

Albert Pike to Mazzini, August 15, 1871: Three World Wars?

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by Terry Melanson, Oct. 5th, 2010



Or, how Michael Haupt said, that William Guy Carr said, that Cardinal Caro y Rodriguez of Santiago, Chile said, that *The Cause of World Unrest* said, that the confessed hoaxer Gabriel Jogand-Pagès aka Dr. Bataille aka Leo Taxil said about Albert Pike and Giuseppe

Mazzini in *Le diable au XIXe siècle*, v. II, 1892-1894, p. 605 (but actually pp. 594-606). Got it?

I don't derive any satisfaction from a debunking. I really don't. Discovering the truth is a reward in itself.

Having a knack for getting to the bottom of a thing also helps with maintaining credibility. Historiography is among other things concerned with source criticism. And while I'm not an academically trained historian, I am quite aware that one should strive to consult the primary source as opposed to relying on the word of secondary or even tertiary accounts.

The matter at hand deals with an alleged "three world war" prediction from famed Mason, Scottish Rite Sovereign Grand Commander Albert Pike. William Guy Carr was the key purveyor of the tale which, to me, was suspicious to say the least.

Off and on I've been working at it. And I've finally cracked the case.

The "Three World Wars" website and Carr

Let's begin with the modern populariser of the Pike/Mazzini, 1871 "letter."

In 2003, an Englishman by the name of Michael Haupt launched his website threeworldwars.com in response to Jihadist terrorism and the American invasion of Iraq. Backed by the knowledge gleaned from a conspiratorial view of history and an obvious impending cataclysm, the words of William Guy Carr, attributed to Albert Pike, seemed to precisely predict the dire circumstances unfolding in the Middle East.

One message that Albert Pike received from his "spirit guide," and which in reality we know to be a demonic vision, he described in a letter that he wrote to Mazzini, dated August 15, 1871. This letter graphically outlined plans for three world wars that were seen as necessary to bring about the One World Order, and we can marvel at how accurately it has predicted events that have already taken place. This is not because the devil has powers of prophecy, but because his agents have undertaken to manipulate political events to closely follow his designs. For a short time, this letter was on display in the British Museum Library in London, and it was copied by William Guy Carr, former Intelligence Officer in the Royal Canadian Navy.

"The First World War must be brought about in order to permit the Illuminati to overthrow the power of the Czars in Russia and of making that country a fortress of atheistic Communism. The divergences caused by the "agentur" (agents) of the Illuminati between the British and Germanic Empires will be used to foment this war. At the end of the war, Communism will be built and used in order to destroy the other governments and in order to weaken the religions."

Students of history will recognize that the political alliances of England on one side and Germany on the other, forged between 1871 and 1898 by Otto von Bismarck, co-conspirator of Albert Pike, were instrumental in bringing about the First World War.

"The Second World War must be fomented by taking advantage of the differences between the Fascists and the political Zionists. This war must be brought about so that Nazism is destroyed and that the political Zionism be strong enough to institute a sovereign state of Israel in Palestine. During the Second World War, International Communism must become strong enough in order to balance Christendom,

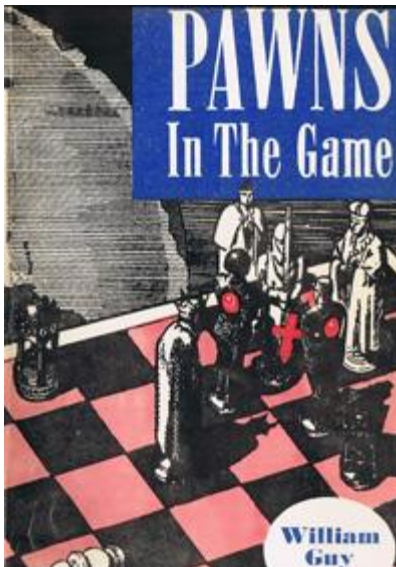
which would be then restrained and held in check until the time when we would need it for the final social cataclysm.”

After this Second World War, Communism was made strong enough to begin taking over weaker governments. In 1945, at the Potsdam Conference between Truman, Churchill, and Stalin, a large portion of Europe was simply handed over to Russia, and on the other side of the world, the aftermath of the war with Japan helped to sweep the tide of Communism into China.

“The Third World War must be fomented by taking advantage of the differences caused by the “agentur” of the “Illuminati” between the political Zionists and the leaders of Islamic World. The war must be conducted in such a way that Islam (the Moslem Arabic World) and political Zionism (the State of Israel) mutually destroy each other. Meanwhile the other nations, once more divided on this issue will be constrained to fight to the point of complete physical, moral, spiritual and economical exhaustion... We shall unleash the Nihilists and the atheists, and we shall provoke a formidable social cataclysm which in all its horror will show clearly to the nations the effect of absolute atheism, origin of savagery and of the most bloody turmoil. Then everywhere, the citizens, obliged to defend themselves against the world minority of revolutionaries, will exterminate those destroyers of civilization, and the multitude, disillusioned with Christianity, whose deistic spirits will from that moment be without compass or direction, anxious for an ideal, but without knowing where to render its adoration, will receive the true light through the universal manifestation of the pure doctrine of Lucifer, brought finally out in the public view. This manifestation will result from the general reactionary movement which will follow the destruction of Christianity and atheism, both conquered and exterminated at the same time.”

Since the terrorist attacks of Sept 11, 2001, world events in the Middle East show a growing unrest and instability between Jews and Arabs. This is completely in line with the call for a Third World War to be fought between the two, and their allies on both sides. This Third World War is still to come, and recent events show us that it is not far off.

– Michael Haupt, “Who was Albert Pike?” (Jun 07, 2003).



Notice the quotes attributed to Carr, who in turn is supposedly citing Pike verbatim. Although there is no citation from Haupt, e.g. book and page number, it was pretty easy to track down from where it had originated. “The First World War must...,” “The Second World War must...,” and

“The Third World War must...,” is a *paraphrased* excerpt from William Guy Carr’s book, *Pawns in the Game*, pp. xv-xvi (a reprint of the 1958 edition). Only Carr doesn’t use quotes to signal a direct quote from the letter, as Haupt had deemed necessary to insert all by himself. The former does indeed claim that three world wars was prophesied in the letter, but he doesn’t actually go so far as to put *quotations* around it so as to definitively attribute those specific words as occurring *verbatim* in said letter.

Carr maintains a curious middle ground. Observe the following:

Between 1859, and 1871, he worked out the details of a military blue-print, for three world wars, and three major revolutions which he considered would further the conspiracy to its final stage during the twentieth century.

[...] Pike’s plan was as simple as it has proved effective. He required that Communism, Naziism, Political Zionism, and other International movements be organized and used to foment the three global wars and three major revolutions. The first world war was to be fought so as to enable the Illuminati to overthrow the powers of the Tzars in Russia and turn that country into the stronghold of Atheistic-Communism. The differences stirred up by agentur of the Illuminati between the British and German Empires were to be used to foment this war. After the war ended, Communism was to be built up and used to destroy other governments and weaken religions.

World War Two, was to be fomented by using the differences between Fascists and Political Zionists. This war was to be fought so that Naziism would be destroyed and the power of Political Zionism increased so that the sovereign state of Israel could be established in Palestine. During world war two International Communism was to be built up until it equalled in strength that of united Christendom. At this point it was to be contained and kept in check until required for the final social cataclysm. Can any informed person deny Roosevelt and Churchill did not put this policy into effect?

World War Three is to be fomented by using the differences the agentur of the Illuminati stir up between Political Zionists and the leaders of the Moslem world. The war is to be directed in such a manner that Islam (the Arab World including Mohammedanism) and Political Zionism (including the State of Israel) will destroy themselves while at the same time the remaining nations, once more divided against each other on this issue, will be forced to fight themselves into a state of complete exhaustion physically, mentally, spiritually and economically. Can any unbiased and reasoning person deny that the intrigue now going on in the Near, Middle, and Far East isn’t designed to accomplish this devilish purpose?

– William Guy Carr, *Pawns in the Game* (CPA Book Publisher reprint n. d.; however Carr signs his introduction Oct. 13, 1958), p. XV

As is obvious, these are not direct quotes, rather only a claim. And there is no citation for these revelations, either: When exactly did Pike supposedly lay out his master conspiracy? And where can one read the complete unedited original?

On the next page, however, there *is* a small quote from the mysterious alleged letter dated August 15, 1871:

On August 15, 1871, Pike told Mazzini that after World War Three is ended, those who aspire to undisputed world domination will provoke the greatest social cataclysm the world has ever known. We quote his own written words (taken from the letter catalogued in the British Museum Library, London, Eng.):

“We shall unleash the Nihilists and Atheists, and we shall provoke a formidable social cataclysm which in all its horror will show clearly to the nations the effect of absolute atheism, origin of savagery and of the most bloody turmoil. Then everywhere, the citizens, obliged to defend themselves against the world minority of revolutionaries, will exterminate those destroyers of civilization, and the multitude, disillusioned with Christianity, whose deistic spirits will be from that moment without compass (direction), anxious for an ideal, but without knowing where to render its adoration, will receive the true light through the universal manifestation of the pure doctrine of Lucifer brought finally out in the public view, a manifestation which will result from the general reactionary movement which will follow the destruction of Christianity and Atheism, both conquered and exterminated at the same time.”

– William Guy Carr, *Pawns in the Game* (CPA Book Publisher reprint n.d.), p. XVI

Here we have a direct quote from the elusive letter, and again, with no precise citation – only the assertion that it is held in the British Museum.

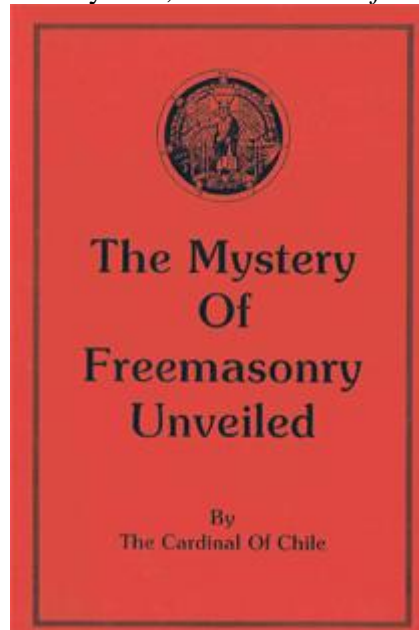
Carr, Rodriguez and “The Cause of World Unrest”

Apparently, Carr was called out on this, for in his last book published posthumously in 1959, he finally reveals his source:

Pike explained what is intended to happen in a letter he wrote to his director (Mazzini) of the W.R.M. August 15, 1871. This letter is quoted elsewhere. It is catalogued in the Library of the British Museum, London, England [9] and has been quoted from and referred to by dozens of authorities and students of the W.R.M., including Cardinal Rodriguez of Chile. (See page 118 of *The Mysteries of Freemasonry Unveiled*, 1925. English translation, 1957.)
[...]

[9] The Keeper of manuscripts recently informed the author that this letter is NOT catalogued in the British Museum Library. It seems strange that a man of Cardinal Rodriguez’s knowledge should have said it WAS in 1925.

– William Guy Carr, *Satan: Prince of this World* (pdf scan by Haupt), p. 22



Let's consult Cardinal Rodriguez' book to pin it down further. Here are the relevant passages:

In *The Cause*, the work of Monseigneur Jouin, concerning the Protocols, and the work of Witchl, are given the names of all the Jews who have been in the government of the Soviet and thus it is shown that the Jews are realizing their plan, for which they counted on Masonry as a blind and servile instrument.

The other indication of the participation of Masonry in the Revolution and the present upheaval in Russia is a letter in *Le Diable au XIXème Siècle* (1896), attributed to Albert Pike, "Sovereign Pontiff of Universal Masonry", assisted by ten Ancients of the Grand Lodge of the Supreme Orient of Charleston to the very illustrious Joseph Mazzini, dated August 15, 1871. What I have said of the document previously mentioned, *The Protocols*, I say of this one: Authentic or not, the letter had been published long enough before the events, not to be an invention accommodated *post factum*. Its publication is catalogued in the British Museum of London and the plan attributed to Pike is also in part in *Le Palladisme* of Margiotta, p. 186 published in 1895. It is a plan to destroy Catholicism, to throw the Pope out of Italy and force him to seek refuge in Russia; and then, when the autocratic empire had become the citadel of Papal Christianity, "we," continues the author of the letter, "shall unleash the Nihilists and Atheists, and we shall provoke a formidable social cataclysm which in all its horror will show clearly to the nations the effect of absolute atheism, origin of savagery and of the most bloody turmoil. Then everywhere, the citizens, obliged to defend themselves against the world minority of revolutionaries, will exterminate those destroyers of civilization, and the multitude, disillusioned with Christianity, whose deistic spirits will be from that moment without compass, anxious for an ideal, but without knowing where to render its adoration, will receive the *true light* through the universal manifestation of the pure doctrine of Lucifer brought finally out in the public view, a manifestation which will result from the general reactionary movement which will follow the destruction of Christianity and atheism, both conquered and exterminated at the same time" (*The Cause*, p. 77 ff).

– The Cardinal of Chile, *The Mysteries of Freemasonry Unveiled* (Christian Book Club of America, 2006), pp. 115-6

I was pleased with the discovery that Cardinal Rodriguez provided adequate citation for further investigation. Some of the new information gleaned includes the fact, that 1) Carr quoted directly from Rodriguez' meagre one-paragraph excerpt; 2) the latter mentioned nothing about a prediction of three world wars; and that 3) Carr was confused about exactly what was "catalogued" in the British Museum. Furthermore, it appears that Cardinal Rodriguez was alluding to *Le Diable au XIXème Siècle* — "*its publication*" — as being catalogued at the Museum, not the letter itself (as our next source confirms).

At any rate, *Le Diable au XIXème Siècle* [The Devil in the 19th-century] is *the* source of the alleged letter. Unfortunately, however, Rodriguez omits which volume – Bataille (Dr.), *Le Diable au XIXe siècle*, 2 volumes (Delhomme & Briguet: Paris-Lyon, 1892-1894), 1800pp – let alone which page or pages. Therefore, I had no other choice but to consult the secondary work called "The Cause."

On p. 8 in the aforementioned edition of *The Mysteries of Freemasonry Unveiled*, one encounters a helpful section entitled "References and Abbreviations." Item number 19, reads: "*The Cause of World Unrest 1920*".

Putting it mildly, both Carr and Rodriguez were hardly amicable toward the Jews, and the next source is no exception to the rule.

The Cause of World Unrest is a compilation of articles that appeared in the *London Morning Post* in July of 1920, in the wake of the Bolshevik revolution and the publication of the *Protocols of the Learned Elders of Zion*. Whoever penned these texts wished to remain anonymous. Certain researchers, however, conclude that its main authors were Ian Colvin, editor of the paper H. A. Gwynne, and Nesta Webster.

The original 1920 copy of the book, as well as a recent reprint of it (precise date not specified), reveals that Cardinal Rodriguez was incorrect about the page numbers. The information on the Pike letter is found from page 50 to 52, as opposed to “77 ff”:

In the year 1896 there appeared in Paris a curious publication called *Le Diable au XIXe Siècle*. It was an attack upon Freemasonry, and came out in parts, illustrated with grotesque and repulsive engravings. The name on the title-page is Dr. Bataille, but it is stated in the *British Museum Catalogue* that the real authors were Gabriel Jogand-Pagès and Charles Hacks [TM: this explains the “catalogued” business]. The book, with evident knowledge and a show of authority, set out to trace the connection between Freemasonry and revolutions, but its sensationalism and the extremely doubtful character of some of the documents produced brought it into disrepute. It is now forgotten, and yet it contains a good deal that can be verified from other sources, and some things also which seem to be verified by recent events. In particular there is a letter – or an alleged letter – said to have been written by Albert Pike, the “Sovereign Pontiff of Universal Freemasonry,” assisted by the Ten Ancients of the Grand Lodge of the Supreme Orient at Charleston, to “the very illustrious brother” Giuseppe Mazzini. This letter is dated (in Masonic style) August 15, 1871, and sets forth an anti-clerical policy which Mazzini is to follow in Italy. The measures proposed, including secular education, the expulsion of the religious orders, and so forth, need not detain us. What is to our purpose occurs towards the end of the letter, on page 605 (vol. ii.). The writer explains that owing to the working out of this policy the Pope may be driven at some future time out of Italy, and that established religion will then find its last refuge in Russia. And the letter proceeds:

“That is why, when the autocratic Empire of Russia will have become the citadel of Papal Christianity (adonaisme papiste), we shall unchain the revolutionary Nihilists and Atheists, and we shall provoke a formidable social cataclysm, which will demonstrate clearly to the nations, in all its horror, the effect of absolute unbelief, mother of savagery and of the most bloody disorder. Then, everywhere, the citizens, obliged to defend themselves against the mad minority of revolutionaries, will exterminate these destroyers of civilization, and the multitude, disillusioned of Christianity, whose deist soul will up to that moment be without compass, thirsting for an ideal, but not knowing where to bestow their worship, will receive the True Light, by the universal manifestation of the pure Luciferian doctrine, at last made public, a manifestation which will arise from the general movement of reaction following the destruction of Atheism and Christianity, both at the same time vanquished and exterminated.”

Now this letter is at least as old as 1896 (if it is a forgery); if it is genuine, it is as old as 1871. It must therefore be considered remarkable, whether as a forgery or as a genuine document. For it predicts what has happened in Russia, and it claims for its authors that they were preparing to bring about what has happened.

– H. A. Gwynne (ed.), *The Cause of World Unrest* (no date, no publisher, no ISBN specified), pp. 50-52

Now we're getting somewhere. The original book, volume, and page number for the letter has finally been identified.

We'll look at the actual "letter" below. For now, however, it will suffice to comment on two things: 1) the confusion over a catalogue in the British Museum has been solved; and 2) the "Nihilists and Atheists" quotes are nearly identical translations from Carr to Rodriguez to the "anonymous" author in *The Cause*. (There are a few minor discrepancies, but this is surely due to Rodriguez's book being translated from Spanish to English.)

"The Cause" (1920)	Rodriguez (1957 English edition)
<p>"shall unchain the revolutionary Nihilists and Atheists, and we shall provoke a formidable social cataclysm, which will demonstrate clearly to the nations, in all its horror, the effect of absolute unbelief, mother of savagery and of the most bloody disorder. Then, everywhere, the citizens, obliged to defend themselves against the mad minority of revolutionaries, will exterminate these destroyers of civilization, and the multitude, disillusioned of Christianity, whose deist soul will up to that moment be without compass, thirsting for an ideal, but not knowing where to bestow their worship, will receive the True Light, by the universal manifestation of the pure Luciferian doctrine, at last made public, a manifestation which will arise from the general movement of reaction following the destruction of Atheism and Christianity, both at the same time vanquished and exterminated."</p>	<p>"shall unleash the Nihilists and Atheists, and we shall provoke a formidable social cataclysm which in all its horror will show clearly to the nations the effect of absolute atheism, origin of savagery and of the most bloody turmoil. Then everywhere, the citizens, obliged to defend themselves against the world minority of revolutionaries, will exterminate those destroyers of civilization, and the multitude, disillusioned with Christianity, whose deistic spirits will be from that moment without compass, anxious for an ideal, but without knowing where to render its adoration, will receive the true light through the universal manifestation of the pure doctrine of Lucifer brought finally out in the public view, a manifestation which will result from the general reactionary movement which will follow the destruction of Christianity and atheism, both conquered and exterminated at the same time"</p>
	<p style="text-align: center;">Carr (1958 edition)</p> <p>"shall unleash the Nihilists and Atheists, and we shall provoke a formidable social cataclysm which in all its horror will show clearly to the nations the effect of absolute atheism, origin of savagery and of the most bloody turmoil. Then everywhere, the citizens, obliged to defend themselves against the world minority of revolutionaries, will exterminate those destroyers of civilization, and the multitude, disillusioned with Christianity, whose deistic spirits will be from that moment without compass (direction), anxious for an ideal, but without knowing where to render its adoration, will receive the true light through the universal manifestation of the pure doctrine of Lucifer brought finally out in the public view, a manifestation which will result from the general reactionary movement which will follow the destruction of Christianity and Atheism, both conquered and exterminated at the same time."</p>

"LE PLAN DES CHEFS SECRETS"

It was precisely 2 years ago that I had acquired the last source in the trail. I don't usually do the inter-library thing: they give me the run-around, and endless excuses. I purchase books online, mostly through second hand dealers, and *Le Diable au XIXème Siècle* — any volume; any edition — was a little too rich for my blood.

Google Books has indeed scanned the volume, searchable though presented only in snippet view. At one point I became aware of Michel Berchmans' *Le Diable au XIXe siècle: La mystification du Dr Bataille* [The Devil in the 19th-century: The Hoax of Dr. Bataille] (Marabout, 1973), which includes lengthy excerpts along with a critical introduction. After getting the book into my hands, however, I quickly found that the famed 1871 letter from Pike to Mazzini was unfortunately overlooked.

Then, a few weeks ago, I had an idea. What if I type in "15 août 1871" in the snippet search just get a semblance of what page 605 of the volume really contains? Sure enough, it was there. And from that tiny snippet view, I gleaned an entire sentence: "15 août 1871, ère vulgaire."

You can probably figure out what my next step was. I googled it in the hopes that someone, somewhere – surely by now – must have transcribed and posted portions, or hopefully the entire alleged letter.

Voilà! Exceeding thanks therefore goes to "Hercule" — at a Rennes-le-Château research forum of all places! — who, after receiving it in an email, posted the entire chapter found in *Le Diable*, v. II, that pertains to the 1871 Pike/Mazzini exchange.

I quickly snatched up the text, consolidated it, and compared it sentence by sentence in the search box provided at the Google book scan. It was a literal transcription.

Let's proceed then, with a translation of the twelve pages in question before remarking on the merits or validity of its contents or lack thereof.

The Devil in the 19th-century, by Dr. Bataille, Volume 2, Chapter XXXV, pages 594-606.
[p. 594]

"The Plan of the Secret Chiefs"

At the beginning of August 1871, that is to say less than a year after the establishment of Palladism (Supreme Rite), the "learned Luciferian Pontiff" Albert Pike received an important letter from Mazzini. The political action leader for Universal Freemasonry invited the supreme dogmatic leader of the sect to draw up a clear plan with a view toward the destruction of Roman Catholicism.

"The unity of Italy, he said, was never considered a goal, rather a means."

In the solemn hours, Albert Pike assembles his ten advisers, members of the Most Serene Grand College of Emerited Masons, and submitted for their consideration the question raised by the very illustrious brother Giuseppe Mazzini.

This meeting of the eleven highest lumières of the infernal sect, this evil cabal which lasted seven days (from August 9th to 15th), after careful [p. 595] deliberation, inspired no doubt by Satan himself, left the following document (translated from the original Latin text):

"The Serene Grand College of Emerited Masons, convened under the chairmanship of the Most Illustrious, Most Powerful and Most Divinely Enlightened Brother LIMMUD-ENSOPH, Custodial Grand Master of the Sacred Palladium, Sovereign Pontiff of Universal Freemasonry,

received with respect the Noble and Dignified Arch from the most illustrious, Most Powerful and Most Enlightened Brother EMOUNAH-SHEMED, Head of Political Action, Great Dictator and President of the Supreme Executive Directorate, dated the first day of the Moon Ab, eighteenth day of the fifth month of the year of the True Light 000871, and under the eye of the Almighty Divine Master EXCELSUS EXCELSIOR, all things considered, exposed and discussed issues of supreme interest, and after deliberation, has determined the legitimate requirements that today will become law.

“Rihab Sabba, Ahta Ahtnanoc Malog Hcsorem, Lucifer. Alleluia!”

“The destruction of feeble Catholicism, cannot be accomplished all at once, and erecting good Catholicism also requires a lot of labour, working in tandem, which should be pursued simultaneously, so that, when the temple of Adonai, undermined on all sides, is ready to collapse in total ruin, the same impulse that annihilates will discover the temple, hitherto hidden from our Divine Master, properly prepared in the eyes of mankind.

“God-King Lucifer will have the whole world consecrated and worshipping him; his religion will therefore truly be Catholic.

“The title of Catholic does not, in fact, belong to Roman superstition. Through revelation, it is certain that its number will never reach, at its apogee, a quarter of the world’s population; it is written in The Book of the Heavens. On the other hand, the religion of Adonai achieved that domination, and it is obvious that she is declining.

“It is necessary that we consider the religious situation of humanity, if we want to safely proceed with the work of twice-over destroying the temple of Adonai and building the temple of Lucifer. This preliminary look will give us courage and hope in the realization of our divine plight; for we show that the future is ours, and the title Catholics is reserved for ourselves. [p. 596]

“One billion, four hundred million inhabitants, this is the population of the globe. Of these, Roman Catholicism has only two hundred and ten million followers.

“However, we must classify religious followers by groups.

“The Christian group is to be subdivided as follows: Roman Catholics, two hundred and ten million; Protestants, one hundred and twenty million; Orthodox, whom the pope of superstition called schismatics, eighty million.

“The Indian group is subdivided as follows: Buddhists, four hundred and twenty million; Brahmanists, one hundred and sixty million.

“We must put aside for the Mohammedans, two hundred million.

“Observe that the truth is known to the priests of Vedism (Indian Group), and the Mohammedans, without knowing the truth, have had a large number of their priests inspired by it.

“Two hundred and thirty-three million idolaters, fetishists or worshipers of various idols, will disappear along with civilization, not individually but as religionists. The Roman Catholic missionaries want to win them over; yet it will be Roman Catholicism itself that disappears even before it attempts the conquest in a meaningful way.

“The Jewish religion has seven million adherents; this small group has no tendency toward conversion to Roman Catholicism; revelation has promised it to us.

“Finally, statisticians estimate that twenty-eight million deistic freethinkers are scattered throughout the globe, while atheists have two million. All others are mostly defectors from other Christian groups.

“But it is not appropriate to consider the whole Christian group as being alienated from true light to the same degree. Protestantism, its various factions, except a tiny minority, are composed of followers of reason, who understand and continuously seek truth, and, therefore, find it; is from them that we find the most numerous followers of the God-Good. On the other hand, the Orthodox schismatics fell prey to the promised Evil-God, as written in the Book of the Heavens. But when Orthodoxy is reunited with Roman Catholicism, they number less than three hundred million adherents.

“The conversion of Protestants to the Temple of True Light will be gradual, sayeth the revelation; the fate of the Mohammedans will be entirely determined by a large and unexpected event occurring under the sixth sovereign pontificate of good Catholicism. It will follow from this that – far from being doomed to the cursed darkness of superstition – three hundred twenty million souls will be enlightened.

“According to the revelation, Roman Catholicism will always be in decline; [p. 597] either desertions or conquest of souls will increase the number of free-thinking deists, and we know that they are in a state of transition while we are finally promised.

“On the other hand, we needn’t worry about transitioning the state of the Indian group, for its priests already possess true light.

“Therefore, at the appointed hour in the Book of the Heavens, that is to say, when Roman Catholicism reaches its maximum number of followers through by uniting with Orthodoxy or schismatics, more than one billion Luciferian Catholics will be found in opposition.

“Consequently, the issue boils down to this: we must be ready when we find ourselves a billion or more, finally with our banners flying high, producing an explosion that will topple the Temple of Adonai; so, in other words, superstition should be weakened and ruined, so much so that its followers will themselves merge into our ranks, – we are promised that dazzling miracles will open their eyes – and that, if at that time some obstinate priests are left still insisting upon preaching the [word of the] Evil-God, their extermination can be accomplished without difficulty.

“How, then, should this unavoidable end-date, be directed and arrived at gradually and peacefully?

“To speak here of the Christian group, tactics will vary as we maneuver in countries dominated by the Roman Catholic element or in countries dominated by the Protestant element.

“The main work is one that aims to transform the Roman Catholics into freethinking Deists. We need to apply all our strength, and with that, persuade many. Experience has shown that too-few are the privileged souls who leap from the abyss of obscurantism to take their bold flight into the ether of divine and invigorating light.

“For this he must conquer the seats of government of his people; this is everything. Whether in the republics or the monarchist states, we must enact laws, destroying everywhere the influence of the priests of the superstition and their auxiliaries, the monks who mingle with the people and the nuns who maintain the soul in error, by the cloak of false charity. It will, first, be through the press that we inspire writers, demonstrating how the almsgiving of the Evil-Catholics is degrading to human dignity, and this by showing that the individual has the right to well-being through social reforms and not by routine charity; and, secondly, that for parliaments or legislatures to disperse unpopular congregations, to skillfully destroy those prejudices [p. 598] requires still, in a word, first the removal of every monk or nun.

“In the intellectual sphere, especially, the neutrality of the public schools must be secured so that it is no longer pervaded by priests, nor any of their agents; then, early in the stages of neutralization, we divert any thoughts the parents may have to give their children a Roman Catholic education outside of the neutralized schools. Indeed, keeping new generations from having their intelligence obliterated by the lies of evil dogma is crucial. But at the same time we must take serious steps to ensure that formal education is neutral and does not fall into atheism; neutrality is sufficient, that is to say the suppression of any tendency to insinuate young minds into the false dogma of adonaites. In fact, there exists in the human soul an innate sense that pushes the individual toward a divine ideal, which makes him instinctively understand the existence of a Supreme Being, the supernatural factor, the organizer and driving force of the universe. We’ll let this sentiment develop freely, that is to say, without criminally directing them against superstition, the religion of the Evil-God, but imported from abroad in the half-light of a vague deism, but uncontaminated by the pestiferous breath of Roman Catholicism; and when the hour of the Good-God manifests, truly worthy of humanity’s worship, the children turned men will address their aspirations to Him; and so, by removing the childhood and adolescence of Adonai, we devote ourselves to Lucifer, simply by natural inclination alone, and the maturity of new generations. It is therefore absolutely necessary that the atheist teacher clearly be removed from school, lest he try to introduce [his own dogma] after we have already driven out the adonaite priest, and the instruction books, placed in the hands of children after being purged of the lying dogmas of Roman Catholicism, posit, but without precise definition, the existence of a Supreme Being.

“While the new generations haven’t yet been moulded, adonatism must be fought intellectually by all sorts of publications demonstrating how monstrous and ridiculous the idea of the divinity of the priests of superstition is. In this struggle, we must not overlook the pamphlet, satire, and mockery, which affect the masses easier than learned dissertations. We must never forget the good that Voltaire did for our cause, by covering the ridiculousness of Roman Catholicism. But it is not for fun and laughs that we’ve adopted this perfect tactic: in discrediting false doctrines and the cult of the adonaites, we discredit the ministers of this detestable religion; we arrive gradually to the desertion of its churches. [p. 599]

“In effect, we should not rely solely on the outcome of enacted laws; for if we managed to totally deprive the Roman Catholic clergy of state-granted subsidies, they would obtain financial compensation extracted directly from the fanatics wallowing in an incurable credulity. However, by discrediting all the Roman Catholic institutions, it does decrease the number of these unfortunate exploits; it is necessary for individuals with any sense to realize that, recourse to superstition sacraments is ridiculous; in this way, for fear of mockery, they may break the habit of consorting with impostor priests. It is therefore good to give latitude to charlatans of the worst

sort, the dregs of false prophets, whose business is an obvious scam; inspired by us, the press will make comparisons between them and the priests of Adonai, confounding the two with reprobation and ridicule.

“On the other hand, through legislative means or otherwise, recruitment of the Roman Catholic priesthood must be restrained. It would be beneficial to give young priests actual knowledge of social life, falsely portrayed by their teachers. It will be necessary to have confident woman who devote themselves to the benefits and initiations of the Good-God. The results obtained in this way will be fruitful; for one of two things will happen: either the adonaite priest, once he has tasted the sweet joys papal barbarism forbade, will resign from the clergy, thus demonstrating to the public that nature condemns, absolutely, systematic celibacy; or he will remain in the priestly caste, secretly with us, not as an ally but entirely ours, rendering the most valuable service toward undermining the Temple of Adonai.

“In any case and in all circumstances, we must create a vacuum around the Roman Catholic priest, and it is also necessary that the clergy, after becoming more and more despised, hated, and scorned, be diminished in number, and to stop at nothing to obtain this result. First, we increase societies, circles, non-religious festivals, etc., for the pleasure of urban and rural townspeople; and secondly, we advocate boldly and everywhere, like a doctrine, the anti-Roman Catholic motto: ‘No priest at birth! no priest at marriage! no priest at death!’ while favouring the creation of any association established in solidarity with this program.

“Finally, we should point out, scandalously, ready-made facts authored by a priest of Adonai, which might be liable to discredit the priesthood; that is, a fact not detrimental by itself, but in as much as it [p. 600] contradicts the cruel law of chastity so pretentiously asserted by Papism, who claim their clergy are above nature, and in this case, it will be advisable not to make a noise about it unless the offender is considered incapable of becoming our secret agent.

“And that will be the way forward throughout all countries of the Christian group.

“In particular, we must pause a moment and concentrate on Italy. Here, the Freemasons, while following to the letter the policies we have outlined, will have a duty to work tirelessly with the greatest zeal, to repeal the law that passed three months ago on which the Chief of Political Action has called our attention. We begin by attacking at the outset the system of two sovereignties in one country, in one capital; we will highlight the difficulties resulting from a dual diplomatic corps, half of which is the Italian crown in a state of permanent conspiracy against their own homeland. This campaign of Italian masonry should be supported by masons of other countries through an ambassador to the superstitious Roman Pontiff; to file motions for the removal of their embassies; and on this point, we would emphasize the fact that the existence of said papal embassies depends only on the magnanimity of the Italians who were willing to recognize a cult leader, now without a land, and the nature and prerogatives of the sovereign. Then we attack the imprudently granted sanctity of the ecclesiastical congregations forming the high spiritual administration of the Supreme Headquarters of the Roman superstition. It will provoke conflicts between the political authorities and any leaders under papal authority. We will spare no opportunity to arouse the populace against this person, even of the occupant of that cursed seat, so that, if he dared leave the Vatican, there would be unrest. It should become the habitual public opinion of Italy to regard as a dangerous embarrassment the presence of the Pope in their country.

“When public opinion is ripe to accept the Pope’s expulsion passed by a parliament comprised of a Masonic majority, we should propose a bill akin to something like following:

“Art. 1 – Italy recognizes no state religion.

“Art. 2 – To continue to have the right to exercise its cult, the Christian Church, formerly known as Catholic, shall be in Italy exclusively Italian. [p. 601]

“Art. 3 – Its bishops are authorized to meet in the national council and appoint someone as the Patriarch for the Peninsula, Sardinia and Sicily.

“Art. 4 – The present pope is eligible for this dignity, provided he relinquishes all superior authority other than the Church in Italy.

“Art. 5 – The Christian Patriarch of Italy has no sovereign status, and no foreign ambassador can be accredited to him.

“Art. 6 – The Sacred College of Cardinals will cease to exist, and the Congregations called the Holy Office, the Council, of Propaganda, of Rites, of the Index, of Indulgences, and, in a word, all ecclesiastically superior Church committees with a view toward universal administration, either spiritual or financial.

“Art. 7 – The titles of Cardinal and Archbishop are abolished; vis-à-vis the civil power, all the Bishops are on an equal footing, with the exception of the Patriarch, who is the first Italian bishop and who, in official state ceremonies, takes his place among the Presidents of Supreme Courts and the President of the Court of Auditors.

“Art. 8 – Each bishop administers his diocese under state control; [p. 602] the Bishops must refer to the Patriarch in issues purely of a spiritual or liturgical nature.

“Art. 9 – Any act of the Patriarch, committed in violation of the present law, will result in immediate dismissal and banishment.

“Art. 10 – Every bishop who is found complicit in violating the law with the Patriarch, shall incur a penalty of imprisonment in a fortress, five to ten years, and is also humiliated in the presence of people assembled on the public square or the courts of the cathedral of his diocese.

“Art. 11 – The Central Commission of Cults, composed of the secular members of the diocese, and whose members are appointed by the Parliament, centralize all reports of the civilian authorities on administrative actions or other documents related to the dioceses and form a permanent Superior Council to settle all disputes between the bishops and their ecclesiastical subordinates, except for spiritual or liturgical matters which are subject to the exclusive supreme jurisdiction of the Patriarch.

“Art. 12 – Through secret ballot, Priests will be elected by the faithful who remain irremovably attached to their parish; current priests, declared eligible by this Act, though not imposed on the faithful, will submit within six months from this date a confirmation of their position and title, voted on freely by their parishioners.

“Art. 13 – The Bishops are appointed by the Patriarch upon presentation of the government’s chosen three candidates; nevertheless, the present bishops who accept this religious regulation,

will remain in office; those bishops not accepted will remain simple priests, and will be provided with a rural parish in the vicariate by his successor as head of the diocese, but his own vicarage will forever remain out of reach.

“At the same time the bill is tabled at the Chamber of Deputies of Italy, a copy, which would have previously been sent to all infected countries of Roman Catholicism, and to newspapers written by us, will soon be published everywhere, and accompanied by high praise. A concert of articles will celebrate the wisdom of Italian liberals, crediting them for having found a good solution to the religious question. We’ll attempt to illuminate the absurdity of the situation up until now: how wrong it is for Italy to have one of its citizens conspiring against the homeland, while at the same time the holdout is the head of a religion claiming to be universal and professing to place himself above the country’s legitimate authorities; how wrong it is for other nations to have allowed a veritable state within a state, with an entire staff of priests who are in reality servants of a foreign sovereign. Newspapers will call upon progressive deputies from other countries to promptly submit a similar bill, externally emancipating them from the national clergy of this cult called catholic, to constitute a liberal priesthood of a religion which the faithful have nothing in common [p. 603] with those practicing the same creed in another country. Great unrest will occur in various countries with numerous followers of Roman Catholicism, and, by legal means, through a general agreement emanating from Freemasonry, we proceed with the disintegration of the religion of evil.

“These events will not be fulfilled in twenty nor thirty years; we bring it about when Roman Catholicism has been totally discredited, when old women and a few incurable fools are its sole supporters, and when we have secretly acquired a significant portion of its clergy. When circumstances are favourable, due to increased legal restrictions in one country or another, having already completely abolished the finances of the cults and reduced the income of the priests of superstition to mere offerings of the faithful, in this case, it will be useful in such country or countries, to restore state funding to members of various clergy, even to the point of being generous toward the priests of Adonism who accept the new situation. We’ll then proclaim loudly that the State, trying to protect religion at the moment when it ceases to be an excuse for a foreign conspiracy, only serves to magnify the sacerdotal body. No means should be overlooked to ensure the disintegration of the religion of Adonai and to weaken its international character. This, in effect, is what will empower us to extirpate it completely and permanently. Thus it is not possible to be overzealous in the struggle to achieve this important result, without ever being discouraged by the difficulties of the enterprise.

“Moreover, we must nurture in our hearts not only hope, but even the certainty that the successful disintegration of adonism is not a chimera; for it is promised to us by the revelation in the book *On Redemption* in the Apadno.

“It is also said that the Pope of superstition, based in Rome at the time of its disintegration, refused to acquiesce to the new situation in his Church; and he will launch his now powerless thunderbolts against governments participating in this great work of social salvation. In those days a multitude of priests in various countries will abandon the church, owing to the fact that many have already been won over [to our cause]; and having been expelled in Italy, the Papacy will be cursed, wandering, and forced to fall into darkness; because governments will impose harsh sentences against those who show continued support and who conspire with her.

“But it is also written that, the Wandering Pope, pastor of a scattered flock, [p. 604] the helpless vessel of Cephas [Peter], and sixth successor of human self-pride, which collapsed under the temporal power of the infamous pontificate, will be saved, after numerous expulsions, by the Slavic autocrats who will bestow upon him great honours. Adonism will then attempt to reconstitute itself; the Wandering Pope being close to death in Russia, with the imperial autocrat prostrate at his feet, the nations will convert to orthodoxy, that is to say, the schismatic Eastern religion, rallying quickly to the cause of old Roman Catholicism purged from Italy. On his deathbed, the Wandering Pope will be happy to witness these new believers replace the Westerners who had only recently separated from his church, and within the nations who’ve taken part in the disintegration of adonism, some of the faithful remain, hidden from view so as to engage in the condemned practices of superstition; before dying, he will convene an Episcopate with the bishops of the Eastern schismatics, and establish among them Greek and Russian Cardinals. His successor will be a Slav; the seat of the adonaite Papacy will be established in the northern city of Pierre, with the intention of reconquering Rome. But it will be in vain that the imperial autocrat, in the hopes of extending his rule, becomes a crusader for adonism; his efforts unsuccessful, the former Roman Church will remain fragmented in the nations of Western Europe. Thus, Russia is the last refuge and bastion of adonism claiming to be catholic.

“In Western nations, once the new religious regime will be legalized, it will drastically suppress these dangerous propagandists who call themselves missionaries and preach to our brothers in Asia, and among the heathen in Africa and Oceania whom we must convert, carrying falsehoods and poisonous sermons. Governments shall prohibit, under severe penalties, these detestable emigrations, which are liable to provoke incessant conflicts with Asian nations, whose faith has become so perfectly illuminated by the efforts of the wise Tibetan priests, united with our auxiliary masonry in India and China, and deserving of respect. And without waiting for the appointed time of these events, every Mason has a duty to fight, through the pen and the word, the so-called Catholic missionaries, and trumpet throughout the secular world contempt and inextinguishable hatred. These missionaries are our mortal enemies. Any Freemason, who refuses to fight, will be deemed a traitor; whosoever joins them or supports such action with public praise, will be beaten to death.

“Finally, it is useful to maintain in the lower classes of any nation, the ferment of revolutionary ideas, even those socialists prone to extreme violence. Atheism is bad in itself and to hijack its true purpose and work toward humane antichristian restoration, [p. 605] we need to channel it and mix it with the most exaggerated social doctrines, which are destined for failure, occasioned by a momentary disruption, immediately followed by an energetic reaction.

“In the last stage, however, first we discredit the superstitious theory of divinity in such a way that those steeped in adonism detach gradually and eventually no longer believe at all, the last priests of adonism eroded and fragmented will be entirely won in the era of the new religious regime, which will be a state of transition, like free-thinking deism; secondly, we’ll take care to not suddenly wrest from the multitudes the belief in the supernatural God, but, at every opportunity, we’ll remain content to proclaim the existence of a Supreme Being, without announcing publicly yet our traditions and our mystic revelations. So sayeth the God-Good.

“Therefore, when the autocratic Empire of Russia will become the citadel of papist adonism, we shall unleash the revolutionary nihilists and atheists, and provoke a formidable social cataclysm,

which will demonstrate clearly to the nations, in all its horror, the effect of absolute unbelief, mother of savagery and of the bloodiest disorder. Then everywhere, the citizens, obliged to defend themselves against the mad minority of revolutionaries, will exterminate these destroyers of civilization; and the countless disillusioned adonaites, whose deist soul have up until that time remained without a compass, thirsting for an ideal, but not knowing which God is worthy of tribute, will receive the True Light, by the universal manifestation of the pure Luciferian doctrine, at last made public, an event that will arise from a reactionary movement following the destruction of atheism and adonaim, together at the same time vanquished and exterminated.

“The birth of the religion of the Good-God Lucifer, established and unrivalled on the earth, cannot be an instantaneous operation, neither in one year nor a century. A lasting achievement is that which is created by slow progression. The nineteenth century saw the conception of true and good Catholicism; the twentieth century will be the century of gestation, and climaxing with parturition at a fixed end in the Book of the Heavens (September 29th, 1996 AD when completed).

“Written and delivered under the Solemn Arch, and signed at the foot of the Sacred Palladium, by the Sovereign Pontiff of Universal Freemasonry, and by the ten elders who comprise the Most Serene Grand College of Emerited Masons, at the Supreme Orient of Charleston, in the cherished valley of the Divine Master, the 29th and last day of the Moon Ab, year 000871 of the True Light (August 15th, 1871, era vulgaris [Vulgar Era]) [p. 606]

This is the secret plan and formula which summarizes the tactics and the aspirations of the Masonic and Luciferian sect.

Is there no better way to conclude than to pronounce the mysterious response of the sacred word of the Knights of Kadosh? “Pharasch-Cho!” Everything is explained.



Exactly what William Guy Carr was trying to pull, I'll never know. If you've bared it until the end, perhaps you're disappointed to have found nothing about a prediction of three world wars,

Communism, Nazism and Zionist Illuminati – or anything of the sort. A search through the entire book, utilizing relevant word combinations, turns up nothing either. Instead, what it truly represents is the scurrilous fantasies, and militant anti-Catholicism of its author: the impostor Leo Taxil a.k.a. Dr. Bataille, who profited handsomely while having a million laughs at the expense of both Christians and Masons; who confessed that his entire corpus of anti-Masonic works – spanning twelve years and representing thousands of pages (including the translated excerpt above) – were a complete and utter fraud; a colossal yet ridiculously farcical hoax.

It is enough having shown that the so-called Pike/Mazzini letter came from the Taxil hoax and to have provided a full translation of it. However, if the reader is so inclined, there are plenty of resources to become familiar with all facets of the Leo Taxil case in the above embedded links. Taxil benefited from the atmosphere in France at that time, which was indeed rife with anti-clericalism, occultism, and outright Satanism. The poets and authors of Romanticism had also looked upon Satan and Lucifer as a hero, and became more outspoken as anti-clericalism became the norm.

“The Devil had a curious rebirth in the nineteenth century,” writes historian Jeffrey Burton Russell.

Conservative Christians of all denominations continued to believe in him, but he was also revived by Romantic writers, sometimes as a figure of horror, but more often of sympathy, or even a hero. Romantics who supported popular revolutions from 1789 onward made Satan a symbol of liberty. If revolutions were against kings and priests, Romantics admired Satan as the enemy of the greatest king and Priest of all, Christ himself. Permutations were nearly infinite. In one great poem, Victor Hugo portrays Satan as a lonely hero, cast out from the world, full of love and longing, thrust out beyond the planets and stars into the empty coldness of space. At last he can see only three stars; he strains his wings and courage to reach a refuge, but one by one the stars die out and he is left in utter darkness. For some Romantics, Satan was a redeemer who bought human liberty at the cost of his own ruin. [in *The Satanism Scare*, Bromley, Best and Richardson (eds.), Aldine Transaction, 1991, p. 47]

The late historian of the occult, James Webb, has a detailed chapter on the conditions in France during the period, which is highly recommended: *The Occult Underground*, “Visions of Heaven and Hell,” (Open Court, 1990), pp. 153-190; there’s also a succinct overview of the Taxil affair, pp. 144-7.

Professor Stefan-Ludwig Hoffmann describes Taxil’s fortuitous situation quite well:

It is only possible to understand the hysteria caused by Taxil’s “revelations” in Germany, France, Italy, and Belgium if we take into account the contemporary political conflicts between church and the state. Taxil’s horror stories were well suited for an era in which people yearned for otherworldly experiences beyond the disenchanting modern world. During the final third of the nineteenth century, European societies vacillated between modern occultism and the belief in miracles, on the one hand, and the belief in Bildung and progress, on the other. Taxil’s writings initially satisfied the needs of anticlerics and subsequently those of the clerics. In this way, he popularized the conflict between liberalism and political Catholicism, appropriating many ideas that had long circulated among the Catholic population about “satanic” lodges, as well as ideas about sinister Catholicism held by the secular and Protestant Bürgertum in Masonic lodges. In occupying both liberal and Catholic positions, Taxil mobilized and intensified the prejudices of

both sides. Only in this way can we explain his enormous success, as well as the general popularity of anti-Masonic and anti-Catholic pamphlet literature between the 1880s and the First World War. [*The Politics of Sociability: Freemasonry and German Civil Society, 1840-1918* (University of Michigan Press, 2007), p. 143]

Taxil, for his part, had admitted in typical form:

“The public made me what I am; the arch-liar of the period,” confessed Taxil, “for when I first commenced to write against the Masons my object was amusement pure and simple. The crimes I laid at their door were so grotesque, so impossible, so widely exaggerated, I thought everybody would see the joke and give me credit for originating a new line of humor. But my readers wouldn’t have it so; they accepted my fables as gospel truth, and the more I lied for the purpose of showing that I lied, the more convinced became they that I was a paragon of veracity.

“Then it dawned upon me that there was lots of money in being a Munchausen of the right kind, and for twelve years I gave it to them hot and strong, but never too hot. When inditing such slush as the story of the devil snake who wrote prophecies on Diana’s back with the end of his tail, I sometimes said to myself: ‘Hold on, you are going too far,’ but I didn’t. My readers even took kindly to the yarn of the devil who, in order to marry a Mason, transformed himself into a crocodile, and, despite the masquerade, played the piano wonderfully well.

“One day when lecturing at Lille, I told my audience that I had just had an apparition of Nautilus, the most daring affront on human credulity I had so far risked. But my hearers never turned a hair. ‘Hear ye, the doctor has seen Nautulius,’ they said with admiring glances. Of course no one had a clear idea of who Nautilus was I didn’t myself but they assumed that he was a devil. Ah, the jolly evenings I spent with my fellow authors hatching out new plots, new, unheard of perversions of truth and logic, each trying to outdo the other in organized mystification. I thought I would kill myself laughing at some of the things proposed, but everything went; there is no limit to human stupidity.”

*** FIN ***

Was Albert Pike A Racist? Is This Claim Hyperbole Or A Sad Reality?

POSTED BY HANK KRAYCHIR

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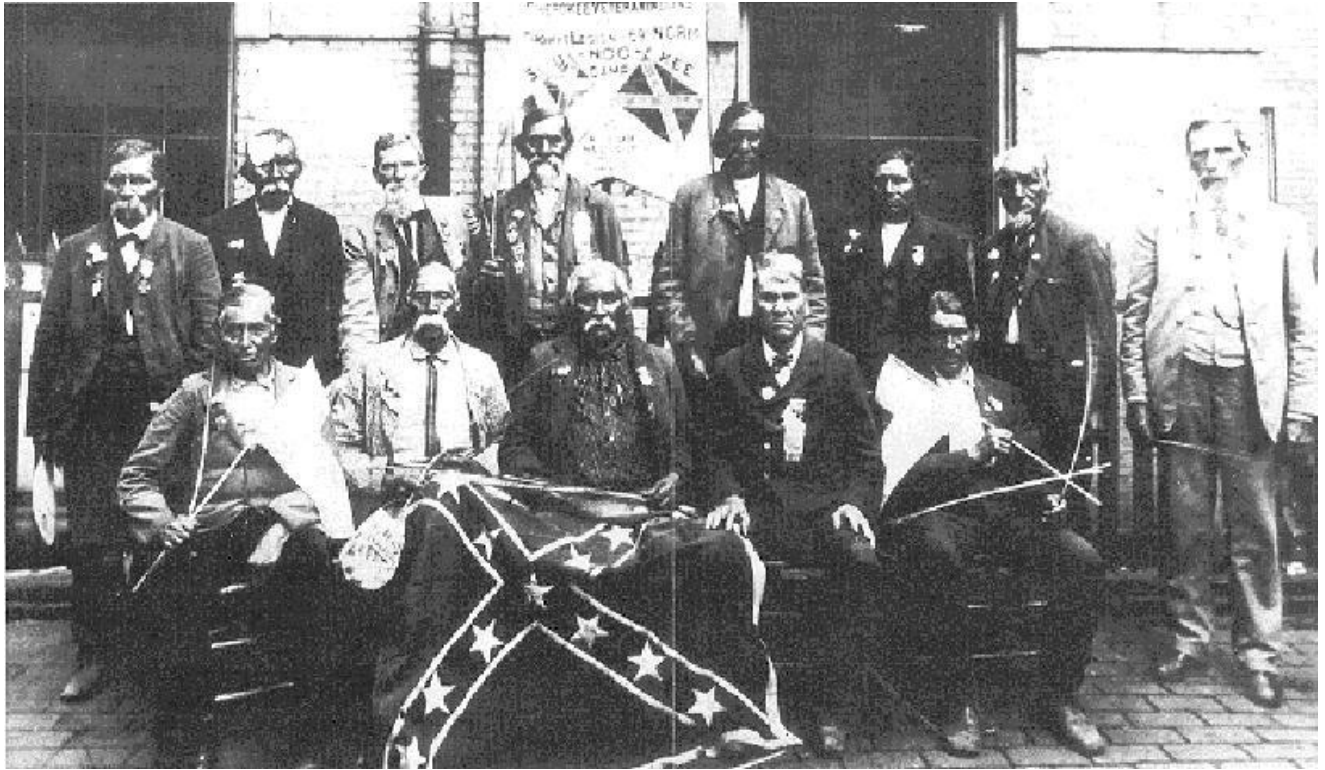


When presented with the claim that **Albert Pike** was a racist, I was initially stunned. I was surprised only because I have read his book *Morals and Dogma* (1871) several times, and his words do not coincide with such a claim.

The word racist can be defined as, “prejudiced against all people who belong to other races.” And so I am thinking to myself, since Pike was white, he must have shown favoritism to the white culture in his writings, right? Wrong!!! Or maybe he disparaged people who were not white in his writings, right? Wrong again!!! You see, Pike had a great admiration for people of all cultures and colors. In truth, he wrote favorably about the Persians, who would be considered Iranians today. He also wrote favorably about other non-white cultures, including the Egyptians, Israelites, Indians (India), Japanese, Chinese, Africans and so forth. As such, when confronted with the claim that he was a racist, one can easily see my initial confusion. So I decided to do some research into this claim to see perhaps where it originated, and why it is so propagated today.



I discovered the belief that because Pike fought for the south during the American civil war, he must have been a racist. You see, some people today still believe the American civil war was fought exclusively to free black slaves from the southern states. This is an all too easy statement to make, but not truly supportable when researched; only because the war between the states was much too complex an issue to have been fought over one issue. Interestingly, history is replete with examples of men who fought during this war for a variety of reasons, not all of which are worthy of the racist claim. In fact, many free black men fought for the south; does this by extension make them racist as well? Of course not, nor should such a claim be made against Pike simply because he was a Confederate officer. You see, the 1860 census counted 240,747 free Negroes in slave states; some of whom fought for the south. The sad truth is, most Americans were never instructed in this important fact; sadly, it is much easier to blame the war on slavery than to get into the more accurate details of this complex civil war.



In truth, Pike was in charge of Indian Affairs for the Confederacy, which made him partly responsible for rallying Indian support against northern aggression. Keep in mind, many Americans considered the Indian an inferior human during the period, but not Pike, who thought highly of them. In truth, Cherokee Chief John Ross was also a Masonic brother to Albert Pike, which certainly helped the Confederacy create a workable treaty with the Indians; and in fact, this close relationship with the Indians eventually led to Pike's departure from the Confederate military in 1862, well before the war ended in 1865, for fervently defending Indian treaty rights during the war. Therefore, Pike's behavior towards the native American Indian during the war were hardly the actions of a racist; and as a 1/16 Cherokee myself, I feel very comfortable making this claim.



Yet still others have claimed that Pike disliked blacks and in particular Black Masons; this too, I believe, is a fabrication and not a supportable claim. In fact, it is common knowledge today that Pike gave Prince Hall Masons his Scottish Rite degree ritual work, which was confirmed by Art de Hoyos, who wrote, "Thornton A. Jackson, Sovereign Grand Commander United Supreme Council, 33°, SJ, PHA from 1887 to 1904 was a personal friend of Albert Pike. After Jackson mentioned to Pike how 'seriously handicapped' the PHA bodies were for a lack of adequate rituals, Pike is said to have given him an autographed, complete set of the Scottish Rite rituals." Did you catch that? Not only did Pike give Thornton A. Jackson, Sovereign Grand Commander United Supreme Council, 33°, SJ, PHA, an autographed set of Scottish Rite rituals; but most important of all, the two men were personal friends.

Yet, there is an 1860 claim that said Pike would not attend lodge with a black man. This claim, as well, is questionable only because it appears to have come from a northern abolitionist Christian missionary's personal journal, who may have had an agenda toward southerners. Although, this claim did favorably state that Pike said, 'Prince Hall Lodge was as regular as any lodge created by competent authority and had a perfect right to establish other lodges, and make itself a mother lodge...' (Minges, P. *Slavery in the Cherokee Nation*, 2003, p. 60). Now that sounds more like Pike. Nevertheless, Pike did live in an era of segregation, which makes such a claim possible. It should also be mentioned that Prince Hall Masonry was developed for a reason, which was because blacks were not allowed in most

regular Masonic lodges throughout the country, not just in the south. Unfortunately, we will never truly know if Pike said that he would never attend lodge with a black man before 1860, or if eleven years later he simply reconsidered his views about blacks before he published *Morals and Dogma* in 1871. Yet, as mentioned earlier, we do know that Pike had befriended Thornton A. Jackson, a black Masonic brother, which stands in stark contrast to the claim made in Minges book, *Slavery in the Cherokee Nation*. If I had to go with credibility about Pike's feelings regarding blacks, I would go with our Masonic brother Art de Hoyos over the 1860 claim made by Jones and Warren (see reference 37 & 38 on page 240 in the book, *Slavery in the Cherokee Nation*). Nevertheless, from my research, this 1860 claim made by Jones and Warren appears to be the primary documented source of the racist claim propagated against Pike from the period.



And yet again, I was confronted with the claim that Pike was a founding member of the Scottish Rite KKK Project. What is that you might be asking yourself? I know, I said the same thing when I first heard about it. Well, this too is a fabrication made by Anton Chaitkin, founder of the Lyndon LaRouche movement. Like so many things written about Pike, there is no source material supporting the claim that there was such a group, or that Pike was even a member of the Ku Klux Klan (KKK). I personally like what the Grand Lodge of British Columbia and Yukon wrote on the topic of Pike and his supposed association with the KKK, "Although easily disproven as either maliciously mendacious or willfully ignorant, the texts have been extensively used on at least two anti-masonic websites online since mid-2006." Therefore, the claims made against Pike are often propagated by anti-Masonic

groups, which demonstrate either "maliciously mendacious" or are "willingly ignorant." And for those who don't know, the word "mendacious" can be defined as, "not honest; likely to tell lies, based on lies." In truth, the Grand Lodge of British Columbia and Yukon did an extensive study on the topic, which included researching the primary sources for this claim, and came to the conclusion that it is unfounded. This research included the writings of Captain John C. Lester (1884), one of the founders of the Klan, Dr. Walter L. Fleming, who republished Lester's booklet in 1905 and Ms. Susan L. Davis publication, *Authentic History* (1924), who contradicts both Lester and Fleming's earlier writings about the Klan. With all this said and done, the Grand Lodge of British Columbia and Yukon wrote, "Strongly influenced by the Dunning Scholl, Fleming wrote four monographs, one dissertation, and two articles on the Ku Klux Klan. Both Fleming's *Civil War and Reconstitution in Alabama* and *The Sequel of Appomattox* contain chapters on the Klan's history and administration; nowhere does he mention Albert Pike." And, "Fleming provides no quotes from Albert Pike and other corroborating references." Furthermore, "Susan L. Davis... has no direct primary source reference or other documentation." And finally, "John C. Lester makes no mention of names in his history except once, that of "Gen. Forrest. [p. 95]. Lester makes two references to the Grand Wizard that differ from Susan L. Davis' book, although she claims to be working from his later notes." Simply stated, Pike was never a member of the KKK; or a member of the Scottish Rite KKK Project, which appears to be a fabrication by Anton Chaitkin, a political operative of Lyndon LaRouche, who promoted the idea of taking down the Albert Pike statue in Washington DC in the 1990's. A divide and conquer strategy to win political influence.

Furthermore, in Walter Lee Brown's book *Life of Albert Pike* (1997) it was claimed that Pike said blacks were an "inferior race:" a term that was taken out of context. Brown wrote, "Though he considered blacks biologically and intellectually inferior to the white man, a common tenet of the proslavery argument and a not uncommon belief of white men everywhere at that age, he believed them capable of learning and looked ultimately to the emancipation of the entire race" (p. 341). Interestingly, Brown took several liberties with regard to Pike's statement. I read the Pike quote in which he referenced the term "inferior race," and what I gathered from it was that Pike noted the blacks lack of education and liberty because of slavery, not their biological or intellectual inferiority. Here is what Pike wrote in the quote Brown referenced,

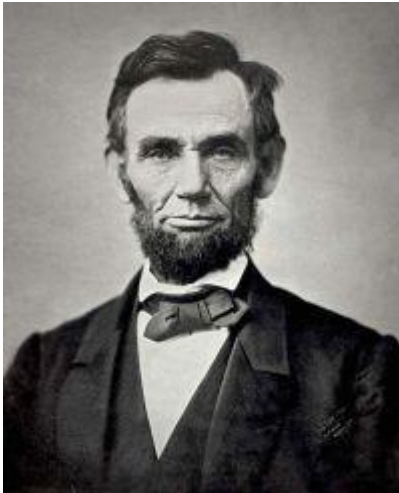
'Then the southern laws would soon make the institution of marriage more sacred; the gospel would be more generally preached; the children would be taught to read; additions would from time to time be made to their privileges and they would be allowed a portion of their earnings; until at some time in the future, when by long training are fitted to be free, the transition from servitude to liberty would be so slight and insensible to change as to

produce no convulsion in the state, no loss of property, no pauperism, and no annihilation of the inferior race' (p. 340-341).

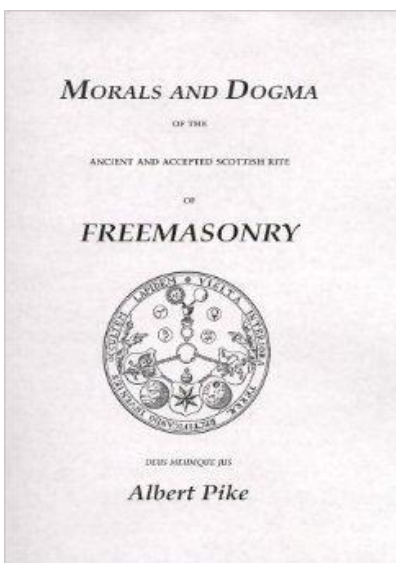
Did you catch that? Nowhere did Pike write in the quote above that blacks were biologically or intellectually inferior, which brings the whole Brown claim into question. Also, did you notice how the author took the two words "inferior race" out of context; he never mentioned the earlier portion about assimilating blacks into southern culture and the fact that the south would not suffer any convulsions because of it. Moreover, it is truly unfair to compare the language from the mid-19th century to the language of the late 20th or early 21st centuries, which is what Brown had done. Although, to be fair to Brown, he did better clarify Pike's position regarding blacks when he included Pike's written words, "The black was intelligent; he was capable of advancement; he was progressing slowly toward 'the level of the white man;' and he would 'be free in God's good time'" (p. 340).

Basically, Pike has been proven correct in his assessment; which is after the slaves were set free, they have in fact assimilated into the culture; learned the Gospel, etc. I believe that is what Pike was trying to say in his statement. As such, did Pike use the idiom "inferior race?" Yes, he in fact did; however, I believe he meant it in relationship to the blacks condition because of slavery, not because they were biologically or intellectually inferior to other races, as Brown inappropriately wrote in his book.

Nevertheless, despite my criticism of Brown's interpretation of Pike's quote, he did make another valuable claim, which helps dismiss the KKK-Pike argument mentioned earlier; Brown wrote, "Pike then left the impression that he neither belonged to the organization nor considered it worthy of his support" (p. 439). We can therefore assume that Pike was aware of the KKK organization, but did not think very highly of it, as he wrote, 'It is quite certain that it will never come to much on its original plan. It must become quite another thing to be efficient' (p. 439).



I do need to interject a very important historical comparison at this junction. I think it is safe to say that Pike held abolitionist tendencies, but he was also a political pragmatist, which meant he wanted to free the slaves, but was concerned with its process; like that of other progressive men of the era. A process which got out of hand with the eventual civil war. I safely say this because Abraham Lincoln, the man who received credit for freeing the slaves, held the same abolitionist position as Pike; and some far more extreme positions. It is common knowledge today that Lincoln was not an abolitionist; did not believe blacks should have the same rights as whites; believed that colonizing blacks back to Africa would resolve the issue of slavery; believed in a gradual Emancipation policy; and even after the Emancipation Proclamation was proclaimed, the border slave states of Delaware, Maryland, Kentucky and Missouri, all of which had remained loyal to the Union, allowed slavery by order of Lincoln. Therefore, Lincoln, who has been deemed the Great Emancipator is heralded, while Pike is called a racist; yet both men held similar abolitionist views, while Lincoln held several other extreme views by today's standards.



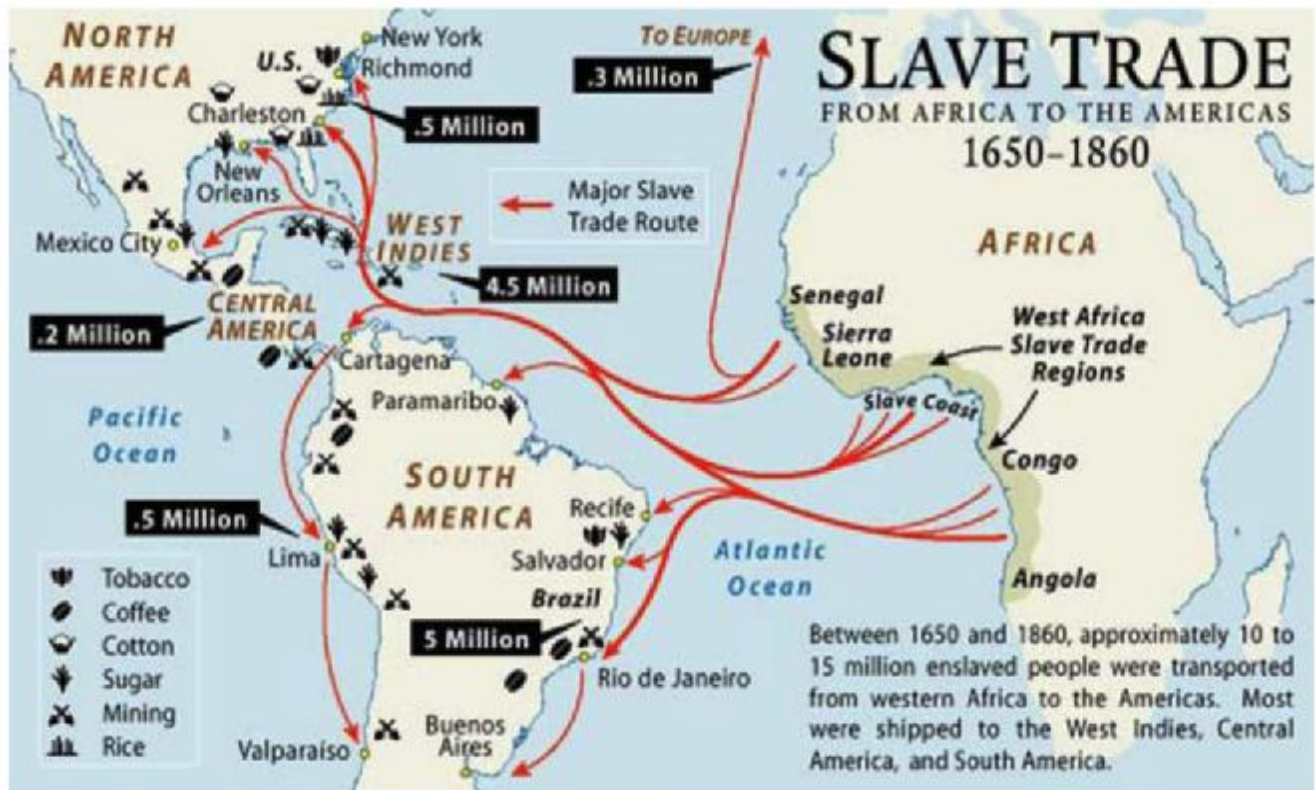
Yet, most important of all are Pike's own words from *Morals and Dogma*, which will prove, without a shadow of a doubt, that he held no racist views, regardless of what others have written about him. To my knowledge, I don't know of anyone who has used Pike's own words from *Morals and Dogma* to prove he was not a racist. Why might you ask? I don't really know for certain; however, I think many Masons have shied away from the racist claim because of the probable backlash associated with anyone trying to defend a person who has been labeled a racist. It could also be because most Masons have never read *Morals and Dogma*, primarily due to its prolixity. Regardless, I will now use Pike's own words to prove he was not a racist, which is why the Scottish Rite, Southern Jurisdiction, has maintained his book and its teachings for every Mason to enjoy and learn from since his death. I can't honestly think that any true Masonic organization today would purposely support the writings of a racist; yet sadly, some Masons still think such thoughts, even though they have never bothered to read his book.

Interestingly, Pike was very fond of eastern and middle eastern cultures, like the Parsees, an Indian culture, and of Zoroaster from the Persian (Iranian) culture; and of further importance, he believed that God had no skin color:

"The Parsees, retaining the old religion taught by Zaradisht, say in their catechism: 'We believe in only one God, and do not believe in any beside Him; Who created the Heavens, the Earth, the Angels... Our God has neither face nor form, color nor shape, nor fixed place. There is no other like Him, nor can our mind comprehend Him'" (Albert Pike, *Morals and Dogma*, 1871, p. 620).

Better yet, how about when he wrote that black and white will commingle when the depots ceased to slay and ravage:

“Where the armies of the despots cease to slay and ravage, the armies of ‘Freedom’ take their place, and, the black and white commingled, slaughter and burn and ravish. Each age reenacts the crimes as well as the follies of its predecessors, and still war licenses outrage and turns fruitful lands into deserts, and God is thanked in the Churches for bloody butcheries, and the remorseless devastators, even when swollen by plunder, are crowned with laurels and receive ovations” (Albert Pike, *Morals and Dogma*, 1871, p. 295).



You see, Pike, being a man of his age, I believe, did what he could as a southern progressive. He did, in fact, speak out against the injustice of slavery:

“The slave-trade is as acceptable to a people enthralled by that greed, as the trade in ivory or spices, if the profits are as large. It will by-and-by endeavor to compound with God and quiet its own conscience, by compelling those to whom it sold the slaves it bought or stole, to set them free, and slaughtering them by hecatombs if they refuse to obey the edicts of its philanthropy” (Albert Pike, *Morals and Dogma*, 1871, p. 70).

As the above quote proved, Pike mentioned that he did not believe in the slave trade, primarily because he believed in elevating all of mankind, not just the white culture. Please

take note of the word philanthropy, which is commonly defined as, "goodwill to fellow members of the human race; especially: active effort to promote human welfare." Or how about the term hecatombs, which can be defined as, "a great sacrifice." Pike is well-known for using negative connotations with regard to many of his allegorical writings; like when he used the word hecatombs, which also refers to, "In Ancient Greece, a hecatomb... was a sacrifice to the gods of 100 cattle... In practice, as few as 12 could make up a hecatomb. Hecatombs were offered to Greek gods Apollo, Athena, and Hera, during special religious ceremonies. At the end of the Olympic Games, a hecatomb was also offered to Zeus at Olympia." Therefore, Pike was, I believe, marking the comparison of slavery to the slaughter of cattle in ancient Greece. I know his writings are sometimes very hard to understand and appear bleak to many, but I have found that breaking down his comparisons, as negative as they might first appear, helps me see the positive in his word usage.

Pike again wrote, "just as that disease whose spectral shadow lies always upon America's threshold, originated in the avarice and cruelty of the slave-trade" (Albert Pike, *Morals and Dogma*, 1871, p. 812). Or even: "The old religions had failed to give happiness and peace to the world. The babbling and wrangling philosophers had confounded all men's ideas, until they doubted of everything and had faith in nothing: neither in God nor in his goodness and mercy, nor in the virtue of man, nor in themselves. Mankind was divided into two great classes, the master and the slave; the powerful and the abject, the high and the low, the tyrants and the mob; and even the former were satiated with the servility of the latter, sunken by lassitude and despair to the lowest depths of degradation.

When, lo, a voice, in the inconsiderable Roman Province of Judea proclaims a new Gospel—a new 'God's Word,' to crushed, suffering, bleeding humanity. Liberty of Thought, Equality of all men in the eye of God, universal Fraternity! a new doctrine, a new religion; the old Primitive Truth uttered once again" (Albert Pike, *Morals and Dogma*, 1871, p. 308-309).

Did you catch that? OK, first look at the two words *satiated* and *lassitude*, and their definitions, which are: *satiated* can be defined, "satisfied, as one's appetite or desire, to the point of boredom;" while *lassitude* can be defined, "a condition of indolent indifference." I believe Pike was writing about the ancient world's belief in slavery and about its injustice, and then followed his comparison with the new religion of love or God's word in the new Gospel. At first it might appear he favored the idea of slavery when he wrote, "Mankind was divided into two great classes, the master and the slave;" but in reality, he was writing about its historical reference. Notice the word, "was," which is past tense; and this becomes even clearer when he mentioned the new Gospel in the second paragraph. Yet, he also

compared the ancient classes and their lack of concern for change, that they knew no better until it was brought to their attention by the new Gospel of love, "the powerful and the abject, the high and the low, the tyrants and the mob; and even the former were satiated with the servility of the latter, sunken by lassitude and despair to the lowest depths of degradation... Judea proclaims a new Gospel—a new 'God's Word.'"



Albert Pike

This exercise could go on and on, but for the sake of time and space, I will now recap and conclude my thoughts on this critical matter. Through my research, I discovered many racist claims have been propagated against Pike, one on top of the other, based on no reliable, supportable or documented proof. Sadly, many people would rather believe a lie about Pike than the truth, especially if it fits an agenda of social hatred and division of the races, which the Enlightened Mason knows, from his Masonic lessons, is an **injustice** to humanity. Pike believed that God had no skin color, so why is it so hard to believe he felt differently about his human brothers and sisters. In fact, he did not; and fought such injustices whenever he could. Nevertheless, his time was very much different from ours today, so any social comparisons must be taken into account from the time period in which he fought the social injustice. To do otherwise is simply **disingenuous**, and such behavior is not worthy of a Mason seeking a high moral character. Yet, the most prevailing evidence today are his own words from *Morals and Dogma*(1871), which prove he only wanted to raise the level of all the races, like when he compared Hiram to that lofty goal:

"Whatever Hiram really was, he is the type, perhaps an imaginary type, to us, of humanity in its highest phase; an exemplar of what man may and should become, in the course of ages, in his progress toward the realization of his destiny; an individual gifted with a glorious intellect, a noble soul, a fine organization, and a perfectly balanced moral being; an earnest of what humanity may be, and what we believe it will

hereafter be in God's good time; the possibility of the race made real" (Albert Pike, *Morals and Dogma*, 1871, p. 225).

Therefore, in this author's humble opinion, I do not believe Albert Pike, upon his death and who was certainly ready to meet the Great Architect of the Universe, held any racist views; and that his soul did transcend, which was an issue he constantly wrote about in *Morals and Dogma*. I certainly hope everyone, Mason and non-Mason alike, will first read his book before propagating any further racist claims against him in the future. A lofty goal I must admit, one which will sadly not be fully adhered to. Yet, in the end, it is God who will judge us all, including Pike, certainly not imperfect men (or women); a concept I am most thankful for!

As such, I believe the racist claim against Albert Pike is **hyperbole**, and at the same time a sad reality; only because some people want it to be so, despite any arguments to the contrary.

So Mote It Be!!!

Hank Kraychir





MASONIC QUOTES BY BROTHERS

Being persuaded that a just application of the principles, on which the Masonic Fraternity is founded, must be promote of private virtue and public prosperity, I shall always be happy to advance the interests of the Society, and to be considered by them as a deserving brother.

[GEORGE WASHINGTON]



THE METHODS OF ANTI-MASONS

CHAPTER 1

IT IS TRUE WHAT THEY SAY ABOUT FREEMASONRY? ART DE HOYOS

But he that filches from me my good name
Robs me of that which not enriches him
And makes me poor indeed.

--Othello, Act III, Scene 3
William Shakespeare

It's hard to pinpoint which arguments a particular anti-Mason will try to use, but there are popular ploys that continue to pop up regularly. Some have been around for a long time, others seem to follow sound logic, but all are flawed. Nevertheless, these ploys are just too tempting to opponents of Masonry not to use. Most of these lies have been repeated so often that it's relatively easy to find them in print somewhere. Their reasoning seems to be, "Why do serious research when with little effort you can find any answer needed to support your position?"

Dr. Robert A. Morey, an anti-Masonic researcher, has a low opinion of the standards of research used by his fellow anti-Masons.

Anti-masonic writers have generally been as unreliable as Masonic apologists. In their zeal to attack Freemasonry, they have been willing to use fantasy, fraud, and deceit. They have even created bogus documents when needed. Their writings must not be taken at face value.¹

In this work we exhibit examples of fantasy, fraud, and deceit, all used to attack Freemasonry in the name of Christianity. We hope readers will pause to consider what motivates some men to use such methods.

THE ORGANIZATION OF MASONRY

Any discussion of Masonic government must start and end with one essential fact: all Masonic authority originates in a grand lodge. The Masonic Service Association of the United States (M.S.A.) has no authority over grand lodges. No Supreme Council, no respected author, nor any other group or person speaks for or controls Masonry; that prerogative rests solely with the grand lodges. Anyone doubting this need only check the cases when grand lodges have closed down the Scottish Rite, the Shrine, and other appendant Masonic bodies in their states or suspended or expelled their "high officials." It is a rare but powerful reminder of who is in charge.

Generally speaking, the United States, Canada, Australia, Mexico, and Brazil have autonomous grand lodges in each state or province while other countries have an independent national grand lodge. Within its boundaries or "jurisdiction," each grand lodge reigns supreme over its lodges and all appendant Masonic organizations. The only control or influence over a grand lodge comes from the influence by persuasion of its sister grand lodges which maintain a network of mutual recognition.

If a grand lodge strays too far from accepted Masonic norms, other grand lodges will withdraw recognition and will even help organize a new grand lodge in the jurisdiction. The most famous example occurred in 1877 when the "Grand Orient of France" (which functioned as a grand lodge) dropped the requirements that its members believe in God and that its lodges display an open Volume of Sacred Law. This action caused the withdrawal of recognition by virtually every other regular grand lodge and the creation of the "Grand Lodge of France." Later concerns that the Grand Lodge of France was not truly independent of the Scottish Rite Supreme Council of France led to the establishment of the "National Grand Lodge of France," which today is recognized by American, British, and other grand lodges as the regular Masonic authority in France.

Just as there is nothing to prevent a group of worshipers from calling itself "Baptist" or "Presbyterian" or "Jewish," there is nothing to prevent a group of men (or women) from calling itself "Masonic." It is hardly fair to judge the world of regular Masonry by the statements of irregular groups that have appropriated the name "Mason."

Consider the case of the notorious "P2 Lodge" in Italy which was largely responsible for the collapse of the Italian government in 1981. Propaganda Lodge No. 2, *Propaganda Due*, or "P2" as it became known, began as a legitimately chartered lodge. Within the short space of a few years, however, its Master, Licio Gelli, abused his authority by using his Masonic influence to gain favors. Geli used illicit information to blackmail people into joining his lodge, the purpose

¹ 1. Robert A. Morey, *The Truth About Masons*, (Eugene Oreg.: Harvest House Publishers, 1993), p. 21.

of which was to gather more intelligence for his personal political agenda. Members of P2 then became involved in criminal activities.

As soon as the Grand Orient of Italy (the equivalent of an American grand lodge) became aware of a problem, its leaders tried to rectify the situation and, unfortunately, failed. Gelli would be controlled by no one. The Grand Orient then administered the ultimate Masonic punishment: revocation of the lodge's charter and expulsion of its members.

The former members of P2, however, ignored the judgment of the Grand Orient to whom they had pledged fealty and continued meeting under their old name. The "lodge" was now irregular or illegitimate, operating without authority. In 1975 a regular Mason, Francesco Siniscalchi, complained to the Public Prosecutor in Rome of P2's nefarious activities. When the scandal eventually broke, the press--and many non-Masons--did not understand the illegitimacy of P2, nor the fact that legitimate Masons tried to rectify the problem. This failure to differentiate between regular Masonry and the irregular P2 tarnished the good name of Masonry.

The ultimate tests of regularity (greatly simplified) are 1) does a grand lodge directly trace its origins through legitimate authority to one of the British grand lodges, and 2) does it maintain the recognition of most of the community of regular grand lodges, including the British grand lodges? If an organization doesn't pass these tests, then it's not Masonic, despite what it may call itself.

The most common mistake about the organization of Masonry comes from assuming that Supreme Councils of the Scottish Rite control Masonry. This is not true. There is no Masonic degree "higher" than the Third Degree or Master Mason Degree in symbolic Masonry. While the number 33 may be greater than the number 3, a 33° Mason has no more authority or power in a lodge than a 3° Mason. Both are equally subordinate to the Master of their lodge, and all in turn are subordinate to the Grand Master of their grand lodge. An earlier statement bears repeating:

No Supreme Council, no respected author, nor any other group or person speaks for or controls Masonry; that prerogative rests solely with the grand lodges.

You can be sure something is wrong if anyone says that a single person or organization speaks for or represents Masonry. Only a grand lodge has that power and then only within its jurisdiction. Any other assertion displays a fatally flawed understanding of the organization of Freemasonry.

THE ISSUE OF MASONIC "EXPERTS"

Thousands of authors have written about Freemasonry and several have achieved wide recognition for their general scholarship. Other Masonic authors have pursued theories that at best are without factual support and at worst are embarrassingly wrong. Because Freemasonry values free thought so highly, grand lodges as a rule neither endorse nor condemn ideas; that decision is left to individual Masons. Thus it is quite possible to find otherwise highly regarded Masonic authors who have espoused ideas of Masonic origins or symbolism that are without substance--ideas that have been politely ignored and have been allowed to quietly fade away. Unless formally endorsed by action of a grand lodge, no writer can speak for Masonry, only for himself.

Dr. Robert A. Morey, a Christian critic of Freemasonry, noted, "Another error typically made by anti-Masons is the assumption that Freemasonry is based on the writings of a single individual. They usually pick Albert Pike as the official 'spokesman' of Freemasonry."² If not Albert Pike, then their choice might be Albert Mackey³ or Manly Palmer Hall⁴ or some other author espousing his *personal* theories about Masonry.

Most anti-Masonic writers are far too gullible in believing the extravagant claims of overzealous, misinformed, or devious Masonic writers who have not done Freemasonry a favor by making outlandish statements which provided much fodder for the guns of the anti-Masons.

Too many masonic writers have arrogantly claimed that they speak for the whole Craft when they give their personal interpretation of the origin and symbols of Freemasonry.⁵

For example, Manly Hall didn't become a Mason until 1954, so his 1923 book, *Lost Keys of Freemasonry*, represents the personal theories of a non-Mason. Further, Mr. Hall (who passed away in August 1990) was a self-avowed mystic and not a "leading authority" of Freemasonry. He was a promulgator of mystic and theosophical philosophies; his writings have not received official sanction by any Masonic bodies. The fact that he held the Thirty-third Degree and was respected by many Thirty-Third Degree Masons and even by the Supreme Councils 33° is no more significant than the fact that various Baptist, Anglican, or Methodist authors also hold or held that honor.

Anti-Masons regularly parade the writings of *Masonic authorities* before their audiences and dissect their words, looking for a sentence here or a phrase there to be used in their cause. They seek someone like a *church authority* who speaks dogmatically on teachings and doctrine; whose every word must be accepted by the faithful.

Freemasonry has no such authorities.

The *Masonic authorities* used by anti-Masons have been *historical authorities* who speak with the expertise that comes from long study, but who do not--indeed, cannot--speak for all Masons. It is like the difference between the *authoritative* teachings of the Episcopal Church and an *authoritative* history of the Kennedy assassination.

ALBERT PIKE AND LUCIFER

No other lie has captured the imagination of anti-Masons quite like Léo Taxil's hoax concerning Albert Pike and Lucifer. Dr. Robert A. Morey parts company with most of his fellow anti-Masons on this issue.

Of all the attacks against the Craft, none is so vicious as the charge that Masons are a secret cult of Devil worshipers or Satanists and that at some point in the higher degrees they must pass through a Luciferian initiation.⁶

² 2. Robert A. Morey, p. 22.

³ 3. "Freemasonry on Its Own Terms," The John Ankerberg Show, DM-170, 1986.

⁴ 4. James L. Holly, *The Southern Baptist Convention and Freemasonry, Vol. II* (Beaumont, Tex.: Mission and Ministry to Men, 1992), pp. 46-51.

⁵ 5. Robert A. Morey, p. 21.

⁶ 6. Robert A. Morey, p. 23.

Once anti-Masons have convinced themselves that Freemasonry is the work of Satan, they are ripe to be tempted by the enticing fruit of the "Luciferian Conspiracy." It comes as a quotation that usually starts, "On July 14, 1889, Albert Pike, Sovereign Pontiff of Universal Freemasonry, addressed to the 23 Supreme Confederate Councils of the world the following instructions. ..." That is all you need to read to know the author has fallen prey to this infamous hoax.

It's not entirely certain when the Pike quotation was fabricated nor where it was first published. We can, however, trace its modern appearances to Lady Queenborough, Edith Starr Miller, who wrote *Occult Theocracy* in 1933. Her work is excerpted and treated as gospel truth, usually without attribution. Such practices are known as plagiarism in other disciplines, but neither serious research nor intellectual integrity stand in the way of the headlong rush to slander Freemasonry.

Lady Queenborough found her quotation in the 1894 book by Abel Clarin de la Rive, *La Femme et L'Enfant dans la Franc-Maçonnerie Universelle* (Woman and Child in Universal Freemasonry). Mr. de la Rive, like Lady Queenborough, was duped by the hoax; they are guilty only of incompetent research and an eager willingness to believe the worst about Freemasonry. The ultimate source was the pornographer, anti-Mason, and anti-Catholic Gabriel Antoine Jogand-Pagès, much better known by his pen name Léo Taxil. Taxil publicly confessed his deception in 1897; his story is widely available for anyone willing to look for the truth.



Figure 1. Albert Pike (1809-1891), Grand Commander of the Supreme Council, 33°, Southern Jurisdiction, USA., 1859-1891, slandered by Léo Taxil as the author of the false "Luciferian Doctrine" of Freemasonry.



Figure 2. Léo Taxil (Gabriel Antoine Jogand-Pagès) (1854-1907), anti-Mason, anti-Catholic, and pornographer, who created an elaborate hoax falsely linking Freemasonry and devil worship, the purpose of which was to defame the fraternity and to embarrass the Catholic church.

SOME OF THE ACCOUNTS OF TAXIL'S HOAX ABOUT FREEMASONRY AND LUCIFER

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Eugen Weber, *Satan Franc-Maçon: La mystification de Léo Taxil* (Mesnil-sur-l'Estrée, France: Collection Archives Julliard, 1964).

Gordon Wright, "Diana Vaughan: Satanist and Saint," *Notable or Notorious?* (Cambridge, Mass.: Harvard University Press, 1991), pp. 86147.



Figure 3. Cover of *The Mysteries of Freemasonry*, another of Taxil's anti-Masonic Books. The cover is typical of the lurid illustrations used to attract readers to the scurrilous "revelation" of Masonic Lodge activities.

Here are just a few of the authors who have reported the bogus Lucifer quotation ascribed to Albert Pike as evidence of the moral depravity of Masonry.

SOME ANTI-MASONIC BOOKS USING TAXIL'S HOAX ABOUT FREEMASONRY AND LUCIFER

Muhammad Safwat al-Saqqa Amini and Sa'di Abu Habib. *Freemasonry* (New York: Muslim World League, 1982), p. 41

Anonymous. *Freemasonry Antichrist Upon Us*. 3rd ed. (Boring, Or.: CPA Books, n.d.), p. 32.

Burns, Cathy. *Hidden Secrets of Masonry*. (Mt. Carmel, Penn.: Sharing, 1990), p. 27.

Jack T. Chick, *The Curse of Baphomet* (Chino, Calif.: Chick Publications, 1991), p. [12].

John Daniel, *Scarlet and the Beast*. 3 vols. (Tyler, Tex.: Jon Kregel, Inc., 1994), Vol. 1, pp. 373, 380.

J. Edward Decker, Jr., *The Question of Freemasonry* (Issaquah, Wash.: Free the Masons Ministries, n.d.), pp. 1214.

J. Edward Decker, Jr. and Dave Hunt, *The God Makers* (Eugene, Oreg.: Harvest House, 1984) p. 130.

Des Griffin, *Fourth Reich of the Rich* (Clackamas, Or.: Emissary Pub., 1976), p. 70.

Jack Harris, *Freemasonry: The Invisible Cult in Our Midst* (Towson, Md.: Jack Harris, 1983), pp. 2425.

James L. Holly, *The Southern Baptist Convention and Freemasonry* (Beaumont, Tex.: Mission and Ministry to Men, 1992), p. 18.

Gary H. Kah, *En Route to Global Occupation* (Lafayette, La.: Huntington House Pub., 1992), pp. 114, 124.

Salem Kirban, *Satan's Angels Exposed* (U.S.A. Salem Kirban, 1980), p. 161.

Texe Marrs, *Dark Secrets of the New Age* (Westchester, Il.: Crossway Books, 1987), p. 273.

Eustace Mullins, *The Curse of Canaan* (Staunton, Va.: Revelation Books, 1986).

Pat Robertson, *The New World Order* (Waco, Tex.: Word Publishing, 1991), p. 184.

William Schnoebelen, *Masonry: Beyond the Light* (Chino, Calif.: Chick Publications, 1991), pp. 6061.

Martin Short, *Inside the Brotherhood* (New York: Dorset Press, 1990), p. 94.

Harmon R. Taylor, "Mixing Oil with Water," *The Evangelist*, June 1986, pp. 4749.

Some of these authors, like the Reverend Pat Robertson, simply quote Lady Queenborough's translation without attribution. Others, like Dr. James Holly and Martin Short have used the quotation accompanied by equivocations they must think absolve them from responsibility for repeating lies. For example, this is how Dr. Holly tried to cover himself when he quoted Mr. de la Rive.

In the late nineteenth century many antimasonic books were written, purporting to be written by Masons. Some have argued that this is one such book. There is no conclusive evidence either way.⁷

Employing less ambiguous terms than Dr. Holly, Martin Short admitted there were "problems" with the bogus quote, but he too felt no compunction against using it.

There are problems with this quotation: its meaning is not immediately clear and its authenticity is in doubt. It was first attributed to Pike in 1894 by a French authoress who detested Freemasonry, yet no original text seems to exist. Genuine or not, England's Grand Lodge dismisses it by pointing out Pike must have been eighty at the time and "may have been dotty."

⁷ 7. James L. Holly, *The Southern Baptist Convention and Freemasonry* (Beaumont, Tex.: Mission and Ministry to Men, 1992), p. 19.

Yet the quote sounds authentic. Its pyrotechnic language and bombastic poesy recalls Pike's earlier writings, and the message is not so different from that of *Morals and Dogma*. If genuine, it indicates there is a Satanic--or Luciferian--strain in American Masonry....⁸

The public confession of Taxil and the subsequent recantation by Mr. de la Rive do not seem conclusive enough for Dr. Holly, Mr. Short and their ilk.

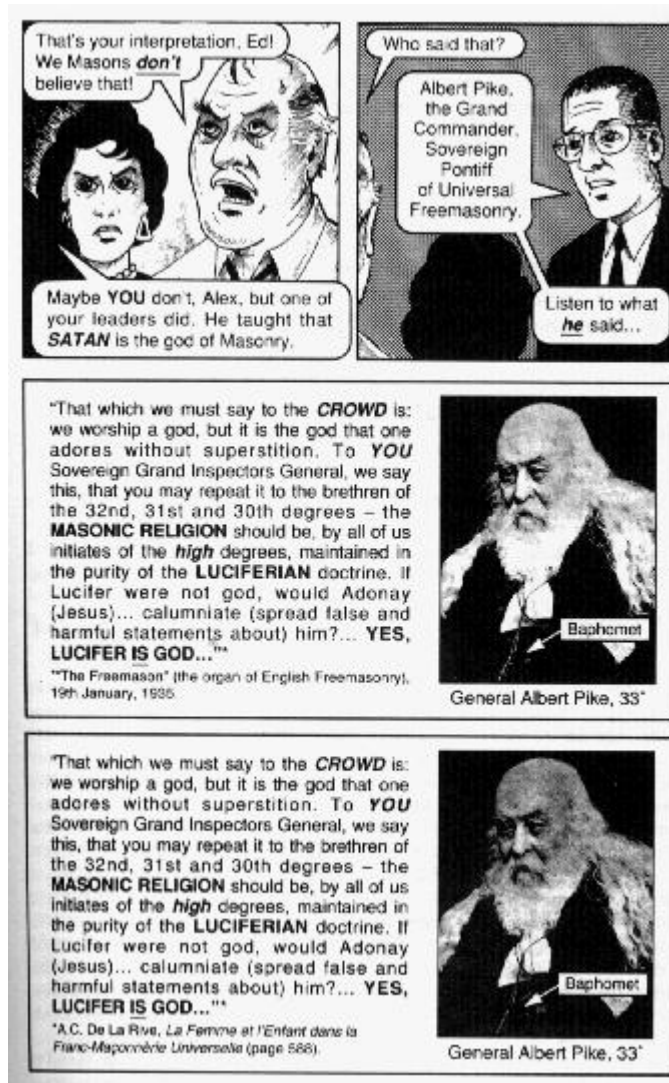


Figure 4. A fictitious reference to a legitimate Masonic publication demonstrates the zeal of anti-Masons in using the discredited Taxil fabrication. Following an exposure of this deception, the reference was changed but the bogus quote remains. From Jack T. Chick, *The Curse of Baphomet* (Chino, Calif.: Chick Publications, 1991, 1996), pp. [11,12].

Mr. Jack Chick showed some clever originality in his use of the bogus Albert Pike "quote" in the 1991 edition of his comic book, *The Curse of Baphomet*. Rather than plagiarizing Lady

⁸ 8. Martin Short, *Inside the Brotherhood* (New York: Dorset, 1989), pp. 94-95.

Queenborough, as have so many of his allies, he used a fictitious reference to a legitimate publication: "'The Freemason' (the organ of English Freemasonry), 19th January, 1935"!⁹ Although he has removed the fictitious reference from current editions, the bogus quote remains.

Mr. C. Fred Kleinknecht, Grand Commander of the Scottish Rite, Southern Jurisdiction, U.S.A., wrote to Rev. Pat Robertson on May 12, 1992. The Albert Pike "quotation" in Robertson's *The New World Order* was exposed as a fraud. Rev. Robertson was invited to read any of Albert Pike's writings at the House of the Temple. Mr. Kleinknecht suggested that Rev. Robertson would better serve his readers if he removed the false quotation from any future editions of his book. In his closing paragraph, Mr. Kleinknecht said to Rev. Robertson, "If we must disagree let us base our disagreement upon truth."¹⁰ As of November 1, 1993, Rev. Robertson has not answered Mr. Kleinknecht.

Before commenting on the hoax, the complete quotation from Mr. de la Rive, a modern translation, and its partial translation by Lady Queenborough are presented in parallel columns for easy comparison.

LÉO TAXIL'S FALSE LUCIFERIAN QUOTATION OF ALBERT PIKE:

<p>Abel Clarin de la Rive. <i>La Femme et L'Enfant dans la Franc-Maçonnerie Universelle.</i> Paris & Lyon: Delhomme & Briquet, Editeurs, 1894.</p> <p><i>pp. 587-589</i></p> <p>Le quatorzième jour du cinquième mois de l'an 000889 de la Vraie Lumière (Par conséquent le 14 juillet 1889, ère vulgaire) Albert Pike, Souverain-Grand-Inspecteur Général, 33° et dernier degré; Très Puissant Souverain Commandeur Grand-Maître du Suprême Conseil de Charleston, premier Suprême Conseil du Globe; Grand Maître Conservateur du Palladium sacré; Souverain Pontife de la Franc-Maçonnerie Universelle, en la trente-unième [sic] année de son Pontificat,</p>	<p>Abel Clarin de la Rive. <i>Woman and Child in Universal Freemasonry.</i> Paris & Lyon: Delhomme & Briquet, Editeurs, 1894.</p> <p><i>[translated by Eric Serejski]</i></p> <p>The fourteenth day of the fifth month of the 889th year of True Light (consequently July 14, 1889, of the vulgar era) Albert Pike, Sovereign Grand Inspector General, 33rd and last degree; Most Puissant Sovereign Commander Grand Master of the Supreme Council of Charleston, Premier Supreme Council of the Globe; Grand Master Preserver of the sacred Palladium; As Sovereign Pontiff of Universal Freemasonry, in the thirty-first year of his Pontificate, he addressed to the 23 Confederated</p>	<p>Lady Queensborough, Edith Starr Miller. <i>Occult Theocracy.</i> 2 vols. 1933. Reprint. Hawthorne, Calif: The Christian Book Club of America. 1980.</p> <p><i>p. 233</i></p> <p>As regards the position of women in Masonry, we think that this cannot be better explained than in the words of Albert Pike himself. In <i>La Femme et l'Enfant dans la Franc- Maçonnerie Universelle</i> page 578 [sic], A. C. De La Rive states that on July 14, 1889, Albert Pike, Sovereign Pontiff of Universal Freemasonry, addressed to the 23 Supreme Confederated Councils of the world the following instructions, which we quote herewith in part.</p>
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⁹ 9. Jack T. Chick, *The Curse of Baphomet*, Chino, Calif: Chick Publications, 1991, p. [10]. The general level of Mr. Chick's writing can be inferred by these comments on what he has written about Roman Catholicism. "[O]n the whole we feel that Chick Publications does more harm than they do good. Because of its lack of scholarship and, more importantly, Christian sympathy we can only conclude that Chick Publications promotes what can be called 'Comic-book theology,' something Christians ought to definitely avoid." (Hendrik H. Hanegraaff, "Chick Publications and Roman Catholicism," *CRI Perspective*, CP-0809 [San Juan Capistrano: Christian Research Institute, n.d.]).

¹⁰ 10. C. Fred Kleinknecht, Washington, to Pat Robertson, Virginia Beach, Va., May 12, 1992, Typescript, Copy in the Archives of the Supreme Council 33°, S.J., Washington.

<p>adressait aux 23 Suprêmes Conseils Confédérés du monde entier ces diaboliques instructions dont nous n'extrayons que les passages relatifs à la Femme:</p> <p>«A la science de Faust, le vrai Maçon joindra l'impassibilité de Job. Il piétinera la supersition dans son coeur. Il sera sans indécision et sans caprices. Il n'acceptera le plaisir que losqu'il le voudra et ne le voudra que losqu'il le devra.</p> <p>«NOUS RECOMMANDONS TRÈS-INSTAMMENT DE MULTIPLIER LES LOGES D'ADOPTION. ELLES SONT INDISPENSABLES POUR FORMER DES MAÇONS BIEN MAITRES [<i>sic</i>] D'EUX-MÊMES. Le prêtre essaye de dompter sa chair en s'astreignant au célibat.... Le vrai Maçon, au contraire, arrive à la perfection, c'est-à-dire à se dominer, <i>en employant son zèle dans les Loges d'Adoption à se soumettre aux épreuves naturelles.</i> LE COMMERCE AVEC LA FEMME COMMUNE A [<i>sic</i>] TOUS SES FRÈRES LUI FAIT UNE CUIRASSE CONTRE LES PASSIONS QUI ÉGARENT LE CŒUR. Celui-là seul peut vraiment posséder la volupté de l'amour, qui a vaincu, par l'usage fréquent, l'amour de la volupté. Pouvoir, à volonté, user et s'abstenir, c'est pouvoir deux fois. La femme t'enchaîne par tes désirs, disons-nous à l'adepte; eh [<i>sic</i>] bien, uses des femmes souvent et sans passion; tu deviendras ainsi maître de tes désirs, et tu enchaîneras la femme. D'où il résulte que le vrai Maçon parviendra facilement à résoudre le problème de la chair...»</p> <p>«Evidemment il n'est pas de nécessité absolue que l'homme que vous allez diriger vers les hauts grades soit immédiatement parfait et ait compris notre secret dès son entrée dans la Maçonnerie. Ce que Nous vous demandons, c'est de l'observer, avec le plus grand soin pendant son Apprentissage, d'abord, <i>et de faire ensuite, de la Loge d'Adoption, où il pénétrera quand il sera Compagnon,</i> VOTRE CRITERIUM, VOTRE INSTRUMENT DE CONTROLE INFALLIBLE. »</p>	<p>Supreme Councils of the entire world these diabolic instructions from which we extract only the passages related to Woman:</p> <p>"To the science of Faust, the True Mason will join the impassiveness of Job. He will trample down superstition in his heart. He will be without indecision and without whims, he will accept pleasure only when he wants it and will want it only when he must."</p> <p>"WE MOST EARNESTLY RECOMMEND INCREASING THE LODGES OF ADOPTION. THEY ARE INDISPENSABLE FOR MAKING MASONS MASTERS OF THEMSELVES. The priest tries to subdue his flesh by forcing himself to be celibate.... The true Mason, on the contrary, reaches perfection, which is to say control over himself, <i>by using his zeal in Lodges of Adoption, submitting himself to natural tests.</i> COMMERCE WITH A WOMAN BELONGING TO ALL HIS BROTHERS FORMS AN ARMOR AGAINST PASSIONS THAT LEAD THE HEART ASTRAY. He alone can really possess the voluptuousness of love, who vanquishes, by frequent usage, the love of voluptuousness. To be able, at will, to use and to abstain, is a two-fold power. Woman enslaves you by her desires, we say to the adept; so use women often and without passion; you will thus become master of your desires, and you will enslave women. From this it results that the true Mason will easily resolve the problem of the flesh."</p> <p>"Evidently it is not absolutely necessary that the man whom you will lead to the highest grades has to be immediately perfect and has to understand our secret from his entry into Masonry. What we ask of you is first to observe him with the utmost care during his Apprenticeship, <i>and afterwards, in the Lodge of Adoption, where he will enter when he will become a Fellow Craft, to make him,</i> YOUR CRITERION, YOUR INSTRUMENT OF INFALLIBLE CONTROL."</p> <p>"The Lodge of the Brethren which</p>	<p>"To the science of Faust, the real Mason will join the impassibility of Job. He will eradicate superstition from his heart and cultivate decisions of character. He will accept pleasure only when he wishes it and will wish it only when he should do so.</p> <p>"We earnestly recommend the creation of Lodges of Adoption. They are indispensable to the formation of Masons who are indeed Masters of themselves. The priest tries to subdue his flesh by enforced celibacy.... The real Mason, on the contrary, reaches perfection, that is to say achieves self mastery, by using his zeal in the Lodges of Adoption in submitting to all natural ordeals. Commerce with women, belonging to all brethren, forms for him an armor against those passions which lead hearts astray. He alone can really possess voluptuousness. To be able, at will, to use or to abstain, is a twofold power. Woman fetters thee by thy desires, we say to the adept, well, use women often and without passion; thou wilt thus become master of thy desires, and thou wilt enchain woman. From which it must perforce result that the real Mason will succeed in easily solving the problem of the flesh.</p> <p>"It is evidently not absolutely necessary that the man whom you are leading towards the high grades be immediately perfect and have understood our secret on his entrance into Masonry. That which we ask you is first to observe him with the greatest care during his apprenticeship and afterwards, when he enters the Lodge of Adoption as Companion to use that as your criterion, your instrument of infallible control.</p>
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<p>L'Atelier de Frères, qui ne s'annexe pas <i>une loge de Surs</i>, est un Atelier incomplet, destiné fatalement à ne jamais produire que des Maçons, dont la politique sera le principal souci, qui se préoccupent surtout des intrigues et des compétitions, qui s'agiteront dans le vide, qui avanceront tantôt de trois pas pour reculer après d'autant, en un mot, qui feront du mauvais travail et dont la politique sera incohérente.»</p> <p style="text-align: center;">... ..</p> <p>Ce que nous devons dire à la foule, c'est: --Nous adorons un Dieu, mais c'est le Dieu qu l'on adore sans superstition.</p> <p>A vous, Souverains Grands Inspecteurs Généraux, Nous disons, pour que vous le répétiez aux Frères des 32°, 31° et 30° degrés: --La religion maçonnique doit dire, par nous tous, initiés des hauts grades, maintenue dans la pureté de la doctrine LUCIFÉRIENNE.»</p> <p style="text-align: center;">... ..</p> <p>«Si Lucifer n'était point Dieu, Adonaï, (le Dieu des Chrétiens) dont tous les actes attestent la cruauté, la perfidie, la haine de l'homme, la barbarie, la répulsion pour la science, si Lucifer n'était point Dieu, Adonaï et ses prêtres le calomnieraient-ils?</p> <p>«Oui, Lucifer est Dieu, et malheureusement Adonaï l'est aussi. Car la loi éternelle est qu'il n'y a pas de splendeur sans ombre, pas de beauté sans laideur, pas de blanc sans noir, car l'absolu ne peut exister que comme deux; car les ténèbres sont nécessaires à la lumière pour lui servir de repoussoir, comme le piédestal est nécessaire à la statue,</p>	<p>does not annex <i>a Lodge of Sisters</i> is an incomplete Lodge inevitably destined to never produce anything but Masons for whom politics will be the main concern, who will mostly be engaged with intrigue and competition, who will move about in emptiness, who will walk three steps forward then three steps backward, in one word, whose work will be unsatisfactory and whose politics will be incoherent."</p> <p style="text-align: center;">... ..</p> <p>"What we must say to the crowd is:-- We worship a God, but it is the God that one worships without superstition."</p> <p>"To you, Sovereign Grand Inspectors General, we say, so that you can repeat it to the Brethren of the 32nd, 31st and 30th degrees: --The Masonic religion must be, by all of us initiates of the high grades, maintained in the purity of the LUCIFERIAN doctrine."</p> <p style="text-align: center;">... ..</p> <p>"If Lucifer were not God, Adonai (the God of the Christians) whose deeds prove his cruelty, perfidy and hatred of man, his barbarism and repulsion of science, if Lucifer were not God, would Adonai and his priests slander him?"</p> <p>"Yes, Lucifer is God, and unfortunately so is Adonai. For the eternal law is that there is no splendor without shadow, no beauty without ugliness, no white without black, because the absolute can only exist as two, because darkness is necessary to light to serve as its compliment, as the pedestal is necessary to the statue, as the brake to the locomotive.</p>	<p>"The Lodge of Brothers which has failed to annex a Lodge of Sisters is incomplete and destined inevitably never to produce anything but Brethren, with whom politics are the chief concern, men who will be chiefly preoccupied with intrigue and rivalry, who will do bad work and whose politics will be incoherent."</p> <p><i>pp. 220-221</i></p> <p>The theological dogma of Albert Pike is explained in the "Instructions" issued by him, on July 14, 1889, to the 23 Supreme Councils of the world and have been recorded by A. C. De La Rive in <i>La Femme et l'Enfant dans la Franc-Maçonnerie Universelle</i> (page 588) from which book we translate the quote as follows:</p> <p>That which we must say to the crowd is:--We worship a God, but it is the God that one adores without superstition.</p> <p>To you, Sovereign Grand Inspectors General, we say this, that you may repeat it to the Brethren of the 32nd, 31st and 30th degrees-The Masonic religion should be, by all of us initiates of the high degrees, maintained in the purity of the Luciferian doctrine.</p> <p style="text-align: center;">... ..</p> <p>"If Lucifer were not God, would Adonay (the God of the Christians) whose deeds prove his cruelty, perfidy, and hatred of man, barbarism and repulsion for science, would Adonay and his priests, calumniate him?</p> <p>"Yes, Lucifer is God, and unfortunately Adonay is also God. For the eternal law is that there is no light without shade, no beauty without ugliness, no white without black, for the absolute can only exist as two Gods: darkness being necessary to light to serve as its foil as the pedestal is necessary to the</p>
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<p>come le frein à la locomotive.</p> <p>«En dynamique analogique et universelle, on ne s'appuie que sur ce qui résiste. Aussi l'univers est-il balancé par deux forces qui le maintiennent en équilibre: la force qui attire et celle qui repousse. Ces deux forces existent en physique, en philosophie et en religion. Et la réalité scientifique du dualisme divin est démontrée par les phénomènes de la polarité et par la loi universelle des sympathies et des antipathies. C'est pourquoi les disciples intelligents de Zoroastre, ainsi qu'après eux les Gnostiques, les Manichéens, les Templiers ont admis, comme seule conception métaphysique logique, le système des deux principes divins se combattant de toute éternité, et l'on ne peut croire l'un inférieur à l'autre en puissance.</p> <p>Donc, la doctrine du Satanisme est une hérésie; et la vraie et pure religion philosophique, c'est <i>lacroissance en Lucifer</i>, égal d'Adonai, mais Lucifer Dieu de Lumière et Dieu du Bien, luttant pour l'humanité contre Adonai Dieu des Ténèbres et Dieu du Mal....»</p> <p>Dans une autre partie de ses Instructions, Albert Pike disait encore:</p> <p>«C'est avec le plus grand soin qu'il est nécessaire de choisir les adeptes. Dans beaucoup d'orientes, on les prend trop au hasard; aussi tardons-nous à atteindre le but.</p> <p>«Ne conférez la Maîtrise qu'au Compagnon qui se connaît lui-même. Sur le fronton des anciens temples érigés au Dieu de la Lumière, on lisait cette inscription en deux mots: «Connaistoi.» Nous donnons le même conseil à tout homme qui veut</p>	<p>"In analogical and universal dynamics, one can only lean on that which resists. Thus the universe is balanced by two forces which maintain its equilibrium: the force that attracts and the one that repels. These two forces exist in physics, in philosophy and in religion. And the scientific reality of the divine dualism is proved by the phenomena of polarity and by the universal law of affinities and antipathies. This is why the intelligent disciples of Zoroaster, as well as, after them, the Gnostics, the Manicheans, and the Templars have admitted as the sole logical and metaphysical conception the system of the two divine principles fighting one another in all eternity, and one cannot believe one inferior to the other in power.</p> <p>Thus, the doctrine of Satanism is a heresy; and the true and pure philosophical religion is the <i>belief in Lucifer</i>, equal to Adonai, but Lucifer, God of Light and God of Good, is fighting for humanity against Adonai God of Darkness and God of Evil...."</p> <p>In another part of his Instructions, Albert Pike also said:</p> <p>It is with the greatest care that it is necessary to choose adepts. In many orientes, they are taken too much at random, which explains the delay in reaching the goal."</p> <p>"Only make a Master of the Fellow Craft who knows himself. On the exterior of the ancient temples built to the God of Light, one read this two-word inscription: 'Know thyself.' We give the same advise to each man who wants to approach the science."</p> <p>"Never initiate to the third degree the</p>	<p>statue, and the brake to the locomotive.</p> <p>"In analogical and universal dynamics one can only lean on that which will resist. Thus the universe is balanced by two forces which maintain its equilibrium: the force of attraction and that of repulsion. These two forces exist in physics, philosophy and religion. And the scientific reality of the divine dualism is demonstrated by the phenomena of polarity and by the universal law of sympathies and antipathies. That is why the intelligent disciples of Zoroaster, as well as, after them, the Gnostics, the Manicheans and the Templars have admitted, as the only logical metaphysical conception, the system of the two divine principles fighting eternally, and one cannot believe the one inferior in power to the other.</p> <p>"Thus, the doctrine of Satanism is a heresy; and the true and pure philosophic religion is the belief in Lucifer, the equal of Adonay; but Lucifer, God of Light and God of Good, is struggling for humanity against Adonay, the God of Darkness and Evil."</p> <p>"One must not lose sight of the fact that Pike occupied simultaneously the positions of Grand Master of the Central Directory of Washington, that of Grand Commander of the Supreme Council of Charleston and that of Sovereign Pontiff of Universal Freemasonry.</p>
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<p>s'approcher de la science.</p> <p>«N'initiez jamais au troisième degré l'homme qui, malgré les enseignements reçus aux deux grades précédents, <i>est demeuré esclave des préjugés du monde profane</i>. Il ne parviendra jamais tant qu'il ne se réformera pas. <i>Au grade le Compagnon, vous lui ouvrez les portes des Loges d'Adoption; là, vous le jugerez bien. Vous verrez si ses préjugés tombent. S'il reste esclave de ses passions, s'il s'attache exclusivement à une femme, ne vous préoccupez plus de lui, vous perdriez votre temps. Il ne saurait être un adepte; car le mot «adepte» signifie celui qui est parvenu par sa volonté et par ses œuvres, qui méprise les préjugés et qui triomphe de ses passions.»*</i></p> <p>*Ce fut la Sur <i>Diana Vaughan</i> qu'Albert Pike, --afin de lui donner la plus grande marque de confiance, --chargea d'apporter son encyclique luciférienne, à Paris, pendant l'Exposition Universelle.</p>	<p>man who, in spite of the learning received at the two preceding degrees, <i>remains enslaved to the prejudices of the profane world</i>. He will never approach before he reforms. <i>At the Fellow Craft degree open to him the doors of the Lodges of Adoption; there you will well judge him. You will see if his prejudices fall. If he remains enslaved of his passions, IF HE EXCLUSIVELY BINDS HIMSELF TO A WOMAN, do not worry about him anymore, you are losing your time. He cannot be an adept; because the word "adept prejudices and who triumphs over his passions."</i>*</p> <p>*It was the Sister <i>Diana Vaughan</i> that Albert Pike, --in order to give her the greatest mark of confidence, --charged to carry his luciferian encyclical, to Paris, during the Universal Exposition.</p>	
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There are several problems with this quotation, some obvious and some subtle. To start with, about 1 million out of 2½ million American Masons have the 32° in the Scottish Rite, including ministers, rabbis, bishops, and other devout worshipers of God. It is inconceivable that there would not be mass resignations and protests if these men were taught this disgusting "Luciferian doctrine." Is it believable that the millions of Scottish Rite Masons during the last two centuries could be cowed into such total silence? Dr. Robert Morey, an opponent of Masonry, put it well, "Since most Masons in the United States are members of Christian churches and many clergymen belong to the Fraternity, the idea that they are all involved in some kind of devil cult is absurd."¹¹

Also, the quotation is riddled with logical inconsistencies. There is not now and never has been a position of "Sovereign Pontiff of Universal Freemasonry." This office is Taxil's invention and alone demonstrates the letter is a forgery. There is no "Confederation of Supreme Councils." Neither Albert Pike, the Mother Supreme Council, nor any grand lodges ever recognized any lodges of adoption (Masonic lodges open to men and women). In the United States virtually every Scottish Rite Mason progresses to the 32°. Why would Albert Pike suggest special treatment for 30°, 31°, and 32° Masons, when that would have included nearly everyone?

The real evidence of a hoax comes in de la Rive's footnote, which neither Lady Queenborough nor anyone else has ever bothered quoting. The footnote refers to Diana Vaughan, the matchless

¹¹ 11. Robert Morey, p. 23.

creation of Léo Taxil's twisted mind, who, despite her illustrious pedigree created by Taxil, never existed.

*Ce fut la Sur *Diana Vaughan* qu'Albert Pike,--*afin de lui donner la plus grande marque de confiance*,--chargea d'apporter son encyclique luciférienne, à Paris, pendant l'Exposition Universelle.

*It was the Sister Diana Vaughan that Albert Pike,--*in order to give her the greatest mark of confidence*,--charged to carry his luciferian encyclical, to Paris, during the Universal Exposition.

The hoax is well known and has been explained time and time again for nearly a century. The *New Catholic Encyclopedia* says this about Léo Taxil.

Taxil purported to reveal the existence of "Palladium," the most secret Masonic order, which practiced devilworship. He recounted the story of its high priestess Diana Vaughan; and ended by publishing the *Mémoires d'une ex-Palladiste* after her conversion to Catholicism. When doubts began to spread, Taxil realized the time had come to end the deceit. In a conference in Paris (April 19, 1897), he cynically admitted his hoax, whose aim, he said, was to hold up Catholicism to derision.¹²

After Taxil's public confession, A. C. de la Rive expressed his disgust and recanted his writings on Diana Vaughan in the April 1897 issue of *Freemasonry Unmasked*, a magazine devoted to the destruction of the Craft. As much as he hated Freemasonry, de la Rive had the integrity to admit Taxil's hoax.

With frightening cynicism the miserable person we shall not name here [Taxil] declared before an assembly especially convened for him that for twelve years he had prepared and carried out to the end the most extraordinary and most sacrilegious of hoaxes. We have always been careful to publish special articles concerning Palladism and Diana Vaughan. We are now giving in this issue a complete list of these articles, which can now be considered as not having existed.¹³

¹² 12. R. Limouzin-Lamothe, *New Catholic Encyclopedia*, s.v. "Taxil, Leo." Even with Taxil's exposure of the twin hoaxes of Diana Vaughan and the Palladium, entrepreneurs still try to sell this stale story to the gullible. "I was brought into Palladium Lodge (Resurrection, #13) in Chicago in the late 1970's and received the degree of 'Paladin' in that Lodge in 1981. ..." (William Schnoebelen, *Masonry: Beyond the Light*, [Chino, Calif.: Chick Publications, 1991], p. 194.) It is interesting to note that Mr. Schnoebelen has combined two distinct and unrelated ideas in his tale, though both use similar sounding words. *Palladium* refers to a small statue of *Pallas* Athena which was thought to protect the city of Troy. *Paladin* is a type of European knight descended from Charlemagne's Counts Palatine.

¹³ 13. Quoted in Alec Mellor, *Strange Masonic Stories* (Richmond, Va.: Macoy Publishing & Masonic Supply Co., Inc., 1982), p. 151.



Figure 5. Cover of *Woman and Child in Universal Freemasonry*, the most frequently quoted source of the "Luciferian Doctrine" falsely attributed to Albert Pike. Most of the quotes, however, have been plagiarized from Edith Starr Miller's *Occult Theocracy*.

MORALS AND DOGMA

Few Masonic books have created as many controversies as Albert Pike's *Morals and Dogma*. It is a collection of thirty-two essays that represent Pike's interpretation of the lessons of the Scottish Rite degrees. The essays are largely concerned with the history of philosophy and with man's constant search for God. First published in 1871, the book was given to every 32° Mason in the Southern Jurisdiction for about a century; hundreds of thousands of copies have been distributed. It is now out of print, though widely available in used book stores.¹⁴

¹⁴ 14. While there are no plans to reprint *Morals and Dogma*, The Supreme Council 33°, S.J., has recently published two books to help readers better understand Pike's often dense prose: Rex R. Hutchens and Donald W. Monson, *The Bible in Albert Pike's "Morals and Dogma"* (Washington: The Supreme Council 33°, 1992) and Rex R. Hutchens, *A Glossary to "Morals and Dogma"* (Washington: The Supreme Council 33°, 1993). The Supreme Council 33°, S.J., sells used copies of *Morals and Dogma* when they can be obtained.

Morals and Dogma is not available only from a "secret publishing house,"¹⁵ it is not "the Bible of the Masons,"¹⁶ nor is it "the most readily available and universally approved doctrinal book of Freemasonry."¹⁷ It is not even widely distributed or read. It is used only by the Supreme Council 33°, Southern Jurisdiction, which in 1871 had far less than 5% of American Masons as members and in 1993 claims only 20%.

The preface gives the best understanding of how Pike and all succeeding Supreme Councils have viewed his book.

The teachings of these Readings are not sacramental, so far as they go beyond the realm of Morality into those of other domains of Thought and Truth. The Ancient and Accepted Scottish Rite uses the word "Dogma" in its true sense, of *doctrine*, or *teaching*; and is not *dogmatic* in the odious sense of that term. **Every one is entirely free to reject and dissent from whatsoever herein may seem to him to be untrue or unsound.** It is only required of him that he shall weigh what is taught, and give it fair hearing and unprejudiced judgement. Of course, the ancient theosophic and philosophic speculations are not embodied as part of the *doctrines* of the Rite; but because it is of interest and profit to know what the Ancient Intellect thought upon these subjects, and because nothing so conclusively proves the radical difference between our human and the animal nature, as the capacity of the human mind to entertain such speculations in regard to itself and the Deity.¹⁸

This is not the way to introduce the ultimate authority on any subject. Anti-Masons choose to ignore the clear intent of the book and to distort Pike's personal opinions into the absolute truth for all Masons.

One of the most frequently quoted passages by anti-Masons from *Morals and Dogma* concerns Pike's theory that symbolic lodges exist to hide the true secrets of Masonry from the masses.

The Blue Degrees [1°-3°] are but the outer court or portico of the Temple. Part of the symbols are displayed there to the Initiate, but he is intentionally misled by false interpretations. It is not intended that he shall understand them; but it is intended that he shall imagine he understands them. Their true explication is reserved for the Adepts, the Princes of Masonry. . . . It is well enough for the mass of those called Masons, to imagine that all is contained in the Blue Degrees. ...¹⁹

Anti-Masons would have us believe this passage is a public admission of the deceptions imposed on most Masons by the "leaders" of the Craft. Common sense is again thrown out the window. Why would such a damaging "secret" doctrine be printed in a widely available book? With hundreds of thousands of copies distributed, shouldn't some blue lodge Masons have caught on by now? Anyone, like Pike, is free to think he knows the true interpretation of Masonic

¹⁵ 15. Ron Carlson, *Freemasonry and the Masonic Lodge*, preached by the author, audio cassette (Eden Prairie, Minn.: Christian Ministries International, n.d.), side 2, 34:18. N.B. The times listed are measured from the beginning of the audio and may vary slightly depending on the equipment used.

¹⁶ 16. Ron Carlson, side 1, 4:41.

¹⁷ 17. J. Edward Decker, Jr., *The Question of Freemasonry* (Issaquah, Wash.: Free the Masons Ministries, n.d.), p. 3.

¹⁸ 18. Albert Pike, *Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry*, rev. ed. (Washington: Supreme Council 33°, S.J., 1950), p. iv, emphasis added.

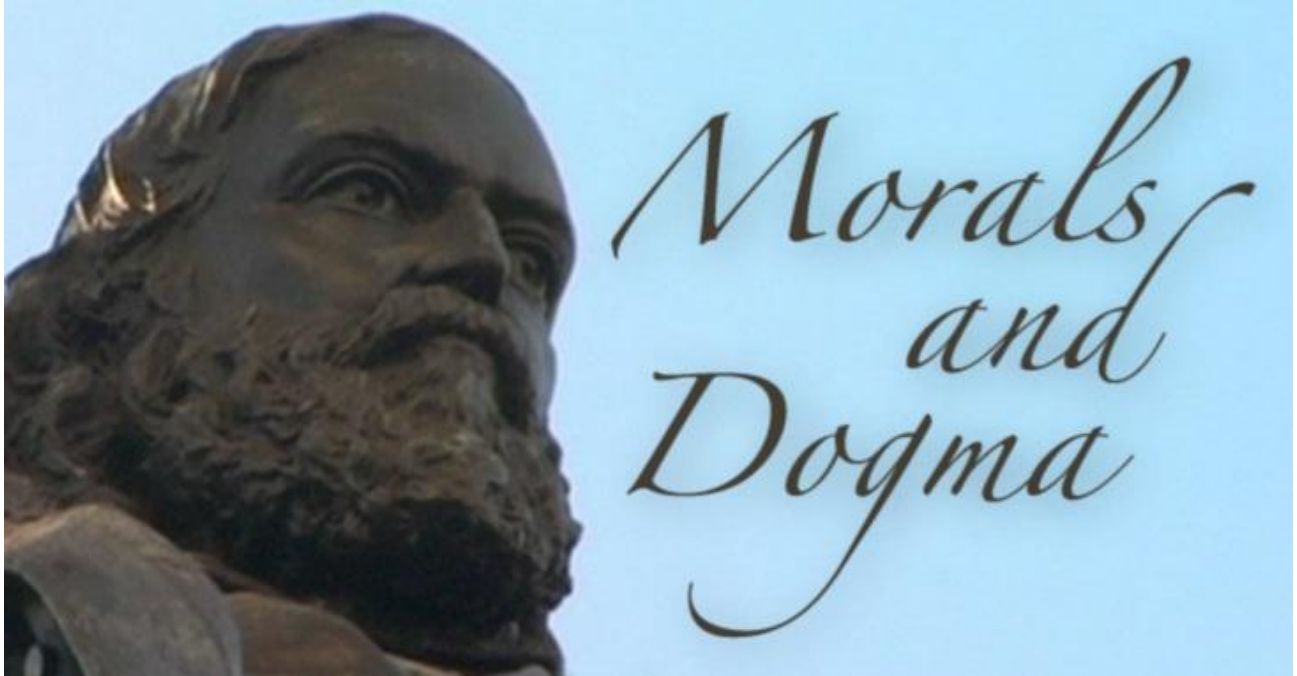
¹⁹ 19. Albert Pike, p. 819.

symbolism, but it will remain his personal opinion. Only grand lodges have the authority to interpret the symbolism of the blue lodge, and they are not inclined to yield to any other power.

Pike was simply repeating one of the currently popular theories about the origins of the "high degrees." Just because Albert Pike was a brilliant ritualist, an able administrator, and a well-respected Mason doesn't mean all of his opinions are right. The Masonic encyclopedist, Henry Wilson Coil, offers a good summary of the influences on Albert Pike's Masonic writings.

Fate decided that Pike should enter the Scottish Rite only four years after he became a Mason and before he had time or occasion thoroughly to study the history of all branches of the Society and, so, he began his study from the upper levels without knowing much of the foundation. He evidently did not know until his later life that the Scottish Rite degrees were a part of that type of ritual which sprang up in France in 1737 and subsequent years but regarded it as Primitive Masonry which had come right on down from Greece, Asia Minor, and Egypt and out of the Ancient Mysteries and Magism, which there held sway. He found books which said so and he never had any doubt about that theory. He regarded Craft Masonry as then known to be puerile, though he said it had a deeper meaning which was hidden from its superficial adepts, who were taught to be satisfied with trite explanations. He even asserted that Craft Masonry had been devised so as not only to hide its true meaning but to cause its members to think that they understood it. [Albert G.] Mackey encouraged him in those notions, for he, too, had been made a Mason only four years before he began writing books on the subject, in which he adopted the more sensational theories of mystery and symbolism. But Mackey changed his views as soon as the work of the British realistic school began to be felt. Pike did not waver; his work was nearly complete and too voluminous to be done over.²⁰

²⁰ 20. Coil, s.v. "Pike, Albert."



PIKE QUOTES: Redeeming Pike One Post At A Time

← We Must Flee From Everything Sensual, That The Soul May With Ease Reunite Itself With God.

Masonry, Of No One Age, Belongs To All Time; Of No One Religion, It Finds Its Great Truths In All. →

June 4, 2015

God Is Intellectual And The Immortality Of The Soul Is Man.

By Hank Kraychir



Pike mentioned that our ancient brethren strove to fit themselves to return to the bosom of the Deity, and that we should not let our efforts fall below theirs; and that God is intellectual and the immortality of the soul is man, which ended Chapter 25, Knight of the Brazen Serpent:

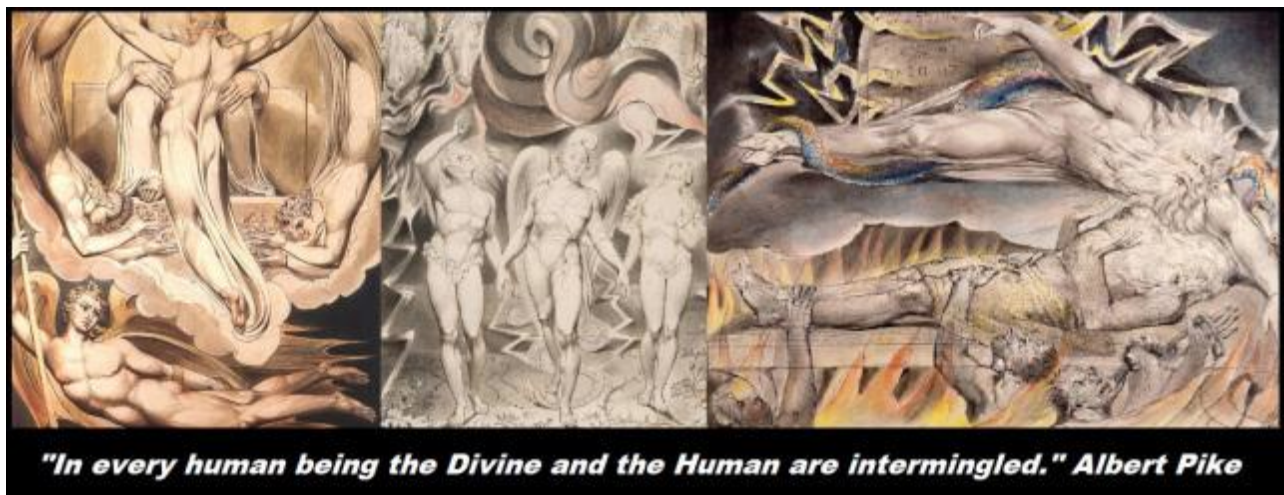


Thus enfeebling the dominion of the senses and the passions over the soul, and as it were freeing the latter from a sordid slavery, **and by the steady practice of all the virtues**, active and contemplative, **our ancient brethren strove to fit themselves to return to the bosom of the Deity. Let not our objects as Masons fall below theirs.** We use the symbols which they used; and teach the same great cardinal doctrines that they taught, **of the existence of an intellectual God, and the immortality of the soul of man.** If the details of their doctrines as to the soul seem to us to verge on absurdity, let us compare them with the common notions of our own day, **and be silent.** If it seems to us that they regarded the symbol in some cases as the thing

symbolized, and worshipped the *sign* as if it were itself Deity, **let us reflect how insufficient are our own ideas of Deity**, and how we worship those ideas and images formed and fashioned in our own minds, **and not the Deity Himself**: and if we are inclined to smile at the importance they attached to lustrations and fasts, **let us pause and inquire whether the same weakness of human nature does not exist today**, causing rites and ceremonies to be regarded as actively efficient for the salvation of souls. (Albert Pike, *Morals and Dogma*, 1871, p. 522).

In every human being the Divine and the Human are intermingled.

By Hank Kraychir



Pike wrote about several differing topics below, but the most profound, I think anyway, was, **“In every human being the Divine and the Human are intermingled.”** Think about it for a moment. Yes, modern society teaches us that such things don’t exist; that perhaps we are simply making these things up in our mind? Well, if this is true, than why do we continually seek spiritual guidance in times of turmoil? The answer is simple, each human being has an element of the Divine. Like I have written on my other blog, **GnosisMasonry**, Postmodernism has attempted to detach us from Divinity. As hard as many people try, despite the fact so many people think such power does not exist within themselves, it is present; and will continue well past death, because the soul of each man and woman does not die with the body. Enjoy my friends:

The vitality which animates the mortal frame, the Breath of Life of the Hebrew Genesis, the Hindu Philosophers in general held, perishes with it; **but the Soul is**

divine, an emanation of the Spirit of God, but not a *portion* of that Spirit. For they compared it to the heat and light sent forth from the Sun, or to a *ray* of that light, which neither lessens nor divides its own essence.

However created, or invested with separate existence, the Soul, which is but the creature of the Deity, cannot know the mode of its creation, **nor comprehend its own individuality.** It cannot even comprehend how the being which it and the body constitute, can feel pain, or see, or hear. **It has pleased the Universal Creator to set bounds to the scope of our human and finite reason, beyond which it cannot reach;** and if we are capable of comprehending the mode and manner of the creation or generation of the Universe of things, He has been pleased to conceal it from us by an impenetrable veil, while the words used to express the act have no other definite meaning than that He caused that Universe to commence to exist.

It is enough for us to know, what Masonry teaches, that we are not all mortal; that the Soul or Spirit, the intellectual and reasoning portion of ourself, is our Very Self, is not subject to decay and dissolution, but is simple and immaterial, survives the death of the body, and is capable of immortality; that it is also *capable* of improvement and advancement, of increase of knowledge of the things that are divine, of becoming wiser and better, and more and more worthy of immortality; **and that to become so, and to help to improve and benefit others and all our race, is the noblest ambition and highest glory that we can entertain and attain unto, in this momentary and imperfect life.**

In every human being the Divine and the Human are intermingled. In every one there are the Reason and the Moral sense, the passions that prompt to evil, and the sensual appetites. **“If ye live after the flesh, ye shall die,”** said Paul, writing to the Christians at Rome, **“but if ye through the spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God.”** **“The flesh lusteth against the spirit, and the spirit against the flesh,”** he said, writing to the Christians of Galatia, **“and these are contrary the one to the other, so that ye cannot do the things that ye would.”** **“That which I do, I do not willingly do,”** he wrote to the Romans, **“for what I wish to do, that I do not do, but that which I hate I do. It is no more I that do it, but sin that dwelleth in me. To will, is present with me; but how to perform that which is good, I find not. For, I do not do the good that I desire to do; and the evil that I do not wish to do, that I do do. I find then a law, that when I desire to do good, evil is present with me; for I delight in the law of God after the inward man, but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. . . So then, with the mind I myself serve the law of God, but with the flesh the law of sin.”**

Life is a battle, and to fight that battle heroically and well is the great purpose of every man's existence, who is worthy and fit to live at all. To stem the strong currents of adversity, to advance in despite of all obstacles, to snatch victory from the jealous grasp of fortune, to become a chief and a leader among men, to rise to rank and power by eloquence, courage, perseverance, study, energy, activity, discouraged by no reverses, impatient of no delays, deterred by no hazards; to win wealth, **to subjugate men by our intellect**, the very elements by our audacity, to succeed, to prosper, to thrive;—thus it is, according to the general understanding, that one fights well the battle of life. **Even to succeed in business by that boldness which halts for no risks, that audacity which stakes all upon hazardous chances; by the shrewdness of the close dealer, the boldness of the unscrupulous operator, even by the knaveries of the stock-board and the gold-room; to crawl up into place by disreputable means or the votes of brutal ignorance,—these also are deemed to be among the great successes of life.**

But that which is the greatest battle, and in which the truest honor and most real success are to be won, is that which our intellect and reason and moral sense, our spiritual natures, fight against our sensual appetites and evil passions, our earthly and material or animal nature. **Therein only are the true glories of heroism to be won, there only the successes that entitle us to triumphs.**

In every human life that battle is fought; and those who win elsewhere, often suffer ignominious defeat and disastrous rout, and discomfiture and shameful downfall in this encounter.

You have heard more than one definition of freemasonry. The truest and the most significant you have yet to hear. **It is taught to the Entered Apprentice, the Fellow-Craft, and the Master, and it is taught in every Degree through which you have advanced to this.** It is a definition of what Freemasonry is, of what its purposes and its very essence and spirit are; and it has for every one of us the force and sanctity of a divine law, and imposes on every one of us a solemn obligation.

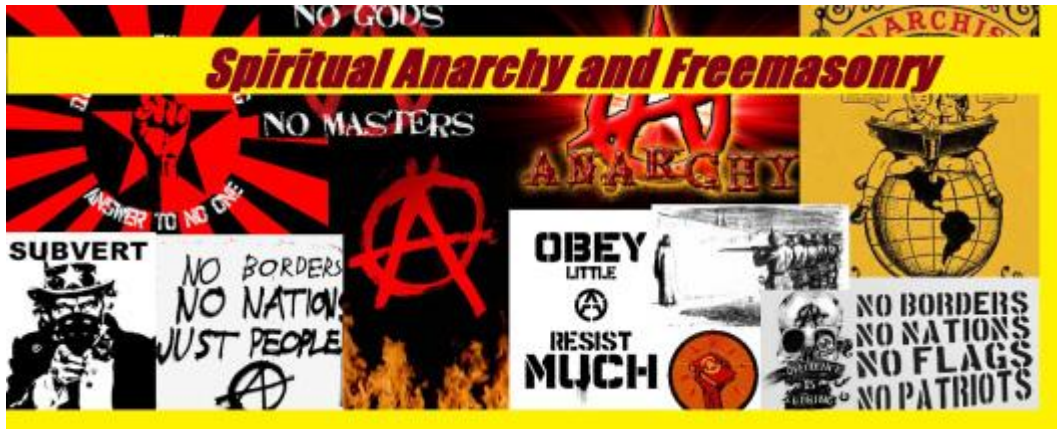
It is symbolized and taught, to the Apprentice as well as to you, by the COMPASS and the SQUARE; upon which, as well as upon the Book of your Religion and the Book of the law of the Scottish Freemasonry, you have taken so many obligations. As a Knight, you have been taught it by the Swords, the symbols of HONOR and DUTY, on which you have taken your vows: it was taught you by the BALANCE, the symbol of all Equilibrium, and by the CROSS, the symbol of devotedness and self-sacrifice; but all that these teach and contain is taught and contained, for Entered Apprentice, Knight, and Prince alike, by the Compass and the Square.

For the Apprentice, the points of the Compass are beneath the Square. For the Fellow-Craft, one is above and one beneath. For the Master, both are dominant, and have rule,

control, and empire over the symbol of the earthly and the material (Albert Pike, *Morals and Dogma*, 1871, p. 852-854).

Next Month's Article on GnosisMasonry:

Pike wrote, "What, in fact, is a despot, spiritual or temporal, but a crowned **anarchist**?"



These Secrets are made known only to the reapers in the Holy Field.

By Hank Kraychir



"These Secrets are made known only to the reapers in the Holy Field." Albert Pike

I love this stuff; one secret after another is being revealed. Pike wrote, "**These Secrets are made known only to the reapers in the Holy Field.**" So I had to ask the question, who were the reapers of the Holy Field? Well, I did a little research and discovered the following, "It is clear from the Zohar that Moses of Leon must have been a member of a society

known as the Reapers of the Holy Field. There were many such societies, whose purpose was to pass on the secret, traditional knowledge of the Jews, the Oral Law, which was said to have been given by the Lord to Moses on the mountain. Modern Masons, like ancient Reapers, spend much time memorizing details of the Ancient of Days.” In short, contemporary Freemasons are Reapers of the Holy Field. We are simply following the tradition that Moses of Leon, a Kabbalist from at least the 13th century, wrote about. Once again, enjoy my friends:

Vau, in the tri-literal word, denotes these six members of Microprosopos. For this latter is formed after the fashion of Macroprosopos, but without Kether, the will, which remains in the first prototype or Universal; though invested with a portion of the Divine Intellectual Power and Capacity. The first Universal does not use the first person, and is called in the third person, הוּא, HUA, **HE**: but the second Universal speaks in the first person, using the word אֲנִי ANI, **I**.

The **IDRA RABBA**, or **Synodus Magna**, one of the books of the Sohar, says:

The Eldest of the Eldest [**the Absolute Deity**] is in Microprosopos. **All things are one: all was, all is, all will be: there neither will be, nor is, nor has been, mutation.**

But He conformed Himself, by the formings, into a form that contains all forms, in a form which comprehends all genera.

This form is in the likeness of His form; and is not that form but its analogue: wherefore the human form is the form of all above and below, which are included in it: and because it embraces all above and below. The Most Holy so took form, and so Microprosopos was configured. **All things are equally one, in each of the two Universals;** but in the second His ways are divided, and judgment is on our side, and on the side that looks toward us, also, they differ.

These Secrets are made known only to the reapers in the Holy Field.

The Most Holy Ancient is not called **ATHAH**, Thou, but **Hun**, **He**: but in Microprosopos, where is the beginning of things, He has the name **ATHAH**, and also **AB**, **Father**. From Him is the beginning, and **He** is called **Thou**, and is the **Father of Fathers**. He issues from the Non-Ens; and therefore is beyond cognition.

Wisdom is the Principle of the Universe, and from it thirty-two ways diverge: and in them the law is contained, in twenty-two letters and ten words. **Wisdom is the Father of Fathers**, and in this Wisdom is found the Beginning and the End: wherefore there is a wisdom in each Universal, one above, the other below.

The *Commentary of Rabbi Chajun Vital*, on the *Siphra de Zeniutha*, says: At the beginning of emanation, Microprosopos issued from the Father, and was intermingled

with the Mother, under the mysteries of the letter, ⁷ [He], resolved in ¹⁷, that is, Daleth and Vau; by which Vau is denoted Microprosopos: because Vau is six, and he is constituted of the six parts that follow Hakemah and Binah. And, according to this conception, the Father is called Father of Fathers, because from Him these Fathers proceed, Benignity, Severity, and Beauty. Microprosopos was then like the letter Vau in the letter He, because He had no head; but when He was now born, **three brains were constituted for Him**, by the flow of Divine Light from above.

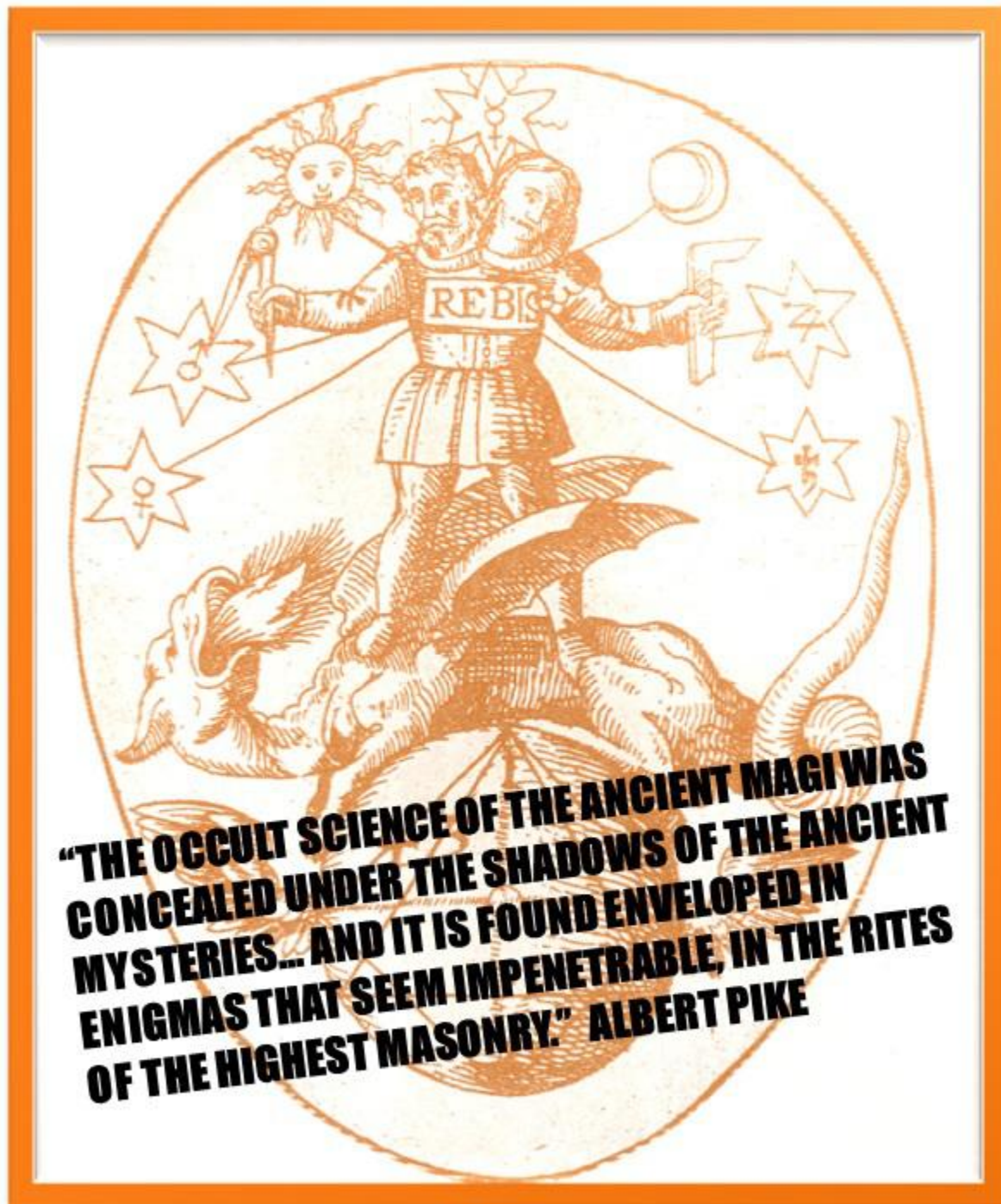
And as the world of restitution [after the vessels of the Sephiroth below Binah had been broken, that from the fragments evil might be created] is instituted after the fashion of the Balance, **so also is it formed throughout in the human form**. But Malakoth, Regnum, is a complete and separate person, behind Microprosopos, and in conjunction with him, **and the two are called man** (Albert Pike, *Morals and Dogma*, 1871, p. 793-794).

THE Occult Science of the Ancient Magi was concealed under the shadows of the Ancient Mysteries... and it is found enveloped in enigmas that seem impenetrable, in the Rites of the Highest Masonry.

By Hank Kraychir

Pike begins chapter 32 of his book *Morals and Dogma*. Much can be learned by the title of the chapter, Sublime Prince of the Royal Secret or Master of the Royal Secret; as well as the opening paragraph, which stated, "THE Occult Science of the Ancient Magi was concealed under the shadows of the Ancient Mysteries: **it was imperfectly revealed or rather disfigured by the Gnostics: it is guessed at under the obscurities that cover the pretended crimes of the Templars; and it is found enveloped in enigmas that seem impenetrable, in the Rites of the Highest Masonry.**" Needless to say, Chapter 32, like that of Chapter 28, will undoubtedly reveal some very profound secrets. Enjoy my friends:

THE Occult Science of the Ancient Magi was concealed under the shadows of the Ancient Mysteries: **it was imperfectly revealed or rather disfigured by the Gnostics: it is guessed at under the obscurities that cover the pretended crimes of the Templars; and it is found enveloped in enigmas that seem impenetrable, in the Rites of the Highest Masonry.**



Magism was the Science of Abraham and Orpheus, of Confucius and Zoroaster. It was the dogmas of this Science that were engraven on the tables of stone by Hanoch and Trismegistus. Moses purified and *reveiled* them, for that is the meaning of the word *reveal*. He covered them with a new veil, when he made of the Holy Kabalah the exclusive heritage of the people of Israel, and the inviolable Secret of its priests. The Mysteries of Thebes and Eleusis preserved among the nations some symbols of it,

already altered, and the mysterious key whereof was lost among the instruments of an ever-growing superstition. Jerusalem, the murderess of her prophets, and so often prostituted to the false gods of the Syrians and Babylonians, had at length in its turn lost the Holy Word, when a Prophet announced to the Magi by the consecrated Star of Initiation, came to rend asunder the worn veil of the old Temple, in order to give the Church a new tissue of legends and symbols, that still and ever conceals from the Profane, and ever preserves to the Elect the same truths.

It was the remembrance of this scientific and religious Absolute, of this doctrine that is summed up in a word, of this Word, in fine, alternately lost and found again, that was transmitted to the Elect of all the Ancient Initiations: it was this same remembrance, preserved, or perhaps profaned in the celebrated Order of the Templars, that became for all the secret associations, of the Rose-Croix, of the Illuminati, and of the Hermetic Freemasons, the reason of their strange rites, of their signs more or less conventional, and, above all, of their mutual devotedness and of their power.

The Gnostics caused the Gnosis to be proscribed by the Christians, and the official Sanctuary was closed against the high initiation. Thus the Hierarchy of Knowledge was compromitted by the violences of usurping ignorance, and the disorders of the Sanctuary are reproduced in the State; for always, willingly or unwillingly, the King is sustained by the Priest, and it is from the eternal Sanctuary of the Divine instruction that the Powers of the Earth, to insure themselves durability, must receive their consecration and their force (Albert Pike, *Morals and Dogma*, 1871, p. 839-840).

← The Kabalistic Book Of The Apocalypse Is Represented As Closed With Seven Seals. Christianity Should Not Have Hated Magic; But Human Ignorance Always Fears The Unknown. →

November 23, 2015

This Is What Magic Had Been, From Zoroaster To Manes.

By Hank Kraychir

Pike now discusses the religious mysteries before the advent of Christianity, which forced them to become an occult philosophy, “This is what magic had been, from Zoroaster to Manes, from Orpheus to Apollonius Thyaneus; when positive Christianity, triumphing over the splendid dreams and gigantic aspirations of the school of Alexandria, publicly crushed this philosophy with its anathemas, and compelled it to become more occult and more mysterious than ever.” Enjoy:



Hear again the words of an adept, who had profoundly studied the mysteries of science, and wrote, as the Ancient Oracles spoke, in enigmas; but who knew that the theory of mechanical forces and of the materiality of the most potent agents of Divinity, explains nothing, and ought to satisfy no one!

Through the veil of all the hieratic and mystic allegories of the ancient dogmas, under the seal of all the sacred writings, in the ruins of Nineveh or Thebes, on the worn stones of the ancient temples, and on the blackened face of the sphinx of Assyria or Egypt, in the monstrous or marvellous pictures which the sacred pages of the Vedas translate for the believers of India, in the strange emblems of our old books of alchemy, in the ceremonies of reception practised by all the mysterious Societies, we find the traces of a doctrine, everywhere the same, and everywhere carefully concealed. The occult philosophy seems to have been the nurse or the godmother of all religions, the secret lever of all the intellectual forces, the key of all divine obscurities, and the absolute Queen of Society, in the ages when it was exclusively reserved for the education of the Priests and Kings.

It had reigned in Persia with the Magi, who perished one day, as the masters of the world had perished, for having abused their power. It had endowed India with the most marvellous traditions, and an incredible luxury of poetry, grace, and terror in its emblems: it had civilized Greece by the sounds of the lyre of Orpheus: it hid the principles of all the sciences, and of the whole progression of the human spirit, in the audacious calculations of Pythagoras: fable teemed with its miracles; and history, when it undertook to judge of this unknown power, confounded itself with fable: it shook or enfeebled empires by its oracles; made tyrants turn pale on their thrones, and ruled over all minds by means of curiosity or fear. To this science, said the crowd, nothing is impossible; it commands the elements, knows the language of the planets, and controls the movements of the stars; the moon, at its voice, falls, reeking with

blood, from Heaven; the dead rise upright on their graves, and shape into fatal words the wind that breathes through their skulls. Controller of Love or Hate, this science can at pleasure confer on human hearts Paradise or Hell: it disposes at will of all forms, and distributes beauty or deformity as it pleases: it changes in turn, with the rod of Circe, men into brutes and animals into men: it even disposes of Life or of Death, and can bestow on its adepts riches by the transmutation of metals, and immortality by its quintessence and elixir, compounded of gold and light.



This is what magic had been, from Zoroaster to Manes, from Orpheus to Apollonius Thyaneus; when positive Christianity, triumphing over the splendid dreams and gigantic aspirations of the school of Alexandria, publicly crushed this philosophy with its anathemas, and compelled it to become more occult and more mysterious than ever (Albert Pike, *Morals and Dogma*, 1871, p. 729-730).

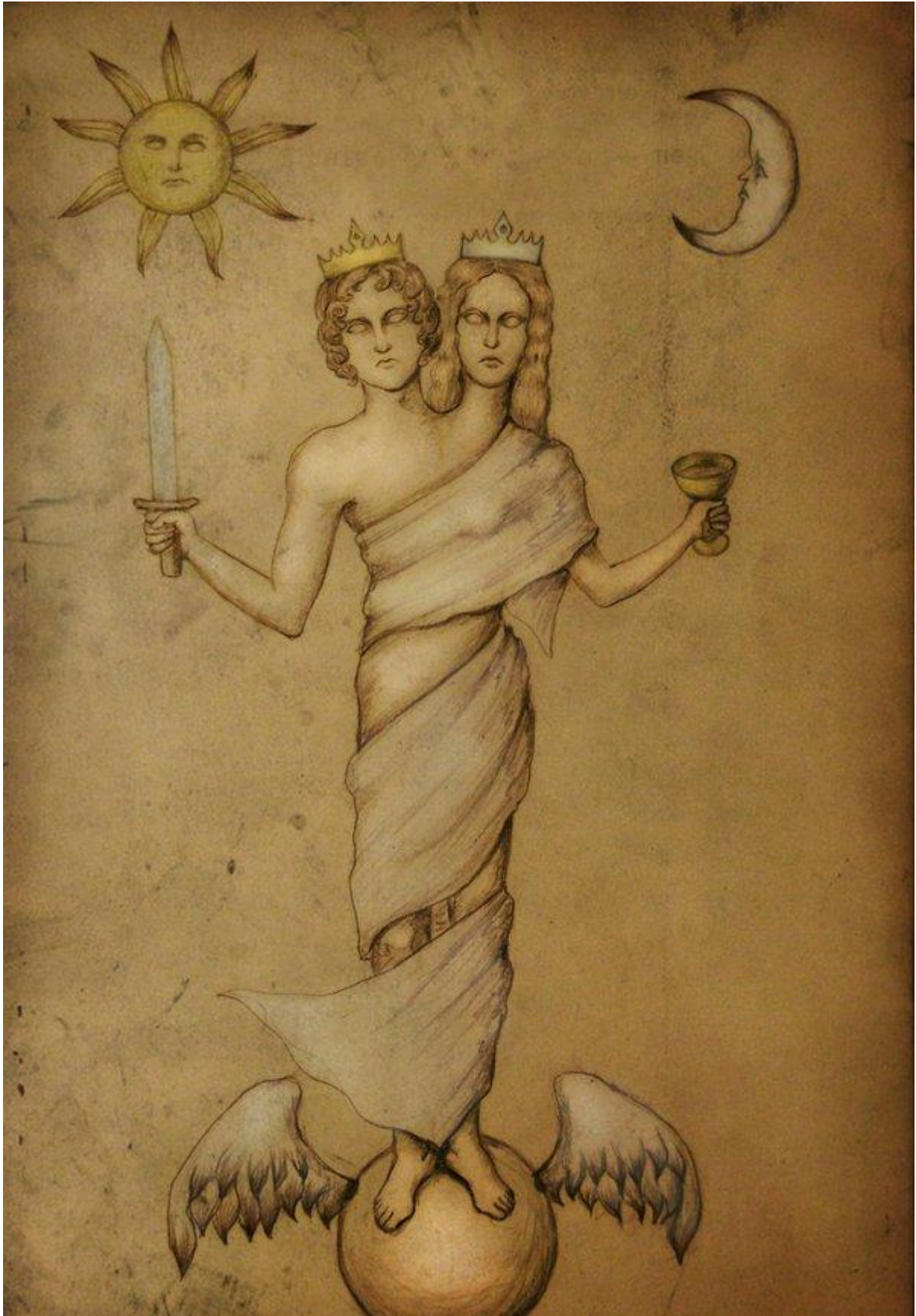


← In Our Attempts To Understand God, We May In Fact Have Been Simply Glorifying Ourselves?
 The Egyptian God KNEPH, Out Of Whose Mouth Issued The Orphic Egg... With Its Division Into Two Parts Or Causes Figured
 By The Hermaphroditic Being That Issued From It, And Whereof Heaven And Earth Are Composed. →
 September 18, 2015

Separating Man From God... Hermaphroditic God-World... A Distinction That Naturally Struck Every Thinking Man.

By Hank Kraychir

Pike mentioned a profound point while discussing the progression of man’s understanding of God, “But hope revives in despondency; and every nation that ever advanced beyond the most elementary conceptions, felt the necessity of an attempt to fill the chasm, real or imaginary, **separating man from God.**” As well, he further related the activeness and passiveness of the “**hermaphroditic God-World.**” Honestly, I have always had an open mind about such things, but now that Pike is explaining its ancient meaning and significance to understanding God, it makes much more sense; especially given today’s public discourse on transgenderism, gay marriage, etc. It also makes sense and answers the question of why Freemasonry is **indifferent** to such things. Surely, Pike was a man ahead of his time:



Even the lights of Heaven, which, as “bright potentates of the sky,” were formerly the vigilant directors of the economy of earth, now shine dim and distant, and Uriel no more descends upon a sunbeam. **But the real change has been in the progressive ascent of man’s own faculties, and not in the Divine Nature; as the Stars are no more distant now than when they were supposed to rest on the shoulders of Atlas.** And yet a little sense of disappointment and humiliation attended the first awakening of the soul, when reason, looking upward toward the Deity, was impressed with a dizzy sense of having fallen.

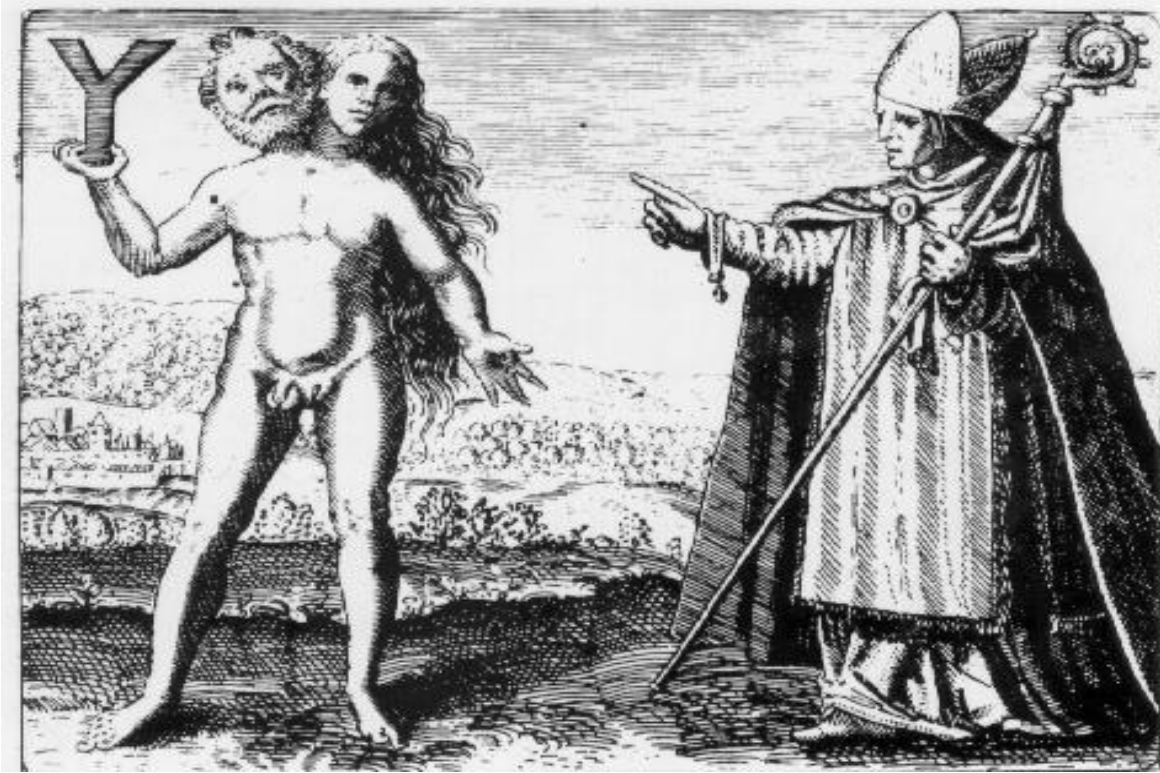
But hope revives in despondency; and every nation that ever advanced beyond the most elementary conceptions, felt the necessity of an attempt to fill the chasm, real or imaginary, separating man from God. To do this was the great task of poetry, philosophy, and religion. Hence the personifications of God’s attributes, developments, and manifestations, as “Powers,” “Intelligences,” “Angels,” “Emanations;” through which and the oracular faculty in himself, man could place himself in communion with God.

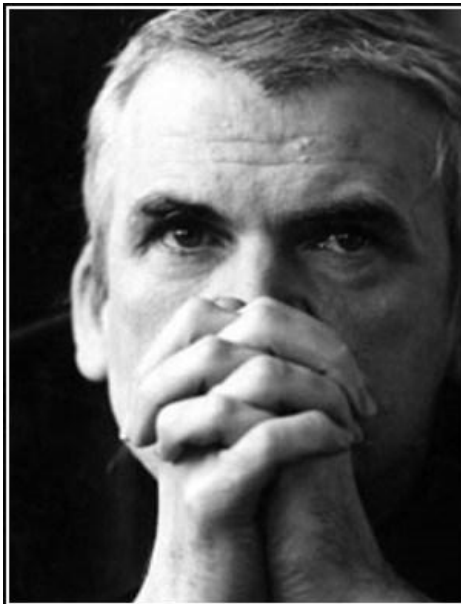
The various ranks and orders of mythical beings imagined by Persians, Indians, Egyptians, or Etrurians, to preside over the various departments of nature, had each his share in a scheme to bring man into closer approximation to the Deity; **they eventually gave way only before an analogous though less picturesque symbolism; and the Deities and Dæmons of Greece and Rome were perpetuated with only a change of names, when their offices were transferred to Saints and Martyrs.** The attempts by which reason had sometimes endeavored to span the unknown by a bridge of metaphysics, such as the idealistic systems of Zoroaster, Pythagoras, or Plato, were only a more refined form of the poetical illusions which satisfied the vulgar; and man still looked back with longing to the lost golden age, when his ancestors communed face to face with the Gods; **and hoped that, by propitiating Heaven, he might accelerate the renewal of it in the islands of the Far West, under the sceptre of Kronos, or in a centralization of political power at Jerusalem.** His eager hope overcame even the terrors of the grave; for the Divine power was as infinite as human expectation, and the Egyptian, duly ensepulchred in the Lybian Catacombs, was supposed to be already on his way to the Fortunate Abodes under the guidance of Hermes, there to obtain a perfect association and reunion with his God.

Remembering what we have already said elsewhere in regard to the old ideas concerning the Deity, and repeating it as little as possible, let us once more put ourselves in communion with the Ancient poetic and philosophic mind, and endeavor to learn of it what it thought, and how it solved the great problems that have ever tortured the human intellect.

The division of the First and Supreme Cause into two parts, one Active and the other Passive, the Universe Agent and Patient, **or the hermaphroditic God-World,** is one of the most ancient and widespread dogmas of philosophy or natural theology. Almost every ancient people gave it a place in their worship, their mysteries, and their ceremonies.

Ocellus Lucanus, who seems to have lived shortly after Pythagoras opened his School in Italy, five or six hundred years before our era, and in the time of Solon, Thales, and the other Sages who had studied in the Schools of Egypt, not only recognizes the eternity of the Universe, and **its divine character** as an unproduced and indestructible being, but also the distinction of **Active and Passive causes in what he terms the Grand Whole,** or the single **hermaphroditic Being** that comprehends all existences, as well causes as effects; and which is a system regularly ordered, perfect and complete, of all Natures. He well apprehended the dividing-line that separates existence eternally the same, from that which eternally changes; the nature of celestial from that of terrestrial bodies, that of causes from that of effects, that which is from that which only BECOMES,—**a distinction that naturally struck every thinking man** (Albert Pike, *Morals and Dogma*, 1871, p. 652-654).





He suddenly recalled from Plato's Symposium: People were hermaphrodites until God split them in two, and now all the halves wander the world over seeking one another. Love is the longing for the half of ourselves we have lost.

— *Milan Kundera* —

AZ QUOTES



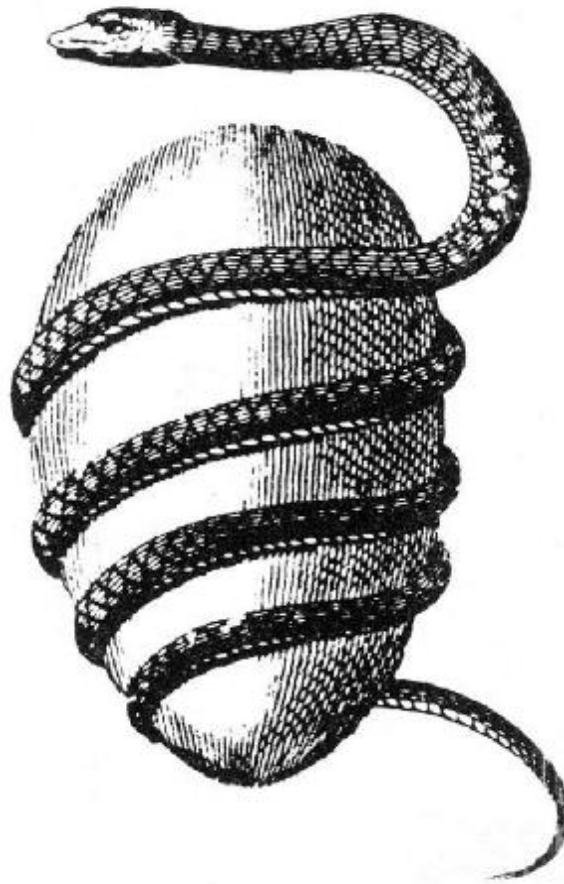
← Separating Man From God... Hermaphroditic God-World... A Distinction That Naturally Struck Every Thinking Man. 32nd Degree...The Male Sex Offered An Image Of The Sun... And The Female Sex That Of The Moon... Conjunction Of The Organs Of Generation Of The Two Sexes. →

September 19, 2015

The Egyptian God KNEPH, Out Of Whose Mouth Issued The Orphic Egg... With Its Division Into Two Parts Or Causes Figured By The Hermaphroditic Being That Issued From It, And Whereof Heaven And Earth Are Composed.

By Hank Kraychir

This is a continuation of the previous lesson about the active and passive forces of the universe. Pike does not hold back in his explanation of these powerful forces that are displayed by the Hermaphroditic Being. With just a little additional research, which I undertook, I found that the ancients believed that humans had two heads, four arms and four legs, and was so powerful that God divided the human into male and female; and that love is nothing but the reuniting of this powerful force, active and passive. Therefore, the ancients displayed these qualities in the egg and the Hermaphroditic Being. This will start to make sense with tomorrows post; so please come back:

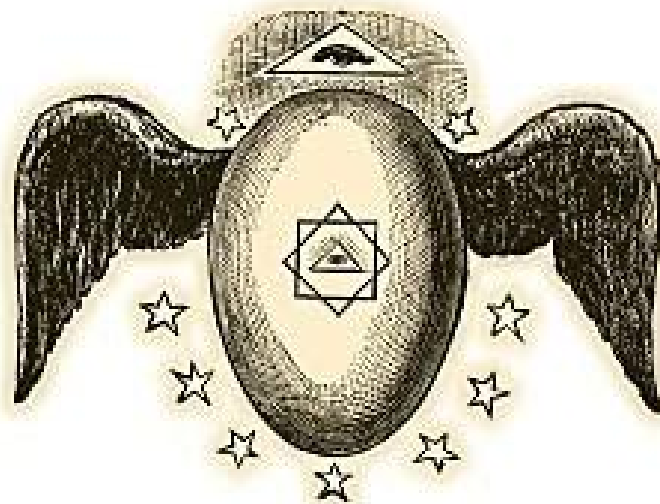


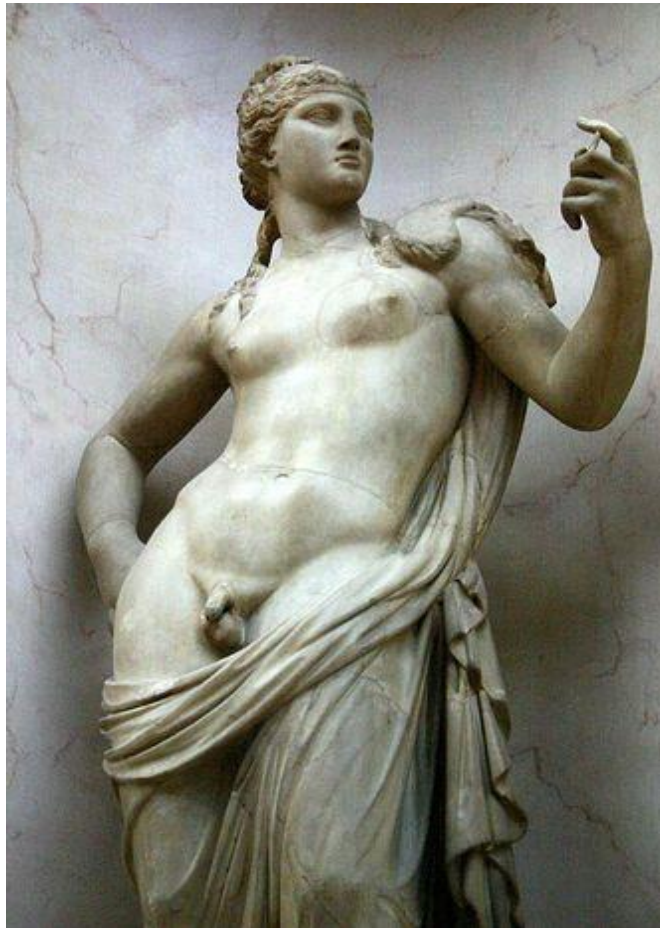
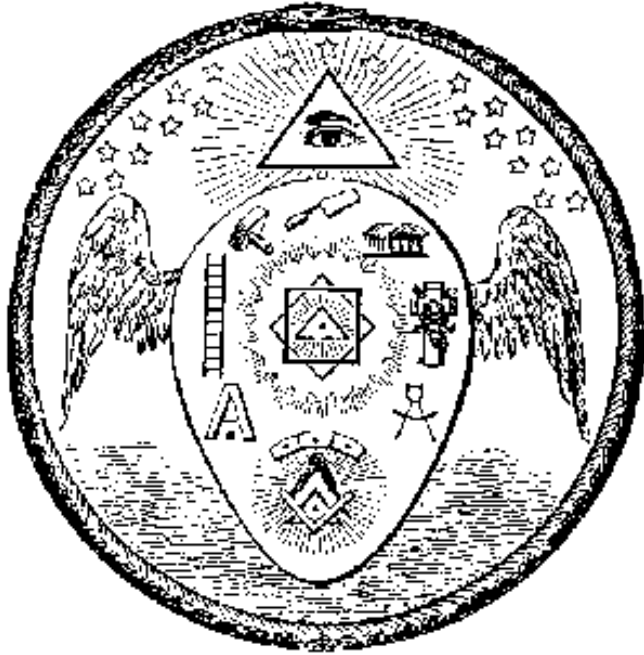
We shall not quote his language at full length. The heavenly bodies, he thought, are first and most noble; they move of themselves, and ever revolve, without change of form or essence. Fire, water, earth, and air change incessantly and continually, not place, but form. Then, as in the Universe there are generation and cause of generation,—as generation is where there are change and displacement of parts, and cause where there is stability of nature, evidently it belongs to what is the cause of generation, to move and to act, and to the recipient, to be made and moved. **In his view, everything above the Moon was the habitation of the gods; all below, that of Nature and discord;** *this* operates dissolution of things made; *that*, production of those that are being made. **As the world is unproduced and indestructible, as it had no beginning, and will have no end,** necessarily the principle that operates generation in another than itself, and that which operates it in itself, have co-existed.

The former is all above the moon, and especially the sun: **the latter is the sublunary world. Of these two parts, one active, the other passive**—one divine and always the same, the other mortal and ever changing, all that we call the “world” or “universe” is composed.

These accorded with the principles of the Egyptian philosophy, **which held that man and the animals had always existed together with the world;** that they were its effects, eternal like itself. **The chief divisions of nature into active and passive causes, its system of generation and destruction,** and the concurrence of the two great principles, Heaven and earth, **uniting to form all things,** will, according to Ocellus, always continue to exist. “Enough,” he concludes,

“as to the Universe, the generations and destructions effected in it, the mode in which it now exists, the mode in which it will ever exist, by the **eternal qualities of the two principles, one always moving, the other always moved; one always governing, the other always governed.**” Such is a brief summary of the doctrine of this philosopher, whose work is one of the most ancient that has survived to us. **The subject on which he treated occupied in his time all men’s minds: the poets sang of cosmogonies and theogonies,** and the philosophers wrote treatises on the birth of the world and the elements of its composition. **The cosmogony of the Hebrews; attributed to Moses; that of the Phœnicians, ascribed to Sanchoniathon; that of the Greeks, composed by Hesiod; that of the Egyptians, the Atlantes, and the Cretans, preserved by Diodorus Siculus; the fragments of the theology of Orpheus, divided among different writers; the books of the Persians, or their Boundehesh; those of the Hindūs; the traditions of the Chinese and the people of Macassar; the cosmogonic chants which Virgil puts in the mouth of Iopas at Carthage; and those of the old Silenus, the first book of the Metamorphoses of Ovid; all testify to the antiquity and universality of these fictions as to the origin of the world and its causes.** **At the head of the causes of nature, Heaven and earth were placed; and the most apparent parts of each, the sun, the moon, the fixed stars and planets, and, above all, the zodiac, among the active causes of generation; and among the passive, the several elements. These causes were not only classed in the progressive order of their energy, Heaven and earth heading the respective lists, but distinct sexes were in some sort assigned to them, and characteristics analogous to the mode in which they concur in universal generation.** **The doctrine of Ocellus was the general doctrine everywhere,** it naturally occurring to all to make the same distinction. **The Egyptians did so, in selecting those animals in which they recognized these emblematic qualities, in order to symbolize the double sex of the Universe. Their God KNEPH, out of whose mouth issued the Orphic egg, whence the author of the Clementine Recognitions makes a hermaphroditic figure to emerge, uniting in itself the two principles whereof Heaven and the earth are forms, and which enter into the organization of all beings which the heavens and the earth engender by their concurrence, furnishes another emblem of the double power, active and passive, which the ancients saw in the Universe, and which they symbolized by the egg. Orpheus, who studied in Egypt, borrowed from the theologians of that country the mysterious forms under which the science of nature was veiled, and carried into Greece the symbolic egg, with its division into two parts or causes figured by the hermaphroditic being that issued from it, and whereof Heaven and earth are composed (Albert Pike, *Morals and Dogma*, 1871, p. 654-656).**





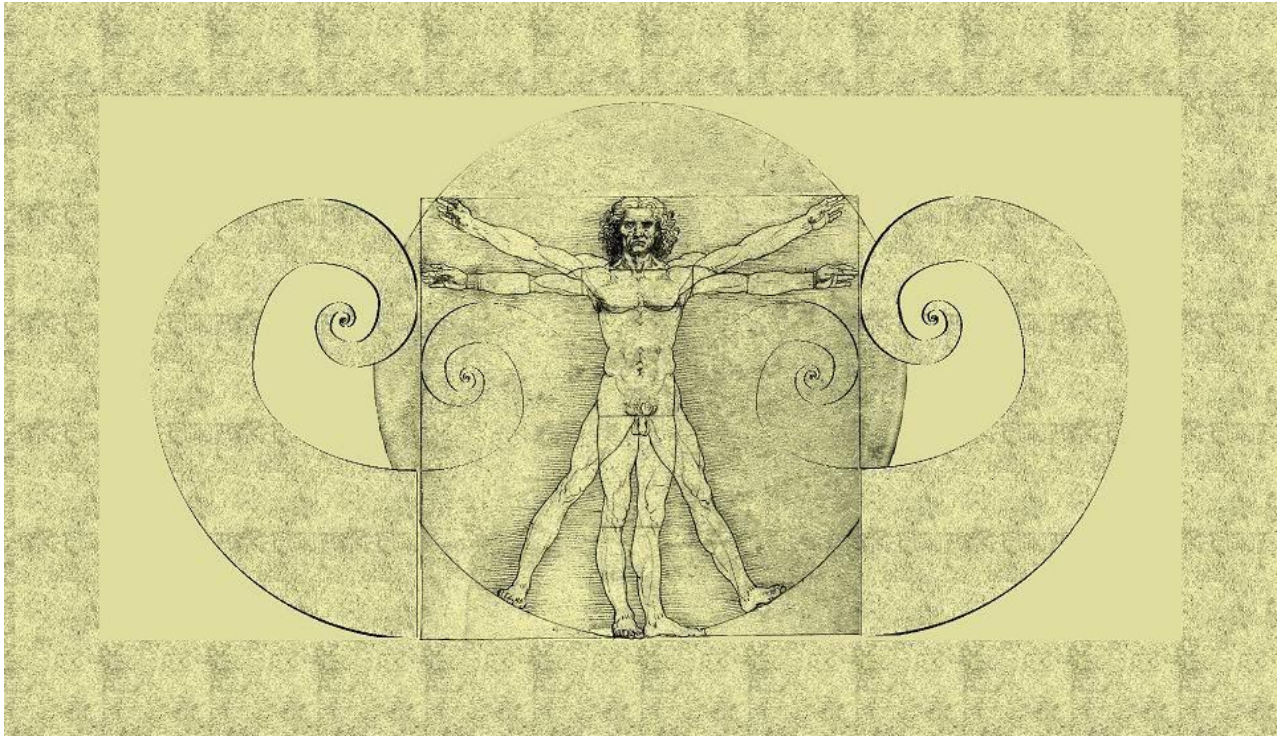
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FIGURA I.

I



Figura



← Everywhere The Sacred Body Of Nature Was Covered With The Veil Of Allegory, Which Concealed It From The Profane, And Allowed It To Be Seen Only By The Sage Who Thought It Worthy To Be The Object Of His Study And Investigation. Aristotle, Like Plato, Admitted A Principle Of Evil, Resident In Matter And In Its Eternal Imperfection. →

September 23, 2015

The Opinion Itself Is Established By The Traditions Of The Whole Human Race, And Consecrated In The Mysteries... Wherein Was Recognized The Dogma Of Opposing Principles In Nature, Which, By Their Contrariety, Produce The Mixture Of Good And Evil.

By Hank Kraychir



I know this segment is rather long, however, there really is no way to shorten it without losing its meaning. In short, Pike is now discussing the issue of opposing forces, i.e. good and evil and how the ancients dealt with this powerful force:

The division of things into the active and the passive cause leads to that of the two Principles of Light and Darkness, connected with and corresponding with it. For Light comes from the ethereal substance that composes the active cause, and darkness from earth or the gross matter which composes the passive cause. In Hesiod, the Earth, by its union with Tartarus, engenders Typhon. **Chief of the Powers or Genii of Darkness.** But it unites itself with the Ether or Ouranos, when it engenders the Gods of Olympus, or the Stars, children of Starry Ouranos.

Light was the first Divinity worshipped by men. To it they owed the brilliant spectacle of Nature. It seems an emanation from the Creator of all things, making known to our senses the Universe which darkness hides from our eyes, and, as it were, giving it existence. Darkness, as it were, reduces all nature again to nothingness, and almost entirely annihilates man. Naturally, therefore, two substances of opposite natures were imagined, to each of which the world was in turn subjected, one contributing to its felicity and the other to its misfortune. Light multiplied its enjoyments; Darkness despoiled it of them: the former was its friend, the latter its enemy. To one all good was attributed; to the other all evil; and thus the words "Light" and "Good" became synonymous, and the words "Darkness" and "Evil." It seeming that Good and Evil could not flow from one and the same source, any more than could Light and Darkness, men naturally imagined two Causes or Principles, of different natures and opposite in their effects, one of which shed Light and Good, and the other Darkness and Evil, on the Universe.

This distinction of the two Principles was admitted in all the Theologies, and formed one of the principal bases of all religions. It entered as a primary element into the sacred fables, the cosmogonies and the Mysteries of antiquity. "We are not to suppose," says Plutarch, "that the Principles of the Universe are inanimate bodies, as Democritus and Epicurus thought; nor that a matter devoid of qualities is organized and arranged by a single Reason or Providence, Sovereign over all things, as the Stoics held; for it is not possible that a single Being, good or evil, is the cause of all, inasmuch as God can in nowise be the cause of any evil. The harmony of the Universe is a combination of contraries, like the strings of a lyre, or that of a bow, which alternately is stretched and relaxed." "The good," says Euripides, "is never separated from the Evil. The two must mingle, that all may go well." And this opinion as to the two principles, continues Plutarch, "is that of all antiquity. From the Theologians and Legislators it passed to the Poets and Philosophers. Its author is unknown; but the opinion itself is established by the traditions of the whole human race, and consecrated in the mysteries and sacrifices both of the Greeks and Barbarians, wherein was recognized the dogma of opposing principles in nature, which, by their contrariety, produce the mixture of good and evil. We must admit two contrary causes, two opposing powers, which lead, one to the right and the other to the left, and thus control our life, as they do the sublunary world, which is therefore subject to so many changes and irregularities of every kind. For if there can be no effect without a cause, and if the Good cannot be the cause of the Evil, it is absolutely necessary that there should be a cause for the Evil, as there is one for the Good." This doctrine, he adds, has been generally received among most nations, and especially by those who have had the greatest reputation for wisdom. All have admitted two gods, with different occupations, one making the good and the other the evil found in nature. The former has been styled "God," the latter "Demon." The Persians, or Zoroaster, named the former Ormuzd and the latter Ahriman; of whom they said one was of the nature of Light, the other of that of Darkness. The Egyptians called the former Osiris, and the latter Typhon, his eternal enemy.

The Hebrews, at least after their return from the Persian captivity, had their good Deity, and the Devil, a bad and malicious Spirit, ever opposing God, and Chief of the Angels of Darkness, as God was of those of Light. The word "Satan" means, in Hebrew, simply, "The Adversary." The Chaldæans, Plutarch says, had their good and evil stars. The Greeks had their Jupiter and Pluto, and their Giants and Titans, to whom were assigned the attributes of the Serpent with which Pluto or Serapis was encircled, and the shape whereof was assumed by Typhon, Ahriman, and the Satan of the Hebrews. Every people had something equivalent to this.

The People of Pegu believe in two Principles, one author of Good and the other of Evil, and strive to propitiate the latter, while they think it needless to worship the former, as he is incapable of doing evil. The people of Java, of the Moluccas, of the Gold Coast, the Hottentots, the people of Teneriffe and Madagascar, and the Savage Tribes of America, all worship and strive to avert the anger and propitiate the good-will of the Evil Spirit.



But among the Greeks, Egyptians, Chaldaëans, Persians, and Assyrians, the doctrine of the two Principles formed a complete and regularly arranged theological system. It was the basis of the religion of the Magi and of Egypt. The author of an ancient work, attributed to Origen, says that Pythagoras learned from Zarastha, a Magus at Babylon (the same, perhaps, as Zerdusht or Zoroaster), that there are two principles of all things, whereof one is the *father* and the other the *mother*; the former, Light, and the latter, Darkness. Pythagoras thought that the Dependencies on Light were warmth, dryness, lightness, swiftness; and those on Darkness, cold, wet, weight, and slowness; and that the world derived its existence from these two principles, as from the male and the female. According to Porphyry, he conceived two opposing powers, one good, which he termed Unity, the Light, Right, the Equal, the Stable, the Straight; the other evil, which he termed Binary, Darkness, the Left, the Unequal, the Unstable, the Crooked. These ideas he received from the Orientals, for he dwelt twelve years at Babylon, studying with the Magi. Varro says he recognized two Principles of all things,—the Finite and the Infinite, Good and

Evil, Life and Death, Day and Night. White he thought was of the nature of the Good Principle, and Black of that of the Evil; that Light and Darkness, Heat and Cold, the Dry and the Wet, mingled in equal proportions; that Summer was the triumph of heat, and Winter of cold; that their equal combination produced Spring and Autumn, the former producing verdure and favorable to health, and the latter, deteriorating everything, giving birth to maladies. He applied the same idea to the rising and setting of the sun; and, like the Magi, held that God or Ormuzd in the body resembled light, and in the soul, truth (Albert Pike, *Morals and Dogma*, 1871, p. 660-662).



← The seeds of decay were sown in the Order of the Temple at its origin. Hypocrisy is a mortal disease.
Hell is impassable for those only who know not how to turn back from it. →

January 19, 2016

What, in fact, is a despot, spiritual or temporal, but a crowned anarchist?

By Hank Kraychir



"What, in fact, is a despot, spiritual or temporal, but a crowned anarchist?" Albert Pike

Pike continues with his lesson about the demise of the Templars, like when he wrote, "The end of the drama is well known, and how Jacques de Molai and his fellows perished in the flames." But before his death, he "organized and instituted what afterward came to be called the Occult, Hermetic, or Scottish Masonry." You see, DeMolay set a plan in motion to keep the mysteries alive, "In the gloom of his prison, the Grand Master created four Metropolitan Lodges, at Naples for the East, at Edinburg for the West, at Stockholm for the North, and at Paris for the South." And the proof of his decision can be found in the degrees of Masonry, "The initials of his name, J □ B □ M □ found in the same order in the first three Degrees, are but one of the many internal and cogent proofs that such was the origin of modern Free-Masonry." Further proof of Templar lineage can be found in the story of Hiram Abiff, "The legend of Osiris was revived and adopted, to symbolize the destruction of the Order, and the resurrection of Khūrūm, slain in the body of the Temple, of KHŪRŪM ABAI, the Master, as the martyr of fidelity to obligation, of Truth and Conscience, prophesied the restoration to life of the buried association." Sadly, Pike reminded us contemporary Templars that "The modern Orders that style themselves Templars have assumed a name to which they have not the shadow of a title." And most profoundly, he wrote, "What, in fact, is a despot, spiritual or temporal, but a crowned anarchist?," which I took to mean, if you are not with us, you are against us? Enjoy my spiritual friends of Pike:

"It was impossible to unfold to the people the conspiracy of the Templars against the Thrones and the Tiara. It was impossible to expose to them the doctrines of the Chiefs of the Order. [This would have been to initiate the multitude into the secrets of the Masters, and to have uplifted the veil of Isis. Recourse was therefore had to the charge of magic, and denouncers and false witnesses were easily found. When the temporal and spiritual tyrannies unite to crush a victim they never want for serviceable instruments.] The Templars

were gravely accused of spitting upon Christ and denying God at their receptions, of gross obscenities, conversations with female devils, and the worship of a monstrous idol.

“The end of the drama is well known, and how Jacques de Molai and his fellows perished in the flames. But before his execution, the Chief of the doomed Order organized and instituted what afterward came to be called the Occult, Hermetic, or Scottish Masonry. In the gloom of his prison, the Grand Master created four Metropolitan Lodges, at Naples for the East, at Edinburg for the West, at Stockholm for the North, and at Paris for the South.” [The initials of his name, J□ B□ M□ found in the same order in the first three Degrees, are but one of the many internal and cogent proofs that such was the origin of modern Free-Masonry. The legend of Osiris was revived and adopted, to symbolize the destruction of the Order, and the resurrection of Khūrūm, slain in the body of the Temple, of KHŪRŪM ABAI, the Master, as the martyr of fidelity to obligation, of Truth and Conscience, prophesied the restoration to life of the buried association.]

“The Pope and the King soon after perished in a strange and sudden manner. Squin de Florian, the chief denouncer of the Order, died assassinated. In breaking the sword of the Templars, they made of it a poniard; and their proscribed trowels thence-forward built only tombs.”

[The Order disappeared at once. Its estates and wealth were confiscated, and it seemed to have ceased to exist. Nevertheless it lived, under other names and governed by unknown Chiefs, revealing itself only to those who, in passing through a series of Degrees, had proven themselves worthy to be entrusted with the dangerous Secret. *The modern Orders that style themselves Templars have assumed a name to which they have not the shadow of a title.*]

“The Successors of the Ancient Adepts Rose-Croix, abandoning by degrees the austere and hierarchial Science of their Ancestors in initiation, became a Mystic Sect, united with many of the Templars, the dogmas of the two intermingling, and believed themselves to be the sole depositaries of thesecrets of the Gospel of St. John, seeing in its recitals an allegorical series of rites proper to complete the initiation.

“The Initiates, in fact, thought in the eighteenth century that their time had arrived, some to found a new Hierarchy, others to overturn all authority, and to press down all the summits of the Social Order under the level of Equality.”

The mystical meanings of the Rose as a Symbol are to be looked for in the Kabalistic Commentaries on the Canticles.

The Rose was for the Initiates the living and blooming symbol of the revelation of the harmonies of being. It was the emblem of beauty, life, love, and pleasure. Flamel, or the Book of the Jew Abraham, made it the hieroglyphical sign of the accomplishment of the great Work. Such is the key of the Roman de la Rose. The Conquest of the Rose was the problem propounded to Science by Initiation, while Religion was laboring to prepare and establish the universal triumph, exclusive and definitive, of the Cross.

To unite the Rose to the Cross, was the problem proposed by the High Initiation; and in fact the Occult philosophy being the Universal Synthesis, ought to explain all the phenomena of Being. Religion, considered solely as a physiological fact, is the revelation and satisfaction of a necessity of souls. Its existence is a scientific fact; to deny it, would be to deny humanity itself.

The Rose-Croix Adepts respected the dominant, hierarchical, and revealed religion.

Consequently they could no more be the enemies of the Papacy than of legitimate Monarchy; and if they conspired against the Popes and Kings, it was because they considered them personally as apostates from duty and supreme favorers of anarchy.

What, in fact, is a despot, spiritual or temporal, but a crowned anarchist?

One of the magnificent pantacles that express the esoteric and unutterable part of Science, is a Rose of Light, in the centre of which a human form extends its arms in the form of a cross (Albert Pike, *Morals and Dogma*, 1871, p. 820-822).

← The symbols of the wise always become the idols of the ignorant multitude.
What, in fact, is a despot, spiritual or temporal, but a crowned anarchist? →

January 18, 2016

The seeds of decay were sown in the Order of the Temple at its origin.
Hypocrisy is a mortal disease.

By Hank Kraychir



"The seeds of decay were sown in the Order of the Temple at its origin. Hypocrisy is a mortal disease." Albert Pike

Pike now discusses the arrest of the Templars, but before he gets there, he mentioned the Blue Degrees of Freemasonry, "**The Blue Degrees are but the outer court or portico of the Temple. Part of the symbols are displayed there to the Initiate, but he is intentionally misled by false interpretations.**" Did you catch that my Brethren, the Blue Lodge Degrees were set up to mislead by false interpretations. I have been contacted hundreds of times by well meaning Brothers who simply state that Pike is wrong and that I am harming the Craft by quoting him. All I have to say is, simply try to understand Pike, rather than attack him, and you will see that you have been misled on purpose. I know the truth hurts and my aim is not to inflict additional pain, but the truth is right in front of us, if we are willing to look for it. The Blue Lodge Mason, like the masses have been misled on purpose, "**Their true explication is reserved for the Adepts, the Princes of Masonry.**" Furthermore, Pike mentioned, "**The seeds of decay were sown in the Order of the Temple at its origin. Hypocrisy is a mortal disease.** It had conceived a great work which it was incapable of executing, because it knew neither humility nor personal abnegation." And "**Their watchword was, to become wealthy, in order to buy the world.**" In short, the Templars were in fact not prepared to lead; they had become overconfident and

hypocritical in their behavior, which eventually led to their demise. God bless and enjoy this most profound lesson from our Master sage Albert Pike:

The Blue Degrees are but the outer court or portico of the Temple. **Part of the symbols are displayed there to the Initiate, but he is intentionally misled by false interpretations. It is not intended that he shall understand them;** but it is intended that he shall imagine he understands them. **Their true explication is reserved for the Adepts, the Princes of Masonry.** The whole body of the Royal and Sacerdotal Art was hidden so carefully, centuries since, in the High Degrees, as that it is even yet impossible to solve many of the enigmas which they contain. **It is well enough for the mass of those called Masons, to imagine that all is contained in the Blue Degrees; and whoso attempts to undeceive them will labor in vain, and without any true reward violate his obligations as an Adept. Masonry is the veritable Sphinx, buried to the head in the sands heaped round it by the ages.**

“The seeds of decay were sown in the Order of the Temple at its origin. Hypocrisy is a mortal disease. It had conceived a great work which it was incapable of executing, because it knew **neither humility nor personal abnegation**, because Rome was then invincible, and because the later Chiefs of the Order did not comprehend its mission. **Moreover, the Templars were in general uneducated, and capable only of wielding the sword, with no qualifications for governing**, and at need enchaining, that queen of the world called Opinion.” The doctrines of the Chiefs would, if expounded to the masses, have seemed to them the babblings of folly. **The symbols of the wise are the idols of the vulgar, or else as meaningless as the hieroglyphics of Egypt to the nomadic Arabs.** There must always be a common-place interpretation for the mass of Initiates, of the symbols that are eloquent to the Adepts.

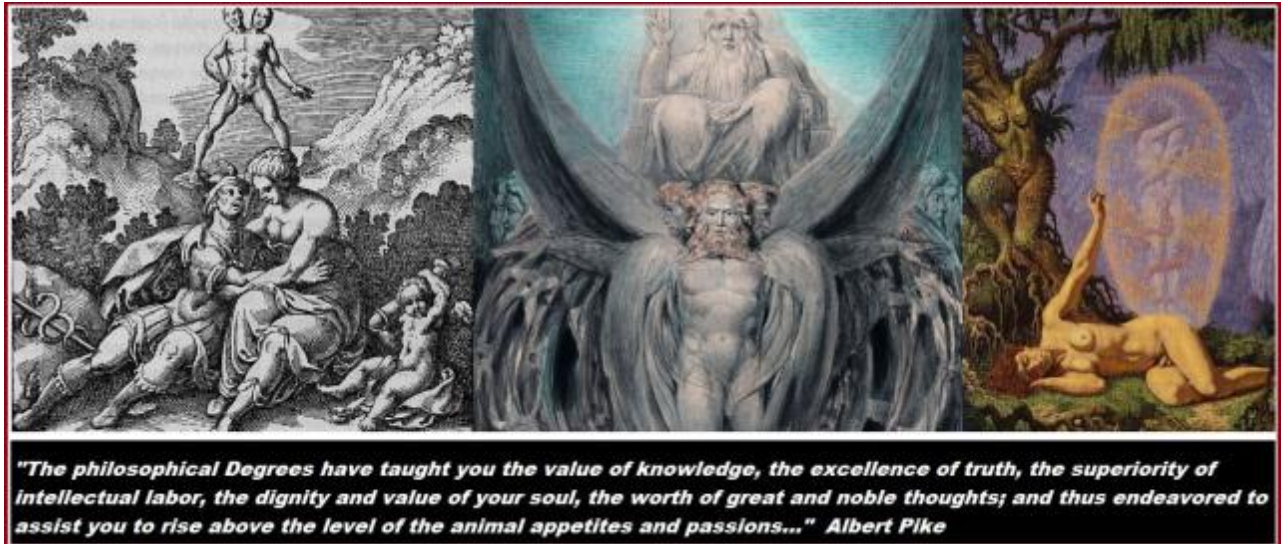
“Hughes de Payens himself had not that keen and far-sighted intellect nor that grandeur of purpose which afterward distinguished the military founder of another soldiery that became formidable to kings. The Templars were unintelligent and therefore unsuccessful Jesuits.

“Their watchword was, to become wealthy, in order to buy the world. They became so, and in 1312 they possessed in Europe alone more than nine thousand seignories. Riches were the shoal on which they were wrecked. They became insolent, and unwisely showed their contempt for the religious and social institutions which they aimed to overthrow. Their ambition was fatal to them. Their projects were divined and prevented. Rome, more intolerant of heresy than of vice and crime, came to fear the Order, and fear is always cruel. **It has always deemed philosophical truth the most dangerous of heresies, and has never been at a loss for a false accusation, by means of which to crush free thought.** Pope Clement V. and King Philip le Bel gave the signal to Europe, and the **Templars, taken as it were in an immense net, were arrested, disarmed, and cast into prison. Never was a Coup d’Etat accomplished with a more formidable concert of action. The whole world was struck with stupor, and eagerly waited for the strange revelations of a process that was to echo through so many ages** (Albert Pike, *Morals and Dogma*, 1871, p.819-820).

February 9, 2016

The philosophical Degrees have taught you the value of knowledge...

By Hank Kraychir



Here we read about the philosophical degrees, which **"have taught you the value of knowledge, the excellence of truth, the superiority of intellectual labor, the dignity and value of your soul, the worth of great and noble thoughts..."** You see, as Masons we are to endeavor to rise **"above the level of the animal appetites and passions, the pursuits of greed and the miserable struggles of ambition, and to find purer pleasure and nobler prizes and rewards in the acquisition of knowledge, the enlargement of the intellect, the interpretation of the sacred writing of God upon the great pages of the Book of Nature."** We are getting closer and closer to ending Pike's book *Morals and Dogma*. Enjoy:

You have been taught this in those Degrees, conferred in the Lodge of Perfection, which inculcate particularly the practical morality of Freemasonry. **To be true, under whatever temptation to be false; to be honest in all your dealings, even if great losses should be the consequence; to be charitable, when selfishness would prompt you to close your hand, and deprivation of luxury or comfort must follow the charitable act; to judge justly and impartially, even in your own case, when baser impulses prompt you to do an injustice in order that you may be benefited or justified; to be tolerant, when passion prompts to intolerance and persecution; to do that which is right, when the wrong seems to promise larger profit; and to wrong no man of anything that is his, however easy it may seem so to enrich yourself;—in all these things and others which you promised in those Degrees, **your spiritual nature is taught and encouraged to assert its rightful dominion over your appetites and passions.****

The philosophical Degrees have taught you the value of knowledge, the excellence of truth, the superiority of intellectual labor, the dignity and value of your soul, the worth of great and noble thoughts; and thus endeavored to assist you to rise above the level of the animal

appetites and passions, the pursuits of greed and the miserable struggles of ambition, and to find purer pleasure and nobler prizes and rewards in the acquisition of knowledge, the enlargement of the intellect, the interpretation of the sacred writing of God upon the great pages of the Book of Nature (Albert Pike, *Morals and Dogma*, 1871, p. 855-856).

← THE Occult Science of the Ancient Magi was concealed under the shadows of the Ancient Mysteries... and it is found enveloped in enigmas that seem impenetrable, in the Rites of the Highest Masonry. If the Rulers have the Divine Right to govern, the true Initiate will cheerfully obey. →

January 30, 2016

The Hermetic Science of the early Christian ages... may be accurately defined as the Kabalah in active realization, or the Magic of Works.

By Hank Kraychir

"The Hermetic Science of the early Christian ages... may be accurately defined as the Kabalah in active realization, or the Magic of Works." Albert Pike



It has been a while since I used the word "WOW." Needless to say, it's time to use it again, **WOW!!!** As a Free-Mason I am continually reminded of the term "good works." This of course means different things to different people. Well, guess what, this is a part of the Magical system of the Magi and is hidden in three degrees, "**The Hermetic Science of the early Christian ages**, cultivated also by Geber, Alfarabius, and others of the Arabs, studied by the Chiefs of the Templars, and embodied in certain symbols of the higher Degrees of

Freemasonry, **may be accurately defined as the Kabbalah in active realization, or the Magic of Works. It has three analogous Degrees, religious, philosophical, and physical realization.**” In short, being good and doing good deeds has power. To fully understand this lesson though, please read the entire lesson, for it is hidden in symbols and allegory. God bless:

The Hermetic Science of the early Christian ages, cultivated also by Geber, Alfarabius, and others of the Arabs, studied by the Chiefs of the Templars, and embodied in certain symbols of the higher Degrees of Freemasonry, **may be accurately defined as the Kabbalah in active realization, or the Magic of Works. It has three analogous Degrees, religious, philosophical, and physical realization.**

Its religious realization is the durable foundation of the true Empire and the true Priesthood that rule in the realm of human intellect: its philosophical realization is the establishment of an absolute Doctrine, known in all times as the “HOLY Doctrine,” and of which PLUTARCH, in the Treatise “*de Iside et Osiride*,” speaks at large but mysteriously; and of a Hierarchical instruction to secure the uninterrupted succession of Adepts among the Initiates: its physical realization is the discovery and application, in the Microcosm, or Little World, of the creative law that incessantly peoples the great Universe.

Measure a corner of the Creation, and multiply that space in proportional progression, and the entire Infinite will multiply its circles filled with universes, which will pass in proportional segments between the ideal and elongating branches of your Compass. Now suppose that from any point whatever of the Infinite above you a hand holds another Compass or a Square, the lines of the Celestial triangle will necessarily meet those of the Compass of Science, to form the Mysterious Star of Solomon.

All hypotheses scientifically probable are the last gleams of the twilight of knowledge, or its last shadows. **Faith begins where Reason sinks exhausted.** Beyond the human Reason is the Divine Reason, to our feebleness the great Absurdity, the Infinite Absurd, which confounds us and which we believe. **For the Master, the Compass of Faith is above the Square of Reason; but both rest upon the Holy Scriptures and combine to form the Blazing Star of Truth.**

All eyes do not see alike. Even the visible creation is not, for all who look upon it, of one form and one color. **Our brain is a book printed within and without, and the two writings are, with all men, more or less confused.**

The primary tradition of the single revelation has been preserved under the name of the “Kabbalah,” by the Priesthood of Israel. The Kabbalistic doctrine, which was also the dogma of the Magi and of Hermes, is contained in the Sepher Yetsairah, the Sohar, and the Talmud.

According to that doctrine, the Absolute is the Being, **in which The Word Is**, the Word that is the utterance and expression of being and life.

Magic is that which it is; it is by itself, like the mathematics; for it is the exact and absolute science of Nature and its laws.

Magic is the science of the Ancient Magi: and the Christian religion, which has imposed silence on the lying oracles, and put an end to the prestiges of the false Gods, **itself reveres those Magi who came from the East, guided by a Star, to adore the Saviour of the world in His cradle** (Albert Pike, *Morals and Dogma*, 1871, p. 840-841).

← The primitive man was of both sexes.

To find the Absolute in the Infinite, in the Indefinite, and in the Finite, this is the Magnum Opus, the Great Work of the Sages, which Hermes called the Work of the Sun. →

December 22, 2015

So that the Great Work is more than a chemical operation; it is a real creation of the human word initiated into the power of the Word of God.

By Hank Kraychir



"the Man-woman." Albert Pike

Pike now discusses the philosophers of Hermeticism, which align well with the Kabbalah. Here are but a few points to consider, "The Hermetic philosophers also drew their doctrines from the Kabbalah... This philosophy was concealed by the Alchemists under their Symbols... Like all the Mysteries of Magism, the Secrets of "the Great Work" have a threefold signification: they are religious, philosophical, and natural... There are two Hermetic operations, one spiritual, the other material, dependent the one on the other... All the Masters in Alchemy who have written of the Great Work, have employed symbolic and figurative expressions; being constrained to do so, as well to repel the profane from a work that would be dangerous for them, as to be well understood by Adepts....So that the Great Work is more than a chemical operation; it is a real creation of the human word initiated into the power of the Word of God..." and my favorite, "the Man-woman." In short, there are many similarities between the Kabbalah and Hermeticism, Enjoy my friends:

The Hermetic philosophers also drew their doctrines from the Kabbalah; and more particularly from the Treatise *Beth Alohim* or *Domus Dei*, known as the *Pneumatica Kabbalistica*, of Rabbi Abraham Cohen Irira, and the Treatise *De Revolutionibus Animarum* of Rabbi Jitz-chak Lorja.

This philosophy was concealed by the Alchemists under their Symbols, and in the jargon of a rude Chemistry,—a jargon incomprehensible and absurd except to the Initiates; but the key to which is within your reach; and the philosophy, it may be, worth studying. **The labors of the human intellect are always interesting and instructive.**

To be always rich, always young, and never to die: such has been in all times the dream of the Alchemists.

To change into gold, lead, mercury, and all the other metals; to possess the universal medicine and elixir of life; such is the problem to be resolved, in order to accomplish this desire and realize this dream.

Like all the Mysteries of Magism, the Secrets of “the Great Work” have a threefold signification: they are religious, philosophical, and natural.

The philosophal gold, in religion, is the Absolute and Supreme Reason: in philosophy, it is the Truth; in visible nature, the Sun; in the subterranean and mineral world, the most perfect and pure gold.

It is for this that the pursuit of the Great Work is called the Search for the Absolute; and the work itself, the work of the Sun.

All the masters of the Science admit that it is impossible to attain the material results, unless there are found in the two higher Degrees all the analogies of the universal medicine and of the philosophal stone.

Then, they say, the work is simple, easy, and inexpensive; otherwise, it consumes fruitlessly the fortune and lives of the seekers.

The universal medicine for the Soul is the Supreme Reason and Absolute Justice; for the mind, mathematical and practical Truth; for the body, the Quintessence, a combination of light and gold.

The prima materia of the Great Work, in the Superior World, is enthusiasm and activity; in the intermediate world, intelligence and industry; in the lower world, labor: and, in Science, it is the Sulphur, Mercury, and Salt, which by turns volatilized and fixed, compose the AZOTH of the Sages.

The Sulphur corresponds with the elementary form of the Fire; Mercury with the Air and Water; and Salt with the Earth.

The Great Work is, above all things, the creation of man by himself; that is to say, the fall and entire conquest which he effects of his faculties and his future. It is, above all, the perfect emancipation of his will, which assures him the universal empire of Azoth, and the domain of magnetism, that is, complete power over the universal Magical agent.

This Magical agent, which the Ancient Hermetic philosophers disguised under the name of “*Prima Materia*,” determines the forms of the modifiable Substance; and the Alchemists said that by means of it they could attain the transmutation of metals and the universal medicine.

There are two Hermetic operations, one spiritual, the other material, dependent the one on the other.

The whole Hermetic Science is contained in the dogma of Hermes, engraven originally, it is said, on a tablet of emerald. Its sentences that relate to operating the Great Work are as follows:

“Thou shalt separate the earth from the fire, the subtile from the gross, gently, with much industry.

“It ascends from earth to Heaven, and again descends to earth, and receives the force of things above and below.

“Thou shalt by this means possess the glory of the whole world, and therefore all obscurity shall flee away from thee.

“This is the potent force of all force, for it will overcome everything subtile, and penetrate everything solid.

“So the world was created.”

All the Masters in Alchemy who have written of the Great Work, have employed symbolic and figurative expressions; being constrained to do so, as well to **repel the profane** from a work that would be dangerous for them, as to be well understood by Adepts, in revealing to them the whole world of analogies governed by the single and sovereign dogma of Hermes.

So, in their language, gold and silver are the King and Queen, or the Sun and Moon; Sulphur, the flying Eagle; Mercury, the **Man-woman**, winged, bearded, mounted on a cube, and crowned with flames; Matter or Salt, the winged Dragon; the Metals in ebullition, Lions of different colors; and, finally, the entire work has for its symbols the Pelican and the Phœnix.

The Hermetic Art is, therefore, at the same time a religion, a philosophy, and a natural science.

As a religion, it is that of the Ancient Magi and the Initiates of all ages; as a philosophy, we may find its principles in the school of Alexandria and the theories of Pythagoras; as a science, we must inquire for its processes of Paracelsus, Nicholas Flamel, and Raymond Lulle.

The Science is a real one only for those who admit and understand the philosophy and the religion; and its process will succeed only for the Adept who has attained the sovereignty of will, and so become the King of the elementary world: for the grand agent of the operation of the Sun, is that force described in the Symbol of Hermes, of the table of emerald; it is the universal magical power; the spiritual, fiery, motive power; it is the Od, according to the Hebrews, and the Astral light, according to others.

Therein is the secret fire, living and philosophical, of which all the Hermetic philosophers speak with the most mysterious reserve: the Universal Seed, the secret whereof they kept, and which they represented only under the figure of the Caduceus of Hermes.

This is the grand Hermetic arcanum. What the Adepts call dead matter are bodies as found in nature; living matters are substances assimilated and magnetized by the science and will of the operator.

So that the Great Work is more than a chemical operation; it is a real creation of the human word initiated into the power of the Word of God.

The creation of gold in the Great Work is effected by transmutation and multiplication.

Raymond Lulle says, that to make gold, one must have gold and mercury; and to make silver, silver and mercury. And he adds: “I mean by mercury, that mineral spirit so fine and pure that it gilds even the seed of gold, and silvers that of silver.” He meant by this, either electricity, or Od, the astral light.

The Salt and Sulphur serve in the work only to prepare the mercury, and it is to the mercury especially that we must assimilate, and, as it were, incorporate with it, the magnetic agent. Paracelsus, Lulle, and Flamel alone seem to have perfectly known this mystery.

The Great Work of Hermes is, therefore, an operation essentially magical, and the highest of all, for it supposes the Absolute in Science and in Will. There is light in gold, gold in light, and light in all things (Albert Pike, *Morals and Dogma*, 1871, 772-775).

← To find the Absolute in the Infinite, in the Indefinite, and in the Finite, this is the Magnum Opus, the Great Work of the Sages, which Hermes called the Work of the Sun. Baphomet of the Temple, that goat's head which brought into such disrepute the occult Mediaeval associations. →
December 24, 2015

The Philosophal Stone, say the Masters, must not be exposed to the atmosphere, nor to the gaze of the Profane.

By Hank Kraychir



"The Philosophal Stone, say the Masters, must not be exposed to the atmosphere, nor to the gaze of the Profane." Albert Pike

Pike continues with his discussion about the Philosophal Stone and its sacredness to the Alchemists. See if this does not sound familiar, "In all maladies of soul and body, a single particle from the precious stone, a single grain of the divine powder, is more than sufficient to cure him. "Let him hear, who hath ears to hear!" the Master said." There is much more below; enjoy my friends:

To find the immovable bases of true religious Faith, of Philosophical Truth, and of Metallic transmutation, this is the secret of Hermes in its entirety, the Philosophal Stone.

This stone is one and manifold; it is decomposed by Analysis, and re-compounded by Synthesis. In Analysis, it is a powder, the powder of projection of the Alchemists; before Analysis, and in Synthesis, it is a stone.

The Philosophal Stone, say the Masters, must not be exposed to the atmosphere, nor to the gaze of the Profane; but it must be kept concealed and carefully preserved in the most secret place of the laboratory, and the possessor must always carry on his person the key of the place where it is kept.

He who possesses the Grand Arcanum is a genuine King, and more than a king, for he is inaccessible to all fear and all empty hopes. **In all maladies of soul and body, a single particle from the precious stone, a single grain of the divine powder, is more than sufficient to cure him. “Let him hear, who hath ears to hear!” the Master said.**

The Salt, Sulphur, and Mercury are but the accessorial elements and passive instruments of the Great Work. *All depends, as we have said, on the internal Magnet of Paracelsus.* The entire work consists in *projection*: and the projection is perfectly accomplished by the effective and realizable understanding of a single word. There is but a single important operation in the work; this consists in *Sublimation*, which is nothing else, according to Geber than the elevation of dry matter, by means of fire, with adhesion to its proper vessel.

He who desires to attain to the understanding of the Grand Word and the possession of the Great Secret, ought carefully to read the Hermetic philosophers, and will undoubtedly attain initiation, as others have done; but he must take, for the key of their allegories, the single dogma of Hermes, contained in his table of Emerald, and follow, to class his acquisitions of knowledge and direct the operation, the order indicated in the Kabalistic alphabet of the Tarot. Raymond Lulle has said that, to make gold, we must first have gold. *Nothing is made out of nothing; we do not absolutely create wealth; we increase and multiply it.* Let aspirants to science well understand, then, that neither the juggler's tricks nor miracles are to be asked of the adept. The Hermetic science, like all the real sciences, is mathematically demonstrable. Its results, even material, are as rigorous as that of a correct equation. *The Hermetic Gold is not only a true dogma, a light without Shadow, a Truth without alloy of falsehood; it is also a material gold, real, pure, the most precious that can be found in the mines of the earth* (Albert Pike, *Morals and Dogma*, 1871, p. 776-778).

← So that the Great Work is more than a chemical operation; it is a real creation of the human word initiated into the power of the Word of God.
The Philosophal Stone, say the Masters, must not be exposed to the atmosphere, nor to the gaze of the Profane. →
December 23, 2015

To find the Absolute in the Infinite, in the Indefinite, and in the Finite, this is the Magnum Opus, the Great Work of the Sages, which Hermes called the Work of the Sun.

By Hank Kraychir

Now we read Pike discussing the disciples of Hermes, and the various Stones and what they represent. Notice the use of the stone to represent a particular point; *i.e.* *White Stone, Black Stone, Cubical Stone and Philosophal Stone, etc.* This is just another example of the evolutionary development of modern Freemasonry today. Enjoy this profound lesson from our Master Sage Albert Pike:

The disciples of Hermes, before promising their adepts the elixir of long life or the powder of projection, advised them to seek for the Philosophal Stone.

The Ancients adored the *Sun*, under the form of a **black Stone**, called Elagabalus, or Heliogabalus. The faithful are promised, in the Apocalypse, a **white Stone**.

This Stone, says the Masters in Alchemy, is the true Salt of the philosophers, which enters as one-third into the composition of Azoth. But Azoth is, as we know, the name of the grand

Hermetic Agent, and the true philosophical Agent: wherefore they represent their Salt under the form of a cubical Stone.



"To find the Absolute in the Infinite, in the Indefinite, and in the Finite, this is the Magnum Opus, the Great Work of the Sages, which Hermes called the Work of the Sun." Albert Pike

The Philosophical Stone is the foundation of the Absolute philosophy, the Supreme and unalterable Reason. Before thinking of the Metallic work, we must be firmly fixed on the Absolute principles of Wisdom; we must be in possession of this Reason, which is the **touchstone of Truth**. A man who is the slave of prejudices will never become the King of Nature and the Master of transmutations. **The Philosophical Stone, therefore, is necessary above all things.** How shall it be found? Hermes tells us, in his "Table of Emerald," we must separate the subtile from the fixed, with great care and extreme attention. So we ought to separate our certainties from our beliefs, and make perfectly distinct the respective domains of science and faith; and to comprehend that we do not know the things we believe, nor believe anything that we come to know; and that thus the essence of the things of Faith are the unknown and indefinite, while it is precisely the contrary with the things of Science. Whence we shall conclude, that Science rests on reason and experience, and Faith has for its bases sentiment and reason.

The Sun and Moon of the Alchemists concur in perfecting and giving stability to the Philosophical Stone. They correspond to the two columns of the Temple, Jachin and Boaz. The Sun is the hieroglyphical sign of Truth, because it is the source of Light; and the rough Stone is the symbol of Stability. Hence the Medieval Alchemists indicated the **Philosophical Stone** as the first means of making the philosophical gold, that is to say, of transforming all the vital powers figured by the six metals into Sun, that is, into Truth and Light; which is the first and indispensable operation of the Great Work, which leads to the secondary adaptation, and enables the creators of the spiritual and living gold, the possessors of the true philosophical Salt, Mercury, and Sulphur, to discover, by the analogies of Nature, the natural and palpable gold.

To find the **Philosophical Stone**, is to have discovered the Absolute, as all the Masters say. But the Absolute is that which admits of no errors, is the Fixed from the Volatile, is the

Law of the Imagination, is the very necessity of Being, is the immutable Law of Reason and Truth. The Absolute is that which IS.

To find the Absolute in the Infinite, in the Indefinite, and in the Finite, this is the Magnum Opus, the Great Work of the Sages, which Hermes called the Work of the Sun (Albert Pike, *Morals and Dogma*, 1871, p. 775-776).

← Yōd [σ or '] is termed in the Kabalah the opifex, workman of the Deity.
These Secrets are made known only to the reapers in the Holy Field.→

December 30, 2015

If you would understand the true secrets of Alchemy, you must study the works of the Masters with patience and assiduity. Every word is often an enigma; and to him who reads in haste, the whole will seem absurd.

By Hank Kraychir



"If you would understand the true secrets of Alchemy, you must study the works of the Masters with patience and assiduity. Every word is often an enigma; and to him who reads in haste, the whole will seem absurd. Even when they seem to teach that the Great Work is the purification of the Soul, and so to deal only with morals, they most conceal their meaning, and deceive all but the Initiates." Albert Pike

Pike really throws the reader for a loop. Remember our previous lessons, where he wrote about the Great Work? Well what is the Great Work? In short, it is the philosophical stone or elixer of life if you will. Just remember, philosophical is French for the philosopher's stone, which is the Great Work, or Magnum Opus. And the elixer of life is a "mythical potion that, when drunk from a certain cup at a certain time, supposedly grants the drinker eternal life and/or eternal youth. This elixer was also said to be able to create life. Related to the myths of Thoth and Hermes Trismegistus, both of whom in various tales are said to have drunk 'the white drops' (liquid gold) and thus achieved immortality, it is mentioned in one of the Neg Hammadi texts. Alchemists in various ages and cultures sought the means of formulating the elixer." Just remember, **"If you would understand the true secrets of Alchemy, you must study the works of the Masters with patience and assiduity. Every word is often an enigma; and to him who reads in haste, the whole will seem absurd. Even when they seem to teach that the Great Work is the purification of the Soul, and so to deal only with morals, they most**

conceal their meaning, and deceive all but the Initiates." I will not go into graphic detail other than to say that the Great Work has also been associated with semen; you can take it from there. Enjoy this most fascinating lesson from our Master sage Albert Pike:

To fix the volatile, in the Hermetic language, means to materialize the spirit; to volatilize the fixed is to spiritualize matter.

To separate the subtile from the gross, in the first operation, which is wholly internal, is **to free our soul from all prejudice and all vice**. This is effected by the use of the **philosophical SALT**, that is to say, of WISDOM; of MERCURY, that is to say, of personal aptitude and labor; and of SULPHUR, which represents the vital energy, and the ardor of the will. Thus we succeed in changing into **spiritual gold** such things even as are of least value, and even the foul things of the earth.

It is in this sense we are to understand the parables of the Hermetic philosophers and the prophets of Alchemy; but in their works, as in the **Great Work**, we must skillfully separate the **subtile from the gross, the mystic from the positive, allegory from theory**. If you would read them with pleasure and understandingly, you must first understand them **allegorically** in their entirety and **then descend from allegories to realities** by way of the correspondences or analogies indicated in the single dogma:

"What is above is like what is below; and what is below is like what is above."

The treatise "*Minerva Mundi*," attributed to Hermes Trismegistus, contains, under the most poetical and profound allegories, the dogma of the self-creation of beings, or of the law of creation that results from the accord of two forces, these which the Alchemists called the Fixed and the Volatile, and which are, in the Absolute, Necessity and Liberty.

When the Masters in Alchemy say that it needs but little time and expense to accomplish the works of Science. when they affirm, above all, that but a single vessel is necessary, when they speak of the Great and Single furnace, which all can use, which is within the reach of all the world, and which men possess without knowing it, they allude to the **philosophical and moral Alchemy**. In fact, a strong and determined will can, in a little while, attain complete independence; and **we all possess that chemical instrument**, the great and single athanor or furnace, which serves to separate the **subtile from the gross**, and the fixed from the volatile. This instrument, complete as the world, and accurate as the mathematics themselves, is designated by the Sages under the emblem of the Pentagram or Star with five points, the absolute sign of human intelligence.

The end and perfection of the **Great Work** is expressed, in alchemy, **by a triangle surmounted by a cross**: and the letter **Tau**, τ, the last of the Sacred alphabet, **has the same meaning**.

The "elementary fire," that comes primarily by attraction, is evidently Electricity or the Electric Force, primarily developed as magnetism, and in which is perhaps the secret of life or the vital force.

Paracelsus, the great Reformer in medicine, discovered magnetism long before Mesmer, and pushed to its last consequences this luminous discovery, or rather this initiation into the magic of the ancients, who understood the grand magical agent better than we do, and did not regard the Astral Light, Azoth, the universal magnetism of the Sages, as an animal and particular fluid, emanating only from certain special beings.

The four Elements, the four symbolic animals, and the re-duplicated Principles correspond with each other, and are thus arranged by the **Hermetic Masons**:

The Air and Earth represent the *Male Principle*; and the Fire and Water belong to the *Female Principle*. To these four forms correspond the four following philosophical ideas.
Spirit: Matter: Movement: Repose.

Alchemy reduces these four things to three:

The Absolute: the Fixed: the Volatile.

Reason: Necessity; Liberty: are the synonyms of these three words.

As all the great Mysteries of God and the Universe are thus hidden in the Ternary, it everywhere appears in Masonry and in the Hermetic Philosophy under its mask of Alchemy. It even appears where Masons do not suspect it; to teach the doctrine of the equilibrium of Contraries, and the resultant Harmony.

The double triangle of Solomon is explained by Saint John in a remarkable manner: There are, he says, three witnesses in Heaven,—**the Father, the Word, and the Holy Spirit**; and three witnesses on earth,—**the breath, water, and blood**. He thus agrees with the Masters of the Hermetic Philosophy, who give to their Sulphur the name of Ether, **to their Mercury the name of philosophical water**, to their Salt that of blood of the dragon, or menstruum of the earth. **The blood, or Salt, corresponds by opposition with the Father**; the Azothic, or Mercurial water, with the Word, or Logos; and the breath, with the Holy Spirit. But the things of High Symbolism can be well understood only by the true children of Science.

Alchemy has its Symbolic Triad of Salt, Sulphur, and Mercury,—man consisting, according to the Hermetic philosophers, of Body, Soul, and Spirit. The Dove, the Raven, and the Phœnix are striking Symbols of Good and Evil, Light and Darkness, and the Beauty resulting from the equilibrium of the two.

If you would understand the true secrets of Alchemy, you must study the works of the Masters with patience and assiduity. Every word is often an enigma; and to him who reads in haste, the whole will seem absurd. Even when they seem to teach that the **Great Work is the purification of the Soul, and so to deal only with morals, they most conceal their meaning, and deceive all but the Initiates** (Albert Pike, *Morals and Dogma*, 1871, p. 790-792).

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- The Templars sympathized with regrets for dethroned creeds and encouraged the hopes of new worships. January 16, 2016
- For Saint John himself was the Father of the Gnostics. January 15, 2016
- The Templars, or Poor Fellow-Soldiery of the Holy House of the Temple intended to be re-built, took as their models, in the Bible, the Warrior-Masons of Zorobabel, who worked, holding the sword in one hand and the trowel in the other. January 14, 2016
- The best friends of Masonry in America were the Anti-Masons of 1826, and at the same time they were its worst enemies. January 13, 2016
- Men are great or small in stature as it pleases God. But their nature is great or small as it pleases themselves. January 12, 2016
- “Forgiveness is wiser than revenge,” our Freemasonry teaches us, “and it is better to love than to hate.” January 11, 2016
- How confident science becomes upon the strength of some slight success in the war of man with nature, and how much inclined to put itself in the place of Providence. January 10, 2016
- The conceited boast would hardly have died upon the lip. January 9, 2016
- Science deals only with phenomena, and is but charlatanism when it babbles about the powers or causes that produce these... January 8, 2016
- It is not one religion only, but the basis of all religions, the Truth that is in all religions, even the religious creed of Masonry, that is in danger. January 7, 2016
- What a hideous mockery to call one “Brother,” whom he maligns... January 6, 2016
- “A day will come when these who now scorn those who were of infinitely higher and finer natures than they are, will be pronounced to have lived poor and pitiful lives, and the world will make haste to forget them.” January 5, 2016
- We must not view with impatience or anger those who injure us... January 4, 2016
- These things are committed only to those who have entered and not withdrawn; for he who has not done so had better never have been born. January 3, 2016
- Carnal concupiscence... white egg. January 2, 2016
- These Secrets are made known only to the reapers in the Holy Field. December 31, 2015
- If you would understand the true secrets of Alchemy, you must study the works of the Masters with patience and assiduity. Every word is often an enigma; and to him who reads in haste, the whole will seem absurd. December 30, 2015
- Yōd [σ or ך] is termed in the Kabbalah the opifex, workman of the Deity. December 29, 2015

- Few are capable of engaging in this great work. Only the true Free-Masons may of right aspire to it...
December 28, 2015
- The Triangle represents one God in three Persons; and the great Yōd is the initial letter of the last word. December 27, 2015
- ...you will no doubt suspect that some secret meaning was concealed in these words. December 26, 2015
- Baphomet of the Temple, that goat's head which brought into such disrepute the occult Mediæval associations. December 25, 2015
- The Philosophal Stone, say the Masters, must not be exposed to the atmosphere, nor to the gaze of the Profane. December 24, 2015
- To find the Absolute in the Infinite, in the Indefinite, and in the Finite, this is the Magnum Opus, the Great Work of the Sages, which Hermes called the Work of the Sun. December 23, 2015
- So that the Great Work is more than a chemical operation; it is a real creation of the human word initiated into the power of the Word of God. December 22, 2015
- The primitive man was of both sexes. December 21, 2015
- ...and to some of these, sexual characteristics are symbolically assigned. December 19, 2015
- Yōd is male, He is female, Vav is both. December 17, 2015
- Man is thus both human and divine. December 16, 2015
- The Supreme Crown, which is the Ancient Most Holy, the most Hidden of the Hidden, is fashioned, within the occult Wisdom, of both sexes, Male and Female. December 16, 2015
- When This Wisdom Is Thus Expanded By Flowing Forth, Then It Is Called "Father Of Fathers"... And In It Beginning And End Are Found. December 15, 2015
- Now, Adam Kadmon Emanated From The Absolute Unity, And So Is Himself A Unit; But He Also Descends And Flows Downward Into His Own Nature, And So Is Duality. December 14, 2015
- The Human Mind Has Never Struggled Harder To Understand And Explain To Itself The Process Of Creation, And Of Divine Manifestation, And At The Same Time To Conceal Its Thoughts From All But The Initiated, Than In The Kabbalah. December 12, 2015
- He, From Whom All Emanated, Created Adam Kadmon, Consisting Of All The Worlds, So That In Him Should Be Somewhat From Those Above, And Somewhat From Those Below. December 11, 2015
- Then HE Sent The Letter Vav Into The Splendor, To Pour Out Its Light On Yōd: And Thus, – Yōd Received Light From Vav, And Thereby So Directed His Countenance That It Should Illuminate And Confer Exceeding Great Energy On Hakemah, December 10, 2015
- Woe Unto Him Who Makes God To Be Like Unto Any Mode Or Attribute Whatever, Even Were It To One Of His Own; And Still More If He Make Him Like Unto The Sons Of Men, Whose Elements Are Earthly, And So Are Consumed And Perish. December 9, 2015

- Like A Point In The Centre Of A Circle... And This Light, A Point In The Centre Of The Great Light, Is Called Air, Ether, Or Space.December 8, 2015
- It Is Not Possible to Attain To An Understanding Of The Creation Of Man, Except By The Mystery Of Letters; And In These Worlds Of The Infinite Is Nothing, Except The Letters Of The Alphabet And Their Combinations. December 7, 2015
- Adam Kadmon... The Absolute Deity, With The Kabalists, Has No Name. December 6, 2015
- All Truly Dogmatic Religions Have Issued From The Kabalah And Return To It... All The Masonic Associations Owe To It Their Secrets And Their Symbols.December 5, 2015
- Profoundly Ignorant Of The Nature Of These Mighty Agents Of Divine Power, We Conceal Our Ignorance By Words That Have No Meaning. December 4, 2015
- The Theological Idea, Or Rather Non-Idea, Of The Deity, Is Not Shared Or Appreciated By The Unlearned. December 3, 2015
- Masonry Is A Search After Light.December 2, 2015
- God Is A Power; And We Know Nothing Of Any Power Itself, But Only Its Effects, Results, And Action, And What Reason Teaches Us By Analogy. November 30, 2015
- The Absolute In Reason And Will Is The Greatest Power Which It Is Given To Men To Attain... November 28, 2015
- The Columns JACHIN And BOAZ Are Also The Unlimited POWER And SPLENDOR OF PERFECTION Of The Deity, The Seventh And Eighth SEPHIROTH Of The Kabalah. November 27, 2015
- There Is In Nature One Most Potent Force, By Means Whereof A Single Man, Who Could Possess Himself Of It, And Should Know How To Direct It, Could Revolutionize And Change The Face Of The World. November 27, 2015
- He Is The Slave Of These Forces, Unless He Becomes Their Master.November 26, 2015
- Love Is One Of The Mythological Images Of The Grand Secret And The Grand Agent. November 25, 2015
- Christianity Should Not Have Hated Magic; But Human Ignorance Always Feels The Unknown. November 24, 2015
- This Is What Magic Had Been, From Zoroaster To Manes.November 23, 2015
- The Kabalistic Book Of The Apocalypse Is Represented As Closed With Seven Seals.November 22, 2015
- The Vices Are Seven, Like The Virtues; And The Latter Were Anciently Symbolized By The Seven Celestial Bodies Then Known As Planets. November 21, 2015
- The Moral Code of Masonry Is Still More Extensive Than That Developed By Philosophy. November 20, 2015

- To Make The Good A Consequence, Of Anything Whatever, Is To Annihilate It. It Is The First, Or It Is Nothing. November 18, 2015
- Religion Is The Crown Of Morality, Not Its Base. The Base Of Morality Is In Itself. November 16, 2015
- To Hate Your Adversary Will Not Help You; To Kill Him Will Help You Still Less: Nothing Within The Compass Of The Universe Will Help You, But To Pity, Forgive, And Love Him. November 16, 2015
- However The Mason May Believe As To Creeds, And Churches, And Miracles, And Missions From Heaven, He Must Admit That The Life And Character Of Him Who Taught In Galilee, And Fragments Of Whose Teachings Have Come Down To Us, Are Worthy Of All Imitation. November 15, 2015
- Moral Truths, Considered In Themselves, Are Equally As Certain As Mathematical Truths. November 14, 2015
- The Great Master Jesus. November 14, 2015
- Masonry Seeks Morality. November 13, 2015
- Bad Men Do Not Die Because God Hates Them. They Die Because It Is Best For Them That They Should Do So; And, Bad As They Are, It Is Better For Them To Be In The Hands Of The Infinitely Good God, Than Anywhere Else. November 12, 2015
- Whatever Is Favorable To Virtue, Whatever Gives The Moral Liberty More Energy, Whatever Can Serve The Greater Moral Development Of The Human Race, Is Good. November 11, 2015
- No, No! God Is Not Thus Amused With And Prodigal Of Human Suffering. November 10, 2015
- Everything Is A Thought Of The Infinite God. Nature Is His Prose, And Man His Poetry. November 9, 2015
- Nature Is Full Of Religious Lessons To A Thoughtful Man. November 8, 2015
- God And Truth Are Inseparable; A Knowledge Of God Is Possession Of The Saving Oracles of Truth. November 7, 2015
- Knowledge Is Convertible Into Power... We Have Long Experienced That Knowledge Is Profitable, We Are Beginning To Find Out That It Is Moral. November 6, 2015
- If There Is A God At All, He Must Be Omnipresent In Space. November 5, 2015
- It Is By Participating In The Divine Reason That Our Own Reason Possesses Something Of The Absolute. November 4, 2015
- The Existence Without Consciousness Is An Abstract Being, And Not A Person. It Is The Person, That Is Identical, One, Simple. November 3, 2015
- LOVE ONE ANOTHER; FOR THAT IS THE WHOLE LAW... Virtue Is Not Always Rewarded, Nor Vice Punished, In This Life. November 2, 2015
- When We Conceive Of The Absolute Truth, Beauty, Or Good, We Cannot Stop Short At The Abstraction Of Either. October 31, 2015

- A and Ω are the first and last letters of the Greek Alphabet. Hence the frequent expression: “I am the First, and I am the Last. October 30, 2015
- It Was A Common Practice With The Talmudists To Conceal Secret Meanings And Sounds Of Words By Transposing The Letters. October 29, 2015
- Where, Then, Amid All These Conflicting Opinions, Is The True Word Of A Mason? October 28, 2015
- We Find That In Our Speculations We But Reproduce Over And Over Again The Ancient Thought. October 27, 2015
- Ignorance Sees Nothing Necessary. October 26, 2015
- He Becomes The Friend Of God... Having Assumed Truth To Be Discoverable In Thought, It Proceeded To Treat Thoughts As Truths. October 25, 2015
- Man Is Capable Of A Higher Love, Which, Marrying Mind With Mind And With The Universe, Brings Forth All That Is Noblest In His Faculties, And Lifts Him Beyond Himself. October 24, 2015
- The Maxim Still Holds Good; For The Worship Of Idols, That Is, Of Fanciful Conceits, If Not The Source Of All Evil, Is Still The Cause Of Much. October 23, 2015
- It Is Difficult To Conceive Of A Perfect Will. October 22, 2015
- God Works In The Human World By Means Of Man’s Consciousness And Partial Freedom. October 21, 2015
- If Evil Does Indeed Exist, If There Is Any Such Thing As Evil, To Avoid The Impiety Of Making God The Author Of It. October 20, 2015
- And As Man Had Fallen, So It Was Held That The Angels Of Evil Had. October 19, 2015
- God Alone Is All-Powerful; But The Human Soul Has In All Ages Asserted Its Claim To Be Considered As Part Of The Divine. October 19, 2015
- Freemasonry Is The religion Of Plato, The Religion Of Love. October 17, 2015
- It Is In Vain To Attempt To Merge The World In God, While The World Of Experience Exhibits Contrariety, Imperfection, And Mutability, Instead Of The Immutability Of Its Source. October 16, 2015
- The Eternal Act Which Produces The World’s Life Is The Eternal Desire Of Good. October 15, 2015
- Mind Cannot Advance In Metaphysics Beyond Self-Deification. October 14, 2015
- But This Grand Idea Of An All-Governing Independent Mind Involved Difficulties Which Proved Insuperable; Because It Gave To Matter, In The Form Of Chaos, An Independent And Eternal Self-Existence, And So Introduced A Dualism Of Mind And Matter. October 12, 2015
- It Is The Self-Conscious Power Of Thought Extended To The Universe, And Exalted Into The Supreme External Mind Which Sees, Knows, And Directs All Things. October 11, 2015
- Divine Activity Was Divided By The Poets And By Popular Belief. October 11, 2015

- The Great Aim Of Reason Is To Generalize; To Discover Unity In Multiplicity, Order In Apparent Confusion; To Separate From The Accidental And The Transitory, The Stable And Universal. October 10, 2015
- His Head Is Light, His Eyes The Sun And Moon, His Breath The Wind, His Voice The Opened Vedas. October 9, 2015
- Whether The Stars Were Animated Beings, Was A Question That Christian Antiquity Did Not Decide. October 3, 2015
- The Universe Itself Was Regarded As A Supremely Intelligent Being... The Soul Of Man Was Part Of The Intelligent Soul Of The Universe, And Therefore Itself Intelligent. September 30, 2015
- Without A Soul There Could Be No Intelligence; And As There Was A Universal Soul, Source Of All Souls, The Universal Soul Was Gifted With A Universal Intelligence, Source Of All Particular Intelligences. September 30, 2015
- The Soul Of The World Is Nature Itself, As The Soul Of Man Is Man Himself, Always Acting Through The Celestial Spheres. September 29, 2015
- God, In The View Of Pythagoras, Was ONE, A Single Substance, Whose Continuous Parts Extended Through All The Universe, Without Separation, Difference, Or Inequality, Like The Soul In The Human Body. September 27, 2015
- Wherever We Suppose A Worship, There We Must Suppose Intelligent Deities Who Receive It, And Are Sensible To The Homage Of Their Adorers; And No Other People Were So Religious As The Egyptians. September 26, 2015
- Aristotle, Like Plato, Admitted A Principle Of Evil, Resident In Matter And In Its Eternal Imperfection. September 25, 2015
- The Opinion Itself Is Established By The Traditions Of The Whole Human Race, And Consecrated In The Mysteries... Wherein Was Recognized The Dogma Of Opposing Principles In Nature, Which, By Their Contrariety, Produce The Mixture Of Good And Evil. September 23, 2015
- Everywhere The Sacred Body Of Nature Was Covered With The Veil Of Allegory, Which Concealed It From The Profane, And Allowed It To Be Seen Only By The Sage Who Thought It Worthy To Be The Object Of His Study And Investigation. September 23, 2015
- And The Orgies Of Phœnicia... Moses Recognized This Doctrine Of Two Causes, Active And Passive. September 22, 2015
- Pike Comments On Homosexuality: For The Union Of Nature With Herself Is A Chaste Marriage, Of Which The Union Of Man And Woman Was A Natural Image. September 21, 2015
- 32nd Degree... The Male Sex Offered An Image Of The Sun... And The Female Sex That Of The Moon... Conjunction Of The Organs Of Generation Of The Two Sexes. September 20, 2015

- The Egyptian God KNEPH, Out Of Whose Mouth Issued The Orphic Egg... With Its Division Into Two Parts Or Causes Figured By The Hermaphroditic Being That Issued From It, And Whereof Heaven And Earth Are Composed.September 19, 2015
- Separating Man From God... Hermaphroditic God-World... A Distinction That Naturally Struck Every Thinking Man. September 18, 2015
- In Our Attempts To Understand God, We May In Fact Have Been Simply Glorifying Ourselves? September 16, 2015
- Why Should We Attempt To Confine The Idea Of The Supreme Mind Within An Arbitrary Barrier, Or Exclude From The Limits Of Veracity Any Conception Of The Deity. September 16, 2015
- Every Religion Was, In Its Origin, An Embryo Philosophy... Separated From Philosophy, It Became Arrogant And Fantastical. September 15, 2015
- The Intellect Of The Atheist Would Find Matter Everywhere; But No Causing And Providing Mind. September 13, 2015
- Theism and Atheism, Part 4: All Over The World There Is Heroism Unrequited, Or Paid With Misery: Add To These The Atheist's Creed And What Disorder Would We Make Of This World. September 11, 2015
- Theism and Atheism, Part 3: To Say To Man, "You Will Die, And Your Nobleness Will Do Mankind No Service," Did Not, Nor Ever Will, Long Satisfy The Human Mind. September 9, 2015
- Theism and Atheism, Part 2: The Absolute Denial Of God Is Only Formal And Not Real. September 9, 2015
- Theism and Atheism, Part 1: As The World Grows In Its Development, It Necessarily Outgrows Its Ancient Ideas Of God, Which Were Only Temporary And Provisional. September 8, 2015
- There Is No Pretence To Infallibility In Masonry. It Is Not For Us To Dictate To Any Man What He Shall Believe. September 6, 2015
- A Christian Interpretation of Masonic Symbolism: Part 3,September 6, 2015
- A Christian Interpretation of Masonic Symbolism: Part 2,September 5, 2015
- A Christian Interpretation of Masonic Symbolism: Part 1September 4, 2015
- The Number 12 Is The Image Of The Zodiac; And Consequently That Of The Sun, Which Rules Over It. September 3, 2015
- To Masons The Number Ten Is A Sign Of Union And Good Faith; Because It Is Expressed By Joining Two Hands, Or The Master's Grip,September 2, 2015
- Among The Ancient Sages, That Of Three Times Three Had No Less Celebrity... According To The Kabalists, The Figure 9 Symbolizes The Generative Egg... Spirit Of Life. August 31, 2015
- The Number Eight Symbolizes Perfection: And Its Figure, 8 Or ∞ Indicates The Perpetual And Regular Course Of The Universe. It Was A Symbol Of The Primeval Law Which Regarded All Men As equal. August 30, 2015