. Miller], 1826). My notion has always been that the "faint  |
|  resemblance" referred to an impression left on the breast by the angle of Jubelo's square (1),  |
|  which would have faintly resembled the upper half of the Hebrew letter gimel (A). |
|  2.Pike correctly notes the incongruous interpretation. The act derives from Deuteronomy  |
|  25:5-10 and is applied in Ruth 4:6-8, where it affirms the rejection of a woman who could  |
|  have been taken as a wife under the Levirate law because her husband was deceased. It occurs  |
|  so that Ruth can marry Boaz, who does not have first right to her. Ruth and Boaz marry and  |
|  have a son, Obed, the father of Jesse, whose son David became King in Israel. |
|  3.The "mallet" is actually a stonemason's gavel, the head of which has two faces, one flat  |
|  (for tapping and setting) and the other gabled and triangular (for shaping stone by "lopping  |
|  off" superfluous parts). |
|  4.From 1852-53 Pike served as Grand Master of the Grand Lodge of Odd Fellows in  |
|  Arkansas. See Don R. Smith, "Freemasonry Scholar Fraternal Introduction Through Odd  |
|  Fellowship" in The International Odd Fellow & Rebekah (Feb.-Mar., 1985), p. 22. |
|  5.Contrary to Pike's assertion, there are indeed extra-Biblical stories about Hiram Abif,  |
|  but they are not consistent with the Masonic legend. Midrashic texts, for example, state that  |
|  he was permitted to enter paradise alive. See Louis Ginzberg, Legends of the Jews, 7 vols.  |
|  (1909-38; ad ed., 2 vols., Philadelphia, Penn.: Jewish Publication Society, 2003), p. 966. |
|  6.The Albigenses (also known as Bogomils or Cathari) were a religious group during the Middle  |
|  Ages which centered in Southern France and spread as far north as England. Maintaining a dualistic  |
|  theology influenced by Gnosticism and Manichaeism, they were branded as heretics. In 1208 the  |
|  Albigensian Crusades were begun and the sect was destroyed during the resulting Inquisition. |
|  7.Lollardry was an ecclesiastical reform led by John Wycliffe. Among other things,  |
|  it condemned prayers for the dead, sacraments, and the doctrine of transubstantiation. |
|  450 .1r65 |

Sheet431

|  |
| --- |
|   NOTES TO PAGE 117   |
|  |
|  The Bible was accepted as the rule of faith, and the Roman Catholic Church was deemed  |
|  corrupt and abusive. |
|  8.John Huss (c. 1369-1415) was a Bohemian priest who was influenced by the works John  |
|  Wycliffe. After condemning abuses in the Church he was excommunicated. Later imprisoned  |
|  and tried as a heretic, he was burned at the stake. |
|  9.John Wiclif [Wycliffe] (c. 132.8-84) was an English religious reformer who exposed abuses  |
|  in the Church and opposed doctrines he deemed untenable (such as transubstantiation). He  |
|  taught that the Bible itself was superior to the Church and advocated its study by the common  |
|  people. He was the first to promote a vernacular publication of the Bible and, using the  |
|  Vulgate, his followers prepared the first English-language edition. He was twice condemned  |
|  as a heretic, but avoided execution. |
|  10.Jerome of Prague (c. 1370-1416) was a Bohemian religious reformer influenced by the  |
|  views of John Wycliffe. He later joined with John Huss in opposing several papal bulls. For  |
|  this he was imprisoned, and he recanted his views following Huss's immolation, but was not  |
|  released. He later recanted and was himself burned as a heretic. |
|  11.Michael Servetus, a.k.a. Miguel Serveto (1511-53) was a Spanish theologian and  |
|  physician who published unorthodox views which upset both the Roman Catholic Church  |
|  and the Reformers. Captured by the Inquisition, he escaped from prison; but on his way to  |
|  Geneva he was seized by order John Calvin. Following Calvin's condemnation, he was tried  |
|  and burned at the stake. |
|  1z. Hugh Latimer (1485-1555) was an English bishop who supported Henry VIII's divorce  |
|  from Katharine of Aragon. After Mary Tudor ascended to the throne as the Roman Catholic  |
|  Mary I, he was tried, refused to recant his Protestantism, and was burned at the stake. |
|  13.Nicholas Ridley (c.1500-55) was an English Protestant bishop who assisted in compiling  |
|  the Book of Common Prayer. Together with his friend Hugh Latimer, he was tried under  |
|  Roman Catholic Mary I and refused to recant his Protestantism. Latimer and Ridley were  |
|  burned together at the stake. |
|  14.Thomas Cranmer (1489-1556) was Archbishop of Canterbury who supported Henry  |
|  VIII's divorce from Katharine of Aragon. After declaring the marriage invalid, he crowned  |
|  Anne Boleyn as queen. He further subjected himself to the King's later fancies. Largely |
|  |
|  e 451 |

Sheet432

|  |
| --- |
|  + NOTES TO PAGES 117-118   |
|  |
|  responsible for the Book of Common Prayer he was tried for treason, convicted of heresy, and  |
|  condemned under Roman Catholic Mary I. Although he signed a recantation, he refused to  |
|  concede before the stake, and instead thrust his offending hand into the flames. |
|  15.John Graham of Claverhouse, also known as "Bonnie Dundee" (c. 2649-89), was a  |
|  Scottish soldier, later made Viscount Dundee by James IL Claverhouse waged war for a decade  |
|  against the Covenanters (Presbyterians bound to support each other in their religion). |
|  16.Huguenots (from Ger., Eidgenossen, "confederates") were French Protestants who  |
|  followed John Calvin. On August 24, 1572, the Eve of St. Bartholomew, an estimated 2o,000  |
|  Huguenots were murdered by Roman Catholics under the direction of Charles IX, King of  |
|  France, influenced by his queen-mother, Catherine de Midici. |
|  17.In his ritual of the Master Mason Degree Pike writes,"That name ordinarily rendered  |
|  HIRAM, is, in the book of Kings, Khairom or Khairum, but in that of Chronicles, KhfirOm or  |
|  Kharam. It was either exclusively Phoenician (or Tsurian), or both Hebrew and Phoenician,  |
|  for that of the King of Tsfir was the same. Adon-Khiirum (or Adoniram) was also a Tsurian  |
|  name. In 2 Chron. ii. 13, the King of Tsur writes to Solomon, 'I send thee a skilful workman,  |
|  0-1111; Khiirum Abai; which our translation renders, of Huram, my fathers: In 2 Chron. iv.  |
|  16, we find I'Mft anin, Khurfim Abiu, which our translation renders,'Hurum his father: The  |
|  last word, Abiu, has been transformed into Abiff, and become part of the name, which it is not.  |
|  AB, in the Hebrew, meant not only Father, Ancestor, progenitor, but also Master:' Albert Pike,  |
|  The Porch and the Middle Chamber: The Book of the Lodge. (2873), pp. 329-2.o. |
|  18.Scholars differ in their treatment of Ithuram abi (']ti a11fl, z Chronicles 2:I3)."Huram- |
|  Abi" appears as a personal name in several translations, including the Amplified Bible, the  |
|  Contemporary English Bible, the Darby Translation, the English Standard Version, the New  |
|  American Standard Bible, and the New International Version. The New King James Version calls  |
|  him,"Huram my master craftsman," and the English Masoretic Bible ( Jewish Publication Society,  |
|  2924) reads, "Hiram, the craftsman.' The Interpreter's Dictionary of the Bible (Abington Press,  |
|  1962) states that Huram-Abi was "Chief architect of Solomon's temple" (s.v. Huram, 2:664). The  |
|  difficulty lies in understanding both his function and the meaning of abi(v). That Hiram was the  |
|  master craftsman, who constructed the pillars Boaz andJachin, the brazen sea, and other sacred  |
|  articles, is undisputed. But the addition of abi(v) problematic. The abi component may have been  |
|  added to the builder's name to draw a parallel to Aholiab, who helped construct the Tabernacle. |
|  452 ira-, |

Sheet433

|  |
| --- |
|  + NOTES TO PAGES 118-119 + |
|  |
|  19.Albert Pike, The Book of the Words. Sephir H'Debarim 2d ed., reprinted with an  |
|  introduction by Arturo de Hoyos ([Washington, D.C.], 1879; Washington, D.C.: Scottish  |
|  Rite Research Society, 1999), p. 5o, et seq. |
|  20.It should be emphasized that the phrase "identifies him with" does not mean "is." Pike  |
|  here compares, but does not equate. Rather than syncretism he suggests a corollary of the  |
|  idea of the Logos, however manifest. Even as Christ was the Word in John's Gospel, so Pike  |
|  understood Thoth as the expression (Word) or manifestation of the Divine utterance, in  |
|  Egyptian mythology. |
|  21.Socrates was not accused of ridiculing the gods, but rather of not believing in the gods  |
|  in whom the city believes" (Plato, Apology, 24b). However, even at his death he requested that  |
|  a cock be sacrificed for him to Asclepius (Phaedo, 118a). |
|  22.Algernon Sydney (2622-83) was a member of the English council of state of the  |
|  Commonwealth who opposed the oppressive rule of Oliver Cromwell, and later Charles II.  |
|  He was tried, convicted of treason by the notorious Judge Jeffreys, and was executed. |
|  23.John Russell (2792-2878) was an English Prime Minister who advocated relief during  |
|  the great potato famine in Ireland, and supported the bill that limited the working day to  |
|  ten hours. Known for his integrity, he forced the resignation of his foreign secretary for his  |
|  unauthorized approval of Napoleon III's coup in France. As foreign secretary during the  |
|  American Civil War he seemed to favor the Confederacy. |
|  24.Here the text reads Hampton, but Pike spells the name correctly in Legenda XIX— |
|  XXX (c. 2884), p. '55. John Hampden (1594-1643) was a cousin of Oliver Cromwell and a  |
|  member of Parliament. He challenged the right of King Charles I to raise revenue by what he  |
|  considered unlawful taxation, and was convicted of tax evasion. Sympathy for his case helped  |
|  precipitate the English civil war. He was killed fighting against the forces of Prince Rupert. |
|  25.Roger Williams (c. 1603-83) was an advocate of religious freedom and the founder  |
|  of Rhode Island. While living in Massachusetts he upset the Puritans by stating they had  |
|  separated from the Church of England. When he declared that civil magistrates had no power  |
|  over matters of conscience he was banished. |
|  26.Rafael del Riego y Nunez (2785-2823) was a Spanish general and revolutionary.  |
|  Opposing the tyrannical rule of King Ferdinand VII, he fought to reinstate the Cortes |
|  |
|  e.6-31 453 |

Sheet434

|  |
| --- |
|  + NOTES TO PAGES 119-122 + |
|  |
|  constitution of 1812. With the assistance of the French he was captured and executed  |
|  for treason. |
|  27.Girolamo Savonarola (1452-98) was an Italian religious reformer who hoped that King  |
|  Charles VIII of France, who invaded Italy in 1494, would establish a democratic government  |
|  to correct the abuses of Pope Alexander VI. Savonarola was later excommunicated, arrested,  |
|  tortured to confessing that he was a "false prophet;' and was hanged for heresy. |
|  28.Giordano Bruno (1548-160o) was a Dominican who studied Aristotelian philosophy in  |
|  Naples. Interested in occultism, philosophy, and science, he defended the heliocentric theory of  |
|  Copernicus. He was arrested by the Inquisition, imprisoned for eight years, and burned as a heretic. |
|  29.Pike here emphasizes the personal nature of religious beliefs. Freemasons have no right  |
|  to inquire into another Brother's religious creed, except as it may incidentally occur in the  |
|  spirit of harmony. However, Pike had a deep and abiding belief in a personal God, and in Jesus  |
|  Christ as his Son. See Appendix Four,"The Faith of Albert Pike:' |
|  3o. See John 18:12-4o. |
|  31.The text reads,"mother husband:, |
|  32.Knout, a whip used for flogging. |
|  33.Aristides (d. c. 468 B.c.), Athenian statesman and naval commander. |
|  34.Cola di Rienzi (h313-54) won the confidence of Pope Clement VI at Avignon in 1343  |
|  and obtained dictatorial powers. Inspired to create a national Italian identity with Rome as  |
|  the capital, he was opposed by barons. Holy Roman Emperor Charles IV sent him to face the  |
|  Inquisition. Although he was absolved and freed, he was later murdered. |
|  35.The Girondins were a political group which played an important role in the French  |
|  Revolution. However, the group's leaders were subsequently guillotined October 31, 1793. |
|  36.See Matthew 27:16-26; Mark 15:7-15; Luke 23:18; John 18:40. |
|  37."It has been remarked that the dogma of the Trinity was known to the ancients  |
|  and taught in the mysteries; among the Hindoos this was represented by the letters  |
|  A.O.M. The Assyrians used the name Bel, or Baal, three times as an expression of the  |
|  dogma, and the Hebrews used the word Yah, or Jah, in the same manner and for the |
|  |
|  454 k |

Sheet435

|  |
| --- |
|  + NOTES TO PAGES 122-123 + |
|  |
|  |
|  same purpose; combining these words we find a remarkable coincidence which only  |
|  |
|  |
|  |
|  |
|  |
|  —A. T. C. Pierson, The Traditions, Origin and Early History of Freemasonry (New York:  |
|  Masonic Publishing Co., 1882), p. 380. |
| Ya Bel Om |
|  38. For his earlier notion see Albert Pike, The Book of the Words. Sephir H'Debarim ad ed.,  |
|  pp. 85-7. After Pike became convinced that bel and/or baal were inappropriate, he published  |
|  an article entitled,"Baal and Aunt' in Mackey's National Freemason, vol. 2 (Washington, D.C.:  |
|  McGill & Witherow, Publishers, September, 1873), no. I2, pp. 626-57. It was reprinted as a  |
|  pamphlet under the title The Holy Triad. M... '7: ... 111i Jah: Baal-Peor, The Syrian Priapus:  |
|  The City of Idolatry and Iniquity. A Reply to the Grand Chaplain and Grand High Priest of the  |
|  Grand Royal Arch Chapter of Massachusetts. (Washington, D.C.: Office of Mackey's National  |
|  Freemason, 1873). |
|  |
|  |
|  |
|  |
|  |
|  et 455 |

Sheet436

|  |
| --- |
|  + NOTES TO PAGES 127-134 + |
|  ,-: LESSON 3 |
|  1.A belief in the immortality of the soul is not a true prerequisite of Freemason. Buddhists  |
|  may be, and are, Masons, and that faith has no such doctrine. In the very next paragraph, Pike  |
|  attenuates this all too broad statement, and even there says more than is perhaps needed. |
|  |
|  2.For the story of Lazarus's death and raising by Jesus, see John i i. |
|  3.From 1852-53 Pike served as Grand Master of the Grand Lodge of Odd Fellows in  |
|  Arkansas. See Don R. Smith, "Freemasonry Scholar Fraternal Introduction Through Odd  |
|  Fellowship" in The International Odd Fellow & Rebekah (Feb.-Mar., 1985), p. 22, |
|  4.Although Rockwell may have advocated a theory of Masonic/Egyptian origins to Pike,  |
|  he dismissed it publicly, stating, "The early writers on Freemasonry, were prone to refer the  |
|  inscrutable mysteries of our Order, to an Egyptian origin, but no instance presents itself, where  |
|  such a reference is supported by more than mere conjecture:' William S. Rockwell, Ahirnan  |
|  Rezon: Prepared Under the Direction of the Grand Lodge of Georgia (Savanna, Ga.: Printed for  |
|  the Grand Lodge of Georgia; New York: Robt. Macoy, 1859), p. 5  |
|  5.Baruch Spinoza, a.k.a. Benedict de Spinoza (1632-77) was one of the most important  |
|  post-Cartesian philosophers. He made significant contributions in almost every area of  |
|  philosophy and is often considered, along with Descartes and Leibni(t)z, as one of the three  |
|  major Rationalists. His major work, Ethics, identifies God with Nature, affirms the unity of  |
|  reality (substance monism) and identifies humans as a part of cosmos. Spinoza advocated ethical  |
|  reason and enlightenment as the key to happiness. |
|  6.Gottfried Wilhelm Leibni(t)z (1646-1716) was a philosopher and mathematician. He  |
|  believed that the ultimate elements of the universe are composed of percipient centers of force he  |
|  called"monads"; whereas matter, motion, and space are merely phenomenal. He invented differential  |
|  calculus independently of Newton, although debate continues about who made the initial discovery. |
|  7.Rene Descartes (1596-1650) was a physicist, physiologist, and mathematician who is often  |
|  considered the father of modern philosophy. In criticizing the Aristotelian tradition he attempted to  |
|  integrate philosophy with emerging sciences and introduced the didactic school of hyperbolic doubt  |
|  to unveil the nature of reality. Willing to dispense of time honored" traditions, he reconstructed  |
|  a model of the cosmos which asserted the realities of God, of nature, and of the human mind,  |
|  believing that reality could be rationally expressed and understood in terms of mathematics. |
|  456 Ira-, |

Sheet437

|  |
| --- |
|  + NOTES TO PAGE 134 |
|  |
|  8.Nicholas Malebranche (1638-1715) is often considered the most important of the  |
|  Cartesian philosophers. He was chiefly concerned with (I) how the human mind perceives  |
|  external objects, and (z) "Occasionalism." In his view all things exist in God, and it is through  |
|  the Deity that we perceive reality. God is also the primal source behind causality, although  |
|  incidental ("occasional") influences signal God to impart motion and preserve order. |
|  9.Victor Cousin (1792-1867) was a French philosopher who was distinguished for his balanced  |
|  eclecticism garnered from other philosophers, and for his famous "three points" (the method, the  |
|  results, and the philosophy of history). He was a strong advocate of observation, analysis and  |
|  induction. Thus, in his view, true philosophy was not merely an syncretistic aggregate gleaned from  |
|  competitors, but a distillation of discovered truths. |
|  o. John Locke (1632-1704) was an English philosopher and academic who opposed  |
|  authoritarianism. He encouraged people to educate themselves and to apply reason in a  |
|  search for the truth, lest we become unnecessarily subject to others. Influenced by Descartes,  |
|  he wrote An Essay Concerning Human Understanding, which discusses the rational limits of  |
|  human understanding in respect to the Deity and reality, distinguishing between supposition,  |
|  faith, and knowledge. In Locke's philosophy, the mind is like a blank slate (tabula rasa), which  |
|  is filled in by our world experience. This is aided by the "mind's eye," a faculty which makes us  |
|  aware of external objects through their perception; thus, mental phenomena are perceptions  |
|  of mental objects. |
|  Thomas Reid (1710-96) was a Scottish philosopher who advocated "common sense,"  |
|  i.e., the innate voice of human reason. He asserted that sensations should be trusted over  |
|  philosophical speculation because the senses make us directly aware of real objects without  |
|  the aid of any intervening medium. He opposed the intellectualism of John Locke and asserted  |
|  that common opinion, founded upon reason, was a safe route to discerning reality. |
|  1z. Dugald Stewart (1753-1828) was a Scottish philosopher who espoused Thomas Reid's  |
|  "common sense" philosophy. However, he also integrated elements of both David Hume's  |
|  moderate empiricism and the theories of French ideologists. |
|  13. William Hamilton (1788-1856) was a Scottish philosopher who was one of the  |
|  most learned Aristotelians of his time, and an advocate of Thomas Reid's "common sense"  |
|  philosophy. He contributed to logic the theory of the quantification of the predicate,  |
|  which made him a forerunner of the algebraic school of logicians. |
|  emt 457 |

Sheet438

|  |
| --- |
|   NOTES TO PAGES 134-135 + |
|  |
|  14. Immanuel Kant (1724-1804) was one of the most renowned philosophers. Although  |
|  partially sympathetic to the approaches of empiricism and rationalism, he considered them  |
|  inadequate, stating that they could not satisfactory account for our experience of the world. In  |
|  Kant's view the goal of philosophy was to free the individual from ignorance and immaturity. |
|  Is. Georg Wilhelm Friedrich Hegel (1770-1831) was a post-Kantian idealist philosopher  |
|  and master logician. His dream was to create a complete philosophical system by which history  |
|  and reality could be understood. |
|  i6. Johann Gottlieb Fichte (1762-1814) refined Kant's ideas of philosophy as a system  |
|  of self-liberation. He believed that personal enlightenment freed individuals from imposed  |
|  authorities, and eventually developed the idea of Wissenschaftslehre, the philosophy of science  |
|  as science, the foundation of logical thought. |
|  17.Auguste Comte (1798-1857) was the founder of Positivism, a philosophy asserting that  |
|  that the purpose of knowledge is to describe experienced phenomena, rather than to question  |
|  whether or not it exists. He is considered by many to be the father of modern sociology. |
|  18.The symbolic notion of the grips is codified in Pike's version of the Master Mason  |
|  Degree. "The raising of the body of Harom symbolizes the reascension and immortality of  |
|  the Soul. This can neither be proven by the inductions of natural and physical science, the  |
|  Apprentice's grip, nor demonstrated by the processes of the logic of metaphysics and philosophy,  |
|  the grips of the Fellow-Craft, but it is only established by the wise analogies of FAITH, the  |
|  irrefutable convictions of consciousness, which are the Lion's grip, that of the Lion of the Tribe  |
|  of Judah. To the Christian Mason the three grips are symbolic of Pagan Philosophy, Hebraic  |
|  materialism, and Christianity." [Albert Pike], The Porch and the Middle Chamber. The Book of  |
|  the Lodge. (Iepoi5op.: A ... M :. 5632 [New York: 1872]), p. 329. |
|  19."Faith is the assurance of things hoped for, the conviction of things not seen:' Hebrews  |
|  11:1 (Revised Standard Version). |
|  20. Joseph Balsamo, a.k.a. Count Cagliostro (1743-95), was a notorious charlatan who  |
|  held a mysterious sway over Parisian society in the tumultuous times just prior to the French  |
|  Revolution. Among other things, he claimed to be an alchemist who possessed the elixir vitce. He  |
|  is famous in Freemasonry for having developed the "Egyptian Rite," a pseudo-Occult Order. He  |
|  was sentenced to death for attempting the spread of Freemasonry into Italy, a heinous crime. The  |
|  sentence was commuted to life imprisonment, and he died at a fortress in the Apennines. |
|  458 At-65 |

Sheet439

|  |
| --- |
|  + NOTES TO PAGES 141-144 + |
|  |
|  LESSON 4 |
|  1. [Gabriel Louis Calabre Parau], L'Ordre des Franc-Macons Trahi et Le Secret des Mopses  |
|  Revele (Amsterdam, 1745). A translation, with commentary, appears in Harry Carr, ed., The  |
|  Early French Exposures (London: Quatour Coronati Lodge No. 2.076, 1971), pp. 227-77. |
|  a. Pike's mention of the letter f is an anomalous rendering of vav, which occurs in "Abif"  |
|  (r:N, abiv). |
|  3.The English word"God" is from German Gott, derived from the Proto-Germanic guthan,  |
|  which is itself from the Proto-Indo-European ghut-"that which is invoked:' This likely derives  |
|  from the Sanskrit, huta- "invoked" (an epithet of Indra, supreme Vedic deity), from the root  |
|  gheu(h)-"to call, invoke:' |
|  4.Pike here alludes to a parallel exercise he used to extrapolate the origins of the sacred  |
|  monosyllable, OM or AUM : |
|  |
|  From the Brahamic writings, we see, no information can be gathered as to the origin or  |
|  meaning of OM. As to the word itself, if it is a WORD, it remains utterly without signification  |
|  to us, as much so as if it were composed of any other letters. As a WORD, it has not meaning  |
|  at all. If it were A.I.U. or P.B.L., or any other three letters, it would have precisely the same  |
|  signification,—none at all; and the passages in which it occurs would read as sensibly and  |
|  mean as much, as they do now. |
|  |
|  The truth is that no Brahman and Commentator has the least idea what it means,  |
|  or why its three letters were selected to form it. And the truth also is, that it is not a  |
|  "WORD" or "syllable" at all, but the three initials of as many words or names, as Am.,A.  |
|  in the Hebrew is of four: and nobody in the world knows what three words or names  |
|  these are, nor what meaning is concealed in A.U.M. It never really represented the  |
|  Hindu Trinity, the TRI-MORTTI, (three-FORMED, or having three FORMS,) Brahma.,  |
|  Visnu, and viva. |
|  |
|  I am satisfied that it is of very ancient origin, and that it was composed of the  |
|  initials of the names of the Vedic Deities, AGNI, Fire; USHAS, the Dawn, and  |
|  MITRA, the Morning Star; and also of the same letters found in the three Divine  |
|  names adored by the Irano-Aryans. That the three Vedic names begin with the  |
|  letters A.U.M. would, by it self, prove nothing. It is because these letters are found in |
|  emt 459 |

Sheet440

|  |
| --- |
|  + NOTES TO PAGES 144-146 + |
|  |
|  |
|  the three Zendavestic names, that I have reason and right to ascribe them to Agni,  |
|  Ushas and Mitra. |
|  |
|  \* \* |
|  |
|  And if the Sacred Monosyllable, while the Sages permitted the people to suppose that  |
|  it represented only the names Agni, Ushas and Mitra, really represented Ahura Mazda,  |
|  cpenta Mainyu and \Tau Mano, then its mysterious sanctity is at once accounted for,  |
|  because it was a symbol not only of the Supreme Deity, but of God as at once One, Three,  |
|  and Three times Three, or Nine; and thus expressed the great philosophical idea which  |
|  was the most essential part of the Zarathustrian creed. [Albert Pike], A Second Lecture on  |
|  Symbolism. The Omkara and Other Ineffable Words (New York: Lang, Little & Co., 1875),  |
|  pp. 47-8, 142. |
|  |
|  5.The Tetragrammaton, or "four lettered name:' The Hebrew name of God, rendered  |
|  by the King James translators as Jehovah, is comprised of the four letters yud, heh, waw, and  |
|  heh, (1171', yhwh). Etymologically, it is a third person singular, imperfect, form of the verb  |
|  hawah, signifying "to be:' Hence, in Exodus 3:14, God announces Himself with the words,  |
|  "I AM WHO I AM.' Martin Luther's rendition, ich werde sein denn ich sein werde, "I will be  |
|  that which I will be," suggests perpetual existence; however, the Revised Standard Version,  |
|  suggests the word means "He causes to be;' adding, "The name does not indicate God's  |
|  eternal being but his action and presence in historical affairs:' |
|  |
|  6.Philo Judaeus, a.k.a. Philo of Alexandria (zo E.c.E.-50 c.E.), developed the philosophical  |
|  justification for Judaism in terms of Hellenistic philosophy, and is credited with influencing  |
|  later Trinitarian models. He called the Logos "the first-begotten of God" (pro togonos Theou  |
|  Logos) and "the most ancient son of God" (presbytatos uios Theou). |
|  7.The Theses Cabbilisticx does not include a plate resembling Pike's diagram. However,  |
|  it does resemble a table (reproduced opposite) in the Tabuler Kabbalisticcz. Both texts are  |
|  included in the Apparatus in Librum Sohar pars seconda, in Kabbala Denudata (1677), pp.  |
|  6-13; 250-72. |
|  |
|  |
|  460 le-65 |

Sheet441

|  |
| --- |
|   NOTES TO PAGES 146-149   |
|  |
|  Tabula Kabbaliflica prima.See Image |
|  8.This is the Logos (Xoyoc) or "Word" of 1 John 1:1-4 (King James Version),"In the beginning  |
|  was the Word, and the Word was with God, and the Word was God. The same was in the beginning  |
|  with God. All things were made by him; and without him was not any thing made that was made.  |
|  In him was life; and the life was the light of men:' |
|  9.This ordering was the subject of On the Celestial Hierarchy by "Dionysius the Areopagite"  |
|  (a pseudonym derived from Acts 17:34), dated to the fifth or sixth century. Although his  |
|  identity is unknown, Pseudo-Dionysius may have been a Syrian monk. The Neoplatonic  |
|  philosophy he espoused has analogues to the Kabbalah. |
|  eejt 461 |

Sheet442

|  |
| --- |
|  + NOTES TO PAGES 149-156 + |
|  |
|  1o. Compare Proverbs 8, where Wisdom is considered a mystical consort of the Creator. |
|  ix. Zarathustra, a.k.a. Zoroaster (circa 'zoo B.c.), was a Persian prophet who received his  |
|  revelations directly from Ahura Mazda (or Ohrmazd the "Wise Lord") who created all good  |
|  things. |
|  i2. The belief that the Kabbalah originated in the minds of the Hebrews during their  |
|  sojourn in Babylon is a common theme of all three of Pike's Lectures; e.g., |
|  This Symbolism (I speak of that in Masonry which is really ancient) may be traced back,  |
|  through the Hermetic Philosophers (to the later of whom, I am quite sure, we owe its  |
|  incorporation in the Degrees), and through Plutarch and the Kabalah, to Pythagoras and the  |
|  Magi of Media, from whom both the Kabalists and Pythagoras learned it at Babylon. [Albert  |
|  Pike], Lecture on Masonic Symbolism ([New York: Lange, Little & Co.], 1875), p. 26. |
|  I3. The rituals of both the Wilkinson MS. (c. 1724-3o) and Samuel Prichard's Masonry  |
|  Dissected (173o), state that a Lodge is symbolically supported by "three great pillars;' namely,  |
|  Wisdom to contrive, Strength to support, and Beauty to adorn; however, they are not said to  |
|  represent any persons. Moreover, Masonry Dissected, which provides the earliest description  |
|  of the Master Mason's Degree, does not assert that Solomon, King Hiram and Hiram Abif  |
|  needed to be present to communicate the Master's Word. The earliest reference to this  |
|  practice is in The Three Distinct Knocks (176o), which is also the earliest known ritual text to  |
|  symbolically equate Wisdom, Strength and Beauty with the two kings and the architect. |
|  14.Ramon Lull, Codicillus seu Vade mecum (Coloniae, 1572). |
|  15.Hermetic Secrets (or Hermetic Arcanum), §19. |
|  16.The Greek =pc:Ban-roc ( John 14:16, 26; 15:26; 16:7) is literally, "one who is called to  |
|  someone's aid;' of which advocates is the common Latin New Testament translation. The  |
|  term evolved to mean "one who appears in another's behalf," "mediator;' and "intercessor." Its  |
|  theological potential as both a metaphor and precise term caused the Jews to adopt it. Thus, in  |
|  the Talmud (Pirqe Aboth 4:1i a), we find prqlyt:"He that does one precept gains for himself one  |
|  advocate [t1'727:1], but he that commits one transgression gets for himself one accuser...:' The  |
|  phrase "another Paraclete" (comforter, KJV) in John 14:16 implies other Paracletes, whereas  |
|  the equally legitimate "another, a Paraclete" removes this difficulty, although Jesus Himself is  |
|  called a Paraclete in i John 2:I (advocate, KJV). |
|  462 Ir-65 |

Sheet443

|  |
| --- |
|  + NOTES TO PAGES 156-161 + |
|  |
|  17.[Elias Ashmole], The way to bliss. In three books. Made Publick by Elias Ashmole Esq. Qui  |
|  est Mercuriophilus Anglicus... (London, [England]: Printed by J. Grismond for Nath. Brook, at  |
|  the Angel in Corn-hill, 1658) |
|  18.Pike unfortunately overlooks similar antecedents. The Egyptians referred to Ptah as  |
|  the Artificer; the Gathas of Zoroaster (Hymn of Ushtavaiti, 2:5) ask, "What Great Artificer  |
|  created light and darkness?"; Plato's Timmus, 28, asks,"Which of the patterns had the artificer  |
|  in view when he made the world...?"; and the Christian theologian John Calvin stated that the  |
|  heavens "were wonderfully created by the Great Architect" (Commentary on Psalm 19). |
|  19.Pike's appeal to Ashmole in reference to "Hiram the Builder" is incongruent. The logical  |
|  contextual conclusion would make the man Hiram a type of God, an interpretation never  |
|  advocated or espoused by Pike elsewhere. |
|  20.In this context the meaning of the phrase "Everything is a part of God, thus, God is all"  |
|  suggests panentheism, not pantheism. |
|  Although the language differs slightly, a more readily available translation is"The Definitions  |
|  of Asclepius unto King Ammon" in G.R.S. Mead, Thrice-Greatest Hermes. Studies in Hellenistic  |
|  Theosophy and Gnosis, 3 vols. (London: Theosophical Publishing Co., 1906), 2:170-6. |
|  22.Joannes Stobxus (5th century c.a.), was an anthologist who edited an encyclopedia  |
|  consisting of extracts from Greek authors. |
|  23.Suidas, also known as the Suda Lexicon, was a Greek work of the loth or II th century  |
|  which figured prominently in the history of encyclopedias and dictionaries. A massive work  |
|  of some 30,000 entries, it was the first to break with tradition and have alphabetic entries.  |
|  Alexander Pope thus hailed it, "For Attic phrase in Plato let them seek, I poach in Suidas for  |
|  unlicens'd Greek:' —The Dunciad 4:227-8. |
|  24.Anaxagoras (c. Soo—c. 428 ri.c.) was a Greek philosopher. His chief contribution was  |
|  the idea of the Nous (mind or reason) which brought order to chaos and formed the Cosmos  |
|  and, eventually, life. Pike treats this more extensively in Morals and Dogma, pp. 676-77. |
|  25.The Hermetic Works, a collection which contained The Divine Pymander, The Virgin of  |
|  the World, etc., appeared in two volumes under curious circumstances. Although published by  |
|  Robert H. Fryar of Bath, the first volume appeared with a false Indian imprint. Both volumes |
|  e6f 463 |

Sheet444

|  |
| --- |
|   NOTES TO PAGES 161-166 + |
|  |
|  were distributed by George Redway however, and for some reason Fryar did not receive  |
|  credit in the second volume. Volume i was published as, Hermes Trismegistus, The Divine  |
|  Pymander. Translated from the Arabic by Dr. Everard. With introduction & preliminary essay by  |
|  Hargrave Jennings (Madras: P. Kailasam Bros, 1884); volume 2 appeared as, Anna Kingsford  |
|  and Edward Maitland, eds., The Virgin of the World of Hermes Mercurius Trismegistus (London:  |
|  George Redway, 1885). |
|  26.Ethan A. Hitchcock, Remarks upon Alchemy and the Alchemists: Indicating a Method of  |
|  Discovering the True Nature of Hermetic Philosophy (Boston: Crosby, Nichols, 1857) |
|  27.Sallust was a fourth century Neoplatonic philosopher. Though Pike has quotation marks,  |
|  Taylor's translation of the passage reads,"Nor is this unworthy of admiration, that where there is  |
|  an apparent absurdity, the soul immediately conceiving these discourses to be concealments, may  |
|  understand that the truth which they contain is to be involved in profound and occult silence:'  |
|  Thomas Taylor, trans., Sallust on the Gods and the World (1793), pp. 11-12. |
|  28.Anquetil du Perron [Abraham Hyacinthe Anquetil-Duperron), Zend-Avesta, Ouvrage  |
|  de Zoroastre, contenant les Idees Theologiques, Physiques et Morales de ce Legislateur, les  |
|  Ceremonies du Culte Religieux qu'il a etabli, et plusieurs Traits Importants relatifs a l'ancienne  |
|  Histoire des Perses, 3 vols. (Paris: 1771). |
|  29.Martin Haug, Essays on the sacred language, writings and religion of the Parsees (Bombay: 1862). |
|  3o. Friedrich von Spiegel, Avesta: die heiligen Schriften der Parsen, aus dem Grundtext  |
|  iThersetzt, 3 vols. (Leipzig: 1852-63). |
|  31.Rasmus Kristian Rask, Om Zendsprogets og Zendavestas iElde og Agthed  |
|  (Copenhagen: 1826). |
|  32.James Darmesteter, The Zend-Avesta Part 1. The Vendidad (Oxford: Oxford Univ.  |
|  Press, 188o). |
|  33.Basilides was a second century Alexandrian philosopher, who promulgated  |
|  Gnosticism. |
|  34.Bardesanes, a.k.a. Bar Daisan of Edessa (A.D. 154-222), founded an early school of  |
|  Gnosticism in Syria and taught beliefs he later abandoned, particularly relating to astrology.  |
|  His teachings reveal a definite Hindu influence. |
|  464 Se-65 |

Sheet445

|  |
| --- |
|  + NOTES TO PAGES 166-170 + |
|  |
|  35.Valentinus was a second century Alexandrian Gnostic. He claimed to have been taught  |
|  by Theodas (a disciple of one of Jesus' apostles), and may have known Origen. According to  |
|  Tertullian, Valentinus was a candidate for the office of bishop of Rome (which could have  |
|  made him Pope), but he lost by a narrow margin. His philosophy provided a serious challenge  |
|  to orthodox Christianity. |
|  36.Demiourgos, or Demiurge, is a Greek word means "public worker" and originally  |
|  referred to a craftsman working for the public. Later, the word Demiurge was applied to the  |
|  Great Artificer or Fabricator, the Architect of the Universe. |
|  37.Tatian was a second century Christian convert who became a Gnostic and founded the  |
|  school known as Encratites, "abstainers," or those who practiced continency (they abstained  |
|  from wine, meat, and marriage). His ideas regarding the Logos seem to derive from his own  |
|  experiences of initiation into one of the many so-called Mysteries that pervaded that place and  |
|  time. Pike presents a good summary in Morals and Dogma, p. 564. |
|  38.There is no support for the notion that the creators of the legend of Hiram Abif  |
|  intended it as a metaphor for Jesus Christ. However, some of the later haut grades, such as the  |
|  Sublime Prince of the Royal Secret, advocated this view; for an example, see Appendix Three,  |
|  "Pike's Dependence on Other Sources:' |
|  39.Calling Christ the "Demiourgos" is a Platonic overlay upon Christianity, originally  |
|  performed by St. Augustine. As noted earlier, it is the Greek word for craftsman" and appears  |
|  in Plato's Timceus, 28, 29. |
|  4o. This refers to the abominations of the Inquisition, recounted in the Official Bulletin of the  |
|  Supreme Council vol. IX (March 1889) No. I, zoo-27; vol. X ( June 1890) No. I, 371-40o. |
|  41.The Jewish Publication Society's The Holy Scriptures According to the Masoretic Text  |
|  (1917) translates khurm abiu (z Chronicles 4:16) as"Huram his master craftsman" rather than  |
|  the"Huram his father:' |
|  42.Heinrich Friedrich Wilhelm Gesenius (1786-1842) was the"father of modern Hebrew  |
|  lexicography: He wrote a number of grammars and lexicons which were greatly expanded, and  |
|  continue to be used today. |
|  43.The etymologies of the last few paragraphs are treated in Morals and Dogma, pp. 8o-82.  |
|  of 465 |

Sheet446

|  |
| --- |
|  + NOTES TO PAGES 172-173 + |
|  44.The Hebrew name of God, yhwh (711M), is comprised of three letters, with one  |
|  repeated. Pike's notion that the three letters are representative of the Trinity is elaborated in  |
|  his treatment of Genesis 18. |
|  45.This is an unnecessary rationale (by parallel) for the Masonic Lost Word. The  |
|  pronunciation of the Tetragrammaton was lost during the Babylonian captivity. |
|  46.Contrary to Pike's remarks, the original illustration (see below) from the "Introductio in  |
|  Librum Sohar," Kabbalce Denudatie (1684), p. 212, was not intended to "express the numbers 3  |
|  and 3 times 3." Rather, it symbolized the Schemhamphoras (unutterable name) or the"seventy-two  |
|  names of God." The letters of the Divine name (MIMI) are segmented with circles ornamented  |
|  with a three-pointed crown. The seventy-two points refer to names "hidden" in the three verses  |
|  of Exodus 14:19-zi, each verse having seventy-two letters in Hebrew. To obtain the names, the  |
|  verses are written in three lines, one atop the other; the order of the second verse being reversed.  |
|  Read top to bottom, each resulting set of three letters has either the divine suffix el (Lnt) or yah  |
|  (m) added to it, thereby rendering seventy-two names for God. |
|  gr. ir,stUtill MAL %aril tll! 9 4.43.1.CLUC 640. .Lrl. 1/.1.4, ../,   |
|  hiis Nomen 7 z: Scitonomen crurum |
|  podo. ' |
|  ailibet circulus 3. ha bet coronas, & omnes circuli runt |
|  atem hint 72. Et horum Nominum 3. runt genera, nem |
|  47. That all three of Abraham's visitors were yhwh (mn,) continues to be a debated issue.  |
|  The New Oxford Annotated Bible explains, "The relation of the three men to the LORD ... is  |
|  difficult. All three angels (19.1) may represent the Lord...; thus the plurality becomes a single  |
|  person.... On the other hand, v. 22 and 19.1 suggests that the Lord is one of the three, the  |
|  other two being his attendants" (Note on Genesis 18:2-8). |
|  The notion that the Hebrew word elohim represented a plurality of Gods has long  |
|  been a subject of controversy. In John Lookup's translation of Genesis, he represents  |
|  "the Supreme Gods" as the Creators of the cosmos: "And the Gods said, Let Light be..."; |
|  466 Iry |

Sheet447

|  |
| --- |
|  + NOTES TO PAGES 173-176 . |
|  |
|  "And the Gods said, Let us make Man by our Image...," etc. He justifies this position  |
|  in his introduction. |
|  I could not avoid translating the Word torbx Gods, according to its certain original  |
|  Meaning. The common Argument for taking it, when meaning the true God, to be a singular  |
|  Word (viz. that it, when so meaning, is always put before verbs in the Singular Number)  |
|  is both false and inconclusive. It is false; for there are many Places in Scripture where this  |
|  Word, when certainly meaning the true God, and so translated by the Expositors, is placed  |
|  before Plural verbs, as in Gen. ch. xxxi. V 7. and xxxv. V 7, &c. |
|  —John Lookup, Bereshith; or The First Book of Moses, Call'd Genesis. Translated from  |
|  the Original, and Inscrib'd to his Grace, the Lord Arch-Bishop of Canterbury, Primate of all  |
|  England, and Metropolitan London: printed for J. Roberts, at the Oxford Arms in Warwisk- |
|  Lane, M D.C.0 XL [1740]). |
|  48.Pike's sardonism notwithstanding, he was likely unaware that some early French  |
|  Masonic rituals used the phrase "it stinks" in connection with the raising. |
|  49.Actually, the Hebrew readily lends itself to four syllables. While the number three  |
|  predominates in the number symbolism of the Blue Lodge, other numbers are also present  |
|  and it is not fair to say that if the Substitute Word is of four syllables that anything symbolic  |
|  is "destroyed." |
|  5o. Selic Newman, A Hebrew and English Lexicon Containing All the Words of the Old  |
|  Testament, with the Chaldee Words in Daniel, Ezra, and the Tragmus, and Also the Talmudical  |
|  and Rabbinical Words Derived from Them (London: Printed for the Author, and Sold by B.  |
|  Wertheim, 1834). |
|  51.See notes 6 and 7 to page 8i. |
|  52.Samuel Lee, A Grammar of the Hebrew Language, comprised in a series of lectures; compiled  |
|  from the best authorities, and drawn principally From Oriental Sources (London: James Duncan,  |
|  1827, 1832; London: Duncan & Malcolm, 1844). |
|  5 3. The Septuagint, an ancient Greek version of the Old Testament, is the oldest translation.  |
|  It was the work of seventy (some accounts say seventy-two) scholars. Hence, the designation  |
|  LXX, or "seventy" in Latin numeration. |
|  eci  467 |

Sheet448

|  |
| --- |
|  + NOTES TO PAGES 177-183 + |
|  |
|  54.See Morals and Dogma, p. 564. Noetus was an early Christian advocate of the belief  |
|  that the Father literally became the Son and that as such He died and raised Himself from  |
|  the grave. This idea was a doctrine of great controversy during the first two centuries of  |
|  Christianity, especially as it related to the question of whether or not God (the Father)  |
|  actually suffered; it was decided in the negative. Pike's use evades the doctrinal dispute  |
|  and obscures Noetus' real intention. |
|  55.The Revised Standard Version reads "designated Son of God in power according to the  |
|  Spirit of holiness...:' (Romans 2:4). |
|  56.This is Simon Magus of Acts 8. |
|  57.Actually, Acts 8:10 says,"To whom all gave heed, from the least to the greatest, saying,  |
|  This man is the great power of God:' There is no mention that he made the claim himself,  |
|  although he may have. Pike's comments are essentially as in Morals and Dogma, p. 270. |
|  58.Pike does not mean that Moabon is itself a French word, but rather that the word occurs  |
|  in French Masonic rituals. |
|  59.Albert Pike, Irano-Aryan Faith and Doctrine as Contained in the Zend-Avesta (1874;  |
|  Louisville, [Ky.]: The Standard Printing Co., 1924), pp. 447, 614. |
|  6o. Corpus Hermeticum. Book 9. A Universal Sermon to Asclepius, §64. |
|  61. Corpus Hermeticum. Book lo. The Mind to Hermes, §135, 139. |
|  6z. Corpus Hermeticum. Book ii. Of the Common Mind to Tat, §1-4, 68. |
|  63. A translation of the complete text is given here for comparison with the given text: 1.  |
|  True, without deceit, certain and most true. 2. What is below is like what is above, and what is  |
|  above is like that which is below, for the performing of the marvels of the One. 3. And as all things  |
|  proceed from the One, through the meditation of the One: so all things proceed from this one thing,  |
|  by adaptation. 4. Its father is the sun, its mother is the moon; the wind bath carried it in its belly; its  |
|  nurse is the earth. s. This is the father of all the perfection of the whole world. 6. Its power is complete  |
|  when it is turned towards the earth. 7. You shall separate the earth from the fire, the subtle from the  |
|  gross, smoothly and with great cleverness. 8. It ascends from the earth to heaven, and descends again  |
|  to the earth, and receives the power of the higher and the lower things. So shall you have the glory of  |
|  the whole world. So shall all obscurity yield before thee. 9. This is the strong fortitude of all fortitude: |
|  468 am, |

Sheet449

|  |
| --- |
|  + NOTES TO PAGES 183-186 + |
|  |
|  because it will overcome every subtle thing and penetrate every solid. 10. Thus was the world created.  |
|  ii. Hence will there be marvelous adaptations, of which this is the means. 1.2.. And so I am called  |
|  Hermes Trismegistus, as having three parts of the philosophy of the whole world. 13. What I have  |
|  said concerning the operation of the sun is finished. |
|  64.Most critical Biblical scholars today do not consider Paul to be the author of the Epistle  |
|  to the Hebrews. |
|  65.First, Hebrews 1:2, then Hebrews 2: io, compare these and below with KJV. |
|  66.Origen, Contra Celsus, Book 6, chapter 6o. |
|  67.Athenagoras, A Plea for the Christians, io:z-4. |
|  68.Theophilus, Autolycus, Book 2, chapter io. |
|  69.Hippolytus, Against the Heresy of a Certain Noetus, |
|  7o. Arius (c. 250-336) was an "arch heretic" of early Christianity, and his beliefs  |
|  ("Arianism") presented the Church with its first real doctrinal dispute following Constantine's  |
|  institutionalization of Christianity. Arius had been ordained a deacon by Peter, Bishop of  |
|  Alexandria but began teaching doctrine which was opposed by the Church. Arius denied that  |
|  Jesus and God the Father were of one essence, nature, or substance. In his view the "Word"  |
|  (Logos) of John i is Divine Reason, referred to metaphorically as the "Son" of God. For these  |
|  and other views, he was condemned and excommunicated. |
|  |
|  eb-i. 469 |

Sheet450

|  |
| --- |
|  + NOTES TO PAGES 195-203 + |
|  |
|  ,-: LESSON 5 :- |
|  1.Charles'Wain derives from the Middle English charleswen, meaning Charlemagne's  |
|  wagon. This was likely reinterpreted from the Old English caries wcegn. |
|  2.It is curious that Pike objects to the Greek rendition "Zoroaster," as he does "Job" for  |
|  Ayub, but is content to use "Jesus" rather than Yeshuah. |
|  3.The "infinitely remote time" mentioned here is mentioned in Morals and Dogma as the  |
|  Zerouane-Akherene (pp. 256, 273, 281, 425, 598), Zeruana-Akharana (p. 613), and Zervana  |
|  Akherana (p. 549). |
|  |
|  4.Cf. Morals and Dogma, p. 809. |
|  5.Contemporary scholarship affirms that the doxology was an "addition to the Lord's  |
|  Prayer:' See for example, The Interpreter's Dictionary of the Bible 4 vols. (Nashville, [Tennessee];  |
|  New York, [New York]: Abington, Press, 1962), 3:157, s.v."Lord's Prayer:' |
|  |
|  6.The manuscript mistakenly reads,"14 Degree:' The legend and history of the 13°, Royal  |
|  Arch of Solomon, explain the meaning of the initials I.O.L.I.V., "upon the golden key worn  |
|  by or Treasurer, you see the initials of the words: In ore leonis inveni verbum; 'In the lion's  |
|  mouth I found the Word:" [Albert Pike], Liturgy of the Ancient and Accepted Scottish Rite of  |
|  Freemasonry for the Southern Jurisdiction of the United States. Part II. IV to XIV. (Charleston,  |
|  A. . M.'. 5638; New York: J.J. Little, 1878), p. 152. |
|  |
|  470 k |

Sheet451

|  |
| --- |
|  . NOTES TO PAGES 205-209 + |
|  : PLATES 2-4 :-' |
|  1. As noted when discussing Drawing No. 1 (Lesson t, Note 5), Pike confused the numerals  |
|  1 and a with the letters I and Z. |
|  |
|  a. Pike manuscript reads, "in 1778:' Musceum Hermeticum reformatum et amplificatum,  |
|  omnes sopho-spagyricce antis discipulos fidelissime erudiens, quo pacto summa illa veraque lapidis  |
|  philosophici medicina, qua res omnes qualemcunque defectum patientes, instaurantur, inventiri et  |
|  haberi queat. Continens tractatus chimicos XXI. Prcestantissimos, quorum Nomina & Seriem versa  |
|  pagella indicabit. In gratiam filiorum doctrince, quibus Germanicum idioma ignotum est, Latina  |
|  lingua ornatum. (Frankfurt, 1678). |
|  |
|  3.Another translation reads,"The thing is one in number, and one essence, which Nature  |
|  strives to transform, but with the help of Art, into two, and twice two: mercury and sulphur  |
|  impart nourishment to themselves. Spirit, and soul, and body, and four elements: the fifth  |
|  which they furnish is the Philosopher's Stone." |
|  |
|  4.Another translation reads, "Seek one of three, and of the three one will be there: for  |
|  where there is body and soul, there is also Spirit and there shine salt, sulphur, and mercury:' |
|  5.The manuscript mistakenly reads "in 1778." |
|  |
|  6.Henry Madathan (Hinricus Madathanus), 1588-1638, was the pseudonym of Count  |
|  Adrian von Meynsicht (Hadrianus Minsict), whose real name was S(e)umenicht. He is  |
|  believed to have received the degree of doctor of medicine, using the name"Tribudenius." The  |
|  name Minsict, a transposition of Simnicht, is a modification of his real name. |
|  |
|  7.The obverse of the English Royal Arch jewel is engraved with a slight modification of  |
|  the last line, Si talia jungere possis sit tibi scire satis, "If you can understand what follows you  |
|  know enough:' See Bernard E. Jones, Freemasons' Book of the Royal Arch (London: George G.  |
|  Harrap & Co. Ltd., 1957), p. 264. |
|  |
|  |
|  e6-31. 471 |

Sheet452

|  |
| --- |
|  + NOTES TO PAGE 219 + |
|  |
|  |
|  PLATE 5 |
|  |
|  1. Pike overlooked the significance of the pillars as paired opposites denoting contrary  |
|  qualities (compare the two outer pillars on the Kabbalistic "Tree of Life"). In the original  |
|  engraving below, the left pillar, with musical instruments, signifies intellectual and spiritual  |
|  pursuits, while the pillar bearing instruments of war denotes material or mundane concerns. |
|  |
|  |
|  |
|   ra4 s c.R;e4oteA |
|  an inixta L41) Fonie Satowie genic 1. |
|  03efull gi,te4F-2,an |
|   cji& tt?,ough YEn.,:srmam e.;. I! .:ogterea |
|  |
|  From Fasciculus Chemicus: or Chymical Collections (1650). |
|  |
|  |
|  |
|  |
|  |
|  |
|  472}d |

Sheet453

|  |
| --- |
|  + NOTES TO PAGES 227-237   |
|  |
|  |
|  ,-: PLATES 6-9 |
|  1. Isidor Kalisch, Sepher Yezirah. A Book on Creation; or The Jewish Metaphysics of Remote  |
|  Antiquity. (New York: L.H. Frank & Co., 5877) |
|  |
|  |
|  c.: FRAGMENTS :-, |
|  i. As seen when discussing the names of the assassins, Pike lamented that his discoveries  |
|  were" borrowed" and published by A. T. C. Pierson, who also wrote," The Masonic word Cable- |
|  tow is said to be derived from the Hebrew word intpnri KHA-BLE-Tu—'his pledge; as used  |
|  in Ezekiel xviii. v." A. T. C. Pierson, The Traditions, Origin and Early History of Freemasonry  |
|  (New York, [New York]: Masonic Publishing Co., 188z), p. 29. |
|  |
|  z. Hargrave Jennings, The Rosicrucians: Their Rites and Mysteries (London: John Camden  |
|  Hotten, 187o) |
|  |
|  |
|  eci. 473 |

Sheet454

|  |
| --- |
|   NOTES TO PAGES 269-294 + |
|  APPENDICES 1-5 |
|  I. Pike evidently means Town. |
|  |
|  2.The word, as given here, is a combination of Phoenician and Samaritan letters. |
|  3.A free rendering of lines 23-4 of the Regius Manuscript (c. 139o), written the  |
|  Middle-English, states,"...they demonstrated geometry, / And gave it the name of masonry:'  |
|  Frederick M. Hunter, 33°, A Study and Interpretation of the Regius Manuscript. The Earliest  |
|  Masonic Document. (Published under the Authority of the Grand Lodge of A.F.&A.M.  |
|  Oregon by Research Lodge of Oregon, No. 198, A.R&A.M. and McKenzie River Lodge  |
|  No. 195, A.F.&A.M., 1952), 46. |
|  |
|  4.See Samuel Prichard's Masonry Dissected in Appendix Five. |
|  |
|  5.See "A Mason's Examination" in Appendix Five. |
|  |
|  6.See The Grand Mystery of Free-Masons Discover'd in Appendix Five. |
|  |
|  7.Formulas and rituals transcribed by Albert Pike in 1854 and 1855, p. 3o8b. Unpublished  |
|  manuscript in the Archives of the Supreme Council, 33°, S.J., Washington, D.C. |
|  8.Formulas and rituals transcribed by Albert Pike in 1854 and 1855, p. 343. Unpublished  |
|  manuscript in the Archives of the Supreme Council, 33°, S.J., Washington, D.C. |
|  9.Arturo de Hoyos,"David Bernard's Light on Masonry: An Anti-Masonic Bible," Heredom:  |
|  The Transactions of the Scottish Rite Research Society vol. 12 (Washington, D.C.: The Scottish  |
|  Rite Research Society, 2004), 9-91. |
|  Io. David Bernard, Light on Masonry a Collection of all the Most Important Masonic  |
|  Documents on the Subject of Speculative Free Masonry 1st ed. (Utica, [New York]: William  |
|  Williams, 1829), p. 542. |
|  II. Jabez Richardson [Benjamin Henry Day], Richardson's Monitor of Freemasonry (New  |
|  York: Lawrence Fitzgerald, 1860); Ritual of Novice & Knight of St. John the Evangelist (London,  |
|  c. 1865), 5-6. |
|  12. Pike's first revision of the Scottish Rite rituals was originally untitled, but was  |
|  subsequently dubbed the Magnum Opus by Albert G. Mackey. The citation appears on page |
|  |
|  474 AS5 |

Sheet455

|  |
| --- |
|  + NOTES TO PAGES 294-312 + |
|  |
|  XXXII... 1 3., and was later exported to the lecture of the z8°, Knight of the Sun, where it  |
|  appears, slightly modified, in Morals and Dogma, p. 641. |
|  13.Eliphas Levi [sic], The Book of Splendours (New York: Samuel Weiser, 1973), 110-13. |
|  14.The source of the bogus quotes, allegedly linking Pike to Luciferianism, are exposed in  |
|  Alain Bernheim, A. William Samii, and Eric Serejski,"The Confession of Leo Taxil7 Heredom:  |
|  The Transactions of the Scottish Rite Research Society vol. 5 (Washington, D.C.: The Scottish  |
|  Rite Research Society, 1996), pp. 137-168. Taxil's "Confession" is reprinted, in toto, in Arturo  |
|  de Hoyos and S. Brent Morris, Is it True What They Say About Freemasonry? (New York: M.  |
|  Evans and Co. Inc., 2004), pp. 192-225. |
|  Is. Albert Pike, March 2o, 1876, circular letter to all Grand Commanders, Archives of  |
|  the Supreme Council, 33°, SJ, Washington D.C. The complete letter was reprinted in Official  |
|  Bulletin of the Supreme Council of the 33d Degree, for the Southern Jurisdiction of the United States.  |
|  Vol. III (Charleston [Washington, D.C.] January 1876 to May 1878), 53-4. |
|  16.Extracted from [Albert Pike], "Address of the President. 1883-847 in Masonic Veteran  |
|  Association of the District of Columbia. Transactions. 1879 to 1887. (Washington, 1887), 66-7. |
|  17.Extracted from Albert Pike's "annual address;' January 13, 189o, in Masonic Veteran  |
|  Association of the District of Columbia. Transactions. 1887-1890. vol. II (Washington, 1890), 77-9. |
|  18.Robert Freke Gould, The History of Freemasonry 3 vols. (London: Thomas C. Jack,  |
|  1887), 3:476-8; In the unauthorized American reprint (New York: John C. Yorston, 1889),  |
|  vol. 4, pp. 292-4; Pike's reprint of Gould's version is in the Official Bulletin of the Supreme  |
|  Council of the 33d Degree, for the Southern Jurisdiction of the United States io vols. (Gr... Or ... of  |
|  Charleston [Washington, D.C.], June, 1890) vol. 1o, No. 1:278-82. See also Douglas Knoop,  |
|  G[wilym]. P[eredur]. Jones and Douglas Hamer, eds., The Early Masonic Catechisms, ad  |
|  edition by Harry Carr (Manchester Univ. Press, 1963), pp. 71-5. |
|  19."Hebrew Words in the Texts ... The Hebrew characters 001) which Gould in his reprint  |
|  of A Mason's Examination (History, iii, 488) represents as geometrical figures, read from right to  |
|  left, R(esh) S(amech), M(em). The writer would seem to have used the wrong form of S, viz.,  |
|  0 = S(amech) instead of 27, which, with a dot on the right = SH(in). The word is RoSHEM = a  |
|  symbol or token:' Douglas Knoop, G [wilym]. P [eredur]. Jones and Douglas Hamer, eds., The  |
|  Early Masonic Catechisms, zd edition by Harry Carr (Manchester Univ. Press, 1963), p. 240. |
|  emt 475 |

Sheet456

|  |
| --- |
|  + NOTES TO PAGES 317-345 + |
|  |
|  |
|  2o. For a transcript of the first edition, see Douglas Douglas Knoop, G[wilym]. P [eredur].  |
|  Jones and Douglas Hamer, eds., The Early Masonic Catechisms, ad edition by Harry Carr  |
|  (Manchester Univ. Press, 1963), pp. 76-80. |
|  |
|  2.I. The Grand Mystery of Free-Masons Discover'd (London: Printed for T. Payne near  |
|  Stationer's-Hall, 1724). Gould reprinted the second edition (London: A. Moore, 2725) in his  |
|  The History of Freemasonry 3 vols. (London: Thomas C. Jack, 1887), vol. 3, pp. 475-6; in the  |
|  unauthorized American reprint (New York: John C. Yorston, 1889), vol. 4, pp. 280-92. |
|  22. Official Bulletin of the Supreme Council of the 33d Degree for the Southern Jurisdiction of the  |
|  United States. Vol. X ( June I890), No. 2, pp. 259-78. |
|  23."Translated by Hermann H. Gerdes, 32°, from'Die Zergliederte Frey-Maurer[e]y,' in  |
|  the volume 'Neues Constitutionen-Buch der Alten Erwurdigen Bruderschaft der Frey-Maurer  |
|  ... von Jacob Anderson; Francfurt am Mayn, 2762." Official Bulletin of the Supreme Council  |
|  of the 33d Degree, for the Southern Jurisdiction of the United States. Vol. IX (March, 1889)  |
|  No. 1, pp. 285-93. |
|  |
|  476{ |

Sheet457