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

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