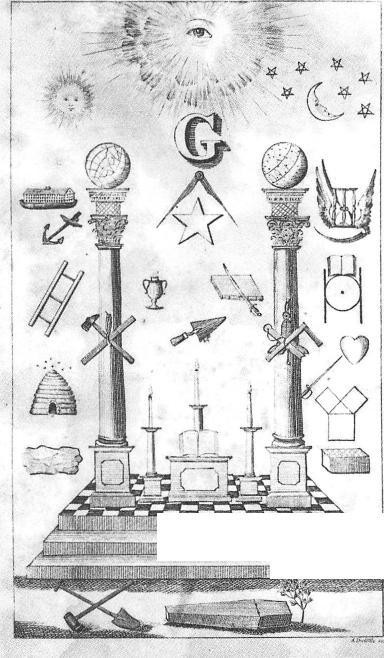
Albert Pike's

**"ESOTERIKA"**

The

**SYMBOLISM**

Of the Blue Degrees of Freemasonry

Sheet1   
Text Only Figures Not Parsed

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| Figure i. Original bound manuscript of The Symbolism of the Blue Degrees |
| of Freemasonry. From the Archives of the Supreme Council, 33°, S.J., USA. |
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Sheet2

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| Albert Pike's |
| "ESOTERIKA" |
| The |
| SYMBOLISM |
| Of the Blue Degrees of Freemasonry |
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| Transcribed and Edited by |
| ARTURO DE HOYOS, 33°, GRAND CROSS, K.Y.C.H. |
| Past Master, McAllen Lodge No. 11 10, AF&AM of Texas |
| Grand Archivist and Grand Historian |
|  |
| Foreword by |
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| Past Master, East Gate Lodge No. 452, F&AM of Louisiana |
| Sovereign Grand Commander |
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| THE SCOTTISH RITE RESEARCH SOCIETY |
| WASHINGTON, D.C. + 2005 |

Sheet3

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| or Hieroglyphic Monitor (New Haven, Conn., 1820); Engraving by Amos Doolittle. |
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Sheet4

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| A secret muse cloth bring to light, |
| wrapt mystery blind to mortal sight. |
| Enchanted ever by her gaze |
| the quill is swift, it never stays |
| at rest, but quickens ever still |
| as beating heart and privy thrill. |
|  |
| Yon heights above she will descend |
| the mind to free, the soul to mend. |
| 0! Gentle muse! I call away, |
| Come take me on the darker day! |
|  |
| —Arthur Yates,"Call Away" (1859) |

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| Sovereign Grand Commander, 1859-1891 |
| Photograph by Matthew B. Brady & Co., Washington, D.0 |
| Archives of the Supreme Council, 3 3 °, Southern Jurisdiction, USA |

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| FOREWORD |
| In the history of the Scottish Rite there is probably no name more revered |
| than that of Albert Pike, who served as Sovereign Grand Commander of the |
| Supreme Council, 33°, Southern Jurisdiction (Mother Council of the World), |
| from 1859 until his death in 1891. Indeed, the practices of almost every Supreme |
| Council throughout the world were so much influenced by him that it is said |
| he "found the Scottish Rite in a log cabin and left it in a temple:' In a real sense |
| Pike did lay the foundation upon which the modern Scottish Rite is built. He |
| revised our fundamental laws and statutes, ceremonies and rituals; he codified |
| our philosophy, assembled our archives, created our library, collated our his- |
| torical records, and published volumes on every aspect of our practices. And |
| yet, much of his work remains unknown and unpublished! |
| The present book, now published for the first time, is one of the little- |
| known treasures written by Pike. It is, as far as I am aware, unique in the field |
| of Freemasonry. It presents his well-researched and completely unique inter- |
| pretations of some of the symbols of the"Blue Degrees" of Entered Apprentice, |
| Fellow Craft, and Master Mason, the three fundamental Degrees common |
| to all branches of Freemasonry. This book is unique not only for its original |
| explanations and interpretations of Blue Lodge symbolism, but also because of |
| the impression it made on scholars who studied it. Two of England's greatest |
| Masonic scholars, Robert F. Gould and George W. Speth (founding members |
| of Quatuor Coronati Lodge 2076 in London, the premiere research lodge), |
| informed Pike that his Symbolism of the Blue Degrees of Freemasonry was the |
| most important work of the kind they had ever studied. |
| Although the present book was initially written as a private work (only |
| two manuscript copies were made), Pike hoped that its contents would be |
| shared among interested Brethren. This wish remained impractical, since the |
| original has always been preserved in the Archives Vault in the House of the |

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| + RONALD A. SEALE + |
| Temple (the other copy remains in London). It is true that Pike labeled this |
| work "esoterika" and stated that he didn't want it broadly circulated. However, |
| it does not encroach upon the strict esoterica of Freemasonry, reveal the modes |
| of recognition, nor include anything by which someone could falsely palm |
| himself off as a member of the Fraternity. It is a study of symbolism, nothing |
| more and nothing less. But what a study it is! |
| Pike has been criticized as being garrulous and prone to obfuscation. In |
| this book he speaks, perhaps, more clearly than in his other works. Granted, |
| this work does briefly discuss the symbolism of Hermeticism, Kabbalah and |
| Vedic philosophy, but readers unfamiliar with these topics will be gratified that |
| Pike speaks of them clearly. |
| The editor, Ill:. Arturo de Hoyos, 33°, Grand Archivist and Grand Historian |
| of our Supreme Council, has added critical notes to help readers unfamiliar |
| with some of Pike's notions and topics. Ill:. de Hoyos, a well-known scholar |
| who has published extensively on Masonic history, ritual and symbolism, has |
| studied every version of Pike's several ritual revisions, as well as every Masonic |
| manuscript written by Pike kept in our Archives. With these and other |
| resources, he has added several appendices to help us follow Pike's growing |
| understanding of Masonic symbolism. The inclusion of the 18th-century cat- |
| echisms cited by Pike also helps place his notions in their proper context. Any |
| remaining unfamiliar themes can be referenced and studied in publications |
| available from our Supreme Council. The reader may find it helpful to have |
| the works of Ill:. Rex R. Hutchens, 33°, Grand Cross, nearby. His books A |
| Glossary to Morals and Dogma (1993) and Pillars of Wisdom (1995) are excellent |
| resources which can clarify abstruse and perplexing themes. |
| Now in its fourteenth year, the Scottish Rite Research Society ranks |
| among the finest Masonic research organizations in the world. It consistently |
| produces the most scholarly works on Freemasonry available in the English |
| language. This book is a welcome addition to its offerings. It is our hope that |
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| FOREWORD |
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| it will both spread "more light in Masonry" and encourage others to continue |
| research. We do not assert that Albert Pike's interpretations are correct in |
| everything he wrote, but I believe you will profit by studying this book and |
| pondering its theories. |
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|  |
| March 30, 2005 Ronald A. Seale, 33° |
| The House of the Temple Sovereign Grand Commander |
| Washington, D.C. The Supreme Council, 33°, S.J. |

Sheet14

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| PREFACE s, |
| ... the symbolism of Masonry is, in my opinion, the soul of Masonry. |
| When you shall have read what I have written, you may be led to take |
| up and complete, or at least carry further the work. It is a wide field, |
| and I am quite conscious how little I have done towards exploring it. |
| If, as is said in our Western Country, I have'blazed the way' for others, |
| I am quite content. |
| —Albert Pike, December 2, 1888, to Robert F. Gould' |
|  |
| ... the Symbolism of Masonry, or at all events a material part of it, is |
| of very great antiquity—and that in substance, the system of Masonry |
| we now possess—including the three degrees of the Craft—has come |
| down to us, in all its essentials from times not only remote from our |
| own, but also to those of the founder of the earliest of Grand Lodges. |
| —Robert F. Gould,"On the Antiquity of Masonic Symbolism" (1890)2 |
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| MODERN MASONRY IN SEARCH OF A SOUL |
| If we consider the virtual explosion of Masonic exposés published since 1723,3 |
| it is remarkable that half a century passed before a Freemason took up his |
| quill and attempted to elucidate the meaning of the ceremonies. William |
| Hutchinson's The Spirit of Freemasonry (1775), generally regarded as the first |
| book devoted specifically to Masonic symbolism,4 was also remarkable in |
| receiving the approbation of the Grand Lodge. His book, which was pub- |
| lished a hundred years prior to the advent of the "authentic school" of Masonic |
| research (which employs the methods of modern historiography), helped |
| establish a trend that accepted the legends of the Craft as history—its devotees |
| often ascribing Freemasonry's origins to Adam, Noah, Phaleg, Moses, King |
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| ,6 31 xvii |

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| ARTURO DE HOYOS |
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| Solomon, or other Biblical notables. Followers of this "romantic school" also |
| sought Masonry's origins among the ancient Egyptians, the Pythagoreans, the |
| Roman Collegia Fabrorum, the Knights Templar, or other traditions employing |
| ceremonial and symbolic instruction. In fairness to Hutchinson, it is under- |
| standable that a man of his times, writing before the dawn of modern histori- |
| cal criticism, meandered among ancient religions, attempting to draw parallels |
| between their august mysteries and rites and those of Freemasonry. But what |
| progress has been made in the subsequent 230 years? Since that time a host |
| of self-styled "experts" on Freemasonry have arisen, usually contradicting each |
| other, and each vying for the limelight. To be sure, the romantic school is alive |
| and well with otherwise intelligent and articulate advocates who have indeed |
| discovered one great secret of Freemasonry: there is financial profit to be made |
| in foisting pseudo-Egyptian history and distortions of Templarism on unin- |
| formed Masons and a gullible public. Per contra, the writings of the authentic |
| school demonstrate that the romantic school represents the predilections of |
| wishful thinkers, couched in the language of pseudo-scholarship.5 Put off by |
| such pretense and nonsense Albert Pike observed, "much of what are styled |
| Masonic teachings, Masonic symbolism, and Masonic jurisprudence, is simply |
| nought, the re-threshing of old straw or the laborious discussion of trifles...." |
| Such being the case we may well ask, "Does Freemasonry really have a soul? |
| And, if so, of what does it consist, and whence is it derived?" |
|  |
| THE FREEMASON |
| Albert Pike lived during the most remarkable periods of American Masonic |
| history, which divided his experiences into the "three principle stages of |
| human life, namely, youth, manhood and age:' As a young man he was an |
| eyewitness to the Fraternity's near destruction during the so-called "Morgan |
| episode;' an anti-Masonic movement which swept America from 1826-42; |
| as an adult he was an active and energetic participant in Freemasonry's |
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| xviii Ira, |

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| + PREFACE + |
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| reconstruction; and, in his old age he enjoyed the stability and strength of |
| the Fraternity, as it resumed a place of honor. During the latter phase of his |
| life he also witnessed the dawning of the authentic school of research, when |
| Masonic historiography was revolutionized. |
| Pike was truly a renaissance man, always in pursuit of knowledge and |
| self-improvement. Within one lifetime he seems to have lived multiple lives |
| that sometimes overlapped each other. He was, for example, an advocate for |
| Native American rights, an accomplished attorney, an author, an educator, |
| an explorer, an historian, a military leader (Brigadier General), a philoso- |
| pher, a poet, and a translator. This brief preface is not the place to recount |
| Pike's life and accomplishments. Of the several didactic biographies, I |
| invite the reader to peruse the two I enjoyed most: Jim Tresner's Albert |
| Pike: the Man Beyond the Monument (New York: M. Evans Co., 1995), |
| and Walter Lee Brown's A Life of Albert Pike (Fayetteville: University of |
| Arkansas Press, 1997). The former is anecdotal, delightfully interspersed |
| with Pike's wit and wisdom, while the latter is a more academic, but thor- |
| oughly accessible approach. |
| Initiated into Freemasonry in 1850, Pike was a member of Western |
| Star Lodge No. 1, at Little Rock, Arkansas. Two years later he, with others, |
| obtained a charter to start Magnolia Lodge No. 6o, over which he presided |
| as Master of the Lodge in 1854 and 1855. Pike also received the Capitular |
| Degrees in 1850, the Cryptic Degrees in 1852, and the Knight Templar Degree |
| in 1853. In March of the latter year Albert G. Mackey, then Secretary General |
| of the Supreme Council, 33°, Southern Jurisdiction (Mother Council of the |
| World), communicated the 4°-32° of the Scottish Rite to Pike. Over the |
| next two years Mackey loaned a substantial part of his manuscript ritual |
| collection to Pike, who transcribed and subsequently bound them into a |
| large volume now in the archives of the Supreme Council, 33°, Southern |
| Jurisdiction. Entitled Formulas and Rituals transcribed by Albert Pike in 1854 |

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| + ARTURO DE HOYOS + |
| and 1855, it preserved a significant portion of the Supreme Council's ritual |
| collection as it was at the time he received the Degrees. Mackey later loaned |
| the same manuscripts to officers of the Supreme Council, 33°, Northern |
| Masonic Jurisdiction, but—sadly—they were never returned. For the most |
| part, the early Scottish Rite rituals studied by Pike were slightly modified |
| versions of French rituals written in the late eighteenth century; others had |
| been revised by the Supreme Council between 1822-5. Many of the rituals |
| seemed primitive and even jejune to Pike, who believed that their true mean- |
| ing had been lost to time. |
| Pike's study of these rituals prepared him for appointment, in March 1855, |
| to a Supreme Council committee which was charged with the responsibility of |
| revising all the Scottish Rite's rituals. As a 32° Mason he was the lowest ranking |
| member of the committee, but, as was his habit, he threw himself into the task. |
| In fact, he was the only person on the committee to produce any results. As a |
| student of comparative religion, mythology, and philosophy, he sought to recover |
| and restore the ethical and philosophical truths he believed the original framers |
| of the Degrees intended to teach. Several of the Degrees, which were merely |
| skeletal, were fleshed out and became "workable:' The dramas Pike wrote taught |
| the lessons and conveyed the truths he supposed reflected their original intent. |
| In 1857 Pike completed his revision of the 4°-32° which he then had pri- |
| vately printed in an edition of ioo copies at his own expense at a cost of $1200 |
| (about $25,150 in today's money)! This first revision—originally untitled but |
| dubbed "The Magnum Opus" by Mackey—was a monumental step forward |
| for the Scottish Rite. Although it failed to meet the needs of the Supreme |
| Council and was never adopted as the official ritual, it became the basis for |
| subsequent revisions, not only of the Southern Jurisdiction's ritual, but for |
| many Supreme Councils worldwide. |
| In the same year Pike was appointed to the ritual revision committee, |
| the Supreme Council, 33°, Southern Jurisdiction, signed a Concordat with a |
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| body known as the "Supreme Council of Louisiana." This organization, with |
| headquarters in New Orleans, had long contended with the two authentic |
| American Scottish Rite Supreme Councils. The New Orleans group, acknowl- |
| edging its dubious origins, voluntarily dissolved itself and its members trans- |
| ferred their fealty to the Supreme Council, 33°, Southern Jurisdiction. One of |
| the leading Louisiana members was Charles Laffon de Ladebat, who became a |
| friend, coworker, and confidant of Pike. In fact, de Ladebat not only conferred |
| the Thirty-third Degree on Pike, but also resigned his position as Deputy of |
| the Supreme Council in favor of Pike. The two corresponded on all matters of |
| the Rite, and de Ladebat did not hesitate to express dissatisfaction with some |
| of Pike's revisions. De Ladebat had himself printed revisions of the Eighteenth |
| and Thirtieth Degrees in 1856 and 1857, respectively, which included synopses |
| of the 4°-17° and 19°-29°, together with the modes of recognition (symbolic |
| signs, tokens, and words). Pike and de Ladebat later collaborated and revised |
| several of the Degrees, and in 1859 de Ladebat loaned Pike the only known |
| copy of an extremely valuable manuscript, Francois H. Stanislaus Delaunay's |
| Thuileur Universel, ou Manuel du Franc-mason (am), a 400+ page work with |
| the esoteric alphabets, signs, tokens, and words of numerous Masonic rites. |
| Pike also owned Delaunay's famous Thuileur des trente-trois degres de l'ecossisme |
| du rit Ancien, dit Accepte (1813, 1821), which was a similar work on the Scottish |
| Rite. These books explored the possible roots of the many obscure significant |
| words in the degrees, and would serve as an inspiration for Pike's own etymo- |
| logical study, The Book of the Words (1878). |
| Following his work with de Ladebat, as Pike undertook other Scottish |
| Rite projects, the Supreme Council recognized an effective leader and tire- |
| less worker within their midst. As might have been expected, he was elected |
| Sovereign Grand Commander in 1859—a position he would hold until his |
| death in 1891. Between 1861 and 1884 he continued to revise the Southern |
| Jurisdiction's Scottish Rite rituals as he had time, producing them as a multi- |
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| ARTURO DE HOYOS + |
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| volume set. During the revision process he continued his study of Freemasonry |
| in all its aspects, and his successive ritual revisions reveal his growing under- |
| standing of Masonic philosophy and symbolism. |
|  |
| TWO LECTURES ON SYMBOLISM |
| Prior to the emergence of the "authentic school" Pike had, like many others, read |
| the speculations and theories of earlier writers, sometimes accepting their fantastic |
| claims of the Fraternity's supposedly ancient origins. He tells us that, for a time, |
| he put faith in the "fancies about the Egyptian origin" of Freemasonry (a notion |
| spread today in the popular but uncritical book, The Hiram Key), but he ultimately |
| rejected this and similarly unfounded "fancies:' He lamented over the baseless |
| conclusions and contradictions he encountered, at times wondering if there was |
| actually anything of value to be found. In frustration he even considered abandon- |
| ing the study of Masonic symbolism altogether, but consequently resolved to retain |
| the symbols and abandon the expositors. Even by today's standards Pike was a rare |
| type of Freemason, willing to sacrifice his opinions and prejudices upon the altar |
| of truth. He was a wide reader possessed of a critical faculty. A sensible person, |
| his notions—at times lofty and idealistic—were nonetheless founded in reality. |
| Profoundly interested in the nature of truth, he studied archeology, anthropology, |
| comparative religion, and philosophy, realizing a harmony of ideas (as opposed to |
| syncretism) which helped him appreciate the great quest of humanity and fostered |
| in him a tolerance of others' beliefs. His grasp and understanding of Masonic his- |
| tory was excellent,' but not "complete" (alas! nobody can claim this) and, as we |
| shall see, he too would err in some of his interpretations of Masonic symbols. But |
| he did possess the greatest quality of a good investigator: he considered all avail- |
| able evidence, and dismissed his own theories when verifiable data outweighed his |
| notions, however dear and venerable. |
| Pike's study of Freemasonry taught him that, beyond fraternity, its ceremo- |
| nies served a twofold purpose: (I) they inculcated social and moral virtues; and |
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| (2) they were vehicles for transmitting symbols. Moral instruction, which can |
| be communicated overtly, cannot be considered either unique to Freemasonry, |
| or "secret" in any real sense. However, Pike suspected that the true "secrets" of |
| Freemasonry lay within its symbolism. By careful, prolonged, and analytical |
| study he began to discern and recognize a natural relationship between symbols |
| and things they symbolized. The results of this research, which was contempora- |
| neous with his ritual revisions, would eventually be printed in two large volumes. |
| They were not written for the faint-of-heart, but are rather academic works. |
| Because they were not written for the average Mason, these first two studies were |
| printed in extremely limited editions of only loo copies each. |
| The two volumes, A Lecture on Masonic Symbolism and A Second Lecture |
| on Masonic Symbolism, were both printed in 1875. The first volume began by |
| separating Pike's works from others of the genre by announcing a thesis which |
| dismissed the spiritualistic and occult notions some ascribed to Freemasonry. |
|  |
| The superiority of Freemasonry to every other order and association, |
| consists in its symbols.... It has no secret knowledge of any kind. There |
| was, in the ancient initiations, something like the modern spiritualism; |
| but there is nothing of this or of magic in Freemasonry.' |
|  |
| The statement that Freemasonry "has no secret knowledge of any kind" |
| requires qualification. Pike does not here refer to the claptrap "secrets" common |
| to fraternities, to the ceremonial or modes of recognition, or to the "mysteries" |
| concealed by symbolism. Rather, he here means secret information only avail- |
| able by appeal to non-human entities. At the time Pike wrote this, "spiritual- |
| ism" (communication with discarnate intelligences) was a rage in America and |
| England, and a general interest in mysticism and occultism was also on the rise. |
| In fact, Madame Blavatsky established the Theosophical Society just two and |
| a half months after Pike published his Second Lecture. (Blavatsky's influences |
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| contributed to the nineteenth century's resurgence in western occultism and |
| promoting an interest in eastern mysticism.") Pike was sufficiently knowl- |
| edgeable to justify his statement that Freemasonry teaches neither spiritualism |
| nor "magic" (the ability to alter the physical world by little-known powers of |
| the mind or by appeal to other-worldly beings and forces). |
| His explorations into philosophy and religion included academic studies |
| of primitive and superstitious beliefs, as well as spiritualism and occultism (his |
| personal library included works on animal magnetism, the Kabbalah, magic, |
| somnambulism, etc.). As familiar as he was with metaphysics, he concluded that |
| it taught"that we can have no certainty of anything: that whatever one seemed to |
| have proved, another always disproved:' He added, "the demonstrations of those |
| who passed for the most profoundest of all the metaphysicians, always, at the |
| point on which their conclusions depended, became a mere juggling with words:' |
| For these and other reasons Pike wanted to clearly distinguish Freemasonry |
| from the common "occult" interests of his day. Thus, in an unambiguous state- |
| ment in the 2,8°, Knight of the Sun, Pike clearly affirmed that Freemasonry does |
| not pretend to possess mysterious or occult knowledge. |
|  |
| The Masonry of the Ancient and Accepted Scottish does not permit |
| any one to put forth in its behalf pretences to the possession of any |
| mysterious or occult knowledge not within the reach of the world at |
| large. Indeed such pretences are unauthorized anywhere in Masonry; |
| and when men have been induced by them to seek initiation or |
| advancement, the disappointment that has been the consequence has |
| been greatly mischievous to the Order." |
|  |
| But if not "secret knowledge," what is the "mystery" in Freemasonry? For |
| Pike, the answer lay in its symbolism, which he deemed its true essence. This |
| matter-of-fact approach to Freemasonry is further evinced in Pike's revisions |
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| of the Scottish Rite rituals. For him, the symbolism of Freemasonry was at |
| once moral, philosophical, and religious. It reminded the initiated of man's |
| duty to God and his neighbor, and assured him that God is not remote, but is |
| rather approachable, taking a personal interest in His creatures. Additionally, |
| Freemasonry's unique ability to espouse the causes of humanity, while declin- |
| ing to assert the correctness of one faith over another, appealed to Pike's sense |
| of tolerance. His several revisions of the Scottish Rite's rituals progressively |
| espoused the rights of man by means of a government maintained by the con- |
| sent of the governed. Freedom of conscience, and an awareness of the benefits |
| and responsibilities that come with free agency, lay at the heart of Pike's per- |
| sonal philosophy. His rituals not only refined the Masonic ideals of Liberty, |
| Equality, and Fraternity, but gradually and successively unfolded a rational |
| explanation for the symbols and usages of Freemasonry. |
| Beyond social virtues and fraternity; Pike believed that great truths, esoter- |
| ic and Divine, lay concealed within the symbolism of Freemasonry. This view |
| was partially influenced by his study of early Masonic rituals. For example, in |
| an early ritual of the 32°, Sublime Prince of the Royal Secret, it was stated that |
| "the mysteries of the Craft are the mysteries of religion;' and that the different |
| Masonic degrees were invented to give only "symbolic secrets" to those who |
| could not be trusted with this fact." Accepting this, Pike shared at least one |
| view with the earlier expositors: the "ancient usages and customs" of the Craft |
| (Freemasonry), including the ceremonial acts of initiation, were not trifles to |
| bemuse onlookers or befuddle candidates; they were lessons for those capable |
| of seeing more than superficiality, i.e., for those who would not mistake the |
| symbol for the thing symbolized. |
| Pike's Lecture on Masonic Symbolism was chiefly devoted to two subjects: |
| (I) the symbolism of numbers and (z) the Freemason's apron. Its number sym- |
| bolism did not digress into numerology, which Pike considered arbitrary," but |
| sought rational explanations for the religious veneration of particular numbers |

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| + ARTURO DE HOYOS + |
| and sequences. Yet he remained aware that there were many symbols for which |
| he failed to find satisfactory solutions, and he even suggested that they might |
| lie beyond his capability. |
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| The true meanings of a few of the symbols are still known in the |
| Lodges. Those of many others are disused; and those of some, I fear, |
| are lost beyond hope of recovery. Among those whose true meanings |
| are not given, are the Cable-tow and its length, the Square and |
| Compass on the altar, the Substitute words in different Rites, the |
| Apron, the 47th Problem, the tessellated or chequered floor, the rough |
| and perfect ashlars, the Plumb, Level and Square, and the orbs and |
| person represented by the three altar-lights. And the meanings of the |
| words "Shibboleth" and "Tubalcain;' and of the three implements with |
| which the Master was smitten will probably never be discovered.14 |
|  |
| Most of the above-mentioned symbols were treated in his first two printed |
| lectures on Masonic symbolism, or are in the book you are now reading. |
| However, Pike's last sentence in the above quote, regarding the meanings of the |
| "three implements," is particularly notable considering that prior to writing the |
| present work he had already assigned symbolic meanings to the implements, |
| beginning with his ritual revisions of 1867 (see Appendix One). |
| Pike believed that A Second Lecture on Masonic Symbolism, The Omkara |
| and Other Ineffable Words," would be his "last labor of the kind in Masonry." |
| The book was "intended to be the compliment of that on Masonic Symbolism"; |
| however, without a running commentary it was, and remains, beyond the under- |
| standing (and perhaps the interests) of most Masons. Rather than exploring |
| the imponderables of conventional Masonic symbolism, he investigated the |
| Hindu sacred monosyllable, and delved into Vedic philosophy—subjects most |
| Masons would find even more baffling than the works of the"romantic" school; |
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| and yet Pike's work was scholarship!' The subject matter had direct relevance |
| to his revisions of the Fourteenth and Thirty-second Degrees—a fact not lost |
| on active Scottish Rite Masons; but most members lacked the requisite back- |
| ground to appreciate Pike's insights. |
|  |
| SYMBOLISM OF THE BLUE DEGREES—PRECURSORS AND ORIGINS |
| All systems of Freemasonry are founded upon the three primary "Blue" or |
| "Craft" Degrees of I° Entered Apprentice, 20 Fellowcraft, and 3° Master Mason, |
| and several Masonic Orders have their own versions of these Degrees (within |
| the United States they are only conferred by the State Grand Lodges). As a |
| part of his ritual revisions Pike also revised the Scottish Rite's version of the |
| Blue Degrees, for study, which he printed under the title The Porch and the |
| Middle Chamber ... The Book of the Lodge (1872). The more Pike researched, |
| the more he believed that the Blue Degrees contained the invaluable "myster- |
| ies" of Freemasonry, although they were unperceived by the average member. |
| A voracious and omnivorous reader with a retentive memory, he recognized |
| a congruence between Hermetic and Masonic symbols. The square and |
| compasses, the sun and moon, the three pillars, and other symbols were |
| common to both. If not coincidental, what was the relationship? For Pike, |
| the relationship was significant rather than incidental, as he concluded that |
| the symbolism of Freemasonry lay in antiquity, and was either borrowed |
| directly from Hermeticism or the two shared a common ancestor. Through |
| his investigation of the earliest known Masonic catechisms, exposures, and |
| Old Charges (including the Regius Manuscript of c. 139o), Pike concluded |
| that the ancestors of Speculative Freemasonry possessed esoteric knowledge, |
| and that it was the possession of such that induced educated men like the anti- |
| quary Elias Ashmole to join the Fraternity, which he did in October 1646. Pike |
| was not reticent to share these discoveries. In his "Address of the President;' |
| delivered to the Masonic Veteran Association of the District of Columbia in |
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| 1886, he discussed the importance of the Blue Degrees as the foundation of |
| Freemasonry, and the possessor of its secrets. This was followed a year later by |
| a similar study entitled, "What Freemasonry Was." |
| As he made his discoveries, Pike expounded and elaborated upon |
| Masonic symbolism with increasing frequency and coherence. His most |
| extensive remarks were directed to members of the Royal Order of |
| Scotland, a Masonic system which has existed since at least 1741,1" and had |
| been active in the United States since 1878 (Pike served as its Provincial |
| Grand Master from then until his death in 1891). According to the Royal |
| Order of Scotland's "Heredom of Kilwinning" Degree, the Order was first |
| established "On the holy top of Mount Moriah in the Kingdom of Judea" |
| and afterwards reestablished "At I-Colm-Kill, and afterward at Kilwinning, |
| where the King of Scotland first sat as Grand Masten' Its raison d'être is |
| ostensibly the presentation of a type of Christianized Craft degree, reestab- |
| lished and amended "To correct the errors and reform the abuses which had |
| crept in among the three degrees of Saint John's Masonry.' As a member |
| of the Royal Order of Scotland, Pike took these words to heart. He contrib- |
| uted by assuming a personal responsibility "to correct the errors" he believed |
| affected the Craft's symbolism. |
| Between 1886 and 1890 Pike delivered three discourses before the |
| Provincial Grand Lodge of America of the Royal Order of Scotland. In the |
| first of these he disclosed his intention to write "a treatise upon the Symbols |
| of the Blue Lodge," which would become The Symbolism of the Blue Degrees of |
| Freemasonry. Although originally prepared for the benefit of members of the |
| Royal Order of Scotland, Pike stated that the manuscript would permanently |
| remain in the Archives of the Supreme Council. |
| (As precursors of the present work, the reader is encouraged to read Pike's |
| "Address of the President,''''What Freemasonry Was," and his lectures before the |
| Royal Order of Scotland, which are extracted in extenso following this preface.) |
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| COMPLETION OF THE MANUSCRIPT |
| After completing the rough manuscript of The Symbolism of the Blue Degrees of |
| Freemasonry Pike asked Edwin B. Mac Grotty, 33°, calligrapher of the Supreme |
| Council, to create the permanent copy. The completed work—its transcrip- |
| tion, paper and binding—is a bibliophile's delight, employing some of the ele- |
| ments of illuminated manuscripts. |
|  |
| The title page is a work of art, done in blue, black and gold, with a |
| background of a large square and compass. Every word of the text is |
| in imitation of print, none of the letters being joined, while every page |
| is numbered in imitation of printed figures. All pages are of the finest |
| quality of paper and ruled with a border of red.' |
|  |
| In addition to the transcription, Mac Grotty also added illustrations to |
| accompany the text. He redrew several engravings from old alchemical |
| texts which Pike analyzed in his various chapters. The completed 367-page |
| manuscript was beautifully bound in blue leather. Its tooled, gold-embossed |
| spine reads, "ESOTERIKA / THE / SYMBOLISM / OF THE / BLUE |
| DEGREES / OF / FREEMASONRY / PROPERTY / OF THE / SUP.. |
| CO / WASHINGTON, 1888." |
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| SYMBOLISM AND THE AUTHENTIC SCHOOL |
| Throughout his Masonic career Pike enjoyed an ongoing correspondence with |
| contemporary scholars and officials the world over. One of his best known cor- |
| respondents during the 188os was Robert Freke Gould, author of the recently- |
| published and groundbreaking work, The History of Freemasonry (1882-7). The |
| publication secured Gould's position as England's greatest Masonic historian. |
| Pike was eager to both share what he learned and to have his work evaluated |
| and, in January 1888, he informed Gould about his study of Blue Lodge sym- |
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| bolism. In the ensuing correspondence Pike touched on his views regarding the |
| origins of Masonic symbolism, and explained the origins of his work. |
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| [ALBERT PIKE TO ROBERT F. GOULD: JANUARY 28, 1888] |
| I have been for some time collecting the old Hermetic and |
| Alchemical works, in order to find out what Masonry came into |
| possession of from them. I have ascertained with certainty what the |
| square and compasses, the triangle, the oblong square, the three Grand |
| Masters, the idea embodied in the substitute word, the double-headed |
| Eagle of the Anc. . and Accep ... Rite, the Sun, Moon, and Master of |
| the Lodge and others [did.] |
| I cannot conceive of anything that could have induced Ashmole, |
| Mainwaring, and other men of their class to unite themselves with |
| a Lodge of working Masons, except this—that, as Alchemists, |
| Hermeticists, and Rosicrucians had no association [of their] own in |
| England or Scotland, they joined the Masonic Lodges in order to meet |
| one another without being suspected; and I am convinced that it was |
| the men who inherited their doctrines who brought their symbols into |
| Masonry, but kept the Hermetic meanings of them to themselves. To |
| these men we owe, I believe, the Masters Degree. The substitute word |
| means "The Creative Energy from the Father,"—the Demiourgos, |
| and Hiram, I think, was made the hero, because his name resembled |
| Hermes, "The Master of the Lodge;' the Divine word (the Egyptian |
| Thoth), the Mercury of the Alchemists. |
| I do not think there can be much doubt about this, and have |
| written out in full my notions in regard to our Symbolism, making a |
| MS. book of some zoo pages, and have deposited where it will remain |
| safe and secure; and believing that I have shown how Masonry became |
| speculative, having at least satisfied myself, I rest content." |
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| [February 28, 1888] |
| Although Masons will not read much, they listen excellently well and |
| patiently for any length of time—if the speaker will tell them anything |
| worth listening to. I think that I have talked to some sixty Lodges in |
| different places, from New York to New Orleans, and from the Atlantic to |
| the Pacific, to Lodges composed largely of men reasonably well educated: |
| lawyers, divines, and clergymen in New York, workmen in the saw-mills |
| of the territory of Washington, and of miners in Nevada, without in any |
| instance the audience becoming weary, often without even one going away, |
| although I rarely [spoke] for less than two hours, often two and a half, |
| and sometimes three. So I know that men of many kinds can be deeply |
| interested in the subject of the Symbolism of the Blue Lodge, and are glad |
| to have it proven to them that there is something more and higher in the |
| Blue Free-Masonry, than they had supposed." |
|  |
| [June 27,1888] |
| Yielding to persistent solicitation I have at last laid out my |
| thoughts upon the symbols of the Blue Lodge, and had the MS. |
| copied neatly and bound into quite a book. I wish I could submit it |
| to you and Bro. Hughan for your examination and comments. If I |
| thought that it would interest either you or him, I would send you the |
| original, in portions, by mail." |
|  |
| [September 8, 1888] |
| I suppose that no one can say what symbols the English Lodges |
| had before 3737, or with any approach to positiveness, whether they |
| had any. Is there any information in regard to that? |
| I am satisfied that part of the symbols after that in use, and still in |
| use, came into Masonry from the hermetic books. Of the time of their |

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| introduction I have no information, but I think we may reasonably |
| believe that until there were degrees in Masonry, there was not much |
| symbolism. How could they have been used without degrees? |
| If any of the symbols, for example, the compasses and square, |
| were not the English school, this philosophy, I think, gave them its |
| own menacing, leaving the old, single, rudimentary significations to |
| continue for the mass of Masons. Is there, however, any proof, that any |
| of them were used by Masons, in Scotland or England before 1723? |
| If the Hermetics introduced them, they knew what their symbolic |
| meaning then was among the Adepts: but for some of them, older than |
| Hermeticism, it had, no doubt, invented new meanings—e.g. for the |
| numbers 3 and 4, making 7. Plutarch did not know what Pythagoras |
| saw in the 47th Problem: and his explanation of it is but a conjecture. |
| But I think that in the main, the meanings that they symbols have to |
| me, they had to the English disciples of Fludd and Ashmole. |
| You speak, in this connection, of English Masonry, saying that |
| 'in Scotland, the early ceremonial must have been of the simplest |
| character: Is there any evidence that in England, before 1717, it was |
| any more elaborate? |
| Hermeticism, as expounded by Ashmole and his contemporaries |
| in England and Germany, was intensely Christian and Trinitarian. |
| For the earlier Trinity, of the Creator, the Divine Wisdom or Intellect, |
| and the Word, it had substituted the Athanasian Trinity of the Father, |
| the Word and the Holy Spirit: and to this had accommodated its |
| symbolism. It was entirely ignorant of the theories of Zarathustra |
| and Pythagoras. I think I know what some of these were, and have, in |
| these, hit upon the primary meaning of some of our symbols.... |
| The 'Ancient' Freemasonry certainly had no Masters' Degree... |
| We cannot say from what earlier source the degrees worked in 1724-5 |
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| came: but neither can we cay, upon any proof yet produced, that |
| they came from any earlier source. We cannot say how far back their |
| ancestry extended. True: but we also cannot say that they had any |
| Masonic Ancestry. What secrets of the three present Degrees were |
| given in the two Degrees recognized by the grand Lodge of England |
| in 1723? Were all the words, signs and grips of three then given in the |
| two? Do we really know what were given? |
| I cannot see how it can be said that the Master's degree was a part |
| of Ancient Free Masonry. I know of no proof that the Hiramic Legend |
| had had a period of infancy, before 1723. |
| No one can claim that the Royal Arch, or any of the degrees |
| of the Anc... and Acct. Scott Rite formed a part of 'Ancient Craft |
| Freemasonry: But, if the Master's degree became Masonic, a part |
| of Freemasonry, when adopted, why could not the Rose Croix, the |
| Degree of Perfection, and others, though not Ancient; be entitled, |
| by their nature, purposes, forms and methods, to be also called |
| Masonic? Is not the Mark Degree essentially 'Masonic'? If you say |
| that nothing can be called 'Masonic' that was not part of Masonry |
| in 1725, you have a right to put that limited meaning on the word |
| `Masonic; as designating a system and organization, and not as in |
| any way indicating the essential character of a degree. In that sense I |
| do not dissert from your opinion. I called our Scottish Rite degrees |
| `Masonic; using the word in a wholly different sense, and as expressing |
| their essentiality. If they are the development of the Blue degrees, like |
| the commentaries on a text, they are Masonic...." |
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| THE AUTHENTIC SCHOOL RESPONDS |
| As interesting as the above comments are, they were necessarily incomplete, |
| and some of them (such as Pike's interpretation of the "substitute word") were |
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| likely puzzling to Gould. But it is fair to say that a subject as novel and complex |
| as Pike's exploration into the origins and meaning of Masonic symbolism could |
| only be evaluated and understood within the context of his complete study. |
| Gould was an extremely meticulous scholar and, always the good barrister, he |
| reserved his opinions until the evidence was weighed. |
| Sometime in the late summer or early autumn of 1888 Pike sent his origi- |
| nal rough manuscript" of The Symbolism of the Blue Degrees of Freemasonry to |
| Gould and his fellow members of Quatuor Coronati Lodge 2076 in London |
| (the premiere lodge of Masonic research). It was studied first by Gould and |
| subsequently by George William Speth, Secretary of the Lodge (who later |
| formed the well-known Quatuor Coronati Correspondence Circle, which con- |
| tinues today). Although the manuscript was informative, it lacked the illustra- |
| tions from old Hermetic texts which Mac Grotty prepared for the Supreme |
| Council's archival copy. When Mac Grotty learned that Quatuor Coronati |
| Lodge intended to make a second permanent copy of the manuscript for their |
| library he volunteered to prepare illustrations for their copy. Pike wrote to |
| Gould and informed him of this good news. |
|  |
| [December 2,1888] |
| As I have said, the symbolism of Masonry is, in my opinion, the |
| soul of Masonry. When you shall have read what I have written, you |
| may be led to take up and complete, or at least carry further the work. |
| It is a wide field, and I am quite conscious how little I have done |
| towards exploring it. If, as is said in our Western Country, I have |
| 'blazed the way' for others, I am quite content. |
| The brother who copied the old Hermetic cuts to which reference |
| is made, purposes to re-copy them for you, if you would like to have |
| them, and if you really mean to have the MS. copied for preservation, |
| it will be a labor of love with him.2' |
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| The second transcript was completed and stored in the archives of |
| Quatuor Coronati Lodge, with a note appended, describing it as follows: |
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| The foregoing copy is a true copy of a manuscript in the handwriting |
| of General Albert Pike of Washington in the United States of |
| America and was made by the undersigned Brother Reginald Thomas |
| Webster, Solicitor of the Kilburn Lodge 1608 at the dictation of the |
| undersigned George William Speth, P.M. Unity 183 and Sec. Quatuor |
| Coronati 2076 and subsequently examined by them with the original. |
| [Signed] R.E.T. Webster |
| G. Wm. Speth |
| 9th March 1889 |
| Margate.' |
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| From continuing correspondence we learn that Pike's insights and reasoning |
| not only persuaded Gould to reconsider and revise his views on the antiquity of |
| Masonic symbolism, but in a letter of May 6, 1889, Speth declared the book to |
| be "the most philosophic & admirable work of the kind [he had] ever perused." |
| Gould's correspondence with Pike reveals the historian's abiding and deep |
| respect for his research. In a letter of May 23, 1889, Gould wrote that he "stated |
| to [his] friends in the [Quatuor Coronati] Lodge, 'outside the Lodge there is |
| only one person that we who are inside of it, should look up to with profound |
| veneration for his Masonic writings; and that is Bro Albert Pike:" Such state- |
| ments were not mere flattery. As will be seen in the following extracts, Gould's |
| and Speth's letters evince a genuine admiration for a fellow scholar. |
|  |
| [ROBERT F. GOULD TO ALBERT PIKE: DECEMBER 31, 1888] |
| You are a great force in Masonry, and the fact has been more |
| vividly brought home to me by another and more careful perusal |
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| of your Lectures on Symbolism. There is no one among our British |
| Masonic writers who could have written up to the level of your |
| own performance. But this is to a certain extent explained by your |
| introductory remarks (with which my personal views coincide. See |
| Hist[ory]. of F [reemasony]. ii. 61), to the effect that many of learning |
| and intelligence, are disgusted by what they hear and read. |
|  |
| [October 26, 1889] |
| I was determined to get off a letter—so write very hurriedly, |
| which I hope you will excuse. Your Lectures on Symbolism impressed |
| me greatly and no part of them more so, than the effective way in |
| which you show how much of the meaning of what is now done in |
| Lodge, has been lost. |
| Now I am clearly of opinion that a similar ignorance prevailed in |
| 1717-3o, and for this reason reject as untenable, the theory that the |
| ceremonial of 173o was introduced into Masonry after 1717. Had such |
| been the case, the meaning of what was so introduced, would have |
| been known, & as I also venture to think, preserved. |
|  |
| [November Ti, 1889] |
| It had always struck me as singular, that the Freemasonry of |
| 173o, was regarded by the writers of that period, as being some thing |
| unintelligible and nonsensical. And I noticed this in my History of |
| F [reemasonry]. (ii., 237). But your Lectures on Symbolism, caused |
| me to look into the subject more carefully. Now, it is my deliberately |
| formed opinion, that the essentials of the Masonic ceremonial, can be |
| traced behind 1717.... |
| Your "Commentary" on mine, supplies a good many arguments |
| in favour of the antiquity of Masonic Symbolism. But the ilia" chief |
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| point I wish to establish in my forthcoming lecture is, the moral |
| certainty of the ceremonial of 173o, being of greater age than the |
| Grand Lodge of England. |
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| [ July 28, 189o] |
| But though there are many Supreme Councils, there is only one |
| Albert Pike. Neither do the possessors of the 33°, at least in the Old |
| World, show in general, much interest in Masonic research.... But I am |
| surprised, that a rich S [upreme]. C [ouncil]. like that of England and |
| Wales, does not strive in some way to emulate the bright example of |
| the Mother Supreme Council. |
|  |
| [GEORGE W. SPETH TO ALBERT PIKE: APRIL 2, 1889] |
| ...the lectures are far & away beyond anything of the sort I have |
| every seen, and their study has afforded me not only much interest, |
| but much satisfaction. |
|  |
| [May 6, 1889] |
| Your lectures, spite any fault I could force myself to detect & |
| lay bare, if I wished to undertake so ungracious a task, still stands |
| pre-eminent as the most philosophic & admirable work of the kind |
| I have ever perused. |
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Sheet35

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| + ARTURO DE HOYOS + |
| TO PUBLISH OR NOT TO PUBLISH |
| Statements like those quoted above are themselves strong arguments for shar- |
| ing Pike's Symbolism. However, Pike was disinclined to do so on anything but |
| a limited scale. Like many other people who are "bigger than life;' Pike had |
| strong opinions and passions. Aware of the tremendous intellectual gifts he |
| possessed, he was inclined to reserve the fruits of his research for those capable |
| of appreciating them, and he was a vigorous supporter of intellectual property |
| rights. On more than one occasion he asserted the right to withhold and even |
| destroy his own research. Although Pike denied the existence of anything |
| "occult" in Freemasonry (i.e., in the odious sense of the term), he firmly main- |
| tained its esoteric character. Thus, whenever he delivered a lecture on what he |
| considered the "true" secrets of Freemasonry, it was usually not transcribed, |
| and even more rarely printed. |
| It would have been impossible for Pike to share his research without com- |
| mitting it to paper in some form. For this reason several of his works were |
| printed in limited editions, some of which had restrictions on ownership. This |
| may be understandable in the case of rituals, but he extended his restrictions |
| to his studies on the symbolism of Freemasonry. His first Lecture on Masonic |
| Symbolism (1875) included the following note which outlined the restrictions. |
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Sheet36

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| + PREFACE + |
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| Washington, D.C. |
| No. day of A...M... 5635 |
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| Of the following work, one-hundred copies only have been printed, |
| belonging to those who have contributed to pay the cost. |
| This copy is delivered and belongs to , and he receives |
| it upon the express condition, agreed to by receiving it, that he will not |
| permit, at any time, any part of it to be published or to be copied; that he |
| will not part with it to any one save a Prince of the Royal Secret or 33° and |
| that he will provide that in case of death or accident happening to him, it |
| shall go into the hands of a Bro... of one of those degrees; and, in testimony |
| of this he will hereunto sign his name. |
|  |
|  |
| Albert Pike |
| Soy.. Gr.. Commander |
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| Within the text of the book, he further elaborated on the reasons for |
| these restrictions. |
|  |
| We may smile also at those other Orders which ape our Ceremonies |
| and wear our symbolic clothing, while profoundly ignorant of the |
| meaning of all.... |
| This leads me also to add, that this Lecture is not for publication, |
| nor will ever be published with my consent. I regard it as the Law of |
| Masonry that such instruction be given orally, and to the brethren |
| alone. Whatever may be the claims of what is called Masonic |
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Sheet37

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| + ARTURO DE HOYOS + |
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| literature, to the gratitude of the Society, I think that the mischiefs |
| of which it is the fruitful mother have been very great. Too much |
| has been published, for the world at large to read, about Masonic |
| Symbolism, enabling the Profane to know all that is known by our |
| Initiates in general, or even more... 27 |
|  |
| Pike's concern is somewhat puzzling, since he had stated several times |
| that most Masons had no interest in reading Masonic books. It is unlikely he |
| actually believed that the non-Masonic public somehow had a greater interest |
| in Masonic symbolism than Masons did themselves. The prohibition is also |
| somewhat enigmatic in light of a catalog he prepared in 1879, of books to be |
| sold by the Supreme Council." Although Pike stated that "no individual can |
| own a ritual' his catalog actually included the following"reprints of rituals of |
| old degrees" he prepared for publication. |
|  |
| (I) The Degree of Mark Master Mason, Being the Work of the Grand |
| Council of Princes of Jerusalem, of South Carolina, and the Oldest |
| Work Extant Anywhere. |
| (2)The Wigan Ritual of the Early Grand Encampment. |
| (3)Rite Ancien Maconnerie D'York. sme Grade Mark Mason; & 7me Grade, |
| Royale Arche. (This work also includes a copy of the "Past Master: |
| Venerable of the Lodge:') |
| (4)The English Ritual for Knights Templar: Transcribed verbatim et literatim, |
| for the Honourable M.P. Soy G. Corn., Bro. Albert Pike, XXXIIr, |
| Southern Jurisdiction, by Matthew Cooke, XXX°. |
| (5)Grand Maitre Ecossais or Scottish Elder Master and Knight of St. Andrew, |
| being the Fourth Degree of Ramsay or of La Regime Reforme ou Rectifie |
| of Dresden. |
| (6)Royal Arch Exaltation. |

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| + PREFACE 4. |
| I have studied these works in detail and note that some of them differed only |
| in minor details from the rituals used during Pike's time. The Royal Arch exal- |
| tation, for example, was an almost verbatim copy of the contemporary ritual. |
| In its preface, Pike's friend Matthew Cooke, who was the source of the ritual, |
| stated that it was "evidently taken from some poor copy of the authorized pres- |
| ent mode of working. As a whole it is pretty nearly correct—in all its essentials |
| it is quite so...." Cooke added that "want of time, alone" induced him to send |
| it, rather than a corrected copy. The books, which sold for $2.50 apiece (about |
| $so each in today's money), would have been extremely useful to Masons inter- |
| ested in the development of the rituals. If we contrast these books with Pike's |
| studies on Masonic symbolism, it could be further argued that there was more |
| Masonry—in the traditional sense at least—and less speculation, in these |
| books than in those Pike restricted. |
| Pike's A Second Lecture on Masonic Symbolism. The Omkara and Other |
| Ineffable Words (1875) was likewise a limited publication. Like the former work |
| it began by placing restrictions on its distribution. |
|  |
| One hundred copies only, of this, as of the former will be printed. |
| At the price required, not many more than one hundred Masons in |
| the United States, I think, would care to have and read it. The mass |
| of Masons are little inclined to read works on Masonry. And I think |
| it wiser, also, to place these works in a few hands, forbidding further |
| multiplication of copies, and let what truths they may contain be |
| communicated orally to others by the few who read them." |
|  |
| Pike felt so strongly about limiting distribution that he even had the print- |
| ing plates "melted down:'" Each volume of the Lectures on Masonic Symbolism |
| sold for $25 (about $450 apiece today). If Pike truly believed that his discoveries |
| would be orally communicated in perpetuity he was idealistic if not naive. It is not |
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Sheet39

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| ARTURO DE HOYOS |
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| known how many copies of these books survive today; however, in my experience |
| as a Mason I have known only a few people who have seen original copies of the |
| Lectures. Because of their scarcity original copies now command a premium; I |
| know one person who paid $9500 for an excellent copy the first Lecture. As any |
| bibliophile knows, the predictable result of limited publication is duplication and/ |
| or piracy Ready proof of this is the fact that, contrary to Pike's wishes, copies were |
| made—some of which today sell for exorbitant sums. At the time of this writing a |
| rare book dealer is advertising a typescript copy of Pike's Lectures for woo." |
| The Book of the Words (1878) is Pike's etymological dictionary of the |
| Scottish Rite's "significant words:' This book was also initially printed in |
| a limited edition, and the first edition of i5o copies was only available to |
| Thirty-second and Thirty-third Degree members; it sold for $7.50 (about |
| $140 in today's money). Original copies sell today for about $950. Realizing |
| the importance of the work, the Scottish Rite Research Society prepared an |
| authorized hardbound reprint of the enlarged second edition of:879, added an |
| introduction and an index, and sent it as a bonus book to our members in 1999. |
| It remains available for purchase today from the Supreme Council. |
| As noted earlier, Pike's 1887 address, "What Freemasonry Was," had been |
| delivered to the Masonic Veteran Association of the District of Columbia. |
| As will be seen within its text (which follows this preface), it parallels The |
| Symbolism of the Blue Degrees of Freemasonry. He initially considered both |
| works private and stated, "Neither this nor they are intended for publica- |
| tion."33 However, he later gave the text of his speech to the Masonic Veteran |
| Association, and they printed the talk in full. |
| Like his other works on Masonic symbolism, the "Introductory" to the |
| present work explains that Pike did not want the manuscript made common: |
|  |
| It has been urged upon me, again and again, that if I do not write |
| them out they will be lost when I die; and knowing this to be true, and |

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| + PREFACE + |
| that the day of my death must soon come, I address myself to the task |
| of providing for the preservation of that which, by study and reflection, |
| I have discovered in regard to the symbols of the Blue Lodge; especially |
| charging those to whom what I am writing shall be entrusted, now |
| and in all time to come, never to permit the multiplication of copies of |
| this book, or any part of it by printing, and forbidding the supplying |
| of any copy of it or any part of it in manuscript even, to anyone who is |
| not fit and qualified to teach and instruct his Brethren, and who does |
| not propose to use it as their teacher and instructor. |
|  |
| Although Pike was averse to printing this book he was not opposed to |
| sharing it under the right circumstances; i.e., it could be given to someone "fit |
| and qualified to teach and instruct his Brethren;' as well as those who would |
| "use it as their teacher and instructor:' How often this was done I cannot |
| say. But if the book was never shared, it remains a fact that large parts of its |
| "secrets" can nonetheless be collated and reconstructed from both Pike's printed |
| discourses and from ritual extracts (several of which I have reproduced in the |
| appendices). Admittedly, the language differs slightly from the form presented |
| in the corpus, yet it is essentially the same. |
| I am not naively suggesting that Pike would approve of the present work, |
| but I do believe that if he lived today this book would be made available in |
| some form. At a minimum, the advantage to the present publication is that it |
| brings together many of Pike's parallel thoughts on the symbols he treats. It |
| will thus ultimately educate members, as Pike had hoped. As a work specially |
| edited and annotated for publication, I am optimistic it may itself serve as a |
| "teacher and instructor:' |
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| ARTURO DE HOYOS |
| How TO READ THIS BOOK |
| While preparing this work for publication I occasionally discussed its |
| contents with friends. As an admirer of Pike's intellect and scholarship, |
| however, I was hesitant to influence their opinions by critiquing those |
| notions with which I disagreed. I also withheld my opinions because I |
| considered it a disservice to both him and my friends. In my view, this |
| would be analogous to watching a motion picture with a companion who's |
| an expert on the subject matter of the film. If she sat quietly at my side, I |
| could suspend disbelief and allow myself to be drawn into the experience. |
| However, if she constantly interrupted me by noting anachronisms and |
| plot flaws I would be unable to "lose myself" in the film and enjoy it to its |
| fullest potential. I might gain "intellectual knowledge" but only by sacrific- |
| ing the participation mystique. |
| For this reason, and in order to more fully appreciate the depth of |
| Pike's insights and the ingenuity of his conclusions, I strongly recom- |
| mend at least two readings of this book. At the first reading you should |
| simply study and ponder the original corpus, as Pike intended, without |
| the distraction of reading my endnotes or the appendices. Let his voice |
| speak to you uninterrupted. On subsequent readings pause and examine |
| the endnotes; most of time they will simply contribute supplementary |
| information (e.g. biographic or bibliographic). On occasion, however, |
| they may correct Pike's citations and/or quotations or challenge his |
| deductions. Regardless of any disagreement, I believe that readers famil- |
| iar with his other writings will understand how he arrived at his conclu- |
| sions. I am further confidant that as one reads and rereads this work it |
| will engender a deeper respect and appreciation for Pike's genius in spite |
| of any errors he may have made. I believe that the present book is one of |
| Pike's most interesting and most accessible works. I invite you to read, |
| ponder and enjoy this work. |
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| THE APPENDICES |
| In order to make this book as "user friendly" as possible, I added five appendi- |
| ces to this book: |
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| Appendix i. Parallels to The Symbolism of the Blue Degrees of Freemasonry. |
| This section includes Pike's earlier notions concerning some of the |
| symbols and themes treated in this book. Topics include (I) "The |
| Weapons and Blows of the Assassins;' (2) "The Three Grips;' (3) |
| "The Substitute for the Master's Word" and (4) "Is the Cable-tow |
| a Symbol?" |
|  |
| Appendix 2. A Letter Touching Masonic Symbolism. This letter, |
| written to Robert F. Gould in November 1889, sets forth some of |
| the reasons why Pike believed Masonic symbolism is older than |
| Speculative Freemasonry. |
|  |
| Appendix 3. Pike's Dependence on other Sources. Although Pike assert- |
| ed that the ideas written in this book were original, some parts bear |
| an uncanny similarity to preexisting notions. This section examines |
| antecedents of one of the subjects discussed in this book, and demon- |
| strates that Pike was, at least unconsciously, influenced by others. |
|  |
| Appendix 4. The Faith of Albert Pike. Opponents of Freemasonry have |
| leveled a myriad of confused and contradictory charges against Albert |
| Pike's religious views. He has been accused of being an atheist and |
| even a devil-worshipper. The extracts in this appendix reveal that he |
| was a Christian who urged others to follow the teachings and example |
| of Jesus of Nazareth. Pike's words demonstrate his abiding belief in a |
| personal God, "to Whom it was not folly to pray." |
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| + ARTURO DE HOYOS + |
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| Appendix 5. Four Valuable Exposes. The Symbolism of the Blue Degrees |
| refers to four early exposures of English Masonic ritual which are |
| reproduced in full, to facilitate study and research: (I) A Mason's |
| Examination (1723), (2) The Grand Mystery of Free Masons Discover'd |
| (1725 ed.), (3) Samuel Prichard's Masonry Dissected (173o), and (4) |
| Jachin and Boaz (1762). Although these exposures differ greatly from |
| Freemasonry as practiced today, they may help us understand how |
| Pike arrived at his ideas. |
|  |
| A BRIEF NOTE ON PIKE'S STYLE |
| In editing this book I tried to preserve Pike's "voice" as much as possible. |
| This means that I did not alter or rearrange the text, even though it would |
| have made some sections more coherent. However, I did modernize his |
| antiquated (and occasionally inconsistent) spelling and punctuation. Thus, |
| I dropped his frequent capitalization of nouns and updated his spelling of |
| words like "Mohamet" (Mohammed), "burthens" (burdens) and "immitted" |
| (emitted); I also added supplementary material within brackets to help |
| readers unfamiliar with some of Pike's unconventional transliterations (for |
| example, "Kurush the Median and his successor Daryus," are identified as |
| Cyrus the Great and Darius); and finally, I modernized his method of pre- |
| senting scriptural citations (e.g., I Kings VII.zi becomes I Kings 7:21). But, |
| all in all, what you are about to read is the work as it was prepared by that |
| genius of Freemasonry, Albertus Magnus. |
|  |
| March 13, 2005 Arturo de Hoyos, 33° |
| The House of the Temple Grand Archivist and Grand Historian |
| Washington, D.C. The Supreme Council, 33°, S.J. |
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| Figure 4. A Free Mason Formed out of the Materials of his Lodge. |
| Designed by Alexander Slade (1754). |

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| + ARTURO DE HOYOS + |
| Extracts from Albert Pike's |
| "Address of the President" and "What Freemasonry Was." |
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| [The following texts introduced Pike's contemporaries to the rationale behind his |
| authorship of The Symbolism of the Blue Degrees of Freemasonry. As such, |
| they are supplemental to the "Introductory" which precedes his text.] |
|  |
| [ADDRESS OF THE PRESIDENT] |
| My Brethren, there are many fields of Masonic labor, and every one must work |
| in that wherein it seems to him that he can do the most good. But, whatever |
| else we may be, we are all Master Masons, and we all owe to the Masonry |
| of the Blue Degrees our first and paramount allegiance. No man is without |
| offence, who makes these Degrees mere stepping-stones by which to ascend to |
| what he deems a higher level. If he does so, he is not worthy to wear the deco- |
| rations of the Degrees to which he supposes himself to have ascended. These |
| are higher than those of the Blue Lodge, in only the single sense, that they are |
| builded upon it, as the upper stories and attic of a house are builded above the |
| ground-floor, to which are in no sense superior to more honourable, unless |
| they are intrinsically so by virtue of a higher instruction, a profounder philoso- |
| phy taught by them, a purer morality inculcated, a truer and better illustration |
| and explanation of the symbols. If really of a higher nature by virtue of these, |
| they would be equally so, if the numeration of the Degrees began at the top, |
| and that bearing the highest number were at the bottom.... |
| If our labours and writings in other Degrees and Bodies tend to elevate |
| the Symbolic Masonry, to illustrate its symbols and invest them with a higher |
| significance and a more solemnly religious meaning, to apply and expound and |
| comment upon and make more forcible the moral law of the Blue Degrees, |
| 'the principle tenets of Free-Masonry; 'included between the two points of the |
| compasses; to communicate to the zealous Masonic student more exalted ideas |
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| of the God in whom Masons put their trust, and strengthen him with more |
| convincing proofs of the existence of the soul after this life ends, then those |
| who work and write there are the efficient Apostles of the Free-Masonry of the |
| Blue Degrees, true fellow-workmen in the field of Masonic labour.... |
| Let us, therefore, my dear Brethren, always remember, that first of all |
| and above all, we are Master Masons; and wherever we work and labour, |
| calling ourselves Masons, let us work and labor to elevate and dignify Blue |
| Masonry; for we owe to it all that we are in the Order; and whatever we may |
| be elsewhere, we are always amenable to its law and its tribunals, and always |
| concerned to maintain and magnify its honour and glory." |
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| + ARTURO DE HOYOS + |
| [WHAT FREEMASONRY WAS.] |
| In the papers that I intend to leave for others who come after me to read will |
| be found the reasons why I conclude that Free-Masonry in England, from the |
| time when it no longer wholly consisted of gatherings of working men ... was, |
| for the workers or Commonality, a Christian and Trinitarian Society; Hiram |
| being to these, after the Master's Degree was introduced, the Representative of |
| Jesus Christ, the Divine Word; but that, to a limited number, its symbols had a |
| more general and more ancient meaning, concealing from the vulgar and teach- |
| ing to a few adepts the doctrines of the Hermetic Philosophy and Alchemy. |
| The preface to the Book of long Livers' alludes, I think, to these secret |
| doctrines, and to the esoteric meanings of the Symbols." |
| These Symbols of the Blue Lodge came to Masonry, in part, from |
| Hermeticism; which also gave to Masonry its own explanation of those which |
| Masonry already possessed. |
| Free-Masonry has always given the world to understand that it was in pos- |
| session of a secret and mysterious knowledge, of inestimable value, which no |
| one could acquire elsewhere than in its Lodges. It still asserts that claim to be |
| the consideration of men, and offers the communication of that knowledge as |
| an inducement to men to seek initiation." |
|  |
| Dr. Mackey once disposed of the theory that Free-Masonry sprang out of |
| Rosicrucianism, in an off-hand way, by saying,"The symbolism of Rosicrucianism |
| is derived from the Hermetic Philosophy; that of Free-Masonry from an opera- |
| tive art." No one has any definite idea what Rosicrucianism was, what doctrines it |
| taught, or what secrets it pretended to have. It seems to me to have been a vague |
| mysticism, with half-formed and shapeless notions expressed in incoherent jargon. |
| It was a modern production, and while it invented some symbols, (the meaning of |
| which is not certainly known by any one, especially that of the Cross with the Rose |
| upon it,) it borrowed others from the ancients and the Hermetic Philosophers. |

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| PREFACE + |
| But it is not true that all the symbolism of Masonry is derived from an oper- |
| ative art: The Sun and Moon were not symbols from such an art, nor was the |
| Triangle, nor the Blazing Star, nor the 47th Problem of Euclid. The Compasses |
| and the Square were used as Hermetic symbols long before Masonry had them: |
| the 47th Problem was a great symbol of Pythagoras. The numbers 3, 5, 7, 9, had |
| no connection with operative art, nor did any of the triads of the Lodge, nor the |
| True Word, nor the Substitute for it, nor any of the symbolism of the legend. |
| Elias Ashmole, made a Free-Mason in 1646, and who died in 1692, trans- |
| lated and published a work of Dr. Dee on the Secrets of Hermetic Science, and |
| one of Jean Espagnet on the Grand Secret of Hermetic Philosophy; and also |
| published Annotations on the writings of Englishmen upon the Hermetic |
| Mysteries; and Desaguliers and Anderson may have known him; but it does |
| not appear that either of them affected to be Hermetics. That some one to |
| whom that philosophy was familiar gave shape to the Degrees after 1723 |
| appears certain to me from the presence in them of symbols borrowed from |
| Hermeticism, together with their ancient meanings; from what I believe to be |
| the true meanings of those that seem to have come from 'an operative art'; and |
| from the scope and purpose of all, except those of the Legend, taken together. |
| There are symbolic meanings in the Legend also, Hiram himself being a |
| Symbol; but these were new, and we owe them to the inventor of the Legend |
| itself. Who that inventor was we cannot even conjecture. We can only say that |
| was probably a member of Lodge No. 4. |
| To whomsoever the arrangement of the Degrees and the extension of their |
| symbolism may have been due, it is certain that, by means of these, Free-Masonry |
| became quite another thing than what it was in 1717, when, so far as can be ascer- |
| tained, it had no symbolism at all, or, if any, none that was worthy studying?' |
|  |
| The Lodges of Free-Masons were wholly unconnected with the Masons' or |
| Free-Masons' Guild or Livery Company of London or elsewhere. And if there |

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| + ARTURO DE HOYOS + |
| were no Lodges or local Clubs of other handicraftsmen, a Lodge of Masons |
| offered to the students of Rosicrucianism and Hermeticism and Alchemy the |
| only organization ready to their hand and apt for their purposes, by joining |
| which they could assemble together, maintaining a Society within a Society— |
| the latter public, the former unknown and its existence unsuspected. |
| They had only to give to the Symbols derived from 'operative art; i.e., to |
| the tools and implements of the stone-masons, perhaps already invested with |
| a rude and simple symbolism, meanings that suited their own doctrines, leav- |
| ing undisturbed those which these Symbols had for the working-men; and |
| by Degrees to introduce others belonging to Hermeticism; and they could, |
| of course, find opportunity enough to talking with each other, and also make |
| disciples among the working-men. |
| Ashmole did not desire social intercourse with common stone-hammerers |
| or building masons. He could not have cared for their pipes and ale, or have felt |
| any interest in what concerned their trade. |
| There was some sufficient motive. The Society already had members who |
| claimed for it an origin in the earliest ages. In the Lodge at Warrington, in |
| Lancashire, of which we get but this single glimpse, there was, it is probable, |
| men known to Ashmole and Colonel Mainwaring to be of tastes and studies |
| like their own, constituting an inner group, with whom they wished to com- |
| mune in secret: and such groups may first have been formed within the Lodges |
| at a time when it would have been dangerous for them to meet together openly |
| as avowedly Rosicrucian or Hermetic organizations. For not long before the |
| beginning of the i8th Century men still believed in sorcery and magic, and |
| Paracelsus and Agrippa were regarded as accursed: and the Church of Rome |
| held the doctrines of the Hermetic philosophy to be more heretical than those |
| of Arius or Huss or Wiclif. |
| It was to conceal these doctrines from all except the adepts, that these 'her- |
| etics' resorted to an unintelligible jargon, in which no coherent ideas seemed |
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| to be embodied; and that when they pretended to explain any of their dark |
| sayings, the explanations were so trivial and common, so orthodox, and so free |
| of offence to the most exacting church or owlish bigot, that there evidently |
| appeared to have been no necessity or reason for concealing them. The true |
| meanings none but the adepts ever knew: and these may have used Masonry |
| as a cloak for their association." |
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| It seems to me that those who declaim against the higher Degrees, and |
| insist that there is no Masonry except the Ancient Craft Masonry, ought in |
| honesty and good conscience to class the third Degree among these 'higher' one |
| which are no part of Masonry, because they did not belong to 'Ancient Craft |
| Masonry: It was unquestionably, to use the phrase of Lyon, concocted; and the |
| legend of Hiram invented, in 1723 or later: and the Degree is no more a part |
| of Ancient Craft Masonry than the Degrees of the Lodge of Perfection in the |
| Ancient and Accepted Scottish Rite are; for these contain and illustrate other |
| legends in regard to Hiram and his murderers that are quite as Masonic as the |
| legend of the third Degree is. |
| The object of the addition of the third Degree was to add to the Symbolism |
| of the Institution and make Masonry more worthy of the consideration of |
| intelligent and studious men. The same laudable purpose inspired those |
| who at different times added the other Degrees which have been accepted as |
| Masonic, most of them for more than a century, and none of them for much |
| less than that length of time. |
| It is known to you all that during a large part of my life, fully thirty |
| years, I have devoted myself to the development of thirty of these additional |
| Degrees, constituting a Rite more widely diffused in the world than any |
| other, and to studying the Symbols of the Blue Degrees and endeavoring to |
| exalt the first three Degrees in the estimation of men. If I had not considered |
| myself engaged in Masonic work, I should have wearied of the labor long ago. |
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Sheet51

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| + ARTURO DE HOYOS + |
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| It is the fashion to speak of the high Degrees as injurious to the Symbolic |
| or Ancient Craft Masonry; but it is by far more easy, sometimes, to say a |
| thing than to prove it. It is exceedingly doubtful whether the Blue Masonry |
| would have become strong, and its membership numerous, and its life long, |
| on the Continent of Europe and in the Republics that were once Colonies of |
| Spain, if it had not been accompanied by the higher Degrees. These not only |
| developed the principles of Blue Masonry and taught with stronger empha- |
| sis the great doctrines of free government and freedom of conscience, which |
| alone commended Masonry to the consideration of the intelligent devotees |
| of freedom in those countries, but by the distinction which they offered to |
| those who were worthy to attain them they added to the attractions which |
| Masonry possessed for men distinguished among their fellows by high posi- |
| tion, force of character and rare intelligence.'s9 |

Sheet52

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| PREFACE + |
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| Extracts from Albert Pike's |
| Lectures to the Royal Order of Scotland |
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| [EXTRACT I. MEETING OF 1886] |
| To expound the Symbolism of the Blue Degrees in a profounder and truer |
| sense; to teach "the principal tenets of Masonry, included between the two |
| points of the compasses," the higher moral principals, without which "broth- |
| erhood" is but an idle word, the duties of generosity, sympathy, forbearance, |
| kindness, forgetfulness of injuries, charitable judgment, active beneficence, |
| compassion—this would be to exalt and magnify the Symbolic Masonry. |
| If the great symbol of Pythagoras, known as the 47th Problem of Euclid, |
| means only, as we read in the "Book of the Lodge" of Bro.. Mackey, "that |
| Masons are great lovers of the Arts and Sciences in general;' it should at once |
| disappear from the charts or tracing-boards of our Lodges; for the "explana- |
| tion" explains nothing, and makes the symbol no symbol at all of any thing. If |
| the different relative positions of the Square and Compasses upon the Altar, in |
| the different Degrees, teach only what the Candidate is told, they teach noth- |
| ing at all, and are unmeaning simulacra of symbols. If the Substitute for the |
| Master's Word means no more than "marrow in the bone;' or "What! Is this |
| the builder?" it is not a "substitute" for any thing worth being represented by |
| a substitute; and least of all is it a substitute for the Unknown Name of God, |
| the Father of all that is. |
| Every legitimate symbol of the Blue Lodge, every one that really belongs |
| to it, is a religious symbol, of great antiquity, which came to Free-Masonry |
| from the Hermetic Philosophy by inheritance, through Pythagoras perhaps, |
| from the Median Magi. Every one of them is the embodiment of a doctrine |
| in regard to the Deity, and the revelation of divine truth to man—doctrines |
| which have reappeared in every subsequent religion. If I should live another |
| year, I will entrust to the keeping of the Provincial Grand Lodge a treatise |
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Sheet53

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| ARTURO DE HOYOS |
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| upon the Symbols of the Blue Lodge containing the results of my studies and |
| reflections thereon, and so discharge in part the debt which, as a Knight of the |
| Rosy Cross, I owe to the Symbolic Masonry.° |
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| [EXTRACT 2. MEETING OF 1887] |
| I have kept the promise made to you at our last session, that I would write out |
| my interpretations of the Symbolism of the Blue Lodge; and as soon as I can |
| have a fair copy made, I will place it in the keeping of the Provincial Grand |
| Secretary, so that it may be accessible to those who may desire to read it. |
| It will be received upon the condition that it is not to be at any time, in |
| whole or in part, published, or any copy of it made. Those things, the knowl- |
| edge whereof was anciently confined to the Adepts, are to be confined to |
| Adepts still, and not loosely divulged to all the world; and no man or number |
| of men will ever have a right to make common what I leave in special trust for |
| a few, it being wholly mine to preserve or destroy as may seem to me good. |
| Masonry has been so liberal in the divulgation of its symbols, as not to |
| know that it has any left to be divulged. |
| A man is no longer satisfied with the acquisition of knowledge or the dis- |
| covery of any key of mystery, for himself as a private possession, or to be shared |
| with a few; but must forthwith rush into print and proclaim his discovery to all |
| the world. I do not see why Masonry should desire to expound her symbolism |
| urbi et orbi,41 since its secrets are the only ones which every one who reads has |
| not the ample opportunity to learn. |
| The very essence of her being consists in her symbolism. This makes her |
| what she is. I have expressed this truth elsewhere in the aphorism, "Her sym- |
| bolism is the soul of Free-Masonry:' Wearing the mask and garb of a common |
| and laborious trade and occupation, she is the oldest and most venerable of |
| all human institutions and refuses to disclose herself even to the great mass |
| of her own novices." |
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Sheet54

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| PREFACE |
| [EXTRACT 3. MEETING OF 1890] |
| Four years ago I said to you, `If I should live another year, I will entrust to the |
| keeping of the Provincial Grand Lodge a treatise upon the Symbols of the |
| Blue Lodge containing the results of my studies and reflections thereon, and |
| so discharge in part the debt which, as a Knight of the Rosy Cross, I owe to |
| the Symbolic Masonry.' |
| This promise was not punctually kept: but after two years had passed I did |
| do the promised work. I have given to the manuscript-book containing it the |
| tide, 'The Symbolism of the Blue Degrees of Free-Masonry: It consists of an |
| Introductory chapter, five principal lessons; and some Fragments. One copy of |
| the work is here; and one, made there from the original manuscript, is in England, |
| in the keeping of Bro. . Gould, the Masonic Historian. No other copy of it or of |
| any part of it can be made, and the original rough manuscript has been destroyed. |
| The work cannot be printed. It is esoteric: and I have committed it to writ- |
| ing only because it would otherwise at my death have been lost. It will always |
| remain in safe-keeping, in the House of the Temple of the Supreme Council |
| of the 33d Degree for the Southern Jurisdiction of the United States, because |
| the Royal Order has no Home: and it will never be permitted to be taken out |
| of that building, even for an hour, by any one. It may be read here by Masonic |
| students and to classes of students or in a school of instruction. If lent to one |
| and another, it would soon be ruined or disappear: for there is no trust to be |
| put in borrowers of books, as I have found to my cost. |
| Permit me to say briefly in this address somewhat what may without impropri- |
| ety be published on this subject by which others may be invited to investigate. |
| The Brotherhood of Free-Masonry at first consisted wholly, and for a long |
| time afterward chiefly, of hand-workers; of two classes only—Apprentices |
| and Fellows—their occupation stone-masonry; the Ancient Charges and |
| Regulations prescribing their duties and defining their relations to each other |
| as such. The 'Masters' then were simply those to whom the former had appren- |
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| + ARTURO DE HOYOS + |
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| ticed, and by whom the latter were employed. At how early a day, in England, |
| Scotland, or Ireland, these Apprentices and Fellows formed clubs, for convivial |
| purposes, calling them 'Lodges; instead of continuing to have mere occasional |
| gatherings, of such as saw fit or chanced to come together, is not know; not is |
| it known that, before the year 1717 there was any sort of connection or com- |
| munity among the Lodges. There is no proof that there ever was a General |
| Assembly in London before that year. It is said in the Regius Manuscript that at |
| an earlier day `Gemetry; brought by Euclid into England, called itself`Masonry, |
| and architects and the sons of noblemen were associated with the Masons. |
| As to the sons of noblemen we may be allowed to doubt. It is very likely that |
| architects were among the 'Masters'; but I think there is no evidence that the |
| architects were members of the Lodges. |
| As early, at least, as the middle of the i7th century, persons not stone- |
| masons, nor geometricians, nor mathematicians, nor architects, began to be |
| admitted into the Lodges—some, no doubt, merely for their countenance and |
| patronage; but we can not account in that way for most of them. Elias Ashmole, |
| who was admitted in 1646, in Lancashire, was an antiquarian, a solicitor in |
| chancery, a physician, and astrologer and a Hermetic philosopher, and writer; |
| and Colonel Mainwaring, who was admitted with him, had been a soldier and |
| may have be a squire and magistrate. One of the four 'Old Lodges; said to have |
| existed in London before 1717, but of the pre-existence of either of which not |
| proof has ever been found, had a larger membership than all the other three |
| together, and was the only one of the four that had even one member of the rank |
| of Esquire. Among its members were Clergymen, Scholars, Esquires, Knights |
| and Noblemen, whose connection with the brotherhood is unexplained. |
| There was no connection whatever between the Masonic Lodges and |
| the Mason's Company or Guild of London, and when the Grand Lodge was |
| formed after 1717 working men of other occupations than stone-masonry |
| were members of Lodges—two such workingmen of other occupations were |
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| freely admitted. Certainly this was the case at York. I doubt whether the |
| majority of the members of any of the old Lodges, either of the moderns or |
| ancients, were working Masons. |
| I am convinced that before 1723, persons professing the Hermetic philoso- |
| phy had obtained admission into the Lodges, and under the cloak of Masonry |
| held their secret consultations and made disciples. |
| It is significant that while Euclid is said to have brought `Gemetry' into |
| England, Pythagoras, of Crotona in magna Grecia, is also credited with its |
| introduction there. Pythagoras was neither stone-mason, nor architect, nor |
| mathematician, but a philosopher and teacher, dealing with numbers as sym- |
| bols, and holding doctrines concerning them which have never since been |
| understood, but now may be by means of the old Gathas of the Zend-Avesta. |
| We now have only a very imperfect knowledge of his language in regard to |
| them. Iamblichus was in reality profoundly ignorant of his teachings, and |
| Plutarch was entirely mistaken as to the symbolic meaning of his great symbol, |
| the right-angled triangle, representing the numbers 3, 4 and 5. |
| Pythagoras did not style it his 'Great Symbol, because of the mathematical |
| theorem which it expressed, or because by means of it, it could be ascertained |
| by a simple measurement whether the walls of a building formed a square. The |
| Zend-Avesta makes it absolutely certain that to him it was a religious symbol; |
| that his Lesser and greater Tetractys were so likewise: and that numbers, for |
| him, symbolized great religious truths. |
| Euclid was neither Mason nor Architect, but a Mathematician; and |
| 'Gemetry' in the Regius Manuscript meant, I think, 'the science of numbers; |
| according to the doctrine of Pythagoras. |
| The Hermetic Philosophy was of Greek origin, professing an Egyptian |
| parentage. Whether it was the Pythagorean doctrine or not, it certainly par- |
| took of it, and of the notions of Plato and Philo the Alexandrian Jew, and |
| those current in Asia Minor in regard to the Divine Wisdom and the Creative |

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| + ARTURO DE HOYOS |
| Word. In the 17th century it had developed into Alchemy and Rosicrucianism, |
| had lost the original meaning of some of the symbols, using the number 4 and |
| the square and cube as symbols of the four elements, and the number 3 and |
| the triangle, the double and triple interlaced triangles and the pentalpha as |
| symbols of the Triune Deity, representing the three Divine Persons by its salt, |
| sulphur and mercury. Its Divine Word, the creative potency of the Deity, the |
| Demiourgos, the Vohumano of Zarathustra, the Egyptian Thoth, the Greek |
| Hermes is expressed in the Master's Degree by the word spoken at the grave, |
| and represented by Hiram the Artificer. The symbols of the Blue Lodge con- |
| ceal the truths of the old Aryan doctrine. |
| But although, by the making and adoption of the third Degree, and the |
| introduction of the Hermetic Symbols, Free-Masonry became hermetic for one |
| small class of its members, it became for all the rest only 'a system of morality, |
| veiled in allegory and illustrated by symbols: It had always been Trinitarian; and |
| the Cross with the Rose upon it was a Christian symbol; and there are esoteric |
| proofs in the ritual that its symbols had higher meanings, philosophical and |
| religious; but yet it retained, and retains to this day, as its organic law, the old |
| Charges and Regulations of Stone-Masonry. It clung to its old fictions, too, now |
| known to have been no more veritable than the old Romances of Chivalry. |
| In theory it is still an association of Stone-Masons, in which, however, |
| the Apprentices and Fellow-Crafts have utterly lost their rights and privileges, |
| which the Masters have usurped. The Irish Masons who set up the Dermott |
| Grand Lodge by their own authority, no one knows when or how, styled them- |
| selves 'Ancients; and the London and Westminster Masons, who had adopted |
| the Master's Degree somewhere about 172,3 to 1725, quietly accepted for them- |
| selves the name of 'Moderns: not, I think, because they had reverse the order |
| of two words, but because they had really made a new Masonry. |
| It has been much more modernized since then; but it still apotheosizes |
| WORK. The Apprentices work with the 24-inch gauge and common gavel: the |

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| + PREFACE + |
| Fellow-Craft with the mallet and chisel of the stone-cutter and carver. On the |
| Tracing- or Trestle-board the Master draws his designs for the workmen to |
| follow. The Compasses, and Square with arms of unequal length, (one 3 mea- |
| sures, the other 4,) lie upon the altars of Masonry with the Holy Scriptures, |
| implements of the artificer, but symbols to him who understands them, of the |
| profoundest truths. The Plumb-rule, the Level and the Square are immovable |
| jewels of the Lodge. The Apprentice, in the northeast corner of the Lodge, |
| works upon the rough ashlar; and the Fellow-Craft, who has 'passed from the |
| Plumb-rule to the Square, works in the southeast corner on the perfect ashlar, |
| the cube of perfection and foundation. Becoming Master, he 'passes from the |
| Square to the Compasses; and the Trestle-board becomes his working-tool. |
| Hiram the Artificer is the hero it its legend; and the workmen on the |
| Temple were the first Apprentices and Fellows. He represents the Divine |
| Word, the Demiourgos, `by whom everything was made that was made; whom, |
| and not the father, Masonry styles 'the Grand Architect of the Universe. |
| Anciently a word was a name of the Deity, because it in some way expressed |
| His supposed nature or essence, or some of His attributes or potencies. No |
| such name was a mere arbitrary and in itself meaningless group of letters like |
| that commonly used by us. The VERY DEITY was held to be unmanifested and |
| utterly uncognizable by the human intellect; and therefore He was said to have |
| no name. He could be known only by His creative word; and this creative word |
| is the substitute or Vicarial WORD, the DEBAR YEHUAI-1' of the Hebrews. |
| The temple of Solomon is a symbol of the universe, ordered by the will |
| or POWER of the Deity, planned by his WISDOM and created by his WORD; |
| and these three are represented in Masonry by the King of TYRE, the king of |
| ISRAEL and HIRAM the Artificer. It was a favorite notion of Bro... Albert G. |
| MACKEY, that the second temple was also a great symbol; but that was a mere |
| assumption, without real foundation; and his explanations of it were but the |
| fancies of his own intellect. There is no symbolism in the Royal Arch Degree, |

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| + ARTURO DE HOYOS + |
| I think, expect the four living creatures of Ezekiel and the Apocalypse; and the |
| symbolic meaning of these was not known to the makers of the Degree. |
| The symbols of the Blue Degrees—by which I mean those only which are |
| not modern inventions—embody the whole doctrine and morals of the Irano- |
| Aryan religion, already ancient in the days of Zarathustra; and the theosophy |
| current in Asia Minor when Christianity first appeared there. |
| Symbols were used to conceal from the commonalty and express to |
| the adepts religious and philosophical truths. The principles of morality |
| needed none, and none were used to express them except such as were of |
| plain meaning to every one. No concealment was resorted to in regard to |
| them. Of course the virtues and vices have been symbolized; but the whole |
| use and value of these symbols consisted on their entire freedom from mys- |
| tery, in the utter absence of any esoteric meaning. We have old books full of |
| emblems of that kind; but the circle with a point in the center, the triangles, |
| the cross, the three grips, two unsuccessful and one successful, the imple- |
| ments with which certain blows were given and the part of the body aimed |
| at by each, have mystic meanings. |
| We may be permitted to suppose that those to whom these and other |
| symbols of the Lodge had such meanings soon found that these significations |
| had no interest for the commonalty of Masons of that day, were above their |
| comprehension, and expositions of them worried and wearied the unwilling |
| listeners; and so these meanings died with their possessors. |
| Nor is it to be wondered at that the secret meanings of the symbols of |
| Free-Masonry should have been lost, not that trite and trivial explanations |
| should have taken their places. The symbols of the Sages have always at last |
| become the idols of the common people: and when the meanings of old words |
| and phrases have been lost, legends have always been invented, accommodated |
| to supposititious meanings, which then have become oracles and the legends |
| articles of religious faith. |
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| How many thousand years ago was it, when the last Egyptian Priest died, |
| who know the real meaning of that common symbol, the Crux Ansata? and |
| who is there that knows it now? |
| Who, for three thousand years, has known the real meaning of the |
| Tetragrammaton, itself a compound symbol? |
| Millions of Hindus, for four thousand years, have pronounced with rev- |
| erential awe the sacred monosyllable OM. It was a symbol of the profoundest |
| meaning, as the book ascribed to Manu shows: but in all that time no Brahmin |
| has known its meaning or origin. |
| How many thousand years is it since any rabbi knew of what the act of cir- |
| cumcision was really a symbol? and why and how it had a religious significance? |
| That it was a symbol is plain. `I, Aliun Anial Sadi; Yehuah said to Abram, 'will |
| establish my covenant between me and thee, for an everlasting covenant. Ye shall |
| circumcise the flesh of your foreskin, and it shall be a token of the covenant |
| between me and you. My covenant shall be in your flesh, for an everlasting |
| covenant; and the uncircumcised man-child shall be cut off from his people. He |
| hath broken my covenant:" If this were found in the Rigveda, who would doubt |
| that it was an after-explanation by legend, of a symbolic observance, whose origin |
| and meaning had been lost in the midst of antiquity? |
| When has any one known the symbolic meaning of the four living crea- |
| tures whom the Prophet Ezekiel saw in his vision? |
| How long is it since any one has known the meaning which the cross, |
| with the red rose upon it at the intersection of its arms, had for the early |
| Rosicrucians? How long, indeed, is it since any one knew the original mean- |
| ing of the cross itself? |
| By using the tools of labour as symbols of profound religious truths, |
| Masonry glorifies and consecrates work, dignifies it, and seeks to ennoble it. |
| Necessarily, therefore, it must honour and reward its own workers, and its |
| workers only, in life and after death—those who have brought up 'good square |
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| work,'—in faithful attendance in punctilious performance of duty in the |
| Lodge and wherever else Masonic work is done—in charitable ministrations, |
| in brotherly encouragement, in forgiveness and loving kindness, in furthering |
| its great purposes by strenuous labour of hands or brain with voice or pen, by |
| precept and example, according to the full measure of the power and ability, |
| and means and opportunity given freely unto each wherewith to work.... |
| It may seem that all this that I have written of Symbolism and Labour lacks |
| the merit of appropriateness, like a sermon at a feast; and so it may be. But I was |
| glad to have the opportunity to say it here, and if I may have your kind indulgence |
| a little longer, I will tell you why, hoping you may find the reason sufficient. |
| I have earnestly desired, for thirty years and more, to see Free-Masonry |
| re-claim its ancient prestige and pre-eminence, and the Children of the |
| Widow feels more highly honoured by being Free-Masons. And I have had, |
| during all those years, no other ambition than to prove its title to greater |
| homage and veneration. To do somewhat to exalt and magnify it in their |
| estimation has seemed to me to be a better object and worthier reward of |
| generous ambition, than any other. |
| I had first to convince myself. I had not long been a Mason when the |
| symbolism of the Blue Degrees began to attract my attention. In the shadows |
| behind the monitorial explanations of the symbols I thought that I got occa- |
| sional glimpses of indefinite shapes of other and higher meanings. I shall not |
| weary you with a recital of my efforts, often mis-directed and futile, to discover |
| these, or of the extent and duration of my studies. One by one, sometimes with |
| long intervals between, meaning after meaning disclosed itself to me: and I |
| had not gone far when I became convinced that in Free-Masonry the Ancient |
| Greater Mysteries were revived; and that, as theirs did, its super-excellence |
| consisted in the philosophical and religious doctrines concealed in its symbols; |
| and that these entitled it to be spoken of with that admiration and reverence |
| with which Cicero spoke of those mysteries. |
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| That conviction long ago ripened into proven certainty. But even while it |
| had as yet hardly taken shape, I began dimly to discern that Masonry was a |
| far greater thing than it had seemed to me as I received its Degrees and heard |
| repeated afterwards the trivialities that belittled it. Notwithstanding these, it |
| began to shape itself to my intellectual vision, into something more imposing |
| and majestic, solemnly mysterious and grand, like those great rock-temples of |
| India, in the gloom of whose recesses the mighty shapes of the grave, silent, |
| serene, impassive illapidations of quiescent power and intellect seem to say, |
| that, if they chose to speak they could reveal all the awful secrets of the mate- |
| rial and spiritual universe. It seems to me like the Pyramids in the grandeur of |
| their loneliness, in whose as yet undiscovered chambers may be hidden, for the |
| enlightenment of the coming generations, the sacred books of the Egyptians, so |
| long lost to the world; like the Sphynx, half-buried in the sands of the desert. |
| Then the conviction dawned upon me that in its symbolism, which and |
| its spirit of brotherhood are its essence, Free-Masonry is more ancient and |
| venerable than any of the world's living Religions. It has the symbols and the |
| doctrines of the old Aryan faith, which, far older than himself, Zarathustra |
| inculcated. The Brahmins neither know the meaning of the Vedic Hymns, nor |
| what the Deities were whom these extolled; and the old Gathas of the Zend- |
| Avesta speak to the Parsees of today in an unknown tongue; and it seemed to |
| me a spectacle sublime, yet pitiful, that of the ancient faith of the kindred of |
| our ancestors, a faith already crowned with the hoar-frost of antiquity when |
| the first stone of the first Pyramid was laid, holding out to the world its sym- |
| bols once so elegant and mutely and in vain asking for an interpreter. |
| And so I came at last to see clearly that the true greatness and majesty of |
| Free-Masonry consist in its proprietorship of these and its other symbols; and |
| that its symbolism is its soul. |
| What I have said here has been said for the purpose of inducing some |
| of you and others who may read it to take up and carry on the work which I |
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| now lay down. There is no other way, I am sure, to win for Free-Masonry the |
| pre-eminence to which it is entitled. Entreating you to ponder upon it and top |
| address yourselves to the work, I give you hearty greeting and wish each of you |
| long years of comfort and fulfilled desires.'" |
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Sheet64

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| Figure Copied for the Auth or byE ciwin131VIue Grotty, 33°. , |
| -, , WASHINGTON. |
| 1888. |
| A |

Sheet65

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| any Prophets and Righteous |
| Men have desired to see, but |
| have not seen, what ye see; and to |
| hear, but have not heard, |
| what ye hear. |

Sheet66

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| herefore speak I to them in parables; |
| because seeing, they see not; and |
| hearing, they hear not; neither |
| do they understand. |
| And in them is fulfilled the prophecy |
| of Isaiah, which sayeth, by hearing ye |
| shall hear, and shall not understand; |
| and seeing ye shall see, and |
| shall not perceive. |
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Sheet67

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Sheet68