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

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| 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. |
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| 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. |
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| + NOTES TO PAGES XVIII-XXIV + |
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| 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). |
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| 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. |
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| 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). |
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| 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 |
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| + 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. |
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| 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. |
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| 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. |
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| 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. |
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| + NOTES TO PAGES XXIX-XLIX + |
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| zo. Ray Baker Harris, ed., Bibliography of the Writings of Albert Pike (Washington, D.C.: |
| Supreme Council, S.J., 1957), p. 107. |
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| 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. |
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| 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. |
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| 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. |
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| 31.Carter, History of the Supreme Council, p. 176. |
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| 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. |
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| 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. |

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| + NOTES TO PAGES L-LXVI |
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| 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 |
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| + NOTES TO PAGES 76-8I + |
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| 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. |
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| 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 |
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| \* NOTES TO PAGE 81 r |
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| 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. |
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| 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 |
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| + NOTES TO PAGE 81 + |
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| 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. |
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| + NOTES TO PAGE 81 + |
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| 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 |
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| + NOTES TO PAGES 81-82 + |
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| interpretation of the"raising" in Master Masons Degree (which I do not assert), it may provide |
| a meaningful, if coincidental, interpretation. |
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| 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 |

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| NOTES TO PAGES 82-85 + |
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| 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. |
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| NOTES TO PAGES 85-86 |
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| 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. |
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| 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. |
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| 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. |
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| Samuel Pritchard, Masonry Dissected (London: J. Wilford, 173o), pp. 17-18; |
| See Appendix Five. |
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| + NOTES TO PAGE 87 + |
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| 16.The triangle upon the square alludes to the shape of the Entered Apprentice's Apron, |
| with its upturned bib, or flap. |
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| 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. |
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| IS. See"The Substitute for the Master's Word;' p. 139. |
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| 19. By coincidences Pike means "things which coincide;' or more precisely, "things which |
| share a common quality." |
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| + 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 |
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| + NOTES TO PAGES 94-99 + |
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| 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. |
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| + NOTES TO PAGES 99-104 + |
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| 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. |
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| 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, |
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| + NOTES TO PAGES 104-106 + |
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| 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." |
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| + NOTES TO PAGES I I I-II7 + |
| ,-: LESSON 2 :- |
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| 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. |
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| NOTES TO PAGE 117 |
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| 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 |
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| + NOTES TO PAGES 117-118 |
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| 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. |
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| + NOTES TO PAGES 118-119 + |
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| 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 |
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| + NOTES TO PAGES 119-122 + |
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| 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 |
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| + NOTES TO PAGES 122-123 + |
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| same purpose; combining these words we find a remarkable coincidence which only |
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| —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). |
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| + 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. |
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| 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. |
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| + NOTES TO PAGE 134 |
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| 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. |
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| NOTES TO PAGES 134-135 + |
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| 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. |
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| + NOTES TO PAGES 141-144 + |
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| 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 : |
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| 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. |
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| 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. |
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| 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 |
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| + NOTES TO PAGES 144-146 + |
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| the three Zendavestic names, that I have reason and right to ascribe them to Agni, |
| Ushas and Mitra. |
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| 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. |
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| 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:' |
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| 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. |
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| NOTES TO PAGES 146-149 |
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| 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. |
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| + NOTES TO PAGES 149-156 + |
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| 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). |
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| + NOTES TO PAGES 156-161 + |
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| 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 |
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| NOTES TO PAGES 161-166 + |
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| 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. |
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| + NOTES TO PAGES 166-170 + |
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| 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. |
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| + 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..."; |
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| + NOTES TO PAGES 173-176 . |
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| "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. |
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| + NOTES TO PAGES 177-183 + |
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| 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: |
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| + NOTES TO PAGES 183-186 + |
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| 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. |
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| + NOTES TO PAGES 195-203 + |
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| ,-: 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. |
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| . 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. |
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| 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. |
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| + NOTES TO PAGE 219 + |
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| PLATE 5 |
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| 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. |
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| From Fasciculus Chemicus: or Chymical Collections (1650). |
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| + NOTES TO PAGES 227-237 |
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| ,-: 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) |
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|  |
| 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) |
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| NOTES TO PAGES 269-294 + |
| APPENDICES 1-5 |
| I. Pike evidently means Town. |
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| 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. |
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| 4.See Samuel Prichard's Masonry Dissected in Appendix Five. |
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| 5.See "A Mason's Examination" in Appendix Five. |
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| 6.See The Grand Mystery of Free-Masons Discover'd in Appendix Five. |
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| 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 |
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| + NOTES TO PAGES 294-312 + |
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| 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. |
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| + NOTES TO PAGES 317-345 + |
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| 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. |
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