

THE SECRET SOCIETIES
OF ALL AGES AND
COUNTRIES.

BY

CHARLES WILLIAM HECKETHORN.

VOL. I.



LONDON: JAMES HOGG.

1875.

(All rights reserved.)

Soc 6548.2

HARVARD COLLEGE LIBRARY
DEPOSITED BY THE LIBRARY OF THE
GRADUATE SCHOOL OF BUSINESS ADMINISTRATION

JUN 21 1940

CHISWICK PRESS:—PRINTED BY WHITTINGHAM AND WILKINS,
TOOKS COURT, CHANCERY LANE.

6

Dalla straordinarietà degli effetti certo può indursi la straordinarietà, la grandezza, l'insistenza delle cagioni; ma l'intreccio e l'alterno prevalere di queste, l'attrazione che esercitano, sfuggono all'analisi. Il mistero precinge la notturna fecondazione. Dai più disparati sentimenti trae vigore la setta. Le materie più preziose ed insieme le meno elette concorrono a formare questo gigante, rifusione ciclopica e tetra di quanto s'agita, ribolle e schiuma nelle viscere sociali.—G. DE CASTRO.

From the extraordinary nature of the effects we may infer the extraordinary nature, grandeur, and permanency of the causes; but their connection, varying predominance, and mutual attraction, escape all analysis. Mystery surrounds the obscure fecundation. Sects draw vigour from the most opposite sentiments. The most exalted as well as the meanest elements concur in forming this giant, a cyclopean and black fusion of all that seethes, boils, and ferments in the social viscera.



ANALYTICAL TABLE OF CONTENTS.

The numbers refer to the §.

VOLUME I.

P REFACE	xiii
---------------------------	------

INTRODUCTION.

1. Intelligibility and nature of Secret Societies.
2. Classification of Secret Societies.
3. Religious Societies.
4. Political Societies.
5. Aims of Political Societies.
6. Religious Secret Societies.
7. Most perfect human Type.
8. Causes of high mental Development.
9. Primitive Culture.
10. True Doctrines of Nature and Being.
11. Fundamental Principles of true Knowledge possessed by the Ancients; the Seven Properties of Eternal Nature.
12. Key to Mystic Teaching.
13. Mystic Teaching summarized.
14. How true Knowledge came to be lost.
15. Original Spirit of the Mysteries and Results of their Decay.
16. The Mysteries under their Astronomical Aspect.
17. Astronomical Aspects continued.
18. Uniformity of Dogmas.
19. Secret Societies no longer needed.

BOOK I.

ANCIENT MYSTERIES.

- I. **MAGI.**—20. Derivation of term Magus. 21. Antiquity of the Magi. 22. Zoroaster. 23. Doctrine of Zoroaster. 24. The Light worshipped. 25. Origin of the word *Deus*. 26. Mode of Initiation. 27. Myth of Rustam.
- II. **MITHRAICS.**—28. Mysteries of Mithras. 29. Origin of Mithraic worship. 30. Dogmas. 31. Rites of Initiation. 32. Rites derived from Magism.
- III. **BRAHMINS AND GYMNOSOPHISTS.**—33. Vulgar creed of India. 34. Secret Doctrines. 35. Brahma and Buddha. 36. Asceticism. 37. Gymnosophists. 38. Places for Celebrating Mysteries. 39. Initiation. 39A. *Brahm and Brahma*. 40. Ineffable Name *Aum*. 41. The Lingam. 42. The Lotos.
- IV. **EGYPTIAN MYSTERIES.**—43. Antiquity of Egyptian Civilization. 44. Temples of Ancient Egypt. 45. Egyptian Priests and Kings. 46. Exoteric and Esoteric Doctrines. 47. Egyptian Mythology. 48. The Phoenix. 49. The Cross. 50. Places of Initiation. 51. Process of Initiation. 52. Mysteries of Serapis. 53. Mysteries of Osiris. 54. Isis.
- V. **METAMORPHOSES OF THE LEGEND OF ISIS.**—55. Spread of Egyptian Mysteries. 56. Dionysiaca or Bacchic Mysteries. 57. Sabazian Mysteries. 58. Mysteries of the Cabiri. 59. Eleusinian Mysteries. 60. Doors of Horn and Ivory. 61. Suppression of Eleusinian Mysteries. 62. Thesmophoria. 63. Aim of Grecian Mysteries more moral than religious.
- VI. **CHINESE AND JAPANESE MYSTERIES.**—64. Chinese Metaphysics. 65. Introduction of Chinese Mysteries. 66. Parallel between Buddhism and Roman Catholicism. 67.

- Lau-Tze. 68. Modern Chinese Societies. 69. Japanese Mysteries. 70. Japanese Doctrines. 71. The Lama.
- VII. MEXICAN AND PERUVIAN MYSTERIES.—72. American Aborigines. 73. Mexican Deities. 74. Cruelty of Mexican Worship. 75. Initiation into Mysteries. 76. The Greater Mysteries. 77. Human Sacrifices. 78. Clothing in Bloody Skin. 79. Peruvian Mysteries.
- VIII. DRUIDS.—80. The Druids the Magi of the West. 81. Temples. 82. Places of Initiation. 83. Rites. 84. Doctrines. 85. Political and Judicial Power. 86. Priestesses. 87. Abolition.
- IX. SCANDINAVIAN MYSTERIES.—88. Drottes. 89. Ritual. 90. Astronomical Meaning.

BOOK II.

EMANATIONISTS.

- I. CABALA.—91. Its Origin. 92. Its Progress. 93. Its Date. 94. Book of the Creation. 95. Different Kinds of Cabala. 96. Visions of Ezekiel. 97. The Creation out of Nothing. 98. Diffusion of Cabalistic Ideas.
- II. THE GNOSTICS.—99. Character of Gnosticism. 100. Doctrines. 101. Development of Gnosticism. 102. Spirit of Gnosticism.

BOOK III.

RELIGION OF LOVE.

- I. SONS OF THE WIDOW.—103. Origin of Religion of Love. 104. Manes. 105. Manichæism. 106. Life of Manes. 107. Progress of Manichæism. 108. Doctrines. 109. Spread of Religion of Love.

- II. THE GAY SCIENCE.—110. Transition from Ancient to Modern Initiations. 111. Spirit of Ancient Secret Societies. 112. Spirit of Modern Secret Societies. 113. Cause and Progress of Heresy. 114. Efforts and Influence of Heretics. 115. The Albigenses. 116. Tenets of Albigenses. 117. Aims of Albigenses. 118. Religion of the Troubadours. 119. Difficulty to understand the Troubadours. 120. Poetry of Troubadours. 121. Degrees among Troubadours. 122. Courts of Love.
- III. THE CONSOLATION.—123. Historical Notices. 124. Doctrines and Tenets.
- IV. CHIVALRY.—125. Original Aim. 126. Knights the Military Apostles of the Religion of Love. 127. Tenets and Doctrines.

BOOK IV.

ISHMAELITES.

- I. LODGE OF WISDOM.—128. Various Sects sprung from Manichæism. 129. Secret Doctrines of Islamism. 130. Candidati. 131. Cruelty of Babeck the Gay. 132. Ishmaelites. 133. Teaching of the Lodge of Cairo. 134. Progress of Doctrines.
- II. ASSASSINS.—135. Foundation of Order. 136. Influence of Hassan. 137. Catechism of the Order. 138. Devotion of Followers. 139. The Imaginary Paradise. 140. Sanguinary Character of Hassan. 141. Further Instances of Devotion in Followers. 142. Christian Princes in League with Assassins. 143. Extinction of Sect.
- III. DRUSES.—144. Origin of Sect. 145. Doctrines. 146 Recent Events.

BOOK V.

KNIGHTS TEMPLARS.

147. Foundation of Order. 148. Its Progress. 149. Account of Commanderies. 150. Imputations against the Order. 151. Plots against the Order. 152. Attentions paid to Grand Master Molay. 153. Charges against Templars. 154. Burning of Knights. 155. James de Molay burnt. 156. Mysteries of the Knights Templars. 157. The Temple and the Church. 158. The Temple the Symbol of the Holy Spirit. 159. Doctrines. 160. Initiation. 161. Cursing and Spitting on the Cross. 162. The Templars the Opponents of the Pope. 163. Baphomet. 164. Effects of the Downfall of the Knights of the Temple. 165. Connexion with Freemasonry.

BOOK VI.

FREE JUDGES.

- I. **HOLY VERM.**—166. Origin and Objects of Institution. 167. Officers and Organization. 168. Language and Rules of Initiated. 169. Procedure. 170. Execution of Sentences. 171. Decay of the Institution. 172. Kissing the Virgin.
- II. **BEATI PAOLI.**—173. Character of the Society. 174. Tendencies and Tenets. 175. Account of Sicilian writer.

BOOK VII.

ALCHYMISTS.

- I. **ALCHYMISTS.**—176. Astrology perhaps secret Heresy. 177. Process by which Astrology degenerated. 178.

- Scientific Value of Alchemy. 179. The Tincture. 180.
 Aims of Alchemy. 181. History of Alchemy. 182.
 Specimen of Alchymistic Language. 183. Personal Fate
 of the Alchemists.
- II. ROSICRUCIANS.—184. Merits of the Rosicrucians. 185.
 Origin of Society doubtful. 186. Origin of Name. 187.
 Statements concerning themselves. 188. Poetical Fictions
 of Rosicrucians. 189. Progress and Extinction of Rosi-
 crucians. 190. Transition to Freemasons.

BOOK VIII.

FREEMASONS.

- I. LEGEND OF THE TEMPLE.—191. Ancestry of Hiram Abiff.
 192. Hiram, Solomon, and the Queen of Sheba.
- II. ORIGIN.—TRADITIONS.—193. The First Masons. 194.
 Periods of Freemasonry. 195. Freemasonry derived from
 many sources.
- III. RITES AND CUSTOMS.—196. List of Rites. 197. Masonic
 Customs. 198. Masonic Alphabet.
- IV. THE LODGE.—199. Interior Arrangement of Lodge.
 200. Modern Lodge. 201. Officers. 202. Opening the
 Lodge.
- V. GENUINE AND SPURIOUS MASONRY.—203. Distinction
 between Genuine and Spurious Masonry. 204. Some
 Rites only deserve special mention.
- VI. CEREMONIES OF INITIATION.—205. The Apprentice. 206.
 Fellow-craft. 207. Master. Ceremony of Initiation and
 Story of Hiram's Murder. 208. The Legend Explained.
 209. The Raising of Osiris. 210. Blazing Star.
- VII. HOLY ROYAL ARCH.—211. Officers. 212. Ceremonies.
 213. Passing the Veils.
- VIII. GRAND ELECTED KNIGHT OF KADOSH.—214. The Term

- Kadosh. 215. Reception into the Degree. 216. The Mysterious Ladder. 217. The Seven Steps.
- LX. PRINCE OF ROSE-CROIX.**—218. Distinct from Rosicrucian, and has various names. 219. Officers and Lodge. 220. Reception in the First Apartment. 221. Second Apartment. 222. Reception in the Third Apartment.
- X. RITES OF MISRAIM AND MEMPHIS.**—223. Anomalies of Rite of Misraim. 224. Organization. 225. History and Constitution. 226. Rites and Ceremonies. 227. Rite of Memphis.
- XI. MODERN KNIGHTS TEMPLARS.**—228. Origin. 229. Supposititious List of Grand Masters. 230. Revival of the Order. 231. The Leviticon. 232. Ceremonies of Initiation.
- XII. FREEMASONRY IN ENGLAND AND SCOTLAND.**—233. Freemasonry in England. 234. Freemasonry in Scotland. 235. Modern Freemasonry.
- XIII. FREEMASONRY IN FRANCE.**—236. Introduction of Freemasonry into France. 237. Chevalier Ramsay. 238. Philosophical Rites. 239. The Duke de Chartres.
- XIV. CHAPTER OF CLERMONT AND THE STRICT OBSERVANCE.**—240. Jesuitical Influence. 241. The Strict Observance.
- XV. RELAXED OBSERVANCE.**—242. Organization of Relaxed Observance. 243. Disputes in German Lodges. 244. Rite of Zinnendorf. 245. African Architects.
- XVI. CONGRESS OF WILHELMSBAD.**—246. Various Congresses. 247. Discussions at Wilhelmsbad. 248. Result of Convention.
- XVII. FREEMASONRY AND NAPOLEONISM.**—249. Masonry protected by Napoleon. 250. Spread of Masonry. 251. Obsequiousness of Freemasonry. 252. Anti-Napoleonic Freemasonry.
- XVIII. FREEMASONRY, THE RESTORATION OF THE SECOND EMPIRE.**—253. The Society of "France Regenerated." 254. Priestly Opposition to Masonry. 255. Political In-

- significance of Masonry. 256. Freemasonry and Napoleon III. 257. Jesuitical Manœuvres.
- XIX. FREEMASONRY IN ITALY.**—258. Whimsical Societies. 259. Illuminati in Italy. 260. Freemasonry at Naples. 261. Details of Document. 262. Freemasonry at Venice. 263. Abasement of Masonry under Napoleon. 264. The Freemasonry of the Present in Italy. 265. Reform needed.
- XX. CAGLIOSTRO AND EGYPTIAN MASONRY.**—266. Life of Cagliostro. 267. Egyptian Rite. 268. Cagliostro's Hydromancy.
- XXI. ADOPTIVE MASONRY.**—269. Historical Notice. 270. Organization. 271. Jesuit Degrees.
- XXII. ANDROGYNOUS MASONRY.**—272. Origin and Tendency. 273. Earliest Androgynous Societies. 274. Other Androgynous Societies. 275. Vicious Androgynous Societies. 276. Knights and Nymphs of the Rose. 277. Mason's Daughter.
- XXIII. PERSECUTIONS OF FREEMASONRY.**—278. Causes of Persecution. 279. Instances of Persecution. 280. Anti-Masonic Publications.
- XXIV. SCHISMATIC RITES AND SECTS.**—281. Schismatic Rites and Sects. 282. Ludicrous Degree.
- XXV. DIFFUSION OF THE ORDER.**—283. Freemasonry in Spain and Portugal. 284. Freemasonry in Russia. 285. Freemasonry in Switzerland. 286. Freemasonry in Sweden and Poland. 287. Freemasonry in Holland and Germany. 288. Freemasonry in Turkey, Asia, Africa, Oceania. 289. Freemasonry in America.
- XXVI. FUTILITY OF MODERN FREEMASONRY.**—290. Vain Pretensions of Modern Masonry. 291. Vanity of Masonic Ceremonial. 292. Masonry Diffuses no Knowledge. 293. Is unfitted for the Task. 294. Decay of Freemasonry. 295. Masonic Literature.



PREFACE.

FOR many years the fascinating subject of Secret Societies had engaged my attention, and it had long been my intention to collect in a comprehensive work all the information that could be gathered from numerous, often remote, and sometimes almost inaccessible sources, concerning one of the most curious phases of the history of mankind—those secret organizations, religious, political, and social, which have existed from the most remote ages down to the present time. Before, however, I had arranged and digested my materials, a review in the "Athenæum" (No. 2196), directed my attention to the Italian work "Il Mondo Secreto," by Signor De Castro, whom I have since then had the pleasure of meeting at Milan. I procured the book, and intended at first to give a translation of it, but though I began as a translator, my labours speedily assumed a more independent form. Much, I found, had to be omitted

from an original coloured by a certain political bias, and somewhat too indulgent to various Italian political sects, who, in many instances, were scarcely more than hordes of brigands. Much, on the other hand, had to be added from sources, chiefly English and German, unknown to the Italian author; much had to be placed on a different basis and in another light; and again, many societies not mentioned by Signor De Castro had to be introduced to the reader, such as the Garduna, the Chauffeurs, Fenians, International, O-Kee-Pa, Ku-Klux, Inquisition, Wahá-bees; so that, with these additions, and the amplifications of sections in the original Italian, forming frequently entirely new articles, the work, as it now is presented to the English public, though in its framework retaining much of its foreign prototype, may yet claim the merit of being not only essentially original, but the most comprehensive account of Secret Societies extant in English, French, German, or Italian, the leading languages of Europe; for whatever has been written on the subject in any one of them has been consulted and put under contribution. In English there is no work that can at all compete with it, for the small book published in 1836 by Charles Knight, and entitled, "Secret Societies of the Middle Ages," embraces four societies only.

Anxious to utilize my latest memoranda, I have taken advantage of the MS. having for some time

been in the publisher's hands, before the second volume went to press, to insert several additional sections, though at the expense of methodical arrangement; or to give supplemental details from information collected during my recent twelve months' wanderings in Italy, the country *par excellence* of secret societies.

The student who wishes for more ample information will have to consult the lists of authorities given at the head of each Book, as it was thought best not to encumber the text with foot-notes, which would have swelled the work to at least twice its present extent. The reader may rest satisfied that few statements are made which could not be supported by numerous and weighty authorities; though dealing as we do here with societies whose very existence depended on secrecy, and which, therefore, as a matter of policy, left behind them as little documentary evidence as possible, the old distich applies with peculiar force:—

"What is hits is history,
And what is mist is mystery."

Again, bearing in mind that the imperative compass of the work exacted a concise setting forth of facts—ranging as the subject does over a surface so vast—I have been careful to interrupt the narrative only by such comments and reflections as would seem almost indispensable for clearing up obscurities or supplying missing historical links..

It may at first appear as if some societies had improperly been inserted in this work as "secret" societies; the Freemasons, for instance. Members of secret associations, it might be objected, are not in the habit of proclaiming their membership to the world, but no Freemason is ashamed or afraid of avowing himself such; nay, he is rather proud of the fact, and given to proclaim it somewhat obtrusively; yet the most rabid Celt, who wishes to have a hand in the regeneration of his native land by joining the Fenian brotherhood, has sense enough to keep his affiliation a profound secret from the uninitiated. But the rule I have followed in adopting societies as "secret," was to include in my collection all such as had or have "secret rites and ceremonies" kept from the outer world, though the existence of the society itself be no secret at all. In fact, no association of men can for any length of time remain a secret, since however anxious the members may be to shroud themselves in darkness, and remain personally unknown, the purpose for which they band together must always betray itself by some overt acts; and wherever there is an act, the world surmises an agent; and if none that is visible can be found, a secret one is suspected. The Thugs, for instance, had every desire to remain unknown; yet the fact of the existence of such a society was suspected long before any of its members were discovered. On the principle also of their being the

propounders of secret doctrines, or doctrines clothed in language understood by the adepts alone, Alchemists and Mystics have found places in this work ; and the Inquisition, though a state tribunal, had its secret agents and secret procedure, and may therefore justly be included in the category of Secret Societies.

Secret Societies, religious and political, are again springing up on many sides : the religious may be dismissed without comment, as they are generally without any novelty or significance, but those that have political objects ought not to be disregarded as without importance. The International, Fenians, Communists, Nihilists, Wahábees, are secretly aiming at the overthrow of existing governments and the present order of things. The murders of Englishmen perpetrated by native Indians point to the machinations of secret societies in British India. Before the outbreak of the great Indian mutiny, English newspaper correspondents spoke rather contemptuously of some religious ceremony observed throughout British India of carrying small loaves from village to village, but this ceremony was the summons to the people to prepare for the general rising ; hence the proceedings of the natives should be closely watched.

The first volume and a portion of the second having passed through the press while the author was in Italy, the revisal of the last proofs had to be

confided to another hand; hence some *errata* will be found in those portions of the work, an evil almost unavoidable, under the circumstances, in a text so full of proper names, whose correct spelling frequently is scarcely fixed, and containing numerous quotations which could only be verified by reference to the originals whence they were taken, which in this case was clearly impossible. A list of the more important *errata* with their corrections has been appended at the end of vol. ii.

For the sake of clearness and of facilitating reference, the text has been divided throughout into short sections with appropriate headings, and numbered continuously.

November, 1874.





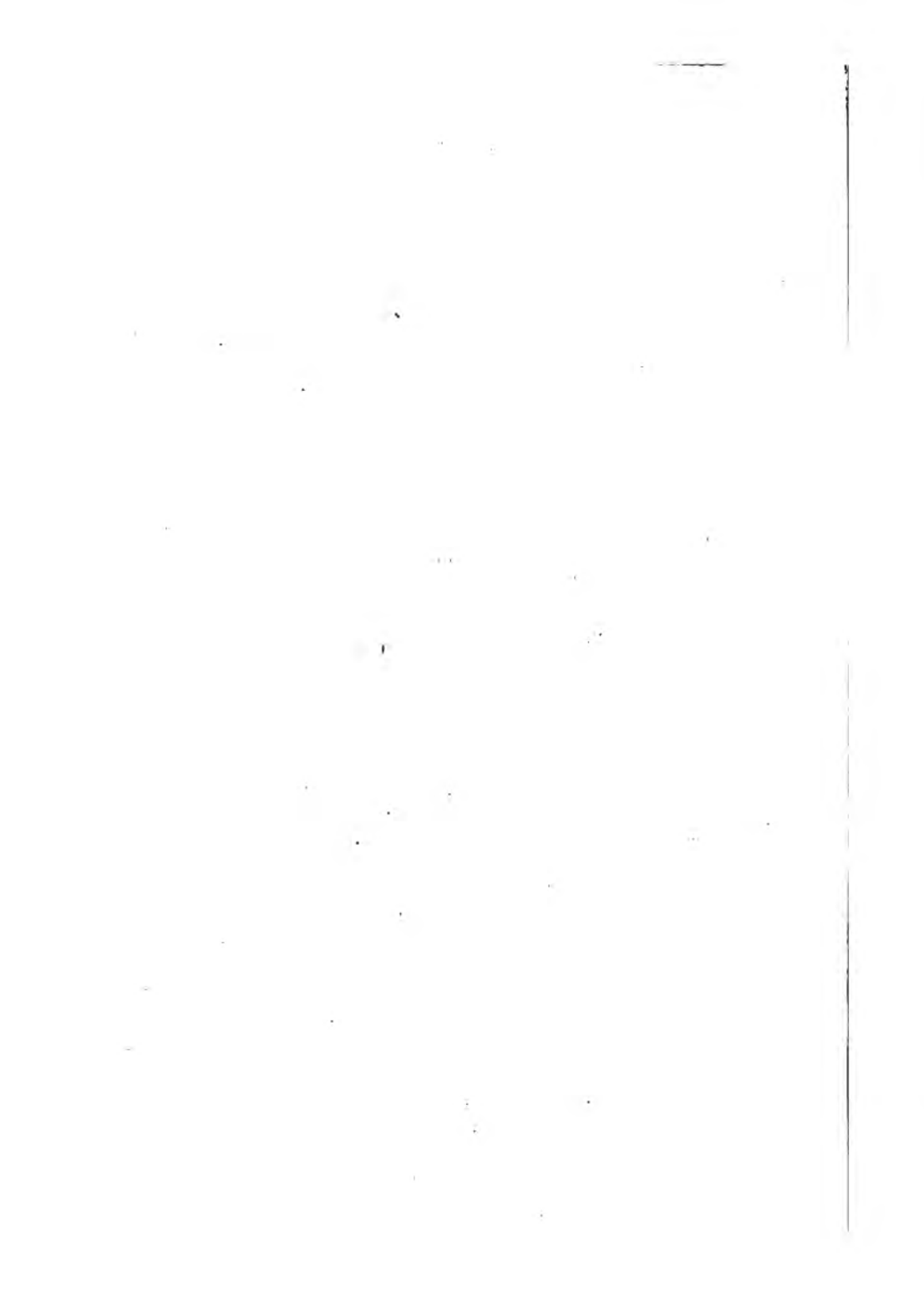
INTRODUCTION.

“The cause which I knew not, I searched out.”

Job xxix. 16.

“Ignis ubique latet, naturam amplectitur omnem ;
Cuncta parit, renovat, dividit, urit.”







INTRODUCTION.

1.

I*NTELLIGIBILITY and Nature of Secret Societies.*—For those true thinkers who look upon history as a tissue of wondrous design, there is nothing accidental in the life of the world. For them the appearance and action of secret societies are no singular and inexplicable phenomenon, no transitory form, no unexpected and fugitive effect, but the intelligible and foreseen result of known causes.

Secret societies once were as necessary as open societies; the tree presupposes a root. Beside the empire of Might, the idols of fortune, the fetishes of superstition, there must in every age and state have existed a place where the empire of Might was at an end, where the idols were no longer worshipped, where the fetishes were derided. Such a place was the closet of the philosopher, the temple of the priest, the subterranean cave of the sectary.

2. *Classification of Secret Societies.*—Secret societies may be classed under the following heads: 1. Religious: such as the Egyptian or Eleusinian Mysteries.—2. Military: Knights Templars.—3. Judiciary: Vehmgerichte.—4. Scientific: Alchemists.—5. Civil: Freemasons.—6. Political: Carbonari. But the line of division is not always strictly defined; some that had scientific objects combined theological dogmas therewith—as the Rosicrucians, for instance; and political societies must necessarily influence civil life. We may therefore more conveniently range secret societies in the two comprehensive divisions of religious and political.

3. *Religious Societies.*—Religion has had its secret societies from the most ancient times; they date, in fact, from the period when the true religious knowledge—which, be it understood, consisted in the knowledge of the constitution of the universe and the Eternal Power that had produced, and the laws that maintained it—possessed by the first men, began to decay among the general mass of mankind. The genuine knowledge was to a great extent preserved in the ancient “Mysteries,” though even these were already a degree removed from the first primeval native wisdom, since they represented only the type, instead of the archetype; namely, the phenomena of outward temporal nature, instead of the realities of the inward eternal nature,

of which this visible universe is the outward manifestation. Since the definition of this now recovered genuine knowledge is necessary for understanding much that was taught in the religious societies of antiquity, we shall, further on, enter into fuller details concerning it.

4. *Political Societies.*—Politically secret societies were the provident temperers and safety-valves of the present and the powerful levers of the future. Without them the monologue of absolutism alone would occupy the drama of history, appearing moreover without an aim, and producing no effect, if it had not exercised the will of man by inducing reaction and provoking resistance.

Every secret society is an act of reflection, therefore of conscience. For reflection, accumulated and fixed, is conscience. In so far, secret societies are in a certain manner the expression of conscience in history. For every man has in himself a Something which belongs to him, and which yet seems as if it were not a thing within him, but, so to speak, without him. This obscure Something is stronger than he, and he cannot rebel against its dominion nor withdraw himself or fly from its search. This part of us is intangible; the assassin's steel, the executioner's axe cannot reach it; allurements cannot seduce, prayers cannot soften, threats cannot terrify it. It creates in us a dualism, which makes itself felt as remorse. When man is virtuous, he feels

himself one, at peace with himself; that obscure Something does neither oppress nor torture him: just as in physical nature the powers of man's body, when working in harmony, are unfelt (11); but when his actions are evil, his better part rebels. Now secret societies are the expression of this dualism reproduced on a grand scale in nations; they are that obscure Something of politics acting in the public conscience, and producing a remorse, which shows itself as "secret society," an avenging and purifying remorse. It regenerates through death, and brings forth light through fire, out of darkness, according to eternal laws. No one discerns it, yet every man may feel it. It may be compared to an invisible star, whose light, however, reaches us; to the heat coming from a region where no human foot will ever be placed, but which we feel, and can demonstrate with the thermometer.

Indeed, one of the most obvious sentiments that gives rise to secret societies is that of revenge, but good and wise revenge, different from personal rancour, unknown where popular interests are in question; that desires to punish institutions and not individuals, to strike ideas and not men—the grand collective revenge, the inheritance that fathers transmit to their children, a pious legacy of love, that sanctifies hatred and enlarges the responsibility and character of man. For there is a legitimate and necessary hatred, that of evil, which forms the

salvation of nations. Woe to the people that knows not how to hate, because evil is intolerance, hypocrisy, superstition, slavery!

5. *Aims of Political Societies.*—The aim of the sectaries is the erection of the ideal temple of progress; to fecundate in the bosom of sleeping or enslaved peoples the germs of a future liberty. This glorious edifice, it is true, is not yet finished, and perhaps never will be, but the attempt itself invests secret societies with a moral grandeur; whereas, without such aim, their struggle would be debased into a paltry egotistical party-fight. It also explains the existence of secret societies, though it does not perhaps justify it. For if I am asked to give my honest opinion, I do not think that secret societies will ever accomplish what they promise. As a lover of justice, I cannot but approve of the *theoretical* striving after liberty and equality; but as a thinking being, judging by the experience of the past and the nature of things, in which good and evil must exist for ever, and for ever be at war, such striving must also for ever remain without any adequate *practical* result. The cause of liberty, indeed, may be, and often has been—nay, is daily being—benefited; but if universal, social, and political equality were established to-day, it would scarcely last till to-morrow. It is undeniable, that as long as men have unequal gifts and unequal passions, so long will equality among men

remain a dream. And it would be difficult to name any country that derived substantial and permanent benefit from the operation of any secret political society. In fact, neither of the two states enjoying the greatest freedom, political and social, viz. England and Switzerland, ever had any secret societies of national comprehensiveness or historical importance. It is true, when the Swiss in 1308 made themselves free from the Austrian yoke, thirty men had formed a pact to effect that deliverance; they were conspirators, and even then their plans were greatly modified by the conduct and death of Gessler. And Tell did not kill the latter because he (Tell) was a member of a secret society, and was bound to do so, but because the Austrian governor had done him a personal wrong, by aiming at his child's life.

6. *Religious Secret Societies.*—But the earliest secret societies were not formed for political, so much as for religious purposes, embracing every art and science; wherefore religion has truly been called the archæology of human knowledge. Comparative mythology reduces all the apparently contradictory and opposite creeds to one primeval, fundamental, and true comprehension of nature and her laws; all the metamorphoses, appositions, and conversations of one or more gods, recorded in the sacred books of the Hindoos, Parsees, and other nations, are indeed founded on simple physical facts, disfigured and misrepresented, intentionally

or accidentally. The true comprehension of nature was the prerogative of the most highly developed of all races of men (10), viz. the Aryan races, whose seat was on the highest point of the mountain region of Asia, to the north of the Himalayas. South of these lies the Vale of Cashmere, whose eternal spring, wonderful wealth of vegetation, and general natural features, best adapt it to represent the earthly paradise and the blissful residence of the most highly favoured human beings.

7. *Most perfect human Type.*—So highly favoured precisely because nature in so favoured a spot could only produce a superior type; which being, as it were, the quintessence of that copious nature, was one with it, and therefore able to apprehend it and its fulness. For as the powers of nature have brought forth plants and animals of different degrees of development and perfection, so they have produced various types of men in various stages of development; the most perfect being, as already mentioned, the Aryan or Caucasian type, the only one that has a history, and the only one that deserves our attention, when inquiring into the mental history of mankind. For even where the Caucasian comes in contact and intermingles with a dark race, as in India and Egypt, it is the white man with whom the higher and historical development begins.

8. *Causes of high Mental Development.*—I have already stated that climatic and other outward circumstances are favourable to high development. This is universally known to be true of plants: but man is only a plant endowed with consciousness and mobility, and therefore it must be true of him; and, in fact, experience proves it. His organs, and especially his brain, attain to the highest perfection, and therefore he is most fully able to apprehend nature and understand its working; hence he can never be an ignorant barbarian, and hence he must from the very first have possessed a knowledge superior even to that he is now so proud of. For, as I have shown elsewhere,¹ all barbarism among white races is only the sequel of a perished civilization. In the same publication² I have also demonstrated what this knowledge was, and how it came to be partly lost or perverted. But as this work would be incomplete without at least a portion of the explanations given in that publication, I must quote so much from those articles as will suffice to show that man once possessed a true knowledge of nature and her working, and that this is the reason why the mysteries of the most distant nations had so much in common dogmatically and ritually, and why in all so much importance was attached to certain figures

¹ "Rectangular Review," vol. i. p. 404.

² *Ibid.* p. 446.

and ideas, and why all were funereal. The sanctity attributed in all ages and all countries to the number seven has not been correctly explained by any known writer;¹ the elucidations I shall offer on this point will show that the conformity with each other of the religious and scientific doctrines of nations far apart must be due to their transmission from one common source, though the enigmatical and mystical forms in which this knowledge was preserved were gradually taken for the facts themselves.

The reader will now see that these remarks, the object of which he may not have perceived at first, are not irrelevant; we cannot understand the origin and meaning of what was taught in the mysteries without a clear apprehension of man's primitive culture and knowledge.

9. *Primitive Culture.* — From what precedes it will be evident that I am no disciple of the school that holds that man has raised himself from a state of barbarism to his present civilization. No, I belong to those who, at a distance of time which startles thought, discern the light of a high mental culture and transcendent powers. As a rule, prehistoric ages seem obscure, and men fancy that at every retrogressive step they must enter into greater darkness. But if we proceed with our eyes

¹ Except, of course, the one from whom I derive my information, Jacob Böhme, concerning whom, see *post*.

open, the darkness recedes like the horizon as we seem to approach it; new light is added to our light, new suns are lit up, new auroras arise before us; the darkness, which is only light compacted, is dissolved into its original, viz. light; and as outwardness implies multiplicity, and inwardness unity—there are many branches, but only one root—so all religious creeds, even those most disguised in absurd and debasing rites and superstitions, the nearer we trace them to their source, appear in greater and greater purity and nobility, with more exalted views, doctrines and aims. For as Tegner says:

“ . . . känslan's grundton är ändå densamma.”

The fundamental tone of feeling is ever the same.

And as the same poet expresses it, antiquity is

“ . . . det Atlantis som gick under
Med högre kraft, med ädlare begär.”

. . . That Atlantis, that perished
With higher powers and higher aims.

Thus the ethic odes of Buddha and Zoroaster have been regarded as anticipations of the teaching of Christianity; so that even St. Augustin remarked: “What is now called the Christian religion existed among the ancients, and was not absent from the beginning of the human race until Christ came, from which time the true religion

which existed already began to be called Christian."

Again, through all the more elevated creeds there were certain fundamental ideas which, differing and even sometimes distorted in form, may yet in a certain sense be regarded as common to all. Such were the belief in a Trinity; the dogma that the "Logos," or omnific Word, created all things by making the Nothing manifest; the worship of light; the doctrine of regeneration by passing through the fire, and others.

10. *The true Doctrines of Nature and Being.*— But what was the knowledge on which the teaching of the mysteries was founded? It was no less than that of the ground and geniture of all things; the whole state, the rise, the workings, and the progress of all nature (16), together with the unity that pervades heaven and earth. A few years ago this was proclaimed with great sound of trumpets as a new discovery, although so ancient an author as Homer speaks, in the 8th book of the "Iliad," of the *golden chain* connecting heaven and earth; the golden chain of sympathy, the occult, all-pervading, all-uniting influence, called by a variety of names, such as *anima mundi*, *mercurius philosophorum*, *Jacob's ladder*, the *vital magnetic series*, the *magician's fire*, etc. This knowledge, in course of time, and through man's love of change, was gradually distorted by perverse interpretations,

and overlaid or embroidered, as it were, with fanciful creations of man's own brain; and thus arose superstitious systems, which became the creed of the unthinking crowd, and have not lost their hold on the public mind, even to this day, keeping in spiritual thralldom myriads who tremble at a thousand phantoms conjured up by priestcraft and their own ignorance, whilst

"Felix qui potuit rerum cognoscere causas;
Atque metus omnes et inexorabile fatum
Subjecit pedibus, strepitumque Acherontis avari."

11. *Fundamental Principles of true Knowledge possessed by the Ancients.*—From what was taught in the mysteries, we are justified in believing that the first men knew what follows; though the knowledge is already dimmed and perverted in the mysteries, the phenomena of outward nature only being presented in them, instead of the inward spiritual truths symbolized.

i. All around us we behold the evidences of a life permeating all things; we must needs, therefore, admit that there is a universal, all-powerful, all-sustaining life.

ii. Behind or above the primeval life which is the basis of this system, may be beheld the "Unmoved Mover," the only supernatural *ens*, who, by the Word, or "Logos," has spoken forth all things out of himself; which does not imply any pantheism,

for the words of the speaker, though proceeding from him, are not the speaker himself.

iii. The universal life is eternal.

iv. Matter is eternal.

v. That matter is light.

vi. Whatsoever is outwardly manifest must have existed ideally, from all eternity, in an archetypal figure, reflected in what Indian mythology calls the mirror *Maja*, whence are derived the terms "magus," "magia," "magic," "image," "imagination," all implying the fixing of the primeval, structureless, living matter, in a form, figure, or creature. In modern theosophy, the mirror *Maja* is called the Eternal Mirror of Wonders, the Virgin Sophia, ever bringing forth, yet ever a virgin—the analogue of the Virgin Mary.

vii. The eternal life which thus manifests itself in matter is an intelligent life, and this visible universe is ruled by the same laws that rule the invisible world of forces.

viii. These laws, according to which the life manifests itself, are the seven properties of eternal nature, six working properties, and the seventh, in which the six, as it were, rest, or are combined into perfect balance or harmony, *i. e.* paradise. These seven properties, the foundation of all the septenary numbers running through natural phenomena and all ancient and modern knowledge, are—1. Attraction; 2. Re-action or Repulsion; 3. Circulation;

4. Fire ; 5. Light ; 6. Sound ; 7. Body, or comprisal of all.

ix. This septenary is divisible into two ternaries or poles, with the fire—symbolized by a cross—in the middle. These two poles constitute the eternal dualism or antagonism in nature—the first three forming matter or darkness, and producing pain and anguish, *i. e.* hell, cosmically winter; the last three being filled with light and delight, *i. e.* paradise, cosmically summer.

x. The fire is the great chymist, or purifier and transmuter of nature, turning darkness into light. Hence the excessive veneration and universal worship paid to it by ancient nations; the priests of Zoroaster wearing a veil over their mouths for fear of polluting the fire with their breath. By the fire here of course is meant the empyrean, electric fire, whose existence and nature were tolerably well known to the ancients. They distinguished the moving principle from the thing moved, and called the former the igneous ether or spirit, the principle of life, the Deity, You-piter, Vulcan, Phtha, Kneph (18, 24).

xi. All light is born out of darkness, and must pass through the fire to arrive at the light; there is no other way but through darkness, or death, or hell—an idea which we find enunciated and represented in all the mysteries. As little as a plant can come forth into the beauty of blossoms, leaves,

, without having passed through the dark the seed and being buried in the earth, is chymically transmuted by the fire, so the mind arrive at the fulness of know- d enlightenment without having passed a stage of self-darkening and imprison- which it suffered torment, anguish—in was as in a furnace, in the throes of n.

by to *Mystic Teaching*.—That the first men l the knowledge of the foregoing facts is not only from the positive and inferential (of the mysteries, but also from the monu- antiquity, which in grandeur of concep- singleness of ideal aim, excel all that rt or industry, or even faith, has accom- By bearing this in mind, the reader will per insight into the true meaning of the of initiation, than was attainable by the emselves. He will also understand that a why there was so much uniformity in ng of the mysteries, was the fact that the nunciated were explanations of universal enomena, alike in all parts of the earth. ing the ceremonies of initiation, I shall therefore abstain from appending to them a com- mentary or exegesis, but simply refer to the para- graphs of this introduction, as to a key.

13. *Mystic Teaching summarized*.—It was theo-

logical, moral, and scientific. Theologically the initiated were shown the error of vulgar polytheism and taught the doctrine of the Unity and of a future state of reward and punishment; morally, the precepts were summed up in the words of Christ: "Love thy neighbour as thyself," and in those of Confucius: "If thou be doubtful whether an action be right or wrong, abstain from it altogether;" scientifically, the principles were such as we have detailed above (11), with their natural and necessary deductions, consequences and results.

14. *How true Knowledge came to be lost.*—Though I have already on several occasions (*e. g.* 10), alluded to the fact that the true knowledge of nature possessed by the first men had in course of time become corrupted and intermixed with error, it will not be amiss to show the process by which this came to pass. It is well known that the oldest religious rites of which we have any written records were Sabæan or Helio-Arkite. The sun, moon and stars, however, to the true original epopts were merely the outward manifestations and symbols of the inward powers of the Eternal Life. But such abstract truths could not be rendered intelligible to the vulgar mind of the increasing multitudes, necessarily more occupied with the satisfaction of material wants; and hence arose the personification of the heavenly bodies and terrestrial seasons depending on them. Gradually, what in the

first instance had been a mere human figure of a symbol came to be looked upon as the representation of an individual being that had actually lived on earth. Thus the sun to the primitive men was the outward manifestation of the Eternal, all-sustaining, all-saving Life ; in different countries and ages this power was personified under the names of Chrisna, Fo, Osiris, Hermes, Hercules, and so on ; and eventually these latter were supposed to have been men that really existed, and had been deified on account of the benefits they had conferred on mankind. The tombs of these supposed gods were shown, such as the Great Pyramid, said to be the tomb of Osiris ; feasts were celebrated, the object of which seemed to be to renew every year the grief occasioned by their loss. The passing of the sun through the signs of the Zodiac gave rise to the myths of the incantations of Vishnu, the labours of Hercules, &c., his apparent loss of power during the winter season, and the restoration thereof at the winter solstice, to the story of the death, descent into hell, and resurrection of Osiris, and of Mithras. In fact, what was pure nature-wisdom in one age became mythology in the next, and romance in the third, taking its characteristics from the country where it prevailed. The number seven being found everywhere, and the knowledge that its prevalence was the necessary consequence of the seven properties of nature being lost, it was

supposed to have reference only to the seven planets then known.

15. *Original Spirit of the Mysteries and Results of their Decay.*—In the mysteries all was astronomical, but a deeper meaning lay hid under the astronomical symbols. While bewailing the loss of the sun the epopts were in reality mourning the loss of that light whose influence is life ; whilst the working of the elements according to the laws of elective affinity produces only phenomena of decay and death. The initiated strove to pass from under the dominion of the bond-woman Night into the glorious liberty of the free-woman Sophia ; to be mentally absorbed into the Deity, *i. e.* into the Light. The dogmas of ancient nature-wisdom were set before the pupil, but their understanding had to arise as inspiration in his soul. It was not the dead body of science that was surrendered to the epopt, leaving it to chance whether it quickened or not, but the living spirit itself was infused into him. But for this reason, because more had to be apprehended from within by inspiration than from without by oral instruction, the Mysteries gradually decayed ; the ideal yielded to the realistic, and the merely physical elements—Sabæism and Arkism—became their leading features. The frequent emblems and mementos in the sanctuary of death and resurrection, pointing to the mystery that the moments of highest psychical enjoyment are the

most destructive to bodily existence—*i. e.* that the most intense delight is a glimpse of paradise—these emblems and mementos eventually were applied to outward nature only, and their misapprehension led to all the creeds or superstitions that have filled the earth with crime and woe, sanguinary wars, internecine cruelty, and persecution of every kind. Blood-thirsty fanatics, disputing about words whose meaning they did not understand, maintaining antagonistic dogmas, false on both sides, have invented the most fiendish tortures to compel their opponents to adopt their own views. While the two Mahommedan sects of Omar and Ali will fight each other to decide whether ablution ought to commence at the wrist or the elbow, they will unite to slay or to convert the Christians. Nay, even these latter, divided into sects without number, have distinguished themselves by persecutions as cruel as any ever practised by so-called pagan nations. Not satisfied with attempting to exterminate by fire and sword Turks and Jews, one Christian sect established such a tribunal as the Inquisition; whilst its opponents, scarcely less cruel when they had the power, deprived the Roman Catholics of their civil rights, and occasionally executed them. Their mutual hatred even attends them in their missionary efforts—very poor in their results, in spite of the sensational reports manufactured by the societies at home for extracting money from the

public. To mention but one instance: a leading missionary endeavoured to prejudice the Polynesians in advance against some expected Roman Catholic missionaries by translating Foxe's "Book of Martyrs" into their language, and illustrating its scenes by the aid of a magic-lantern.

16. *The Mysteries under their Astronomical Aspect.*—But seeing that the mysteries, as they have come down to us, and are still perpetuated, in a corrupted and aimless manner, in Freemasonry, have chiefly an astronomical bearing, a few general remarks on the leading principles of all will save a deal of needless repetition in describing them separately.

In the most ancient Indian creed we have the story of the fall of mankind by tasting of the fruit of the tree of knowledge and their consequent expulsion from Paradise. And, read in its mysterious and astronomical aspect, the narrative of the Fall, as given in the Book of Genesis, would assume some such form as the following. Adam, which does not mean an individual, but the universal man, mankind, and his companion Eve, which means life, having passed spring and summer in the Garden of Eden, necessarily reached the season when the serpent, Typhon (47), the symbol of winter, points out on the celestial sphere that the reign of Evil, of winter, is approaching. Allegorical science, which insinuated itself everywhere, caused *malum*, "evil," also to mean an "apple," the produce of autumn, which indicates that

the harvest is over, and that man in the sweat of his brow must again till the earth. The cold season comes, and he must cover himself with the allegorical fig-leaf. The sphere revolves, the man of the constellation Boötes, the same as Adam, preceded by the woman, the Virgin, carrying in her hand the autumnal branch laden with fruit, seems to be allured or beguiled by her. A sacred bough or plant is introduced into all the mysteries. We have the Indian and Egyptian lotus, the fig-tree of Atys, the myrtle of Venus, the mistletoe of the Druids, the golden bough of Virgil, the rose-tree of Isis;—in the “Golden Ass” Apuleius is restored to his natural form by eating roses—the box of Palm-Sunday, and the acacia of freemasonry. The bough in the opera “Roberto il Diavolo” is the mystic bough of the mysteries.

17. *Astronomical Aspects continued.*—*The Mysteries funereal.*—In all the mysteries we encounter a god, a superior being, or an extraordinary man suffering death to recommence a more glorious existence; everywhere the remembrance of a grand and mournful event plunges the nations into grief and mourning, immediately followed by the most lively joy. Osiris is slain by Typhon, Uranus by Saturn, Sousarman by Sudra, Adonis by a wild boar; Ormuzd is conquered by Ahrimanes; Atys and Mithras and Hercules kill themselves; Abel is slain by Cain, Balder by Loke, Bacchus by the giants;

the Assyrians mourn the death of Thammuz, the Scythians and Phœnicians that of Acmon, all nature that of the great Pan, the Freemasons that of Hiram, and so on. The origin of this universal belief has already been pointed out.

18. *Uniformity of Dogmas.*—The doctrine of the Unity and Trinity was inculcated in all the mysteries. In many religious creeds we meet with a kind of travesty of the Christian dogma, in which a virgin is seen bringing forth a saviour, and yet ever remaining a virgin (11). In the more outward sense, that virgin is the Virgo of the zodiac, and the saviour brought forth is the sun (17); in the most inward sense, it is the eternal ideal, wherein the eternal life and intelligence, the power of electricity, and the virtue of the tincture, the first the sustainer, the latter the beautifier of apprehensible existence, are, as it were, corporified in the countless creatures that fill this universe—yea, in the universe itself. And the virgin remains a virgin, and her own nature is not affected by it, just as the air brings forth sounds, the light colours, the mind ideas, without any of them being intrinsically altered by the production. We certainly do not find these principles so fully and distinctly enunciated in the teaching of the ancient mystagogues, but a primitive knowledge of them may be inferred from what they *did* teach.

In all the mysteries, light was represented as

born out of darkness. Thus reappears the Deity called now Maja Bhawani, now Káli, Isis, Ceres, Proserpina; Persephone, the Queen of Heaven, is the night from whose bosom issues life, into which the life returns, a secret reunion of life and death. She is, moreover, called the Rosy, and in the German myths the Rosy is called the restoring principle of life. She is not only the night, but, as mother of the sun, she is also the aurora, behind whom the stars are shining. When she symbolizes the earth as Ceres, she is represented with ears of corn. Like the sad Proserpina, she is beautiful and lustrous, but also melancholy and black. Thus she joins night with day, joy with sadness, the sun with the moon, heat with humidity, the divine with the human. The ancient Egyptians often represented the Deity by a black stone, and the black stone Kaábah, worshipped by the Arabs, and which is described as having originally been whiter than snow, and more brilliant than the sun, embodies the same idea, with the additional hint that light was anterior to darkness. In all the mysteries we meet with the cross (49) as a symbol of purification and salvation; the numbers three, four, and seven were sacred; in most of the mythologies we meet with two pillars; mystic banquets were common to all, as also the trials by fire, water, and air; the circle and triangle, single and double, everywhere represented the dualism or polarity of nature; in

all the initiations, the aspirant represented the good principle, the light, overcome by evil, the darkness ; and his task was to regain his former supremacy, to be born again or regenerated, by passing through death and hell and their terrors, that were scenically enacted during the neophyte's passage through seven caves, or ascent of seven steps. All this, in its deepest meaning, represented the eternal struggle of light to free itself from the encumbrance of materiality it has put on in its passage through the seven properties of eternal nature (11) ; and in its secondary meaning, when the deeper one was lost to mankind, the progress of the sun, through the seven signs of the zodiac, from Aries to Libra, as shown in Royal Arch Masonry, and also in the ladder with seven steps of the Knight of Kadosh. In all the mysteries the officers were the same, and personified astronomical or cosmical phenomena ; in all, the initiated recognized each other by signs and passwords ; in all, the conditions for initiation were the same—maturity of age and purity of conduct. Nero, on this account, did not dare, when in Greece, to offer himself as a candidate for initiation into the Eleusinian mysteries. In many, the chief hierophant was compelled to lead a retired life of perpetual celibacy, that he might be entirely at liberty to devote himself to the study and contemplation of celestial things. And to accomplish this abstrac-

tion, it was customary for the priests, in the earlier periods of their history, to mortify the flesh by the use of certain herbs, which were reputed to possess the virtue of repelling all passionate excitements; to guard against which they even occasionally adopted severer and more decided precautions. In all countries where mysteries existed, initiation came to be looked upon as much a necessity as afterwards baptism among Christians; which ceremony, indeed, is one that had been practised in all the mysteries. The initiated were called epopts, *i. e.* those that see things as they are; whilst before they were called "mystes," meaning quite the contrary. In all we find greater and less mysteries, an exoteric and an esoteric doctrine, and three degrees. To betray the mysteries was everywhere considered infamous, and the heaviest penalties were attached to it; hence also, in all initiations, the candidate had to take the most terrible oaths that he would keep the secrets entrusted to him. Alcibiades was banished and consigned to the Furies for having revealed the mysteries of Ceres; Prometheus, Tantalus, Oedipus, Orpheus, suffered various punishments for the same reason.

19. *Secret Societies no longer needed.*—Thanks to secret societies themselves, they are now no longer needed, at least not in the realms of thought. In politics, however, circumstances will arise in every age to call them into existence; and though they

seldom attain their direct object, yet are they not without influence on the relations between ruler and ruled, advantageously for the latter in the long run, though not immediately. But thought, religious, philosophical and political, is free—if not as yet in every country, it is so certainly in the lands inhabited by the Saxon races. And though the bigot and the fool would crush it, the former because it undermines his absolutism, and the latter because it interferes with his ease, yet shall it only grow stronger by the opposition. Science becomes the strong bulwark against the invasion of dogmatic absurdities; and there is growing up a scientific church, wherein knowledge, and not humility, labour, and not penance and fasting, are considered essentials. Various phenomena in modern life are proofs of this. But if man during ages of intellectual gloom annihilated himself in behalf of the great deified All, he will not, in better times, deny God what he owes Him; in his homage to God he studies and respects himself, destroys the fetishes, and combats for truth, which is the word of God. He could not deny the divine without denying himself.

In ancient times the mind rose from religion to philosophy; in our times, by a violent re-action, it will ascend from philosophy to religion. And the men whose religion is so arrived at, whose universal sympathy has cast out fear—such men are the true regenerators of mankind, and need neither secret

signs nor pass-words to recognize each other; in fact they are opposed to all such devices, because they know that liberty consists in publicity. Wherever liberty rules, secrecy is no longer necessary to effect any good and useful work; once it needed secret societies in order to triumph, now it wants open union to maintain itself. Not that the time is come when every truth may be uttered without fear of calumny and cavil and opposition, especially in religious matters; far from it, as some recent notable instances have shown. The words of Faust still have their application:—

“ Who dare call the child by its right name?
The few that knew something of it,
And foolishly opened their hearts,
Revealing to the vulgar crowd their views,
Were ever crucified or burnt.”

Certes, bodily crucifying or burning are out of the question now, but statecraft, and especially priestcraft, still have a few thumbscrews and red-hot irons to hold a man's hands or sear his reputation; wherefore, though I doubt the policy, and in most cases the success, of secret association, yet I cannot withhold my tribute of admiration for those who have acted or do act up to the words of the poet Lowell:

“ They are slaves who dare not speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing, and abuse,

Rather than in silence shrink
From the truth they needs must think;
They are the slaves who dare not be
In the right with two or three."





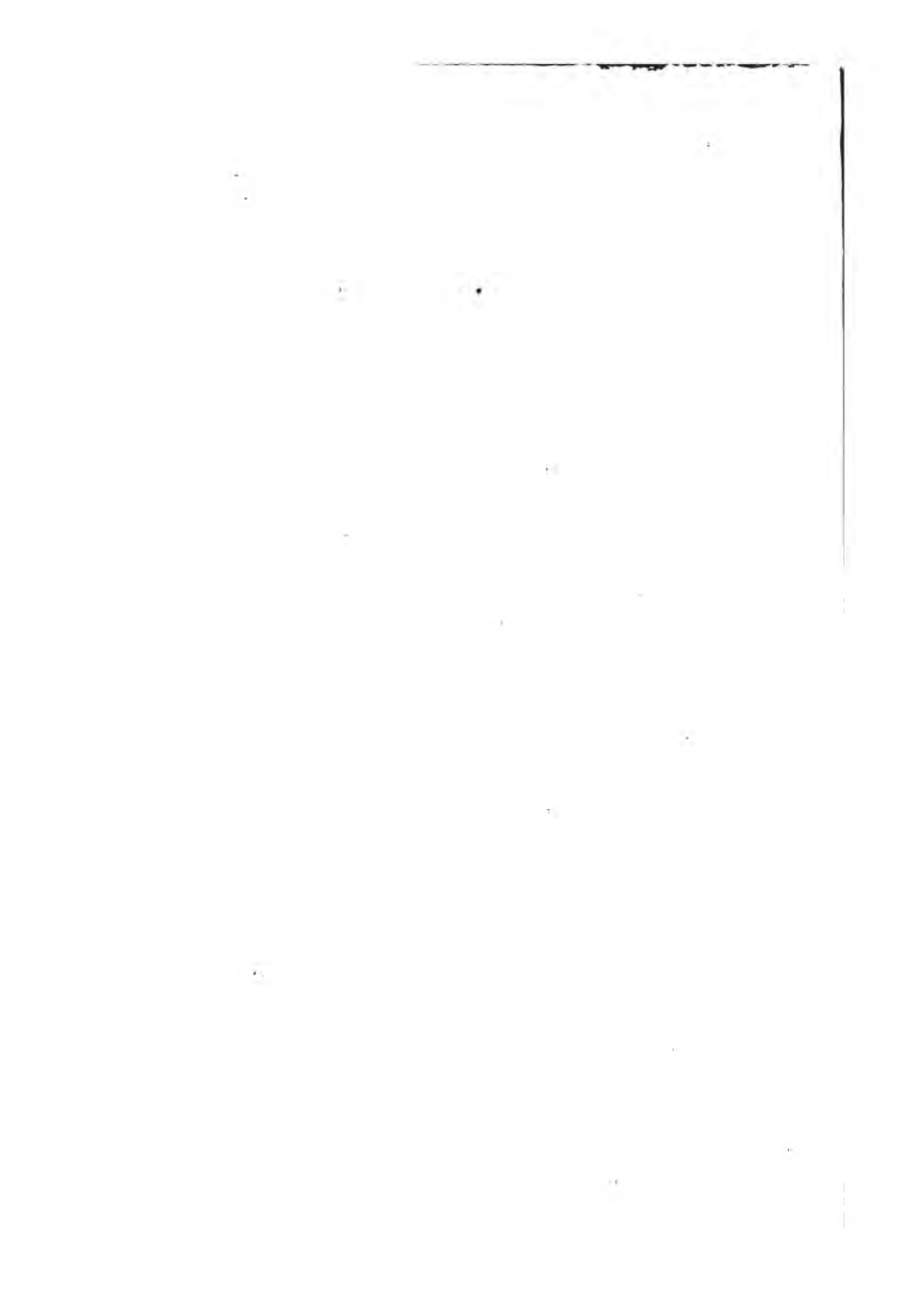
BOOK I.

ANCIENT MYSTERIES.

Of man's original relation to nature, whence we start, in order to render the essentials of physical science and nature comprehensible in their inmost depth, we find but obscure hints. In the mysteries and the holy initiations of those nations that as yet were nearest to the primeval people, the mind apprehends a few scarcely intelligible sounds, which, arising deep from the nature of our being, move it mightily. How our hearts are wrung by the mournful sounds of the first human race and of nature; how they are stirred by an exalted nature-worship, and penetrated by the breath of an eternal inspiration! We shall hear that suppressed sound from the temple of Isis, from the speaking pillars of Ihot, in the hymns of the Egyptian priests. On the lonely coast under the black rocks of Iceland the Edda will convey to us a sound from the graves, and fancy shall bring us face to face with those priests who by a stern silence have concealed from future ages the holy science of their worship. Yea, the eye shall yet discover the lost features of the noble past in the altars of Mexico, and on the pyramid which saw the blood and tears of thousands of human victims.

v. Schubert.





AUTHORITIES.

- Hyde.* De Religione Veterum Persarum. Oxford, 1700.
Anquistil. Zend-Avesta; ouvrage de Zoroastre traduit.
 Paris, 1771.
- J. G. Rhode.* Die heilige Sage. Frankfort on the Maine,
 1820.
- Wullers.* Fragmente über die Religion Zoroasters. Bonn,
 1831.
- Ottaneo, O.* Le Origini Italiche illustrate coi libri sacri
 dell' antica Persia.
- De Hammer.* Mém. sur le Culte de Mithra. Paris, 1833.
- Müller.* Mithras. Wiesbaden, 1833.
- Eichhorn.* De Deo Sole Invicto Mithra.
- Payne Knight.* Inquiry into the Symbol Language.
- Ch. Lassen.* Gymnosophista. Bonn, 1832.
- * *Windischmann.* De Theologumenis Vedanticorum. Bonn,
 1833.
- Colebrooke.* Essay on the Philosophy of India. 1853.
- Jones.* Extracts from the Vedas.
- Iamblichus.* De Mysteriis Ægypt.
- Saint-Victor.* Mysteries of Antiquity. Ispahan, 1788.
- Creuzer.* Symbolik. Leipsic.
- Pritchard.* Analysis of Egyptian Mythology.
- Bitter.* History of Ancient Philosophy.
- Stuhr.* Religions-Systeme der Hellenen.
- Taylor.* Dissertation on Eleusinian and Bacchic Mysteries.
 London, 1770.
- Schelling.* Ueber die Götter von Samothrace.
- Diogenes Laërtius.*
- Robin.* Recherches sur les Initiations Anciennes et
 Modernes. Paris, 1779.
- Ouwaroff.* Essais sur les Mystères d'Eleusis. Paris, 1816.

- Marconis et Moullet.* L'Hiérophante. Paris, 1839.
- Barth.* Ueber die Druiden. Erlau, 1826.
- Frickius.* Commentatio de Druidis. Ulm, 1744.
- Forcito.* Prose Letterarie, vol. ii.
- Higgins.* Celtic Druids. London, 1829.
- Lewis.* Antiquities of the Hebrew Republic. London, 1724.
- Jennings.* Jewish Antiquities. London, 1766.
- Meyer.* Der Tempel Solomons. Berlin, 1830.
- Fellows.* The Mysteries of Freemasonry. London, 1860.
- Oliver.* Theocratic Philosophy. London, 1840.
- Oliver.* History of Initiation. London, 1829.
- Mackey.* Lexicon of Freemasonry, 1867.
- Bredow.* Handbuch der alten Geschichte. Altona, 1837.
- Schubert.* Nachtseite der Naturwissenschaft. Leipzig, 1850.
- Lesley.* Man's Origin. Philadelphia, 1868.
- Faber.* Mysteries of the Cabiri. Oxford, 1803.
- Faber.* Horæ Mosaicæ. Oxford, 1801.
- Brasseur.* Collection de Documents, &c. Paris, 1861.
- Volney.* Ruins of Empires.
- Ragon.* Cours Philosophique des Initiations Anciennes et Modernes. Paris, 1841.
- Fabre d'Olivet.* La Langue Hébraïque Restituée. Paris, 1815.
- Tylor.* Primitive Culture. London, 1871.



I.

THE MAGI.

20.

DERIVATION of the term *Magus*.—
Magus is derived from *Maja*, the mirror
(11) wherein Brahm, according to In-
dian mythology, from all eternity be-
holds himself and all his power and wonders. Hence
also our terms *magia*, *magic*, *image*, *imagination*, all
implying the fixing in a form, figure or creature—
these words being synonymous—of the potencies
of the primeval, structureless, living matter. The
Magus therefore is one that makes the operations of
the Eternal Life his study.

21. *Antiquity of the Magi*.—The Magi, as the
ancient priests of Persia were called, did not con-
stitute a doctrine or religion only; they constituted
a monarchy—their power truly was that of kings.
And this fact is still commemorated by the circum-

stance that the Magi recorded to have been led by the star to the cradle of Jesus are just as frequently called kings as Magi. As sages, they were kings in the sense of Horace :

“ Ad summam, sapiens uno minor est Jove, dives,
Liber, honoratus, pulcher, rex denique regum.”

Their pontifical reign preceded the ascendancy of Assyria, Media, and Persia. Aristotle asserts it to have been more ancient than the foundation of the kingdom of Egypt; Plato, unable to reckon it by years, computes it by myriads. At the present day most writers agree in dating the rise of the reign of the Magi five thousand years before the Trojan war.

22. *Zoroaster*.—The founder of the order was Zoroaster, who was not, as some will have it, a contemporary of Darius, but lived nearly seventy centuries before our era. Nor was his home in India, but in Bactriana, which lies more to the east, beyond the Caspian Sea, close to the mountains of India, along the great rivers Oxus and Iaxartes; so that the Brahmins, or priests of India, may be called the descendants of the Magi.

23. *Doctrine of Zoroaster*.—His doctrine was the most perfect and rational of all those that in ancient times were the objects of initiation, and has more or less survived in all successive theosophies. Traces of it may be found in the ancient Zendavesta—not the book now passing by that name, which is merely

a kind of breviary—which entered into all the details of nature.

This doctrine is not the creed of the two opposite, but equally powerful principles, as has been asserted; for Ahrimanes, the principle of evil, is not equal with Oromazes, which is good. Evil is not uncreated and eternal; it is rather transitory and limited in power. And Plutarch records an opinion, which anon we shall see confirmed, that Ahrimanes and his angels shall be annihilated—that dualism is not eternal; its life is in time, of which it constitutes the grand drama, and in which it is the perennial cause of motion and transformation. This is true philosophy, and fully in accordance with the fundamental principles of nature (11).

The Supreme Being, or Eternal Life, is elsewhere called *Time without limits*, for no origin can be assigned to him; enshrined in his glory, and possessing properties and attributes inapprehensible by our understanding, to him belongs silent adoration.

Creation had a beginning by means of emanation. The first emanation from the Eternal was the light, whence issued the King of Light, Oromazes. By means of speech Oromazes created the pure world, of which he is the preserver and judge. Oromazes is a holy and celestial being, intelligence and knowledge.

Oromazes, the first-born of Time without limits, began by creating after his image and likeness,

six genii, called *amshaspands*, that surround his throne, and are his messengers to the inferior spirits and to men, being also to the latter types of purity and perfection.

The second series of creations by Oromazes was that of the twenty-eight *izads*, that watch over the happiness, innocence and preservation of the world ; models of virtue, interpreters of the prayers of men.

The third host of pure spirits is more numerous, and forms that of the *farohars*, the thoughts of Oromazes, or the ideas conceived by him before proceeding to the creation of things. Not only the *farohars* of holy men and innocent infants stand before Oromazes, but this latter himself has his *farohar*, the personification of his wisdom and beneficent idea, his reason, his logos. These spirits hover over the head of every man ; and this idea passed over to the Greeks and Romans, and we meet with it again in the familiar spirit of Socrates, the evil genius of Brutus, and the *genius comes* of Horace.

The threefold creation of good spirits was the necessary consequence of the contemporaneous development of the principle of evil. The second-born of the Eternal, Ahrimanes, emanated like Oromazes from the primitive light, and was pure like it, but being ambitious and haughty, he became jealous. To punish him, the Supreme Being condemned him to dwell for twelve thousand years in the region of darkness, a time which was

to be sufficient to end the strife between good and evil; but Ahrimanes created countless evil genii, that filled the earth with misery, disease and guilt. The evil spirits are impurity, violence, covetousness, cruelty; the demons of cold, hunger, poverty, leanness, sterility, ignorance; and the most perverse of all, *Peetash*, the demon of calumny.¹

Oromazes, after a reign of three thousand years, created the material world in six periods, in the same order as they are found in Genesis, successively calling into existence the terrestrial light (not to be confounded with the celestial), the water, the earth, plants, animals and man.² Ahrimanes assisted in the formation of earth and water, because the darkness had already invaded those elements, and Oromazes could not conceal them. Ahrimanes also took part in the creation and subsequent corruption and destruction of man, whom Oromazes had produced by an act of his will and by the Word. Out of the seed of that being Oromazes afterwards drew the first human pair, *Meshia* and *Meshiane*; but Ahrimanes first seduced the woman and then the man, leading them into evil chiefly by the eating of certain fruits. And

¹ All these traditions show already a very great departure from, and decay of, the original knowledge possessed by the primitive men. See "Introduction."

² Or rather a being compounded of a man and a bull.

not only did he alter the nature of man, but also that of animals, opposing insects, serpents, wolves, and all kinds of vermin to the good animals, thus spreading corruption over the face of the earth. But Ahrimanes and his evil spirits are eventually to be overcome and cast out from every place; and in the stern combat just and industrious men have nothing to fear; for according to Zoroaster, labour is the exterminator of evil, and that man best obeys the righteous judge of all who assiduously tills the earth and causes it to bring forth harvests and fruit-bearing trees. At the end of twelve thousand years, when the earth shall cease to be afflicted by the evils brought upon it by the spirits of darkness, three prophets shall appear and assist man with their power and knowledge, restoring the earth to its pristine beauty, judging the good and the evil, and conducting the first into a region of ineffable bliss. Ahrimanes, and the captive demons and men, shall be purified in a sea of liquid metal, and the law of Oromazes shall rule everywhere.

It is scarcely necessary to point out to the reader the astronomical bearing of the theogony of Zoroaster. The six good genii represent the six summer months, while the evil genii stand for the winter months. The twenty-eight *izads* are the days of a lunar month. But theosophically, the six periods during which the universe was created refer to the six working properties of nature.

24. *The Light worshipped.*—We have seen that Zoroaster taught light to be the first emanation of the Eternal Life; hence in the Parsee writings, light, the perennial flame, is the symbol of the Deity or uncreated Life. Hence the Magi and Parsees have been called fire-worshippers. But the former saw and the latter see in the fire not a divinity, but simply the cause of heat and motion, thus anticipating the most recent discoveries of physical science, or rather, remembering some of the lost knowledge. The Parsees did not form any God, to call him the one true God; they did not invoke any authority extrinsic to life; they did not rely on any uncertain tradition; but amidst all the recondite forces of nature, they chose the one that governs them all, that reveals itself by the most tremendous effects.

25. *Origin of the word Deus, God.*—In this sense the Magi, as well as the Chinese, had no theology, or they had one that is distinguished from all others. Those Magi that gave their name to occult science (magic) performed no sorcery and believed in no miracles. In the bosom of Asiatic immobility they did not condemn motion, but rather considered it as the glorious symbol of the Eternal Cause. Other castes aimed at impoverishing the people and subjecting it to the yoke of ignorance and superstition; but thanks to the Magi, the Indian Olympus, peopled with monstrous creatures,

gave place to the conception of the unity of God, which always indicates progress in the history of thought. The text of the most ancient Zend literature acknowledges but one creative *ens* of all things, and his name, *Dao*, signifies "light" and "wisdom," and is explained by the root *daer*, "to shine," whence are derived all such words as *deus*, *dies*, &c. The conception of Deity indeed was primarily that of the "bright one," whence also the Sanskrit *dyaus*, "sky," which led to so many mythological fables. But the original idea was founded on a correct perception of the origin and nature of things, for light is truly the substance of all things; all matter is only a compaction of light. Thus the Magi founded a moral system and an empire; they had a literature, a science and a poetry. Five thousand years before the "Iliad," they put forth the "Zendavesta," three grand poems, the first ethical, the second military, and the third scientific.

26. *Mode of Initiation.*—The candidate for initiation was prepared by numerous lustrations with fire, water, and honey. The number of probationary trials he had to pass through was very great, and ended with a fast of fifty days' continuance. These trials had to be endured in a subterranean cave, where he was condemned to perpetual silence and total solitude. This novitiate in some instances was attended with fatal effects, in others the candidate became par-

tially or wholly deranged; those who surmounted the trials were eligible to the highest honours. At the expiration of the novitiate, the candidate was brought forth into the cavern of initiation, where he was armed with enchanted armour by his guide, who was the representative of Simorgh, a monstrous griffin (27), and an important agent in the machinery of Persian mythology, and furnished with talismans, that he might be ready to encounter all the hideous monsters raised up by the evil spirits to impede his progress. Introduced into an inner apartment, he was purified with fire and water, and put through the seven stages of initiation. First, he beheld a deep and dangerous vault from the precipice where he stood, into which a single false step might throw him down to the "throne of dreadful necessity,"—the first three properties of nature. Groping his way through the mazes of the gloomy cavern, he soon beheld the sacred fire at intervals flash through its recesses and illuminate his path; he also heard the distant yelling of ravenous beasts—the roaring of lions, the howling of wolves, the fierce and threatening bark of dogs. But his attendant, who maintained a profound silence, hurried him forward towards the quarter whence these sounds proceeded, and at the sudden opening of a door he found himself in a den of wild beasts, dimly lighted with a single lamp. He was immediately attacked by the initiated in the forms

of lions, tigers, wolves, griffins, and other monstrous beasts, from whom he seldom escaped unhurt. Thence he passed into another cavern, shrouded in darkness, where he heard the terrific roaring of thunder and saw vivid and continuous flashes of lightning, which in streaming sheets of fire rendered visible the flitting shades of avenging genii, representing his intrusion into their chosen abodes. To restore the candidate a little, he was next conducted into another apartment, where his excited feelings were soothed with melodious music and the flavour of grateful perfumes. On his expressing his readiness to proceed through the remaining ceremonies, a signal was given by his conductor, and three priests immediately made their appearance, one of whom cast a living serpent into his bosom as a token of regeneration (57); and, a private door having been opened, there issued forth such howlings and cries of lamentation and dismay, as struck him with new and indescribable emotions of terror. On turning his eyes to the place whence these noises proceeded, he beheld exhibited in every appalling form the torments of the wicked in Hades. Thus he was passed through the devious labyrinth consisting of seven spacious vaults, connected by winding galleries, each opening with a narrow stone portal, the scene of some perilous adventure, until he reached the Sacellum, or Holy of Holies, which was brilliantly illuminated, and which sparkled

with gold and precious stones. A splendid sun and starry system moved in accordance with delicious music. The archimagus sat in the east on a throne of burnished gold, crowned with a rich diadem decorated with myrtle-boughs, and habited in a tunic of bright cerulean hue; round him were assembled the præsules and dispensers of the mysteries. By these the novice was received with congratulations, and after having entered into the usual engagements for keeping secret the rites of Zoroaster, the sacred words were entrusted to him, of which the Tetractys, or name of God, was the chief. The Tetractys of Pythagoras is analogous to the Jewish Tetragrammaton, or name of the Deity in four letters. The number four was considered the most perfect, because in the first four properties of nature (11) are comprised and implied all the rest; wherefore also the first four numbers summed up make up the decad, after which all is only repetition.

27. *Myth of Rustam.*—This progress was denominated ascending the ladder of perfection, and from it has arisen the tale of Rustam, the Persian Hercules, who, mounted on the monster Rakshi, which is the Arabic name of Simorgh, undertakes the conquest of Mazendaraun, celebrated as a perfect earthly paradise. Having amidst many dangers fought his way along a road of seven stages, he reaches the cavern of the White Giant, who smites

all that assail him with blindness. But Rustam overcomes him, and with three drops of the giant's blood restores sight to all his captives. The symbolical three drops of blood had their counterparts in all the mysteries of the ancient world. In Britain the emblem was three drops of water ; in Mexico, as in this legend, three drops of blood ; in India, a belt composed of three triple threads ; in China, the three strokes of the letter Y, &c. The blindness with which those who seek the giant are smitten, of course refers to the emblematic mental blindness of the aspirant to initiation.





II.

THE MITHRAICS.

28.

MYSTERIES of *Mithras*.—Upon the trunk of a religion so spiritual and hostile to idolatry, which undertook iconoclastic expeditions into Babylonia, Assyria, Syria, and Lybia, which vindicated the pure worship of God, destroying by means of the sword of Cambyses the Egyptian priesthood, which overthrew the temples and idols of Greece, which gave to the Israelites the Pharisees, which appears so simple and pure as to have bestowed on the Parsees the appellation of the Puritans of antiquity, and on Cyrus that of the Anointed of the Lord—on this trunk there were afterwards ingrafted idolatrous branches, as perhaps the Brahminic, and certainly the Mithraic worship, the origin of which latter Dupuis places at 4,500 years before Christ.

29. *Origin of Mithraic Worship.*—Mithras is a beneficent genius presiding over the sun, the most powerful *izad*, invoked together with the sun, and not at first confounded with it; the chief mediator and intercessor between Oromazes and man. But in course of time the conception of this Mithras became perverted, and he usurped the attributes of divinity. Such usurpation of the rank of the superior Deity on the part of the inferior is of frequent occurrence in mythology; it suffices to refer to Siva and Vishnu in India, Serapis in Egypt, Jupiter in Greece. The perversion was rendered easy by confounding the symbol with the thing symbolized, the genius of the sun with the sun itself, which alone remained in the language, since the modern Persian name of the sun (*mih*r) represents the regular modification of the Zend *Mithras*.

The Persian Mithras must not be confounded with that of India, for it is undoubted that another Mithras, different from the Zendic, from the most ancient times was the object of a special mysterious worship, and that the initiated knew him as the sun. Taking the letters of the Greek word "Meithras" at their numerical value, we obtain the number 365, the days of the year. The same holds good of "Abraxas," the name which Basilides gave to the Deity, and further of "Belenos," the name given to the sun in Gaul.

30. *Dogmas, &c.*—On the Mithraic monuments

we find representations of the globe of the sun, the club and bull, symbols of the highest truth, the highest creative activity, the highest vital power. Such a trinity agrees with that of Plato, which consists of the Supreme Good, the Word, and the Soul of the World; with that of Hermes Trimegistus, consisting of Light, Intelligence, and Soul; with that of Porphyry, which consists of Father, Word, and Supreme Soul.

According to Herodotus, Mithras became the Mylitta of Babylon, the Assyrian Venus, to whom was paid an obscene worship as to the female principle of creation, the goddess of fecundity, of life; one perhaps with Anaitis, the Armenian goddess.

The worship of the Persian Mithras, or Apollo, spread over Italy,¹ Gaul, Germany, Britain; and expiring polytheism opposed to the sun Christ, the sun Mithras.

31. *Rites of Initiation.*—The sanctuaries of this worship were always subterranean, and in each sanctuary was placed a ladder with seven steps, by which one ascended to the mansions of felicity.

¹ Underneath the church of St. Clement, at Rome, a singularly well-preserved temple of Mithras was discovered some years ago. When the monk who had, on my visit to Rome, shown me the church above, said that he would now take me down to the pagan temple of Mithras, I could not help saying to myself, "If you but knew it, Mithras is above as well as below!"

The initiations into this degree were similar to those detailed in the foregoing section, but, if possible, more severe than into any other, and few passed through all the tests. The festival of the god was held towards the middle of the month of Mihr (October), and the probationer had to undergo long and severe trials before he was admitted to the full knowledge of the mysteries.

The first degree was inaugurated with purifying lustrations, and a sign was set on the neophyte's brow, whilst he offered to the god a loaf and a cup of water. A crown was presented to him on the point of a sword, and he put it on his head saying, "Mithras is my crown."

In the second degree the aspirant put on armour to meet giants and monsters, and a wild chase took place in the subterranean caves. The priests and officers of the temple, disguised as lions, tigers, leopards, bears, wolves, and other wild beasts, attacked the candidate with fierce howlings. In these sham fights the aspirant ran great personal danger, though sometimes the priests caught a Tartar. Thus we are told that the Emperor Commodus on his initiation carried the joke too far, and slew one of the priests who had assailed him in the form of a wild beast.

In the next degree he put on a mantle on which were painted the signs of the zodiac. A curtain then concealed him from the sight of all; but this being withdrawn, he appeared surrounded by

frightful griffins. After passing through other trials, if his courage did not fail him, he was hailed as a "Lion of Mithras," in allusion to the zodiacal sign in which the sun attained his greatest power. We meet with the same idea in the degree of Master Mason. The grand secret was then imparted. What was it? At this distance of time it is difficult to decide, but we may assume that the priests communicated to him the most authentic sacerdotal traditions, the best accredited theories concerning the origin of the universe, and the attributes, perfections, and works of Oromazes. In fact, the Mithraic mysteries represent the progress of darkness to light. According to Guignault, Mithras is love; with regard to the Eternal, he is the son of mercy; with regard to Oromazes and Ahrimanes, the fire of love.

32. *Rites derived from Magism.*—This was not the sole heresy, the only secret society that issued from the womb of Magism; and its rites gradually became so corrupt as to serve as a cloak for the most licentious practices, which were at length sanctioned and even encouraged in the mysteries. Further, it became an axiom in religion that the offspring of a son and a mother was the best calculated for the office of a priest. Traces of Magism are also found in the speculations of Manes, the Religion of Love, and the secret history of the Templars.



III.

BRAHMINS AND GYMNOSOPHISTS.

33.



ULGAR Creed of India.—The Indian religion, whether we look on it as an adulteration of Magism, or as the common trunk of all Asiatic theosophy, offers so boundless a wealth of deities, that no other in this respect can approach it. This wealth is an infallible sign of the mental poverty and grossness of the people, who, ignorant of the laws of nature, and terrified at its phenomena, acknowledged as many supernatural beings as there were mysteries for them. The Brahmins reckon up 300,000 gods—a frightful host, that have kept Indian life servile and stagnant, perpetuated the divisions of caste, upheld ignorance, and weighed like an incubus on the breasts of their deluded dupes, and turned existence into a nightmare of grief and servitude.

34. *Secret Doctrines.*—But in the secret sanctuary these vain phantoms disappear, and the initiated are taught to look upon them as countless accidents and outward manifestations of the First Cause. The Brahmins did not consider the people fit to apprehend and preserve in its purity the religion of the spirit, hence they veiled it in these figures, and also invented a language incomprehensible to the vulgar, but which the investigations of Oriental scholars have enabled us to read, and to perceive that the creed of India is one of the purest ever known to man. Thus in the second chapter of the first part of the “Vishnu Purana,” it is written: “God is without form, epithet, definition, or description; free from defect, incapable of annihilation, change, grief, or pain. We can only say that he, that is, the Eternal Being, is God. Vulgar men think that God is in the water; the more enlightened, in celestial bodies; the ignorant, in wood and stone; but the wise, in the universal mind.” The “Mahanirvana,” says:—“Numerous figures, corresponding with the nature of divers powers and quality, were invented for the benefit of those who are wanting in sufficient understanding.” Again, “We have no notion of how the Eternal Being is to be described; he is above all the mind can apprehend, above nature. . . . That Only One that was never defined by any language, and gave to language all its meaning, he is the Supreme Being . . . and no

partial thing that man worships. . . This Being extends over all things. He is mere spirit without corporeal form ; without extension of any size, unimpressionable, and without any organs ; he is pure, perfect, omniscient, omnipresent, the ruler of the intellect . . . he is the soul of the whole universe."

35. *Brahma and Buddha.*—The polytheism of India branched off into two great sects,—Buddhists and Brahminists,—each possessing distinctive characteristics. Allusions to this separation are found in the Legend of the Temple ; and there are other divisions in theological nomenclature which respectively refer to the traditions of those grand sections. The Indians, the Greeks (except Pythagoras, who was to some extent a Buddhist), and the Britons, were Brahminists ; whilst the Chinese, Japanese, Persians, and Saxons, were Buddhists. The Buddhists were Magians, the Brahminists Sabæans. The famous Buddhist doctrine of Nirvâna or Nihilism—so totally misapprehended, as long as it was supposed to mean total annihilation—is profoundly theosophical, and really means the perfect absorption into the Deity, though Buddha does not allow of a personal god or creator. By the Deity he means the light, the eternal liberty, and therefore calls Nirvâna the highest stage of spiritual liberty and bliss. The individual soul, on leaving the body in which it was imprisoned, returns into the universal soul ; just as the solar light,

imprisoned in a piece of wood, when this is burnt, returns into the universal ocean of light. On this doctrine was afterwards engrafted the false belief in the metempsychosis, or transmigration of souls, and the misanthropic system of self-renunciation, which, in India, led to the self-torturings of fakirs and other fanatics; and which finds its analogies in Christian communities in the asceticism of fasts, penances, macerations, solitude, flagellation, and all the mad practices of monks, anchorets, and other religious zealots.

36. *Asceticism.*—This asceticism, founded on the above notion, viz. that the Absolute or All is the real existence, and that individual phenomena, especially matter in all its forms, are really nothing, *i. e.* mere phantasms, and to be avoided, as increasing the distance from the Absolute, and that absorption into the Deity is to be obtained, even in this life, by the maceration of the body, was and even now is prevalent in India, where it was carried, in thousands of instances, further than mere self-torture, even to death. When, at the festival of the dread goddess Bhovani, the wife of Siva, her ponderous image was borne on a car, with cutting wheels, to the Ganges, a crowd of frantic beings, wreathed with flowers, joyous as if they went to the nuptial altar, would cast themselves under the wheels of the car, offering themselves, amidst the sounding of trumpets, as voluntary sacrifices, to be cut to pieces

by the wheels. And in various sects asceticism has led to the adoption of many strange practices. In the "Contes de la Reine de Navarre" there is a passage which at some length refers to a special mode adopted by monks and other men for the mortification of the flesh. Of such persons the queen says:—"*Ils disent qu'il faut s'habituer à la chasteté, et pour éprouver leurs forces ils parlent aux plus belles, et à celles qu'ils aiment le plus, et en baisant et touchant, ils éprouvent qu'ils sont dans une entière mortification. Quand ils sentent que ce plaisir les émeut, ils vivent dans la retraite, jeûnent et se disciplinent, et quand ils ont mâté leur chair en sorte que ni la conversation ni le baiser leur causent point d'émotion, ils essayent la sottis tentation de coucher ensemble, et de s'embrasser sans aucun désir de volupté.*"

37. *Gymnosophists.*—We have very few notices of the Gymnosophists, the Magi of Brahminism, the most severe custodians of the primitive law, and originally most free from imposture. They spread over Africa; and in Ethiopia they lived as solitaires, and revived on the banks of the Nile many phases of Asiatic theosophy. Priests-errant, they were reported to carry with them a secret doctrine, of which the simplicity of their lives and the purity of their morals might be considered as the outward manifestation; though in after times they became one of the most debauched and immoral sects in India.

They went almost naked (hence their name—*γυμνός*, naked; *σοφός*, wise), and lived on herbs; but their own austerity did not render them harsh towards other men, nor unjust as regarded other common conditions of life. They believed in one only God, the immortality of the soul and its transmigration, and when old age or disease prostrated them, they ascended the funeral pile, deeming it ignominious to let years or evils afflict them. Alexander saw one of them close his life in this manner.

The priestly colleges of Ethiopia and Egypt maintained constant relations. Osiris is an Ethiopian divinity. Every year the two families of priests met on the boundaries of the two countries to offer common sacrifices to Ammon,—another name for Jupiter,—and celebrate the festival which the Greeks called *heliotrapeza*, or Table of the Sun. Amidst the predominant fetishism of Africa, produced partly by climate and partly by the same circumstances that gave rise to Indian fetishism, we cannot help admiring that colony of thinkers which long resisted the progress of despotism, and whose destruction was the revenge of intolerance and tyranny.

38. *Places for celebrating Mysteries.*—The mysteries, as in other countries, were celebrated in subterranean caverns, here excavated in the solid rock, and surpassing in grandeur of conception and finish of execution anything to be seen elsewhere.

The temples of Elephanta, Ellora, and Salsette, consisting of large halls and palaces, chapels, pagodas, cells for thousands of priests and pilgrims, adorned with pillars and columns, obelisks, bas-reliefs, gigantic statues of deities, elephants and other sacred animals, all carved out of the living rock, are especially noteworthy. In the sacellum, only accessible to the initiated, the supreme Deity was represented by the lingam, which was used more or less by all ancient nations to represent his creative power, though in India it was also typified by the petal and calyx of the lotus.

39. *Initiation.*—The periods of initiation were regulated by the increase and decrease of the moon, and the mysteries were divided into four degrees, and the candidate might be initiated into the first at the early age of eight years. He was then prepared by a Brahmin, who became his spiritual guide for the second degree, the probationary ceremonies of which consisted in incessant occupation in prayers, fastings, ablutions, and the study of astronomy. In the hot season he sat exposed to five fires, four blazing around him, with the sun above; in the rains he stood uncovered; in the cold season he wore wet clothing. To participate in the high privileges which the mysteries were believed to confer, he was sanctified by the sign of the cross, and subjected to the probation of the pastos, the tomb of the sun, the coffin of Hiram, darkness, hell, all sym-

bolical of the first three properties (11). His purification being completed, he was led at night to the cavern of initiation. This was brilliantly illuminated, and there sat the three chief hierophants, in the east, west and south, representing the gods Brahma, Vishnu, Siva, surrounded by attendant mystagogues, dressed in appropriate vestments. The initiation was begun by an apostrophe to the sun, addressed by the name of *Pooroosh*, here meaning the vital soul, or portion of the universal spirit of Brahm; and the candidate, after some further preliminary ceremonies, was made to circumambulate the cavern three times, and afterwards conducted through seven dark caverns, during which period the wailings of Mahadeva for the loss of Siva were represented by dismal howlings. The usual paraphernalia of flashes of light, of dismal sounds and horrid phantoms were produced to terrify and confuse the aspirant. Having arrived at the last cavern, the sacred conch was blown, the folding doors thrown open, and the candidate was admitted into an apartment filled with dazzling lights, ornamented with statues and emblematic figures richly decorated with gems, and scented with the most fragrant perfumes. This sacellum was intended to represent Paradise, and was actually so called in the temple of Ellora. With eyes riveted on the altar, the candidate was taught to expect the descent of the Deity in the bright pyramidal fire

that blazed upon it; and in a moment of enthusiasm, thus artificially produced, the candidate might indeed persuade himself that he actually beheld Brahma seated on the lotus, with his four heads and arms, representing the four elements and the four quarters of the globe, and bearing in his hands the emblems of eternity and power, the circle and fire.

39a. *Brahm and Brahma.*—The reader will have noticed in one case I say Brahm and in the other Brahma; the latter is the body of the former, which is the Eternal Life. The terms correspond with those of Abyssal Deity and Virgin Sophia of Christian theosophy.

40. *The ineffable name Aum.*—The candidate was now supposed to be regenerated, and was invested with the white robe, tiara, and the sacred belt; a cross was marked on his forehead and a tau (49) upon his breast; the salagram or marginal black stone (18), to insure to him the perfection of Vishnu, and the serpent stone, an antidote against the bite of serpents, were delivered to him; and lastly, he was intrusted with the sacred name, which signified the solar fire, and united in its comprehensive meaning the great Trimurti, or combined principle on which the existence of all things is founded. This word was OM, or in a trilateral form AUM, to represent the creative, preserving, and destroying power of the Deity, personified in Brahma, Vishnu, and Siva, the symbol of which was

an equilateral triangle. To this name, as the Royal Arch Masons to that of Iabulon, they attributed the most wonderful powers; and it could only be the subject of silent but pleasing contemplation, for its pronunciation was said to make earth and heaven tremble, and even the angels of heaven to quake with fear. The emblems around and the aporreta of the mysteries were then explained, and the candidate instructed that by means of the knowledge of OM he was to become one with the Deity. With the Persians the syllable HOM meant the tree of life, a tree and a man at the same time, the dwelling-place of the soul of Zoroaster; and with them also, as with the Indians, it was forbidden on pain of death to reveal it. In this secret name, involving the rejection of polytheism, and comprising the knowledge of nature, we have the golden thread that unites ancient and modern secret societies.

41. *The Lingam.*—One of the emblems found in the sacellum, and which in fact is found everywhere on the walls of Indian temples, was the lingam, which represented the male principle, and which passed from India to Egypt, Greece and Scandinavia. The worship of this symbol could not but lead to great abuses, especially as regarded the gymnosophists.

42. *The Lotus.*—The lotus, the lily of the Nile, held sacred also in Egypt, was the great vegetable

amulet of eastern nations. The Indian gods were always represented as seated on it. It was an emblem of the soul's freedom when liberated from its earthly tabernacle, the body; for it takes root in the mud deposited at the bottom of a river, vegetates from the germ to a perfect plant, and afterwards rising proudly above the waves, it floats in air, as if independent of any extraneous aid. It is placed on a golden table, as the symbol of Siva, on the top of Mount Menu, the holy mountain of India, the centre of the earth, worshipped by Hindoos, Tartars, Montchurians and Mongols. It is supposed to be in Northern India, to have three peaks, composed of gold, silver and iron, on which reposes the trine deity Brahma, Vishnu, and Siva. Geographically this mountain is evidently the tableland of Tartary, whose southern boundary is formed by the Himalayas. This custom of accounting a three-peaked mountain holy was not confined to India alone, but prevailed also among the Jews. Thus Olivet, near Jerusalem, had three peaks, which were accounted the residence of the Deity—Chemosh, Milcom, Ashtoreth (2 Kings xxiii. 13). In Zechariah (xiv. 4) the feet of the Almighty are placed on the two outer peaks of this mountain during the threatened destruction of Jerusalem; while the mountain itself is made to split asunder at the centre peak from east to west, leaving a great valley between the divided parts.



IV.

EGYPTIAN MYSTERIES.

43.



ANTIQUITY of Egyptian Civilization.—
All Egypt is an initiation. A long and narrow strip of land, watered by immense floods and surrounded by immense solitudes—such is Egypt. Very high and steep rocks protected it from the incursions of the nomadic tribes, and thus a valley, a river, and a race sufficed to create, if not the most ancient, at least one of the most ancient and illustrious cultures, a world of marvels, at a time when Europeans went naked, and dyed their skins, as Cæsar found the ancient Britons, and when the Greeks, armed with bows and arrows, led a nomadic existence. The Egyptians, many thousand years before the Trojan war, had invented writing, as is proved, for instance, by the hieratic papyrus of the time of Rameses II., full of recipes and directions for the treatment of a great

variety of diseases, and now in the Berlin Museum. They also knew many comforts of life, which our pride calls modern; and the Greek writers, whom the Egyptian priests called *children*, are full of recollections of that mysterious land, recording the father Nile, Thebes with its hundred gates, the Pyramids, Lake Meroe, the Labyrinth, the Sphinx, and the statue of Memnon saluting the rising sun.

44. *Temples of Ancient Egypt.*—Egyptian chronology, the reproof and paragon of all others, is graven on imperishable monuments. But those obelisks, sacred to the sun, by their conical form like that of the flame; those labyrinths, those human-headed birds, typifying the intelligent soul; those scarabei, signifying creative power; those sphinxes, representing force, the lion or sun, and man; those serpents expressing life and eternity (57); those strange combinations of forms; those hieroglyphics—they long remained secrets for us, and perhaps always were a secret for the Egyptian people that in fear and silence erected the pyramids—all these symbols constituted the language of one of the vastest and most elaborate secret societies that ever existed. Penetrating into those gigantic temples which seem the work of an extinct race, different from ours, as fossil quadrupeds are different from those now living; traversing those cloisters, which after many windings lead to the innermost sanctuary, we are seized by a singular

thought—that of the silence and solitude which ever reigned within those edifices into which the people were not allowed to penetrate; only the few were admitted, and we moderns are the first profane that have set foot within the hallowed precincts. The temple of Luxor is the vastest on earth—six propylæa with long files of columns, and colossi and obelisks and sphinxes; six cloisters—every new generation of kings for seventy centuries added some new portion and inscribed on the walls the history of its deeds, and every new addition removed the faithful further from the seat of the god; the marvel and mystery increased. The sixth propylæum is not finished; it is a chapter of history broken off in the middle, and will never be completed. The walls and pillars of the temples were covered with religious and astronomical representations, and from the fact of many of these pictures showing human beings in various states of suffering and under torture, it has been assumed that the Egyptian ritual was cruel, like the Mexican (74, 77); but such is not the case; the pictures are only representations of the punishments said to be inflicted on the wicked in another life.

45. *Egyptian Priests and Kings.*—The priestly caste, possessing all the learning, ruled first and alone; but in its own defence it armed a portion of the population; the rest it kept down by superstition, or disarmed and weakened it by corruption.

To Plato, who saw it from a distance, this government seemed stupendous, and he idealized it; it was for him the "city of God," the pattern republic. Nevertheless, as was inevitable, might rebelled against doctrine, the soldiery broke the rein of the priesthood, and by the side of the pontiffs arose the kings, or to speak more correctly, the two series proceeded in parallels; that of the priests was not set aside, it had its palaces, the temples, strong like fortresses, along the Nile, which were at the same time splendid abodes, agricultural establishments, commercial dépôts, and caravan stations; its members appointed and ruled the kings themselves, regulating the most minute acts of their daily conduct; they were the depositaries of the highest offices, and as the learned savans, magistrates, and physicians, enjoyed the first honours. Their chief colleges were at Thebes, Memphis, Heliopolis, and Saïs; they possessed a great portion of the land, which they caused to be cultivated; paid no taxes, but collected tithes. They formed indeed the elect, privileged, and only free portion of the nation.

46. *Exoteric and Esoteric Doctrines.*—The priests were no followers of the idolatrous faith of the people; but to have undeceived the latter would have been dangerous for themselves. The true doctrine of the unity of God, therefore, which was their secret, was only imparted to those that after many trials

had been initiated into the mysteries. Their doctrines, like those of all other priesthoods, were therefore exoteric and esoteric; and the mysteries were of two kinds, the greater and the less, the former being the mysteries of Osiris and Serapis, the latter those of Isis. The mysteries of Osiris were celebrated at the autumnal equinox; those of Serapis at the summer solstice; and those of Isis at the vernal equinox.

47. *Egyptian Mythology.*—Though want of space does not allow me fully to enter upon the vast subject of Egyptian mythology, yet a few words thereon are necessary to render its bearing on the mysteries clear, and also to show its connection with many of the rites of modern freemasonry.

That all the symbols and ceremonies of all the ancient creeds originally had a deep and universal cosmic meaning has already been shown (9, 10), but at the time when the mysteries were most flourishing that meaning was to a great extent lost, and a merely astronomical one substituted for it, as will be seen from the following explanations:—

Osiris, represented in Egypt by a sceptre surmounted by an eye, to signify him that rules and sees, symbolizes the sun. He is killed by Typhon, a serpent engendered by the mud of the Nile. But Typhon is a transposition of Python, derived from the Greek word *πύθω*, "to putrefy," and means nothing else but the noxious vapours arising from steam-

ing mud, and thus concealing the sun; wherefore in the Greek mythology Apollo—another name for the sun—is said to have slain Python with his arrows, that is to say, dispelled the vapours by his rays. Osiris having been killed by Python—to which, however, the wider meaning of the sun's imaginary disappearance, or death, during the winter season, was attached—Isis, his wife, or the moon, goes in search of him, and at last finds his body, cut into fourteen pieces, that is to say, into as many parts as there are days between the full moon and the new; she collects all the pieces, with one important exception, for which she made a substitution which gave rise to a worship resembling that of the lingam in India.

But although to the vulgar crowd Isis was only the moon, to the initiated she was the Universal Mother, the primordial harmony and beauty, called in Egyptian “Iophis,” which the Greeks turned into “Sophia,”¹ whence the Virgin Sophia of theosophy. Hence also the many names by which Isis was known (54), indicating the multifarious aspects she necessarily assumed. Her image was worshipped at Saïs under the emblem of “Isis veiled,” with

¹ By a transposition of consonants, common enough in the formation of new words; Typhon from Python is an instance already mentioned; *forma*, from *μορφῆ*, is another.

this inscription :—" I am all that has been, all that is, and all that will be, and no mortal has drawn aside my veil."

Apis, or the Bull, was an object of worship throughout all the ancient world, because formerly the zodiacal sign of the Bull opened the vernal equinox (69).

48. *The Phœnix*.—The Egyptians began the year with the rising of the dog-star or Sirius. But making no allowance for the quarter of a day which finishes the year, the civil year every four years began one day too soon, and so the beginning of the year went successively through every one of the days of the natural year in the space of four times 365, which makes 1,460 years. They fancied they blessed and made all the seasons to prosper by making them thus to enjoy one after another the feast of Isis, which was celebrated along with that of Sirius, though it was frequently very remote from that constellation; wherefore they introduced the image of dogs, or even the real and living animals, preceding the chariots of Isis. When in the 1461st year the feast again coincided with the rising of the star Sirius, they looked upon it as a season of plenty, and symbolized it by a bird of singular beauty, which they called Phœnix (*deliciis abundans*), saying that it came to die upon the altar of the sun, and that out of its ashes there arose a little

worm, that gave birth to a bird perfectly like the preceding.

49. *The Cross.*—Among the astronomical symbols we must not omit the Cross. This sign really signifies the fire, as we have seen (11. ix.), but in Egypt it was simply the Nilometer, consisting of an upright pole with a cross-bar, that was raised or lowered according to the swelling or decrease of the river. It was frequently surmounted by a circle, typifying the deity that governs this important operation. Now, the overflow of the Nile was considered the salvation of Egypt, and hence the sign came to be looked upon with great veneration and to have occult virtues attributed to it, such as the power of averting evil; wherefore the Egyptians hung small figures of the cross, or rather the letter T, with a ring attached to it, the *cruz ansata*, round the necks of their children and of sick persons; they applied it to the string or fillets with which they wrapped up their mummies, where we still find it; it became in fact an amulet (*amolitio malorum*). Other nations adopted the custom, and hence the cross or the letter T, whereby it was symbolized throughout the ancient world, was supposed to be a sign or letter of more than ordinary significance. In the mysteries, the *cruz ansata* was the symbol of eternal life. But the cross was worshipped as an astronomical sign in other countries. We have seen that in India the

neophyte was sanctified by the sign of the cross (39), which in most ancient nations was a symbol of the universe, pointing as it does to the four quarters of the compass ; and the erection of temples on the cruciform principle is as old as architecture itself. The two great pagodas of Benares and Mathura are erected in the form of vast crosses, of which each wing is equal in extent, as is also the pyramidal temple of New Grange in Ireland. But the older and deeper meaning of the cross is shown in (11) ; it refers to the fire, and the double quality everywhere observable in nature. The triple tau is the Royal Arch Mason's badge.

50. *Places of Initiation.*—In Egypt and other countries (India, Media, Persia, Mexico) the place of initiation was a pyramid erected over subterranean caverns. The pyramids, in fact, may be looked upon, considering their size, shape, and solidity, as artificial mountains, covering buried cities. Their form not only symbolically represented the ascending flame, but also had a deeper origin in the conical form, which is the primitive figure of all natural products. And the Great Pyramid, the tomb of Osiris, was erected in such a position and to such a height, that at the spring and autumnal equinoxes the sun would appear exactly at midday upon the summit of the pyramid, seeming to rest upon this immense pedestal, when his worshippers, extended at the base, would contemplate the great Osiris as

well when he descended into the tomb as when he arose from it triumphant.

51. *Process of Initiation.*—The candidate, conducted by a guide, was led to a deep, dark well or shaft in the pyramid, and, provided with a torch, he descended into it by means of a ladder affixed to the side. Arrived at the bottom, he saw two doors—one of them barred, the other yielding to the touch of his hand. Passing through it, he beheld a winding gallery, whilst the door behind him shut with a clang that reverberated through the vaults. Inscriptions like the following met his eye: “Whoso shall pass along this road alone, and without looking back, shall be purified by fire, water, and air; and overcoming the fear of death, shall issue from the bowels of the earth to the light of day, preparing his soul to receive the mysteries of Isis.” Proceeding onward, the candidate arrived at another iron gate, guarded by three armed men, whose shining helmets were surmounted by emblematic animals, the Cerberus of Orpheus. Here the candidate had offered to him the last chance of returning, if so inclined. Electing to go forward, he underwent the trial by fire, by passing through a hall filled with inflammable substances in a state of combustion, and forming a bower of fire. The floor was covered with a grating of red-hot iron bars, leaving, however, narrow interstices where he might safely place his foot. Having surmounted this obstacle, he has to

encounter the trial by water. A wide and dark canal, fed by the waters of the Nile, arrests his progress. Placing the flickering lamp upon his head, he plunges into the canal, and swims to the opposite bank, where the greatest trial, that by air, awaits him. He lands upon a platform leading to an ivory door, bounded by two walls of brass, into each of which is inserted an immense wheel of the same metal. He in vain attempts to open the door, when, espying two large iron rings affixed to it, he takes hold of them; but suddenly the platform sinks from under him, a chilling blast of wind extinguishes his lamp, the two brazen wheels revolve with formidable rapidity and stunning noise, whilst he remains suspended by the two rings over the fathomless abyss. But ere he is exhausted the platform returns, the ivory door opens, and he sees before him a magnificent temple, brilliantly illuminated, and filled with the priests of Isis clothed in the mystic insignia of their offices, the hierophant at their head. But the ceremonies of initiation do not cease here. The candidate is subject to a series of fastings, which gradually increase for nine times nine days. During this period a rigorous silence is imposed upon him, which if he preserve inviolate, he is at length fully initiated into the esoteric doctrines of Isis. He is led before the triple statue of Isis, Osiris, and Horus,—another symbol of the sun,—where he swears never to

publish the things revealed to him in the sanctuary, and first drinks the water of Lethe presented to him by the high priest, to forget all he ever heard in his unregenerate state, and afterwards the water of Mnemosyne, to remember all the lessons of wisdom imparted to him in the mysteries. He is next introduced into the most secret part of the sacred edifice, where a priest instructs him in the application of the symbols found therein. He is then publicly announced as a person who has been initiated into the mysteries of Isis—the first degree of the Egyptian rites.

52. *Mysteries of Serapis.*—These constituted the second degree. We know but little of them, and Apuleius only slightly touches upon them. When Theodosius destroyed the temple of Serapis there were discovered subterraneous passages and engines wherein and wherewith the priests tried the candidates. Porphyry, in referring to the greater mysteries, quotes a fragment of Cheremones, an Egyptian priest, which imparts an astronomical meaning to the whole legend of Osiris, thus confirming what has been said above. And Herodotus, in describing the temple of Minerva, where the rites of Osiris were celebrated, and speaking of a tomb placed in the most secret recess, as in Christian churches there are calvaries behind the altar, says: "It is the tomb of a god whose name I dare not mention."

Calvary is derived from the Latin word *calvus*, "bald," and figuratively "arid," "dried up;" pointing to the decay of nature in the winter season.

53. *Mysteries of Osiris.*—These formed the third degree, or summit of Egyptian initiation. In these the legend of the murder of Osiris by his brother Typhon was represented, and the god was personated by the candidate. (As we shall see hereafter, the Freemasons exactly copy this procedure in the master's degree, substituting for Osiris, Hiram Abiff, one of the three grand masters at the building of Solomon's temple.) The perfectly initiated candidate was called *Al-om-jak*, from the name of the Deity (40), and the dogma of the unity of God was the chief secret imparted to him. How great and how dangerous a secret it was may easily be seen when it is borne in mind that centuries after the institution of the mysteries, Socrates lost his life for promulgating the same doctrine.

54. *Isis.*—The many names assumed by Isis have already been alluded to. She was also represented with different emblems, all betokening her manifold characteristics. The lucid round, the snake, the ears of corn, and the sistrum represent the titular deities of the Hecatæan (Hecate, Goddess of Night), Bacchic, Eleusinian, and Ionic mysteries, that is, the mystic rites in general for whose sake the allegory was invented. The black palla in which she is

wrapped, embroidered with a silver moon and stars, denotes the time in which the mysteries were celebrated, namely, in the dead of night. Her names, to return to them, are given in the following words, put into her mouth by Apuleius in his "Golden Ass," which is a description of the mysteries under the guise of a fable :—" Behold, Lucius, I, moved by thy prayers, am present with thee ; I who am nature, the parent of things, the queen of all the elements, the primordial progeny of the ages, the supreme of divinities, the sovereign of the spirits of the dead, the first of the celestials, the first and universal substance, the uniform and multiform aspect of the uncreated essence ; I who rule by my nod the luminous summits of the heavens, the breezes of the sea, and the silence of the realms beneath, and whose one divinity the whole orb of the earth venerates under a manifold form, by different rites, and a variety of appellations. Hence the early Phrygians call me Pessinuntica, mother of the gods ; the Attic aborigines, Cecropian Minerva ; the floating Cyprians, Paphian Venus ; the arrow-bearing Cretans, Diana Dictynna ; the three-tongued Sicilians, Stygian Proserpine ; and the Eleusinians, the ancient goddess Ceres. Some also call me Juno, others Bellona, others Hecate, and others Rhamnusia. The Ethiopians, the Arii, and the Egyptians, skilled in ancient learning, honour me

with rites peculiarly appropriate, and call me by my true name, Queen Isis." From this it is quite clear that Isis was not simply the moon to the initiated. In the sanctuary the multifarious forms are reduced to unity; the many idols are reduced to the one divinity, *i. e.* primeval power and intelligence.





V.

METAMORPHOSES OF THE LEGEND
OF ISIS.

55.

SPREAD of *Egyptian Mysteries*.—The irradiations of the mysteries of Egypt shine through and animate the secret doctrines of Phœnicia, Asia Minor, Greece, and Italy. Cadmus and Inachus brought them into Greece at large, Orpheus into Thrace, Melampus into Argos, Trophonius into Bœotia, Minos into Crete, Cinyras into Cyprus, and Erechtheus into Athens. And as in Egypt the mysteries were dedicated to Isis and Osiris, so in Samothrace they were sacred to the mother of the gods, in Bœotia to Bacchus, in Cyprus to Venus, in Crete to Jupiter, in Athens to Ceres and Proserpine, in Amphissa to Castor and Pollux, in Lemnos to Vulcan, and so to others in other places; but their end, as well as nature, was the same in all—to teach monotheism and a future state.

56. *Dionysiac or Bacchic Mysteries.*—These were divided into the greater and the less. The latter were celebrated every year at the autumnal equinox, and females were admitted to them, wearing the creative emblem suspended round their necks. They ended with the sacrifice of an unclean animal, which was eaten by the worshippers. Then aspirants and initiated proceeded with sacred dances towards the temple. The Canephoroi, carrying golden vases full of the choicest fruits, were followed by the bearers of the creative emblem, who were furnished with long poles, and were crowned with ivy, a herb sacred to Bacchus, or the sun personified. Now came other celebrants habited as women, but performing all the repulsive actions of drunken men. The next night the ceremonies of initiation were performed, in which the fable of Bacchus slain by the Titans was scenically represented, the aspirant acting the part of Bacchus.

The greater mysteries were celebrated every three years at the vernal equinox, in the neighbourhood of a marsh, like the festival of Saïs, in Egypt. On the night preceding the initiation the spouse of the hierophant sacrificed a ram. She represented the spouse of Bacchus, and when seated as such on the throne, the priests and initiated of both sexes exclaimed: "Hail, spouse, hail, new light!" The aspirant was purified by fire, water, and air, passing through trials similar to those described elsewhere

(*e. g.* 39), and finally, was introduced into the sanctuary crowned with myrtle and dressed in the skin of a fawn.

57. *Sabazian Mysteries.*—Sabazius was a name of Bacchus, probably derived from Siva or some cognate form, whose astronomical meaning is the planetary system of countless suns and stars. The mysteries were performed at night, and represented the amours of Jupiter, in the form of a serpent, and Proserpina. A golden—others say a living—serpent was introduced into the bosom of the candidate, who exclaimed, “Evoe! Sabai! Bacchi! Anes! Attes! Hues!” Evoe or Eve in most languages of antiquity meant both serpent and life; a recollection of the name of Adam’s wife, and the origin of the serpent-worship of the ancient world. When Moses lifted up a brazen serpent in the Wilderness, the afflicted Hebrews knew that it was a sign of preservation. Sabai has already been explained; Hues and Attes were other names of Bacchus. These mysteries continued to be celebrated to the last days of paganism, and in the days of Domitian, 7,000 initiated were found in Rome alone.

58. *Mysteries of the Cabiri.*—The name of the Cabiri was derived originally from Phœnicia; the word signifies “powerful.” There were four gods—Aschieros, Achiochersus, Achiochersa, and Camillus. The last was slain by his three brothers, who carried

away with them the reproductive organs; and this allegorical murder was celebrated in the secret rites. Camillus is the same as Ostris, Adonis, and others, all subject to the same mutilation, all symbolizing the sun's loss of generative power during winter. The chief places for the celebration of these mysteries were the islands of Samothrace and Lemnos. The priests were called Corybantes. There is much perplexity connected with this subject; since, besides what is mentioned above, the mysteries are also said to have been instituted in honour of Atys, the son of Cybele. Atys means the sun, and the mysteries were celebrated at the vernal equinox, and there cannot, therefore, be any doubt that, like all the other mysteries in their period of decay, they represented the enigmatical death of the sun in winter and his regeneration in the spring. The ceremonies lasted three days. The first day was one of sadness: a cruciform pine with the image of Atys attached to it was cut down, the mutilated body of Atys having been discovered at the foot of such a tree; the second day was a day of trumpets, which were blown to awaken the god from his deathlike sleep; and the third day, that of joy, was the day of initiation and celebration of his return to life.

59. *Eleusinian Mysteries.*—The Eleusinian mysteries were celebrated in honour of Ceres, the Isis of Greece; whilst Osiris appears as Proserpine—for the death of Osiris and the carrying off of Proserpine

to the infernal regions symbolize the same thing, viz. the sun's disappearance during the winter season. The mysteries were originally celebrated only at Eleusis, a town of Attica, but eventually extended to Italy and even to Britain. Like all other mysteries, they were divided into the greater and the less, and the latter, like the Bacchic and Cabiric rites, lasted nine days, and were merely preparatory, consisting of lustrations and sacrifices. The ceremonies of initiation into the greater mysteries were opened by the herald exclaiming: "Retire, O ye profane." The aspirant was presented naked, to signify his total helplessness and dependence on Providence. He was clothed with the skin of a calf. An oath of secrecy was then administered, and he was asked: "Have you eaten bread?" The reply was "No." Proserpine cannot return to the earth because she has eaten of the fruit of the infernal regions; Adam falls when he tastes of earthly fruit. "I have drunk the sacred mixture, I have been fed from the basket of Ceres; I have laboured; I have entered into the bed." That is to say, he had been placed in the *pastos*, in which the aspirant for initiation was immured during the period of his probation (39). He was then made to pass through a series of trials, similar in character to those adopted in other mysteries, after which he was introduced into the inner temple, where he beheld the statue of the goddess Ceres, surrounded

by a dazzling light. The candidate, who had heretofore been called a *mystes*, or novice, was now termed *epoptes*, or eye-witness, and the secret doctrine was revealed. The assembly was then closed with the Sanscrit words, "*Konx om pax*," the meaning of which is uncertain. According to Captain Wilford, the words Candscha om Pacsha, of which the above is a Greek corruption, are still used at the religious meetings and ceremonies of the Brahmins—another proof, if it were needed, that the mysteries are of Eastern origin.

60. *Doors of Horn and Ivory.*—The sixth book of the "*Æneid*," and the "*Golden Ass*" of Apuleius, contain descriptions of what passed in the celebration of the Eleusinian mysteries. In the former work, *Æneas* and his guide, having finished their progress through the infernal regions, are dismissed through the ivory gate of dreams. But there was another gate of horn through which the aspirant entered; for all caverns of initiation had two gates; one called the *descent* to hell, the other the *ascent* of the just. The ancient poets said that through the gate of horn issued true visions, and through the gate of ivory, false. Now from this, and the fact that *Æneas* and his guide issue through it, it has been inferred by some critics that Virgil meant to intimate, that all he had said concerning the infernal regions was to be considered a fable. But such could not be the poet's intention; what he really implied was

that a future state was a real state, whilst the representations thereof in the mysteries were only shadows. The ivory gate itself was no other than the sumptuous door of the temple through which the initiated came out when the ceremony was over.

61. *Suppression of Eleusinian Mysteries.*—These mysteries survived all others; they shone with great splendour when the secret worship of the Cabiri, and even of Egypt, had already disappeared, and were not suppressed until the year 396 of our era by the pitiless Theodosius the Great, who, in his zeal for the Christian religion, committed the greatest cruelties against unbelievers.

62. *The Thesmophoria.*—The term signifies a legislative festival, and refers specially to the symbolic rites forming part of the festival consecrated to Ceres, who was said to have given to the Greeks sound laws founded on agriculture and property, in memory of which, chosen women in the solemn processions of the Thesmophoria carried at Eleusis the tablets on which the laws were written; hence the name of the festival, which was one of legislation and semination. We have only fragmentary notices concerning these festivals, though we derive some information from Aristophanes' "Thesmophoriazussæ," which, however, is very slight, as it would have been dangerous for him, in alluding to these mysteries, to employ more than general and simple designations. We discover, however, that they

were celebrated in the month of October, and lasted three or four days. Females only took part in them, and it was death for a man to enter the temple. Every tribe of Athens chose two females born in wedlock and married, and distinguished for virtue. The men who possessed a capital of three talents were compelled to give their wives the money necessary to defray the cost of the festivals. For nine days also there was to be total forbearance between married couples; for the Thesmophoria not only had reference to agriculture, but also to the more intimate relations between man and wife. As Ceres or the Earth mourned for the absence of Proserpine, or the Sun, so the Athenian women mourned during the celebration for the absence of the light of love; and as Ceres is at length cheered up by the homely beverage offered by Baubo, so a personage called Iambe, with absurd jokes and gross gestures, restores the attendants to a more joyous mood.

63. *Aim of Grecian Mysteries more Moral than Religious.*—The object of the initiation into the mysteries of Greece was more moral than religious, differing in this from the Indian and Egyptian mysteries, that were religious, scientific, and political. For at the time of their introduction into Greece science had ceased to be the prerogative of the few; the political life of that country had stirred up the energy of the people and made it the architect of its own greatness. We therein behold already the dawn

of a new era ; the decay of the ancient nature-worship, and a tendency to, and endeavour on the part of mankind after, inquiry and free striving, to overcome nature ; which is diametrically opposed to the spirit of antiquity, which consisted in the total resignation and surrender of the individual to the influences of the All.





VI.

CHINESE AND JAPANESE MYSTERIES.

64.



CHINESE *Metaphysics*.—In Chinese cosmogony we discover traces of the once universally prevailing knowledge of the properties of eternal nature. Matter—the first material principle—is assumed to act upon itself, and thus to evolve the dual powers. This first material principle is called *Tai-Keik*, and described as the first link in the chain of causes; it is the utmost limit in the midst of illimitableness, though in the midst of nonentity there always existed an infinite *Le*, or “principle of order.” The *Le* is called infinite, because it is impossible to represent it by any figure, since it is the “Eternal Nothing.” This undoubted fragmentary tradition of the most ancient metaphysical system in the world has been ridiculed by many modern writers; but any reader

will see that, however imperfectly expressed, it is the theosophic doctrine (11).

65. *Introduction of Chinese Mysteries.*—The Chinese practised Buddhism in its most simple form, and worshipped an invisible God, until a few centuries before the Christian era. From the teaching of Confucius, who lived five centuries before that era, it appears that in his time there were no mysteries; they only became necessary when the Chinese became an idolatrous nation. The chief end of initiation then was an absorption into the deity O-Mi-To Fo. *Omito* was derived from the Sanscrit *Armida*, "immeasurable," and *Fo* was only another name for Buddha. The letter Y represented the triune God, and was indeed the ineffable name of the Deity, the Tetractys of Pythagoras, and the Tetragrammaton of the Jews. The rainbow was a celebrated symbol in the mysteries, for it typified the re-appearance of the sun; and this not only in China, but even in Mexico (73).

66. *Parallel between Buddhism and Roman Catholicism.*—The general resemblance between Buddhism and Romanism is so marked that it is acknowledged by the Romanists themselves, who account for this fact by the supposition that Satan counterfeited the true religion. This correspondence holds in minute particulars. Both have a supreme and infallible head, the celibacy of the priesthood, monasteries and nunneries, prayers in an

unknown tongue, prayers to saints and intercessors, and especially, and principally too, a virgin with a child; also prayers for the dead, repetition of prayers with the use of a rosary, works of merit and supererogation; self-imposed austerities and bodily inflictions; a formal daily service consisting of chants, burning of candles, sprinkling of holy water, bowings, prostrations; fast days and feast days, religious processions, images and pictures and fabulous legends, the worship of relics, the sacrament of confession, purgatory, &c. In some respects their rites resemble those of the Jews; they propitiate the Supreme Deity with the blood of bulls and goats, and also offered holocausts. The resemblance is easily accounted for. Romanism and some other creeds are only modernized Buddhism; and many religions are but superstitious perversions of the knowledge of natural phenomena. The tradition about Prester John has its origin in this resemblance between Buddhism and a corrupted Christianity. In the twelfth century there was in China a great Mongol tribe professing Buddhism, which by travellers was mistaken for an Oriental Christian religion. The Nestorian Christians, dwelling among the Mongols, called its head *John the Priest*, and hence arose the tradition that in the heart of Asia there was a Christian Church, whose popes bore the title of *Prester John*.

67. *Lau-Tze*.—Confucius was the religious lawgiver of China, but Lau-Tze was its philosopher.

He excelled the former in depth and independence of thought. The word *Lau*, or *Le*, is difficult to render; the Chinese itself defines it as "a thing indefinite, impalpable, and yet therein are forms." Lau-Tze himself seems to make it equivalent to "intelligence." His philosophy is peaceful and loving, and in this respect presents various commendable points of resemblance to Christian doctrine.

68. *Modern Chinese Societies.*—The most noted is that of Thian-ti-wé, or the Union of Heaven and Earth, which has for its leading dogma the equality of mankind, and the duty of the rich to share their superfluity with the poor. The candidate, having successfully passed through the most severe trials, is conducted before the master, two members of the order cross their swords over his head, and draw blood from both, which they pour into the same cup,—a sacramental drink, to which both put their lips when the candidate has pronounced the oath. This association is spread through the southern provinces of China and the island of Java. In central and northern China there are two other societies, probably derived from the former, that of Pe-lian-kiao, or the Lotos, and that of Thian-li, or Celestial Reason. Henry Pottinger, in a despatch to Lord Aberdeen (1843), alludes to a fourth, saying: "The song being finished, Ke-Ying, the Chinese commissioner, having taken from his arm

a gold bracelet, gave it to me, informing me, at the same time, that he had received it in his tender youth from his father, and that it contained a mysterious legend, and that, by merely showing it, it would in all parts of China assure me a fraternal reception." Another society, formed at the beginning of this century, is that of the "Triad," whose object is to initiate the indolent and prejudiced Chinese into Western civilization. The society of the "White Waterlily," whose chief could not be discovered by the Chinese government, caused many and disastrous political disturbances.

69. *Japanese Mysteries.*—The Japanese held that the world was enclosed in an egg before the creation, which egg was broken by a bull—the ever-recurring astronomical allegory, alluding to the Bull of the zodiac, which in former times opened the seasons, the vernal equinox. It is the same bull Apis which Egypt adored (47), and which the Jews in the wilderness worshipped as the golden calf; also the bull which, sacrificed in the mysteries of Mithras, poured out its blood to fertilize the earth. The Japanese worshipped a deity who was styled the Son of the Unknown God, considered the creator of sun and moon, and called Tensio-Dai-Sin. The aspirants for initiation were conducted through artificial spheres, formed of movable circles, representing the revolutions of the planets. The mirror was a significant emblem of the all-seeing eye of their chief deity(11).

In the closing ceremony of preparation the candidate was enclosed in the pastos, the door of which was said to be guarded by a terrible divinity, armed with a drawn sword. During the course of his probation the aspirant sometimes acquired so high a degree of enthusiasm as to refuse to quit his confinement in the pastos, and to remain there until he literally perished of famine. To this voluntary martyrdom was attached a promise of never-ending happiness hereafter. Their creed indeed is Buddhism, slightly modified. "*Diabolo ecclesiam Christi imitante!*" exclaimed Xavier on seeing how the practices of the Japanese resembled those of the Romanists in Europe; and, as has been observed of Buddhism in China and Thibet, all the practices of the Japanese ritual are so tinged with the colour of Romanism, that they might well justify the exclamation of Xavier, who was neither a savant nor a philosopher (66).

70. *Japanese Doctrines.*—The god Tensio-Dai-Sin has twelve apostles, and the sun, the planetary hero, fights with monsters and the elements. The ministers of the Temple of the Sun wear tunics of the colour of fire, and annually celebrate four festivals, the third day of the third month, the fifth day of the fifth, the seventh day of the seventh, and the ninth day of the ninth month respectively; and at one of these festivals they represent a myth similar to that of Adonis, and nature is personified by a

priest dressed in many colours. The members of this society are called *Jammabos*, and the initiated are enjoined a long time to abstain from meat and to prepare themselves by many purifications.

71. *The Lama*.—The Grand Lama, the God of Thibet, becomes incarnate in man; thus much the priests reveal to the people. But the true religion, which consists of the doctrine of the supposed origin of the world, is only made known in the almost inaccessible mysteries. The man in whom the Grand Lama has for the time become incarnate, and who is the pontiff, is held in such veneration, that the people eat pastiles, accounted sacred, and made from the unclean remains of the food which had contributed to the sustenance of his body. This disgusting practice, however, with them is simply the result of their belief in the metempsychosis—parallel with the Indian doctrine of corruption and reproduction, symbolized by the use of cowdung in the purification of the aspirant; and its real meaning is to show that all the parts of the universe are incessantly absorbed, and pass into the substance of each other. It is upon the model of the serpent who devours his tail.



VII.

MEXICAN AND PERUVIAN MYSTERIES.

72.



MEXICAN *Aborigines*. — Ethnologists can tell us as yet nothing as to the origin of the earliest inhabitants of the American continent; but if the reader will accept the theory propounded in the introduction to this work (6—9), he will be at no loss to answer the question. As nature in Asia brought forth the Caucasian races, so in the western hemisphere it gave birth to the various races peopling it. That one of them was a highly civilized race in prehistoric times is proved by the ruins of beautiful cities discovered in Central America; and all the antiquarian remains show that the religion of Mexico and Peru was substantially the same as that practised by the various nations of the East; and naturally so, for the moral and physical laws of the uni-

verse are everywhere the same, and, working in the same manner, produce the same results, only modified by climatic and local conditions.

78. *Mexican Deities.*—The religious system of the Mexicans bore a character of dark and gloomy austerity. They worshipped many deities, the chief of which were Teotl, the invisible and supreme being; Virococha, the creator; Vitzliputzli or Heritzilopochtli, the god of mercy, to whom the most sanguinary rites were offered (which proves that the Mexican priests were quite as inconsistent in this respect as the priestly bigots of Europe, who, in the name of the God of mercy, tortured, racked and burnt millions that differed from whatever creed had been set up as the orthodox and legalized one); Tescalipuca, the god of vengeance; Quetzalcoatl, the Mexican Mercury, whose name signifies the “serpent clothed with green feathers;” Mictlaneiheratl, the goddess of hell; Tlaloc-teatli, or Neptune; and Ixciana, or Venus. To Vitzliputzli was ascribed the renovation of the world, and his name referred to the sun. He was said to be the offspring of a virgin, who was impregnated by a plume of feathers, which descended from heaven into her bosom, invested with all the colours of the rainbow (65). He was represented in the figure of a man, with a dread-inspiring aspect. He was seated on a globe over a lofty altar, which was borne in procession during the celebration of the mysteries. His

right hand grasped a snake, the symbol of life, and representations of this reptile are found on all the temples of Mexico and Peru. Traces of the serpent-worship of the western world are also found in the states of Ohio and Iowa, where serpent mounds, formed of earth, 1,000 feet long or more, are still to be found. The office of Tescalipuca was to punish the sins of men by the infliction of plagues, famine, and pestilence. His anger could only be appeased by human sacrifices—thousands of men were frequently immolated to him in one single day.

74. *Cruelty of Mexican Worship.*—The temples of Mexico were full of horrible idols, which were all bathed and washed with human blood. The chapel of Vitzliputzli was decorated with the skulls of the wretches that had been slain in sacrifice; the walls and floor were inches thick with blood, and before the image of the god might often be seen the still palpitating hearts of the human victims offered up to him, whose skins served the priests for garments. This revolting custom, as a legend says, arose from the fact that Tozī, the "Grand Mother," was of human extraction. Vitzliputzli procured her divine honours by enjoining the Mexicans to demand her of her father for their queen; this being done, they also commanded him to put her to death, afterwards to flay her, and to cover a young man with her skin. It was in this manner she was stripped of her humanity, to be placed among the gods.

Another disgusting practice arising from this legend will be mentioned hereafter.

75. *Initiation into Mysteries.*—The candidate had to undergo all the terrors, sufferings, and penances practised in the Eastern world. He was scourged with knotted cords, his flesh was cut with knives, and reeds put into the wounds, that the blood might be seen to trickle more freely, or they were cauterized with red-hot cinders. Many perished under these trials. The lustrations were performed, not with water, but with blood, and the candidate's habit was not white, but black, and before initiation he was given a drink, which was said to dispel fear, which, indeed, it may have done in some degree by disturbing the brain. The candidate was then led into the dark caverns of initiation, excavated beneath the foundations of the mighty pyramidal temple of Vitzliputzli in Mexico, and passed through the mysteries which symbolically represented the wanderings of their gods, *i. e.* the course of the sun through the signs of the zodiac. The caverns were called "the path of the dead." Everything that could appal the imagination and test his courage was made to appear before him. Now he heard shrieks of despair and the groans of the dying; he was led past the dungeons where the human victims, being fattened for sacrifice, were confined, and through caverns slippery with half congealed blood; anon he met with the quivering frame of the dying man, whose heart had

just been torn from his body and offered up to their sanguinary god, and looking up he beheld in the roof the orifice through which the victims had been precipitated, for they were now immediately under the altar of Vitzliputzli. At length, however, he arrived at a narrow chasm or stone fissure, at the end of this extensive range of caverns, through which he was formally protruded, and received by a shouting multitude as a person regenerated or born again. The females, divesting themselves of their little clothing, danced in a state of nudity like the frantic Bacchantes, and, having repeated the dance three times, they gave themselves up to unbounded licentiousness.

76. *The Greater Mysteries.*—But as with Eastern nations, the Mexicans had, besides the general religious doctrines communicated to the initiated, an esoteric doctrine, only attainable by the priests, and not even by them until they had qualified themselves for it by the sacrifice of a human victim. The most ineffable degrees of knowledge were imparted to them at midnight and under severe obligations, whose disregard entailed death without remission. The real doctrine taught was astronomical, and, like the Eastern nations, they at their great festivals lamented the disappearance of the sun, and rejoiced at its re-appearance at the festival of the new fire, as it was called. All fire, even the sacred fire of the temple, having been extinguished, the population of

Mexico, with the priests at their head, marched to a hill near the city, where they waited till the Pleiades ascended the middle of the sky, when they sacrificed a human victim. The instrument made use of by the priests to kindle the fire was placed on the wound made in the breast of the prisoner destined to be sacrificed; and, when the fire was kindled, the body was placed on an enormous pile ready prepared, and this latter set on fire. The new fire, received with joyful shouts, was carried from village to village; where it was deposited in the temple, whence it was distributed to every private dwelling. When the sun appeared on the horizon the acclamations were renewed. The priests were further taught the doctrine of immortality, of a triune deity, of the original population, who—led by the god Vitzliputzli, holding in his hand a rod formed like a serpent, and seated in a square ark—finally settled upon a lake, abounding with the lotus, where they erected their tabernacle. This lake was the lake in the midst of which the city of Mexico originally stood.

77. *Human Sacrifices.*—No priest was to be fully initiated into the mysteries of the Mexican religion until he had sacrificed a human victim. This horrible rite, which the Spaniards, who conquered the country, often saw performed on their own captive countrymen, was thus performed:—The chief priest carried in his hand a large and sharp knife made of

flint; another priest carried a collar of wood; the other four priests who assisted arranged themselves adjoining the pyramidal stone, which had a convex top, so that the man to be sacrificed, being laid thereon on his back, was bent in such a manner that the stomach separated upon the slightest incision of the knife. Two priests seized hold of his feet and two more of his hands, whilst the fifth fastened round his neck the collar of wood. The high priest then opened his stomach with the knife, and tearing out his heart, held it up to the sun, and then threw it before the idol in one of the chapels on the top of the great pyramid where the rite was performed. The body was finally cast down the steps that wound all round the building. Forty or fifty victims were thus sacrificed in a few hours. Prisoners of rank or approved courage might escape this horrid death by fighting six Mexican warriors in succession. If they were successful their lives and liberty were granted to them; but if they fell under the strokes of their adversaries they were dragged, dead or living, to the sacrificial stone, and their hearts torn out.

78. *Clothing in Bloody Skins.*—We have already seen that the priests were clothed in the bloody skins of their victims. The same horrid custom was practised on other occasions. On certain festivals they dressed a man in the bloody skin just reeking from the body of a victim. Kings and

grandees did not think it derogatory to their dignity to disguise themselves in this manner, and to run up and down the streets, soliciting alms, which were applied to pious purposes. This horrible masquerade continued till the skin began to grow putrid. On another festival they would slay a woman and clothe a man with her skin, who thus equipped, danced for two days together with the rest of his fellow-citizens.

79. *Peruvian Mysteries.*—The Incas, or rulers of Peru, boasted of their descent from the sun and moon, which therefore were worshipped, as well as the great god Pacha-Camac, whose very name was so sacred that it was only communicated to the initiated. They also had an idol they termed Tangatango, meaning "One in three and three in one." Their secret mysteries, of which we know next to nothing, were celebrated on their great annual festival, held on the first day of the September moon, the people watching all night until the rising of the sun; and when he appeared the eastern doors of the great temple of Casco were thrown open, so that the sun's radiance could illuminate his image in gold placed opposite. The walls and ceiling of this temple were all covered over with gold plates, and the figure of the sun, representing a round face, surrounded with rays and flames, as modern painters usually draw the sun, was of such a size as almost to cover one side of the wall. It was,

moreover, double the thickness of the plates covering the walls. The Virgins of the Sun, who, like the Vestals of ancient Rome, had the keeping of the sacred fire entrusted to them, and were vowed to perpetual celibacy, then walked round the altar, whilst the priests expounded the mild and equitable laws of Peru; for, contrary to the practice of their near neighbours, the Mexicans, the Peruvians had no sanguinary rites whatever, though some Spanish writers, who, of course, could see no good in non-Catholics and pagans, charged them with sacrificing young children of from four to six years old "in prodigious numbers," and also with slaying virgins. The Spániards, no doubt, alluded to some ill-understood symbolical rite.





VIII.

THE DRUIDS.

80.

THE *Druids, the Magi of the West.*—The secret doctrines of the Druids were much the same as those of the Gymnosophists and Brahmins of India, the Magi of Persia, the priests of Egypt, and of all other priests of antiquity. Like them, they had two sets of religious doctrines, exoteric and esoteric. Their rites were practised in Britain and Gaul, though they were brought to a much greater perfection in the former country, where the Isle of Anglesea was considered their chief seat. The word Druid is generally supposed to be derived from $\delta\rho\upsilon\varsigma$, "an oak," which tree was particularly sacred among them, though its etymology may also be found in the Gaelic word *Druidh*, "a wise man" or "magician."

81. *Temples.*—Their temples, wherein the sacred

fire was preserved, were generally situate on eminences and in dense groves of oaks, and assumed various forms—circular, because a circle was an emblem of the universe; oval, in allusion to the mundane egg, from which, according to the traditions of many nations, the universe, or according to others, our first parents, issued; serpentine, because a serpent was the symbol of Hu, the Druidic Osiris; cruciform, because a cross is an emblem of regeneration (49); or winged, to represent the motion of the divine spirit. Their only canopy was the sky, and they were constructed of unhewn stones, their numbers having reference to astronomical calculations. In the centre was placed a stone of larger dimensions than the others, and worshipped as the representative of the Deity. The three principal temples of this description in Britain were undoubtedly those of Stonehenge and Abury in the south, and that of Shap in Cumberland. Where stone was scarce, rude banks of earth were substituted, and the temple was formed of a high vallum and ditch. The most Herculean labours were performed in their construction; Stukeley says that it would cost, at the present time, £20,000 to throw up such a mound as Silbury Hill.

82. *Places of Initiation.*—The adytum or ark of the mysteries was called a cromlech, and was used as the sacred pastos, or place of regeneration. It consisted of three upright stones, as supporters of

a broad, flat stone laid across them on the top, so as to form a small cell. Kit Cotey's House, in Kent, was such a pastos. Considerable space, however, was necessary for the machinery of initiation in its largest and most comprehensive scale. Therefore, the Coer Sidi, where the mysteries of Druidism were performed, consisted of a range of buildings, adjoining the temple, containing apartments of all sizes, cells, vaults, baths, and long and artfully-contrived passages, with all the apparatus of terror used on these occasions. Most frequently these places were subterranean; and many of the caverns in this country were the scenes of Druidical initiation. The stupendous grotto at Castleton, in Derbyshire, called by Stukeley the Stygian Cave, as well as the giants' caves at Luckington and Badminster, in Wilts, certainly were used for this purpose.

83. *Rites.*—The system of Druidism embraced every religious and philosophical pursuit then known in these islands. The rites bore an undoubted reference to astronomical facts. Their chief deities are reducible to two,—a male and a female, the great father and mother, Hu and Ceridwen, distinguished by the same characteristics as belonged to Osiris and Isis, Bacchus and Ceres, or any other supreme god and goddess representing the two principles of all being. The grand periods of initiation were quarterly, and determined by the course of the sun, and his arrival at the equinoctial and solstitial points.

But the time of annual celebration was *May-eve*, when fires were kindled on all the cairns and cromlechs throughout the island, which burned all night to introduce the sports of *May-day*, whence all the national sports formerly or still practised date their origin. Round these fires choral dances were performed in honour of the sun, who, at this season, was figuratively said to rise from his tomb. The festival was licentious, and continued till the luminary had attained his meridian height, when priests and attendants retired to the woods, where the most disgraceful orgies were perpetrated. But the solemn initiations were performed at midnight, and contained three degrees, the first or lowest being the *Eubates*, the second the *Bards*, and the third the *Druids*. The candidate was first placed in the *pastos* bed, or coffin, where his symbolical death represented the death of *Hu*, or the sun; and his restoration in the third degree symbolized the resurrection of the sun. He had to undergo trials and tests of courage similar to those practised in the mysteries of other countries (*e. g.* 26), and which therefore need not be detailed here.

The festival of the 25th of December was celebrated with great fires lighted on the tops of the hills, to announce the birth-day of the god *Sol*. This was the moment when, after the supposed winter solstice, he began to increase, and gradually to ascend. This festival indeed was kept not by the *Druids*

only, but throughout the ancient world, from India to Ultima Thule. The fires, of course, were typical of the power and ardour of the sun, whilst the evergreens used on the occasion foreshadowed the results of the sun's renewed action on vegetation. The festival of the summer solstice was kept on the 24th of June. Both days are still kept as festivals in the Christian church, the former as Christmas, the latter as St. John's Day; because the early Christians judiciously adopted not only the festival days of the pagans, but also, so far as this could be done with propriety, their mode of keeping them; substituting, however, a theological meaning for astronomical allusions. The use of evergreens in churches at Christmas time is the Christian perpetuation of an ancient Druidic custom.

84. *Doctrines.*—The Druids taught the doctrine of one supreme being, a future state of rewards and punishments, the immortality of the soul and a metempsychosis. It was a maxim with them that water was the first principle of all things, and existed before the creation in unsullied purity (11), which seems a contradiction to their other doctrine that day was the offspring of night, because night or chaos was in existence before day was created. They taught that time was only an intercepted fragment of eternity, and that there was an endless succession of worlds. In fact, their doctrines were chiefly those of Pythagoras. They entertained

great veneration for the numbers three, seven, nineteen (the Metonic cycle), and one hundred and forty-seven, produced by multiplying the square of seven by three. They also practised vaticination, pretending to predict future events from the flights of birds, human sacrifices, by white horses, the agitation of water, and lots. They seem, however, to have possessed considerable scientific knowledge.

85. *Political and Judicial Power.*—Their authority in many cases exceeded that of the monarch. They were, of course, the sole interpreters of religion, and consequently superintended all sacrifices; for no private person was allowed to offer a sacrifice without their sanction. They possessed the power of excommunication, which was the most horrible punishment that could be inflicted next to that of death, and from the effects of which the highest magistrate was not exempt. The great council of the realm was not competent to declare war or conclude peace without their concurrence. They determined all disputes by a final and unalterable decision, and had the power of inflicting the punishment of death. And, indeed, their altars streamed with the blood of human victims. Holocausts of men, women, and children, inclosed in large towers of wicker-work, were sometimes sacrificed as a burnt-offering to their superstitions, which were, at the same time, intended to enhance the consideration of the priests, who were an ambitious race delighting in blood. The

Druids, it is said, preferred such as had been guilty of theft, robbery, or other crimes, as most acceptable to their gods; but when there was a scarcity of criminals, they made no scruple to supply their place with innocent persons. These dreadful sacrifices were offered by the Druids, for the public, on the eve of a dangerous war, or in the time of any national calamity; and also for particular persons of high rank, when they were afflicted with any dangerous disease.

86. *Priestesses.*—The priestesses, clothed in white, and wearing a metal girdle, foretold the future from the observation of natural phenomena, but more especially from human sacrifices. For them was reserved the frightful task of putting to death the prisoners taken in war, and individuals condemned by the Druids; and their auguries were drawn from the manner in which the blood issued from the many wounds inflicted, and also from the smoking entrails. Many of these priestesses maintained a perpetual virginity, others gave themselves up to the most luxurious excesses. They dwelt on lonely rocks, beaten by the waves of the ocean, which the mariners looked upon as temples surrounded with unspeakable prodigies. Thus the island of Sena or Liambis, The Saints, near Ushant, was the residence of certain of these priestesses, who delivered oracles to sailors; and there was no power that was not attributed to them. Others, living near the mouth of the Loire,

once a year destroyed their temple, scattered its materials, and, having collected others, built a new one—of course a symbolical ceremony; and if one of the priestesses dropped any of the sacred materials, the others fell upon her with fierce yells, tore her to pieces, and scattered her bleeding limbs.

87. *Abolition.*—As the Romans gained ground in these islands the power of the Druids gradually declined; and they were finally assailed by Suetonius Paulinus, governor of Britain under Nero, A. D. 61, in their stronghold, the Isle of Anglesey, and entirely defeated, the conqueror consuming many of them in the fires which they had kindled for burning the Roman prisoners they had expected to make—a very just retaliation upon these sanguinary priests. But though their dominion was thus destroyed, many of their religious practices continued much longer; and so late as the eleventh century, in the reign of Canute, it was necessary to forbid the people to worship the sun, moon, fires, etc. Certainly many of the practices of the Druids are still adhered to in Freemasonry; and some writers on this order endeavour to show that it was established soon after the edict of Canute, and that as thereby the Druidical worship was prohibited *in toto*, the strongest oaths were required to bind the initiated to secrecy.



IX.

SCANDINAVIAN MYSTERIES.

88.

D*ROTTE*S.—The priests of Scandinavia were named Drottes, and instituted by Sigge, a Scythian prince, who is said afterwards to have assumed the name of Odin. Their number was twelve, who were alike priests and judges; and from this order proceeded the establishment of British juries. Their power was extended to its utmost limits, by being allowed a discretionary privilege of determining on the choice of human victims for sacrifice, from which even the monarch was not exempt—hence arose the necessity of cultivating the goodwill of these sovereign pontiffs; and as this order, like the Israelitish priesthood, was restricted to one family, they became possessed of unbounded wealth, and at last became so tyrannical as to be objects of terror to the whole com-

munity. Christianity, promising to relieve it from this yoke, was hailed with enthusiasm; and the inhabitants of Scandinavia, inspired with a thirst for vengeance on account of accumulated and long-continued suffering, retaliated with dreadful severity on their persecutors, overthrowing the palaces and temples, the statues of their gods, and all the paraphernalia of Gothic superstition. Of this nothing remains but a few cromlechs; some stupendous monuments of rough stone, which human fury could not destroy; certain ranges of caverns hewn out of the solid rock; and some natural grottos used for the purpose of initiation.

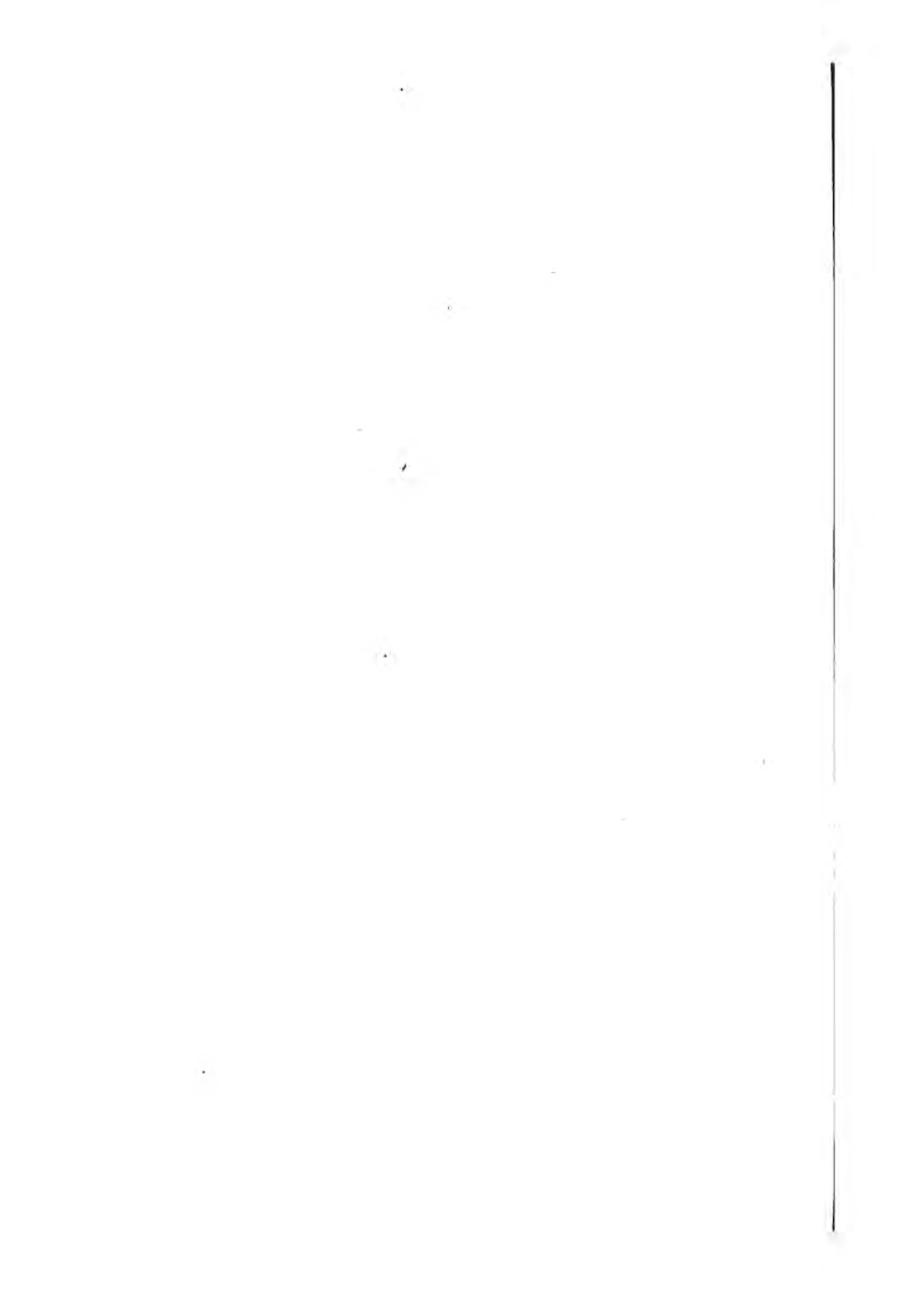
89. *Ritual.*—The whole ritual had an astronomical bearing. The places of initiation, as in other mysteries, were in caverns, natural or artificial, and the candidate had to undergo trials as frightful as the priests could render them. But instead of having to pass through seven caves or passages, as in the Mithraic and other mysteries, he descended through *nine*—the square of the mystic number three—subterranean passages, and he was instructed to search for the body of Balder, the Scandinavian Osiris, slain by Loke, the principle of darkness, and to use his utmost endeavours to raise him to life. To enter into particulars of the process of initiation would involve the repetition of what has been said before; it may therefore suffice to observe that the candidate on arriving at the

sacellum had a solemn oath administered to him on a naked sword, and ratified it by drinking mead out of a human skull. The sacred sign of the cross was impressed upon him, and a ring of magic virtues, the gift of Balder the Good, delivered to him.

90. *Astronomical Meaning Demonstrated.*—The first canto of the Edda, which apparently contains a description of the ceremonies performed on the initiation of an aspirant, says that he seeks to know the sciences possessed by the Æsas or gods. He discovers a palace, whose roof of boundless dimensions is covered with golden shields. He encounters a man engaged in launching upwards seven flowers. Here we easily discover the astronomical meaning: the palace is the world, the roof the sky; the golden shields are the stars, the seven flowers the seven planets. The candidate is asked what is his name, and replies Gangler, that is, the wanderer, he that performs a revolution, distributing necessaries to mankind; for the candidate personates the sun. The palace is that of the king, the epithet the ancient Mystagogues gave to the head of the planetary system. Then he discovers three seats; on the lowest is the king called Har, sublime; on the central one, Jafuhar, the equal of the Sublime; on the highest Tredie, the number three. These personages are those the neophyte beheld in the Eleusinian initiation (59), the hierophant, the

daduchus or torchbearer, and the epibomite or attendant on the altar; those he sees in Freemasonry, the master, and the senior and junior wardens, symbolical personifications of the sun, moon, and Demiurgus, or grand architect of the universe. But the Scandinavian triad is usually represented by Odin, the chief deity; Thor, his first-born, the reputed mediator between god and man, possessing unlimited power over the universe, wherefore his head was surrounded by a circle of twelve stars; and Freya, a hermaphrodite, adorned with a variety of symbols significant of dominion over love and marriage. In the instructions given to the neophyte, he is told that the greatest and most ancient of gods is called Alfader (the father of all), and has twelve epithets, which recall the twelve attributes of the sun, the twelve constellations, the twelve superior gods of Egypt, Greece, and Rome. Among the gods of the Scandinavian theogony there is Balder the Good, whose story, as already hinted above, formed the object of the initiatory ceremonies. Balder is Mithras, the sun's love. He foresees the danger that threatens him; he dreams of it at night. The other gods of Valhalla, the Scandinavian Olympus, to whom he reveals his sad forebodings, reassure him, and to guard against any harm befalling him, exact an oath from every thing in nature in his behalf, except from the mistletoe, which was omitted on account

of its apparently inoffensive qualities. For an experiment, and in sport, the gods cast at Balder all kinds of missiles, without wounding him. Hoder the blind (that is, Fate), takes no part in the diversion; but Loke (the principle of evil, darkness, the season of winter) places a sprig in the hands of Hoder, and persuades him to cast it at the devoted victim, who falls pierced with mortal wounds. For this reason it was that this plant was gathered at the winter solstice by the Druids of Scandinavia, Gaul, and Britain, with a curved knife, whose form symbolized the segment of the zodiacal circle during which the murder of Balder took place. In the Edda of Snorro we have another legend of Odin and Freya, the Scandinavian Isis or Venus, giving an account of the wanderings of the latter in search of the former, which, of course, have the same astronomical meaning as the search of Isis for Osiris, of Ceres for Proserpine, etc. One of the chief festivals in the year, as with the Druids, was the winter solstice; and this being the longest night in the year, the Scandinavians assigned to it the formation of the world from primeval darkness, and called it "Mother Night." This festival was denominated "Yule," and was a season of universal festivity.





BOOK II.

EMANATIONISTS.

"A shameful strife,
A glowing life,
I weave on the whirring loom of Time,
The living garment of the Deity."

GOETHE, *Faust*.



AUTHORITIES.

Knorr. Cabala Denudata. 1677.

Freystadt. Cabalistische Philosophie. Königsberg, 1830.

Frank. La Cabala. Paris, 1843.

Münster. Versuch über die Alterthümer der Gnostiker.
Anspach, 1790.

Schmidt. Ueber die Verwandtschaft der Gnostisch-theo-
sophischen Lehren mit den Religions-systemen des
Orients. Leipsic, 1828.

Matter. Histoire critique du Gnosticisme. Paris, 1847.



I.

THE CABALA.

91.

I*T'S Origin.*—The Cabala is the summary of the labours of the sects of Judaism, and is occupied in the mystical interpretation of the Scriptures, and in metaphysical speculations concerning the Deity and the worlds visible and invisible. The Jews say that it was communicated to Moses by God Himself. Now, although it is not at all improbable that Moses did leave to his successors some secret doctrines, yet the fantastic doctrines of the Cabala concerning angels and demons are purely Chaldean; at Babylon the Jews ingrafted on Monotheism the doctrine of the Two Principles. Daniel, the pontiff of the Magi and prophet of the Jews, may be considered as the chief founder of the Cabala, which was

conceived at Babylon, and received as the forbidden fruit of the strange woman.

92. *Its Progress.*—The ancient Jews, indeed, had some idea of angels, but did not ascribe to them any particular functions, though to each patriarch they assigned a special familiar spirit. The Alexandrian School made many additions to that foreign importation; Philo supplemented Daniel. The speculative portion of the Cabala, whose foundation consists in the doctrine of Emanation, was developed in that School; the philosophical systems of Pythagoras and Plato were combined with Oriental philosophy, and from these proceeded Gnosticism and Neo-platonism.

93. *Date of Cabala.*—The first documentary promulgation of the Cabala may roughly be stated to have taken place within the century before and half a century after our era. The greater culture of the Jewish people, the supreme tyranny of the letter of the law and rabbinical minuteness, furthered the spread of occult theology, whose chief text-books are the “Sepher-yetzirah,” or Book of the Creation, probably by Akiba, and the “Zehar,” the Book of Light, by Simon-ben-Joachai, the St. Thomas of the Cabala, whose work contains the sum of that obscure and strange system.

94. *The Book of the Creation.*—In this work Adam considers the mystery of the universe. In his monologue he declares the forces and powers of

reason, which attempts to discover the bond which unites in a common principle all the elements of things; and in this investigation he adopts a method different from the Mosaic. He does not descend from God to the creation, but, studying the universe, seeking the unity in variety and multiplicity, the law in the phenomenon, he ascends from the creation to God—a prolific method, but which leads the Cabalists to seek fantastic analogies between superior and inferior powers, between heaven and earth, between the things and the signs of thought. Hence arose all the arts of divination and conjuration, and the most absurd superstitions. According to cabalistic conception, the universe, which to Pythagoras is a symbol of the mysterious virtues of numbers, is only a marvellous page on which all existing things were written by the supreme artificer with the first ten numbers and the twenty-two letters of the Hebrew alphabet. The ten abstract numbers are the general forms of things, the “supreme categories of ideas.” Thus, number one represents the spirit of the living God, the universal generative power; number two is the breath of the animating spirit; three is the aqueous, and four the igneous principle. The imprint of the letters on the universe is indestructible, and is the only character that can enable us to discover the Supreme Cause, to recompose the name of God, the Logos, written on the face of the world. Nor are all the letters

of equal virtue; three, called the *mothers* have the precedence, and refer to the triads found in various physical and mental orders; seven others are called *double*, because from them arise the things constantly opposed to one another; the remaining twelve are called simple, and refer to twelve attributes of man.

95. *Different Kinds of Cabala.*—It is of two kinds, theoretical and practical. The latter is engaged in the construction of talismans and amulets, and is therefore totally unworthy of our notice. The theoretical is divided into the literal and dogmatic. The dogmatic is the summary of the metaphysical doctrines taught by the Cabalistic doctors. The literal is a mystical mode of explaining sacred things by a peculiar use of the letters of words. This literal Cabala is again subdivided into three branches, the first considering words according to the numerical value of the letters composing them. This branch is called Gematria, and for an example of it the reader is referred to Mithras (29,) the name of the sun, whose letters make up the number 365, the number of days during which the sun performs his course. The second branch is called Notaricon, and is a mode of constructing one word out of the initials or finals of many. Thus, of the sentence in Deut. xxx. 12, "Who shall go up for us to heaven?" in Hebrew *כי יעלה למ השמימה*, the initial letters of each word are taken to form the

word, מילה, "circumcision." The third mode is called Temura, or permutation of letters, such as is familiarly known as an anagram.

96. *Visions of Ezekiel.*—Cabalistic terms and inventions, not destitute of poetic ideas, lent themselves to the requirements of the mystics, sectaries, and alchemists. It suffices to consider that portion of the system whose object is the study of the visions of Ezekiel, to form an idea of the fantastic and mythological wealth of the Cabala.

In the visions of Ezekiel God is seated on a throne, surrounded with strange winged figures—the man, the bull, the lion, and the eagle, four zodiacal signs, like "the glory which he saw by the river of Chebar," that is, among the Chaldeans, famous for their astronomical knowledge. The rabbis call the visions the description of the celestial car, and discover therein profound mysteries. Maimonides reduced those visions to the astronomical ideas of his time; the Cabala surrounded them with its innumerable hosts of angels. Besides the angels that preside over the stars, elements, virtues, vices, passions, the lower world is peopled by genii of both sexes, holding a position between angels and men—the elemental spirits of the Rosicrucians. The good angels are under the command of Metatron, also called Sar Happanim, the angel of the Divine countenance. The evil angels are subject to Samuel, or Satan, the angel of death. Besides the Indian

metempsychosis the Cabalists admit another, which they call "impregnation," consisting in a union of several souls in one body, which takes place when any soul needs the assistance of others to attain to the beatific vision.

97. *The Creation out of Nothing.*—The primitive Being is called the Ancient of Days, the ancient Ring of Light, incomprehensible, infinite, eternal, a closed eye. Before he manifested himself all things were in him, and he was called The Nothing, the Zero-world (9). Before the creation of the world the primitive light of God, Nothing, filled all, so that there was no void; but when the Supreme Being determined to manifest His perfections, He withdrew into Himself, and let go forth the first emanation, a ray of light, which is the cause and beginning of all that exists, and combines the generative and conceptive forces. He commenced by forming an imperceptible point, the point-world; then with that thought He constructed a holy and mysterious form, and finally covered it with a rich vestment—the universe. From the generative and conceptive forces issued forth the first-born of God, the universal form, the creator, preserver, and animating principle of the world, Adam Kadmon, called the macrocosm; whilst man, born out of and living in it, and comprising, in fact, what the typical or celestial man comprises potentially, is called the microcosm. But before the Eusoph or Infinite revealed Himself

in that form of the primitive man, other emanations, other worlds, had succeeded each other, which were called "sparks," which grew fainter the more distant they were from the centre of emanation. Around Adam Kadmon were formed the countless circles of posterior emanations, which are not beings having a life of their own, but attributes of God, vessels of omnipotence, types of creation. The ten emanations from Adam Kadmon are called Sephiroth, the "powers" of Philo, and the "æons" of the Gnostics.

98. *Diffusion of Cabalistic Ideas.*—Cabalistic ideas spread far and wide. In the middle ages we meet with them in a great number of strange practices and ceremonies. I will here merely allude to one, because it explains a sign still in use in many parts of the Continent. The double triangle (18) was regarded by the Jews as a cabalistic figure, to which they attributed the power of averting fire. Hence the German Jews in the middle ages placed it over the entrances of all their workshops and factories. Its use was afterwards restricted to breweries. Now it is the sign of beerhouses; whilst the pine branch, which is the ancient thyrsus, announces the sale of wine.

Without specifying how much the philosophic systems of Spinoza and Schelling are indebted to them, and without speaking of the Hebrew sects still existing—which may be considered as the

sequels of the Cabalistic school, and which include that of the "New Saints," founded by Israel, called the Thaumaturgist, in Podolia, in 1740, and that of the "Zohariti," the Illuminated, founded by Jacob Franck, who attempted, by a kind of philosophical syncretism, to reconcile the ancient and the modern revelation,—we meet with Cabalistic ideas in the most lasting superstitions, in the Schools, Academies, and Masonic Lodges. The rituals of the Mystics, Freemasons, Illuminati, and Carbonari, abound with them, as I shall successively point out.





II.

THE Gnostics.

99.



CHARACTER of *Gnosticism*.—The leading ideas of Platonism are also found in the tenets of the Gnostics, and they continued, during the second and third centuries, the schools that raised a barrier between recondite philosophy and vulgar superstition. Under this aspect Gnosticism is the most universal heresy, the mother of many posterior heresies, even of Arianism, and reappears among the alchemists, mystics, and modern transcendentalists.

100. *Doctrines*.—The Gnostics assumed an infinite, invisible Being, an abyss of darkness, who, unable to remain inactive, diffused himself in emanations, decreasing in perfection the further they were removed from the centre that produced them. They had their grand triad, whose personifications,

Matter, the Demiurgus, and the Saviour, comprised and represented the history of mankind and of the world. The superior emanations, partakers of the attributes of the Divine essence, are the "æons," distributed in classes, according to symbolical numbers. Their union forms the "pleroma," or the fulness of intelligence. The last and most imperfect emanation of the pleroma, according to one of the two grand divisions of Gnosticism, is the Demiurgus, a balance of light and darkness, of strength and weakness, who, without the concurrence of the unknown Father, produces this world, there imprisoning the souls, for he is the primary evil, opposed to the primary good. He encumbers the souls with matter, from which they are redeemed by Christ, one of the sublime powers of the pleroma, the Divine thought, intelligence, the spirit. For humanity is destined to raise itself again from the material to the spiritual life; to free itself from nature, and to govern it, and to live again in immortal beauty.

According to the other party of the Gnostics, the Demiurgus was the representative and organ of the highest God, who was placed by the Divine will especially over the Jewish people, as their Jehovah. Men are divided into three classes: the terrestrial men, of the earth earthy, tied and bound by matter; the spiritual men, the Pneumatikoi, who attain to the Divine light; the Psychikoi, who only rise up to the Demiurgus. The Jews, subject to Jehovah,

were Psychikoi ; the Pagans were Terrestrial men ; the true Christians or Gnostics, Pneumatikoi.

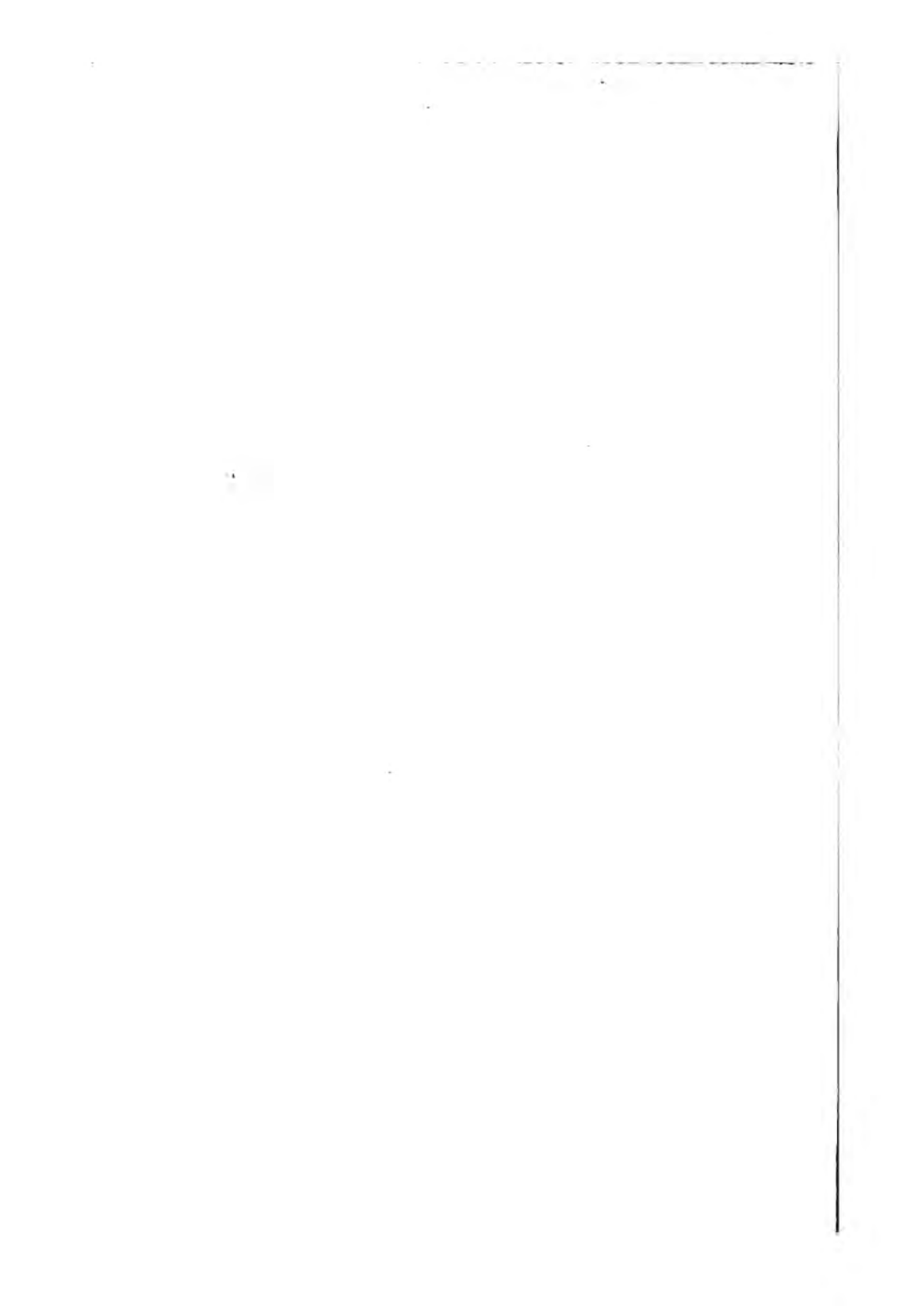
101. *Development of Gnosticism.*—Simon Magus ; Menander, his successor ; Cerinthus, the apostle of the Millennium, and some others who lived in the first century, are looked upon as the founders of Gnosticism, which soon divided into as many sects as there arose apostles. This may be called the obscure period of Gnosticism. But at the beginning of the second century the sect of Basilides of Alexandria arose, and with it various centres of Gnosticism in Egypt, Syria, Rome, Spain, &c. Basilides assumed 365 æons or cycles of creation, which were expressed by the word *abrazas*, whose letters, according to their numerical value in Greek, produce the number 365. By “*abraxas*” was meant, in its deeper sense, the Supreme God ; but the reader will at once detect the astronomical bearing, and remember the words Mithras and Belenus, which also severally represent that number, and the Supreme God, viz. the sun. Valentinus also is a famous Gnostic, whose fundamental doctrine is that all men shall be restored to their primeval state of perfection ; that matter, the refuge of evil, shall be consumed by fire, which is also the doctrine of Zoroaster, and that the spirits in perfect maturity shall ascend into the pleroma, there to enjoy all the delights of a perfect union with their companions. From the Valentinians sprang the

Ophites, calling themselves so after the serpent that by tempting Eve brought into the world the blessings of knowledge; and the Cainites, who maintained that Cain had been the first Gnostic in opposition to the blind, unreasoning faith of Abel, and therefore persecuted by the Demiurgus, Jehovah. The Antitacts (opponents to the law), like the Ishmaelites at a later period, taught their adepts hatred against all positive religions and laws. The Adamites looked upon marriage as the fruit of sin; they called their lascivious initiation "paradise;" held all indulgence in carnal delights lawful, and advocated the abolition of dress. The Pepuzians varied their initiations with the apparition of phantasms, among whom was a woman crowned with the sun and twelve stars, and having the moon under her feet—the Isis of Egypt and the Ceres of Greece. They found in the Apocalypse all their initiatory terminology. A Gnostic stone, represented in the work of Chifflet, shows seven stars of equal size with a larger one above; these probably mean the seven planets and the sun. There are, moreover, figured on it a pair of compasses, a square, and other geometrical emblems. Thus all religious initiations are ever reducible to astronomy and natural phenomena.

102. *Spirit of Gnosticism.*—The widely opposite ideas of polytheism, pantheism, monotheism, the philosophical systems of Plato, Pythagoras, Hera-

clitus, together with the mysticism and demonology that after the Jewish captivity created the Cabala—all these went towards forming Gnosticism. And the aristocracy of mind, powerful and numerous as none had ever been before, that arose in the first centuries of our era, even when adopting the new faith, could not but loathe the thought of sharing it completely with the crowd of freed and unfreed slaves around them—with the low and poor in spirit. The exclusiveness of Gnosticism was undoubtedly, next to the attractiveness of its dogmas, one of the chief reasons of its rapid propagation and its lasting influence on modern religious systems.







BOOK III.

RELIGION OF LOVE.

Les croisés, pendant leur séjour en Orient, ont étudié toutes les variantes qui caractérisèrent les sectes chrétiennes. Ils se sont attachés aux doctrines des gnosticiens et des manichéens, qui leur paraissaient moins altérées que celle des prêtres de Rome.—RAGON.



AUTHORITIES.

- Wolf.* Manichæismus ante Manichæos. Hamburg, 1707.
- Baur.* Sur le Manichéisme des Cathares. Tübingen, 1831.
- Millot.* Vie des Troubadours.
- Fabre d'Olivet.* Poésies occitaniques du XIII^e siècle.
Paris, 1803.
- Diez.* Die Poesie der Troubadours. Zwickau, 1826.
- Dinaux.* Les Trouveurs de la Flandre et du Tournaisan.
Paris, 1839.
- Hauriel.* Histoire de la Poésie provençale.
- Galvani.* Osservazioni sulla Poesia de' Trovatori. Modena, 1839.
- Schmidt.* Geschichte der Albigenser.
- Büsching.* Ritterzeit und Ritterwesen. Leipsic, 1823.
- Mills.* History of Chivalry. London, 1825.
- Aroux.* Les Mystères de la Chevalerie. Paris, 1858.



I.

SONS OF THE WIDOW.

103.



*R*IGIN of *Religion of Love*.—A Persian slave, whose powerful imagination brought forth a desolating doctrine, but extraordinary by originality of invention and variety of episodes, three centuries after the appearance of Christ, and when Orientalism was on the point of disappearing from the West, founded a theogony and instituted a sect which revived Eastern influence in Europe, and by means of the Crusades spread schism and revolt throughout the Catholic world. The action of this rebellious disciple of Zoroaster, of this restorer of the ancient faith of the Magi, mixed with Christian forms and Gnostic symbols, had an extension and duration which, though called in doubt by the past, modern criticism discovers in the intrinsic phi-

losophy of a great part of the sects formed in the bosom of Catholicism. At the head of this gigantic movement of intelligence and conscience, which devoted itself to the most singular superstitions in order to shake off the yoke of Rome, are Gnosticism and Manichæism, Oriental sects, the last and glorious advance of a theogony, which, seeing the rule of so large a portion of the earth pass away from itself, undertook to recover it with mysteries and the evocation of poetic phantoms.

104. *Manes*.—Manes, redeemed from slavery by a rich Persian widow, whence he was called the "son of the widow," and his disciples "sons of the widow," of prepossessing aspect, learned in the Alexandrian philosophy, initiated into the Mithraic mysteries, traversed the regions of India, touched on the confines of China, studied the evangelical doctrines, and so lived in the midst of many religious systems, deriving light from all, and satisfied by none. He was born at a propitious moment, and his temperament fitted him for arduous and fantastic undertakings and schemes. Possessing great penetration and an inflexible will, he comprehended the expansive force of Christianity, and resolved to profit thereby, masking Gnostic and Cabalistic ideas under Christian names and rites. In order to establish this Christian revelation, he called himself the Paraclete announced by Christ to His disciples, attributing to

himself, in the Gnostic manner, a great superiority over the Apostles, rejecting the Old Testament, and allowing to the sages of the pagans a philosophy superior to Judaism.

105. *Manichæism.*—The dismal conceptions of a dualism, pure and simple, the eternity and absolute evil of matter, the non-resurrection of the body, the perpetuity of the principle of evil,—these preside over the compound that took its name from him, and confound Mithras with Christ, the Gospel with the Zend-Avesta, Māgism with Judaism. The Unknown Father, the Infinite Being, of Zoroaster, is entirely rejected by Manes, who divides the universe into two dominions, that of light, and that of darkness, irreconcilable, whereof one is superior to the other; but, great difference, the first, instead of conquering the latter into goodness, reduces it to impotence, conquers, but does not subdue or convince it. The God of light has innumerable legions of combatants (æons), at whose head are twelve superior angels, corresponding with the twelve signs of the zodiac. Satanic matter is surrounded by a similar host, which, having been captivated by the charms of the light, endeavours to conquer it; wherefore the head of the celestial kingdom, in order to obviate this danger, infuses life into a new power, and appoints it to watch the frontiers of heaven. That power is called the "Mother of Life," and is the soul of the world,

the "Divine," the primitive thought of the Supreme Ens, the heavenly "Sophia" of the Gnostics. As a direct emanation of the Eternal it is too pure to unite with matter, but a son is born unto it, the first man, who initiates the great struggle with the demons. When the strength of the man fails him, the "Living Spirit" comes to his assistance, and, having led him back to the kingdom of light, raises above the world that part of the celestial soul not contaminated by contact with the demons—a perfectly pure soul, the Redeemer, the Christ, who attracts to Himself and frees from matter the light and soul of the first man. In these abstruse doctrines lies concealed the Mithraic worship of the sun. The followers of Manes were divided into "Elect" and "Listeners;" the former had to renounce every corporeal enjoyment, everything that can darken the celestial light in us; the second were less vigorously treated. Both might attain immortality by means of purification in an ample lake placed in the moon (the baptism of celestial water), and sanctification in the solar fire (the baptism of celestial fire), where reside the Redeemer and the blessed spirits.

106. *Life of Manes.*—The career of Manes was chequered and stormy, a foreshadowing of the tempests that were to arise against his sect. After having enjoyed the unstable favour of the Court, and acquired the fame of a great physician, he found himself unable to save the life of one of the sons of

the prince. He was consequently exiled, and roved through Turkestan, Hindostan, and the Chinese empire. He dwelt for one year in a cave, living on herbs, during which time his followers, having received no news from him, said that he had ascended to heaven, and were believed, not only by the "Listeners," but by the people. The new prince recalled him to court, showered honours on him, erected a sumptuous palace for him, and consulted him on all state affairs. But the successor of this second prince made him pay dearly for this short happiness, for he put him to a cruel death.

107. *Progress of Manichæism.*—The government of the sect already existing with degrees, initiatory rites, signs and pass-words, was continued by astate chiefs, who more and more attracted to themselves the Christians by the use of orthodox language, making them believe that their object was to recall Christianity to its first purity. But the sect was odious to the Church of Rome, because it had issued from rival Persia; and so for two hundred years it was banished from the empire, and the Theodosian Codex is full of laws against it. Towards the end of the fourth century it spread in Africa and Spain. It had peace and flourished under the mother of the Emperor Anastasius (491-518); but Justin renewed the persecution. Changing its name, seat, and figurative language, it spread in Bulgaria, Lombardy (Patarini), France (Cathari, Albigenses, &c.),

united with the Saracens and openly made war upon the Emperor, and its followers perished by thousands in battle and at the stake ; and from its secular trunk sprang the so-called heresies of the Hussites and Wyckliffites, which opened the way for Protestantism. In those gloomy middle ages, in fact, arose those countless legions of sectaries, bound by a common pact, whose existence only then becomes manifest when the sinister light of the burning pile flashes through the darkness in which they conceal themselves. The Freemasons undoubtedly, through the Templars, inherited no small portion of their ritual from them ; they were very numerous in all the courts, and even in the dome of St. Peter, and baptized in blood with new denominations and ordinances.

108. *Doctrines.*—The sacred language of Manichæism was most glowing, and founded on that concert of voices and ideas, called in Pythagorean phraseology the “harmony of the spheres,” which established a connection between the mystic degrees and the figured spheres by means of conventional terms and images ; and it is known that the Albigenses and Patarini recognized each other by signs. A Provençal Patarino, who had fled to Italy in 1240, everywhere met with a friendly reception, revealing himself to the brethren by means of conventional phrases. He everywhere found the sect admirably organized, with churches, bishops, and

apostles of the most active propaganda, who overran France, Germany, and England. The Manichæan language, moreover, was ascetic, and loving, and Christian ; but the neophyte, after having once entered the sect, was carried beyond, and gradually alienated from the Papal Church. The mysteries had two chief objects in view—that of leading the neophyte, by first insensibly changing his former opinions and dispositions, and then of gradually instructing him in the conventional language, which, being complicated and varied, required much study and much time. But not all were admitted to the highest degrees. Those that *turned back*, or could not renounce former ideas, remained always in the Church, and were not introduced into the sanctuary. These were simple Christians and sincere listeners, who, out of zeal for reform, often encountered death, as, for instance, the canons of Orleans, who were condemned to the stake by King Robert in 1022. But those who did not turn back were initiated into all those things which it was important should be known to the most faithful members of the sect. The destruction of Rome, and the establishment of the heavenly Jerusalem spoken of in the Apocalypse, were the chief objects aimed at.

109. *Spread of Religion of Love.*—The religion of love did not end with the massacre of the Albigenses, nor were its last echoes the songs of the troubadours ; for we meet with it in a German sect

which in 1550 pretended to receive a supernatural light from the Holy Spirit. In Holland, also, a sect of Christians arose in 1580, called the "Family of Love," which spread to England, where it published many books, and flourished about the time of Cromwell, and seems to have had some connection with the Puritans.





II.

THE GAY SCIENCE.

110.



TRANSITION from Ancient to Modern Initiations.—An order of facts now claims our attention which in a certain manner signalizes the transition from ancient to modern initiations. An extraordinary phenomenon in social conditions becomes apparent, so strikingly different from what we meet with in antiquity as to present itself as a new starting point. Hitherto we have seen the secret organizing itself in the higher social classes, so as to deprive the multitude of truths whose revelation could not have taken place without injury and danger to the hierarchy. At the base we find polytheism, superstition; at the summit deism, rationalism, the most abstract philosophy. Truly those peoples were to be pitied, who, slaves of ignorance and corruption,

erected with their own hands the prisons of truth and the temples of imposture, who adored idols and idolized form, superficiality, and appearance.

111. *Spirit of Ancient Secret Societies.*—The secret societies of antiquity were theological, and theology frequently inculcated superstition; but in the deepest recesses of the sanctuary there was a place where it would laugh at itself and the deluded people, and draw to itself the intelligences that rebelled against the servitude of fear, by initiating them into the only creed worthy of a free man. To that theology, therefore, otherwise very learned and not cruel, and that promoted art and science, much may be forgiven, attributing perhaps not to base calculation, but to sincere conviction and thoughtful prudence, the dissimulation with which it concealed the treasures of truth and knowledge, that formed its power, glory, and, in a certain manner, its privilege.

112. *Spirit of Modern Societies.*—In modern times the high religious and political spheres have no secrets, for they have no privilege of knowledge, nor initiations which confer on those higher in knowledge the right to sit on the seat of the mighty.

113. *Cause and Progress of Heresy.*—But the pyramid was overthrown; the lofty summit fell, and the ample massive base became visible, and no one, without being guilty of an anachronism and preparing for himself bitter disappointments, can seek

the truth where there is but a delusive show of truth. Whoever persists in making any mendacious height the object of his ambition, removes his eyes from the horizon which, lit up by the dawn, casts light around his feet, while his head is yet in darkness. Henceforth secret societies are popular and religious, not in the sense of the constituted and official church, but of a rebellious and sectarian church; and since at a period when the authority of the church is paramount, and religion circulates through all the veins of the state, no change can be effected without heresy, so this must necessarily be the first aspect of political and intellectual revolt. This heresy makes use of the denial and rejection of official dogmas in order to overthrow the hated clerocracy, and to open for itself a road to civil freedom.

114. *Efforts and Influence of Heretics.*—The Papacy was necessarily the first cradle of the new conspirators, and from the heresies arose the sects, of which none was more extensive and active than the Albigenses. This great fact of opposition and reaction has no parallel in antiquity, where the very schools of philosophy adopted the forms of the mysteries; and it is a fact which imparts an immense momentum to modern history, and surrounds with lustre popular movements and personalities. This great energy proceeded from heretical and sectarian schools, and struggled in the dark to

conquer in the light. The sect of the Albigenses, the offspring of Manichæism, fructified in its turn the germs of the Templars and Rosicrucians, and of all those associations that continued the struggle and fought against ecclesiastical and civil oppression.

115. *The Albigenses.*—It is to be noticed that the object of the Albigenses in so far differed from that of all posterior sects, that its blows were intended for Papal Rome alone; and wholly Papal was the revenge taken through the civil arm, and with priestly rage. The Albigenses were the Ghibellines of France, and combined with all who were opposed to Rome, especially with Frederick II. and the Arragonese, in maintaining the rights of kings against the pretensions of the Papal See. Their doctrines had a special influence on the University of Bologna, wholly imperial; Dante was imperialistic, tainted with that doctrine, and therefore hated by the Guelphs.

116. *Tenets of Albigenses.*—Toulouse was the Rome of that church which had its pastors, bishops, provincial and general councils, like the official church, and assembled under its banners the dissenters of a great portion of Europe, all meditating the ruin of Rome and the restoration of the kingdom of Jerusalem. The rising in Provence gathered strength from the circumstances in which it took place. The Crusaders had revived eastern Manichæism, placing Europe in immediate contact with sophisticated

Greece, and Mahomedan and Pantheistic Asia. The East, moreover, contributed Aristotle and his Arab commentators, to which must be added the subtleties of the cabala and the materialism of ideas. Philosophy, republicanism, and industry assailed the Holy See. Various isolated rebellions had revealed the general spirit, and wholesale slaughter had not repressed it; the rationalism of the Waldenses connected itself with the German mysticism of the Rhine and the Netherlands, where the operatives rose against the counts and the bishops. Every apostle that preached pure morality, the religion of the spirit, the restoration of the primitive church, found followers; the century of Saint Louis is the century of unbelief in the Church of Rome, and the *Impossibilia* of Sigero foreshadowed those of Strauss.

117. *Aims of Albigenses.*—The heresy of the Albigenses made such progress along the shores of the Mediterranean that several countries seemed to separate from Rome, whilst princes and emperors openly favoured it. Not satisfied with already considering impious Rome overthrown, the Albigenses suddenly turned towards the Crusaders, at first looked at with indifference, hoping to make Jerusalem the glorious and powerful rival of Rome, there to establish the seat of the Albigenses, to restore the religion of love in its first home, to found on earth the heavenly Jerusalem, of which

Godfrey of Bouillon was proclaimed king. This was the man who had carried fire and sword into Rome, slain the anti-Cæsar Rodolphe, "the king of the priests," and thrust the Pope out of the holy city, deserving thereby, and by the hopes entertained of him, the infinite praises for his piety, purity, and chastity, bestowed on him by the troubadours, who originally appeared in the first quarter of the twelfth century, in the allegorical compositions known by the name of the "Knight of the Swan." It was a project which assigned an important part to the Templars, who perhaps were aware of and sharers in it.

118. *Religion of the Troubadours.*—Troubadours and Albigenses drew closer together in persecution; their friendship increased in the school of sorrow. They sang and fought for one another, and their songs expired on the blazing piles; wherefore it appears reasonable to consider the troubadours as the organizers of that vast conspiracy directed against the Church of Rome, the champions of a revolt which had not for its guide and object material interests and vulgar ambition, but a religion and a polity of love. Here love is considered, not as an affection which all more or less experience and understand, but as an art, a science, acquired by means of the study and practice of sectarian rites and laws; and the artists under various names appear scattered throughout many parts of Europe. It is difficult, indeed, to determine the boundaries

within which the Gay Science was diffused. The singers of love are met with as the troubadours of the Langue d'Oc and the Langue d'Oil, the minnesängers and minstrels.

119. *Difficulty to understand the Troubadours.*—The singers of Provence—whose language was by the Popes called the language of heresy—are nearly unintelligible to us, and we know not how to justify the praises bestowed upon their poetry by such men as Dante, Petrarch, Chaucer; nor dare we, since we do not understand their verses, call their inspiration madness, nor deny them the success they undoubtedly achieved. It appears more easy and natural to think that those free champions of a heresy who were not permitted clearly to express their ideas, preferred the obscure turns of poetry and light forms that concealed their thoughts, as the sumptuous and festive courts of love perhaps concealed the “Lodges” of the Albigenses from the eyes of the Papal Inquisition. The same was done for political purposes at various periods. Thus we have Gringore's *La Chasse du Cerf des Cerfs* (a pun designating Pope Julius II., by allusion to the *servus servorum*), in which that Pope is held up to ridicule.

120. *Poetry of Troubadours.*—Arnaldo Daniello was obscure even for his contemporaries; according to the Monk of Montaudon, “no one understands his songs,” and yet Dante and Petrarch praise him above every other Provençal poet, calling him the

“great Master of Love,” perhaps a title of sectarian dignity, and extolling his style, which they would not have done had they not been able to decipher his meaning. The effusions of the Troubadours were always addressed to some lady, though they dared not reveal her name; what Hugo de Brunet says applies to all: “If I be asked to whom my songs are addressed, I keep it a secret. I pretend to such a one, but it is nothing of the kind.” The mistress invoked, there can be no doubt, like Dante’s Beatrice, was the purified religion of love, personified as the Virgin Sophia.

121. *Degrees among Troubadours.*—There were four degrees, but the “Romance of the Rose” divides them into four and three, producing again the mystic number seven. This poem describes a castle, surrounded with a sevenfold wall, which is covered with emblematical figures, and no one was admitted into the castle that could not explain their mysterious meaning. The troubadours also had their secret signs of recognition, and the “minstrels” are supposed to have been so called because they were the “ministers” of a secret worship.

122. *Courts of Love.*—I have already alluded to these; they probably gave rise to the Lodges of Adoption, the Knights and Nymphs of the Rose &c. (*which see*). The decrees pronounced therein with pedantic proceedings, literally interpreted, are frivolous or immoral; and therefore incompatible

with the morals and manners of the Albigenses, which were on the whole pure and austere. The Courts of Love may therefore have concealed far sterner objects than the decision of questions of mere gallantry; and it is noticeable that these courts, as well as the race of troubadours, become extinct with the extinction of the Albigenses by the sword of De Montfort and the fagots of the Inquisition.





III.

THE CONSOLATION.

123.

HISTORICAL Notices.—Italy, though watched by Rome, nay, because watched, supported the new doctrines. Milan was one of the most active *foci* of the Cathari; in 1166 that city was more heretical than catholic. In 1150 there were Cathari at Florence, and the women especially were most energetic in the dissemination of the dogmas of the sect which became so powerful as to effect in the city a revolution in favour of the Ghibellines. At Orvieto Catharism prevailed in 1125, and was persecuted in 1163; the persecution was most fierce at Verona, Ferrara, Modena, &c. In 1224 a great number of these sectaries met in Calabria and Naples, and even Rome was full of them. But Lombardy and Tuscany were always the chief seats of this revolt.

124. *Doctrines and Tenets.*—But we have only

scanty notices of this sect, because, unlike other heretical associations, it sought to conceal its operations. It bore great resemblance to Manichæism and the dogmas of the Albigenses, like which latter, it concealed its doctrines not only from the world at large, but even from its proselytes of inferior degrees. They believed in the metempsychosis, assuming that to attain to the light, seven such transmigrations were required; but, as in other cases, this was probably an emblematic manner of speaking of the degrees of initiation. They had communistic tendencies, and were averse to marriage; philanthropists, above all they led industrious lives, combined saving habits with charity, founded schools and hospitals, crossed lands and seas to make proselytes, denied to magistrates the right of taking away life, did not disapprove of suicide, and preceded the Templars in their contempt of the cross. They could not understand how Christians could adore the instrument of the death of the Saviour, and said that the cross was the figure of the beast mentioned in the Apocalypse and an abomination in a holy place. They performed their ceremonies in woods, caverns, remote valleys; wherefore those belonging to this heresy and others deriving from it could well answer the question: Where did our ancient brethren meet before there were any lodges? In every place. They were accused of strangling or starving the dying, and of burning children;

charges also brought against the Mithraics, Christians, Gnostics, Jews, and quite recently against the Irish Roman Catholics. The accusation, as in the other cases, probably arose from some symbolical sacrifice, literally interpreted by their opponents. They had four sacraments, and the *consolation* consisted in the imposition of hands, or baptism of the Holy Spirit; which, bestowed only on adults, remitted sins, imparted the consoling spirit, and secured eternal salvation. During persecutions the ceremonies were shortened and were held at night and secretly; the lighted tapers symbolized the baptism of fire. At the ceremony of initiation the priest read the first eighteen verses of the gospel of St. John, a custom still practised in some masonic degrees. In remembrance of his initiation the novice received a garment made of fine linen and wool, which he wore under his shirt; the women a girdle, which they also wore next to the skin just under the bosom.





IV.

CHIVALRY.

125.



*R*IGINAL *Aim.*—An idea of conservation and propagandism produced the association of the San Greäl, whose members professed to be in search of the vase of truth, which once contained the blood of the Redeemer; or, to leave metaphorical language, to bring back the Christian Church to apostolic times, to the true observance of the precepts of the gospel. At the Round Table, a perfect figure, which admitted neither of first nor of last, sat the Knights, who did not attain to that rank and distinction but after many severe trials. Their degrees at first were three, which were afterwards raised to seven, and finally, at the epoch of their presumed fusion with the Albigenses, Templars and Ghibellines, to thirty-three. The chief grades, however, may be said to have been—1, Page; 2, Squire; 3, Knight.

126. *Knights the Military Apostles of the Religion of Love.*—This association was above all a proud family of apostles and missionaries of the Religion of Love, military troubadours, who, under the standards of justice and right, fought against the monstrous abuses of the Theocratic régime, consoled the “widow”—perhaps the Gnostic Church—protected the “sons of the widow”—the followers of Manes—and overthrew giants and dragons, inquisitors and churchmen. The powerful voice of the furious Roland, which made breaches in the granite rocks of the mountains, is the voice of that so-called heresy which found its way into Spain, thus anticipating the saying of Louis XIV., “There are no longer any Pyrenees.” This may seem a startling assertion, but it is nevertheless true. Of course I do not now speak of the chivalry of feudal times, but of that which existed even before the eleventh century, that issued from the womb of Manichæism and Catharism, and was altogether hostile to Rome. But even at that period the Papal church acted on the principle afterwards so fully carried out by the Jesuits, of directing what they could not suppress; and having nothing more to fear than spiritualism; whether mystical, Platonic, or chivalric, Rome, instead of opposing its current, cunningly turned it into channels where, instead of being destructive to the Papacy, it became of infinite advantage to it.

127. *Tenets and Doctrines.*—Those who com-

posed the romances of the Round Table and the San Greäl were well acquainted with the Gallic triads, the mysteries of the theological doctrines of the Bards and Celtic myths. These romances have their origin in the phenomena of the natural world, and the San Greäl is only a diminutive Noah's Ark. From Chaucer's "Testament of Love," which seems founded on the "Consolation of Philosophy," by Boëthius, it has been supposed that the love of chivalry was the love of woman, in its highest, noblest, and most spiritualized aspect. But the lady-love of the knight in the early period of chivalry was the Virgin Sophia, or philosophy personified. The phraseology employed in the rites of initiation, the religious vows taken on that occasion, the tonsure to which the knights submitted, with many other circumstances, sufficiently indicate that the love so constantly spoken of has no reference to earthly love. This applies especially to the knights who may be called Voluntary Knights, and whose charter is the curious book called "*Las Siete Partidas*," by Alfonso, King of Castile and Leon. Their statutes greatly resembled those of the Templars and Hospitallers; they were more than any other a religious order, bound to very strict lives; their clothes were of three colours, and—strange coincidence—analogous with those with which Dante beheld Beatrice clothed, and the three circles he describes towards the end of "*Paradise*." They had

two meals a day, and drank only water, a regimen scarcely fit for a militia whose duties were not always spiritual; for, besides their special duties, they were also subject to all the rules of chivalry, and bound to protect the weak against the strong, to restore peace where it had been disturbed, to serve their body (the Lodge), and protect the (evangelical) religion. They are said to have branded their right arms in sign of their fraternity; but this is perhaps only a figure of the baptism of fire and the Spirit, one of the most essential rites of the Religion of Love.





BOOK IV.

ISHMAELITES.

And he will be a wild man; his hand will be against every man, and every man's hand against him.

Gen. xvi. 12.



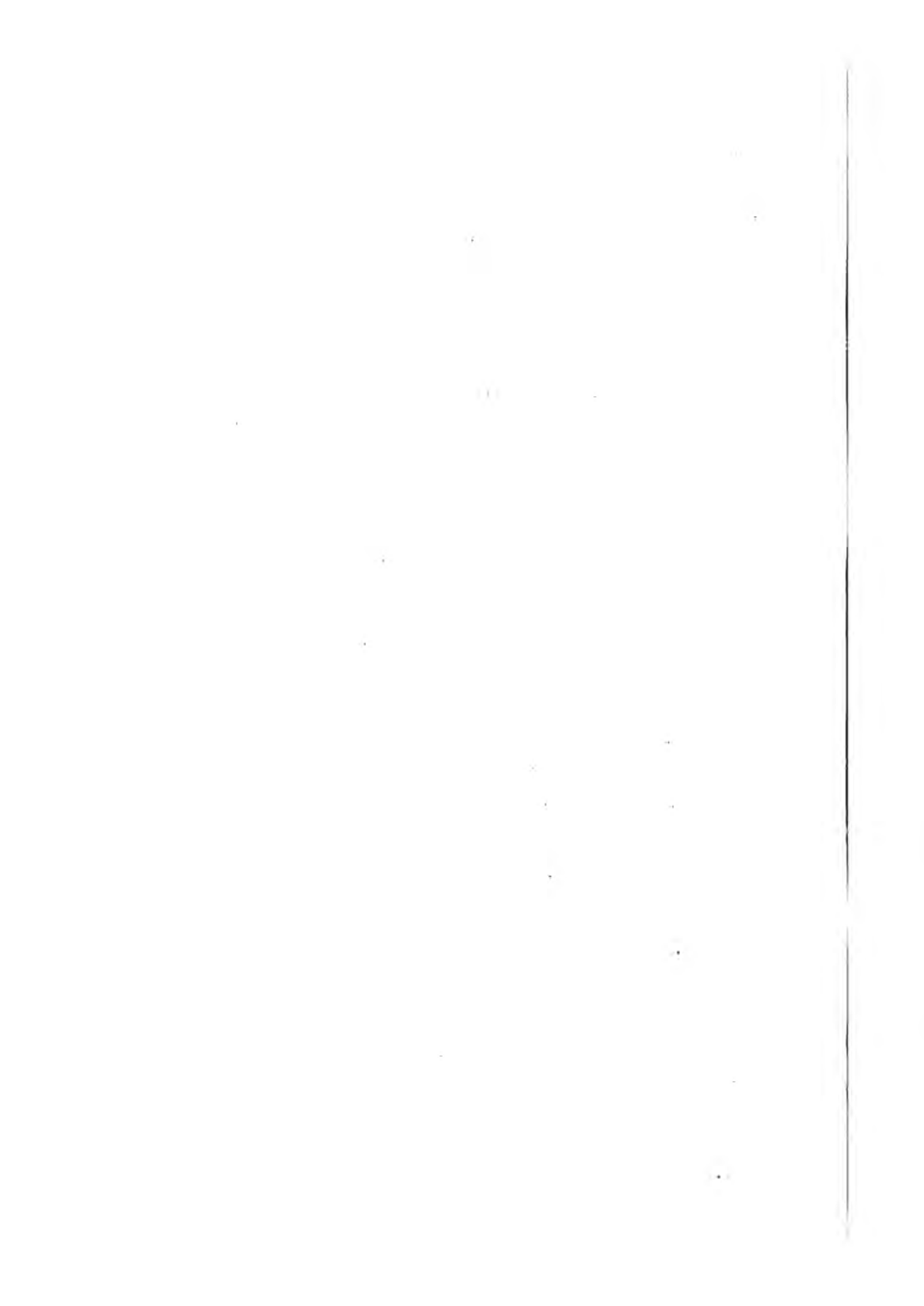
AUTHORITIES.

- Makrizi.* Description of Egypt and Cairo.
Sacy. Chrestomathie Arabe.
Pococke. Spec. Hist. Arab. Edit. White.
Hammer. Origin, Power, and Fall of the Assassins.
Malcolm. History of Persia.
Rousseau. Mémoires sur les Ismaélites.
Silv. de Sacy. Exposé de la Religion des Druses. Paris
1838.
Wolff. Drusen und ihre Vorläufer. London, 1856.

“new born.” They have a peculiar phraseology, and recognize each other by enigmatic sentences. They claim, in fact, some connection with the Freemasons, who have degrees called the “United Druses,” and “Commanders of Lebanon.”

146. *Recent Events.*—Besides the forty towns and villages occupied by the Druses exclusively, they also divide possession of about four hundred towns and villages more with the Maronites, who in 1860 provoked hostilities with the Druses, which ended in much bloodshed. Since then the latter have been placed under the protection of a governor appointed by the Porte.







BOOK V.

KNIGHTS TEMPLARS.

The Templars were one of the most celebrated knightly orders during the Crusades; their whole institution, acts, and tragical fate, are attractive to the feelings and the fancy.—DE QUINCEY.



AUTHORITIES.

Du Puy. Documents relating to the Trial of the Templars.
1650.

Nicolai. The Templars. 1780.

Moldenhauer. Procès-Verbal. 1791.

Du Puy. Condemnation of Templars. Brussels, 1713.

Recherches Historiques sur les Templiers. Paris, 1835.

Michelet. History of France. Vol. IV.

James. Dark Scenes of History. London, 1850.



THE TEMPLARS.

147.

FOUNDATION of Order.—The Order of the Knights of the Temple arose out of the Crusades. In 1118 nine valiant and pious knights formed themselves into an association which united the characters of the monk and the knight. They selected for their patroness "*La douce mère de Dieu,*" and bound themselves to live according to the rules of St. Augustine, swearing to consecrate their swords, arms, strength, and lives, to the defence of the mysteries of the Christian faith; to pay absolute obedience to the Grand Master; to encounter the dangers of the seas and of war, whenever commanded, and for the love of Christ; and even when opposed singly to three infidel foes not to retreat. They also took upon themselves the vows of chastity and poverty, promised not to go over to any other Order, nor to surrender any wall or foot of land. King Baldwin II. assigned them a portion of his

palace, and, as it stood near the Church of the Temple, the abbot gave them a street leading from it to the palace, and hence they styled themselves "Soldiery of the Temple" (*militia templi*).

148. *Progress of the Order.*—The first nine years which elapsed after the institution of the Order, the Templars lived in great poverty; Hugh des Payens and Godfrey of St. Omer, the founders, had but one war-horse between them, a fact commemorated on the seal of the Order, which represents two knights seated on one charger. Soon after, Pope Honorius confirmed the Order, and appointed a white mantle—to which Eugenius III. affixed a red cross on the breast—to be the distinguishing dress of the Templars. The Order also assumed a banner formed of cloth, striped white and black, called *Beauséant* (in old French a piebald horse), which word became the battle-cry of the knights. The banner bore a cross and the inscription, "*Non nobis, Domine, sed nomini tuo da gloriam.*" Thenceforth many knights joined the Order, and numerous powerful princes bestowed considerable possessions upon it. Alfonso, king of Arragon and Navarre, even appointed the Templars his heirs, though the country refused to ratify the bequest. Thus they became the richest proprietors in Europe, until they possessed about nine thousand commanderies, situated in various countries of Europe and in Palestine, with an annual rental of one hundred and twelve million francs.

149. *Account of Commanderies.*—Their commanderies were situate in their eastern and western provinces, the former embracing Jerusalem, Tripoli, Antioch, Cyprus; the latter, Portugal, Castile and Leon, Arragon, France, including Flanders and the Netherlands, England, Ireland, Germany, Italy, and Sicily. Whilst Jerusalem was in the hands of the Christians, the chief seat of the Templars was in that city; afterwards it was transferred to Paris, where they erected the large building until lately known as the Temple. It was in this building that Philip the Fair took refuge on the occasion of a riot which took place in 1306, where the Templars protected him until the fury of the people had calmed down. The Knights, it is said, incautiously displayed to the royal cupidity their immense treasures. On a subsequent, but far more momentous rising, the pile which served an ungrateful King for an asylum, became the prison of an unfortunate successor; recently this memento of royal perfidy, and of an avenging fate that struck the innocent, has been levelled to the ground.

150. *Imputations against the Order.*—Towards the end of the twelfth century the Order counted about thirty thousand members, mostly French, and the Grand Master was generally chosen from among the French. Through the great number of their affiliated members they could raise a large army in any part of the Eastern world; and their fleet monopolized

the commerce of the Levant. Hence they departed from their original humility and piety. Palestine was lost, and they made no effort to recover it; but frequently drew the sword—which was only to be used in the service of God, as they understood the phrase—in the feuds and warfares of the countries they inhabited. They became proud and arrogant. When dying, Richard Cœur de Lion said, “I leave avarice to the Cistercian monks, luxuriousness to the begging friars, pride to the Templars;” and yet perhaps they only felt their own power. The English Templars had dared to say to Henry III., “You shall be king as long as you are just;” portentous words which supplied matter for meditation to that Philip of France who, like many other princes, wished to be unjust with impunity. In Castile, the Templars, Hospitallers, and Knights of St. John, combined against the King himself. Perhaps they aimed at universal dominion, or at the establishment of a Western sovereignty, like the Teutonic Knights of Prussia, the Hospitallers in Malta, or the Jesuits in Paraguay? But there is scarcely any ground for these imputations, especially the first, considering that the members of the Order were scattered all over the earth, and might at the utmost have attempted to seize the government of some individual state, as that of Arragon for instance; but not to carry out a scheme for which even the forces of Charlemagne had been inadequate.

Accusations better founded were, that they had disturbed the kingdom of Palestine by their rivalry with the Hospitallers; had concluded leagues with the infidels; had made war upon Cyprus and Antiochia; had dethroned the King of Jerusalem, Henry II.; had devastated Greece and Thrace; had refused to contribute to the ransom of Saint Louis; had declared for Arragon against Anjou—an unpardonable crime in the eyes of France—with many other accusations. But their greatest crime was that of being exceedingly wealthy; their downfall was therefore determined upon.

151. *Plots against the Order.*—Philip the Fair had spent his last sou. The victory of Mons, worse than a defeat, had ruined him. He was bound to restore Guyenne, and was on the point of losing Flanders. Normandy had risen against a tax which he had been obliged to withdraw. The people of the capital were so opposed to the government, that it had been found necessary to prohibit meetings of more than five persons. How was money to be obtained under these circumstances? The Jews could give no more, because all they had had been extorted from them by fines, imprisonment, and torture. It was necessary to have recourse to some grand confiscation, without disgusting the classes on whom the royal power relied, and leading them to believe, not that booty was aimed at, but the punishment of evil doers, to the

greater glory of religion and the triumph of the law. At the instigation of Philip the Fair libels were published against the Order of the Knights Templars, in which the most absurd charges were made against the members, accusing them of heresy, impiety, and worse crimes. Great weight was attached to the statements made against the Templars by two renegades of the Order, the Florentine Roffi Dei, and the prior of Montfaucon, which latter, having been condemned by the Grand Master to imprisonment for life for his many crimes, made his escape, and became the accuser of his former brethren.

152. *Attentions paid to Grand Master.*—Bertrand de Got, who by the influence of the French King had become Pope under the title of Clement V., was now urged by the former to fulfil the last of the five conditions on which the King had enabled him to ascend the chair of St. Peter. The first four conditions had been named, but Philip had reserved the naming of the fifth till the fit moment should arrive; and from his subsequent conduct there can be no doubt that the destruction of the Order of the Temple was the condition that was in the King's mind when he thus alluded to it. The first step was to get the Grand Master, James de Molay, into his power. At the request of the Pope that he would come to France to concert measures for the recovery of the Holy Land, he left Cyprus and

came to Paris in 1307, accompanied by sixty knights, and bringing with him 150,000 florins of gold, and so much silver that it formed the lading of twelve horses, which he deposited in the Temple in that city. To lull him into false security, the King, whose plan was not yet quite ripe for execution, treated the Grand Master with the greatest consideration, made him the godfather of one of his sons, and chose him with some of the most distinguished persons to carry the pall at the funeral of his sister-in-law. The following day he was arrested with all his suite, and letters having in the meantime been sent to the King's officers in the provinces on the 13th of October, 1307, to seize upon all the Templars, their houses and property throughout the kingdom, many thousand members of the Order, knights and serving brothers, were thus made prisoners.

153. *Charges against the Templars.* — The Templars were accused of denying Christ, the Virgin, and the Saints, and of spitting and trampling on the cross; of worshipping in a dark cave an idol in the figure of a man covered with an old human skin, and having two bright and lustrous carbuncles for eyes; of anointing it with the fat of young children roasted, of looking upon it as their sovereign God; of worshipping the devil in the form of a cat; of burning the bodies of dead Templars and giving the ashes to the younger

brethren to eat and drink mingled with their food. They were charged with various unnatural crimes, frightful debaucheries, and superstitious abominations, such as only madmen could have been guilty of. To make them confess these crimes they were put to the torture, not only in France, but also in England, for Edward II. leagued with Philip to destroy the Order. Many knights in the agonies of the torture confessed to the crimes they were charged with, hundreds expired under it without making any confession, many starved or killed themselves in other ways in prison. The trial was protracted for years; the persecution extended to other countries; in Germany and Spain and Cyprus the Order was acquitted of all guilt; in Italy, England, and France, however, their doom was sealed, though for a moment there seemed a chance of their escaping, for the Pope seeing that Philip and Edward had seized all the money and estates of the Templars, and seemed inclined to deprive him of his share of the spoil, began to side with the Order. But on some concessions being made to him by the two Kings, he again supported them; though in the end we find him complaining of the small share of the booty that came into his hands.

154. *Burning of Knights.*—The tedious progress of the sham trial was occasionally enlivened by the public execution of knights who refused to acknowledge crimes of which they were not guilty. Fifty-

nine gallant knights were led forth in one day to the fields at the back of the nunnery of St. Antoine, where stakes had been driven into the ground, and fagots and charcoal collected. The knights were offered pardon if they would confess; but they all refused and were burned by slow fires. At Senlis nine were burned, and many more in other places. On all these occasions, as well as in the awful scenes of the torture-chamber, the Dominican friars were the mocking witnesses.

155. *James de Molay.*—The Grand Master remained in prison five years and a half; and there is no doubt that he was repeatedly put to the torture. The confession he was said to have made was probably a forgery. Finally, on the 18th March, 1313, he and Guy, the Grand Preceptor of the Order, were burnt by a slow fire on a small island in the Seine, between the royal gardens and the church of the Hermit Brethren, where afterwards the statue of Henry IV. was erected, both to the last moment asserting the innocence of the Order.

156. *Mysteries of the Knights Templars.*—Without laying too much stress on confessions extorted by violence, or denunciations proceeding from revenge, cupidity, and servility, it is manifest that the Templars, in their ordinances, creed, and rites, had something which was peculiar and secret, and totally different from the statutes, opinions, and ceremonies of other religio-military associations. Their

long sojourn in the East, in that dangerous Palestine which overflowed with schismatic Greeks and heretics, who, driven from Constantinople, took refuge with the Arabs; their rivalry with the Hospitallers; their contact with the Saracen element; finally, the loss of the Holy Land, which injured them in the opinion of the world, and rendered their lives idle—all these and many other circumstances would act on this institution in an unforeseen manner, differing from the tendencies of the original constitution, and mix up therewith ideas and practices little in accordance with, nay, in total antagonism to, the orthodox thought that had originated, animated, and strengthened this military brotherhood.

157. *The Temple and the Church.*—The very name may in a certain manner point to a rebellious ambition. Temple is a more august, a vaster and more comprehensive denomination than that of Church. The Temple is above the Church; this latter has a date of its foundation, a local habitation; the former has always existed. Churches fall; the Temple remains as a symbol of the parentage of religions, and the perpetuity of their spirit. The Templars might thus consider themselves as the priests of that religion, not transitory, but permanent; and the aspirants could believe that the Order constituting them the defenders of the Temple, intended to initiate them into a second and better Christianity, into a purer religion. Whilst

the Temple meant for the Christian the Holy Sepulchre, it recalled to the Mussulman the Temple of Solomon; and the legend which referred to this latter served as a bond to the rituals of the Freemasons and other secret societies.

158. *The Temple the Symbol of the Holy Spirit.*—In another sense, the Church may be called the house of Christ; but the Temple is the house of the Holy Spirit. It is that religion of the Spirit which the Templars inherited from the Manichæans, from the Albigenses, from the sectarian chivalry that had preceded them. Defenders of the Sepulchre of Christ, they remained faithful to their trust, but considered that He had come on earth only to preach in the name of the Eternal Spirit, to whom their principal worship was addressed; and, like the Gnostics and Manichæans, they celebrated Pentecost rather than Easter, because in the former the Divine Spirit itself had descended and spread itself over the face of the earth. This, in a certain sense, was an amplification, and in another a denial, of the Catholic dogma. The Holy Spirit is the universal conscience.

159. *Doctrines of Templars.*—The initiatory practices, the monuments, even the trial, show this prevalence of the religion of the Spirit in the secret doctrines of the Temple. The Templars drew a great portion of their sectarian and heterodox tendencies from the last epic cycle of the middle ages—from that

period in which chivalry, purified and organized, became a pilgrimage in search of the San Greäl, the mystic cup that received the blood of the Saviour; from that epoch in which the East, in invasions, armed and unarmed, with the science of the Arabs, with poetry and heresies, had turned upon the West.

160. *Initiation.*—Much has been said about the mode of initiation—that it took place at night in the chapel, in the presence of the chapter, all strangers being strictly excluded; that licentious rites attended it, and that the candidate was compelled to deny, curse, and spit upon the cross—that cross for which they had shed so much of their own blood, sacrificed so many of their own lives. We have seen that this was one of the chief accusations brought against the Order. Was there any truth in it? It seems most probable there was; but the practice may be explained as in the following paragraph.

161. *Cursing and Spitting on the Cross Explained.*—Such a practice need not surprise us in an age in which churches were turned into theatres, in which sacred things were profaned by grotesque representations, in which the ancient mysteries were reproduced to do honour, in their way, to Christ and the saints. The reader may also bear in mind the extraordinary scenes afterwards represented in the Miracle Plays. Now the aspirant to the Templar degree was at first introduced as a

sinner, a bad Christian, a renegade. He denied, in fact, after the manner of St. Peter; and the renunciation was frequently expressed by the odious act of spitting on the cross. The fraternity undertook to restore this renegade, to raise him all the higher the greater his fall had been. Thus at the Festival of the Idiots, the candidate presented himself as if he were in a state of imbecility and of degradation, to be regenerated by the Church. These comedies, rightly understood at first, were in course of time falsely interpreted, scandalizing the faithful, who had lost the key of the enigma. The Templars had adopted similar ceremonies. They were scions of the Cathari (123) and Manichæans. Now the Cathari despised the cross (124), and considered it meritorious to tread it under foot. But with the Templars this ceremony was symbolical, as was abundantly proved during their trial; and had indeed reference to Peter's thrice-repeated denial of Christ.

162. *The Templars the Opponents of the Pope.*—But there may have been another and special reason for introducing this ceremony, and ever keeping the treachery of Peter before the mind of the members of the Order. We have seen that the Templars, during and in consequence of their sojourn in the East, attached themselves to the doctrines of the Gnostics and Manichæans,—as is sufficiently attested, were other proofs wanting, by the Gnostic and caba-

listic symbols discovered in and on the tombs of Knights Templars,—which appeared to them less perverted than those of the priests of Rome. They also knew the bad success the proclamation of Christ's death on the cross had had at Athens, in consequence of Æschylus' tragedy, "Prometheus Vincetus," wherein Oceanus denied his friend, when God made him the sacrifice for the sins of mankind, just as Peter, who lived by the ocean, did with regard to Christ. The Templars, therefore, came to the conclusion that all these gods, descended from the same origin, were only religious and poetic figures of the sun; and, seeing the bad use made of the doctrines connected therewith by the clergy, they renounced St. Peter, and became Johannites, or followers of St. John. There was thus a secret schism, and according to some writers, it was this, together with the opposition to Roman Catholicism which it implied, as well as their great wealth, which was among the causes of their condemnation by the court of Rome.

163. *Baphomet*. — The above explanation may also afford a clue to the meaning and name of the idol the Templars were accused of worshipping. This idol represented a man with a long white beard, and the name given to it was *Baphomet*, a name which has exercised the ingenuity of many critics, but the only conclusions arrived at by any of them as to its origin and meaning, and deserving

consideration, are those of Nicolai, who assumes that it was derived from βαφή μήτιος, the "baptism of wisdom," and that the image, which sometimes had three heads, represented God, the universal Father; and that of De Quincey, to which latter I myself incline, that the figure, sometimes represented with two heads only, meant the two chiefs against whom the Templars directed their hostility, viz. the Pope and Mahomet, and in the name Baphomet they intertwined the names of both, by cutting off the first two letters of Mahomet, and substituting Bap or Pap, the first syllable of Papa. Thus by this figure the Templars expressed their independence of the Church and the Church creed; and an initiated member was called a "friend of God, who could speak with God, if he chose;" that is, without the intermediation of the Pope and the Church. Hence it becomes sufficiently plain why the secret was looked upon as inviolable, and was so well kept that we can only conjecture its import.

164. *Effects of the Downfall of the Knights of the Temple.*—With the Templars perished a world; chivalry, the crusades, ended with them. Even the Papacy received a tremendous shock. Symbolism was deeply affected by it. A greedy and arid trading spirit rose up. Mysticism, that had sent such a glow through past generations, found the souls of men cold, incredulous. The reaction was violent, and the Templars were the first to fall

under the rude blows of the West, that longed to rebel against the East, by which it had hitherto been in so many ways permeated, ruled, and oppressed.

165. *Connexion with Freemasonry.*—The Freemasons assert a connexion with the Templars; and there is a society calling themselves Templars whose chief seat is at Paris, and whose branches extend into England and other countries. They say that James de Moulay before his death appointed a successor, and that since then there has been an unbroken line of Grand Masters down to the present time, a list of which is given by the Order of the Temple at Paris. But true Freemasonry, of which Freemasons, as a rule, know nothing, existed before the Templars, as I shall show when speaking of the Masonic Orders. A simple allusion to the alleged connexion therefore is all that is needed here.





BOOK VI
FREE JUDGES.



AUTHORITIES.

- Berck.* Geschichte der westphälischen Vehmgerichte.
Bremen, 1814.
- Kohlrausch.* Deutsche Geschichte.
- Wigant.* Das Vehmgericht. Ham. 1825.
- Koop.* Verfassung der heimlichen Gerichte. Göttingen,
1794.
- Hütter.* Das Vehmgericht. Leipzig, 1798.
- Troos.* Sammlung merkwürdiger Urkunden für die
Geschichte des Vehmgerichts. 1826.
- Usener.* Die freien und heimlichen Gerichte Westphalens.
Frankfort, 1832.
- De Bock.* Histoire du Tribunal Secret. Metz, 1801.
- Memoirs of the Secret Societies of Italy. London, 1821.



I.

THE HOLY VEHM.

166.



RIGIN and object of Institution.—In this book we are introduced to an order of secret societies altogether different from preceding ones. Hitherto they were religious or military in their leading features ; but those we are now about to give an account of were judicial in their operations, and arose during the period of violence and anarchy that distracted the German empire after the outlawry of Henry the Lion, somewhere about the middle of the thirteenth century. The most important of these were the secret tribunals of Westphalia, known by the name of *Vehm-Gerichte*, or the *Holy Vehm*. The supreme authority of the emperor had lost all influence in the country ; the imperial assizes were no longer held ; might and violence took the place of right and justice ; the feudal lords tyrannized over the people ; whosoever dared, could. To seize the guilty, who-

ever they might be, to punish them before they were aware of the blow with which they were threatened, and thus to secure the chastisement of crime—such was the object of the Westphalian judges, and thus the existence of this secret society, the instrument of public vengeance, is amply justified, and the popular respect it enjoyed, and on which alone rested its authority, explained.

167. *Officers and Organization.*—The Westphalia of that period comprehended the country between the Rhine and the Weser; its southern boundary was formed by the mountains of Hesse, its northern, by Friesland. *Vehm* or *Fehm* is according to Leibnitz derived from *fama*, as the law founded on common fame. But *fem* is an old German word, signifying condemnation, which may be the proper radix of *Vehm*. These courts were also called *Fehmding*, *Freistühle*, “free courts,” *heimliche Gerichte*, *heimliche Achten*, *heimliche beschlossene Achten*, “secret courts,” “free bann,” and *verbotene Gerichte*, “prohibited courts.” No rank of life excluded a person from the right of being initiated, and in a *Vehmic* code discovered at Dortmund, and whose reading was forbidden to the profane under pain of death, three degrees are mentioned; the affiliated of the first were called *Stuhlherren*, “lords justices;” those of the second, *Schöppen* (*scabini*, *échevins*); those of the third, *Frohnboten*, “messengers.” Two courts were held, an *offenbares Ding*, “open court,” and the *heimliche*

Acht, "secret court." The members were called *Wissende*, "the knowing ones," or the *initiated*. The clergy, women and children, Jews and heathens, and as it would appear the higher nobility, were exempt from its jurisdiction. The courts took cognizance of all offences against the Christian faith, the Gospel, and the Ten Commandments.

168. *Language and Rules of Initiated*.—The initiated had a secret language; at least we may infer so from the initials S. S. S. G. G., found in Vehmich writings preserved in the archives of Herfort, in Westphalia, that have puzzled the learned, and by some are explained as meaning, *Stock, Stein, Strick, Gras, Grein*, stick, stone, cord, grass, woe. At meals the members are said to have recognized each other by turning the points of their knives towards the edge, and the points of their forks towards the centre, of the table. A horrible death was prepared for a false brother, and the oaths to be taken were as fearful as some prescribed in the higher degrees of Freemasonry. The affiliated promised, among other things, to serve the secret Vehm before anything that is illumined by the sun or bathed by rain, or to be found between heaven and earth; not to inform any one of the sentence passed against him; and to denounce, if necessary, his parents and relations, calling down upon himself, in case of perjury, the malediction of all, and the punishment of being hanged seven feet higher

than all others. One form of oath, contained in the archives of Dortmund, and which the candidate had to pronounce kneeling, his head uncovered, and holding the forefinger and the middle finger of his right hand upon the sword of the president, runs thus : " I swear perpetual devotion to the secret tribunal ; to defend it against myself, against water, sun, moon and stars, the leaves of the trees, all living beings ; to uphold its judgments and promote their execution. I promise moreover that neither pain, nor money, nor parents, nor anything created by God, shall render me perjured."

169. *Procedure.*—The first act of the procedure of the Vehm was the accusation, made by a *Freischöppe*. The person was then cited to appear ; if not initiated, before the open court, and woe to the disobedient ! The accused that belonged to the order was at once condemned ; and the case of the unaffiliated was transferred to the secret tribunal. A summons was to be written on parchment and sealed with at least seven seals ; six weeks and three days were allowed for the first, six weeks for the second, and six weeks and three days for the third. When the residence of the accused was not known, the summons was exhibited at a cross-road of his supposed county, or placed at the foot of the statue of some saint or affixed to the poor-box, not far from some crucifix or humble wayside chapel. If the accused was a knight, dwelling in his fortified

castle, the *Schöppen* were to introduce themselves at night, under any pretence, into the most secret chamber of the building and do their errand. But sometimes it was considered sufficient to affix the summons, and the coin that always accompanied it, to the gate, to inform the sentinel of the fact that the citation had been left, and to cut three chips from the gate, to be taken to the *Freigraf*, as proofs. If the accused appeared to none of the summonses, he was sentenced *in contumacia*, according to the laws laid down in the "Mirror of Saxony;" the accuser had to bring forward seven witnesses, not to the fact charged against the absent person, but to testify to the well-known veracity of the accuser, whereupon the charge was considered as proved, and the Imperial ban was pronounced against the accused, which was followed by speedy execution. The sentence was one of outlawry, degradation, and death; the neck of the convict was condemned to the halter, and his body to the birds and wild beasts; his goods and estates were declared forfeited, his wife a widow, and his children orphans. He was declared *fehmbar*, *i. e.* punishable by the Vehm, and any three initiated that met with him were at liberty, nay, enjoined, to hang him on the nearest tree. If the accused appeared before the court, which was presided over by a count, who had on the table before him a naked sword and a withy halter, he, as well as his accuser, could each bring thirty friends

as witnesses, and be represented by their attorneys, and also had the right of appeal to the general chapter of the secret closed tribunal of the Imperial chamber, generally held at Dortmund. When sentence was once definitively spoken for death, the culprit was hanged immediately.

170. *Execution of Sentences.*—Those condemned in their absence, and who were pursued by at least a hundred thousand persons, were generally unaware of the fact. Every information thereof conveyed to him was high treason, punishable by death; the emperor alone was excepted from the law of secrecy; merely to hint that “good bread might be eaten elsewhere,” rendered the speaker liable to death for betraying the secret. After the condemnation of the accused a document bearing the seal of the count was given to the accuser, to be used by him when claiming the assistance of other members to carry out the sentence; and all the initiated were bound to grant him theirs, were it even against their own parents. A knife was stuck in the tree on which the person had been hanged, to indicate that he had suffered death at the hands of the Holy Vehm. If the victim resisted, he was slain with daggers; but the slayer left his weapon in the wound to convey the same information.

171. *Decay of the Institution.*—These secret tribunals inspired such terror that the citation by a Westphalian free count was even more dreaded

than that of the emperor. In 1470 three free counts summoned the emperor himself to appear before them, threatening him with the usual course in case of contumacy; the emperor did not appear, but pocketed the affront. By the admission of improper persons, and the abuse of the right of citation, the institution—which in its time had been a corrective of public injustice—gradually degenerated. The tribunals were, indeed, reformed by Rupert; and the Arensburg reformation and Osnaburgh regulations modified some of the greatest abuses, and restricted the power of the Vehm. Still it continued to exist, and was never formally abolished. But the excellent civil institutions of Maximilian and of Charles V., the consequent decrease of the turbulent and anarchic spirit, the introduction of the Roman law, the spread of the Protestant religion, conspired to give men an aversion for what appeared now to be a barbarous jurisdiction. Some of the courts were abolished, exemptions and privileges against them multiplied, and they were prohibited all summary proceedings. But a shadow of them remained, and it was not till French legislation, in 1811, abolished the last free court in the county of Münster, that they may be said to have ceased to exist. But it is not many years since that certain citizens in that locality assembled secretly every year, boasting of their descent from the ancient free judges.

172. *Kissing the Virgin.*—There is a tradition

that one of the methods of putting to death persons condemned to that fate by the secret tribunals was the following:—The victim was told to go and kiss the statue of the Virgin which stood in a subterranean vault. The statue was of bronze and of gigantic size. On approaching it, so as to touch it, its front opened with folding doors and displayed its interior set full with sharp and long spikes and pointed blades. The doors were similarly armed, and on each, about the height of a man's head, was a spike longer than the rest, the two spikes being intended when the doors were shut to enter the eyes and destroy them. The doors having thus opened, the victim by a secret mechanism was drawn or pushed into the dreadful statue, and the doors closed upon him. There he was cut and hacked by the knives and spikes, and in about half a minute the floor on which he stood—which was in reality a trap-door—opened, and allowed him to fall through. But more horrible torture awaited him; for underneath the trap-door were six large wooden cylinders, disposed in pairs one below the other. There were thus three pairs. The cylinders were furnished all round with sharp blades; the distance between the uppermost pair of parallel cylinders was such that a human body could just lie between them; the middle pair was closer together, and the lowest very close. Beneath this horrible apparatus was an opening in which could be heard the rushing of water. The mechanism

that opened the doors of the statue also set in motion the cylinders, which turned towards the inside. Hence when the victim, already fearfully mangled and blinded, fell through the trap-door he fell between the upper pair of cylinders and was thus drawn in between them, his body being cut on all sides by the knives set round the cylinders. In this mutilated condition, the quivering mass fell between the second and more closely approaching pair of cylinders, and was now actually hacked through and through and thrown on the lowest and closest pair, where it was reduced to small pieces which fell into the brook below, and were carried away; thus leaving no trace of the awful deed that had been accomplished.





II.

THE BEATI PAOLI.

173.



CHARACTER of the Society.—The notices of this sect, which existed for many years in Sicily, are so scanty, that we may form a high idea of the mystery in which it shrouded itself. It had spread not only over the island, where it created traditional terror, but also over Calabria, where it was first discovered, and cruelly repressed and punished by the feudatories, who saw their power assailed by it. A popular institution, in opposition to the daily arrogance of baronial or kingly power, it knew not how to restrain itself within the prescribed limits, and made itself guilty of reprehensible acts, so that it was spoken of in various ways by its contemporaries.

174. *Tendencies and Tenets.*—We have already seen that it had connections with the Holy Vehm, and its statutes were somewhat similar to this tribunal; but it is to be observed that it proceeded

from that spiritual movement which produced the reaction of the Albigenses, the propaganda of the Franciscans, and the reformatory asceticism of the many heretics who roamed through Italy and the rest of Europe, preaching opposition to Rome, and organizing a crusade against the fastuous and corrupt clerocracy. Among these heretics we must remember the abbot Gioachimo, whose prophecies and strange sayings reappear in the *Evangelium Æternum* of John of Parma, a book which was one of the text-books of the Sicilian judges. The *Evangelium Æternum*, a tissue of cabalistic and Gnostic eccentricities, was, by the Beati Paoli, preferred to the Old and New Testaments; they renounced belief in dualism, and made God the creator of evil and death—of evil, because he placed the mystical apple in the mystical garden; of death, because he ordained the deluge, and destroyed Sodom and Gomorrah.

175. *Account of a Sicilian Writer.*—Amidst the general silence of historians, the account of a Sicilian writer, which was published only in 1840, and is still generally unknown, may be considered the only document concerning this family of Avengers, who at the extreme end of Italy reproduced the struggles and terrors of the Westphalian tribunals. This writer says:—"In the year 1185, at the nuptials of the Princess Constance, daughter of the first King Roger of Sicily, with Henry, afterwards

Henry VI., Emperor of Germany, there was discovered the existence of a new and impious sect, who called themselves the Avengers, and in their nocturnal assemblies declared every crime lawful committed on pretence of promoting the public good. Of this we find an account in an ancient writer, who does not enter into further details. The King ordered strict inquiry to be made, and their chief, Arinulfo di Ponte Corvo, having been arrested, he was sentenced to be hanged with some of his most guilty accomplices; the less guilty were branded with a red-hot iron. The belief exists among the vulgar that this secret society of Avengers still exists in Sicily and elsewhere, and is known by the name of the Beati Paoli. Some worthless persons even go so far as to commend the impious institution. Its members abounded especially at Palermo, and Joseph Amatore, who was hanged on Dec. 17, 1704, was one of them. Girolamo Ammirata, comptroller of accounts, also belonged to this society, and suffered death on 27th April, 1725. Most came to a bad end, if not by the hands of justice, by the daggers of their associates. The famous *vetturino*, Vito Vituzzo of Palermo, was the last of the wretches forming the society of the Beati Paoli. He escaped the gallows, because he turned in time from his evil courses; and thenceforward he passed all day in St. Matthew's Church, whence he came to be known by the

surname of the church mouse. The preceptors and masters of these vile men were heretics and apostates from the Minor Brethren of St. Francis, who pretended that the power of the pontiff and the priesthood had been bestowed on them by an angelic revelation. The house where they held their meetings is still in existence in the street *de' Canceddi*, and I paid it a visit. Through a gateway you pass into a courtyard, under which is the vault where the members met, and which receives its light through a grating in the stone pavement. At the bottom of the stairs is a stone altar, and at the side a small dark chamber, with a stone table, on which were written the acts and sentences of these murderous judges. The principal cave is pretty large, surrounded with stone seats, and furnished with niches and recesses where the arms were kept. The meetings were held at night by candle light. The derivation of the name, the Beati Paoli (Blessed Paula), is unknown; but I surmise that it was adopted by the sect, because either the founder's name was Paul, or that he assumed it as that of a saint who, before his conversion, was a man of the sword, and, imitating him, was, during the day, a Blessed Paul, and at night at the head of a band of assassins, like Paul persecuting the Christians." Such is the author's account, which I have greatly abbreviated, omitting nearly all his invectives against the sect, of which very little is known, and whose

existence evidently, in its day, was to some extent beneficial; for Sicilians, on suffering any injury or loss, for which they cannot apply to justice, are often heard to exclaim:—"Ah, if the Beati Paoli were still in being!"





BOOK VII.

ALCHYMISTS.

In our day men are only too much disposed to regard the views of the disciples and followers of the Arabian school, and of the late Alchymists, respecting transmutation of metals, as a mere hallucination of the human mind, and, strangely enough, to lament it. But the idea of the variable and changeable corresponds with universal experience, and always precedes that of the unchangeable.

LXXIII.

The alchymist he had his gorgeous vision
Of boundless wealth and everlasting youth ;
He strove untiringly, with firm decision,
To turn his fancies into glorious truth,
Undaunted by the rabble's loud derision,
Condemning without reason, without ruth,
And though he never found the pearl he sought,
Yet many a secret gem to light he brought.



AUTHORITIES.

- Ledoux.* Dictionnaire hermétique. Paris, 1695.
Clef du Grand Œuvre. Paris, 1776.
Goldensalck. Anecdotes alchimiques. Lyons, 1783.
Schmieder. Geschichte der Alchemie. Halle, 1832.
Kopp. Geschichte der Chemie. Leipsic, 1844.
Figuiér. L'Alchimie et les Alchimistes. Paris, 1855.
Lévi. La Clef des Grands Mystères. Paris, 1861.
Lenglet du Fresnoy. Histoire de la Philosophie hermétique. Paris, 1742.
Suggestive Inquiry into the Hermetic Mystery. London, 1850.
Böhme. Works *passim*.
Fludd. Tractatus Theologo-Philosophicus. Oppenheim, 1617.
Neuhnsius. De Fratibus Rosæ-Crucis.
Semler. The Rosicrucians.
Mackey. Lexicon of Freemasonry.
De Quincey. Works. Supplemental vol. London, 1871.



I.

THE ALCHEMISTS.

176.

ASTROLOGY *perhaps Secret Heresy.*—The mystic astronomy of ancient nations produced judicial astrology, which, considered from this point of view, will appear less absurd. It was the principal study of the middle ages; and Rome was so violently opposed to it because, perhaps, it was not only heresy, but a wide-spread reaction against the Church of Rome. It was chiefly cultivated by the Jews, and protected by princes opposed to the papal supremacy. The Church was not satisfied with burning the books, but burned the writers; and the poor astrologers, who spent their lives in the contemplation of the heavens, mostly perished at the stake.

177. *Process by which Astrology degenerated.*—As it often happens that the latest disciples attach

themselves to the letter, understanding literally what in the first instance was only a fiction, taking the mask for a real face, so we may suppose astrology to have degenerated and become false and puerile. Hermes, the legislator of Egypt, who was revealed in the Samothracian mysteries, and often represented with a ram by his side—a constellation initiating the new course of the equinoctial sun, the conqueror of darkness—was revived in astrological practice; and a great number of astrological works, the writings of Christian Gnostics and Neo-Platonists, were attributed to him, and he was considered the father of the art from him called *hermetic*, and embracing astrology and alchymy, the rudimentary efforts of two sciences, which at first overawed ignorance by imposture, but, after labouring for centuries in the dark, conquered for themselves glorious thrones in human knowledge.

178. *Scientific Value of Alchymy.*—Though alchymy is no longer believed in as a true science, in spite of the prophecy of Dr. Girtanner, of Göttingen, that in the nineteenth century the transmutation of metals will be generally known and practised, it will never lose its power of awakening curiosity and seducing the imagination. The aspect of the marvellous which its doctrines assume, the strange renown attaching to the memory of the adepts, and the mixture of reality and illusion, of truths and chimeras which it presents, will always exercise a

powerful fascination upon many minds. And we ought also to remember that every delusion that has had a wide and enduring influence must have been founded, not on falsehood, but on misapprehended truth. This aphorism is especially applicable to Alchymy, which, in its origin, and even in its name, is identical with chemistry, the syllable *al* being merely the definite article of the Arabs. The researches of the Alchymists for the discovery of the means by which transmutation might be effected were naturally suggested by the simplest experiments in metallurgy and the amalgamation of metals; it is very probable that the first man who made brass thought that he had produced imperfect gold.

179. *The Tincture.*—The transmutation of the base metal was to be effected by means of the transmuting tincture, which, however, was never found. But it exists for all that; it is the power that turns a green stalk into a golden ear of corn, that fills the sour unripe apple with sweetness and aroma, that has turned the lump of charcoal into a diamond. All these are natural processes, which, being allowed to go on, produce the above results. Now, all base metals may be said to be imperfect metals, whose progress towards perfection has been arrested, the active power of the tincture being shut up in them in the first property of nature (11). If a man could take hold of the tincture universally diffused in

nature, and by its help assist the imprisoned tincture in the metal to stir and become active, then the transmutation into gold, or rather the manifestation (11) of the hidden life, could be effected. But this power or tincture is so subtle that it cannot possibly be apprehended; yet the Alchymists did not seek the non-existing, but only the unattainable.

180. *Aims of Alchymy.*—The three great ends pursued by Alchymy were the transmutation of base metals into gold by means of the philosopher's stone; the discovery of the panacea, or universal medicine, the elixir of life, and the universal solvent, which, being applied to any seed, should increase its fecundity. All these three objects are attainable by means of the tincture—a vital force, whose body is electricity, by which the two latter aims have to some extent been reached, for electricity will both cure disease and promote the growth of plants. Alchymy was then in the beginning the search after means to raise matter up to its first state, whence it was supposed to have fallen. Gold was considered, as to matter, what the ether of the eighth heaven was as to souls; and the seven metals, each called by the name of one of the seven planets, the knowledge of the seven properties really implied being lost—the Sun, gold; Moon, silver; Saturn, lead; Venus, tin; Mercury, iron; Mars, mixed

metal; Jupiter, copper,¹—formed the ascending scale of purification, corresponding with the trials of the seven caverns or steps. Alchymy was thus either a bodily initiation, or an initiation into the mysteries, a spiritual Alchymy; the one formed a veil of the other, wherefore it often happened that in workshops where the vulgar thought the adepts occupied with handicraft operations, and nothing sought but the metals of the golden age, in reality, no other philosopher's stone was searched for than the cubical stone of the temple of philosophy; in fine, nothing was purified but the passions, men, and not metals, being passed through the crucible. Böhme, the greatest of mystics, has written largely on the perfect analogy between the philosophical work and spiritual regeneration.

181. *History of Alchymy.*—Alchymy flourished in Egypt at a very early age, and Solomon was said to have practised it. Its golden age began with the conquests of the Arabs in Asia and Africa, about the time of the destruction of the Alexandrian Library. The Saracens, credulous, and intimate with the fables of talismans and celestial influences, eagerly admitted the wonders of Alchymy. In the splendid courts of Almansor and Haroun al Raschid,

¹ New arrangement: Venus, copper; Mercury, mixed metal; Mars, iron; Jupiter, tin.

the professors of the hermetic art found patronage, disciples, and emolument. Nevertheless, from the above period until the eleventh century the only alchemist of note is the Arabian Geber, whose proper name was Abu Mussah Djafar al Sofi. His attempts to transmute the base metals into gold led him to several discoveries in chymistry and medicine. He was also a famous astronomer, but—*sic transit gloria mundi!*—he has descended to our times as the founder of that jargon known by the name of gibberish! The Crusaders brought the art to Europe, and about the thirteenth century Albertus Magnus, Roger Bacon, and Raymond Lully appeared as its revivers. Henry VI. of England engaged lords, nobles, doctors, professors, and priests to pursue the search after the philosopher's stone; especially the priests, who, says the king—(ironically?)—having the power to convert bread and wine into the body and blood of Christ, may well convert an impure into a perfect metal. The next man of note that pretended to the possession of the *lapis philosophorum* was Paracelsus, whose proper name was Philip Aureolus Theophrastus Paracelsus Bombastus, of Hohenheim, and whom his followers called "Prince of Physicians, Philosopher of Fire, the Trismegistus of Switzerland, Reformer of Alchemical Philosophy, Nature's faithful Secretary, Master of the Elixir of Life and Philosopher's Stone, Great Monarch of Chymical Secrets." He introduced the

term *alcahest* (probably a corruption of the German words "*all geist*," "all spirit"), to express the universal solvent. The Rosicrucians (184), of whom Dr. Dee was the herald, next laid claim to alchymistical secrets, and were, in fact, the descendants of the Alchymists; and it is for this reason chiefly that these latter have been introduced into this work, though they cannot strictly be said to have formed a secret society. The last of the English Alchymists seems to have been a gentleman of the name of Kellerman, who as lately as 1828 was living at Lilley, a village between Luton and Hitchin. There are, no doubt, at the present moment men engaged in the search after the philosopher's stone; we patiently wait for their discoveries.

182. *Specimen of Alchymistic Language.*—After Paracelsus the Alchymists divided into two classes: those that pursued useful studies, and those that took up the visionary fantastical side of Alchymy, writing books of mystical trash which they fathered on Hermes, Aristotle, Albertus Magnus, and others. Their language is now unintelligible. One brief specimen may suffice. The power of transmutation, called the Green Lion, was to be obtained in the following manner:—"In the Green Lion's bed the sun and moon are born, they are married and beget a king; the king feeds on the lion's blood, which is the king's father and mother, who are at the same time his brother and sister. I fear I betray the

secret, which I promised my master to conceal in dark speech from every one who does not know how to rule the philosopher's fire." Our ancestors must have had a great talent for finding out enigmas if they were able to elicit a meaning from these mysterious directions; still the language was understood by the adepts, and was only intended for them. Many statements of mathematical formulæ must always appear pure gibberish to the uninitiated into the higher science of numbers; still, these statements enunciate truths well understood by the mathematician. Thus, to give but one instance, when Hermes Trismegistus, in one of the treatises attributed to him, directs the adept to catch the flying bird and to drown it, so that it fly no more, the fixation of quicksilver by a combination with gold is meant.

183. *Personal Fate of the Alchemists.*—The Alchemists, though chemistry is greatly indebted to them, and in their researches they stumbled on many a valuable discovery, as a rule led but sad and chequered lives, and most of them died in the utmost poverty, if no worse fate befell them. Thus one of the most famous Alchemists, Bragadino, who lived in the last quarter of the sixteenth century, who obtained large sums of money for his pretended secret from the Emperor of Germany, the Doge of Venice, and other potentates, who boasted that Satan was his slave—two ferocious black dogs that always ac-

accompanied him being demons—was at last hanged at Munich, the cheat with which he performed the pretended transmutation having been discovered. The two dogs were shot under the gallows. But even the honest Alchymists were doomed—

To lose good days that might be better spent,
To waste long nights in pensive discontent;
To speed to-day, to be put back to-morrow,
To feed on hope, to pine with fear and sorrow;
To fret their souls with crosses and with cares,
To eat their hearts through comfortless despairs.
Unhappy wights, born to disastrous end,
That do their lives in tedious tendance spend!





II.

ROSICRUCIANS.

184.

MERITS of the *Rosicrucians*.—A halo of poetic splendour surrounds the Order of the Rosicrucians; the magic lights of fancy play around their graceful day-dreams, while the mystery in which they shrouded themselves lends an additional charm to their history. But their brilliancy was that of a meteor. It just flashed across the realms of imagination and intellect, and vanished for ever; not, however, without leaving behind some permanent and lovely traces of its hasty passage, just as the momentary ray of the sun, caught on the artist's lens, leaves a lasting image on the sensitive paper. Poetry and romance are deeply indebted to the Rosicrucians for many a fascinating creation. The literature of every European country contains hundreds of pleasing fictions, whose machinery has been borrowed from their system of philosophy, though that itself

has passed away; and it must be admitted that many of their ideas are highly ingenious, and attain to such heights of intellectual speculation as we find to have been reached by the sophists of India. Before their time, alchymy had sunk down, as a rule, to a grovelling delusion, seeking but temporal advantages and occupying itself with earthly dross only; the Rosicrucians spiritualized and refined it by giving the chimerical search after the philosopher's stone a nobler aim than the attainment of wealth, namely, the opening of the spiritual eyes, whereby man should be able to see the supernal world, and be filled with an inward light to illumine his mind with true knowledge.

185. *Origin of Society doubtful.*—The society is of very uncertain origin. It is affirmed by some writers that from the fourteenth century there existed a society of physicists and alchymists who laboured in the search after the philosopher's stone; and a certain Nicolo Barnaud undertook journeys through Germany and France for the purpose of establishing a hermetic society. From the preface of the work, "Echo of the Society of the Rosy Cross," it moreover follows that in 1597 meetings were held to institute a secret society for the promotion of alchymy. Another indication of the actual existence of such a society is found in 1610, when the notary Haselmeyer pretended to have read in a MS. the *Fama Fraternitatis*, comprising all the

laws of the Order. Four years afterwards appeared a small work, entitled "General Reformation of the World," which in fact contains the *Fama Fraternitatis*, where it is related that a German, Christian Rosenkreuz, founded such a society in the fourteenth century, after having learnt the sublime science in the East. Of him it is related, that when, in 1378, he was travelling in Arabia, he was called by name and greeted by some philosophers, who had never before seen him; from them he learned many secrets, among others that of prolonging life. On his return he made many disciples, and died at the age of 150 years, not because his strength failed him, but because he was tired of life. In 1604 one of his disciples had his tomb opened, and there found strange inscriptions and a MS. in letters of gold. The grotto in which this tomb was found, by the description given of it, strongly reminds us of the Mithraic Cave. Another work, the "Confessio Fraternitatis Rosæ Crucis," contains an account of the object and spirit of the Order. It is a mixture of absurdity and fanaticism, and the most plausible solution is that the work is a satire on the philosophical follies of the time. It was written by Valentine Andrea of Herrenberg. But as the armorial bearings of the Andrea family were a *St. Andrew's cross and four roses*, he may also have meant to intimate that the Order of the Rosy Cross was an Order founded by himself.

186. *Origin of Name.*—The name is generally derived from the supposed founder of the Order, Rosenkreuz, Rose Cross; but according to others it is the compound of *ros*, dew, and *cruz*, the cross. *Cruz* is supposed mystically to represent LUX, or light, because the figure X exhibits the three letters LVX; and light, in the opinion of the Rosicrucians, is that which produces gold, whilst dew (*ros*) with the alchemists was the most powerful solvent of gold. Others say that the Order took its name from the rose, and the epopt was called *Rosa*, whilst their ritual affirmed that the rose is the emblem of the Son of God, who by the Evangelist is compared to that flower. But we have already seen in the account of the Eleusinian Mysteries what importance was attached to the rose, and that Apuleius makes Lucius to be restored to his primitive form by eating roses; and the “Romance of the Rose” was considered by the Rosicrucians as one of the most perfect specimens of Provençal literature, and as the allegorical *chef d'œuvre* of their sect. It is undeniable that this was coeval with chivalry, and had from thenceforth a literature rich in works, in whose titles the word *Rosa* is incorporated; as the *Rosa Philosophorum*, of which no less than ten occur in the *Artis Auriferæ quam Ohemiam vocant* (Basilea, 1610). The connection of the Rosicrucians with chivalry, the Troubadours, and the Albigenes, cannot be denied. Like these, they swore the

same hatred to Rome, like these they called Catholicism the religion of hate. They solemnly declared that the Pope was Antichrist, and rejected pontifical and Mahomedan dogmas, styling them the beasts of the East and West.

187. *Statements concerning themselves.*—They pretended to feel neither hunger nor thirst, nor to be subject to age or disease; to possess the power of commanding spirits and attracting pearls and precious stones, and of rendering themselves invisible. They stated the aim of their society to be the restoration of all the sciences and especially of medicine; and by occult artifices to procure treasures and riches sufficient to supply the rulers and kings with the necessary means for promoting the great reforms of society then needed. They were bound to conform to five fundamental laws: 1. Gratuitously to heal the sick. 2. To dress in the costume of the country in which they lived. 3. To attend every year the meeting of the Order. 4. When dying to choose a successor. 5. To preserve the secret one hundred years.

188. *Poetical Fictions of Rosicrucians.*—These are best known from the work of Joseph Francis Borri, a native of Milan. Having preached against the abuses of the Papacy, and promulgated opinions which were deemed heretical, he was seized by order of the Inquisition and condemned to perpetual imprisonment. He died in the Castle of St.

Angelo in 1695. The work referred to is entitled "The Key of the Cabinet of Signor Borri," and is in substance nothing but the cabalistic romance entitled "The Count de Gabalis," published in 1670 by the Abbé de Villars. What we gather from this work is, that the Rosicrucians discarded for ever all the old tales of sorcery and witchcraft and communion with the devil. They denied the existence of incubi and succubi, and of all the grotesque imps monkish brains had hatched and superstitious nations believed in. Man, they said, was surrounded by myriads of beautiful and beneficent beings, all anxious to do him service. These beings were the elemental spirits; the air was peopled with sylphs, the water with undines or naiads, the earth with gnomes, and the fire with salamanders. These the Rosicrucian could bind to his service and imprison in a ring, a mirror, or a stone, and compel to appear when called, and render answers to such questions as he chose to put. All these beings possessed great powers, and were unrestrained by the barriers of space or matter. But man was in one respect their superior: he had an immortal soul, they had not. They could, however, become sharers in man's immortality, if they could inspire one of that race with the passion of love towards them. On this notion is founded the charming story of "Undine;" Shakespeare's Ariel is a sylph; the "Rape of the Lock," the Masque

of "Comus," the poem of "Salamandrine," all owe their machinery to the poetic fancies of the Rosicrucians. Among other things they taught concerning the elemental spirits, they asserted that they were composed of the purest particles of the element they inhabited, and that in consequence of having within them no antagonistic qualities, being made of but one element (11) they could live for thousands of years. The Rosicrucians further held the doctrine of the *signatura rerum*, by which they meant that everything in this visible world has outwardly impressed on it its inward spiritual character. Moreover they said that by the practice of virtue man could even on earth obtain a glimpse of the spiritual world, and above all things discover the philosopher's stone, which however could not be found except by the regenerate, for "it is in close communion with the heavenly essence." According to them the letters INRI, the sacred word of the Order of Rose Croix, signified *igne Natura Regenerando Integrat*.

189. *Progress and Extinction of Rosicrucians.*—After having excited much attention throughout Germany, the Rosicrucians endeavoured to spread their doctrines in France, but with little success. In order to attract attention they secretly posted certain notices in the streets of Paris, to this effect: "We, the deputies of the College of the Rosy Cross, visibly and invisibly dwell in the city. We teach

without books or signs every language that can draw men from mortal error," &c. &c. A work by Gabriel ~~Reandé~~ gave them the final blow. Peter Mormio, not having succeeded in reviving the society in Holland, where it existed in 1622, published at Leyden, in 1630, a work entitled *Arcana Naturæ Secretissima*, wherein he reduced the secrets of the brethren to three, viz. perpetual motion, the transmutation of metals, and the universal medicine. The German Rosicrucians always called themselves the depositories and preservers of the Masonic dogma, which they asserted to have been confided to them by the English in the time of King Arthur. Faithful to the Johannite tradition they called their grand masters John I., John II., and so on. At first they had only three degrees besides the three symbolic degrees of freemasonry. The sect was also known in Sweden and Scotland, where it had its own traditions, claiming to be descended from the Alexandrian priesthood of Ormuzd, that embraced Christianity in consequence of the preaching of St. Mark, founding the society of Ormuzd, or of the "Sages of Light." This tradition is founded on the Manichæism preserved among the Coptic priests, and explains the seal impressed on the ancient parchments of the Order, representing a lion placing his paw on a paper, on which is written the famous sentence, "*Pax tibi, Marce Evangelista meus :*" from which we might infer that Venice had

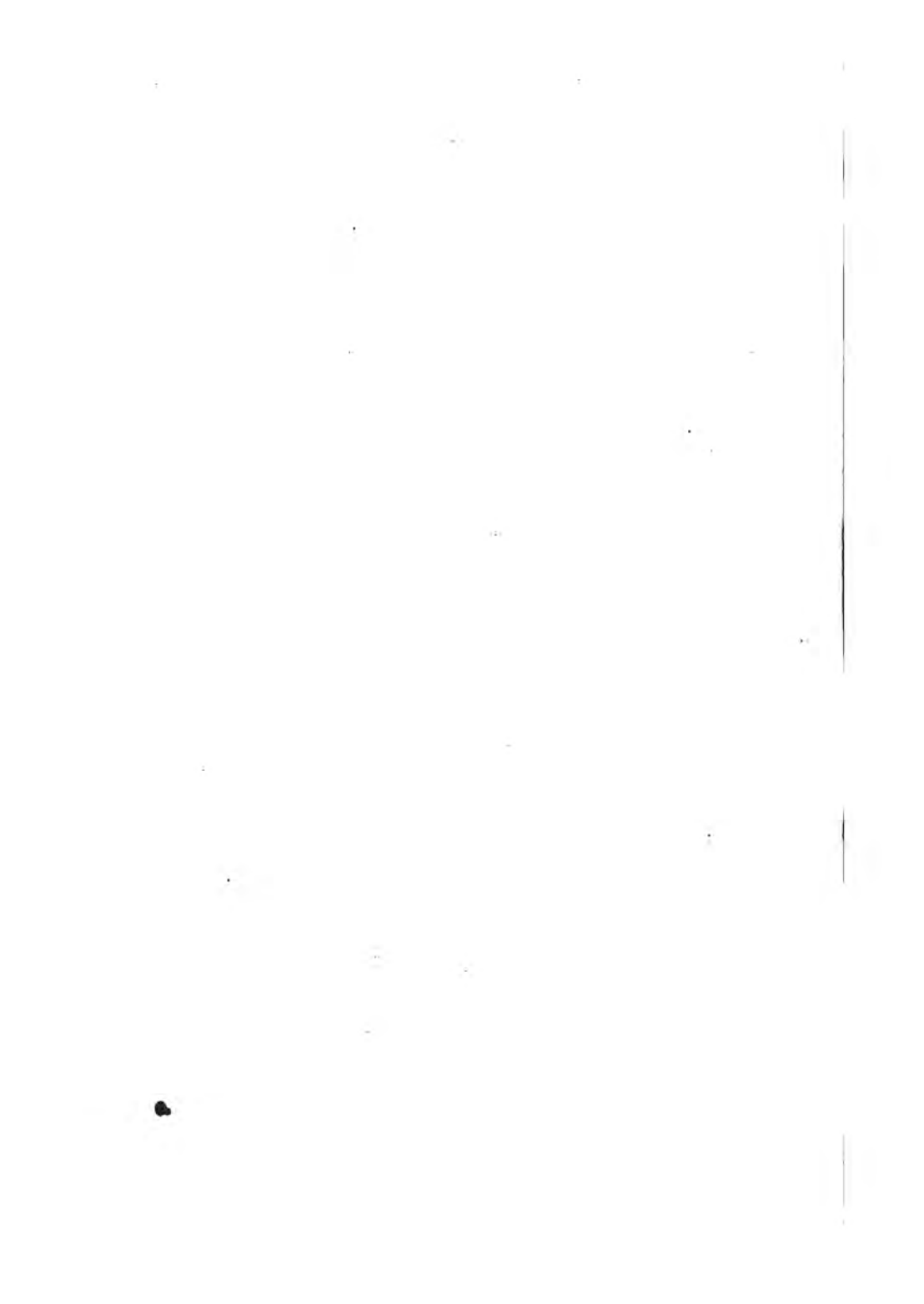
Nau/di

some connection with the spreading of that tradition. In fact, Nicolai tells us that at Venice and Mantua there were Rosicrucians, connected with those of Erfurt, Leipsic, and Amsterdam. And we also know that at Venice congresses of alchemists were held; and the connection between these latter and the Rosicrucians has already been pointed out. Nevertheless the Scotch and Swedish Rosicrucians called themselves the most ancient, and asserted Edward, the son of Henry III., to have been initiated into the Order in 1196, by Raymond Lully, the alchemist. The Fraternity of the Rosy Cross is still flourishing in England, the members being selected from the Masonic body; it has a governing Senate in London, with a Metropolitan College, while Provincial Colleges are established at Bristol, Manchester, Cambridge, Oxford, Edinburgh and Glasgow.

190. *Transition to Freemasons.*—From the Templars and Rosicrucians the transition to the Freemasons is easy. With these latter alchemy receives a wholly symbolical explanation; the philosopher's stone is a figure of human perfectibility. In the Masonic degree called the "Key of Masonry," or "Knight of the Sun," and the work "The Blazing Star," by Tschudi, we discover the parallel aims of the two societies. From the "Blazing Star" I extract the following portion of the ritual: "When the hermetic philosophers speak of gold and

silver, do they mean common gold and silver ? ”—
“ No, because common gold and silver are dead, whilst the gold and silver of the philosophers are full of life.”—“ What is the object of Masonic inquiries ? ”—“ The art of knowing how to render perfect what nature has left imperfect in man.”—
“ What is the object of philosophic inquiry ? ”—
“ The art of knowing how to render perfect what nature has left imperfect in minerals, and to increase the power of the philosopher’s stone.”—“ Is it the same stone whose symbol distinguishes our first degrees ? ”—“ Yes, it is the same stone which the Freemasons seek to polish.” So also the Phoenix is common to hermetic and Masonic initiation, and the emblem of the new birth of the neophyte. Now we have already seen the meaning of this figure, and its connection with the sun. We might multiply comparisons to strengthen the parallelism between hidden arts and secret societies, and trace back the hermetic art to the mysteries of Mithras, where man is said to ascend to heaven through seven steps or gates of lead, brass, copper, iron, bronze, silver, and gold.







BOOK VIII.

FREEMASONS.

What mote it be?

King Henry VI. of England.



AUTHORITIES.

- Saint-Albin.* Les Francs-Maçons. Paris, 1862.
- Preston.* Illustrations of Masonry.
- Gadicke.* Freimaurer Lexicon.
- Mackey.* Lexicon of Freemasonry.
- Reghellini.* Esprit du Dogme de la Franc-Maçonnerie.
- Barruel.* Histoire du Jacobinisme.
- Robison.* Proofs of a Conspiracy. London, 1799.
- Laurie.* History of Freemasonry.
- Heldmann.* Les trois plus anciens Monuments de la Confraternité maçonnique allemande.
- Lenning.* Encyclopædie der Freimaurerei.
- Ragon.* Cours philosophique des Initiations anciennes et modernes. Paris, 1841.
- Dermott.* The Ahiman Rezon.
- Oliver.* Theocratic Philosophy of Freemasonry. London, 1840.
- Pocket Companion of History of Freemasonry. London, 1764.
- Oliver.* History of Initiations. London, 1829.
- Hutchinson.* Spirit of Freemasonry.
- Carlisle.* Manual of Freemasonry. London.
- Fellows.* Mysteries of Freemasonry. London, 1860.
- Lenoir.* La Franc-Maçonnerie rendue à sa véritable Origine.
- Olavel.* Histoire pittoresque de la Franc-Maçonnerie. Paris, 1844.
- Ragon.* Le Tuilier Général. Paris, 1861.
- Bédarès.* Etudes sur les Trois Grades de la Maçonnerie. Paris, 1859.
- Eckert.* Die Freimaurerei in ihrer wahren Bedeutung. Liège, 1854.

- Kauffmann et Oherpin.* Histoire philosophique de la Franco-Maçonnerie. Lyons, 1850.
- De la Tierce.* Histoire des Franc-Maçons. 1745.
- De Widekind.* Geschichte der Freimaurerei in Deutschland.
- Lindner.* Mac-Benach. Leipsic, 1819.
- Bode.* Einfluss der Freimaurer. Leipsic, 1788.
- Règle maçonnique à l'Usage des Loges réunies et rectifiées de Convent-Général de Wilhelmsbad. Paris, 1829.
- La Vérité sur les Sociétés secrètes en Allemagne. Paris, 1819.
- Forgams.* De l'Influence de l'Esprit philosophique et de celle des Sociétés secrètes. Paris, 1858.
- Mounier.* De l'Influence attribuée aux Philosophes, aux Francs-Maçons et aux Illuminés sur la Révolution de France. Paris, 1801.
- Vie de Joseph Balsamo. Paris, 1791.
- Mémoires authentiques pour servir à l'Histoire de Cagliostro. Strasburg, 1786.
- Saint-Félix.* Aventures de Cagliostro. Paris, 1854.
- L'Adoption de la Maçonnerie des Femmes. 1775.
- Saint-Victor.* La Vraie Maçonnerie d'Adoption. London, 1779.
- Ragon.* Manuel Complet de la Maçonnerie des Dames. Paris, 1860.
- Procédures de l'Inquisition de Portugal contre les Francs-Maçons. 1740.
- Eybert.* Les Martyrs de la Franco-Maçonnerie en Espagne. Paris, 1854.
- Levesque.* Aperçu général des principales Sectes maçonniques. Paris, 1821.
- Dubreuil.* Histoire des Francs-Maçons. Brussels, 1838.
- Bedarriide.* De l'Ordre maçonnique de Misraim. Paris, 1845.

- Vornhes.* Défense de l'Ordre de Misraim.
- Barginet.* Discours sur l'Histoire de l'Ordre du Temple. 1833.
- Vassal.* Cours complet de Maçonnerie. Paris, 1832.
- Abraham.* Miroir de la Vérité.
- Accary.* La Maçonnerie du Grand Orient de France. Paris, 1857.
- Bazot.* Tableau historique, philosophique, et moral de la Maçonnerie en France.
- La Madre loggia Dante Alighieri. Turin, 1863.
- Programma Massonico adottato dalla Massoneria Italiana Ricostituta. 1863.
- Organisation du Travail par l'Initiation maçonnique. Paris, 1844.
- Marconis.* Table de la Loi des Francs-Maçons. Paris, 1862.
- Freemasons' Quarterly Review. London.
- Moreau.* L'Univers maçonnique. Paris, 1837.
- Duplais.* La Vraie Lumière; Journal des Francs-Maçons. Versailles, 1851-2.
- Chorpin.* Revue maçonnique. Lyons.
- Poigne.* Revue maçonnique. Paris.
- Jugs.* Le Globe; Archives générales des Sociétés secrètes, non politiques. Paris.
- The Secrets of Freemasonry Revealed. London, 1759.
- A Master-Key to Freemasonry. London, 1760.
- L'Ordre des Francs-Maçons trahi. Amsterdam, 1771.
- Les plus secrètes Mystères de la Franc-Maçonnerie. Jerusalem (Paris), 1774.
- Fatti ed Argomenti intorno alla Massoneria. Genova, 1862.
- Masonry the same all over the World. Boston, 1830.



I.

THE LEGEND OF THE TEMPLE.

191.

ANCESTRY of *Hiram Abiff*.—Solomon, having determined on the erection of the Temple, collected artificers, divided them into companies, and put them under the command of Adoniram or Hiram Abiff, the architect sent to him by his friend and ally Hiram, King of Tyre. According to mythical tradition, the ancestry of the builders of the mystical temple was as follows: One of the Elohim, or primitive genii, married Eve and had a son called Cain; whilst Jehovah or Adonai, another of the Elohim, created Adam and united him with Eve to bring forth the family of Abel, to whom were subjected the sons of Cain, as a punishment for the transgression of Eve. Cain, though industriously cultivating the soil, yet derived little produce from it, whilst Abel leisurely tended his flocks. Adonai rejected the gifts and sacrifices of Cain, and

stirred up strife between the sons of the Elohim, generated out of fire, and the sons formed out of the earth only. Cain killed Abel, and Adonai pursuing his sons, subjected to the sons of Abel the noble family that invented the arts and diffused science. Enoch, a son of Cain, taught men to hew stones, construct edifices, and form civil societies. Irad and Mehujael, his son and grandson, set boundaries to the waters and fashioned cedars into beams. Methusael, another of his descendants, invented the sacred characters, the books of Tau and the symbolic T, by which the workers descended from the genii of fire recognized each other. Lamech, whose prophecies are inexplicable to the profane, was the father of Jabal, who first taught men how to dress camels' skins; of Jubal, who discovered the harp; of Naamah, who discovered the arts of spinning and weaving; of Tubal-Cain, who first constructed a furnace, worked in metals, and dug subterranean caves in the mountains to save his race during the deluge; but it perished nevertheless, and only Tubal-Cain and his son, the sole survivors of the glorious and gigantic family, came out alive. The wife of Ham, second son of Noah, thought the son of Tubal-Cain handsomer than the sons of men, and he became progenitor of Nimrod, who taught his brethren the art of hunting, and founded Babylon. Adoniram, the descendant of Tubal-Cain, seemed called by God to lead the

militia of the free men, connecting the sons of fire with the sons of thought, progress, and truth.

192. *Hiram, Solomon, and the Queen of Sheba.*—By Hiram was erected a marvellous building, the Temple of Solomon. He raised the golden throne of Solomon, most beautifully wrought, and built many other glorious edifices. But, melancholy amidst all his greatness, he lived alone, understood and loved by few, hated by many, and among others by Solomon, envious of his genius and glory. Now the fame of the wisdom of Solomon spread to the remotest ends of the earth; and Balkis, the Queen of Sheba, came to Jerusalem, to greet the great king and behold the marvels of his reign. She found Solomon seated on a throne of gilt cedar wood, arrayed in cloth of gold, so that at first she seemed to behold a statue of gold with hands of ivory. Solomon received her with every kind of festive preparation, and led her to behold his palace and then the grand works of the temple; and the queen was lost in admiration. The king was captivated by her beauty, and in a short time offered her his hand, which the queen, pleased at having conquered this proud heart, accepted. But on again visiting the temple, she repeatedly desired to see the architect who had wrought such wondrous things. Solomon delayed as long as possible presenting Hiram Abiff to the queen, but at last he was obliged to do so. The mysterious artificer was brought before

her, and cast on the queen a look that penetrated her very heart. Having recovered her composure, she questioned and defended him against the illwill and rising jealousy of the king. When she wished to see the countless host of workmen that wrought at the temple, Solomon protested the impossibility of assembling them all at once; but Hiram, leaping on a stone to be better seen, with his right hand described in the air the symbolical Tau, and immediately the men hastened from all parts of the works into the presence of their master; at this the queen wondered greatly, and secretly repented of the promise she had given the king, for she felt herself in love with the mighty architect. Solomon set himself to destroy this affection, and to prepare his rival's humiliation and ruin. For this purpose, he employed three fellow-crafts, envious of Hiram, because he had refused to raise them to the degree of masters, on account of their want of knowledge and their idleness. They were Fanor, a Syrian and a mason; Amru, a Phœnician and a carpenter; and Metusael, a Hebrew and a miner. The black envy of these three projected that the casting of the brazen sea, which was to raise the glory of Hiram to its utmost height, should turn out a failure. A young workman, Benoni, discovered the plot and revealed it to Solomon, thinking that sufficient. The day for the casting arrived, and Balkis was present. The doors that restrained the molten metal were opened, and

torrents of liquid fire poured into the vast mould wherein the brazen sea was to assume its form. But the burning mass ran over the edges of the mould, and flowed like lava over the adjacent places. The terrified crowd fled from the advancing stream of fire. Hiram, calm, like a god, endeavoured to arrest its advance with ponderous columns of water, but without success. The water and the fire mixed, and the struggle was terrible; the water rose in dense steam and fell down in the shape of fiery rain, spreading terror and death. The dishonoured artificer needed the sympathy of a faithful heart; he sought Benoni, but in vain; the proud youth perished in endeavouring to prevent the horrible catastrophe when he found that Solomon had done nothing to hinder it.

Hiram could not withdraw himself from the scene of his discomfiture. Oppressed with grief, he heeded not the danger, he remembered not that this ocean of fire might speedily engulf him; he thought of the Queen of Sheba, who came to admire and congratulate him on a great triumph, and who saw nothing but a terrible disaster. Suddenly he heard a strange voice coming from above, and crying, "Hiram, Hiram, Hiram!" He raised his eyes and beheld a gigantic human figure. The apparition continued: "Come, my son, be without fear, I have rendered thee incombustible; cast thyself into the flames." Hiram threw himself into the furnace,

and where others would have found death, he tasted ineffable delights; nor could he, drawn by an irresistible force, leave it, and asked him that drew him into the abyss: "Whither do you take me?" "Into the centre of the earth, into the soul of the world, into the kingdom of great Cain, where liberty reigns with him. There the tyrannous envy of Adonai ceases; there can we, despising his anger, taste the fruit of the tree of knowledge; there is the home of thy fathers." "Who then am I, and who art thou?" "I am the father of thy fathers, I am the son of Lamech, I am Tubal-Cain."

Tubal-Cain introduced Hiram into the sanctuary of fire, where he expounded to him the weakness of Adonai and the base passions of that god, the enemy of his own creature whom he condemned to the inexorable law of death, to avenge the benefits the genii of fire had bestowed on him. Hiram was led into the presence of the author of his race, Cain. The angel of light that begat Cain was reflected in the beauty of this son of love, whose noble and generous mind roused the envy of Adonai. Cain related to Hiram his experiences, sufferings, and misfortunes, brought upon him by the implacable Adonai. Presently he heard the voice of him who was the offspring of Tubal-Cain and his sister Naamah: "A son shall be born unto thee whom thou shalt indeed not see, but whose numerous descendants shall perpetuate thy race, which, superior to that of Adam, shall

acquire the empire of the world ; for many centuries they shall consecrate their courage and genius to the service of the ever ungrateful race of Adam, but at last the best shall become the strongest, and restore on the earth the worship of fire. Thy sons, invincible in thy name, shall destroy the power of kings, the ministers of the Adonai's tyranny. Go, my son, the genii of fire are with thee ! " Hiram was restored to the earth. Tubal-Cain before quitting him gave him the hammer with which he himself had wrought great things, and said to him : " Thanks to this hammer and the help of the genii of fire, thou shalt speedily accomplish the work left unfinished through man's stupidity and malignity." Hiram did not hesitate to test the wonderful efficacy of the precious instrument, and the dawn saw the great mass of bronze cast. The artist felt the most lively joy, the queen exulted. The people came running up, astounded at this secret power which in one night had repaired everything.

One day the queen, accompanied by her maids, went beyond Jerusalem, and there encountered Hiram, alone and thoughtful. The encounter was decisive, they mutually confessed their love. Had-Had, the bird who filled with the queen the office of messenger of the genii of fire, seeing Hiram in the air make the sign of the mystic T, flew around his head and settled on his wrist. At this Sarahil, the nurse of the queen, exclaimed : " The oracle is fulfilled. Had-Had recognizes the husband which

the genii of fire destined for Balkis, whose love alone she dare accept!" They hesitated no longer, but mutually pledged their vows, and deliberated how Balkis could retract the promise given to the king. Hiram was to be the first to quit Jerusalem; the queen, impatient to rejoin him in Arabia, was to elude the vigilance of the king, which she accomplished by withdrawing from his finger, while he was overcome with wine, the ring wherewith she had plighted her troth to him. Solomon hinted to the fellow-crafts that the removal of his rival, who refused to give them the master's word, would be acceptable unto himself; so when the architect came into the temple he was assailed and slain by them. Before his death, however, he had time to throw the golden triangle which he wore round his neck, and on which was engraven the master's word, into a deep well. They wrapped up his body, carried it to a solitary hill and buried it, planting over the grave a sprig of acacia.

Hiram not having made his appearance for seven days, Solomon, against his inclination, but to satisfy the clamour of the people, was forced to have him searched for. The body was found by three masters, and they, suspecting that he had been slain by the three fellow-crafts for refusing them the master's word, determined nevertheless for greater security to change the word, and that the first word accidentally uttered on raising the body should thence-

forth be the word. In the act of raising it, the skin came off the body, so that one of the masters exclaimed "*Macbenach!*" (the flesh is off the bones!) and this word became the sacred word of the master's degree. The three fellow-crafts were traced, but rather than fall into the hands of their pursuers, they committed suicide and their heads were brought to Solomon. The triangle not having been found on the body of Hiram it was sought for and at last discovered in the well into which the architect had cast it. The king caused it to be placed on a triangular altar erected in a secret vault, built under the most retired part of the temple. The triangle was further concealed by a cubical stone, on which had been inscribed the sacred law. The vault, the existence of which was only known to the twenty-seven elect, was then walled up.





II.

ORIGIN. TRADITIONS.

193.

THE *First Masons*.—All nations, all states, all corporations, to increase their power and deduce from above their *raison d'être*, attribute to themselves a very ancient origin. This wish must be all the stronger in a society altogether ideal and moral, living the life of principles, which needs rather to seem to be, not coeval with, but anterior and superior to all others. Hence the claim set up by Freemasonry of being, not contemporary with the creation of man, but with that of the world; because light was before man, and prepared for him a suitable habitation, and light is the scope and symbol of Freemasonry. Now in the Introduction (6, 7) I have stated that there was from the very first appearance of man on the earth a highly favoured and civilized race, possessing a full knowledge of the laws and properties of nature, and which knowledge was embodied

in mystical figures and schemes, such as were deemed appropriate emblems for its preservation and propagation. These figures and schemes are preserved in Masonry, though their meaning is no longer understood by the fraternity. I shall endeavour in these pages as much as possible to teach masons the real truths hidden under the symbols and enigmatical forms, which without a key appear but as absurd and debasing rites and ceremonies. The aim of all the secret societies of which accounts have been as yet or will be given in this work, except of those which were purely political, was to preserve such knowledge as still survived, or to recover what had been lost. And since Freemasonry is, so to speak, the *resumé* of the teachings of all those societies, dogmas in accordance with one or more of those taught in the ancient mysteries and other associations are to be found in Masonry; hence also it is impossible to attribute its origin to one or other specific society preceding it. Freemasonry is—or rather ought to be—the compendium of all primitive and accumulated human knowledge.

194. *Periods of Freemasonry.*—Masonic writers generally divide the history of the Order into two periods, the first comprising the time from its assumed foundation to the beginning of the last century, during which the Order admitted only masons, *i. e.* operative masons and artificers in

some way connected with architecture. The second or present period, they denominate the period of *Speculative* Masonry, when the Order no longer chooses its members only amongst men engaged in the raising of material structures, but receives into its ranks all who are willing to assist in building a spiritual temple, the temple of universal harmony and knowledge. Yet persons not working masons had ere then been admitted, for the records of a Lodge at Warrington, as old as 1648, note the admission of Colonel Mainwaring and the great antiquary Ashmole. Charles I., Charles II., and James II. also were initiated. But from what has been said above, it follows that true Masonry always was *speculative*, and that to deduce its origin from the ancient Dionysiac or any other kindred college is sheer nonsense. The name "masonic" was adopted by the society on its reconstruction in the last century, because the brotherhood of builders who erected the magnificent cathedrals and other buildings that arose during the middle ages, had lodges, degrees, landmarks, secret signs, and passwords, such as the builders of the temple of Solomon are said to have made use of. The Freemasons have also frequently been said to be descended from the Knights Templars, and thus to have for their object to avenge the destruction of that Order, and so to be dangerous to Church and State; yet this assertion was repudiated as early as 1535 in the "Charter

of Cologne," wherein the Masons call themselves the Brethren of St. John, because St. John the Baptist was the forerunner of the Light. According to the same document the name of Freemasons was first given to the Brethren chiefly in Flanders, because some of them had been instrumental in erecting in the province of Hainault hospitals for persons suffering from St. Vitus's dance. And though some etymologists pretend the name to be derived from *massa*, a club, with which the door-keeper was armed to drive away uninitiated intruders, we can only grant this etymology on the principle enunciated by Voltaire, that in etymology vowels go for very little, and consonants for nothing at all.

195. *Freemasonry derived from many Sources.*— But considering that Freemasonry is a tree the roots of which spread through so many soils, it follows that traces thereof must be found in its fruit; that its language and ritual should retain much of the various sects and institutions it has passed through before arriving at their present state, and in Masonry we meet with Indian, Egyptian, Jewish, and Christian ideas, terms, and symbols.





III.

RITES AND CUSTOMS.

196.

LIST of Rites.—Anciently, that is, before the rise of modern Masonry at the beginning of the last century, there was but one rite, that of the “Ancient, Free and Accepted Masons,” or blue or symbolic Masonry; but vanity, fancy or interest soon led to the introduction of many new rites or modifications of the three ancient degrees. The following are the names of the rites now practised in Europe and America:—

1. York Rite, or Craft Masonry, of which an account will be given (205).—In America it consists of seven degrees:—The first three as in this country; 4. Mark Master; 5. Past Master; 6. Most Excellent Master; 7. Holy Royal Arch. All these also obtain in this country; the Royal Arch, being the most important, will be treated of in full (211).

ii. French or Modern Rite.—It consists of seven degrees:—The first three the same as in Craft Masonry; 4. Elect; 5. Scotch Master; 6. Knight of the East; 7. Rose Croix. They are all astronomical.

iii. Ancient and Accepted Scotch Rite.—It was organized in its present form in France early in the last century, though it derives its title from the claim of its founders, that it was originally instituted in Scotland. It is, next to the York rite, the most widely diffused throughout the masonic world. The administrative power is vested in Supreme Grand Councils, and the rite consists of thirty-three degrees, of which the 30th, Grand Elect Knight of Kadosh, is the most interesting, and particulars of which will be given under a separate head (214).

iv. The Ancient and Primitive Rite of Masonry or Order of Memphis: Privileges, Principles, and Prerogatives.—The Ancient and Primitive Rite of Masonry works thirty-three degrees, divided into three sections, embracing modern, chivalric, and Egyptian Masonry, as the latter was worked on the continent last century. The first section teaches morality, symbols, and philosophical research; and contains the degrees to Rose Croix (11-18°). The second section teaches science, philosophy, and political myth, and develops the sympathetic senses; it contains the degrees of a senate of hermetic phi-

losophers to grand inspector (18-33°). The third section contains the Egyptian degrees, and occupies itself with high philosophy and religious myth. The Order rewards merit by six decorations:—1st, The Grand Star of Sirius; 2nd, the Decoration of Alidee; 3rd, the Decoration of the Grand Commander of the third series; 4th, the Lybic Chain; 5th, the Decoration of Eleusis; 6th, the Star of Merit in bronze, for the reward of literary merit and presence of mind and bravery either in Masons or non-Masons. These orders of chivalry, and all other high degrees of Masonry, are specially authorized by the laws of the Grand Lodge of England in the "Articles of Union" of 1813. The Order recognizes the degrees of all other rites, when legitimately obtained, so that a brother who has the Rose Croix, Kadosh, or Grand Inspector, or any other degree analogous to this rite under any other authority, may visit and participate in the same degrees of ancient and primitive Masonry.

It admits brethren of every and all political and religious creeds, for by the American revision of 1865, the Hindoo, the Parsee, the Jew, the Trinitarian and Unitarian Christian, the Mahommedan, &c., may attend its sublime ceremonies and lectures without any sacrifice of principle or of private conviction, the rite breathing only pure Masonry—charity, love, and mutual tolerance—whilst adoring the Sublime Architect of the Universe, inculcating

the immortality of the soul, and endless happiness for the good brother.

It embraces a far more extensive ritual of workable degrees than any other rite, every one of its thirty-three degrees having its appropriate and elaborate ceremonial easily arranged for conferment, and its titles are purged of ridiculous pretensions.

Its government is strictly representative, as in our own political constitution. The 32° and 31° are the 1st, 2nd, 3rd, and 4th officers of the *Chapter*, *Senate*, and *Council*, and form the *Mystic Temple* and *Judicial Tribunal*, the presiding officer, or Grand Master of Light, having the thirty-third degree to enable him to represent the province in the Sov. Sanc. (33-95°) or ruling body.

The Order relies more fully upon masonic worth, ability, and learning, than social standing and mere monetary qualifications, and seeks to extend masonic knowledge, justice, and morality. It levies only a small capitation fee upon each member admitted, to be hereafter devoted to charity and good works.

It admits Master Masons only in good standing under some constitutional Grand Lodge, and prohibits all interference with Craft Masonry, upon which its own thirty ceremonies form, and are intended to constitute, the most valuable and learned system of lectures extant; cultivating charity, tolerance, and brotherly love in the Masonic Order, and

entering into no entangling alliances which too often prove their destruction.

Its watchword—Defence, not Defiance—maintaining the individual right of any brother to join any outside organization of Masonry suited to his religious or political opinions, and protesting against all interference of sectarian organizations.

- v. Philosophic Scotch rite.
- vi. Primitive Scotch rite, practised in Belgium.
- vii. Ancient Reformed rite.
- viii. Fessler's rite.
- ix. Rite of the Grand Lodge of the Three Globes at Berlin.
- x. Rite of Perfection.
- xi. Rite of Misraim (223).
- xii. Rite of the Order of the Temple.
- xiii. Swedish rite.
- xiv. Reformed rite.
- xv. Schroeder's rite.
- xvi. Rite of Swedenborg (*see* Book ix.).
- xvii. Rite of Zinnendorf. Count Zinnendorf, physician of the emperor Charles VI., invented this rite, which was a modification of the Illuminism of Avignon, adding to it the mysteries of Swedenborg. His system consisted of seven degrees, divided into three sections: 1. Blue Masonry; 2. Red Masonry; 3. Capitular Masonry. The rite was never introduced into this country.

197. *Masonic Customs*.—Some masonic peculiarities may conveniently be mentioned here. Free-

masons frequently attend in great state at the laying of the foundation stones of public buildings ; they follow a master to the grave, clothed with all the paraphernalia of their respective degrees ; they date from the year of light. The Knights of the Sun, the 28th degree of the Scotch rite, acknowledge no era, but always write their date with seven noughts, 0,000,000. No one can be admitted into the masonic order before the age of 21, but an exception is made in this country and in France in favour of the sons of Masons, who may be initiated at the age of eighteen. Such a person is called a *Lewis* in England, and a *Louveteau* in France. This latter word signifies a young wolf ; and the reader will remember that in the mysteries of Isis the candidate was made to wear the mask of a wolf's head. Hence a wolf and a candidate in these mysteries were synonymous. Macrobius, in his "Saturnalia," says that the ancients perceived a relationship between the sun, the great symbol of those mysteries, and a wolf ; for as the flocks of sheep and cattle disperse at the sight of the wolf, so the flocks of stars disappear at the approach of the sun's light. And in Greek *λύκος* means both the sun and a wolf. There is a family of fellow-crafts that still derive their name from this idea. The adoption of the *louveteau* into the lodge takes place with a ceremony resembling that of baptism. The

temple is covered with flowers, incense is burnt, and the godfather is enjoined not only to provide for the bodily wants of the new-born member, but also to bring him up in the school of truth and justice. The child receives a new name, generally that of a virtue, such as Veracity, Devotion, Beneficence; the godfather pronounces for him the oath of apprentice, in which degree he is received into the Order, which, in case he should become an orphan, supports and establishes him in life.

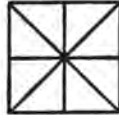
198. *Masonic Alphabet.*—The masonic alphabet preserves the angular character of primitive alphabets. Thirteen characters (9 + 4) compose the masonic system of writing. Hence all the sounds can only be represented by means of points, in the following manner:—

a, b	c, d	e, f
g, h	i, l	m, n
o, p	q, r	s, t



The letter a is written \perp ; the same sign with a dot in it, $\perp\cdot$, means b . The sign $>$ means u , and with a dot $>\cdot$, v . Masonic abbreviations are always indicated by three dots, placed triangularly; thus, brother is abbreviated $B \therefore$. Lodge is written $L \therefore$ or $\square \therefore$; in the plural $LL \therefore$ or $\square \therefore$. Our common alphabet has an equally simple

origin, as well as the Arabic numerals ; they are all contained in the figure—



A, b_{or}θ, C, d_{or}∅, E, F, G, H, I,
J, K, L, M, N, O, P, Q, R, S, T,
U, V, X, Y, Z, ∅, 1, 2, 3, 4, 5,
6, 7, 8, 9.





IV.

THE LODGE.

199.

I*NTERIOR Arrangement of Lodge.*—The arrangement of the lodge varies and will vary according to periods and degrees, but certain general rules are always followed in its construction. In an ancient French catechism the lodge is thus described: The lodge must have a vaulted ceiling, painted blue and covered with golden stars, to represent the heavens. The floor is called a mosaic floor; the term “mosaic” being derived from Moses; *i. e.* “drawn from the water,” because by its variegated colours it represents the earth as covered with flowers again after the withdrawal of the waters of the Nile. There are three windows,—one east, one west, and a third south. There must also be two or three ante-chambers, so that the profane may catch no glimpse of what is going on in the lodge; and if some stranger should nevertheless intrude, the master

exclaims, "It rains!" and the lodge is *ipso facto* dissolved. The lodge should be always hung with black; the brethren take their places according to their rank; the grand master in the east, the master in the south, and the novices at the north. When an apprentice is made, the lodge is brightly illuminated. The grand master, seated in his place, wears on his neck, appended to a large ribbon, a small square and compasses; before him stands a table on which lie the Gospel of St. John and a small hammer. At his side are the two stewards, the first of whom wears a level and the second a plumb of gold or silver. The masters and fellow-crafts stand around with the apprentices, all wearing white aprons of lamb's skin, and each carrying a naked sword. On the floor are designed figures, representing the steps that led to Solomon's temple, and the two pillars Jachin and Boaz, but which in reality symbolize the summer and winter solstices, the pillars of Hercules, the two pillars of Seth. Above are seen the sun, moon, and a large star. In the midst of the floor is a coffin, in which lies a man apparently dead, with his face turned upward and covered with his white apron smeared with blood, one hand resting on his breast, and the other extended towards the knee. In the corners of the room are substances easily combustible, such as sulphur, to kindle a fire instantaneously. This apparatus is somewhat altered when a fellow-craft or a master is to be made.

200. *Modern Lodge.*—The modern lodge is a large square hall, always, if possible, situated due east and west. Upon a dais ascended by three steps, opposite to the door of ingress, is seated the worshipful master; the altar is placed in the centre on four steps. A sky-blue canopy, dotted with stars, and having above it the shining triangle with the sacred name inscribed therein, covers the throne. To the left of the canopy is seen the sun, and to the right the moon. Another ornament is the blazing star, and the point within a circle, symbolizing the sun or the universe. A chest or ark also forms part of the masonic furniture. It represents the ark that was carried in the processions of ancient Egypt, and contained seeds of various plants, a winnowing fan, and *Osiridis pudendum*. To the west, at the sides of the door of ingress, stand two pillars of bronze, whose capitals represent pomegranates, and bearing on their fronts the initials J. and B. (Jachin and Boaz). The senior and junior wardens sit near the two columns, having before them a triangular table, covered with masonic emblems. Around the lodge there are ten other pillars connected by an architrave with the two pillars above mentioned. On the altar are placed a Bible, a square, a pair of compasses, and swords; three candelabra with long tapers are placed, one at the east at the foot of the steps, the second at the west, near the first warden, and the third at the south. The room is surrounded with benches

for the members. In the lodges called Scotch, and in English and American lodges, the canopy that covers the master's throne is of crimson silk. In the United States, the worshipful master wears a cap adorned with black feathers and a large cockade of the same colour. The senior and junior wardens are seated in niches with fringed drapery, and wear, like heralds, staves of ebony sculptured like pillars.

201. *Officers.*—Besides the master and the wardens, who are figuratively called the *three lights*, the lodge has other officers—the orator, secretary, treasurer, master of the ceremonies, keeper of the seals, architect, steward, captain of the host, principal sojourner, inner and outer guard or tyler, and others. Every official occupies a place assigned to him, and has his proper jewels and badges, like the Egyptian, Hebrew, and Greek priests. Thus beside the jewels already mentioned, the treasurer wears cross keys; the secretary, cross pens; the senior deacon, a square and compass, with a sun in the centre; the junior deacon, a square and compass, with a moon in the centre; the steward, a cornucopia; the tyler, cross swords, &c. The names of most of the officers sufficiently indicate their duties; those that do not will be explained as they occur.

202. *Opening the Lodge.*—The meetings are generally held at night. The worshipful master, striking the altar with his mallet, “opens the

labours," and after having ascertained that the lodge is tyled, he turns to the junior warden and says: "Brother junior warden, your constant place in the lodge?" "In the south." "Why are you placed there?" "To mark the sun at its meridian, to call the brethren from labour to refreshment, and from refreshment to labour, that profit and pleasure may be the result." "Brother senior warden, your constant place in the lodge?" "In the west." "Why are you placed there?" "To mark the setting sun; to close the lodge by the command of the worshipful master, after seeing that every one has his just dues." "Why is the master placed in the east?" "As the sun rises in the east to open and enliven the day, so the worshipful master is placed in the east to open and enlighten his lodge, to employ and instruct the brethren." "At what hour are masons accustomed to begin their labours?" "At mid-day." "What hour is it, brother junior warden?" "It is mid-day." "Since this is the hour, and all is proved right and just, I declare the lodge open." The purely astronomical bearing of all this is self-evident, but will be more fully discussed hereafter.





V.

GENUINE AND SPURIOUS MASONRY.

203.

DISTINCTION between *Genuine and Spurious Masonry*.—Modern Freemasonry is divided into genuine and spurious. The former embraces the degrees of Entered Apprentice, Fellow-Craft, and Master Mason, which are known by the comprehensive name of Symbolic, and also of Blue Masonry, because the decorations are of that colour, which Blue Masonry is the only Masonry acknowledged by the Grand Lodge of England; the latter term is applied to all other degrees. Without the Royal Arch degree Blue Masonry is incomplete, for we have seen in the Legend of the Temple that, through the murder of Hiram, the master's word was lost; that word is not recovered in the master's degree, its substitute only being given; hence that lost word is recovered in the Royal Arch degree. Blue Masonry, in fact, answers to the lesser mysteries of the ancients,

wherein in reality nothing but the exoteric doctrines were revealed; whilst spurious Masonry, or all subsequent degrees—for no one can be initiated into them who has not passed through the first three degrees—answers to the greater mysteries.

204. *Some Rites only deserve Special Mention.*—It would be an useless and unprofitable task to fully detail all the ceremonies practised in the lodges of Blue Masonry; and I shall, therefore, confine myself to giving such particulars of the three degrees as are most characteristic of the institution. As to spurious Masonry, its almost countless degrees form an incoherent medley of opposite principles, founded chiefly on Christian traditions and institutions, orders of knighthood, contested theological opinions, historical events; in fact, every important event or institution has afforded models for masonic mimicry. Of such as have been distinguished either by a philosophical spirit or influential action on the progress of mankind I shall speak at some length. The reader will, however, bear in mind that the ceremonies vary in different lodges and different countries, and that much that follows must be taken as typical, being modified according to local and other conditions and circumstances.





VI.

CEREMONIES OF INITIATION.

THE APPRENTICE, FELLOW-CRAFT, AND MASTER MASON.

205.



CEREMONIES of Initiation. *The Apprentice.*—The novice that is to be initiated into the first or apprentice degree is led into the lodge building by a stranger, and introduced into a remote chamber, where he is left alone for a few minutes. He is then deprived of all metal he has about him; his right knee, and sometimes his left side, are uncovered, and the heel of his left shoe is trodden down. His eyes are bandaged, and he is led into the closet of reflection, where he is told to stay without taking off the bandage, until he hears three knocks. At the signal, on uncovering his eyes he beholds on the walls hung with black inscriptions like the following:—“If idle curiosity draw thee hither, depart!” “If thou be afraid of being enlightened concerning thy

errors, it profits thee not to stay here." "If thou value human distinctions, go hence; here they are not known." After a deal of palaver between the brother who introduces the novice and the master, the candidate, having his eyes again bandaged and a cord passed round his neck, is introduced into the middle of the brethren, his guide pointing a naked sword to his breast. He is then questioned as to his object in coming hither, and on answering that he comes to be initiated into the secrets of Masonry, he is led out of the lodge and back again to confuse him. A large square frame covered with paper, such as circus-riders use, is then brought forward and held by two brethren. The guide then asks the master: "What shall we do with the profane?" To which the master replies: "Shut him up in the cave." Two brethren seize the postulant and throw him through the paper-screen into the arms of two other brethren who stand ready to receive him. The folding doors, hitherto left open, are then shut with great noise, and by means of an iron ring and bar the closing with massive locks is imitated, so that the candidate fancies himself shut up in a dungeon. Some time then elapses in sepulchral silence. All at once the master strikes a smart blow, and orders the candidate to be placed beside the junior warden, and to be made to kneel. The master then addresses several questions to him, and instructs him on his duties towards the Order.

The candidate is then offered a beverage, with the intimation that if any treason lurks in his heart, the drink will turn to poison. The cup containing it has two compartments, the one holding sweet, the other bitter water; the candidate is then taught to say: "I bind myself to the strict and rigorous observance of the duties prescribed to Freemasons; and if ever I violate my oath"—(here his guide puts the sweet water to his lips, and having drunk some, the candidate continues)—"I consent that the sweetness of this drink be turned into bitterness, and that its salutary effect become for me that of a subtle poison." The candidate is then made to drink of the bitter water, whereupon the master exclaims: "What do I see? What means the sudden alteration of your features? Perhaps your conscience belies your words? Has the sweet drink already turned bitter? Away with the profane! This oath is only a test; the true one comes after." The candidate persisting nevertheless in his determination, he is led three times round the lodge; then he is dragged over broken chairs, stools, and blocks of wood; this trial over, he is told to mount the "endless stairs," and having, as he supposes, attained a great height, to cast himself down, when he only falls a few feet. This trial is accompanied by great noise, the brethren striking on the attributes of the order they carry in their hands, and uttering all kinds of dismal shouts. As

a further trial, he is then passed through fire, rendered harmless by well-known conjuring tricks; his arm is slightly pricked, and a gurgling noise being produced by one of the brethren, the candidate fancies that he is losing much blood. Finally, he takes the oath, the brethren standing around him with drawn swords. The candidate is then led between the two pillars, and the brethren place their swords against his breast. The master of the ceremonies loosens the bandage without taking it off. Another brother holds before him a lamp that sheds a brilliant light. The master resumes: "Brother senior warden, deem you the candidate worthy of forming part of our society?" "Yes." "What do you ask for him?" "Light." "Then let there be light!" The master gives three blows with the mallet, and at the third the bandage is taken off, and the candidate beholds the light, which is to symbolize that which is to fill his understanding. The brethren drop their swords, and the candidate is led to the altar, where he kneels, whilst the master says: "In the name of the Grand Architect of the universe, and by virtue of the powers vested in me, I create and constitute thee masonic apprentice and member of this lodge." Then striking three blows with his mallet on the blade of the sword, he raises the new brother, girds him with the apron of white lamb's skin, gives him a pair of white gloves to be worn in the lodge, and

another to be given to the lady he esteems best. He is then again led between the two pillars, and received by the brethren as one of them.

206. *Ceremonies of Initiation. The Fellow-Craft.*—The second degree of symbolic Freemasonry is that of fellow-craft. The apprentice, who asks for an increase of salary, is not conducted to the lodge like the profane by an unknown brother, nor are his eyes bandaged, because the light was made for him, but moves towards the lodge holding in his hand a rule, one of whose ends he rests on the left shoulder. Having reached the door, he gives the apprentice's knock, and having been admitted and declared the purpose for which he comes, he five times perambulates the lodge, whereupon he is told by the master to perform his last apprentice's work. He then pretends to square the rough ashlar. After a deal of instruction, very useless and pointless, he takes the oath, in which he swears to keep the secrets entrusted to him. Then there follows some more lecturing on the part of the master, chiefly on geometry, for which Masons profess a great regard, and to which the letter G seen in the lodge within an irradiation or star is said to refer.

207. *Ceremony of Initiation and Story of Hiram's Murder. The Master Mason.*—At the reception of a master, the lodge or "middle chamber" is draped with black, with death's heads, skele-

tons, and cross bones painted on the walls. A taper of yellow wax, placed in the east, and a dark lantern, formed of a skull having a light within, which shines forth through the eye-holes, placed on the altar of the most worshipful master, give just sufficient light to reveal a coffin, wherein the corpse is represented either by a lay-figure, a serving brother, or the brother last made a master. On the coffin is placed a sprig of acacia, at its head is a square, and at its foot, towards the east, an open compass. The masters are clothed in black, and wear large azure sashes, on which are represented masonic emblems, the sun, moon, and seven stars. The object of the meeting is said to be the finding of the word of the master that was slain. The postulant for admission is introduced after some preliminary ceremonies, having his two arms, breasts, and knees bare, and both heels slipshod. He is told that the brethren assembled are mourning the death of their grand master, and asked whether perhaps he was one of the murderers ; at the same time he is shown the body or figure in the coffin. Having declared his innocence of any share in that crime, he is informed that he will on this occasion have to enact the part of Hiram (192), who was slain at the building of Solomon's temple, and whose history he is about to be told. The brother or figure in the coffin has in the meantime been removed, so that when the

aspirant looks at it again, he finds it empty. The story of the murder of Hiram is then related. But the deed is not, as in the Legend of the Temple (192), attributed to Solomon's jealousy, but simply to Hiram's refusal to communicate the master's word to three fellow-crafts. The various incidents of the story are scenically enacted on the postulant. "Hiram," the master continues, "having entered the temple at noon, the three assassins placed themselves at the east, west, and south doors, and Hiram refusing to reveal the word, he who stood at the east door cut Hiram across the throat with a twenty-four-inch gauge. Hiram flew to the south door, where he received similar treatment, and thence to the west door, where he was struck on the head with a gavel, which occasioned his death." The applicant, at this part of the recital, is informed that he too must undergo trials, and is not to sink under the influence of terror, though the hand of death be upon him. He is then struck on the forehead and thrown down, and shams a dead man. The master continues: "The ruffians carried the body out at the west door, and buried it at the side of a hill"—here the postulant is placed in the coffin—"in a grave, on which they stuck a sprig of acacia to mark the spot. Hiram not making his appearance as usual, Solomon caused search to be made for him by twelve trusty fellow-crafts that were sent out, three east, three west, three south, and three north. Of

the three who went east, one being weary, sat down on the brow of a hill, to rest himself, and in rising caught hold of a twig"—here a twig of that plant is put into the hand of the aspirant lying in the coffin—"which coming up easily, showed that the ground had been recently disturbed, and on digging he and his companions found the body of Hiram. It was in a mangled condition, having lain fourteen days, whereupon one of those present exclaimed *Macbenach!* which means 'the flesh is off the bones,' or 'the brother is smitten,' and became the master's word, as the former one was lost through Hiram's death; for though the other two masters, Solomon, and Hiram king of Tyre, knew it, it could only be communicated by the three grand masters conjointly. The covering of the grave being green moss and turf, other bystanders exclaimed, *Muscus domus, Dei gratia!* which according to Masonry is, "Thanks be unto God, our master has got a mossy house!" The exclamation shows that the Hebrew builders of Solomon's temple possessed a familiar knowledge of the Latin tongue! The body of Hiram could not be raised by the apprentice's or fellow-craft's grip, but only by the master's, or the lion's grip, as it is called. All this is then imitated by the master raising the aspirant in the coffin, who is then told the word, signs, and grips, and takes the oath.

208. *The Legend explained.*—Taken literally, the

story of Hiram would offer nothing so extraordinary as to deserve to be commemorated after three thousand years throughout the world by solemn rites and ceremonies. The death of an architect is not so important a matter as to have more honour paid to it than is shown to the memory of so many philosophers and learned men who have lost their lives in the cause of human progress. But history knows nothing of him. His name is only mentioned in the Bible, and it is simply said of him that he was a man of understanding and cunning in working in brass. Tradition is equally silent concerning him. He is remembered nowhere except in Freemasonry; the legend, in fact, is purely allegorical, and may bear a twofold interpretation, cosmological and astronomical.

Cosmologically, we find represented therein the dualism of the two antagonistic powers, which is the leading feature of all Eastern initiations. The dramatic portion of the mysteries of antiquity is always sustained by a deity or man who perishes as the victim of an evil power, and rises again into a more glorious existence. In the ancient mysteries, we constantly meet with the record of a sad event, a crime which plunges nations into strife and grief, succeeded by joy and exultation.

Astronomically, again, the parallel is perfect, and is in fact only another version of the legend of Osiris. Hiram represents Osiris, *i. e.*, the sun. The

assassins place themselves at the west, south, and east doors, that is, the regions illuminated by the sun; they bury the body and mark the spot with a sprig of acacia. Twelve persons play an important part in the tragedy, viz. the three murderers (fellow-crafts), and nine masters. This number is a plain allusion to the twelve signs of the zodiac, and the three murderers are the three inferior signs of winter, *Libra*, *Scorpio*, and *Sagittarius*. Hiram is slain at the west door, the sun descends in the west. The acacia of Freemasonry is the plant found in all the ancient solar allegories, and symbolizing the new vegetation to be anticipated by the sun's resurrection. The acacia being looked upon by the ancients as incorruptible, its twigs were preferred for covering the body of the god-man to the myrtle, laurel, and other plants mentioned in the ancient mysteries. Hiram's body is in a state of decay, having lain fourteen days; the body of Osiris was cut into fourteen pieces (47). But according to other statements, the body was found on the seventh day; this would allude to the resurrection of the sun, which actually takes place in the seventh month after his passage through the inferior signs, that passage which is called his descent into hell. Hiram can only be raised by the lion's grip. It is through the instrumentality of Leo that Osiris is raised; it is when the sun re-enters that sign that he regains his former strength, that

his restoration to life takes place. Masons in this degree call themselves the "children of the widow," the sun on descending into his tomb leaving nature—of which Masons consider themselves the pupils—a widow; but the appellation may also have its origin in the Manichæan sect, whose followers were known as the "sons of the widow" (103).

209. *The Raising of Osiris.*—A painting found on an Egyptian mummy, now in Paris, represents the death and resurrection of Osiris, and the beginning, progress, and end of the inundation of the Nile. The sign of the Lion is transformed into a couch, upon which Osiris is laid out as dead; under the couch are four canopi or jars of various capacities, indicating the state of the Nile at different periods. The first is terminated by the head of Sirius, or the Dog-Star, which gives warning of the approach of the overflow of the river; the second by the head of the Hawk, the symbol of the Etesian wind, which tends to swell the waters; the third by the head of a Heron, the sign of the south wind, which contributes to propel the water into the Mediterranean; and the fourth by that of the Virgin, which indicates that when the sun had passed that sign the inundation would have nearly subsided. To the above is superadded a large Anubis, who with an emphatic gesture, turning towards Isis, who has an empty throne on her head, intimates that the sun, by the aid of the Lion, had

cleared the difficult pass of the tropic of Cancer, and was now in the sign of the latter; and, although in a state of exhaustion, would soon be in a condition to proceed on his way to the south. The empty throne is indicative of its being vacated by the supposed death of Osiris. The reason why the hawk represents the north wind is, because about the summer solstice, when the wind blows from north to south, the bird flies with the wind towards the south. (Job xxxix. 26.) The heron signifies the south wind, because this bird, living on the worms hatched in the mud of the Nile, follows the course of the river down to the sea, just as the south wind does. To know the state of the Nile, and therefore their own personal prospects, the Egyptians watched the birds; hence among other nations, who did not know the principle by which the Egyptians went, arose divination by the flight of birds.¹

210. *The Blazing Star.*—The representation of a

¹ Hamlet says, "I am but mad north-north-west; when the wind is southerly I know a hawk from a hand-saw." Thomas Capell, the editor of the Oxford edition of Shakespeare, changes "hand-saw" to "hernshaw," which renders the passage intelligible; for hernshaw is only another name for the heron; and Hamlet, though feigning madness, yet claims sufficient sanity to distinguish a hawk from a hernshaw, when the wind is southerly—that is, in the time of the migration of the latter to the north—and when the former is not to be seen.

blazing star found in every masonic lodge, and which Masons declare to signify prudence—though why a star should have such a meaning they would be at a loss to tell—is the star Sirius, the dog-star, mentioned above, the inundation of the Nile occurring when the sun was under the stars of the Lion. Near the stars of the Cancer, though pretty far from the band of the Zodiac towards the south, and a few weeks after their rising, the Egyptians saw in the morning one of the most brilliant stars in the whole heavens ascending the horizon. It appeared a little before the rising of the sun; they therefore pitched upon this star as the infallible sign of the sun's passing under the stars of Leo, and the beginning of the inundation. As it thus seemed to be on the watch and give warning, they called it "Barker," "Anubis," "Thot," all meaning the "dog." Its Hebrew name "Sihor" in Greek became "Seirios," and in Latin "Sirius." It taught the Egyptians the prudence of retiring into the higher grounds; and thus Masons, ignorant of the origin of the symbols, yet give it its original emblematic signification.





VII.

THE HOLY ROYAL ARCH.

211.



OFFICERS.—The members of this degree are denominated “companions.” There are nine officers, the chief of whom (in England) is Zerubbabel, a compound word, meaning “the bright lord, the sun.” He rebuilds the temple, and therefore represents the sun risen again. The next officer is Jeshua, the high priest; the third, Haggai, the prophet. These three compose the grand council. Principals and senior and junior sojourners form the base; Ezra and Nehemiah, senior and junior scribes, one on each side; janitor or tyler without the door. The companions assembled make up the sides of the arch, representing the pillars Jachin and Boaz. In front of the principals stands an altar, inscribed with the names of Solomon, Hiram, King of Tyre, and Hiram Abiff.

210. *Ceremonies.*—On entering the chapter, the

companions give the sign of sorrow, in imitation of the ancients mourning for the loss of Osiris. Nine companions must be present at the opening of a royal arch chapter; not more nor less than three are permitted to take this degree at the same time, the two numbers making up the twelve, the number of zodiacal signs. The candidates are prepared by tying a bandage over their eyes, and coiling a rope seven times round the body of each, which unites them together, with three feet of slack rope between them. They then pass under the living arch, which is made by the companions either joining their hands and holding them up, or by holding their rods or swords so as to resemble a gothic arch. This part of the ceremony used to be attended in some lodges with a deal of tomfoolery and rough horse-play. The companions would drop down on the candidates, who were obliged to support themselves on their hands and knees; and if they went too slowly, it was not unusual for one or more of the companions to apply a sharp point to their bodies to urge them on. Trials, such as the candidates for initiation into the ancient mysteries had to go through, were also imitated in the royal arch. But few if any lodges now practise these tricks, fit only for Christmas pantomimes. The candidates, after taking the oath, declare that they come in order to assist at the rebuilding of Solomon's temple, whereupon they are furnished with pickaxes, shovels, and crowbars, and retire. After a while, during

which they are supposed to have been at work and to have made a discovery, they return, and state that on digging for the new foundation they discovered an underground vault, into which one of them was let down, and found a scroll, which on examination turns out to be the long-lost book of the law. They set to work again, and discover another vault, and under that a third. The sun having now gained his meridian height, darts his rays to the centre, and shines on a white marble pedestal, on which is a plate of gold. On this plate is a double triangle, and within the triangles some words they cannot understand; they therefore take the plate to Zerubbabel. There the whole mystery of Masonry—as far as known to Masons—is unveiled; what the Masons had long been in search of is found, for the mysterious writing in a triangular form is the long lost sacred word of the Master Mason which Solomon and King Hiram deposited there, as we have seen in the master's degree (207). This word is the *logos* of Plato and St. John, the omnific word; but another compound name, intended to bear the same import, is substituted by modern Masons. It is communicated to the candidates in this way:—The three principals and each three companions form the triangles, and each of the three takes his left-hand companion by the right-hand wrist, and his right-hand companion by the left-hand wrist, forming two distinct triangles with the hands, and a triangle with their right feet,

amounting to a triple triangle, and then pronounce the following words, each taking a line in turn:—

As we three did agree,
In peace, love, and unity,
The sacred word to keep,
So we three do agree,
In peace, love, and unity,
The sacred word to search,
Until we three,
Or three such as we, shall agree
This royal arch chapter to close.

The right hands, still joined as a triangle, are raised as high as possible, and the word given at low breath in syllables, so that each companion has to pronounce the whole word. It is not permitted to utter this omnific word above the breath; like the name "Jehovah" or "Oum," it would shake heaven and earth if pronounced aloud. Zerubbabel next makes the new companions acquainted with the five signs used in this degree, and invests them with the badges of Royal Arch Masonry—the apron, sash, and jewel. The character on the apron is the triple Tau, one of the most ancient of emblems, and Masons call it the emblem of emblems, "with a depth that reaches to the creation of the world and all that is therein." This triple Tau is a compound figure of three T's, called Tau in Greek. Now this Tau or T is the figure of the old Egyptian Nilometer, used to ascertain the height of the inundation. It was a pole crossed with one or more transverse pieces. As on the inundation depended the subsistence, the life

of the inhabitants, the Nilometer became the symbol of life, health, and prosperity, and was thought to have the power of averting evil. It thence became an amulet, and in this manner was introduced among masonic symbols.

213. *Passing the Veils.*—In some chapters the ceremony called “passing the veils” is omitted, but to make the account of Royal Arch Masonry complete I append it here. The candidate is introduced blindfold, his knees bare, and his feet slipshod, with a cable-tow round his waist. The high-priest reads Exod. iii. 1-6, and 13, 14, and the candidate is informed that “I am that I am” is the pass-word from the first to the second veil. He is also shown a bush on fire. He is then led to the second veil, which, on giving the pass-word, he passes, and beholds the figure of a serpent and Aaron’s rod. The high-priest reads Exod. iv. 1-5, and the candidate is told to pick up the rod cast down before him, that the act is the sign of passing the second veil, and that the pass-words are “Moses, Aaron, and Eleazar.” He then passes the guard of the third veil. The high-priest reads Exod. iv. 6-9, and the candidate is informed that the leprous hand and the pouring out of the water are the signs of the third veil, and that “Holiness to the Lord” are the pass-words to the sanctum sanctorum. He is shown the ark of the covenant, the table of shew-bread, the burning incense, and the candlestick with seven branches. Then follow

long lectures to explain the words and symbols, but their puerility may be inferred from the following specimen:—"This triangle is also an emblem of geometry. And here we find the most perfect emblem of the science of agriculture; not a partial one like the Basilidean, calculated for one particular clime, but universal; pointed out by a pair of compasses issuing from the centre of the sun, and suspending a globe denoting the earth, and thereby representing the influence of that luminary over the creation, admonishing us to be careful to perform every operation in its proper season, that we lose not the fruits of our labour." What a farmer would say to, or what profit he could derive from, this "universal science of agriculture," or whether he needs the "admonishing" symbol, I am at a loss to imagine. The triple Tau, according to the lecture, means *templum Hierosolymæ*, also *clavis ad thesaurum*, *res ipsa pretiosa*, and several other things equally true. "But," continues the lecturer, "these are all symbolical definitions of the symbol, which is to be simply solved into an emblem of science in the human mind, and is the most ancient symbol of that kind, the prototype of the cross, and the first object in every religion or human system of worship. This is the grand secret of Masonry, which passes by symbols from superstition to science." How far all this is from the true meaning of the cross and triple Tau may be seen by reference to (49).



VIII.

GRAND ELECT KNIGHT OF KADOSH.

214.

THE Term *Kadosh*.—This degree, the thirtieth of the ancient and accepted Scotch rite, contains a beautiful astronomical allegory, and is probably derived from Egypt. The term *Kadosh* means “holy” or “elect.” (Every person in the East, preferred to a post of honour, carried a staff, to indicate that he was *Kadosh*, or elect, or that his person was sacred; whence eventually the name came to be applied to the staff itself, and hence the derivation of *caduceus*, the staff of Mercury, the messenger of the gods.)

215. *Reception into the Degree*.—There are four apartments; the initiation takes place in the fourth. They symbolize the seasons. The first apartment is hung with black, lit up by a solitary lamp of triangular form and suspended to the vaulted ceiling. It communicates with a kind of cave or cloaet

of reflection, containing symbols of destruction and death. The candidate, after having been left there some time, passes into the second apartment, which is draped with white; two altars occupy the centre; on one is an urn filled with burning spirits of wine, on the other a brazier with live coal and incense beside it. The candidate now faces the sacrificing priest, who addresses some words of admonition to him, and having burnt some incense, directs him to the third apartment. It is hung with blue, and the vaulted ceiling covered with stars. Three yellow tapers light up this room. This is the areopagus. The candidate, having here given the requisite explanation as to the sincerity of his intentions and promises of secrecy, is introduced into the fourth apartment, hung with red. At the east is a throne surmounted by a double eagle, crowned, with outspread wings and holding a sword in his claw. In this room, lighted up with twelve yellow tapers, the chapter takes the title of "senate;" the brethren are called "knights." In this room also stands the mysterious ladder.

216. *The Mysterious Ladder.*—It has seven steps, which symbolize the sun's progress through the seven signs of the zodiac from *Aries* to *Libra* both inclusive. This the candidate ascends, receiving at every step the explanation of its meaning from a hierophant, who remains invisible to the candidate, just as in the ancient mysteries the initiating priest

remained concealed, and as Pythagoras delivered his instructions from behind a veil. When the candidate has ascended the ladder, and is on the last step, the ladder is lowered and he passes over it, because he cannot retire the same way, as the sun does not retrograde. He then reads the words at the bottom of the ladder, *Ne plus ultra*. The last degree manufactured is always the *ne plus ultra*, till somebody concocts one still more sublime, which then is the *ne plus ultra*, till it is superseded by another. What sublimity masonic degrees will yet attain, and where they will stop, no one can tell.

217. *The Seven Steps*.—The name of the first step is *Isedakah*, which is defined "righteousness," alluding to the sun in the vernal equinox in the month of March, when the days and nights are equal all over the world, and the sun dispenses his favours equally to all.

The second step is *Shor-laban*, "white ox" figuratively. This is the only step the definition of which is literally true, which, as it might lead to a clue to the meaning of the mysterious ladder, is thus falsely denominated figurative. Taurus, the bull, is the second sign of the zodiac, into which the sun enters on the 21st April. His entry into this sign is marked by the setting of Orion, who in mythological language is said to be in love with the Pleiades; and by the rising of the latter.

The third step is called *Mathok*, "sweetness." The third sign is *Gemini*, into which the sun enters in the pleasant month of May. "Canst thou hinder the sweet influences of the Pleiades, or loose the bands of Orion?" (Job.) Now, the Pleiades were denominated by the Romans *Vergiliae*, from their formerly rising when the spring commenced, and their sweet influences blessed the year by the beginning of spring.

The fourth step is *Emunah*, "truth in disguise." The fourth sign is *Cancer*, into which the sun enters in June. Egypt at this period is enveloped in clouds and dust, by which means the sun, which figuratively may be called truth, is obscured or disguised.

The fifth step is *Hamal saggi*, "great labour." The fifth sign is *Leo*. The great labour and difficulties to which the sun was supposed to be subject in passing this sign have already been alluded to (209).

The sixth step is *Sabbal*, "burden or patience." The sixth sign through which the sun passes is *Virgo*, marked by the total disappearance of the celestial Hydra, called the Hydra of Lerna, from whose head spring up the Great Dog and the Crab. Hercules destroys the Hydra of Lerna, but is annoyed by a sea-crab, which bites him in the foot. Whenever Hercules lopped off one of the monster's heads two others sprang up, so that his

labour would have been endless, had he not ordered his companion Iolas to sear the blood with fire.

The seventh step is named *Gemunah*, *Binah*, *Jebunah*, "retribution, intelligence, prudence." The seventh sign is *Libra*, into which the sun enters at the commencement of autumn, indicated by the rising of the celestial Centaur, the same that treated Hercules with hospitality. This constellation is represented in the heavens with a flask full of wine and a thyrsus, ornamented with leaves and grapes, the symbols of the products of the seasons. The sun has now arrived at the autumnal equinox, bringing in his train the fruits of the earth; and recompense is made to the husbandman in proportion to his prudence and intelligence.

The ladder will remind the reader of the ladder of the Indian mysteries; of the ladder seen by Jacob in his dream; the pyramids with seven steps; and the seven caverns of various nations.





IX.

PRINCE OF ROSE-CROIX.

218.

DISTINCT from Rosicrucian, and has various Names.—This, the eighteenth degree of the ancient and accepted Scotch rite, is one of the most generally diffused of the higher degrees of Masonry. It is often confounded with the cabalistic and alchemistic sect of the Rosicrucians; but there is a great distinction between the two. The name is derived from the rose and the cross, and has no connection with alchemy; the import of the rose has been given in another place. The origin of the degree is involved in the greatest mystery, as already pointed out. The degree is known by various names, such as “Sovereign Princes of Rose-Croix,” “Princes of Rose-Croix de Heroden,” and sometimes “Knights of the Eagle and Pelican.” It is considered the *ne plus ultra* of Masonry, which however is the case with several other degrees.

219. *Officers and Lodges.*—The presiding officer is called the “Ever Most Perfect Sovereign,” and the two wardens are styled “Most Excellent and Perfect Brothers.” The degree is conferred by a body called a “Chapter of the Sovereign Princes of Rose-Croix,” and in three apartments, the first representing Mount Calvary, the second the site and scene of the Resurrection, and the third Hell. It will therefore be seen that it is a purely Christian degree, and therefore not genuine Masonry, but an attempt to christianize Freemasonry. The first apartment is hung with black, and lighted with thirty-three lights upon three candlesticks of eleven branches. Each light is enclosed in a small tin box, and issues its light through a hole of an inch diameter. These lights denote the age of Christ. In three angles of the room, north-east, south-east, and south-west, are three pillars of the height of a man, on the several chapters of which are inscribed the names of Faith, Hope, and Charity. Every lodge has its picture descriptive of its form, and of the proper place of its officers and emblems. On the east, at the south and north angles, the sun and moon and a sky studded with stars are painted; the clouds very dark. An eagle is seen beating the air with his wings, as an emblem of the supreme power. Besides other allegorical paintings, there is also one of a cubic stone, sweating blood and water. On the stone is a rose, and the letter J,

which means the expiring Word. The space round the picture, representing the square of the lodge, is filled with darkness, to represent what happened at the crucifixion. Below it are all the ancient tools of masonry, with the columns divided and broken into many parts. Lower down is the veil of the temple rent in twain. Before the master is a little table, lighted by three lights, upon which the Gospel, compasses, square, and triangle are placed. All the brethren are clothed in black, with a black scarf from the left shoulder to the right side. An apron, white, bordered with black; on the flap are a skull and cross-bones, between three red roses; on the apron is a globe surmounted by a serpent, and above the letter J. The master and the other officers wear on the neck a wide ribbon of black mohair, from which hangs the jewel, a golden compass, surmounted by a triple crown, with a cross between the legs, its centre being occupied by a full-blown rose; at the foot of the cross is a pelican feeding its young from its breast; on the other side is an eagle with wings displayed. The eagle is the emblem of the sun, the "sun of righteousness;" the pelican of course alludes to Christ shedding His blood for the human race; the cross and the rose explain themselves.

220. *Reception in the First Apartment.*—The candidate is clothed in black, decorated with a red ribbon, an apron doubled with the same colour, and

a sword and scarf. After much preliminary ceremony, he is introduced into the apartment, and told by the master that the word that is lost and which he seeks cannot be given, because confusion reigns among them, the veil of the temple is rent, darkness covers the earth, the tools are broken, &c. ; but that he need not despair, as they will find out the new law, that thereby they may recover the word. He is then told to travel for thirty-three years. The junior warden thereupon conducts him thirty-three times round the lodge, pointing out to him the three columns, telling him their names, Faith, Hope, and Charity, and bidding him remember them, as henceforth they must be his guides. After a little more talk, he is made to kneel with his right knee upon the Gospel and take the following oath : " I promise by the same obligations I have taken in the former degrees of Masonry never to reveal the secrets of the Knight of the Eagle, under the penalty of being for ever deprived of the true word ; that a river of blood and water shall issue continually from my body, and under the penalty of suffering anguish of soul, of being steeped in vinegar and gall, of having on my head the most piercing thorns, and of dying upon the cross ; so help me the Grand Architect of the Universe." The candidate then receives the apron and sash, both symbols of sorrow for the loss of the word. A dialogue ensues, wherein the hope of finding the word is

foreshadowed ; whereupon the master and brethren proceed to the second apartment, where they exchange their black aprons and sashes to take red ones.

221. *Second Apartment.*—This apartment is hung with tapestry ; three chandeliers, with thirty-three lights, but without the boxes, illuminate it. In the east there is a cross surrounded with a glory and a cloud ; upon the cross is a rose of paradise, in the middle of which is the letter G. Below are three squares, in which are three circles, having three triangles, to form the summit, which is allegorical of Mount Calvary, upon which the Grand Architect of the Universe expired. Upon this summit is a blazing star with seven rays, and in the middle of it the letter G again. The eagle and pelican also re-appear here. Below is the tomb. In the lower part of the square are the compasses, drawing-board, crow, trowel, and square. The cubic stone, hammer, and other tools are also represented.

222. *Reception in the Third Apartment.*—But the second point of reception takes place in a third apartment, which is made as terrifying as possible, to represent the torments of hell. It has seven chandeliers with grey burning flambeaux, whose mouths represent death's heads and cross-bones. The walls are hung with tapestry, painted with flames and figures of the damned. The candidate,

on presenting himself as a searcher of the lost word, has his sash and apron taken from him, as not humble enough to qualify him for the task, and is covered with a black cloth strewn with dirty ashes, so that he can see nothing, and informed that he will be led to the darkest of places, from which the word must come forth triumphant to the glory and advantage of Masonry. In this condition he is led to a steep descent, up and down which he is directed to travel, after which he is conducted to the door, and has the black cloth removed. Before him stand three figures dressed as devils. He then parades the room three times, without pronouncing a word, in memory of the descent into the dark places, which lasted three days. He is then led to the door of the apartment, covered with black cloth, and told that the horrors through which he has passed are as nothing in comparison with those through which he has yet to pass; therefore he is cautioned to summon all his fortitude. But in reality all the terrible trials are over, for he is presently brought before the master, who asks: "Whence come you?" "From Judæa."—"Which way did you come?" "By Nazareth."—"Of what tribe are you descended?" "Judah."—"Give me the four initials?" "I. N. R. I."—"What do these letters signify?" "Jesus of Nazareth, King of the Jews."—"Brother, the word is found; let him be restored to light."

The junior warden quickly takes off the cloth, and at the signal of the master all the brethren clap their hands three times and give three huzzas. The candidate is then taught the signs, grips, and pass-word. The master then proceeds to the instruction of the newly made Knight of the Eagle or Prince Rose-Croix, which amounts to this, that after the erection of Solomon's temple masons began to neglect their labours, that then the cubical stone, the corner-stone, began to sweat blood and water, and was torn from the building and thrown among the ruins of the decaying temple, and the mystic rose sacrificed on a cross. Then masonry was destroyed, the earth covered with darkness, the tools of masonry broken. Then the blazing star disappeared, and the word was lost. But masons having learnt the three words, Faith, Hope, and Charity, and following the new law, masonry was restored, though masons no longer built material edifices, but occupied themselves in spiritual buildings. The mystic rose and blazing star were restored to their former beauty and splendour.





X.

THE RITES OF MISRAIM AND MEMPHIS.

223.



NOMALIES of the Rite of Misraim.— Another of those diversities, which may be called the constant attendants of the life of vast associations, is the rite of "Misraim." What chiefly distinguishes it from other rites, and renders it totally different from masonic institutions, is the supreme power given to the heads, whose irremovability we have seen abolished, in order to open the lodges to the forms of genuine democracy. This rite is essentially autocratic. One man, with the title of "Absolute Sovereign Grand Master," rules the lodges, and is irresponsible—an extraordinary anomaly in the bosom of a liberal society to behold a member claiming that very absolute power against which Freemasonry has been fighting for centuries!

224. *Organization.*—The rite of Misraim was founded at a time when there was already a question of reducing the number of the Scotch rite of thirty-three degrees, practically reduced to five. Then arose the rite of Misraim with ninety degrees, arranged in four sections, viz. 1. Symbolic, 2. Philosophic, 3. Mystical, 4. Cabalistic; which were divided into seventeen classes. The rites are a medley of Scotch rites, Martinism, and Templarism, and the absolute grand masters arrogate to themselves the right of governing all masonic lodges throughout the world. The foundations of this system were laid at Milan in 1805, by several Masons who had been refused admission into the Supreme Grand Council. During the first year and for some time after postulants were only admitted as far as the eighty-seventh degree; the other three, complementing the system, embraced the *unknown* superiors. Thus masonic degrees often served as a mask for the most opposed individualities, and unconsciously favoured the views and schemes of astute diplomatists and ambitious princes.

225. *History and Constitution.*—From Milan the order spread into Dalmatia, the Ionian Islands, and the Neapolitan territory, where it produced a total reform in a chapter of Rosicrucians, the “*Concordia*,” established in the Abruzzi. It was not till 1814 that the rite of Misraim was introduced

into France, where the pompous denominations of its endless hierarchy met with no slight success. Never had such titles been heard of in Masonry: Supreme Commander of the Stars, Sovereign of Sovereigns, Most High and Most Powerful Knight of the Rainbow, Sovereign Grand Prince Hiram, Sovereign Grand Princes, &c., these were some of the titles assumed by the members. The trials of initiation were long and difficult, and founded on what is recorded of the Egyptian and Eleusinian mysteries. In the first two sections the founders of the rite seem to have attempted to bring together all the creeds and practices of Scotch Masonry combined with the mysteries of Egypt; and in the last two sections all the chemical and cabalistic knowledge professed by the priests of that country, reserving for the last three degrees the supreme direction of the Order. Attempts were made to introduce it into Belgium, Sweden, and Switzerland, and also into Ireland, and latterly into England; but everywhere it is in a languishing condition. The Grand Orient of France has never recognized the rite as a part of Masonry, though it has three lodges in Paris.

226. *Rites and Ceremonies.*—The Order celebrates two equinoctial festivals, the one called “The Reawakening of Nature,” and the other, “The Repose of Nature.” In the sixty-ninth degree, designated as “Knight of Khanuka, called Hynaroth,” particular

instructions are given as to man's relation to the Deity, and the cabalistic mediation of angels. In the ninetieth and last degree, the lodge is opened with the words "Peace to Men," and the wish that all men might become proselytes of reason and true light. In this rite, altogether modern, we meet with gnostic and cabalistic words and conceits—a phenomenon which were impossible did not gnostic ideas permeate all the veins of the masonic body.

227. *Rite of Memphis.*—It is a copy of the rite of Misraim, and was founded at Paris in 1839, and afterwards extended to Brussels and Marseilles. It was composed of ninety-one degrees, arranged in three sections and seven classes. A large volume printed at Paris, with the ambitious title of "The Sanctuary," gives an account of all the sections and their scope. The first section teaches morality and explains the symbols; the second instructs in physical science, the philosophy of history, and explains the poetical myths of antiquity, its scope being to promote the study of causes and origins. The third and last section exhausts the story of the Order, and is occupied with high philosophy, studying the religious myth at the different epochs of mankind.



XI.

MODERN KNIGHTS TEMPLARS.

228.



ORIGIN.—We read that several lords of the Court of Louis XIV., including the Duke de Gramont, the Marquis of Biran, and Count Tallard, formed a secret society, whose object was pleasure. The society increased. Louis XIV., having been made acquainted with its statutes, banished the members of the Order, whose denomination was, “A slight Resurrection of the Templars.”

229. *Supposititious List of Grand Masters.*—In 1705, Philip Duke of Orleans collected the remaining members of the society that had renounced its first scope to cultivate politics. A Jesuit father, Bonanni, a learned rogue, fabricated the famous list of supposititious Grand Masters of the Temple since Molay, beginning with his immediate successor, Larmenius. No imposture was ever sus-

tained with greater sagacity. The document offered all the requisite characteristics of authenticity, and was calculated to deceive the most experienced palæologist. Its object was to connect the new institution with the ancient Templars. To render the deception more perfect, the volume containing the false list was filled with minutes of deliberations at fictitious meetings under false dates. Two members were even sent to Lisbon, to obtain if possible a document of legitimacy from the "Knights of Christ," an Order supposed to have been founded on the ruins of the Order of the Temple. But the deputies were unmasked and very badly received: one had to take refuge in England, the other was transported to Africa, where he died.

230. *Revival of the Order.*—But the society was not discouraged; it grew, and was probably the same that concealed itself before the outbreak of the revolution under the vulgar name of the Society of the Bull's Head, and whose members were dispersed in 1792. At that period the Duke of Cosse-Brissac was grand master. When on his way to Versailles with other prisoners, there to undergo their trial, he was massacred, and Ledru, his physician, obtained possession of the charter of Larmenius and the MS. statutes of 1705. These documents suggested to him the idea of reviving the order; Fabré-Palaprat, a Freemason, was chosen

grand master. Every effort was made to create a belief in the genuineness of the Order. The brothers Fabré, Arnal, and Leblond hunted up relics. The shops of antiquaries supplied the sword, mitre, and helmet of Molay, and the faithful were shown his bones withdrawn from the funeral pyre on which he had been burned. As in the middle ages, the society exacted that aspirants should be of noble birth; such as were not were ennobled by the society. Fourteen honest citizens of Troyes on one occasion received patents of nobility and convincing coats of arms.

231. *The Leviticon.* — The society was at first catholic, apostolic, Roman, and rejected Protestants; but Fabré suddenly gave it an opposite tendency. Having acquired a Greek MS. of the fifteenth century, containing the Gospel of St. John, with readings somewhat differing from the received version, preceded by a kind of introduction or commentary, called "Leviticon," he determined, towards 1815, to apply its doctrines to the society governed by him, and thus to transform an association, hitherto quite orthodox, into a schismatic sect. This *Leviticon* is nothing but the well-known work with the same title by the Greek monk, Nicephorus. He, having been initiated into the mysteries of the Sufites, who to this day, in the bosom of Mohamedanism preserve the dismal doctrines of the Ishmaelites of the lodge of Cairo (133), attempted

to introduce these ideas into Christianity, and for that purpose wrote the "Leviticon," which became the Bible of a small number of sectaries; but persecution put an end to them. This singular MS. was translated into French in 1822, and printed, with modifications and interpolations, by Palaprat himself. This publication was the cause of a schism in the Order of the Temple. Those knights that adopted its doctrines made them the basis of a new liturgy, which they rendered public in 1833 in a kind of Johannite church; but people only laughed at it.

232. *Ceremonies of Initiation.*—The lodges in this degree are called encampments, and the officers take their names from those that managed the original institution of the Knights Templars. The penal signs are the chin and beard sign and the saw sign. The grand sign is indicative of the death of Christ on the cross. There is a word, a grip, and pass-words, which vary. The knights, who are always addressed as "Sir Knights," wear knightly costume, not omitting the sword. The candidate for installation is "got up" as a pilgrim, with sandals, mantle, staff, cross, scrip, and wallet, a belt or cord round his waist, and in some encampments a burden on his back, which is made to fall off at the sight of the cross. On his approach, an alarm is sounded with a trumpet, and after a deal of pseudo-military parley he is admitted, and a saw is applied

to his forehead by the second captain, whilst all the Sir Knights are under arms. The candidate, being prompted by the master of the ceremonies, declares that he is a weary pilgrim, prepared to devote his life to the service of the poor and sick, and to protect the holy sepulchre. After perambulating the encampment seven times he repeats the oath, having first put away the pilgrim's staff and cross and taken up a sword. In this oath he swears to defend the sepulchre of our Lord Jesus Christ against all Jews, Turks, infidels, heathens, and other opposers of the Gospel. "If ever I wilfully violate this my solemn compact," he continues, "as a Brother Knight Templar, may my skull be sawn asunder with a rough saw, my brains taken out and put in a charger to be consumed by the scorching sun, and my skull in another charger, in commemoration of St. John of Jerusalem, that first faithful soldier and martyr of our Lord and Saviour. Furthermore, may the soul that once inhabited this skull appear against me in the day of judgment. So help me God." A lighted taper is afterwards put into his hand, and he circumambulates the encampment five times "in solemn meditation;" and then kneeling down is dubbed knight by the grand commander, who says, "I hereby instal you a masonic knight hospitaller of St. John of Jerusalem, Palestine, Rhodes, and Malta, and also a Knight Templar." The grand commander next clothes him with the

mantle, and invests him with the apron, sash, and jewel, and presents him with sword and shield. He then teaches him the so-called Mediterranean password and sign. The motto of the Knight Templar is, *In hoc signo vinces*. In some of the encampments the following is the concluding part of the ceremony:—One of the equerries dressed as a cook, with a white nightcap and apron and a large kitchen knife in his hand, suddenly rushes in, and, kneeling on one knee before the new Sir Knight, says, “Sir Knight, I admonish you to be just, honourable, and faithful to the Order, or I, the cook, will hack your spurs from off your heels with my kitchen knife.” He then retires. Sometimes the spurs are hacked off by another personage, namely the Commissioner in Bankruptcy. Some few years ago an unfortunate encampment pitched in Bedford Row, London. Though the knights, no doubt, were very brave against Turks, infidels, and all that sort of gentry, they could not face their creditors, who thereupon compelled the Order to make its last stand in Basinghall Street—rather an inglorious end; but, as one of the counsel observed, the Sir Knights were probably all away in the Holy Land fighting for the recovery of the Holy Sepulchre, and so their affairs at home fell slightly into disorder.



XII.

FREEMASONRY IN ENGLAND AND SCOTLAND.

233.

FREEMASONRY in *England*.—The authentic history of Freemasonry, *i. e.* operative Masonry, in England dates from Athelstan, from whom his brother Edwin obtained a royal charter for the Masons, by which they were empowered to meet annually in a general assembly, and to have the right to regulate their own Order. And, according to this charter, the first Grand Lodge of England met at York in 926, when all the writings and records extant, in Greek, Latin, French, and other languages, were collected; and constitutions and charges in conformity with ancient usages, so far as they could be gathered therefrom, were drawn up and adopted. The Old York Masons were on that account held in especial respect, and Blue or genuine Masonry is still distinguished by the title of the York Rite.

After the decease of Edwin, Athelstan himself presided over the lodges; and after his death, the Masons in England were governed by Dunstan, Archbishop of Canterbury in 960, and Edward the Confessor in 1041. Down to the present time the grand masters have been persons of royal blood, sometimes the king himself. Till the beginning of the last century, as already stated (194), they were operative masons, and the monuments of their activity are still found all over the land in abbeys, monasteries, cathedrals, hospitals, and other buildings of note. There were, indeed, periods when the Order was persecuted by the state, but these were neither so frequent nor so long as in other countries.

234. *Freemasonry in Scotland.*—Tradition says that on the destruction of the Order of Templars, many of its members took refuge in Scotland, where they incorporated themselves with the Freemasons, under the protection of Robert Bruce, who established the chief seat of the order at Kilwinning. There is a degree of Prince of Rose-Croix de Heroden, or Hérédom, as it is called in French. This Heroden, says an old MS. of the ancient Scotch Rite, is a mountain situated in the north-west of Scotland, where the fugitive Knights Templars found a safe retreat; and the modern Order of Rose-Croix claims the kingdom of Scotland and Abbey of Kilwinning as having once been its chief seat of govern-

ment. By some writers, however, it is asserted that the word Hérédom is simply a corruption of the Latin expression *hæredium*, signifying "an heritage," and alludes to the castle of St. Germain, the residence of Charles Stuart the Pretender, to further whose restoration the Order of Rose-Croix was invented. The subject is in a state of inextricable confusion, but scarcely worth the trouble of elucidation. King Robert Bruce endeavoured, like other princes before and after him, to secure for himself the supreme direction of those associations, which, though not hostile to the reigning power, could by their organization become the *foci* of danger. It is the common opinion that this king reserved for himself and his successors the rank of grand master of the whole Order, and especially of the lodge of Hérédom, which was afterwards transferred to Edinburgh.

235. *Modern Freemasonry.*—At the beginning of the last century the operative period of Masonry may be said to have come to an end. In 1716, there being then only four lodges existing in London, a proposition was made and agreed to that the privilege of Masonry should no longer be restricted to operative masons—we have seen that it had ere then been broken through (194)—but should extend to men of various professions, provided they were regularly initiated into the Order. Thus began the present era of Masonry, retaining the original constitutions, the

ancient landmarks, symbols, and ceremonies. The society, proclaiming *brotherly love, relief, and truth* as their guiding principles, obtained a wider field for their operations, and more freedom in their mode of action. But to what does this action amount? To eating, drinking, and mummery. There is nothing in the history of modern Masonry, in this country at least, that deserves to be recorded. The petty squabbles between Lodges and Orders may help to fill masonic newspapers, but for the world at large they have no interest; and as to any useful knowledge to be propagated by Masons, that is pure delusion. Yet, considering that the Order reckons its members by hundreds of thousands, its pretensions and present condition and prospects merit some consideration; and it must be admitted that its charities are administered on a somewhat munificent scale. In that respect honour is due to the craft.





XIII.

FREEMASONRY IN FRANCE.

236.

I*NTRODUCTION into France.*—Freemasonry was introduced into France, by the partisans of James and the Pretender, as a possible means of re-seating the Stuart family on the English throne. Not satisfied with turning masonic rites to unforeseen and illegitimate uses, new degrees were added to those already existing, such as those of "Irish Master," "Perfect Irish Master," and "Puissant Irish Master," and by promises of the revelation of great secrets and leading them to believe that Freemasons were the successors of the Knights Templars, the nobility of the kingdom were attracted towards the Order and liberally supported it with their means and influence. The first lodge established in France was that of Dunkirk (1721), under the title of "Friendship and Fraternity." The second, whose name has not

been handed down, was founded in Paris in 1725 by Lord Derwentwater. Other followers of the Pretender established other lodges, of all which Lord Derwentwater was the grand master, until that nobleman lost his life for his devotion to the cause of the Stuarts.

237. *Chevalier Ramsay.*—The Chevalier Ramsay, also a devoted adherent of the house of Stuart, endeavoured more effectually to carry out the views of his predecessors, and in 1728 attempted in London to lay the basis of a masonic reform, according to which the masonic legend referred to the violent death of Charles I., while Cromwell and his partisans represented the assassins to be condemned in the lodge. He therefore proposed to the Grand Lodge of England to substitute in the place of the first three degrees those of Scotch Mason, Novice, and Knight of the Temple, which he pretended to be the only true and ancient ones, having their administrative centre in the Lodge of St. Andrew at Edinburgh. But the Grand Lodge at once rejected his views, whose objects it perceived. Ramsay went to Paris, where he met with great success. His system gave rise to those higher degrees which have since then been known by the name of the Ancient Scotch Rite. Many of these innovations made up for their want of consistency with masonic traditions by splendour of external decorations and gorgeousness of ceremonies. But the *hautes grades* of the

French, and the philosophic degrees of the Ancient Scotch Rite, are not innovations, but illustrations of pure symbolic Masonry.

238. *Philosophical Rites.*—Philosophy indeed began to insinuate itself into Masonry, simplifying the rites and purifying its doctrines. Among the philosophic degrees then introduced, that of the “Knights of the Sun” is noteworthy. Its declared scope was to advocate natural, in opposition to revealed, religion. There is but one light in the lodge, which shines from behind a globe of water, to represent the sun. It has some resemblance to the “Sublime Knight Elected.” But on the other hand, by these innovations systems multiplied, and the Order served as a pretext and defence of institutions having no connection with Masonry. Cabala, magic, conjuration, divination, alchemy, and demonology, were taught in the lodges. These abuses led to the establishment of an administrative centre at Arras in 1747. Another was founded at Marseilles in 1751. Three years afterwards the Chevalier de Bonneville founded in Paris a chapter of the high degrees, with the title, afterwards become famous, of the “Chapter of Clermont,” and lodged it in a sumptuous palace built by him in a suburb of Paris. The system adopted was to some extent that of Ramsay. Another chapter, in opposition to his, was founded in 1762, with the title of “Council of the Knights of the East.” In 1766, the Baron

Tschudy founded the Order of the "Blazing Star," in which ideas derived from the Temple and the Jesuits were strangely intermingled.

239. *The Duke de Chartres.*—Freemasonry in France was not without influence on the Revolution. The Duke de Chartres having been elected grand master, all the lodges were united under the Grand Orient; hence the immense influence he afterwards wielded. The mode of his initiation is thus related:—Before becoming grand master he was received into the degree of Knight of Kadosh. Five brethren introduced him into a hall, representing a grotto strewn with human bones, and lighted up with sepulchral lamps. In one of the angles was a lay figure covered with royal insignia. The introducers bade him lie down on the ground like one dead, naming the degrees through which he had already passed, and repeating the former oaths. Afterwards, they extolled the degree into which he was about to be received. Having bidden him to rise, he was made to ascend a high ladder, and to throw himself from the top. Having then armed him with a dagger, they commanded him to strike the crowned figure, and a liquid, resembling blood, spurted from the wound over his hands and clothes. He was then told to cut off the head of the figure. Finally, he was informed that the bones with which the cave was strewn came from the body of James Molay, Grand Master of the Order of the Temple,

and that the man whom he had stabbed was Philip the Fair, King of France. The Grand Orient was established in a mansion formerly belonging to the Jesuits in Paris, and became a revolutionary centre. The share the Grand Orient, the tool of the Duke de Chartres, took in the events of the French Revolution is matter of history.





XIV.

THE CHAPTER OF CLERMONT AND THE
STRICT OBSERVANCE.

240.

JESUITICAL Influence.—Catholic ceremonies, unknown in ancient Freemasonry, were introduced from 1735 to 1740, in the Chapter of Clermont, so called in honour of Louis of Bourbon, Prince of Clermont, at the time grand master of the Order in France. From that time, the influence of the Jesuits on the fraternity made itself more and more felt. The candidate was no longer received in a lodge, but in the city of Jerusalem; not the ideal Jerusalem, but a clerical Jerusalem, typifying Rome. The meetings were called *Capitula Canonicorum*, and a monkish language and asceticism prevailed therein. In the statutes is seen the hand of James Lainez, the second general of the Jesuits, and the aim at universal empire betrays itself, for at the



VIII.

GRAND ELECT KNIGHT OF KADOSH.

214.



HE *Term Kadosh.*—This degree, the thirtieth of the ancient and accepted Scotch rite, contains a beautiful astronomical allegory, and is probably derived from Egypt. The term *Kadosh* means “holy” or “elect.” (Every person in the East, preferred to a post of honour, carried a staff, to indicate that he was *Kadosh*, or elect, or that his person was sacred; whence eventually the name came to be applied to the staff itself, and hence the derivation of *caduceus*, the staff of Mercury, the messenger of the gods.)

215. *Reception into the Degree.*—There are four apartments; the initiation takes place in the fourth. They symbolize the seasons. The first apartment is hung with black, lit up by a solitary lamp of triangular form and suspended to the vaulted ceiling. It communicates with a kind of cave or closet

Thus he was brought to that state of mental intoxication which afterwards led him to make an absurd entry into Rome, preceded by heralds who proclaimed him king. Hunde seems, in the sad story of the Stuarts, to have acted the part of a speculator; and the rite of the Strict Observance, permeated by the Jesuitical leaven, had probably an aim very different from the re-establishment of the proscribed dynasty. It is certain that at one time the power of the New Templars was very great, and prepared the way for the Illuminati.





XV.

THE RELAXED OBSERVANCE.

242.



ORGANIZATION of Relaxed Observance.
—In 1767, there arose at Vienna a schism of the Strict Observance; the dissentients, who called themselves “Clerks of the Relaxed Observance,” declaring that they alone possessed the secrets of the association, and knew the place where were deposited the splendid treasures of the Templars. They also claimed precedence not only over the rite of Strict Observance, but also over all Masonry. Their promises and instructions revolved around the philosopher’s stone, the government of spirits, and the millennium. To be initiated it was necessary to be a Roman Catholic, and to have passed through all the degrees of the Strict Observance. The members knew only their immediate heads; but Doctor Stark, of Königsberg, a famous preacher,

and Baron Raven, of Mecklenburg, were well-known chiefs of the association.

243. *Disputes in German Lodges.*—Before the establishment of the Strict Observance various German lodges had already introduced the Templar system; hence disputes of all kinds arose, and a convention was held at Brunswick on May 22nd, 1775, to arrange the differences. Dr. Stark presented himself; he was a disciple of Schroeffer and of Gugumos, who called himself high priest, knight, prince, possessor of the philosopher's stone, of the secret to evoke the spirits of the dead, &c. Stark declared to the members of the convention that he was called *Archimedes ab aquila fulva*, that he was chancellor of the Grand Chapter of Scotland, and had been invited by the brethren of that supreme body to instruct them in the true principles of the order. But when he was asked to produce his credentials, he refused. The Brunswickers, however, thinking that the brethren of Aberdeen might possess some secrets, sent a deputation thither; but the good folks of Aberdeen knew even less than their German friends, for they knew only the first three degrees. Stark, though found out, was not to be put down, but wrote a book, entitled "The Coping Stone," in which he represented the Strict Observance as hostile to religion, society, and the state.

244. *Rite of Zinnendorf.*—This was not the first

attack made on the system of Hunde. In 1766, Count Zinnendorf, chief physician in the Prussian army, who had been received into the Strict Observance, was struck from the list of members of the lodge of the Three Globes. In revenge, he founded at Berlin and Potsdam lodges on the Templar system, which, however, he soon abandoned, and composed a new rite, invented by himself, and consisting of seven degrees, which was protected by Frederick the Great. The new order made fierce and successful war both on the Strict and the Relaxed Observance.

245. *African Architects*.—About 1765, Brother Von Kopper instituted in Prussia, under the auspices of Frederick II., the order of "African Architects," who occupied themselves with historical researches, mixing up therewith masonry and chivalry. The order was divided into eleven degrees. They erected a vast building, which contained a large library, a museum of natural history, and a chemical laboratory. Until 1786, when it was dissolved, the society awarded every year a gold medal with fifty ducats to the author of the best memoir on the history of Masonry. This was one of the few rational masonic societies. The African Architects did not esteem decorations, aprons, collars, jewels, &c. In their assemblies they read essays, and communicated the results of their researches. At their simple and decorous banquets

instructive and scientific discourses were delivered. While their initiations were gratuitous, they gave liberal assistance to zealous but needy brethren. They published many important works on Freemasonry.



219. *Officers and Lodges.*—The presiding officer is called the “Ever Most Perfect Sovereign,” and the two wardens are styled “Most Excellent and Perfect Brothers.” The degree is conferred by a body called a “Chapter of the Sovereign Princes of Rose-Croix,” and in three apartments, the first representing Mount Calvary, the second the site and scene of the Resurrection, and the third Hell. It will therefore be seen that it is a purely Christian degree, and therefore not genuine Masonry, but an attempt to christianize Freemasonry. The first apartment is hung with black, and lighted with thirty-three lights upon three candlesticks of eleven branches. Each light is enclosed in a small tin box, and issues its light through a hole of an inch diameter. These lights denote the age of Christ. In three angles of the room, north-east, south-east, and south-west, are three pillars of the height of a man, on the several chapters of which are inscribed the names of Faith, Hope, and Charity. Every lodge has its picture descriptive of its form, and of the proper place of its officers and emblems. On the east, at the south and north angles, the sun and moon and a sky studded with stars are painted; the clouds very dark. An eagle is seen beating the air with his wings, as an emblem of the supreme power. Besides other allegorical paintings, there is also one of a cubic stone, sweating blood and water. On the stone is a rose, and the letter J,

Stone" (241), concerning the influence of the Jesuits in the masonic body, formed one of the chief topics discussed. Some of the chiefs of the Strict Observance produced considerable confusion by being unable to give information concerning the secrets of the high degrees, which they had professed to know; or to render an account of large sums they had received on behalf of the order. The main point was to settle whether Masonry was to be considered as a continuation of the order of the Templars, and whether the secrets of the sect were to be sought for in the modern Templar degrees. After thirty sittings, the answer was in the negative; the chiefs of the Strict Observance were defeated, and the Duke of Brunswick suspended the order for three years, from which blow it never recovered. The Swedes professed to possess all the secrets; the Duke of Brunswick hastened to Upsala to learn them, but found that the Swedes knew no more than the Germans; whence new dissensions arose between the masons of the two nations.

248. *Result of Convention.*—The only result of the convention of Wilhelmsbad was the retention of the three symbolical degrees, with the addition of a new degree, that of the "Knight of Beneficence." The Duke of Brunswick represented the aristocratic element, and was thus opposed to Masonry, which in its spirit is democratic. The result of the congress strengthened the influence

a sword and scarf. After much preliminary ceremony, he is introduced into the apartment, and told by the master that the word that is lost and which he seeks cannot be given, because confusion reigns among them, the veil of the temple is rent, darkness covers the earth, the tools are broken, &c. ; but that he need not despair, as they will find out the new law, that thereby they may recover the word. He is then told to travel for thirty-three years. The junior warden thereupon conducts him thirty-three times round the lodge, pointing out to him the three columns, telling him their names, Faith, Hope, and Charity, and bidding him remember them, as henceforth they must be his guides. After a little more talk, he is made to kneel with his right knee upon the Gospel and take the following oath : " I promise by the same obligations I have taken in the former degrees of Masonry never to reveal the secrets of the Knight of the Eagle, under the penalty of being for ever deprived of the true word ; that a river of blood and water shall issue continually from my body, and under the penalty of suffering anguish of soul, of being steeped in vinegar and gall, of having on my head the most piercing thorns, and of dying upon the cross ; so help me the Grand Architect of the Universe." The candidate then receives the apron and sash, both symbols of sorrow for the loss of the word. A dialogue ensues, wherein the hope of finding the word is

foreshadowed ; whereupon the master and brethren proceed to the second apartment, where they exchange their black aprons and sashes to take red ones.

221. *Second Apartment.*—This apartment is hung with tapestry ; three chandeliers, with thirty-three lights, but without the boxes, illuminate it. In the east there is a cross surrounded with a glory and a cloud ; upon the cross is a rose of paradise, in the middle of which is the letter G. Below are three squares, in which are three circles, having three triangles, to form the summit, which is allegorical of Mount Calvary, upon which the Grand Architect of the Universe expired. Upon this summit is a blazing star with seven rays, and in the middle of it the letter G again. The eagle and pelican also re-appear here. Below is the tomb. In the lower part of the square are the compasses, drawing-board, crow, trowel, and square. The cubic stone, hammer, and other tools are also represented.

222. *Reception in the Third Apartment.*—But the second point of reception takes place in a third apartment, which is made as terrifying as possible, to represent the torments of hell. It has seven chandeliers with grey burning flambeaux, whose mouths represent death's heads and cross-bones. The walls are hung with tapestry, painted with flames and figures of the damned. The candidate,

the Scotch rite aroused his suspicions. The Parisian lodges, however, practised in the art of flattery, prostrated themselves before the First Consul, prostrated themselves before the Emperor, and sued for grace. The suspicions of Napoleon were not dissipated; but he perceived the policy of avoiding violent measures, and of disciplining a body that might turn against him. After considerable hesitation, he declared in favour of the Grand Orient, and the Scotch rite had to assume the second place. A single word of Napoleon had done more to establish peace between them than all former machinations. The Grand Orient became a court office, and Masonry an army of *employés*. The Grand Mastership was offered to Joseph Napoleon, who accepted it, though never initiated into Freemasonry, with the consent of his brother, who, however, for greater security, insisted on having his trusty arch-chancellor Cambacérès appointed Grand Master Adjunct, to be in reality the only head of the order. Gradually all the rites existing in France gave in their adhesion to the imperial policy, electing Cambacérès as their chief dignitary, so that he eventually possessed more masonic titles than any other man before or after him. In 1805, he was made Grand Master Adjunct of the Grand Orient; in 1806, Sovereign Grand Master of the Supreme Grand Council; in the same year, Grand Master of the rite of Herodien of Kilwinning; in 1807, Supreme Head of the

The junior warden quickly takes off the cloth, and at the signal of the master all the brethren clap their hands three times and give three huzzas. The candidate is then taught the signs, grips, and pass-word. The master then proceeds to the instruction of the newly made Knight of the Eagle or Prince Rose-Croix, which amounts to this, that after the erection of Solomon's temple masons began to neglect their labours, that then the cubical stone, the corner-stone, began to sweat blood and water, and was torn from the building and thrown among the ruins of the decaying temple, and the mystic rose sacrificed on a cross. Then masonry was destroyed, the earth covered with darkness, the tools of masonry broken. Then the blazing star disappeared, and the word was lost. But masons having learnt the three words, Faith, Hope, and Charity, and following the new law, masonry was restored, though masons no longer built material edifices, but occupied themselves in spiritual buildings. The mystic rose and blazing star were restored to their former beauty and splendour.





X.

THE RITES OF MISRAIM AND
MEMPHIS.

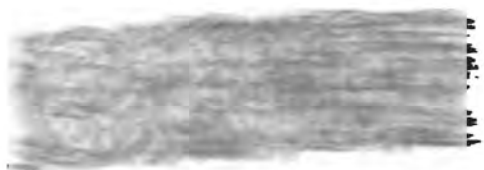
223.



NOMALIES of the Rite of Misraim.—
Another of those diversities, which may be called the constant attendants of the life of vast associations, is the rite of "Misraim." What chiefly distinguishes it from other rites, and renders it totally different from masonic institutions, is the supreme power given to the heads, whose irremovability we have seen abolished, in order to open the lodges to the forms of genuine democracy. This rite is essentially autocratic. One man, with the title of "Absolute Sovereign Grand Master," rules the lodges, and is irresponsible—an extraordinary anomaly in the bosom of a liberal society to behold a member claiming that very absolute power against which Freemasonry has been fighting for centuries!

224. *Organization.*—The rite of Misraim was founded at a time when there was already a question of reducing the number of the Scotch rite of thirty-three degrees, practically reduced to five. Then arose the rite of Misraim with ninety degrees, arranged in four sections, viz. 1. Symbolic, 2. Philosophic, 3. Mystical, 4. Cabalistic; which were divided into seventeen classes. The rites are a medley of Scotch rites, Martinism, and Templarism, and the absolute grand masters arrogate to themselves the right of governing all masonic lodges throughout the world. The foundations of this system were laid at Milan in 1805, by several Masons who had been refused admission into the Supreme Grand Council. During the first year and for some time after postulants were only admitted as far as the eighty-seventh degree; the other three, complementing the system, embraced the *unknown* superiors. Thus masonic degrees often served as a mask for the most opposed individualities, and unconsciously favoured the views and schemes of astute diplomatists and ambitious princes.

225. *History and Constitution.*—From Milan the order spread into Dalmatia, the Ionian Islands, and the Neapolitan territory, where it produced a total reform in a chapter of Rosicrucians, the “Concordia,” established in the Abruzzi. It was not till 1814 that the rite of Misraim was introduced



instructions are given as to man's relation to the Deity, and the cabalistic mediation of angels. In the ninetieth and last degree, the lodge is opened with the words "Peace to Men," and the wish that all men might become proselytes of reason and true light. In this rite, altogether modern, we meet with gnostic and cabalistic words and conceits—a phenomenon which were impossible did not gnostic ideas permeate all the veins of the masonic body.

227. *Rite of Memphis.*—It is a copy of the rite of Misraim, and was founded at Paris in 1839, and afterwards extended to Brussels and Marseilles. It was composed of ninety-one degrees, arranged in three sections and seven classes. A large volume printed at Paris, with the ambitious title of "The Sanctuary," gives an account of all the sections and their scope. The first section teaches morality and explains the symbols; the second instructs in physical science, the philosophy of history, and explains the poetical myths of antiquity, its scope being to promote the study of causes and origins. The third and last section exhausts the story of the Order, and is occupied with high philosophy, studying the religious myth at the different epochs of mankind.



XI.

MODERN KNIGHTS TEMPLARS.

228.



RIGIN.—We read that several lords of the Court of Louis XIV., including the Duke de Gramont, the Marquis of Biran, and Count Tallard, formed a secret society, whose object was pleasure. The society increased. Louis XIV., having been made acquainted with its statutes, banished the members of the Order, whose denomination was, “A slight Resurrection of the Templars.”

229. *Supposititious List of Grand Masters.*—In 1705, Philip Duke of Orleans collected the remaining members of the society that had renounced its first scope to cultivate politics. A Jesuit father, Bonanni, a learned rogue, fabricated the famous list of supposititious Grand Masters of the Temple since Molay, beginning with his immediate successor, Larmenius. No imposture was ever sus-

tained with greater sagacity. The document offered all the requisite characteristics of authenticity, and was calculated to deceive the most experienced palæologist. Its object was to connect the new institution with the ancient Templars. To render the deception more perfect, the volume containing the false list was filled with minutes of deliberations at fictitious meetings under false dates. Two members were even sent to Lisbon, to obtain if possible a document of legitimacy from the "Knights of Christ," an Order supposed to have been founded on the ruins of the Order of the Temple. But the deputies were unmasked and very badly received: one had to take refuge in England, the other was transported to Africa, where he died.

230. *Revival of the Order.*—But the society was not discouraged; it grew, and was probably the same that concealed itself before the outbreak of the revolution under the vulgar name of the Society of the Bull's Head, and whose members were dispersed in 1792. At that period the Duke of Cosse-Brissac was grand master. When on his way to Versailles with other prisoners, there to undergo their trial, he was massacred, and Ledru, his physician, obtained possession of the charter of Larmenius and the MS. statutes of 1705. These documents suggested to him the idea of reviving the order; Fabré-Palaprat, a Freemason, was chosen

on presenting himself as a searcher of the lost word, has his sash and apron taken from him, as not humble enough to qualify him for the task, and is covered with a black cloth strewn with dirty ashes, so that he can see nothing, and informed that he will be led to the darkest of places, from which the word must come forth triumphant to the glory and advantage of Masonry. In this condition he is led to a steep descent, up and down which he is directed to travel, after which he is conducted to the door, and has the black cloth removed. Before him stand three figures dressed as devils. He then parades the room three times, without pronouncing a word, in memory of the descent into the dark places, which lasted three days. He is then led to the door of the apartment, covered with black cloth, and told that the horrors through which he has passed are as nothing in comparison with those through which he has yet to pass; therefore he is cautioned to summon all his fortitude. But in reality all the terrible trials are over, for he is presently brought before the master, who asks: "Whence come you?" "From Judæa."—"Which way did you come?" "By Nazareth."—"Of what tribe are you descended?" "Judah."—"Give me the four initials?" "I. N. R. I."—"What do these letters signify?" "Jesus of Nazareth, King of the Jews."—"Brother, the word is found; let him be restored to light."

The junior warden quickly takes off the cloth, and at the signal of the master all the brethren clap their hands three times and give three huzzas. The candidate is then taught the signs, grips, and pass-word. The master then proceeds to the instruction of the newly made Knight of the Eagle or Prince Rose-Croix, which amounts to this, that after the erection of Solomon's temple masons began to neglect their labours, that then the cubical stone, the corner-stone, began to sweat blood and water, and was torn from the building and thrown among the ruins of the decaying temple, and the mystic rose sacrificed on a cross. Then masonry was destroyed, the earth covered with darkness, the tools of masonry broken. Then the blazing star disappeared, and the word was lost. But masons having learnt the three words, Faith, Hope, and Charity, and following the new law, masonry was restored, though masons no longer built material edifices, but occupied themselves in spiritual buildings. The mystic rose and blazing star were restored to their former beauty and splendour.





X.

THE RITES OF MISRAIM AND
MEMPHIS.

223.



NOMALIES of the Rite of Misraim.— Another of those diversities, which may be called the constant attendants of the life of vast associations, is the rite of “Misraim.” What chiefly distinguishes it from other rites, and renders it totally different from masonic institutions, is the supreme power given to the heads, whose irremovability we have seen abolished, in order to open the lodges to the forms of genuine democracy. This rite is essentially autocratic. One man, with the title of “Absolute Sovereign Grand Master,” rules the lodges, and is irresponsible—an extraordinary anomaly in the bosom of a liberal society to behold a member claiming that very absolute power against which Freemasonry has been fighting for centuries!

224. *Organization.*—The rite of Misraim was founded at a time when there was already a question of reducing the number of the Scotch rite of thirty-three degrees, practically reduced to five. Then arose the rite of Misraim with ninety degrees, arranged in four sections, viz. 1. Symbolic, 2. Philosophic, 3. Mystical, 4. Cabalistic; which were divided into seventeen classes. The rites are a medley of Scotch rites, Martinism, and Templarism, and the absolute grand masters arrogate to themselves the right of governing all masonic lodges throughout the world. The foundations of this system were laid at Milan in 1805, by several Masons who had been refused admission into the Supreme Grand Council. During the first year and for some time after postulants were only admitted as far as the eighty-seventh degree; the other three, complementing the system, embraced the *unknown* superiors. Thus masonic degrees often served as a mask for the most opposed individualities, and unconsciously favoured the views and schemes of astute diplomatists and ambitious princes.

225. *History and Constitution.*—From Milan the order spread into Dalmatia, the Ionian Islands, and the Neapolitan territory, where it produced a total reform in a chapter of Rosicrucians, the "Concordia," established in the Abruzzi. It was not till 1814 that the rite of Misraim was introduced

into France, where the pompous denominations of its endless hierarchy met with no slight success. Never had such titles been heard of in Masonry: Supreme Commander of the Stars, Sovereign of Sovereigns, Most High and Most Powerful Knight of the Rainbow, Sovereign Grand Prince Hiram, Sovereign Grand Princes, &c., these were some of the titles assumed by the members. The trials of initiation were long and difficult, and founded on what is recorded of the Egyptian and Eleusinian mysteries. In the first two sections the founders of the rite seem to have attempted to bring together all the creeds and practices of Scotch Masonry combined with the mysteries of Egypt; and in the last two sections all the chemical and cabalistic knowledge professed by the priests of that country, reserving for the last three degrees the supreme direction of the Order. Attempts were made to introduce it into Belgium, Sweden, and Switzerland, and also into Ireland, and latterly into England; but everywhere it is in a languishing condition. The Grand Orient of France has never recognized the rite as a part of Masonry, though it has three lodges in Paris.

226. *Rites and Ceremonies.*—The Order celebrates two equinoctial festivals, the one called “The Re-awakening of Nature,” and the other, “The Repose of Nature.” In the sixty-ninth degree, designated as “Knight of Khanuka, called Hynaroth,” particular

instructions are given as to man's relation to the Deity, and the cabalistic mediation of angels. In the ninetieth and last degree, the lodge is opened with the words "Peace to Men," and the wish that all men might become proselytes of reason and true light. In this rite, altogether modern, we meet with gnostic and cabalistic words and conceits—a phenomenon which were impossible did not gnostic ideas permeate all the veins of the masonic body.

227. *Rite of Memphis.*—It is a copy of the rite of Misraim, and was founded at Paris in 1839, and afterwards extended to Brussels and Marseilles. It was composed of ninety-one degrees, arranged in three sections and seven classes. A large volume printed at Paris, with the ambitious title of "The Sanctuary," gives an account of all the sections and their scope. The first section teaches morality and explains the symbols; the second instructs in physical science, the philosophy of history, and explains the poetical myths of antiquity, its scope being to promote the study of causes and origins. The third and last section exhausts the story of the Order, and is occupied with high philosophy, studying the religious myth at the different epochs of mankind.

ment. By some writers, however, it is asserted that the word Hérédom is simply a corruption of the Latin expression *hæredium*, signifying "an heritage," and alludes to the castle of St. Germain, the residence of Charles Stuart the Pretender, to further whose restoration the Order of Rose-Croix was invented. The subject is in a state of inextricable confusion, but scarcely worth the trouble of elucidation. King Robert Bruce endeavoured, like other princes before and after him, to secure for himself the supreme direction of those associations, which, though not hostile to the reigning power, could by their organization become the *foci* of danger. It is the common opinion that this king reserved for himself and his successors the rank of grand master of the whole Order, and especially of the lodge of Hérédom, which was afterwards transferred to Edinburgh.

235. *Modern Freemasonry.*—At the beginning of the last century the operative period of Masonry may be said to have come to an end. In 1716, there being then only four lodges existing in London, a proposition was made and agreed to that the privilege of Masonry should no longer be restricted to operative masons—we have seen that it had ere then been broken through (194)—but should extend to men of various professions, provided they were regularly initiated into the Order. Thus began the present era of Masonry, retaining the original constitutions, the

ancient landmarks, symbols, and ceremonies. The society, proclaiming *brotherly love, relief, and truth* as their guiding principles, obtained a wider field for their operations, and more freedom in their mode of action. But to what does this action amount? To eating, drinking, and mummery. There is nothing in the history of modern Masonry, in this country at least, that deserves to be recorded. The petty squabbles between Lodges and Orders may help to fill masonic newspapers, but for the world at large they have no interest; and as to any useful knowledge to be propagated by Masons, that is pure delusion. Yet, considering that the Order reckons its members by hundreds of thousands, its pretensions and present condition and prospects merit some consideration; and it must be admitted that its charities are administered on a somewhat munificent scale. In that respect honour is due to the craft.





XIII.

FREEMASONRY IN FRANCE.

236.

INTRODUCTION *into France.*—Freemasonry was introduced into France, by the partisans of James and the Pretender, as a possible means of re-seating the Stuart family on the English throne. Not satisfied with turning masonic rites to unforeseen and illegitimate uses, new degrees were added to those already existing, such as those of "Irish Master," "Perfect Irish Master," and "Puissant Irish Master," and by promises of the revelation of great secrets and leading them to believe that Freemasons were the successors of the Knights Templars, the nobility of the kingdom were attracted towards the Order and liberally supported it with their means and influence. The first lodge established in France was that of Dunkirk (1721), under the title of "Friendship and Fraternity." The second, whose name has not

been handed down, was founded in Paris in 1725 by Lord Derwentwater. Other followers of the Pretender established other lodges, of all which Lord Derwentwater was the grand master, until that nobleman lost his life for his devotion to the cause of the Stuarts.

237. *Chevalier Ramsay.*—The Chevalier Ramsay, also a devoted adherent of the house of Stuart, endeavoured more effectually to carry out the views of his predecessors, and in 1728 attempted in London to lay the basis of a masonic reform, according to which the masonic legend referred to the violent death of Charles I., while Cromwell and his partisans represented the assassins to be condemned in the lodge. He therefore proposed to the Grand Lodge of England to substitute in the place of the first three degrees those of Scotch Mason, Novice, and Knight of the Temple, which he pretended to be the only true and ancient ones, having their administrative centre in the Lodge of St. Andrew at Edinburgh. But the Grand Lodge at once rejected his views, whose objects it perceived. Ramsay went to Paris, where he met with great success. His system gave rise to those higher degrees which have since then been known by the name of the Ancient Scotch Rite. Many of these innovations made up for their want of consistency with masonic traditions by splendour of external decorations and gorgeousness of ceremonies. But the *hautes grades* of the

French, and the philosophic degrees of the Ancient Scotch Rite, are not innovations, but illustrations of pure symbolic Masonry.

238. *Philosophical Rites.*—Philosophy indeed began to insinuate itself into Masonry, simplifying the rites and purifying its doctrines. Among the philosophic degrees then introduced, that of the “Knights of the Sun” is noteworthy. Its declared scope was to advocate natural, in opposition to revealed, religion. There is but one light in the lodge, which shines from behind a globe of water, to represent the sun. It has some resemblance to the “Sublime Knight Elected.” But on the other hand, by these innovations systems multiplied, and the Order served as a pretext and defence of institutions having no connection with Masonry. Cabala, magic, conjuration, divination, alchemy, and demonology, were taught in the lodges. These abuses led to the establishment of an administrative centre at Arras in 1747. Another was founded at Marseilles in 1751. Three years afterwards the Chevalier de Bonneville founded in Paris a chapter of the high degrees, with the title, afterwards become famous, of the “Chapter of Clermont,” and lodged it in a sumptuous palace built by him in a suburb of Paris. The system adopted was to some extent that of Ramsay. Another chapter, in opposition to his, was founded in 1762, with the title of “Council of the Knights of the East.” In 1766, the Baron

Tschudy founded the Order of the "Blazing Star," in which ideas derived from the Temple and the Jesuits were strangely intermingled.

239. *The Duke de Chartres.*—Freemasonry in France was not without influence on the Revolution. The Duke de Chartres having been elected grand master, all the lodges were united under the Grand Orient; hence the immense influence he afterwards wielded. The mode of his initiation is thus related:—Before becoming grand master he was received into the degree of Knight of Kadosh. Five brethren introduced him into a hall, representing a grotto strewn with human bones, and lighted up with sepulchral lamps. In one of the angles was a lay figure covered with royal insignia. The introducers bade him lie down on the ground like one dead, naming the degrees through which he had already passed, and repeating the former oaths. Afterwards, they extolled the degree into which he was about to be received. Having bidden him to rise, he was made to ascend a high ladder, and to throw himself from the top. Having then armed him with a dagger, they commanded him to strike the crowned figure, and a liquid, resembling blood, spurted from the wound over his hands and clothes. He was then told to cut off the head of the figure. Finally, he was informed that the bones with which the cave was strewn came from the body of James Molay, Grand Master of the Order of the Temple,

his secret relations to the Infinite fecundates the religious thought, he in his relations to the Universe fecundates the scientific thought. Science is truth, and the most ancient cultus of Freemasonry.

In determining the relations of the individual to his equals, Freemasonry does not restrict itself to recommending to 'do unto others what we wish others would do unto us; but inculcates to do good, oppose evil, and not to submit to injustice in whatsoever form it presents itself. Freemasonry looks forward to the day when the iron plates of the "Monitor" and the "Merrimac" will be beaten into steam-ploughs; when man, redeemed by liberty and science, shall enjoy the pure pleasures of intelligence; when peace, fertilised by the wealth and strength now devoted to war, shall bring forth the most beautiful fruit of the tree of life.

265. *Reform needed.*—Greatly therefore is the academic puerility of rites to be regretted, which drags back into the past an institution that ought to launch forward into the future. It is self-evident that Freemasonry in this state cannot last—that a reform is necessary; and as De Castro, from whom the above is taken, thinks that it would be an honour to Italy to be the leader in such a reform, it would be an honour to any country that initiated it. Masonry ought not to be an ambulance, but a vanguard. It is embarrassed by its excessive bag-

gage, its superfluous symbols. Guarding secrets universally known, it cannot entertain secrets of greater account. Forcing itself to believe itself to be the sole depository of widely-spread truths, it deprives itself and the world of other truths. In this perplexity and alternative of committing suicide or being born anew, what will Masonry decide on?





XX.

CAGLIOSTRO AND EGYPTIAN MASONRY.

266.

LIFE of *Cagliostro*.—Joseph Balsamo, the disciple and successor of St. Germain, who pretended at the court of Louis XV. to have been the contemporary of Charles V., Francis I., and Christ, and to possess the elixir of life and many other secrets, had vaster designs and a loftier ambition than his teacher, and was one of the most active agents of Freemasonry in France and the rest of Europe. He was born at Palermo in 1743, and educated at two convents in that city, where he acquired some chemical knowledge. As a young man, he fell in with an Armenian, or Greek, or Spaniard, called Althotas, a kind of adventurer, who professed to possess the philosopher's stone, with whom he led a roving life for a number of years. What became of Althotas at last is not positively known. Balsamo at last found his way to Rome, where he married the beautiful

Lorenza Feliciani, whom he treated so badly, that she escaped from him; but he recovered her, and acquired great influence over her by magnetically operating upon her. There is no doubt that he was a powerful magnetizer. Visiting Germany, he was initiated into Freemasonry, in which he soon began to take a prominent part. He also assumed different titles, such as that of Marquis of Pellegrini, but the one he is best known by is that of Count Cagliostro; and by his astuteness, impudence, and some lucky hits at prophesying, he acquired a European notoriety and made many dupes, including persons of the highest rank, especially in France, where he founded many new Masonic lodges. He was the author of a book called "The Rite of Egyptian Masonry," which rite he established first in Courland, and afterwards in Germany, France, and England. After having been banished from France, in consequence of his implication in the affair of the queen's necklace, and driven from England by his creditors, he was induced by his wife, who was weary of her wandering life, and anxious once more to see her relations, to visit Rome, where he was arrested on the charge of attempting to found a Masonic lodge, against which a papal bull had recently been promulgated, and thrown into the castle of St. Angelo, in 1789. He was condemned to death, but the punishment was commuted to perpetual imprisonment. His wife was shut up in a

convent, and died soon after. Having been transferred to the Castle of San Leo, he attempted to strangle the monk sent to confess him, in the hope of escaping in his gown; but the attempt failed, and it is supposed that he died, a prisoner, in 1795.

267. *The Egyptian Rite.*—The Egyptian rite invented by Cagliostro is a mixture of the sacred and profane, of the serious and laughable; charlatanism is its prevailing feature. Having discovered a MS. of George Cofton, in which was propounded a singular scheme for the reform of Freemasonry in an alchymistic and fantastic sense, Cagliostro founded thereon the bases of his masonic system, taking advantage of human credulity, enriching himself, and at the same time seconding the action of other secret societies. If there were not now believers in spirit-rapping and table-turning, it would be difficult to understand how Cagliostro succeeded in gaining so many followers and so much wealth, considering his vulgar tricks and shallow pretences. He gave his dupes to understand that the scope of Egyptian Masonry was to conduct men to perfection by means of physical and moral regeneration; asserting that the former was infallible through the *prima materia* and the philosopher's stone, which assured to man the strength of youth and immortality, and that the second was to be achieved by the discovery of a pentagon that would restore man to his primitive innocence. This rite indeed is a tissue of fa-

tuities it would not be worth while to allude to, did it not offer matter for study to the philosopher and moralist. Cagliostro pretended that the rite had been first founded by Enoch, remodelled by Elias, and finally restored by the Grand Copt. Both men and women were admitted into the lodges, though the ceremonies for each were slightly different, and the lodges for their reception entirely distinct. In the reception of women, among other formalities there was that of breathing into the face of the neophyte, saying, "I breathe upon you this breath to cause to germinate in you and grow in your heart the truth we possess; I breathe it into you to strengthen in you good intentions, and to confirm you in the faith of your brothers and sisters. We constitute you a legitimate daughter of true Egyptian adoption and of this worshipful lodge." One of the lodges was called "Sinai," where the most secret rites were performed; another "Ararat," to symbolize the rest reserved for masons only. Concerning the pentagon, Cagliostro taught that it would be given to the masters after forty days of intercourse with the seven primitive angels, and that its possessors would enjoy a physical regeneration for 5557 years, after which they would through gentle sleep pass into heaven. The pentagon had as much success with the upper ten thousand of London, Paris, and St. Petersburg, as the philosopher's stone ever enjoyed; and large sums were given for a few

grains of the rejuvenating *prima materia*. There exists yet between Basle and Strasburg a sumptuous Chinese temple, where the famous pentagon was worshipped; and the lodge "Sinai" at Lyons was as gorgeous as a palace.

268. *Cagliostro's Hydromancy*.—But beside masonic delusions, Cagliostro made use of the then little understood wonders of magnetism to attract adherents; and as many persons are seduced by the wine-cup, so he made dupes of many by means of the water-bottle, which trick, as might be shown, was very ancient, and consisted in divination by hydromancy. A child, generally a little girl, was made to look into a bottle of water, and see therein events, past, present, and to come, the child having of course been well tutored beforehand; and as Cagliostro was really a man of observation, he made many shrewd guesses as to the future, and sometimes fortune favoured him—as in the case of Schieffort, one of the leaders of the Illuminati, who refused to join the Egyptian rite, at which Cagliostro was so incensed, that he caused the little girl to see in the decanter the exterminating angel, who declared that in less than a month Schieffort would be punished. Now it so happened that within that period Schieffort committed suicide, which of course gave an immense lift to Cagliostro and his bottle. In this respect indeed Cagliostro was a forerunner of our modern spiritualists; and as he did not keep his

Cagliostro and Egyptian Masonry. 355

occult power a secret from all, but freely communicated it, magical practices were thus introduced into the lodges, which well served the purposes of the astute, but brought discredit on the institution. And all this occurred at the period of the Encyclopedists, and on the eve of mighty events !





XXI.

ADOPTIVE MASONRY.

269.



HISTORICAL Notice.—According to one of the fundamental laws of Masonry—and a rule prevailing in the greater mysteries of antiquity—women cannot be received into the order. Women cannot keep secrets, at least so Milton says, through the mouth of Dalila:—

“ Granting, as I do, it was a weakness
In me, but incident to all our sex,
Curiosity, inquisitive, importune
Of secrets; then with like infirmity
To publish them; both common female faults.”

But we have already seen that Cagliostro admitted women to the Egyptian rite; and when at the beginning of the eighteenth century several associations sprang up in France, which in their external aspect resembled Freemasonry, but did not exclude women, the ladies naturally were loud in their praise

of such institutions, so that the masonic brotherhood, seeing it was becoming unpopular, had recourse to the stratagem of establishing "adoptive" lodges of women, so called because every such lodge had finally to be adopted by some regular masonic lodge. The Grand Orient of France framed laws for their government, and the first lodge of adoption was opened in Paris in 1775, in which the Duchess of Bourbon presided, and was initiated as Grand Mistress of the rite. The Revolution checked the progress of this rite, but it was revived in 1805, when the Empress Josephine presided over the "Loge Impériale d'Adoption des Francs-Chevaliers" at Strasburg. Similar lodges spread over Europe, Great Britain excepted; but they soon declined, and are at present confined to the place of their origin.

270. *Organisation.*—The rite consists of the same degrees as those of genuine Masonry. Every sister, being a dignitary, has beside her a masonic brother holding the corresponding rank. Hence the officers are a Grand Master and a Grand Mistress, an Inspector and an Inspectress, a Depositor and a Depositrix, a Conductor and a Conductress. The business of the lodge is conducted by the sisterhood, the brethren only acting as their assistants; but the Grand Mistress has very little to say or to do, she being only an honorary companion to the Grand Master. The first, or apprentice's degree, is only

introductory; in the second, or companion, the scene of the temptation in Eden is emblematically represented; the building of the tower of Babel is the subject of the mistress's degree; and in the fourth, or that of perfect mistress, the officers represent Moses, Aaron, and their wives, and the ceremonies refer to the passage of the Israelites through the wilderness, as a symbol of the passage of men and women through this to another and better life. The lodge room is tastefully decorated, and divided by curtains into four compartments, each representing one of the four quarters of the globe, the eastern, or furthest, representing Asia, where there are two splendid thrones, decorated with gold fringe, for the Grand Master and the Grand Mistress. The members sit on each side in straight lines, the sisters in front and the brothers behind them, the latter having swords in their hands. All this pretty playing at masonry is naturally followed by a banquet, and on many occasions by a ball. And a very proper sequel to private theatricals! At the banquets the members use a symbolical language; thus the lodge-room is called "Eden," the doors "barriers," a glass is called a "lamp," water "white oil," wine "red oil;" to fill your glass is "to trim your lamp," &c.

271. *Jesuit Degrees.*—The Jesuits, *qui vont passer leur nez partout*, soon poked it into Adoptive Masonry—for to get hold of the women is to get hold

of the better half of mankind—and founded new lodges, or modified existing ones of that rite to further their own purposes. Thus it is that a truly monkish asceticism was introduced into some of them, by the Jesuits divided into ten degrees; and we find such passages in the catechism as these: “Are you prepared, sister, to sacrifice life for the good of the catholic, apostolic Roman Church?” The tenth or last degree was called the “Princess of the Crown,” and a great portion of the ritual treats of the Queen of Sheba. This rite was established in Saxony in 1779.





XXII.

ANDROGYNOUS MASONRY.

272.



RIGIN and Tendency.— Gallantry already makes its appearance in Adoptive Masonry; and this gallantry, which for so many ages was the study of France, and was there reduced to an ingenious art, manufactured on its own account rites and degrees that were masonic in name only. Politics were dethroned by amorous intrigues; and the enumerators of great effects sprung from trifling causes might in this chapter of history find proofs of what a superficial and accidental thing politics are, when not governed by motives of high morality, nor watched by the incorruptible national conscience. And Androgynous Masonry did not always confine itself to an interchange of compliments and the pursuit of pleasure; still, as a rule, its lodges for the initiation of males and females—defended by some of their advocates as founded on Exod. xxxviii. 8—are a

whimsical form of that court life which in France and Italy had its poets and romancers; and which rose to such a degree of impudence and scandal as to outrage the modesty of citizens and popular virtue. It is a page of that history of princely corruption, which the French people at first read of with laughter, then with astonishment, finally with indignation; and which inspired it with those feelings which at last found their vent in the excesses of the great Revolution. Every Revolution is a puritanical movement, and the simple and neglected virtue of the lowly-born avenges itself upon the pompous vices of their superiors.

273. *Earliest Androgynous Societies.*—Some of these were founded in France and elsewhere by an idle, daring, and conquering soldiery. As their type we may take the order of the “Knights and Ladies of Joy,” founded with extraordinary success at Paris in 1696, under the protection of Bacchus and Venus, and whose printed statutes are still in existence; and that of the “Ladies of St. John of Jerusalem,” and the “Ladies of St. James of the Sword and Calatrava.” They, as it were, served as models to the canonesses who till the end of the last century brought courtly pomp and mundane pleasures into the very cloisters of France, and compelled austere moralists to excuse it by saying that it was *dans le goût de la nation*.

274. *Other Androgynous Societies.*—In the order

of the "Companions of Penelope, or the Palladium of Ladies," whose statutes are said to have been drawn up by Fénelon (with how much truth is easily imagined), the trials consist in showing the candidate that work is the palladium of women; whence we may assume the pursuits of this society to have been very different from the equivocal occupations of other orders. The order of the "Mopses" owed its origin to a religious scruple. Pope Clement XII. having issued, in 1738, a Bull, condemning Freemasonry, the Roman Catholics, not wishing to deprive themselves of their fraternal meetings, instituted, under the above name (derived from the German word *Mops*, a young mastiff, the symbol of mutual fidelity), what was pretended to be a new association, but what was in fact only Freemasonry under another name. In 1776 the "Mopses" became an androgynous order, admitting females to all the offices, except that of Grand Master. There was, however, a Grand Mistress also. In 1777 there was established in Denmark the androgynous order of the "Society of the Chain," to which belongs the honour of having founded and of maintaining at its own expense the Asylum for the Blind at Copenhagen, the largest and best managed of similar institutions in Europe. The order of "Perseverance," the date of whose foundation is unknown, but which existed in Paris in 1777, and was supported by the most distinguished persons, had a

laudable custom, which might be imitated by other societies, viz., to inscribe in a book, one of which is still extant, the praiseworthy actions of the male and female members of the association. But one of the most deserving masonic androgynous institutions was that of the "Sovereign Chapter of the Scotch Ladies of France," founded in 1810, and divided into lesser and greater mysteries, and whose instructions aimed chiefly at leading the neophyte back to the occupations to which the state of society called him or her. To provide food and work for those wanting either, to afford them advice and help, and save them from the cruel alternative of crime—such was the scope of this society, which lasted till the year 1828.

275. *Vicious Androgynous Societies.*—The Society of the "Wood-store of the Globe and Glory" was founded in 1747 by the Chevalier de Beauchêne, a lively boon companion, who was generally to be found at an inn, where for very little money he conferred all the masonic degrees of that time; a man whose worship would have shone by the great tun of Heidelberg, or at the drinking bouts of German students. The Wood-store was supposed to be in a forest, and the meetings, which were much in vogue, took place in a garden outside Paris, called "New France," where assembled lords and clowns, ladies and grisettes, indulging in the easy costumes and manners of the country. Towards the middle of

the eighteenth century, there was established in Britain the order of the "Defoliators."

In the order of "Felicity," instituted in Paris in 1742, and divided into the four degrees of midshipman, captain, chief of a squadron, and vice-admiral, the emblems and terms were nautical: sailors were its founders, and it excited so much attention, that in 1746 a satire, entitled, "The Means of reaching the highest Rank in the Navy without getting Wet," was published against it. Its field of action was the field of love. A Grand Orient was called the offing, the lodge the squadron, and the sisters performed the fictitious voyage to the island of Felicity *sous la voile des frères et pilotées par eux*; and the candidate promised "never to receive a foreign ship into her port as long as a ship of the order was anchored there."

The order of the "Lovers of Pleasure" was a military institution, a pale revival of the ceremonies of chivalry and the courts of love, improvised in the French camp in Galicia. From the discourse of one of the orators we select the following passage: "Our scope is to embellish our existence, always taking for our guide the words: 'Honour, Joy, and Delicacy.' Our scope, moreover, is to be faithful to our country and the august sovereign who fills the universe with his glorious name, to serve a cause which ought to be grateful to every gentle soul, that of protecting youth and inno-

cence, and of establishing between the ladies and ourselves an eternal alliance, cemented by the purest friendship." This society, it is said, was much favoured by Napoleon I., and hence we may infer that its aim was not purely pleasure; at all events it is remarkable, that a society, having masonic rites, should have given its services to the "august sovereign" who had just withdrawn his support from genuine Freemasonry.

276. *Knights and Nymphs of the Rose.*—This order was founded in Paris in 1778 by Chaumont, private secretary to Louis-Philippe d'Orléans, to please that prince. The chief lodge was held in one of the famous *petites maisons* of that epoch. The great lords had lodges in their own houses. The Hierophant, assisted by a deacon called "Sentiment," initiated the men, and the Grand Priestess, assisted by the deaconess called "Discretion," initiated the women. The age of admission for knights was "the age to love," that of ladies, "the age to please and to be loved." Love and mystery were the programme of the order; the lodge was called the Temple of Love, which was beautifully adorned with garlands of flowers and amorous emblems and devices. The knights wore a crown of myrtle, the nymphs a crown of roses. During the time of initiation a dark lantern, held by the nymph of Discretion, shed a dim light, but afterwards the lodge was illuminated with numerous

wax candles. The aspirants, laden with chains, to symbolize the prejudices that kept them prisoners, were asked, "What seek you here?" To which they replied, "Happiness." They were then questioned as to their private opinion and conduct in matters of gallantry, and made twice to traverse the lodge over a path covered with love-knots, whereupon the iron chains were taken off, and garlands of flowers, called "chains of love," substituted. The candidates were then conducted to the altar, where they took the oath of secrecy; and thence to the mysterious groves in the neighbourhood of the Temple of Love, where incense was offered up to Venus and her son. If it was a knight who had been initiated, he exchanged his crown of myrtle for the rose of the last initiated nymph; and if a nymph, she exchanged her rose for the myrtle crown of Brother Sentiment. The horrors of the Revolution scattered these knights and nymphs, who, like thoughtless children, were playing on a volcano.


277. *Mason's Daughter*.—This is an androgynous degree invented in the Western States of America, and given to master masons, their wives, and unmarried sisters and daughters. It refers to circumstances recorded in chapters xi. and xii. of St. John's Gospel.



XXIII.

PERSECUTIONS OF FREEMASONRY.

278.

AUSES of Persecution. — The secrecy with which the masonic brotherhood has always surrounded its proceedings is no doubt highly grateful to the members, but it has its drawbacks. The outside world, who cannot believe that masonic meetings, which are so jealously guarded against the intrusion of non-masons, have no other purpose than the rehearsal of a now totally useless and pointless ritual, followed by conviviality, naturally assume that there must be something more behind ; and what seems to fear the light is usually supposed to be evil. Hence all governments, as long as they did not know what modern Freemasonry really is, persecuted and endeavoured to suppress it. But as soon as they discovered its real scope and character, they gave it their support, feeling quite convinced that men who could find entertainment in the doings of

the lodges, would never, as it is popularly called, set the Thames on fire. Thus one of the first persecutions against Freemasonry arose in Holland in 1734. A crowd of ignorant fanatics, incited thereto by the clergy, broke into a lodge at Amsterdam and destroyed all its furniture and ornaments; but the town clerk having at the suggestion of the order been initiated, the States-General, upon his report, sanctioned the society, many of the chief persons becoming members. Of course when lodges were turned into political clubs, and the real business of Masonry was cast aside for something more serious, the matter assumed a very different aspect. The persecutions here to be mentioned will therefore be such only as took place against Freemasonry, legitimately so called.

279. *Instances of Persecution.*—Pope Clement XII., in 1737, issued a decree against the order, which was followed by a more severe edict next year, the punishment therein awarded for being found guilty of practising Freemasonry being confiscation and death, without hope of mercy. This was a signal of persecution in the countries connected with Rome. The parliament of Paris, however, refused to register the papal Bull; and an apology for the order was published at Dublin. But Philip V. of Spain declared the galleys for life, or punishment of death with torture to be the doom of Freemasons; a very large number of whom he caused to be arrested

and sentenced. Peter Torrubia, Grand Inquisitor of Spain, having first made confession and received absolution, entered the order for the express purpose of betraying it. He joined in 1751, and made himself acquainted with the entire ramifications of the craft; and in consequence members of ninety-seven lodges were seized and tortured on the rack. Ferdinand VI. declared Freemasonry to be high treason, and punishable with death. When the French became masters of Spain, Freemasonry was revived and openly practised, the members of the Grand Lodge of Madrid meeting in the hall previously occupied by their arch-enemy the Inquisition. With the return of Ferdinand VII., who re-established the Inquisition, the exterminating process recommenced. In 1814, twenty-five persons suspected of Freemasonry were dragged in chains to confinement; but the subsequent arrests were so numerous that no correct account is obtainable, nor can the ultimate fate of the accused be recorded. In 1824, a law was promulgated, commanding all masons to declare themselves, and deliver up all their papers and documents, under the penalty of being declared traitors. The Minister of War, in the same year, issued a proclamation, outlawing every member of the craft, and in 1827 seven members of a lodge in Granada were executed; while in 1828, the tribunals of the same city condemned the Marquis of Lavrillana and Cap-

tain Alvarez to be beheaded for having founded a lodge.

In 1735, several noble Portuguese instituted a lodge at Lisbon, under the Grand Lodge of England, of which George Gordon was Master; but the priests immediately determined on putting it down. One of the best known victims of the Inquisition was John Coustos, a native of Switzerland, who was arrested in 1743, and thrown into a subterranean dungeon, where he was racked nine times in three months for not revealing the secrets of Masonry. He had, however, to appear in an *auto-da-fe*, and was sentenced to five years' work as a galley slave; but the British Government claiming him as a subject, he was released before the term of his punishment expired. Thirty-three years passed without anything more being heard of Freemasonry in Portugal; but in 1776, two members of the craft were arrested, and remained upwards of fourteen months in prison. In 1792, Queen Elizabeth ordered all Freemasons to be delivered over to the Inquisition; a very few families escaped to New York, where they landed with the words, *Asylum quærimus*. Among their American brethren they found not only an asylum, but a new home. The French empire ushered in better days; but with the restoration of the old *régime* came the former prejudices and persecutions. In 1818, John VI. promulgated from the Brazils an edict against all secret

societies, including Freemasonry; and again in 1823, a similar though more stringent proclamation appeared in Lisbon. The punishment of death therein awarded has been reduced to fine and transportation to Africa.

In Austria, the papal bulls provoked persecutions and seizures; hence arose the order of the Mopses (274), which spread through Holland, Belgium, and France. In 1747, thirty masons were arrested and imprisoned at Vienna. Maria Theresa, having been unable to discover the secrets of the order, issued a decree to arrest all masons, but the measure was frustrated by the good sense of the Emperor Joseph I., who was himself a mason, and therefore knew that the pursuits of the order were innocent enough. Francis II., at the Diet of Ratisbon in 1794, demanded the suppression of all masonic societies throughout Germany; but Hanover, Brunswick, and Prussia united with the smaller states in refusing their assent.

The history of Freemasonry in Central Italy during the last century and this, as may be supposed, is a mere repetition of sufferings, persecutions, and misfortunes; the members of the craft being continually under punishment, through the intolerance of the priesthood and the interference of the civil power.

But persecution was not confined to Catholic countries. Even in Switzerland, the masons at one

time were persecuted. The Council of Berne, in 1745, passed a law with certain degrees of punishment for members of lodges; which law was renewed in 1782. It is now abrogated. Frederick I., King of Sweden, a very few years after the introduction (1736) of Freemasonry, forbade it under penalty of death. At present the king is at the head of the Swedish craft. The King Frederick Augustus III. of Poland caused, in 1739, enactments to be published, forbidding, under pain of severe punishment, the practice of Freemasonry in his kingdom. In 1757, the Syned of Stirling adopted a resolution debarring all Freemasons from the ordinances of religion. In 1799, Lord Radnor proposed in the English Parliament a bill against secret societies, and especially against Freemasonry; and a similar but equally fruitless attempt against the order was made in 1814 by Lord Liverpool. The Society is now acknowledged by law; the Prince of Wales is one of its members, and is now one of its Past Grand Masters.

280. *Anti-Masonic Publications.*—One of the earliest English publications against Freemasonry is "The Freemasons; an Hudibrastic Poem," London, 1723. It is written in the coarsest style of invective, describing the masons as a drunken set of revellers, practising all kinds of filthy rites. Several works of no literary merit appeared at various intervals between 1726 and 1760, professing to reveal the masonic secrets, but their authors

evidently knew nothing of the craft. In 1768, a rabid parson published a sermon, entitled "Masonry, the Way to Hell." It is beneath criticism. Numerous works of a similar tendency, or professing to reveal what masonry was, thenceforth appeared at short intervals in England, France, Germany, and Italy, such as "Les Plus Secrets Mystères de la Maçonnerie;" "Le Maschere Strappate" (The Masks torn off); "The Veil Removed, or the Secret of the Revolutions fostered by Freemasonry;" Robison's "Proofs of a Conspiracy against all the Religions and Governments of Europe carried on in the Secret Meetings of Freemasons, Illuminati, and Reading Societies," a work which must have astonished the masons not a little, and for which they were no doubt in their hearts very grateful to the author, for he makes the masons out to be very terrible fellows indeed. Good easy men, who only thought of enjoying their "beer and 'baccy," and of going through a little mummery, to find that they were, "unbeknown" to themselves, very near upsetting all the thrones of Europe! The work of the Abbé Barruel is of the same stamp; it is entitled: "Mémoires pour servir à l'Histoire du Jacobinisme," and is noteworthy for nothing but absence of critical power and honesty of statement. A great deal is now written against Freemasonry; but the writers in most instances know neither what Freemasonry is, nor what it pretends to be.



XXIV.

SCHISMATIC RITES AND SECTS.

281.



SCHISMATIC Rites and Sects.—The pretended derivation of Freemasonry from the Knights Templars has already been referred to ; but Masonry, the system, not the name, existed before the Order of the Temple, and the Templars themselves had masonic rites and degrees three hundred years before their downfall. Those who, however, maintain the above view say that the three assassins symbolize the three betrayers of the order, and Hiram the Grand Master Molay ; and according to the ritual of the Grand Lodge of the Three Globes, a German degree, the lights around the coffin signify the flames of the pile on which Molay was burnt. To the Rosicrucians and to certain German lodges Hiram is Christ, and the three assassins, Judas that betrays, Peter that denies Him, and Thomas that disbelieves His resurrection. The ancient Scotch rite had its origin in other false accounts of the

rise of the order. In the last century schisms without number arose in the masonic body. It would be impossible in a work like this to name them all; a few only can be referred to. Out of the non-masonic society of the Rosicrucians was formed in 1777 an association, calling itself the "Brothers of the Golden Rosy Cross." It was very numerous in Germany, the Netherlands, and Sweden. A second schism from the Rosicrucians was the "Society of the Initiated Brothers of Asia," which was originated in 1780, and whose pursuits were those of alchemy. Its existence was but brief. Rolling, a member, in 1787 published in print its laughable secrets. A lodge was founded in 1768 by one Schrcœpfer in his own house, where he conjured up ghosts! The King of Saxony, being incredulous, had him flogged as an impostor. The charlatan disguised himself, assumed the title of Count de Steinville, went to the Court of Dresden and frightened the king with horrible apparitions. This was his revenge, but the French ambassador discovered the cheat. Schrcœpfer escaped to Leipsic and began afresh his mummeries. But having promised his dupes more than he could accomplish, he shot himself in the wood of Rosenthal, near Leipzig. The "Moravian Brothers of the Order of Religious Freemasons, or Order of the Mustard-Seed," was another German rite, founded in 1739. Its mysteries were founded on

the passage in St. Mark iv., in which Christ compares the kingdom of heaven to a grain of mustard-seed. The brethren recognized each other by a ring inscribed with the words:—"No one of us lives for himself." The jewel was a cross of gold, surmounted by a mustard-plant with the words:—"What was it before? Nothing." Nearly all the degrees of the Scotch rite are schismatic. In like manner all the English and American orders of chivalry, and their conclaves and encampments, are ridiculous parodies of ancient chivalry.

In 1758, Lacorne, a dancing master, and Pirlet, a tailor, invented the degree of the "Council of the Emperors of the East and West," whose members assumed the titles of "Sovereign Prince Masons, Substitutes General of the Royal Art, Grand Superintendents and Officers of the Grand and Sovereign Lodge of St. John of Jerusalem." The ritual consisted of twenty-five degrees, and as it was calculated by its sounding titles and splendour of ritual to flatter the vanity of the frivolous, it was at first very successful; and Lacorne conferred on one of his creatures, a Hebrew, the degree of Inspector, and sent him to America to spread the order there. In 1797, other Jews added eight new degrees, giving to this agglomeration of thirty-three pompous degrees, the title of "Ancient and Accepted Scotch Rite." The Grand Orient of France, seeing its own influence declining, proposed advantageous

and honourable terms to the Supreme Grand Council, which was at the head of the Scotch rite, and an agreement was come to in 1804. The Grand Orient retaining the first name, received into its bosom the Supreme Grand Council and the rich American symbolism. But the connection did not prosper, and was dissolved in 1805. Again, what is called Mark-Masonry in England is considered spurious; whilst in Scotland and Ireland it is held to be an essential portion of Freemasonry. These are curious anomalies.

282. *Ludicrous Degree.*—The following lodge was actually established about 1717. Some joyous companions, having passed the degree of craft, resolved to form a lodge for themselves. As none of them knew the Master's part, they at once invented and adopted a ritual which suited every man's humour. Hence it was ordered that every person during initiation should wear boots, spurs, a sword, and spectacles. The apron was turned upside down. To simplify the work of the lodge, they abolished the practice of studying geometry—which was sheer pretence, for the only geometry a mason studies in the lodge is that mentioned by Hudibras:

“ For he, by geometric scale,
Could take the size of pots of ale;
Resolve by sines and tangents straight,
If bread or butter wanted weight.”

Some of the members proved that a good knife

and fork in the hands of a dexterous brother, over proper materials, would give greater satisfaction and add more to the rotundity of the lodge than the best scale and compass in Europe ; adding that a line, a square, a parallelogram, a rhombus, a rhomboid, a triangle, a trapezium, a circle, a semi-circle, a quadrant, a parabola, a hyperbola, a cube, a parallelepipedon, a prism, a prismoid, a pyramid, a cylinder, a curve, a cylindroid, a sphere, a spheroid, a paraboloid, a cycloid, a paracentric, frustums, segments, sectors, gnomons, pentagons, hexagons, polygons, ellipses, and irregular figures of all sorts, might be drawn and represented upon bread, beef, mutton, ham, fowls, pies, etc., as demonstratively as upon sheets of paper or the tracing board, and that the use of the globes might be taught and explained as clearly and briefly upon two bottles as upon any twenty-eight inch spheres.





XXV.

DIFFUSION OF THE ORDER.

283.

FREEMASONRY in *Spain and Portugal*.—In 1726, the Grand Lodge of England granted a patent for the establishment of a lodge at Gibraltar; another was founded in the following year at Madrid, which, declaring itself independent of foreign supervision, established lodges at Cadiz, Barcelona, Valladolid, and other places. The Inquisition, seeing the danger that threatened the Church, persecuted the order; hence the mystery that surrounds the labours of the brotherhood in the Iberian peninsula.

In Portugal, the first lodges were founded, not under English, but under French auspices; but English influence soon made itself felt in the establishment of additional lodges, though in great secrecy; which, however, did not save many Free-

masons from becoming the victims of the Inquisition.

284. *Freemasonry in Russia.*—In 1731, Freemasonry dared to oppose itself to Russian despotism, which, not fearing and probably despising it, did not molest it. The times were unpropitious. The sanguinary Biren ruled the Empress Anne, whom by means of the amorous fascination he exercised upon her, he easily persuaded to commit all kinds of folly and cruelty; and Masonry, though it knew itself to be tolerated, yet did not feel secure, and cautiously kept itself in the background. In 1740, England founded a lodge at St. Petersburg, and sent thither a Grand Master. The order spread in the provinces, and in 1763 the lodge "Clio" was opened at Moscow. Catherine II. wished to know its statutes, perceiving the advantage or injury they might bring to her government as she either promoted or persecuted the association. In the end she determined to protect the order; and in a country where the court leads opinion, lodges soon become the fashion. But Masonry thus becoming the amusement of a wealthy nobility, it soon lost sight of its primitive objects. In no other country probably did the brotherhood possess such gorgeous temples; but, deprived of the vivifying and invigorating air of liberty, its splendour could not save it from a death of inanition.

285. *Freemasonry in Switzerland.*—English pro-

selytism, always the most active, established a lodge at Geneva in 1737, whose first Grand Master was George Hamilton. Two years afterwards, the foreigners dwelling at Lausanne united and founded the lodge called the "Perfect Union of Foreigners." Lodges were also opened at Berne; but the manœuvres of the Grand Lodges of the states surrounding Switzerland introduced long and fierce dissensions. In 1765, the Strict Observance founded at Basle the lodge "Liberty," which became the mother-lodge of many others, and, calling itself the "German Helvetic Directory," chose for its chief the celebrated Lavater. Then followed suppressions; but the order revived, and in 1844 the different territorial Grand Lodges united into one federal Grand Lodge, called "Alpina," which revised the ancient statutes. The Swiss Freemasons intend to erect a grand temple, which perhaps could nowhere find a more fitting site than in a country where four nations of diverse languages and races dwell in perfect liberty.

286. *Freemasonry in Sweden and Poland.*—In 1748, Sweden already had many and flourishing lodges. In 1754, was instituted the Grand Lodge of Sweden, under a patent from the Grand Lodge of Scotland; it afterwards declared its autonomy, which has been recognized by all the masonic bodies of Europe.

Freemasonry, at first suppressed in Poland, was

revived under Stanislaus Augustus, and the auspices of the Grand Orient of France, who established lodges in various towns of that country. These united in 1784 to form a Grand Orient, having its seat at Warsaw.

287. *Freemasonry in Holland and Germany.*—In Holland the Freemasons opened a lodge in 1731, under the warrant of the Grand Lodge of England; it was, however, only what is called a lodge of emergency, having been called to initiate the Duke of Tuscany, afterwards Francis I., Emperor of Germany. The first regular lodge was established at the Hague in 1734, which, five years after, took the name of "Mother-lodge." Numerous lodges were opened throughout the country, and also in the Dutch colonies; and the Freemasons founded many schools, with the avowed object of withdrawing instruction from clerical influence.

In Germany lodges were numerous as early as the middle of last century, so that in the present one we have witnessed the centenaries of many of them—as for instance, in 1837, of that of Hamburg; in 1840, of that of Berlin; in 1841, of those of Breslau, Baireuth, Leipzig, and many more.

288. *Freemasonry in Turkey, Asia, Africa, and Oceania.*—The order also spread into Turkey, where, however, as may be supposed, for a long time it led but a harassed existence. Lodges were established at Constantinople, Smyrna, and Aleppo; and

it may be mentioned, as a fact in favour of Freemasonry, that the Turkish Freemasons are in a more advanced state of civilization than is usual among Orientals generally. They reject polygamy, and at the Masonic banquets the women appear unveiled; so that whatever their western sisters may have to say against Masonry, the women of the East certainly are gainers by the introduction of the order.

The most important masonic lodges of Asia are in India; they are under the jurisdiction of the Grand Lodges of England and Scotland.

Freemasonry was introduced into Africa by the establishment of a lodge at Cape Coast Castle in 1735. There are now lodges at the Cape of Good Hope; in the islands of Mauritius, Madagascar and St. Helena; and at Algiers, Tunis, Morocco, Cairo, and Alexandria.

Lodges have existed since 1828 at Sydney, Melbourne, Paramatta, and other places; in all about two hundred.

289. *Freemasonry in America.*—The first lodge established in Canada was at Cape Breton, in the year 1745. Lodges existed from as early a period in the West Indian Islands. On the establishment of the Brazilian empire, a Grand Lodge was initiated; and in 1825 Don Pedro I. was elected its Grand Master. In 1825, the Grand Lodge of Mexico was instituted, where the Liberals and Federalists joined

the York rite, whilst the Clerics, Monarchists, and Centralizers adopted the Scotch rite; the two parties carrying on a relentless war. Texas, Venezuela, and the turbulent republics of South America, all had their masonic lodges, which were in many cases political clubs in disguise.

The lodges in the territory now forming the United States date as far back as 1729. Until the close of the revolutionary war these were under the jurisdiction of the Grand Lodge of England; but almost every state of the Union now has its own Grand Lodge, independent of all foreign power.





XXVI.

FUTILITY OF MODERN FREEMASONRY.

290.



VAIN Pretensions of Modern Freemasonry.
—After this necessarily brief account of Freemasonry, past and present, the question naturally suggests itself, What is its present use? Is it not an institution that has outlived the object of its foundation? Are its pretensions not groundless, and its existence a delusion and anachronism? The answers to all these questions must be unfavourable to Freemasonry. Its present use is confined to that of any other benefit society. It was founded in ages when the possession of true religious and scientific knowledge was the privilege of the few, who made the cultivation and propagation of such knowledge the occupation of their lives. But now that knowledge is the birthright of all, and may openly raise its head,

a society that professes to keep science for the few is but a retrograde institution.

291. *Vanity of Masonic Ceremonial.*—There are thousands of excellent men who have never seen the inside of a lodge, and yet are genuine Freemasons, *i. e.* liberal-minded and enlightened men, devoted to the study of nature and the progress of mankind, moral and intellectual; men devoid of all political and religious prejudices, true cosmopolitans. And there are thousands who have passed through every masonic degree, and yet are not masons; men who take appearances for realities, the means for the end, the ceremonies of the lodge for Freemasonry. But the lodge with all its symbols is only the *form* of the masonic *thought*. In the present age, however, this form, which was very suitable, nay, necessary, for the time when it was instituted, becomes an anachronism. The affectation of possessing a secret is a childish and mischievous weakness. The objects modern masons profess to pursue are brotherly love, relief, and truth; surely the pursuit of these objects cannot need any secret rites, traditions, and ceremonies. In spite of the great parade made in masonic publications about the science and learning peculiar to the craft, what discovery of new scientific facts or principles can masons claim for the order? Nay, are well-known and long-established truths familiar to them, and

made the objects of study in the lodges? Nothing of the kind.

292. *Masonry diffuses no knowledge.*—We get neither science nor learning from a mason, as a mason. The order, in fact, abjures religious and political discussion, and yet it pretends that to it mankind is indebted for its progress, and that, were it abolished, mental darkness would again overshadow the world. But how is this progress to be effected, if the chronic diseases in the existing religious and political systems of the world are not to be meddled with? As well might an association for the advancement of learning abjure inquiry into chemical and mechanical problems, and then boast of the benefits it conferred on science! It is Hamlet with the part of Hamlet omitted. If then Masonry wishes to live on, and be something more than a society of Odd Fellows or Druids, new lodges must be formed by educated men—not by the mere publicans and other tradesmen that now found lodges to create a market for their goods—who might do some good by teaching moral and natural philosophy from a deeper ground than the scholastic and grossly material basis on which all teaching at present is founded, and by rescuing science from the degraded position of handmaiden to mere physical comfort, into which modern materialism has forced it. They might found Masonic Colleges, where the

night-side of physics and metaphysics, which is the very mother of all *lux e tenebris*, as the Masonic motto has it, would be revealed to the properly qualified student, who would thus be enabled to see not only *how* a thing is, but *why* it is so.

293. *Masonry is unfitted for the task.*—That is to say, let such masonic societies be formed, if Masonry can be shown to be a necessary institution, and societies the best means for promoting the discovery of truth, and the spread of knowledge.

But are societies the most suitable means for the discovery of scientific or any other truths? Learned societies as a rule are merely mutual admiration societies, diversified by occasional junketings under pretence of the pursuit of knowledge. Discoveries are made by private individuals, whilst societies simply seek to guide all the rills of knowledge into their reservoir, to proclaim themselves the possessors of the treasures, the search after which, had they been consulted beforehand, they would probably have condemned or ridiculed. No invention or discovery of any note can be named that owes its existence to any society. Hence masonic societies would do very little good. Besides the Freemasons who are men of talent, are not such because they belong to the brotherhood, but in spite of it. If the highest knowledge now possessed by men were taught in the lodge, it would still be knowledge not confined to masons, but diffused

among all studious men. Of course, if Masonry had the practical meaning which I theoretically ascribe to it, then the case would be altered; but modern Masonry will never reach that standard needed to make it really the instructor of mankind.

294. *Decay of Freemasonry.*—Selfishness, an eye to business, vanity, frivolity, gluttony, and a love of mystery-mongering, concealed under the specious pretence of brotherly love and a longing for instruction—these are the motives that lead men into the lodge. The facility and frequency with which worthless characters are received into the order; the manner in which all its statutes are disregarded; the dislike with which every brother who insists on reform is looked upon by the rest; the difficulty of expelling obnoxious members; the introduction of many spurious rites, and the deceptiveness of the rites themselves, designed to excite curiosity without ever satisfying it; the puerility of the symbolism; the paltriness of the secret when revealed to the candidate, and his ill-concealed disgust when at last he gets behind the scenes and sees through the rotten canvas that forms so beautiful a landscape in front—all these too plainly show that the lodge has banished Freemasonry. And like monasticism or chivalry, it is no longer wanted. Having no political influence and no political aspirations, or, when it has such aspirations revealing them by insane

excesses, such as the late citation before masonic tribunals of Napoleon III., the Emperor of Germany, the Crown Prince, the Pope, and Marshal Prim, by French, Italian, and Spanish masons respectively, and under the Grand Masterships of Crémieux, Garibaldi, and others of the same revolutionary and violent principles, and after a farcical sham trial, condemning the accused so cited—to which summons of course they paid no attention—to death, or in plain English, to assassination, a crime really perpetrated on the person of Marshal Prim; being no longer even a secret society—for a society sanctioned by the State, as Freemasonry is, cannot be called a secret society; having no industrial or intellectual rallying-point—it must eventually die from sheer inanition. It may prolong its existence by getting rid of all the rites and ceremonies which are neither simple nor grand, nor founded on any authority or symbolic meaning, and by renouncing the silly pretence of secrets, and undertaking to teach what I have sketched in various portions of this work, concerning the origin and meaning of Masonry and its symbols, illustrating its teaching by the ornaments and practice of the lodges. This seems to be the only ground on which Freemasonry could claim to have its lease of existence, as Freemasonry, renewed.

295. *Masonic Literature.*—It is almost absurd to talk of masonic literature; it scarcely exists.

Except the works written by Oliver, Mackay, Findel, and Ragon, there is scarcely anything worth reading about Freemasonry, of which a Freemason is the author. The countless lectures by brethren, with a few exceptions, consist of mere truisms and platitudes, very much like twaddling sermons, published by request. Its periodical literature—in this country at all events—is essentially of the Grub Street kind, consisting of mere trade-circulars, supported by puffing masonic tradesmen and vain officials, who like to have their working in the lodge trumpeted forth in this fashion: “The way in which he had worked the ceremonies that evening was a great treat to the lodge.” “The W. M. proceeded to instal him in that fluent and impressive manner for which he is known,” &c. &c.—or by brethren who like to have their speeches or attempted speeches recorded, in this style: “Brother W. felt a little nervous, but hoped to be an ornament to the lodge”(!) “Brother D. had presided at a dish, and it had afforded him much satisfaction, inasmuch as he had had it in his power to make some brethren comfortable,” &c. I am not inventing, but actually copying from a masonic newspaper, and might fill pages with similar stuff. All attempts permanently to establish masonic periodicals of a higher order have hitherto failed from want of encouragement. The fact is, men of education take very little interest in Masonry, for it has nothing to offer them in an

intellectual point of view; because even masons who have attained to every *ne plus ultra* of the institution, know nothing of its origin and meaning. As to masonic poetry, the poet laureate to Moses and the Profits would not acknowledge one line of it; the bard Close would indignantly repudiate it.

END OF VOL. I.

CHISWICK PRESS:—PRINTED BY WHITTINGHAM AND WILKINS,
100KS COURT, CHANCERY LANE.

CS

THE SECRET SOCIETIES
OF ALL AGES AND
COUNTRIES.

BY

CHARLES WILLIAM HECKETHORN.

VOL. II.



LONDON: JAMES HOGG.

1875.

(All rights reserved.)

Soc 6548.2
✓

HARVARD COLLEGE LIBRARY
DEPOSITED BY THE LIBRARY OF THE
GRADUATE SCHOOL OF BUSINESS ADMINISTRATION

JUN 21 1940

CHISWICK PRESS:—PRINTED BY WHITTINGHAM AND WILKINS,
TOOKS COURT, CHANCERY LANE, LONDON.



ANALYTICAL TABLE OF CONTENTS.

The numbers refer to the §.

VOLUME II.

Book IX.

MYSTICS.

- I. JACOB BÖHME.—296. Parallel between Mystics and Secretaries. 297. Character and Mission of Mystics. 298. Merits of Böhme. 299. Böhme's Influence. 300. Jacob Böhme—a poem. 301. Sketch of Böhme's Life. 302. The Philadelphians.
- II. EMANUEL SWEDENBORG.—303. Emanuel Swedenborg. 304. His Writings and Theories. 305. Rationale of Swedenborg's Writings. 306. The New Jerusalem. 307. Various Swedenborgian Sects. 308. Illuminati of Avignon. 309. Illuminated Theosophists. 310. Philosophic Scotch Rite. 311. Rite of the Philalethes. 312. Rite of Swedenborg. 313. Universal Aurora.
- III. MARTINISM.—314. Martinez Paschalis. 315. Saint Martin.

BOOK X.

ILLUMINATI.

- SPARTACUS AND PHILO.—316. Foundation of Order. 317. Organization. 318. Progress of Order. 319. Secret Papers and Correspondence. 320. Conclusion.

BOOK XI.

BRIGANDAGE.

- I. CHAUFFEURS OR BURNERS.—321. Origin and Organization of Society. 322. Religious and Civil Ceremonies. 323. The Grand Master. 324. Discovery of the Society.
- II. GARDUNA.—325. Origin of the Society. 326. Organization. 327. Spirit of the Society. 328. Signs, Legend, &c. 329. Suppression of the Society.

BOOK XII.

FELLOW-CRAFTS.

- I. FRENCH WORKMEN'S UNIONS.—330. Organization of Workmen's Union. 331. Connection with Freemasonry. 332. Decrees against Workmen's Unions. 333. Traditions. 334. Branches and Degrees. 335. Various Associations. 336. General Customs. 337. Customs among Charcoal-burners and Hewers. 338. Customs in various other Trades. 339. Heroes and Martyrs of the Institution.
- II. GERMAN WORKMEN'S UNIONS.—340. Huntsmen's Phraseology. 341. Initiation. 342. Initiation of Cooper. 343. Curious Works on the Subject. 344. *Raison d'être* of the *Compagnonnage*. 345. Guilds. 346. German Students. 347. Ancient custom of Initiation.

BOOK XIII.

CARBONARI.

348. History of the Association. 349. Saint Theobald. 350. The Vendita or Lodge. 351. Ritual of Initiation. 352. First Degree. 353. Second Degree. 354. Degree of Grand Elect. 355. Grand Master Grand Elect. 356. Signification of Symbols. 357. Other Ceremonies and Regulations. 358. Ausonian Republic. 359. Other Charter. 360. Carbonarism and Murat. 361. Carbonarism and the Bourbons. 362. Carbonarism and the Church. 363. Carbonarism in Northern Italy. 364. Carbonarism in France.

BOOK XIV.

THE INQUISITION.

365. Introductory. 366. Establishment of Institution. 367. Progress of Institution. 368. Judicial Procedure. 369. Tortures. 370. Condemnation and Execution of Prisoners. 371. History continued. 372. The False Nuncio. 373. General History continued.

BOOK XV.

MINOR ITALIAN SECTS.

- I. INDEPENDENTS.—374. Insurrectionary Centres in Italy. 375. Guelphic Knights. 376. Guelphs and Carbonari. 377. Independents. 378. Delphic Priesthood. 379. Latini.
- II. NAPOLEONISM AND ANTI-NAPOLEONISM.—380. The Rays. 381. Societies in Favour of Napoleon. 382. The Centres.

- III. SOUTHERN PROVINCES.—383. Various Societies. 384. Italian *Littérateurs*. 385. Societies in Calabria and the Abruzzi. 386. Ciro Annichiarico. 387. Certificates of the Decisi. 388. Various other Societies.
- IV. THE CLERICS.—389. Consistorials. 390. Roman Catholic Apostolic Congregation. 391. Sanfedisti. 392. Calderari. 393. Societies in Favour of Napoleonism. 394. Apostolate of Dante.
- V. CENTRAL ITALY AND LOMBARDY.—395. American Hunters and other Societies. 396. Secret Italian Society in London. 397. Secret Italian Societies in Paris.
- VI. EXILES.—398. Egyptian Lodges. 399. Illuminati.

BOOK XVI.

YOUTH.

- I. YOUNG POLAND.—400. Polish Patriotism. 401. Various Revolutionary Sects. 402. Secret National Government.
- II. UNION OF SAFETY.—403. Historical Sketch of Society. 404. Nihilists.
- III. UNION OF VIRTUE.—405. German Feeling against Napoleon. 406. Formation and Scope of *Tugendbund*. 407. Divisions among Members of the Society. 408. Activity of the *Tugendbund*. 409. Hostility of Governments against *Tugendbund*.
- IV. IRISH SOCIETIES.—410. The White-boys. 411. Right-boys and Oak-boys. 412. Hearts of Steel, Threshers, Break-of-Day-Boys, Defenders, United Irishmen, Ribbonmen. 413. Saint Patrick Boys. 414. The Orangemen.
- V. FENIANS.—415. Origin and Organization of Fenianism. 416. Origin of Name. 417. Fenian Litany. 418. Events. 419. Comic Aspects of Fenianism.
- VI. COMMUNISTS.—420. Secret Societies in Spain. 421. Freemasonry in Spain. 422. The Communists.

- VII. INTERNATIONAL AND COMMUNE.—423. Introductory Remarks. 424. Socialistic Schemes. 425. History of the International. 426. Object and Aims of International. 427. The International on the Continent. 428. How the International works. 429. Budget of the International. 430. The International and the Empire. 431. The International and the War. 432. The International and the Revolution. 433. The International and the Commune. 434. Parisian Communists. 435. Character and Doings of the Commune. 436. Raoul Rigault. 437. Courbet. 438. Assassinations of Generals Lecomte and Clement Thomas. 439. The Pétroleuses. 440. The International's Comment. 441. Vitality of the Socialist Fallacy.
- VIII. PERMANENT REVOLUTION.—442. Various Revolutionary Societies in France.
- IX. YOUNG ITALY.—443. Revolutionary Societies in Italy. 444. Various Societies. 445. Italian Insurrections. 446. Assassination of Rossi.

BOOK XVII.

MISCELLANEOUS SOCIETIES.

447. A B C Friends. 448. Academy of the Ancients. 449. Almuseri. 450. Anonymous Society. 451. Anti-Masons. 452. Apocalypse, Knights of the. 453. Areoiti. 454. Avengers, or Vendicatori. 455. Babismo. 456. Belly Paaro. 457. Camisards. 458. Charlottenburg, Order of. 459. Church Masons. 460. Camorra. 461. Cougurde. 462. Dervishes. 463. Etherists. 464. Fraticelli. 465. Goats, The. 466. Hare's Foot, Society of the. 467. Huséanawar. 468. Invisibles, The. 469. Jesuits. 470. Initiations. 471. Blessing the Dagger. 472. Secret Instructions. 473. Jehu, Society of. 474. Know-Nothings. 475. Ku-Klux Klan. 476. Liberty, Knights of. 477.

Lion, Knights of the. 478. Lion, The Sleeping. 479. Magi, Order of the. 480. Mahárájas. 481. Nemesis. 482. O-Kee-Pa. 483. Pantheists. 484. Phi-Beta-Kappa. 485. Pilgrims. 486. Purrah. 487. Rebeccaites and Hunters. 488. Redemption, Order of. 489. Regeneration, Society of Universal. 490. Sikh Fanatics. 491. Tobacco-logical Society. 492. Universalists. 493. Thirteen, The. 494. Thugs. 495. Traditions. 496. Initiation. 497. Suppression. 498. Wahabees. 499. Yellow Caps, Society of the.



CORRECTIONS AND ADDITIONS.

VOL. I.

- Page 8, line 5 from bottom, for "appositions" read "apparitions."
- P. 31, l. 8 from top, for "How" read "Now."
- P. 31, l. 9 from top, for "How" read "Now."
- P. 31, l. 9 from bottom, for "Ihot" read "Thot."
- P. 54, l. 11 from top, after "Legend of the Temple," insert "(191)."
- P. 61, l. 2 from top, for "Iabulon" read "Jabulon."
- P. 78, l. 5 from top. Cadmus is not to be understood to signify a man. The Phenician word "cadm" means "the East," hence the meaning of the passage is, that the mysteries and learning came from that quarter.
- P. 90, l. 12 from bottom, for "from" read "with."
- P. 97, l. 2 from top, after "hereafter" insert "(78)."
- P. 117, l. 1 from top, for "shameful" read "changeful."
- P. 118. To list of authorities, add, "Molitor's Philosophie der Geschichte."
- P. 139, last line. "Cathari" means the "pure."
- P. 149, l. 3 from top, "*Langue d'Oil*," more correctly "*Langue d'Oui*."
- P. 150, l. 3 from bottom, after (*which see*) place (272-277).
- P. 158. A green glass vase, said to be the original San Graal, is preserved in the cathedral of Genoa, and considered so valuable that it requires a special permission from the municipality to see it.
- P. 194, § 163. To the derivation of the term "Baphomet" suggested in the text, may be added that from the Provençal *bafa*, a falsehood.
- P. 196, l. 9 from top, for "Moulay" read "Molay."
- P. 204, l. 10 from top, for "him" read "them."
- P. 227, l. 6 from top, for "X" read "✝"
- P. 238. To list of Masonic authorities, add, "*Origine de la Maçonnerie Adonhiramite*. Helyopolis, 1787."
- P. 259, l. 6 from top, after "∠" insert "or □."
- P. 280, l. 1 from bottom, for "210" read "212."
- P. 290, l. 4 from bottom, for "Jebunah" read "Tebunah."

Corrections and Additions.

P. 331, l. 4 from bottom, between "masons" and "turned" insert "it is averred."

P. 345, l. 3 from bottom, for "Abatement" read "Abasement."

P. 358, l. 3 from bottom, for "*passer*" read "*fouerrer*."

P. 384. Add at end of chapter, "According to the *Almanacco del Libero Muratore* for 1873, there are now in existence 89 Grand Lodges and 11,678 Lodges, with rather more than two millions of members.

VOL. II.

P. 10, l. 11 from bottom, for "explanation." read "explanation—"

P. 10, l. 8 from bottom, for "Sophia, heavenly Virgin," read "The heav'nly Virgin Sophia."

P. 10, l. 3 from bottom, for "abyssmal" read "abyssal."

P. 11, l. 1 from top, for "No" read "Its."

P. 11, l. 8 from top, for "in" read "is."

P. 11, l. 12 from top, for "thought" read "Nought."

P. 11, l. 13 from top, for "bent on self-manifesting" read "in self-manifestation."

P. 11, l. 3 from bottom, for "Whilom the wise Sophia showed" read "was whilom shown by Sophia to."

P. 12, l. 6 from top, for "Sophia, Virgin," read "The Virgin Sophia" (*Sóphía*, in theosophy, is pronounced as shown, with classical accentuation on the first syllable, the *i* being short).

P. 14, l. 3 from bottom, for "Leadley" read "Lead."

P. 82, l. 9 from bottom, for "fitches" read "finches."



BOOK IX.

MYSTICS.

“ Chorus Mysticus.

“ Alles Vergängliche
Ist nur ein Gleichniss;
Das Unzulängliche
Hier wird's Ereigniss;
Das Unbeschreibliche
Hier ist's gethan;
Das Ewig-Weibliche
Zieht uns hinan.”—*Faust.*

“ The wisest of the pagan world, and their greatest philosophers, held Theurgic Magic in the highest esteem. Theurgy was, according to them, a divine art which served only to advance the mind of man to the highest perfection, and they who by means of this magic had the happiness to arrive at what they called *Autopsia* or *Intuition*, a state wherein they enjoyed intimate intercourse with the gods, believed themselves invested with all their power.”—*MARO.*

“ It was anciently believed in all nations that there were means whereby men and women might come to have some acquaintance and communication with God.”—*An Introduction to Theosophy.*



AUTHORITIES.

Matter. Saint-Martin, le Philosophe inconnu, sa Vie, et ses Ecrits, son Maître Martinez et leurs Groupes. Paris, 1862.

Swedenborg. Works *passim*.

Matter. Emmanuel de Swedenborg : sa Vie, ses Ecrits et sa Doctrine. Paris, 1863.

Böhme. Works *passim*.

Gérard de Nerval. Les Illuminés. Paris, 1852.



I.

JACOB BÖHME.

296.

PARALLEL between *Mystics and Sectaries*.—All secret societies have some connection with mysticism, secret itself, delighting in mystery, as the loving soul delights in surrounding the beloved object with mystery. Sectaries to some extent are the parents of mystics. The silent adoration of the Infinite, in which mystics delight, has its counterpart in the worship of progress, liberty, and truth, to which sectaries devote themselves. Progress, liberty, truth, are attributes of the Divine; who loves these attributes, loves and apprehends God. The mystics are the men of thought, the sectaries the men of action. However remote the thoughts of the former may seem from application to everyday life, from political strife, they yet have a positive influence on human belief and will. The

mystics behold in paradise that same ideal, transfigured, enlarged, and perpetuated, which the sectaries pursue on earth.

297. *Character and Mission of Mystics.*—The mystics continue the school of ancient initiations, which to many nations were their only philosophy, science, and liberty. They are the priests of Infinity; in their tenderness they are the most tolerant of men, pardoning all, even the devil; they embrace all, pity all. They are, in a certain sense, the rationalists of prayer. By means of syntheses, trances, and raptures, they arrive at a pure and simple understanding of the supernatural, which they adore more with their imagination and affection, than with the learned and sophisticated conceits of theology. Therefore the mystics of all creeds resemble each other; theirs is a region common to all religions, the universal home of the soul—a height from which the innumerable horizons of conscience are seen to meet.

298. *Merits of Böhme.*—The prince of mystics is without contradiction Jacob Böhme; in fact, compared with him, all other mystics sink into utter insignificance, as *mere* visionaries, whose rhapsodies, though sometimes poetical, were always fantastical and useless to the world, because not founded on the truths of Eternal Nature. Böhme was a visionary, but a visionary of the stamp of Columbus; to him also it was given to behold with

his mental eye a hidden world, the world of the Properties of Eternal Nature, and to solve the great mystery, not of this earth alone, but of the universe. He was emphatically a *central* philosopher, who from his standpoint could survey the whole sphere, within and without, and not merely an outer segment of its shell. He could therefore see the *causes* of things, and not their effects only. There is, I do not deny it, much in the writings of Böhme that cannot be maintained or proved, much that appears as pure alchymistical and cabalistic reverie, the disease of the age in which he lived. But though he may often be wrong in his deductions, he is always right in fundamentals. And even after rejecting all that is doubtful or absolutely erroneous, there is left so much which science and experiment demonstrate to be absolutely true, that it is hard to remember that all this was enunciated by a man who had no learning and never made an experiment in his life, and at a time when none of the scientific truths he put forth were even dreamt of by scientific men. Even if he had made known nothing but the Seven Properties of Nature (11), the key to all her mysteries, he would for ever rank among the greatest lights of science. I confess I am at a perfect loss to account for this extraordinary knowledge in an untutored shoemaker, such as Böhme was. If there were any work extant, or known to have been extant before or at his time, in which an account of

the Seven Properties was given, I should say, he must have copied from that, though this theory would still leave the original discoverer unknown; but no trace either actual or traditional of any such work, or of the knowledge of these properties—except of such as is implied in the universal veneration in which the number seven has ever been held—is anywhere discoverable. Whence then did Böhme derive his knowledge? No one who has studied its details can doubt of their truth. No one before him has put them forth. Is then intuition possible? Was Böhme endowed with that gift? This is in fact a greater secret than any handed down in any secret society, ancient or modern. Of course scientific men, as they are called, laugh at Böhme, as a mad dreamer, just as the Royal Society laughed at the electric discoveries of Franklin—he was a printer who had actually worked at the press, what could he know of electricity? How could he solve a problem that had puzzled the most learned of their members? And how can Böhme, the despised and illiterate shoemaker, teach the scientists of our day anything? But the fact remains, that in the writings of this poor cobbler lie the germs of all the discoveries in physical science hitherto, and yet to be, made.

299. *Böhme's Influence.*—I am well aware that this assertion will again meet with the derision it has hitherto encountered. Yet the reader who

has accompanied me thus far, ought to pause, ere he joins the laughers. He will have had ample proofs that I accept nothing on mere authority, however high it may be considered. I want proof, positive proof, of any alleged fact, before I accept it as fact. If therefore with this disposition on my part, and after the study of Böhme's works, pursued for a number of years, with opportunities such as few have had—for the hierophant that initiated me into the mysteries of the German theosopher is undoubtedly the most learned Böhmite in this or any other country; in fact, the only man that understands him thoroughly—if under these circumstances I entertain the opinions expressed in the foregoing paragraph, they cannot well be without foundation. But whoso is not to be convinced by Böhme's demonstration of the Seven Properties cannot be convinced by any argument. And Böhme's writings have not been without a deep and lasting, though latent, influence on modern philosophy and science. Even Newton was largely indebted to him. Among Sir Isaac's papers there were found large extracts out of Böhme's works, written with his own hand; and he thence learnt that attraction is the first and fundamental law of nature. Of course the scientific elaboration of the axiom is all Newton's own, and it detracts nothing from his glory that he learnt the law from Böhme. Newton even went further; he and Dr.

Newton, his relative, set up furnaces, and were for several months hard at work in quest of the tincture so largely spoken of by Böhme. But the influence of this author is still more strikingly seen in the writings of Francis Baader, a German physicist of the present day, who has pursued his scientific enquiries by the light—feebly caught, it is true, in his mind's mirror—of Böhme's revelations. The greatest philosophic thinkers of this and the preceding century have drunk at the spring of Böhme's writings; and the systems of Leibnitz, Laplace, Schelling, Hegel, Fichte, and others, are distinctly permeated by his spirit—but none sufficiently, and hence no one of their systems is satisfactory. Goethe was well versed in Böhme, and many allusions in his writings, which the critics can make nothing of, may be explained by passages from Böhme. Thus the commentators and translators of "Faust" have made the most ridiculous guesses as to the meaning to be attached to the "Mothers," to whom Faust is to descend in his search for Helen. The "Mothers" are the first three properties of nature (11), and all the instructions given by Mephistopheles to Faust before his descent *ad inferos* is a highly poetical, and at the same time philosophical, description of them. If scientific men, instead of laughing at Böhme, would study his works, we should have no Darwinism, no theories of the sun's refrigeration, and no president of the

British Association propounding the monstrous doctrine that life on this earth had its origin in the life carried hither on fragments struck off other planets and celestial bodies and falling on this globe—a theory which, even could it for one moment be entertained, would still leave *the* question, “Whence came life?” unanswered. Nor should we have the Huxleys and Tyndalls assuming that life can be put into a creature, after its material body is made, which is no better than assuming that a circle and its roundness are two separate things—that first comes the figure and afterwards its roundness. Böhme, whom they look upon as a dreamer, would show them, the real dreamers, that life makes the body to manifest itself; when a growing acorn puts forth sprouts, it is the life creeping out, feeling its way, and clothing itself in matter as it goes along, and in order to go along. Let scientists read that magnificent chapter beginning with: “We see that all life is essential; it manifests itself by the germinating of the essences.” What theology might learn from Böhme, cannot be comprised in a few words: the vexed questions of the origin of evil, predestination, Christ’s flesh and blood which are to regenerate man, their nature and action, are all profoundly and scientifically expounded in the writings of this author. But as he had no academic title, nor even common education, they despise him; and yet some of these very men will put faith in equally illiterate swindling

spiritualists, who delude the world with the most childish and absurd nonsense. Let me close these remarks on Böhme with some lines, composed as a tribute to his excelling merits.

300. *Jacob Böhme—A Poem.*—

Emblazoned in a sheen of mystic splendour,
 Crowned with the seer's bright aureola,
 The only true expounder and defender
 Of triune faith and every being's law ;
 A scribe, inspired in mortal words to render
 What he in beatific vision saw :
 Behold the solitary mental freeman,
 The centrally illumined Jacob Behmen.

Yea, Jacob Behmen. Although but a cobbler,
 With small endowment of scholastic lore,
 And by the outward world believed a gobbler
 Of idle tales, his crazy fancy bore ;
 Of mystic crudities a tedious babbler,
 Inventing words that make the lips right sore
 Of those attempting their pronunciation,
 And mad all brains that try their explanation.

To him revealed in radiance overpowering
 Were all divine and natural mysteries ;
 Sophia, heavenly Virgin, on him showering
 Her choicest gifts, her boundless love and bliss,
 Endowed his mental eye with vision towering
 As far beyond this earth as heaven is ;
 Enabled him in ecstasy to enter
 The first abysmal Nothing's hidden centre.

To search into the innermost divinity,
 The secret working of the groundless Will ;

No self-revelment as a conscious trinity,
A triune life, and yet one Godhead still ;
The ever-generating pure Virginity,
Whence all the essences of life distil,
And are into that magic Mirror moulded,
Through which Eternal Nature is unfolded.

To see in Maja's mirror, more ethereal
Than in the solar light, man's subtlest thought,
Creation's first Aurora, dawn empyreal,
By the divine Imagination wrought,
Assuming form, becoming the material
And visible reflection of the thought,
When it, bent on self-manifesting, sunders
Its powers, virtues, colours, wonders.

To watch the festive time of nature's vernal
And universal palingenesis,
The bridal of the properties eternal,
When Light—the last three—with a thrilling kiss,
Doth fill the first three of the life infernal—
The Darkness—with its all-transmuting bliss.
And in the fourth—the Fire—this bride is won,
Whose mundane nuptial chamber is the Sun.

But slow and painful is the toil of science,
Which evermore to outward matter clings ;
The Life to all research doth bid defiance,
Unknown to schools remains the Cause of things ;
But Knowledge freely, and with pleased compliance,
Into the arms of Intuition springs.
Hence, all that science ever shall discover,
Whilom the wise Sophia showed her lover.

Her lover and her husband—for united
To him she was by close and loving ties ;

Her lustre his dark earthly being lighted—
 In love man's true transfiguration lies—
 His fiery soul her gentle light ignited,
 And fire subdued by light is paradise ;
 And thus as his celestial life and leman
 Sophia, Virgin, dwelt in Jacob Behmen.

301. *Sketch of Böhme's Life.*—Jacob Böhme was born at Görlitz in Upper Lusatia in 1575. In his childhood he was engaged in tending cattle. In this solitary life and the constant contemplation of nature, he felt himself a poet, and, as he imagined, destined for great things. He saw an occult meaning in all the voices of the country ; and, believing that therein he heard the voice of God, he lent his ear to a revelation he regarded as coming from God Himself through the medium of nature. At the age of fifteen or sixteen he was apprenticed to a shoemaker at Görlitz. The sedentary occupation increased his tendency to mysticism. Severe and zealous for good manners and morals, and quite wrapped up in himself, he was considered proud by some, and mad by others. And indeed, having received no education whatever, his ideas were necessarily confused, obscure, and disconnected. In 1594 he married. Though a good husband and good father, he did not cease from being a visionary ; and, driven to it by frequent dreams, which he attributed to the influence of the Holy Spirit, he finally decided on writing. His first

work was the "Aurora," the best known, but the most imperfect, of all his writings, both as regards style and matter. It brought upon him the persecution of the clergy, at whose instance the magistracy of Görlitz prohibited his writing any more—an order which he obeyed for a number of years; but eventually the promptings of his spirit were no longer to be withstood, and he entirely gave himself up to the composition of his numerous writings during the last six years of his life, in which he produced among other works the "Mysterium Magnum," the "Signatura Rerum," the "Three-fold Life," the "Six Theosophic Points," the "Divine Contemplation," the "Supersensual Life," all of which contain amidst much that is incongruous, whimsical, obscure, and unintelligible, passages of such profound knowledge and comprehensive meaning that no true philosopher dares to despise them, and which in fact will yet be recognised as the only solid bases of all true science. Now and then we meet in his writings with passages of such poetic beauty, such lofty views of Deity and nature, as surpass all the conceptions of the greatest poets of all ages. His works, written in German, during his life-time circulated only in manuscript; they were afterwards translated into Dutch, and from this language they were rendered into English. The German edition of his works, full of errors, did not appear until 1682. In France, St.-Martin, *le Philosophe Inconnu*,

translated some of them into French. His greatest commentator was Dionysius Andreas Freher, a German who lived many years in this country, and whose works, all written in English—with the exception of two, written in German, and translated by the present writer—exist only in manuscript, copies of some of them being in the British Museum, whilst the originals are in the possession of a private gentleman. William Law, the learned English divine, who had the use of these MSS., is his greatest English commentator; his "Appeal," "Way to Divine Knowledge," "Spirit of Prayer," and "Spirit of Love," show how well he had seized the leading ideas of Böhme's system. Böhme died in 1624, his last words being: "Now I am going into paradise."

302. *The Philadelphians.*—Böhme himself never founded any sect. He was too much wrapt up in his glorious visions to think of gathering disciples and perpetuating his name by such means; like the sun, he shed his light abroad, because it was his nature to do so, unheedful whether it fell on rich or barren ground, leaving it to fructify according to its own inherent qualities. And the fruit is to come yet. For the society of the "Philadelphians," founded towards the close of the seventeenth century, by Jane Leadley, whose vain visions undoubtedly were the result of her study of the work of Böhme, never led to any results spiritual or

scientific. The society in fact only existed about seven years, and its members had but vague and imperfect notions of the meaning and tendency of the writings of their great master.





II.

EMANUEL SWEDENBORG.

303.

EMANUEL SWEDENBORG.—A mystic, who as yet has made much more noise in the world, though totally unworthy of being compared with Jacob Böhme—for this latter has left to the world solid and positive scientific knowledge, founded on an extraordinary insight into nature and her operations, whilst the former has left it nothing but some poetical ideas with a farrago of nonsensical rubbish, such as hundreds of confessed madmen have written—is Emanuel Swedenborg. Still he was a man of great parts. In him were combined the opposite qualities of scientist, poet, and visionary. The desire of knowledge made him master the whole cycle of the sciences of his age, and when twenty-eight years old, he was one of the most learned men of his country. In 1716 he visited the English, Dutch, French, and German universities. In

1718 he transported a number of vessels over land from one coast to another. In 1721 he visited the mines of Europe, and wrote a description of them in his great work *Dædalus Hyperboreus*. Then he gave himself up to theology, and unexpectedly turned to mysticism, often the denial of theology. He was fifty-five years old when he began to look within himself and to discover the wonders of the ideal world; after the mines of the earth, he explored the depths of the soul, and in this later exploration he forgot science. His pretended revelations drew upon him the hatred of the clergy; but he enjoyed such consideration in his own country that they could not injure him. At the Diet of 1751 Count Hopken declared that the most valuable writings on finance proceeded from the pen of Swedenborg. A mystical financier was what the world had never seen, and perhaps will never see again. He died in London. There is an English society which prints and circulates his works, filling about fifty large volumes; and he has many followers in this country. He moreover made many discoveries in astronomy, chemistry, and medicine; and was the forerunner of Gall in phrenology.

304. *His Writings and Theories.*—Much in his writings is no doubt absurd; but still we think a sense, not at once apparent, but which turns nonsense into sense, may be discovered therein. Whoso attentively reads the “New Jerusalem,” or

the "Journey to the Astral Worlds," must see that there is a hidden meaning in his abstruse language. It cannot be assumed that a man who had shown so much vigour of mind in his numerous works on poetry, philosophy, mathematics, and natural history—a man who constantly spoke of "correspondences," wherein he attributed to the least thing a hidden sense—a man whose learning was unbounded and acute—that such a man wrote without attaching some real meaning to his illusory language. The religion he professes is philanthropy, and consequently he gives to the abstract idea of the perfect man the name of Man-God, or Jesus Christ; those who aspire to it are angels and spirits; their union becomes heaven, and the opposite, hell.

305. *Rationale of Swedenborg's Writings.*—From the most remote antiquity we meet with institutions—as the foregoing pages have sufficiently shown—ever aiming at political, religious, and intellectual reform, but expressing their ideas by speaking allegorically of the other world and the life to come, of God and angels, or using architectural terms. This practice, which is permanent and permeates all secret societies, aims at morality in conduct, justice in government, general happiness and progress, but aims at all these according to certain philosophical ideas, viz., that all men are free and equal; but understanding that these

ideas, in the various conditions of actual society, in its different classes, and in the heads of government and worship, would meet with powerful opponents, it takes its phraseology from an imaginary world successfully to carry out its objects. Therefore its external worship resembles ours, but by the science of correspondences it becomes something different; which is thus expressed by Swedenborg: "There is in heaven a divine cultus outwardly similar to ours, but inwardly different. I was permitted to enter into the celestial temple (perhaps the lodge), where are shown the harmonized divinity and the deified humanity."

306. *The New Jerusalem.*—One of the chief conceptions of Swedenborg, as expounded in the "New Jerusalem," is the divine in the heart of every man, interpreted by humanity, which is one of the articles of faith of (true) Masonry. "To will and to do right without any interested aims, is to restore heaven in oneself, to live in the society of angels. The conscience of every man is the compendium of heaven; all is there, the conception and sanction of all duties and all rights." It is thus Swedenborg speaks of the mystic or sectarian life: "Between the good and the evil there is the same difference that there is between heaven and hell. Those that dwell in evil and error resemble hell, because the love of hell is the opposite of that of heaven, and the two loves hate and make war upon each other unto death.

Man was created to live with the soul in the spiritual, and with the body in the natural, world. In every man, then, there are two individualities, the spiritual and the natural, the internal and the external. The internal man is truly in heaven and enjoys intercourse with celestial spirits, even during the earthly life, which is not the true, but only a simulated life. Man, being twofold, has two thoughts, the superior and the inferior, two actions, two languages, two loves. Therefore the natural man is hypocritical and false, for he is double. The spiritual man is necessarily sincere and true, because he is simple and one; in him the spirit has exalted and attracted the natural; the external has identified itself with the internal. This exaltation was happily attained to by the ancients, who in earthly objects pursued their celestial correspondences." He returns over and over again to the science of the correspondences, alluding to the initiations of the ancients, the true life that succeeds the simulated initiatory death, the mystical heaven which to the Egyptians and Greeks was nothing but the temple. "The science of the correspondences among the ancients was the highest science. The Orientals and Egyptians expressed it by hieroglyphics; which, having become unintelligible, generated idolatry. The correspondences alone can open the eyes of the mind, unveil the spiritual world, and make that apprehensible which does not come under the cognizance of the senses." Again

he says: "I will show you what faith and charity are. Instead of faith and charity think of warmth and light, and you will understand all. Faith in its substance is truth, *i. e.* wisdom; charity in its essence is affection, *i. e.* love. Love and wisdom, or charity and faith, the good and the true, form the life of God in man." In the description of the fields of heaven, the guiding angel—perhaps the warden of the lodge—says to Swedenborg that the things around him are correspondences of the angelic science, that all he sees, plants, fruits, stones, all is corresponding, just as in masonic lodges. As there are three degrees in life, so there are three heavens, and the conditions of their respective inhabitants correspond with those of the initiated of the three masonic degrees. The "New Jerusalem" may be considered also as a protest against the papal rule, hated by Swedenborg, as by all sectaries. He sought its fate in the Apocalypse, as formerly did the Albigenses; and declared that the corrupt Roman clergy must make way for a better priesthood, and the decayed and idolatrous church for a new temple. To increase the authority of his words he adds: "What I tell you, I learned in heaven;" probably the sectarian heaven, into which he had been initiated. Extracts might be multiplied, but the above will suffice to show the spirit that animates the writings of Swedenborg; they will suffice to show that to enter into the hidden

thoughts of most emblems, rites, and secret societies, it is necessary to consider the twofold and even threefold sense of the different figures. Every symbol is a mystery; nothing is done or said in secret assemblies that is not worthy of scrutiny—names, members, forms, all are indications, hints of hidden truths, dangerous truths, and therefore covered with double and triple veils.

307. *Various Swedenborgian Sects.*—From these writings arose various sects; one of them composed of men who await the New Jerusalem, believing in the marvellous prophecies, the conversations with angels, the seraphic marriages of the elect, and considering themselves the true disciples of Christ, because Swedenborg called the Sun of Mercy, which spreads light and warmth throughout the universe, the Saviour of the world. This sect has most followers in England. The other sects boast of possessing the greatest secrets of their master. Of these sects the following may be mentioned.

308. *Illuminati of Avignon.*—Pernetti, a Benedictine monk, and Gabrianca, a Polish nobleman and a mason, were the first to surround with whimsical rites and ceremonies the knowledge and reveries of the Swedish mystic. In 1760 they established at Avignon a society of Illuminati, not to be confounded with the Illuminati of Bavaria (316). The city of the popes became a sectarian stronghold, with affiliated lodges in the chief towns of France.

The members occupied themselves with philosophy, astronomy, and that social chymistry, which then subjected to a formidable examination all the elements of which political society is composed.

309. *Illuminated Theosophists.*—Paris wanted to have its own Swedenborgian rite, not satisfied with having introduced that of Perneti. The Freemason Chartanier, who in 1766 was the master of the Parisian lodge “Socrates,” modified the rite of Avignon, and called the new order the “Illuminated Theosophists,” and after an active propaganda in France, crossed the Channel and opened a lodge in London, where at first he met with much success; but the rite was soon abandoned.

310. *Philosophic Scotch Rite.*—Another modification of the Avignon rite, was one introduced in 1770 by the Abbé Perneti, who was entirely devoted to alchymy. He called the rite the “Hermetic” rite; but, as its name implies, it was more alchymistical than masonic. Boileau, a physician of Paris, and zealous follower of Perneti, remodelled the Hermetic rite, rendered it more purely masonic, and gave it the name of the “Philosophic Scotch rite.” The two rites were afterwards united into twelve degrees, the last of which is the “Sublime Master of the Luminous Ring,” which boasted of being derived from Pythagoras. In 1780 an Academy of the Sublime Masters of the Luminous Ring was established in

France, the initiation into which consisted of the presumed philosophic doctrines of the sage of Samos.

311. *Rite of the Philalethes.*—Another rite founded on the masonic speculations of Swedenborg was one invented in the lodge of the “United Friends” in Paris. The members, among whom were Condorcet and Antoine Court de Gébelin, the author of the “*Monde Primitif*,” called themselves “Philalethes,” or “Searchers after Truth,” and the founder was Lavalette de Langes, Keeper of the Royal Treasury. It was divided into twelve classes or chambers; the first six degrees were styled Petty, and the last six High Masonry. Like almost all societies founded on Masonry, the Philalethes endeavoured to lead man to his pristine virtue and liberty; they felt the approach of the Revolution, and kept themselves *au fait* of events and aspirations. The lodge of the *Amis Réunis*, the centre of the system, possessed a rich collection of works and MSS. on secret societies, a large chymical laboratory, a cabinet of natural history, all under the care of de Langes; but at his death, in 1788, the precious collection was dispersed and the lodge dissolved.

A lodge, in imitation of the above, was founded at Narbonne in 1780; but with considerable modifications. The brethren called themselves Philadelphians, who are not to be confounded with the Philadelphian Society founded in London about a century

before, though they professed to derive their rites from England. They were divided into three categories or temples, and ten classes or circles. After the first three masonic degrees came the "Perfect Master," the "Elect," and the "Architect," forming the fourth. The fifth comprised the "Sublime Scotch;" the sixth the "Knight of the East" and the "Prince of Jerusalem." The four remaining degrees were supposed to be the depositories of masonic knowledge, philosophical and physical, and of mystic science, fit to fortify and exalt the mind of man. These four degrees were called the first to the fourth chapters of Rose-Croix.

312. *Rite of Swedenborg.*—What is properly known as the rite of Swedenborg was another modification of the order of the Illuminati of Avignon (308), effected by the Marquis de Thome, in 1783, wherein he endeavoured to restore the true meaning of the doctrines of the Swedish mystic. It was a critical labour of some value, and the rite is still practised in several lodges of northern Europe. It consists of six degrees: Apprentice, Companion, Master Theosophite, Illuminated Theosophite, Blue Brother, Red Brother.

313. *Universal Aurora.*—In the same year, 1783, there was founded in Paris, the Order of the "Universal Aurora," whose chief object was the support of Mesmerism. Cagliostro took an active part in it.



III.

MARTINISM.

314.

MARTINEZ *Paschalis*.—The influence of the writings of Jacob Böhme, though perceptible in all mystic degrees founded since his day, is most visible in the mystic Masonry, called “Martinism,” from its founder Martinez Paschalis, and its reformer the Marquis of St.-Martin, the “Unknown Philosopher.” Martinez Paschalis was a Portuguese and a Jew, but having turned Christian after the manner of the Gnostics of the first centuries, he began in 1754 to assemble disciples in various French cities, chiefly Marseilles, Bordeaux, Toulouse, and Lyons, none of whom rose to the degree of epopt, or knew the secrets of the master, though he inspired all with the greatest respect and devotion towards himself. His secret doctrine appears to have been a confused medley of Gnosticism and Christianised Judaism, not excluding the cabala,

which in fact is found more or less in all theosophic speculations, even in those of Böhme; though his followers, as well as his opponents, from not understanding him, have attributed to him many erroneous opinions which he never entertained. Paschalis laid great stress on the omnipotence of will—this is a point constantly insisted on, its truth being demonstrated from the deepest ground, by Böhme. With this writer he taught that intelligence and will are the only active forces of nature, whose phenomena man can control by willing energetically; and that man in this manner can rise to the knowledge of the supreme Ens. With these principles, Martinez condemned all empires founded on violence, and all societies based on convention. He longed for a return to the patriarchal times—which the more enlightened, however, look upon as times of rank tyranny—and he also formed other conceptions which we shall see more fully developed by the Illuminati (316).

The life of Martinez, like his doctrines, is full of gaps and mysteries. He arrived in a town no one knew whence, he departed no one knew whither; all at once he was seen where least expected. From 1768 to 1778 Paschalis resided either at Paris or at Lyons. Then he suddenly crossed the ocean, and died at St. Domingo in 1779. These sudden appearances and disappearances were perhaps needed to maintain his prestige. De Maitre,

who had much intercourse with his disciples, states it for certain, that the order founded by him, and called the "Rite of the elected Cohens or Priests," had superior degrees, unknown to the members of the lower grades. We know the names of nine degrees, though not their rituals; they were:—Apprentice, Fellow-Craft, Master, Grand Elect, Apprentice Cohen, Fellow-Craft Cohen, Master Cohen, Grand Architect, Knight Commander. The zeal of some of the members, among whom we find Holbach, Duchamteau, and St. Martin, caused the order to prolong its existence some time after the death of the founder.

315. *Saint-Martin*.—We have seen that St.-Martin was a disciple of Paschalis; he was also, for his day, a profound expounder of the doctrines of Böhme, some of whose works he translated. He to some extent reformed the rite of Paschalis, dividing it into ten degrees, classed in two temples. The first temple comprised the degrees of Apprentice, Fellow-Craft, Master, Ancient Master, Elect, Grand Architect, and Master of the Secret. The degrees of the second temple were Prince of Jerusalem, Knight of Palestine, and Knight of Kadosh. The order, as modified by him, extended from Lyons into the principal cities of France, Germany, and Russia. It is now extinct.



BOOK X.

• ILLUMINATI.

“ L'erreur et la vérité se partageaient l'empire de cette association, qui ne pouvait prospérer qu'en ces temps de demi-clarté, où les esprits vigoureux et les cœurs ardents sentent vivement la honte de l'esclavage religieux et politique, et ne trouvent pas de meilleurs moyens pour la combattre, que ceux qu'il emploie lui-même pour s'établir : la violence et la déception. . . . Dans ce nouveau tribunal secret des spectres hideux et menaçants apparaissent au récipiendaire, et l'excitent à la vengeance, au meurtre, à la trahison plus infâme.”—RAGON.



AUTHORITIES.

- Mirabeau.* Histoire Secrète de la Cour de Berlin. 1789.
Laschet. Essai sur la Secte des Illuminés. Paris, 1789.
Robison. Proofs of a Conspiracy against all the Religions
and Governments of Europe, carried on in the secret
Meetings of Freemasons, Illuminati, and Reading
Societies. London, 1797.



I.

SPARTACUS AND PHILO.

316.

FOUNDATION of Order.—Adam Weishaupt, a student in the University of Ingolstadt, learned and ambitious, and attracted by that love of mystery which is a prominent characteristic of youth, meditated the formation of a philosophico-political sect. When twenty-two years of age he was elected professor of Canon Law in the same University, a chair which had for twenty years been filled by the Jesuits; hence their rage against and persecution of Weishaupt, which he met boldly, returning hatred with hatred, and collecting partisans. The great aversion he then conceived for the Jesuits appears in many of the statutes of the order he founded. Jesuits, he often declares, are to be avoided like the plague. The sect of the Illuminati was founded in 1776, by Weishaupt, who adopted the pseudonym of *Sparta-*

cus ; but it was years before its ritual and constitution were finally settled. Weishaupt, in order the better to succeed, connected himself with the Freemasons, by entering the lodge "Theodore of Good Counsel," of Eclectic Masonry, at Munich, and attempting to graft Illuminism on Freemasonry. Many members of the craft, misled by the construction of his first degrees, entered the order ; but when they found that Weishaupt meant real work, and not mere play, they hung back. The society was instituted for the purpose of lessening the evils resulting from the want of information, from tyranny, political and ecclesiastical.

317. *Organisation.*—The society was by its founder divided into classes, each of which was again subdivided into degrees, in the following manner :—

Nursery	}	Preparation.			
		Novice.			
		Minerval.			
		Illuminatus Minor.			
Masonry	}	Symbolic	{	Apprentice.	
			{	Fellow Craft.	
			{	Master Mason.	
	}	Scotch	}	}	Illuminatus Major, or Scotch
					Novice,
					Illuminatus Dirigens, or Scotch Knight.
Mysteries	}	Lesser.	}	Epopt, or Priest.	
				Prince, or Regent.	
		Greater	}	}	Magus, or Philosopher.
					Rex, King, Homme Roi, or Areopagite.

In the nursery and masonry degrees, the candidate was merely tried and prepared for the mystery degrees. If he was found unreliable, he was not allowed to go beyond; but if he proved an apt scholar, he was gradually initiated into the latter, where all that he had been taught before was overthrown, and radical and deistic theories and plans were unfolded, into the details of which it would be tedious to enter.

318. *Progress of Order.*—The most important person of the order after Weishaupt was Baron de Knigge, who assumed the pseudonym of “Philo.” All the leading members equally adopted such pseudonyms. Thus we have seen that Weishaupt took the name of Spartacus, who in Pompey’s time headed the insurrection of slaves; Zwack, a lawyer, was known among the initiated as “Cato;” Nicholai, bookseller, as “Lucian;” Professor Westenrieder, as “Pythagoras;” Canon Hertel, as “Marius;” and so on. The order made considerable progress, but some of its members betrayed its secrets, or as much of them as they knew. The Elector of Bavaria, in consequence, became alarmed at the political tenets taught in the assemblies of the Illuminati, and entirely suppressed the order in his territories.

319. *Secret Papers and Correspondence.*—It was only after the suppression of the order that the mode of initiation into the higher degrees and the true doctrines taught therein became known. A collec-

tion of original papers and correspondence was found, by searching the house of Zwack, in 1786. In the following year, a much larger collection was found at the house of Baron Bassus, a member. From these we learn that one of the chief means recommended by the leaders for the success of the order was that of gaining over the women—not a bad plan. “There is no way of influencing men so powerfully as by means of the women,” says the instructor. “These should, therefore, be our chief study. We should insinuate ourselves into their good opinion, give them hints of emancipation from the tyranny of public opinion, and of standing up for themselves; it will be an immense relief to their enslaved minds to be freed from any one bond of restraint, and it will fire them the more, and cause them to work for us with zeal,” etc. Similar views are enunciated in a letter found among the correspondence:—“The proposal of Hercules (a member not identified) to establish a Minerval school for girls is excellent, but requires circumspection. . . . We cannot improve the world without improving the women. . . . But how shall we get hold of them? How will their mothers, immersed in prejudices, consent that others shall influence their education? We must begin with grown girls. Hercules proposes the wife of Ptolemy Magus. I have no objection; and I have four step-daughters, fine girls. The eldest in particular is excellent. She is twenty-four, has

read much, and is above all prejudices. They have many acquaintances. . . . It may immediately be a very pretty Society. . . . No man must be admitted. This will make them become more keen, and they will go much farther than if we were present. . . . Leave them to the scope of their own fancies, and they will soon invent mysteries, which will put us to the blush. . . . They will be our great apostles. . . . Ptolemy's wife must direct them, and she will be instructed by Ptolemy, and my step-daughters will consult with me. . . . But I am doubtful whether the association will be durable—women are fickle and impatient. Nothing will please them but hurrying from degree to degree . . . which will soon lose their novelty and influence. To rest seriously in one rank, and to be silent when they have found out that the whole is a cheat, (!) is a work of which they are incapable. . . . Nay, there is a risk that they may take it into their heads to give things an opposite turn, and then, by the arts in which they are adepts by nature, they may turn our order upside down." And a circumstance affecting the personal character of the founder, which was brought to light by the discovery of the secret correspondence, has contributed as much as anything else to give the order of the Illuminati a bad name. In the handwriting of Zwack were found a description of a strong box, which, if forced open, should blow up and destroy its contents; a recipe for sympathetic

ink ; how to take off impressions of seals, so as to use them afterwards as seals ; a collection of some hundreds of such impressions, with a list of their owners ; a set of portraits of eighty-five ladies in Munich, with recommendations of some of them as members of a lodge of sisters *illuminatæ* ; injunctions to all superiors to learn to write with both hands, and to use more than one cypher ; and other matters.

320. *Conclusion.*—The Society having been established in the small state of Bavaria, and so quickly suppressed, never made any lasting impression on the affairs of its own time, nor on those of the future. All the terrible effects attributed to its doctrines by Robison and other opponents of the order existed more in the imagination of the writers than in reality. If, as Robison says, the founders only wanted liberty to indulge their ambition and passions, they might, and, according to the secret correspondence quoted, seem to have done so, without the cumbrous machinery of a society whose members appeared so unmanageable. Weishaupt was deprived of his professor's chair, and banished from Bavaria, but with a pension of eight hundred florins, which he refused. He first went to Regensburg, and afterwards entered the service of the Duke of Saxe-Gotha. Zwack also was banished, and went into the service of the Prince of Salms, who soon after had so great a hand in the disturb-

ances in Holland. Of the Society of the Illuminati it may truly be said, that there was great cry and little wool; still it was not without its influence on the French Revolution.





BOOK XI.

BRIGANDAGE.

“ La conquête de la totalité ou d'une partie d'un pays par un peuple étranger conduit naturellement au brigandage.”—DEFAUCONPRET.





I.

THE CHAUFFEURS, OR BURNERS.

321.



ORIGIN and Organization of Society.—
The *Chauffeurs* or Burners formed a secret society formerly existing in France, and only extinguished at the end of the last century. Its members subsisted by rapine and murder. According to the slender notices we have of this society, it arose at the time of the religious wars which devastated France during the days of Henry III. and IV., and Catherine of Medici; and as the writers who searched into its history were Roman Catholics, they charitably assumed the original *Chauffeurs* to have been the defeated Huguenots, who took to this brigand life to avenge themselves on their conquerors. But the fact that the religious ceremonies of the society included the celebration of a kind of mass, strongly militates against this assumption of their origin. It is more probable that like similar fraternities formed in lawless times, it consisted of men dis-

satisfied with their lot, ordinary criminals and victims of want or injustice.

The Chauffeurs constituted a compact body, governed by a single head. They had their own religion, and a code of civil and criminal laws, which, though only handed down orally, was none the less observed and respected. It received into its fraternity all who chose to claim admission, but preferred to enrol such as had already distinguished themselves by criminal deeds. The members were divided into three degrees; the spies, though affiliated, did not properly form part of the society. The initiated were again subdivided into *decuriae*, each with its *guapo* or head.

Though, as we have said, any one could be initiated, yet the society, like that of the Jesuits, preferred educating and bringing up its members. Whole families belonged to the fraternity, and the children were early taught how to act as spies, commit small thefts and similar crimes, which were rewarded more or less liberally, as they were executed with more or less daring or adroitness. Want of success brought proportionate punishment with it, very severe corporeal castigation, which was administered not merely as punishment, but also to teach the young members to bear bodily pain with fortitude. One would almost be inclined to think that those bandits had studied the code of Lycurgus! At the age of fourteen or fifteen the

boy was initiated into the first degree of the society. At a kind of religious consecration he took an oath, calling down on his own head the lightning and wrath of heaven, if ever he failed in his duty towards the order. He received the sword he was to use in self-defence and in fighting for his brethren.

The master had almost unbounded authority; he kept the common purse, and distributed the booty according to his own discretion. He also awarded rewards or promotion, and inflicted punishment. Theft from the profane, as outsiders were called, was the fundamental law and, indeed, the support of the society, but theft from a brother was punished, the first time, by a fine three times the amount stolen. When repeated, the fine was heavier, and sometimes the thief was put to death. Each brother was bound to come to the assistance of another when in danger; the honour of the wives of members was to be strictly respected, and concubinage and prostitution were prohibited and severely punished. Their mode of administering justice was rational, *i. e.* summary. The accused person was called before the general assembly of the members, informed of the charge against him, confronted with the witnesses, and if found innocent acquitted, if guilty he had either at once to pay the fine imposed, receive the number of blows allotted, or submit to hanging on the nearest tree, according to the tenor of the sentence.

322. *Religious and Civil Ceremonies.*—The religious worship of the Chauffeurs was a parody on that of the church. The sermons of their preachers were chiefly directed to instructing them how most profitably to pursue their profession, and how to evade the pursuit of the profane. On fête-days the priests celebrated mass, and especially invoked the heavenly blessing on the objects and designs of the society. English navvies seem to have borrowed the leading feature of their marriage ceremony from that of the society of Chauffeurs, which was as follows: On the wedding-day the bridegroom and bride, accompanied by the best man and chief bridesmaid, presented themselves before the priest, who after having read some ribald nonsense from a dirty old book, took a stick, which he sprinkled with holy water, and after having placed it into the hands of the two chief witnesses, who held it up between them, he invited the bridegroom to leap over it, while the bride stood on the other side awaiting him. She received him in her arms, and held him up for a few moments before setting him down on the ground. The bride then went in front of the stick, and took her leap over it into the bridegroom's arms, whose pride it was to hold her up in the air as long as possible, before letting her down. Auguries were drawn of the future felicity and fecundity of the marriage from the length of time the bride had been able to hold up

her spouse, whilst both seated themselves on the stick, and the priest put on the bride's finger the wedding-ring. The navvies' ceremony therefore of "jumping over the broomstick" is no new invention.

Divorces were granted not only for proved or suspected infidelity, but also on account of incompatibility of temper—which proves the Chauffeurs to have been, in this respect at least, very sensible people—after the priest had tried every means to bring about a reconciliation. The divorce was pronounced in public, and its principal feature was the breaking of the stick on which the pair had been married, over the wife's head. After that, each was at liberty to marry again.

323. *The Grand Master.*—The sect was spread over a great part of north-western France; made use of a peculiar patois, understood by the initiated only, and had its signs, grips and passwords like all other secret societies. It comprised many thousand members. Its existence and history first became publicly known through the judicial proceedings taken against it by the courts of Chartres, during the last decade of the preceding century. Many mysterious robberies, fires and murders were then brought home to the Chauffeurs. Its Grand Master at the time was Francis the Fair, so called on account of his singular personal beauty. Before his initiation he had been imprisoned for robbery

with violence, but managed to escape; the order sought him out and enrolled him amongst its members, and at the death of their chief, John the Tiler, unanimously elected him in his place. Taken prisoner at the above-mentioned period, he again found means to give his jailors at Chartres the slip—probably with their connivance—and was not heard of again. A rumour was indeed current at the time that he had joined the *Chouans*, and eventually perished, a victim to his debaucheries. Some hundreds of *Chauffeurs* were executed at Chartres; but the mass of them made their escape and swelled the ranks of the above-named *Chouans*.

It was chiefly during the Reign of Terror that the *Chauffeurs* committed their greatest ravages. At night large bands of them invaded isolated houses and the castles of the nobility, robbing the rich and poor alike. During the day children and old women, under various disguises and pretences penetrated into the localities, where property worth carrying off might be expected to exist, and on their reports the society laid its plans. Sometimes, disguised as national guards, they demanded and obtained admission in the name of the law. If they met with resistance they employed violence, if not they contented themselves with robbery. But sometimes they suspected that the inmates of the dwelling they had invaded concealed valuables; in that case they would tie their hands behind their

backs and casting them on the ground apply fire to their feet—whence the name *chauffeurs*, “burners”—until they revealed the hiding-places of their treasures, or died in frightful agony. Such as did not die, were generally crippled for life.

324. *Discovery of the Society.*—A young man who had suffered in this fashion from some of the members of the society, determined to be revenged on them, by betraying them into the hands of justice. He revealed his plan to the authorities of Chartres and then set about its execution. In broad daylight in the market-place of Chartres he picked the pocket of a gendarme. The gendarme, having his instructions, of course saw nothing, but a *chauffeur*, some of whom were always prowling about, noticed the apparently daring deed, and reported it to his fellows and to his chief. That so clever and bold a thief should not belong to the brotherhood seemed unnatural; very soon therefore he was sought out and very advantageous offers were made to him if he would join them. At first he seemed disinclined to do so, but eventually yielded, and then showed all the zeal usual with neophytes. He attended all the meetings of the society, and speedily made himself acquainted with all their secrets; their signs, pass-words, modes of action, hiding-places, &c. Their safest retreat and great depot, where the booty was stored, was a wild wood in the neighbourhood of Chartres.

When the false brother had made these discoveries, and had also ascertained a day when nearly all the members of the society would be assembled on the spot for planning an expedition, he managed to evade their vigilance, hastened to Chartres and gave the necessary information to the authorities, who had held a large number of men in readiness in the expectation of this chance. These were at once dispatched to the locality indicated by the guide, the wood was surrounded, and the Chauffeurs being taken unawares, either perished fighting or were taken prisoners. Some of them managed to escape, spread the alarm among members living in other parts of the country, and the society was for ever broken up.





II.

THE GARDUNA.

325.



*R*IGIN of the Society.—When that superstitious bigot and tyrant Ferdinand, king of Spain—who believed himself a clever diplomatist, but was all his lifetime but the tool of a rapacious and bloodthirsty priesthood, the same who made the Inquisition all-powerful in Spain, and caused Columbus to be brought home in chains from the world he had discovered and added to the monster's dominions—when he resolved on the extermination in his kingdom of Moors and Jews—the former the most civilized and the latter the most industrious of his subjects—all the vagabonds and scoundrels of Spain were welcome to take part in the holy war, solely begun and carried on to extirpate heresy and spread the pure faith—at least such was the pretence. There had indeed, long before Ferdinand's time, been bands of malefactors, who roamed over the Spanish territory, and with the secret support

of the Roman Catholic clergy, who shared the spoil, committed wholesale burglaries in the houses of Moors and Hebrews, occasionally burning a resisting heretic in the flames of his own house, as a sweet-smelling savour unto Heaven. The Moors were enemies to their country though they had civilized it, and the Jew belonged to an accursed race; to fight and destroy them was a meritorious work which had the full approbation of the Church. In Ferdinand's time the brigands readily joined the crusade against the Moors; the king's motto evidently was :

“ It is the sapiency of fools
To shrink from handling evil tools ; ”

and brigands may make good soldiers. Brigands moreover are generally well disposed towards the Church, and submissive to the priest, and these dispositions, so well agreeing with those of Ferdinand himself, could not but render the brigands favourites with him. But when the object of Ferdinand's holy war was attained, and the Moorish power destroyed, he left the free-lances to shift for themselves, which they did in their fashion, by returning to their former occupation of brigandage. Now, although during the much vaunted reign of Ferdinand the Catholic, as lying and servile writers have called him, and Isabella, who was too much under the influence of a set of demons in priestly

garb, and hence did all she could to increase the power of the Inquisition, nearly two millions of subjects—Moors and Jews—were driven from the realm, yet a great many remained who belonged to the one or the other race, and had, in order to be allowed to stay in their native country, adopted the Christian faith. Yet with such contempt were they looked upon by the genuine Spaniards, that they never spoke of them but as *marranos*, hogs, though many of them were the heads of, or belonged to, rich and influential families. The king and his Satanic crew of inquisitors were ever anxious to convict such persons of having relapsed into heresy, in order to burn them at the stake and confiscate their property. The brigands, well aware of this, selected the houses of the *marranos* for the scenes of their operations, and as long as a good share of the booty passed into the hands of priests, inquisitors, and the royal exchequer, Justice winked at the proceedings. But when the brigands grew tired of these heavy exactions, and refused to pay tribute, Justice suddenly woke up and resolved on exterminating the brigands, who snatched away spoil which legitimately belonged to the king and Inquisition, as the reward of their virtue in rigorously putting down heresy. It was then—when gendarmes and soldiers were sent out in all directions to catch or disperse the bands of brigands that infested the country—that these bands, which

had hitherto acted independently of each other, determined for their greater safety to unite and form one large secret society. It was thus the *Garduna* arose, which soon provided itself with the whole apparatus of secret signs, passwords, initiatory ceremonies, and all other stage "property," necessary in such cases. Their connection with the Holy Inquisition was not severed thereby, but established on a business-like footing, though of course it remained secret—a sort of sleeping partnership. With such high protection at Court and in the Church, it is not surprising that the association soon counted its thousands of members, who actually made Seville their head-quarters, where all great plundering, burning, and murdering expeditions were planned and prepared.

326. *Organization.*—The society had nine degrees, arranged in three classes. To the inferior classes belonged the novices or *Chivatos* (roe-bucks), who performed the menial duties, acted as explorers and spies, or carried the booty; the *Coberteras* (covers), abandoned women who insinuated themselves into private houses to spy out opportunities for stealing, or acted as decoy-ducks, by alluring men into retired places, where they were set upon, robbed, and frequently murdered by the brigands. Lastly the *Facelles* (bellows), or spies, chiefly old men of what is called venerable appearance—whatever that may mean—sanctimonious in

carriage, unctuous in speech, haunting churches, in fact, saints. These not only disposed of the booty already obtained, but by their insinuating manners and reputation for piety wormed themselves into the secrets of families which were afterwards exploited for the benefit of the band. In the next class were the *Floreadores* (athletes), men stained with every vice, chiefly discharged or escaped convicts from the galleys, or branded by the hand of the executioner, whose office consisted in attacking and robbing travellers on the high road. Then came the proud *Ponteadores* (pinkers, *i. e.* bullies, expert swordsmen), sure to kill their man. Above these were the *Guapos* (heads, chiefs), also experienced duellists, and generally appointed to lead some important enterprise. The highest class embraced the *Magistri*, or priests, who conducted the initiations, preserved the laws, usages, and traditions of the society. The *Capatazes* (commanders), who resided in the different provinces through which the Garduna was spread, represented the *Hermano Mayor* or Grand Master, who exercised arbitrary and absolute power over the whole society, and ruled the members with a rod of iron. Strange that men, who will not submit to legitimate authority, yet will bow to and be tyrannized over by a creature of their own setting up! The Thugs, Assassins, Chauffeurs, and all similar lawless societies, surrendered their will to that of one man, in

blind and slavish fear; but perhaps this is the only condition on which such societies can exist.

327. *Spirit of the Society.*—The Thugs or Assassins killed to rob, but the Garduna, having learnt its business so to speak in a more diabolical school, that of the Holy Inquisition, considered itself bound to perform any kind of crime that promised a chance of gain. The priests had drawn up a regular tariff, at which any number of members of the society could be hired to do any deed of darkness. Robbery, murder, mutilation, false evidence, falsification of documents, the carrying off of a lady, getting your enemy taken on board a ship and sold as a slave in a foreign colony—all these could be had “to order;” and the members of the Garduna were exceedingly conscientious and prompt in carrying out such pleasant commissions. One-half of the price paid for such services was generally paid on giving the order, and the other half on its completion. The sums thus earned were divided into three parts; one part went into the general fund, the other was kept in hand for running expenses, and the third went to the members who had done the work. That for a considerable period the affairs of the society were in a very flourishing state, is proved by the fact that they were able to keep in their pay at the Court of Madrid persons holding high positions to protect and further the interests of the members. They even had their

secret affiliates among judges, magistrates, governors of prisons and similar officials, whose chief duty lay in facilitating or effecting the escape of any member of the society that might have fallen into the hands of justice.

328. *Signs, legend, &c.*—It was mentioned above that the Garduna had its signs and passwords of recognition. When a Garduno found himself in the company of strangers, to ascertain if a brother was present, he would as it were accidentally put his right thumb to his left nostril; if a brother was present, he would approach him and whisper the pass-word, in reply to which another pass-word would be given; then, to make quite sure, there would be grips and signs, *à la* Freemason, and the two might talk at their ease in a jargon perfectly unintelligible to outsiders on their mutual affairs and interests. Their religious rites—and the Garduna insisted much on being a religious society—were those of the Papal Church, and as that Church is founded on legends innumerable, so the Garduna had *its* legend, which was as follows:—“When the sons of Beelzebub (the Moors) first invaded Spain, the miraculous Madonna of Cordova took refuge in the midst of the Christian camp. But God, to punish the sins of his people, allowed the Moors to defeat the orthodox arms, and to erect their throne on the broken power of the Christians, who retreated into the mountains of Asturia, and there

continued, as well as they could, their struggle with the enemies of God and oppressors of their country. The Madonna, daily and hourly implored by the faithful, granted some successes to their arms, so that they were not entirely destroyed, according to Heaven's first decree. And though they could not drive the Moors from Spain, they yet amidst the mountains preserved their religion and liberty. There lived at that time in the wilds of Sierra Morena an old anchorite, named Apollinare, vulgarly called Cal Polinario, a man of austere habits, great sanctity, and a devout worshipper of the Virgin. To him one morning the Mother of God appeared and spoke thus :—"Thou seest what evil the Moors do to thy native country and the religion of my Son. The sins of the Spanish people are indeed so great as to have excited the wrath of the Most High, for which reason he has allowed the Moors to triumph over you. But while my Son was contemplating the earth, I had the happy inspiration to point out to him thy many and great virtues, at which his brow cleared up ; and I seized the instant to beseech him by means of thee to save Spain from the many evils that afflict it. He granted my prayer. Hear therefore my commands and execute them. Collect the patriot and the brave, lead them in my name against the enemy, assuring them that I shall ever be by their side. And as they are fighting the good fight of the faith, tell

them that even now they shall have their reward, and that they may in all justice appropriate to themselves the riches of the Moors, in whatever manner obtained. In the hands of the enemies of God wealth may be a means of oppressing religion, whilst in those of the faithful it will only be applied to its greater glory. Arise, Apollinare, inspire and direct the great crusade; I invest thee with full power, anointing thee with celestial oil. Take this button, which I myself pulled off the tunic of my celestial Son; it has the property of multiplying itself and working miracles without number; whoso wears one on his neck will be safe from Moorish arms, the rage of heretics and sudden death.' And the Virgin having anointed him and given him the button, disappeared, leaving an ambrosial flavour behind." Then the anchorite founded the *Holy Garduna*, which thus could claim a *right divine* to robbery and murder. Hence also no important predatory expedition was undertaken without a foregoing religious ceremony; and when a discussion arose as to how to attack a traveller, or to commit some other similar crime, the Bible was ostensibly referred to for guidance.

329. *Suppression of the Society.*—The laws of the society, like those of nearly all secret societies, were not written down, but transmitted by oral tradition, but the Garduna kept a kind of chronicle in which its acts were briefly recorded. This book, which

now lies in the archives of the tribunals of Seville, and which, with other documents, was seized in the house of the Grand Master Francis Cortina in 1821, formed the basis of the indictment of the society before the courts of justice. From this it appeared that the Garduna had its branches in Toledo, Barcelona, Cordova, and many other Spanish towns. It also revealed their close connection with the Holy Inquisition up to the seventeenth century. Of their list of crimes, the carrying off of women, chiefly at the instigation of the holy fathers of the Inquisition, forms about one-third, assassinations form another third, whilst robbery, false testimony, or denunciation, complete the list. The book further was the means of enabling the authorities to arrest many of the members of the society, who were tried without delay, and on the 25th November, 1822, the last Grand Master and sixteen of his chief followers expiated their crimes on the scaffold erected in the market-place of Seville, and the Garduna only survives in the bands of brigands who are yet to be occasionally encountered in the recesses of the Spanish mountains.



BOOK XII.

FELLOW-CRAFTS.



AUTHORITIES.

Perdiguier Agricola. Le Livre du Compagnonnage. Paris, 1840.

Moreau. Un Mot sur le Compagnonnage. Auxerre, 1841.

Giraud. Réflexions sur le Compagnonnage. Lyon, 1847.

Sand. Le Compagnon du Tour de France.

Sciandro. Le Compagnonnage, ce qu'il a été, ce qu'il est, etc. Marseille, 1850.

Grimm. Altdutsche Wälder. Cassel, 1813.

Brentano. Arbeitergilden der Gegenwart. Leipsic, 1871.



I.

FRENCH WORKMEN'S UNIONS.

330.



ORGANIZATION of Workmen's Unions.

—The origin of corporations of artisans dates from the day in which the oppressed workers and neglected burghers wished to resist feudal rapine, assure to themselves the fruit of their own labour, increase their trade, enlarge their profits, and establish friendly relations. But whilst these ancient corporations rose up against the aristocracy of blood and wealth, they did not steer clear of the oligarchic spirit. In the first centuries of the Middle Ages, the journeyman did not separate from his master; he lived and worked with him. There did not then exist that distinction which afterwards displayed itself so openly—in fact, even now, in many German towns the journeymen eat at the master's table. Then the journeyman was to the master what the squire was to the knight; and as the squire could be received into the ranks of knighthood,

so the apprentice, at the end of his term, could establish himself as master. But by-and-bye it did not suffice to possess property or skill, to become a master; it became necessary after the apprenticeship to travel for two or three years, the object of which was, and still is, to acquire greater skill, and a knowledge of the various modes of working in different towns, adopted in the particular trade to which the journeyman belonged. On his return, he had to make his master-piece; if approved by a committee of masters, he was received among them; if not, he was rejected, and was not allowed to work on his own account. Thus the masters had in their turn transformed themselves into an aristocracy hostile to the majority, speculating on, rather than administering to, the common labour, their interests being opposed to those of the workmen. The ostracism which thus pursued the great army of labourers, and the segregation to which they were condemned, necessarily produced a reaction, which, unable to have recourse to open revolt, assumed the form of a secret sodality, with rites and customs peculiar to itself. The workman, moreover, unlike the master, was not tied to any city or country, but could wander from place to place—a life which, in fact, he must prefer to staying for ever in one workshop or factory, where the experience needed for the mastership could not be attained. Hence arose the ancient custom of the “Tour of France” and the multiform *compagnonnage*, which, whilst a source of pleasure

to the workmen settled in a town, became a necessity for the travelling, the persecuted journeyman; who thus withdrew himself from under the regular legislation, which only protected the manufacturer, and joined, as it were, a subterranean association to protect himself and his affiliates from the unpunished injuries inflicted on them by burghers and masters.

331. *Connection with Freemasonry.*—Freemasonry was early mixed up with the *compagnonnage*, and the construction of the Temple, which is constantly met with in the former, also plays a great part in the latter—a myth, undefined, chronologically irreconcilable, a poetic fiction, like all the events called historical that surround the starting-points of various sects; for sects, existing, as it were, beyond the pale of official history, create a history of their own, exclusive of, and opposed to, the world of facts, like the genius of Shakspeare, that cares little for geography or chronology, but whose grand anachronisms belong to a higher truth, a more intrinsic reality—the truth and reality of art. The Solomon of the legend, so different from that of the Bible, is one of the patriarchs of the *compagnonnage*; and, like the masonic ceremonies, the rites of these journeyman associations continually allude to that *moral* architecture, that proposes to erect prisons for vice, and temples to virtue. Further, and in the same way, the embraces and kisses of the craftsmen remind us of the symbolic grips of the Freemasons, and the brotherly kiss of ancient knighthood.

332. *Decrees against Workmen's Unions.*—We are often obliged to seek for information concerning secret societies in clerical invectives and judicial prosecutions; these are lamps shedding a sinister light on associations whose existence was scarcely suspected. Thus *compagnonnage* existed before Francis I.; for this king, though he protected the Carbonari (348-364), and actually introduced the Carbonari term of “cousin” into the language of Courts, issued an edict against the former, forbidding journeymen to bind themselves with oaths; to elect a chief; to assemble in greater numbers than five in front of the workshops, on pain of being imprisoned or banished; to wear swords or sticks in the houses of their masters or the streets of the city; to attempt any seditious movement; or to hold any banquet at the beginning or the end of an apprenticeship. A subsequent regulation, A. D. 1723, prohibits any community, confraternity, assembly, or cabala of workmen; and a parliamentary decree of 1778 renews the prohibition, and enjoins on tavern-keepers not to receive into their houses assemblies of more than four craftsmen, nor in any way to favour the practices of the pretended *devoir* (duty). The language of the clergy is equally energetic. A deliberation of the Parisian clergy of 1655 says: “This pretended *devoir* consists in three precepts—to honour God, protect the property of the master, and succour the companions. But these companions

dishonour God, profane the mysteries of our religion, ruin the masters, withdrawing the workmen from the workshop, when some of those inscribed in the 'cabala' complain of having been injured. The impieties and sacrileges they commit vary according to the different trades; but they have this in common, that before being received into the association, every member is bound to swear on the Gospel that he will not reveal either to father or mother, wife or son, either to cleric or layman, what he is about to do or will see done; and for this purpose they choose an inn, which they call the mother, wherein they have two rooms, in one of which they perform their abominable rites, whilst in the other they hold their feasts." Even before 1645, the clergy had denounced the tailors and shoemakers to the authorities of Paris for dishonest and heterodox practices, and the faculty of theology had prohibited the pernicious meetings of workmen, under pain of the greater excommunication; so that the companions, to escape ecclesiastical persecution, held their meetings in those purlieus of the Temple which enjoyed the right of sanctuary. Even thence they were removed, however, by the decree of the 11th September, 1651.

333. *Traditions.*—In assuming the denomination of "duty," the companions wished to intimate that they imposed on themselves duties and laws. They recognised three founders—Solomon, master James,

and father Soubise. Solomon built the temple; James was said to be the son of a famous architect, Joachim, born at St. Romily. James, having gone to Greece, heard the summons of Solomon, and went to him; and, having received from Hiram the order to erect two columns, he acquitted himself with such zeal and skill, that he was at once made a master and the companion of Hiram. The temple being finished, he returned again to Gaul with master Soubise, who had been his inseparable companion at Jerusalem. However, the pupils of master Soubise, jealous of James, attempted to assassinate him, and the latter threw himself into a marsh, where the reeds supported and concealed him, saving his life; but eventually he was discovered by the pupils of Soubise, who was unaware of their nefarious design, and slain. Soubise long mourned James; and when his end approached, he taught the companions their "duties," and the mode of life they ought to pursue. Among the rites he placed the kiss of brotherly affection and the custody of a reed—the acacia of the Freemasons—in memory of James. A variation of this legend represents Soubise as an accomplice of the murder, and a suicide from desperation. The reader will at once see that this is the story of Hiram, nay, of Osiris, and all the great deities of antiquity, over again; in the Legend of the Temple (192), Solomon also is an accomplice in the murder of his architect.

334. *Branches and Degrees.*—Acknowledging three founders, the companions divided themselves into three main branches; the sons of Solomon, those of master James, and those of father Soubise. The sons of Solomon were descended from the ancient privileged building corporations, and from others not privileged, but employed on public works. They assumed different denominations, such as “wolves” (197), and *Gavots*, which latter designation they retained, because coming from Judæa to France, they landed on the coast of Provence, whose inhabitants are still called *Gavots*. The wolves (197), stonemasons, have two degrees, fellow-crafts and youths. The *Gavots*, carpenters and ironsmiths, are divided into three: accepted fellow-crafts; advanced fellow-crafts; and initiated fellow-crafts. They all commemorate the death of master Hiram.

335. *Various Associations.*—The sons of master James called themselves by various names, such as *Compagnons Passants, Dévorants, &c.* The sons of father Soubise were known as “Jovials, or Companions of the Foxes,” or as *Drilles*, an ancient French word signifying “companions,” and by that scarcely desirable one of “dogs,” in commemoration, it is said, of the dog who discovered the body of Hiram. It is more probable, however, that this denomination had the same origin as that of “wolves,” for which dogs may easily be mistaken; or

that it refers to the star Sirius (210), in which case the name Soubise might be a corruption of the epithet Sabazius, given to Bacchus (57). With the second of these branches of companionship, comprising at first the three trades of stone-mason, locksmith, and joiner, and with the third, composed entirely of carpenters, were afterwards affiliated other trades, such as those of turners, glaziers, weavers, shoemakers, smiths, nailmakers, hatters, bakers, tanners, plasterers, and others. With these the probability and number of schisms increased; and the families of the "Rebels," "Independents," "Foxes of Liberty," and others arose almost as a natural consequence.

336. *General Customs.*—The square and compasses were the symbols of the *compagnonnage*; the members called each other by the name of their country, because every one carried his country with him in himself, and found hospitality and assistance among the brethren to whom he addressed himself. And the woman that entertained them in their tour or wanderings through France, was called by the endearing name of mother—and truly the association was to them a mother, that succoured them when they wanted bread, and enabled them to refuse working for wages below the custom of the trade; that recompensed the industrious and punished the worthless, so that throughout France they were denounced and met

with no friendly reception. The aspirant for initiation was obliged to have finished his apprenticeship; he was instructed in the word, signs and grips, and attached a ribbon of a particular colour to his cap and button-hole; received a stick of a certain length, earrings that represented the square and compasses, and a mark on the arm and chest. Strange customs prevailed, and still do prevail in many parts of the Continent, as the writer knows from personal observation, at the setting out of a member for his wanderings. He was accompanied beyond the town by his friends, one of them carrying his knapsack, and another singing the parting song, in the chorus of which all joined. They also carried bottles of beer and cups. Arrived at a certain distance from the town, the beer was drunk and the bottles and cups were thrown into the neighbouring fields. In some trades they hung a bottle to a tree, to symbolize the death of Saint Stephen, all throwing stones at the innocent bottle, except he who was about to set out, and who took leave of his companions, saying:—"Friends, I take leave of you as the apostles took leave of Christ, when they set out to preach the gospel."

337. *Customs among Charcoal-burners and Hewers.*
—St. Theobald is the patron of the charcoal-burners (349), one of the oldest trade corporations. There were three degrees, aspirant, master and hewer. The aspirant was called *guépier*. A white

tablecloth was spread on the ground, and a salt-cellar, a cup of water, a lighted taper and a crucifix placed on it. The kneeling aspirant swore on the salt and water faithfully to keep the secrets of the association. He was then taught the words by which he could know, and make himself known to, his brethren in the forest, as well as the symbolic meaning of the objects before him—the tablecloth signified the winding-sheet in which every man shall be wrapped up; the taper, the lights burning round the death-bed; the cross, man's redemption; the salt, the theological virtues. This ritual was austere and sad, like the existence of the poor charcoal-burners, whose joys are numbered, but whose griefs and privations are endless; it prevailed in the Jura, the Alps, and the Black Forest. The catechism of the hewers contains passages of pathetic simplicity. Segregated in the immense forest, they fix their eyes on the heaven above and the earth beneath; their religion bears a resemblance to that of the pilots of Homer; earth and heaven, nature and God, such is their worship, whence arises a moral of tender and passionate fraternity.

“ Q. Whence come ye, cousin of the oak ?

A. From the forest.

Q. Where is your father ?

A. Raise your eyes to heaven.

Q. Where is your mother ?

A. Cast your eyes on the earth.

Q. What worship do you pay to your father ?

A. Homage and respect.

Q. What things do you bestow on your mother?

A. My care during life, and my body afterwards.

Q. If I want help, what will you give me?

A. I will share with you half my day's earnings and my bread of sorrow; you shall rest in my hut and warm yourself at my fire."

How much resignation in this brief dialogue, how much warm affection! Another society of hewers, called the society of the "Prodigal Son," had a still more dismal ritual. Over three doors of a symbolic tower was written:—"The past deceives me; the present tortures me; the future terrifies me." A triangle with the letters S. J. P. reminded them of the wisdom of Solomon, the patience of Job, and the repentance of the Prodigal Son. On the white apron was represented a heart, surrounded with black, over which rolled a red tear, a tear of blood and despair. The pangs and wretchedness of life depressed the imagination of these poor woodmen; still they had faith in Time as the repairer of all, and on one of their symbolic objects they wrote: *Le temps vient à bout de tout*. Another society, of which very little is known, called itself, *Moins diable que noir*; as if to indicate that the blackness of their outside did not prevent goodness of heart.

338. *Customs in various other Trades.*—The saddlers and shoemakers had their own initiatory practices. In the room where the initiation took place,

there arose a rough altar, on which were placed a crucifix, tapers, a missal, and whatever is necessary for the celebration of divine service. This was performed, many peculiar phrases being intermingled therewith; after which the neophyte was made acquainted with the rites of the *devoir*, the signs and passwords, and the symbolic meaning of the forms and jewels. The reception of the hatters in its purifications and funereal myth approached still nearer to the ancient initiations. A stage or dais was erected in a large hall; on the stage were placed a cross, a crown of thorns, a palm branch, and all the instruments of the Passion of Christ. Close by stood a large basin of water. The aspirant represented Christ, and passed through the various episodes of the Passion of the Redeemer; and finally knelt down before the basin, when the water, the baptism of regeneration, was poured on his head. No doubt the original institutors of this rite had honest and elevated views; but in course of time the whole degenerated into a farce à la Ran-Tan Club. In the reception of the tailors the candidate was led into a room, in the centre of which stood a table covered with a white cloth, whereon were placed a loaf of bread, a salt-cellar overturned, three sugar loaves, and three needles. He also passed through the various stages of the Passion of Christ. He was then conducted to a second room, where a banquet was prepared, and, as it is asserted, pictures were exhibited of the *vie galante* of three journeymen

tailors, pleasing to the senses ; which may remind us of the peculiar worship entering into all the ancient mysteries.

339. *Heroes and Martyrs of the Institution.*— These initiations gave a certain importance to the various trade-unions and their members ; it was their common patrimony that kept up the *esprit de corps*, though it was not free from the arrogance and exclusiveness which multiplied rites, intolerance, jealousies and enmities, that periodically ended in sanguinary struggles—the tragic episodes of a drama, now barbaric, now heroic. Thus the *compagnonnage*, as it had its poets, so it had its martyrs, the victims of vulgar prejudices, who thought they were sacrificing themselves for the glory and power of the *devoir*, and whose song of death, though it breathed an implacable spirit of hatred, issued from their lips as the song of a just and meritorious war.

“Tous ces Gavots infâmes
Iront dans les enfers
Brûler dedans les flammes
Comme des Lucifers.”

The disturbances at Lyons, Marseilles, Bordeaux, disgraced the *compagnonnage*. In the middle of the last century the rivalry between the two sections of the stone-masons of Lyons ended in the expulsion of one of them from that city, and their attempt to return led to the most terrible scenes of violence and bloodshed.



II.

GERMAN WORKMEN'S UNIONS.

340.

HUNTSMAN'S *Phraseology*.—In the woods infested by robbers we meet with the first germs of these corporations, with rough but characteristic customs. Charcoal-burners and hunters need means to recognise each other, so as not to shake hands with an enemy. Grimm has collected upwards of two hundred venatic terms and phrases. The questions and answers of the wandering journeymen have a great resemblance to those of hunters; the intonation is the same, and both make great use of the symbolic numbers three and seven. The formulæ necessarily have reference to the various incidents of the hunter's life.

“ Q. Good huntsman, what have you seen to-day?

A. A noble stag and a wild boar; what can one desire better?

Q. Why do call yourself a master huntsman?

A. A brave huntsman obtains from princes and lords the title of master in the seven liberal arts. From these sentiments which ennoble the dignity of an art or trade there arises often that chivalrous love, which renders life gentle, and gives it an aim and a reward worthy of it.

Q. Tell me, good huntsman, where have you left the fair and gentle damsel ?

A. I left her under a majestic tree, and am going to rejoin her. Long live the maid dressed in white that every morning brings me a day of good fortune. Every day I see her again at the same place ; and when I am wounded she cures me, and says to me :— ‘ I wish the huntsman safety and happiness ; may he meet with a fine stag ! ’ ”

341. *Initiation.*—Artisans, more closely united than hunters, did not admit new members into their sodality except after long and solemn trials ; their catechisms breathe throughout a spirit of brotherly affection and attention to moral and civil duties. They were divided into degrees, and it is remarkable that the German workmen have long been accustomed to the word, sign, and grip of the Freemasons. The operative masons were divided into *Wort-Maurer* (Word Masons) and *Schrift-Maurer* (Writing or Diploma Masons). The former had no other proof to give of their having been regularly brought up to the trade of builders, but the word and signs ; the latter had written indentures to show.

There were laws, enjoining master masons to give employment to journeymen who had the proper word and signs. Some cities in this respect possessed more extensive privileges than others. The word given at Wetzlar, entitled the possessor to work over the whole empire. With the German journeymen also the three years' travel in search of improvement is an universal condition, and the usual time for setting out is the spring. The *Handwerksbursche* is even now a German institution; though he is now not so frequently met with on the high-road, because railways enable him to travel more cheaply than he could on foot.

342. *Initiation of Cooper.*—Every trade again has its particular mode of initiation; but as there necessarily is a great similarity of ritual and ceremonies, their details would become a tedious repetition. I therefore confine myself to one craft—that of the cooper. Permission is first asked to introduce to the assembly of companions or fellow-crafts the youth who is to be made one of them, and who is called the “Apron of Goatskin.” The companion who introduces him says:—“Some one, I know not who, follows me with a goatskin; a murderer of staves, a wood-spoiler, a traitor; he is on the threshold, and says he is not guilty; he enters, and promises, after having been ‘put into shape’ (*ébauché*) by us, to become a good journeyman.” Leave having been given, the apprentice seats him-

self on a stool placed on a table, and the companions try to upset him; but his guide keeps him up, whereupon he is repeatedly baptized and consecrated with beer. The patron then says:—"What do you call yourself now? Choose a name, genteel, short, and that pleases the girls. He that has a short name pleases every one, and every one drinks a cup of wine or beer to his health. . . . And now to pay the expenses of the baptism, give what every one else has given, and the masters and journeymen shall be content with you." The candidate also receives numerous instructions how to conduct himself on his wanderings. He is not to be deterred by the difficulties that encounter him at the outset. After having passed through a forest full of dangers, he is supposed to arrive in a pleasant meadow, and to behold a pear-tree full of tempting fruit. Is he to lie down under it, and wait till the pears fall into his half-open mouth? Is he to mount the tree? No; the farmer or his men would see him, and give him a beating. He is to shake the tree, and some of the fruit will fall down, with which he is to regale himself, leaving some on the ground for some companion who may come after him, and perhaps not be strong enough to shake the tree. Pursuing his way, he comes to a torrent, over which the trunk of a large tree serves for a bridge. There he encounters a young girl leading a goat. What shall he do? Push the girl and the goat into the water,

and pass on? No; let him take the goat on his shoulder, the girl in his arms, and cross the bridge. He may afterwards marry the girl, because he needs a wife, and kill the goat for the nuptial feast, and the skin will make him a new apron. Arriving in a town, he is to go to the inn kept by a master; if his daughter shows him the way to his bedroom, he is to keep a guard over himself; and on the next day he is to go about looking out for work. Perhaps he will be offered it by three masters—the first is rich in wood and hoops; the second has three handsome daughters, and regales his workmen with plenty of wine and beer; the third is poor; with which one is he to accept work? With the first he would become a first-rate cooper; with the second he would be happy, having drink in plenty, and dancing with the charming girls; but with the third? He is to be as ready to work for the poor as for the rich master. This discourse, of which there is much more, being ended, the novice attempts to run into the street and cry fire! The companions restrain him, and copiously baptize him with cold water; and then, of course, follows a dinner.

343. *Curious Works on the Subject.*—There exist in Germany numerous works on the rites and customs of various traders; the following are some of them—“The Millers’ Crown of Honour, or a Complete Description of the True Nature of the Circles of the Company of Millers. By a Miller’s

Apprentice, George Bohrmann." We here get into masonic symbolism. One woodcut represents a circle with mystic sentences, and the explanation says that everything was created from or by the circle. Then there follows the history of bakers according to the Scriptures; then a poetically described journey, with particulars of the most celebrated mills of Lusatia, Silesia, Moravia, Hungary, Bohemia, &c. The names of the three most famous millers that, according to the author, ever existed, are placed in the form of a triangle; and the book concludes with an invocation to the Architect of the Universe. A work of a similar nature is entitled, "Customs of the Worshipful Trade of Bakers; how every one is to conduct himself at the inn and at work. Printed for the use of those about to travel." Another is called, "Origin, Antiquity, and Glory of the Worshipful Company of Furriers; an accurate Description of all the Formalities observed from time immemorial in the Initiations of Masters, and the manner of examining the Journeymen. The whole faithfully described by Jacob Wahrmond (True Mouth)." All the companies boast of their ancient descent, but none more than that of the Furriers, who claim that God Himself was at first one of their fellow-workers, seeing that the Bible says that God made aprons of skins for Adam and Eve—an honour shared by no other company.

344. *Raison d'être of the Compagnonnage.*—The

compagnonnage may be called an operative knight-hood. Its rites, symbols, and traditions are only its tangible form. The necessity for workmen to find, on their arrival in a new town, a nucleus of friends, a rendezvous, a *mother*, in the midst of the exclusion into which the constituted trades corporations would have thrown them, was the *raison d'être* of these associations. The possibility of struggling by means of associative force and the passive resistance of numbers against the oppression of manufacturers, and of equalizing forces otherwise disproportionate, was a further cause of these sodalities. In the Middle Ages, in which the central power was barely sufficient to oppress, but did not avail to protect, and when the individual was exposed to arbitrary treatment, and deprived of all means of defence, secret associations on behalf of justice necessarily arose in many countries, Holy Vehms providing for public security.

345. *Guilds*.—The Guilds had the same origin, but can scarcely be reckoned among secret societies, though their influence was often secretly exercised; and kings frequently turned them to account in their opposition to the aristocracy, as, for instance, Louis the Fat, who was himself the founder of an association called the “Popular Community,” intended to put a stop to the brigandage of the feudal lords, whose castles were in many instances but dens of thieves. In England, the first guilds

of which clear records have been preserved, were established in the eleventh century. By the laws of guilds, no person could work at a trade who had not served a seven years' apprenticeship to it. But with the introduction of machinery, this custom gradually fell into disuse, as the small or retail manufacturers of olden times became less and less, and the relations between employers and their workmen were changed—relations such as may even yet be found to exist in some places in Germany and Switzerland, where one master keeps an apprentice and from two to four workmen. This style of industry might be found not many years ago in Yorkshire among the small cloth-manufacturers. This quiet industry was broken up by the rapid introduction of machinery. The small men, indeed, sought to defend themselves by insisting on old trade regulations, but without success; for in 1814 every vestige of the old trade regulations had disappeared from the English statute-books. The Coalition Act of 1800, not repealed till 1824, often compelled the workmen who thus combined to assume the character of members of Friendly Societies. Their main objects were to prevent the employment of women and children in the immense factories everywhere springing up, and to enforce the old law of apprenticeship. Failing in these objects, they next resorted to strikes, with the nature, operation, and effects of which every one is familiar.

346. *German Students.*—A fellowship of a very different kind, but still a *compagnonnage*, is that of the students at German Universities, to which a few lines may therefore be devoted. The student or *Bursch* looks upon the inhabitants of the town, whose university he honours with his presence, as “Philistines;” and town and gown rows are as usual in Germany as in this country. All non-students are Philistines, whether they be kings, princes, nobles, or belong to the *canaille*. The students form two grand associations, the *Burschenschaften*, consisting of students from any state; and *Landsmannschaften*, composed of students of the same state only. Each has its own laws, regulations, and officers, ruling according to a charter; but all members of the universities acknowledge moreover a general code, called the “Commentary.” Such as refuse to belong to one of these associations are held in very slight estimation, and are called by all kinds of opprobrious names, such as *Kameele* (camels), *Finken* (fitches), and others more offensive. The collegiate students (sizars), called *Frösche* (frogs), cannot take part in the meetings of the *Burschen*. The freshman is a *Fuchs* (fox), or also a *Goldfuchs* (golden fox), because he has still a few gold coins; after six months he is a *Brandfuchs* (burnt fox), and his arrival at that state is celebrated with ridiculous ceremonies. In the second year the *Brandfuchs* rises to the dignity of *Jungebursch* (young Bursch); in the

third he becomes an *Altbursch* (old Bursch), *altes Haus* (old house), or *bemoostes Haupt* (mossy head). Students who are natives of the university town are called *Curds*, because their mothers can send them, if they please, a dish of that article of food for their suppers. To rise from one degree to another the *Fuchs* has to go through a series of probations, especially putting to the test his powers of drinking and smoking. On his first visit to the *Commershaus*, commerce house, as the tavern which the students patronize is called, he is unfailingly made drunk, at his own expense, and while at the same time entertaining all the "old houses." The next morning he awakes with the *Katzenjammer* (cat's lamentation). He dresses in a fantastic style, wearing a Polish jacket, jack-boots with spurs, and a cap of the colour of the society to which he belongs; to his buttonhole is attached an enormous tobacco pouch; in his mouth he carries a long pipe, and an ironshod stick in his hand. He endeavours above all things to become a *flotter Bursch*, a student *de pur sang*, and is proud if an "old house" makes him his *Leibfuchs* (favourite fox). The Philistine who offends the students is condemned to the *Verruf* (outlawed); and frequently the students have turned out against the citizens, forming with their *Stiefelwischer* (bootcleaners, or gyps), an array not to be despised by the military. The cry of *Burschen 'raus!* students turn out! would send terror through the small peaceable

towns of Germany. Sometimes they would punish the town by leaving it in a body, and only return on their terms being agreed to. Such emigrations took place at Göttingen in 1823; at Halle in 1827; and at Heidelberg in 1830. A few details of these "emigrations" may be amusing. On the last-named occasion the students, who had again secretly formed a *Burschenschaft*, put under the ban the Museum of that town, because the rules for its management displeased many of them. For this the ringleaders were seized and brought to trial. But on the cry of *Burschen'raus!* all the students, hastily snatching up what articles they most needed, threw them into chaises, on horses, on the backs of the shoe-blacks, and marched out of the town to Schwelzingen; and it was only when their demands with regard to the Museum were conceded, that they returned to Heidelberg. Another marching forth had occurred many years before. A student, as he went past the watch-house, forgot to take the pipe from his mouth. Thereupon arose a contention between him and the soldier on guard; the latter called an officer, by whom the student was grossly insulted. This gave occasion to an "emigration," which however proceeded no further than to a place about a mile from the city, whence the students at once returned, all their demands being conceded; which were that a full amnesty should be granted for all that had passed and the soldiers removed. More-

over the military were obliged to post themselves on the bridge, the officers at their head, and to present arms, while the students marched past in triumph, with music playing before them. But though the German student would thus seem to think of nothing but smoking his pipe, to which he gives the elegant name of *Stinktopf*, drinking unlimited quantities of wine, beer and punch, entertaining the daughters of the cits, which daughters he gallantly calls *Geier* (vultures), whilst *grisettes* are *Besen* (brooms), running into debt, fighting duels—to be called *dummer Junge* (stupid youngster), is an insult which necessitates a challenge—and generally ruining his health, yet when he buckles to work he will accomplish mental feats that would astonish many an Oxford first-class man, or Cambridge wrangler. Out of all this fermentation and froth there comes at last good wine, and all the intellectual greatness of Germany, and much of its political progress, are due to the roistering *Burschen*, of whom I cannot speak but with a kind of sneaking kindness, retaining many pleasant personal recollections of them.

347. *Ancient custom of Initiation.*—In the following passage, taken from the “History of the High School of Königsberg,” by Arnold, the reader may detect many customs analogous to those practised in the initiations to the ancient mysteries, as prevailing so late as the first half of the seventeenth

century at the matriculations of German students. "In the university where the deposition was customary, the newly-arrived student, the so-called 'Brane' or Bacchant, announced himself to the dean of the philosophical faculty, and prayed that he might through the deposition be received among the students. When the Branen amounted to a certain number the dean appointed a day on which to celebrate the deposition; and summoned, besides the Branen, the depositor with his instruments, and an amanuensis. They appeared on the appointed day before the dean; the depositor in the first place put on a harlequin's dress, caused the Branen to attire themselves in the same style, and put on them other ludicrous articles of dress, especially hats and caps with horns, and distributed amongst them the instruments with which the deposition should be executed—coarse wooden combs, shears, axes, hatchets, planes, saws, razors, looking-glasses, stools, and so on. The depositor then marshalled the Branen in rank and file, placed himself at their head, and conducted them to the hall, where the deposition should be performed, and there addressed a speech to the dean and the spectators, who consisted of students. The depositor commenced the deposition by striking the Branen with a bag filled with sand or bran, and compelling them to scamper about with all manner of laughable gestures and duckings in order to escape the strokes of the

sand-bag. He then propounded to them certain questions or riddles, and they who did not answer them quickly received so many strokes with the sand-bag, that the tears often started from their eyes. The Branen then gave up the instruments which they had held in their hands, and laid down on the ground, so that their heads nearly touched each other. The depositor then planed their shoulders, filed their nails, pretended to bore through and saw off their feet, hewed every limb of their bodies into shape, knocked off their goat's horns and tore out of their mouths with a pair of great tongs the satyr's teeth stuck in on purpose. The Branen were then caused each to sit on a stool with only one leg. The depositor then put on them a dirty napkin, soaped them with brick-dust, or with shoe blacking, and shaved them so sharply with a wooden razor that the tears often started from their eyes. The combing with the wooden combs was equally rough, and after the combing their hair was sprinkled with shavings. After all these operations the depositor with his sand-bag drove them out of the hall, took off his grotesque attire, put on his proper costume and commanded the Branen to do the same. He then reconducted them to the hall and commended them in a short Latin speech to the dean, who replied also in Latin, explaining the custom of deposition and adding much good advice. Finally, he gave to each of them, as a

symbol of wisdom, a few grains of salt to taste, scattered in sign of joy some drops of wine over their heads, and handed to them the certificate of the accomplished deposition.

It is scarcely necessary to point out the analogies between the above initiation into student life and that into the ancient mysteries and modern Freemasonry; the disguises, trials, addresses, and whole ceremonial, are all on the model of the secret society.

Hoffmann's *Lebens-Ansichten des Katers Murr*,—"Opinions of the Tom-cat Murr," or, as we might say more briefly, *Tom Murr*, is a capital satire on German student life. The German scholar—there is, as far as I know, no English translation of the work—may there see how "Tommy" becomes a *Flotter Katzbursch*.





BOOK XIII.

CARBONARI.

Ma tua pianta radice non pone
Che su' pezzi d' infrante corone ;
Nè si pasce di fresche ruggiade,
Ma di sangue di membra di re.

MONTI.

(Motto of Constitution of the Eastern Lucanian Republic.)

Translation.—Thy plant shall strike its roots only amidst
the fragments of shattered crowns ; no fresh dews shall
nourish thee, but only the blood of regal limbs.



AUTHORITIES.

Memoirs of the Secret Societies of the South of Italy, particularly the Carbonari. London, 1821.

Saint-Edme. *Constitution des Carbonari.* Paris, 1821.

De Witt. *Les Sociétés secrètes de France et d'Italie.* Paris, 1830.

Orloff. *Mémoires sur le royaume de Naples.*

Colletta. *Storia del reame di Napoli.*

Le Blanc. *L'Histoire de Dix Ans.*

Gros. *De Didier et autres conspirateurs sous la Restauration.* Paris, 1841.



THE CARBONARI.

348.

HISTORY of the Association.—Like all other associations, the Carbonari lay claim to a very high antiquity. Some of the less instructed have even professed a descent from Philip of Macedon, the father of Alexander the Great, and have attempted to form a high degree founded on this imaginary origin. Others go back only so far as the pontificate of Alexander III., when Germany, to secure herself against rapacious barons, founded guilds and societies for mutual protection, and the charcoal-burners in the vast forests of that country united themselves against robbers and enemies. By words and signs only known to themselves, they afforded each other assistance. The criminal enterprise of Conrad de Kauffungen, to carry off the Saxon princes, failed through the intervention of the charcoal-burners. And at a period much more recent, the Duke Ulrich

of Würtemberg was compelled by them, under threat of death, to abolish certain forest laws, considered as oppressive. Similar societies arose in many mountainous countries, and they surrounded themselves with that mysticism of which we have seen so many examples. Their fidelity to each other and to the society was so great, that it became in Italy a proverbial expression to say, "On the faith of a Carbonaro." But the most probable origin of the order is to be found in that of the Hewers (*Fendeurs*), which from very ancient times existed in the French department of the Jura, where it was called *le bon cousinage* (the good cousinship), and had rites similar to those of the more modern Carbonari. The sect evidently spread into Italy, where it acquired greater power and a more perfect organization, and its members assumed the new name of Carbonari. At the feasts of the Carbonari, the Grand Master drinks to the health of Francis I., King of France, the pretended founder of the order, according to the following tradition:—During the troubles in Scotland in Queen Isabella's time—this Isabella is purely mythical—many illustrious persons, having escaped from the yoke of tyranny, took refuge in the woods. In order to avoid all suspicion of criminal association, they employed themselves in cutting wood and making charcoal. Under pretence of carrying it for sale, they introduced themselves into the vil-

lages, and bearing the name of real Carbonari (colliers), they easily met their partisans, and mutually communicated their different plans. They recognized each other by signs, by touch and by words, and as there were no habitations in the forest, they constructed huts of an oblong form, with branches of trees. Their lodges (*vendite*) were subdivided into a number of baracche, each erected by a Good Cousin of some distinction. There dwelt in the forest a hermit of the name of Theobald (349); he joined them and favoured their enterprise. He was proclaimed protector of the Carbonari. Now it happened that Francis I., King of France, hunting on the frontiers of his kingdom next to Scotland (*sic*), or following a wild beast, was parted from his courtiers. He lost himself in the forest, but stumbling on one of the baracche, he was hospitably entertained, and eventually made acquainted with their secret and initiated into the order. On his return to France he declared himself its protector. The origin of this story is probably to be found in the protection granted by Louis XII. and continued by Francis I. to the Waldenses, who had taken refuge in Dauphiné. But neither the Hewers nor the Carbonari ever rose to any importance, or acted any conspicuous part among the secret societies of Europe till the period of the Revolution. As to their influence in and after that event, we shall return to it anon.

349. *St. Theobald.*—The Theobald alluded to in the foregoing tradition, is said to have been descended from the first Counts of Brie and Champagne. Possessed of rank and wealth, his fondness for solitude led him to leave his father's house, and retire with his friend Gautier to a forest in Suabia, where they lived as hermits, working at any chance occupation by which they could maintain themselves, but chiefly by preparing charcoal for the forges. They afterwards made several pilgrimages to holy shrines, and finally settled near Vicenza, where Gautier died. Theobald died in 1066, and was canonized by Pope Alexander III. From his occupation, St. Theobald was adopted as the patron saint of the Carbonari, and is invoked by the Good Cousins in their hymns; and a picture, representing him seated in front of his hut, is usually hung up in the lodge.

350. *The Vendita or Lodge.*—From the "Code of Carbonarism" we derive the following particulars respecting the lodge. It is a room of wood in the shape of a barn. The pavement must be of brick, the interior furnished with seats without backs. At the end there must be a block supported by three legs, on which sits the Grand Master; at the two sides there must be two other blocks of the same size, on which sit the orator and secretary respectively. On the block of the Grand Master there must be the following symbols: a

linen cloth, water, salt, a cross, leaves, sticks, fire, earth, a crown of white thorns, a ladder, a ball of thread, and three ribbons, one blue, one red, and one black. There must be an illuminated triangle with the initial letters of the pass-word of the second rank in the middle. On the left hand there must be a triangle, with the arms of the Vendita painted. On the right three transparent triangles, each with the initial letters of the sacred words of the first rank. The Grand Master, and first and second assistants, who also sit each before a large wooden block, hold hatchets in their hands. The masters sit along the wall of one side of the lodge, the apprentices opposite.

351. *Ritual of Initiation.*—The ritual of Carbonarism, as it was reconstituted at the beginning of the present century, was as follows. In the Initiation:—

“The Grand Master having opened the lodge, says, First Assistant, where is the first degree conferred?

A. In the hut of a Good Cousin, in the lodge of the Carbonari.

G. M. How is the first degree conferred?

A. A cloth is stretched over a block of wood, on which are arranged the bases, firstly, the cloth itself, water, fire, salt, the crucifix, a dry sprig, a green sprig. At least three Good Cousins must be present for an initiation; the introducer, always

accompanied by a master, who remain outside the place where are the bases and the Good Cousins. The master who accompanies the introducer, strikes three times with his foot and cries: 'Masters, Good Cousins, I need succour.' The Good Cousins stand around the block of wood, against which they strike the cords they wear round the waist and make the sign, carrying the right hand from the left shoulder to the right side, and one of them exclaims, 'I have heard the voice of a Good Cousin who needs help, perhaps he brings wood to feed the furnaces.' The introducer is then brought in. Here the Assistant is silent, and the Grand Master begins again, addressing the new comer:—
'My Good Cousin, whence come you?

I. From the wood.

G. M. Whither go you?

I. Into the Chamber of Honour, to conquer my passions, submit my will, and be instructed in Carbonarism.

G. M. What have you brought from the wood?

I. Wood, leaves, earth.

G. M. Do you bring anything else?

I. Yes; faith, hope, and charity.

G. M. Who is he whom you bring hither?

I. A man lost in the wood.

G. M. What does he seek?

I. To enter our order.

G. M. Introduce him.'

The neophyte is then brought in. The Grand Master puts several questions to him regarding his morals and religion, and then bids him kneel, holding the crucifix, and pronounce the oath:—‘ I promise and bind myself on my honour not to reveal the secrets of the Good Cousins; not to attack the virtue of their wives or daughters, and to afford all the help in my power to every Good Cousin needing it. So help me God ! ’”

352. *First Degree.*—After some preliminary questioning the Grand Master addresses the novice thus :
“ What means the block of wood ?

N. Heaven and the roundness of the earth.

G. M. What means the cloth ?

N. That which hides itself on being born.

G. M. The water ?

N. That which serves to wash and purify from original sin.

G. M. The fire ?

N. To show us our highest duties.

G. M. The salt ?

N. That we are Christians.

G. M. The crucifix ?

N. It reminds us of our redemption.

G. M. What does the thread commemorate ?

N. The Mother of God that spun it.

G. M. What means the crown of white thorns ?

N. The troubles and struggles of Good Cousins.

G. M. What is the furnace ?

N. The school of Good Cousins.

G. M. What means the tree with its roots up in the air?

N. If all the trees were like that, the work of the Good Cousins would not be needed."

The catechism is much longer, but I have given only so much as will suffice to show the kind of instruction imparted in the first degree. Without any explanations following, one would think one was reading the catechism of one of those religions improvised on American soil, which seek by the singularity of form to stir up the imagination. But as in other societies, as that of the Illuminati, the object was not at the first onset to alarm the affiliated; his disposition had first to be tested before the real meaning of the ritual was revealed to him. Still some of the figures betray themselves, though studiously concealed. The furnace is the collective work at which the Carbonari labour; the sacred fire they keep alive, is the flame of liberty, with which they desire to illumine the world. They did not without design choose coal for their symbol; for coal is the fountain of light and warmth, that purifies the air. The forest represents Italy, the wild wood of Dante, infested with wild beasts, that is, foreign oppressors. The tree with the roots in the air is a figure of kingdoms destroyed and thrones overthrown. Catholic mysticism constantly re-appears, the highest honours are given to Christ, who was

indeed the Good Cousin of all men. Carbonarism did not openly assail religious belief, but made use of it, endeavouring to simplify and reduce it to first principles, as Freemasonry does. The candidate, as in the last-named order, was supposed to perform journeys through the forest and through fire, to each of which a symbolical meaning was attached; though the true meaning was not told in this degree. In fact, to all who wished to gain an insight into the real objects of Carbonarism, this degree could not suffice. It was necessary to proceed.

353. *The Second Degree.*—The martyrdom of Christ occupies nearly the whole of the second degree, imparting to the catechism a sad character, calculated to surprise and terrify the candidate. The preceding figures were here invested with new and unexpected meanings; relating to the minutest particulars of the crucifixion of the Good Cousin Jesus; which more and more led the initiated to believe that the unusual and whimsical forms with stupendous artifice served to confound the ideas and suspicions of their enemies, and cause them to lose the traces of the fundamental idea. In the constant recurrence to the martyrdom of Christ we may discern two aims—the one essentially educational, to familiarize the Cousin with the idea of sacrifice, even, if necessary, of that of life; the other, chiefly political, intended to gain proselytes among the superstitious, the mystics, the souls loving Christi-

anity, fundamentally good, however prejudiced, because loving, and who constituted the greater number in a Roman Catholic country like Italy—then even more than now. The catechism, as already observed, has reference to the Crucifixion, and the symbols are all explained as representing something pertaining thereto. Thus the furnace signifies the Holy Sepulchre; the rustling of the leaves symbolizes the flagellation of the Good Cousin the Grand Master of the universe; and so on. The candidate for initiation into this degree has to undergo further trials. He represents Christ, whilst the Grand Master takes the name of Pilate, the first councillor that of Caiaphas, the second that of Herod; the Good Cousins generally are called the people. The candidate is led bound from one officer to the other, and finally condemned to be crucified; but he is pardoned on taking a second oath, more binding than the first, consenting to have his body cut in pieces and burnt, as in the former degree. But still the true secret of the order is not revealed.

354. *The Degree of Grand Elect.*—This degree is only to be conferred with the greatest precautions, secretly, and to Carbonari known for their prudence, zeal, courage, and devotion to the order. Besides, the candidates, who shall be introduced into a grotto of reception, must be true friends of the liberty of the people and ready to fight against tyrannical governments, who are the abhorred rulers of ancient

and beautiful Ausonia. The admission of the candidate takes place by voting, and three black balls are sufficient for his rejection. He must be thirty-three years and three months old, the age of Christ on the day of his death. But the religious drama is now followed by one political. The lodge is held in a remote and secret place, only known to the Grand Masters already received into the degree of Grand Elect. The lodge is triangular, truncated at the eastern end. The Grand Master Grand Elect is seated upon a throne. Two guards, from the shape of their swords called flames, are placed at the entrance. The assistants take the names of Sun and Moon respectively. Three lamps, in the shape of sun, moon, and stars are suspended at the three angles of the grotto or lodge. The catechism here reveals to the candidate that the object of the association is political, and aims at the overthrow of all tyrants, and the establishment of universal liberty, the time for which has arrived. To each prominent member his station and duties in the coming conflict are assigned, and the ceremony is concluded by all present kneeling down and pointing their swords to their breasts, whilst the Grand Elect pronounces the following formula:—"I, a free citizen of Ausonia, swear before the Grand Master of the Universe, and the Grand Elect Good Cousin, to devote my whole life to the triumph of the principles of liberty, equality, and progress, which are the soul of all the

secret and public acts of Carbonarism. I promise that, if it be impossible to restore the reign of liberty without a struggle, I will fight to the death. I consent, should I prove false to my oath, to be slain by my Good Cousins Grand Elects; to be fastened to the cross in a lodge, naked, crowned with thorns; to have my belly torn open, the entrails and heart taken out and scattered to the winds. Such are our conditions; swear!" The Good Cousins reply: "We swear." There was something theatrical in all this; but the organizers no doubt looked to the effect it had on the minds of the initiated. If on this ground it could not be defended, then there is little excuse for judicial wigs and clerical gowns, episcopal gaiters and shovel-hats, lord mayors' shows, parliamentary proceedings and royal pageants.

355. *Degree of Grand Master Grand Elect.*— This, the highest degree of Carbonarism, is only accessible to those who have given proofs of great intelligence and resolution. The Good Cousins being assembled in the lodge, the candidate is introduced blindfolded; two members, representing the two thieves, carry a cross, which is firmly planted in the ground. One of the two pretended thieves is then addressed as a traitor to the cause, and condemned to die on the cross. He resigns himself to his fate, as fully deserved, and is tied to the cross with silken cords; and, to delude the candidate, whose eyes are still bandaged, he utters loud groans.

The Grand Master pronounces the same doom on the other robber, but he, representing the non-repentant one, exclaims:—"I shall undergo my fate, cursing you, and consoling myself with the thought that I shall be avenged, and that strangers shall exterminate you to the last Carbonaro. Know that I have pointed out your retreat to the chiefs of the hostile army, and that within a short time you shall fall into their hands. Do your worst." The Grand Elect then turns to the candidate, and, alluding to the punishment awarded to traitors as done on the present occasion, informs him that he also must be fastened to the cross, if he persists in his intention to proceed, and there receive on his body the sacred marks, whereby the Grand Masters Grand Elects of all the lodges are known to each other, and must also pronounce the oath, whereupon the bandage will be removed, he will descend from the cross, and be clothed with the insignia of the Grand Master Grand Elect. He is then firmly tied to the cross, and pricked three times on the right arm, seven times on the left, and three times under the left breast. The cross being erected in the middle of the cave, that the members may see the marks on the body, on a given sign, the bandage being removed, the Cousins stand around the candidate, pointing their swords and daggers at his breast, and threatening him with even a worse death, should he turn traitor. They also watch his de-

meanour, and whether he betrays any fear. Seven toasts in his honour are then drunk, and the Grand Elect explains the real meaning of the symbols, which may not be printed, but is only to be written down, and zealously guarded, the owner promising to burn or swallow it, rather than let it fall into other hands. The Grand Master concludes by speaking in praise of the revolution already initiated, announcing its triumph not only in the peninsula, but everywhere where Italian is spoken, and exclaims:—"Very soon the nations weary of tyranny shall celebrate their victory over the tyrants; very soon" . . . Here the wicked thief exclaims:—"Very soon all ye shall perish!" Immediately there is heard outside the grotto the noise of weapons and fighting. One of the doorkeepers announces that the door is on the point of being broken open, and an assault on it is heard directly after. The Good Cousins rush to the door placed behind the crosses, and therefore unseen by the candidate; the noise becomes louder, and there are heard the cries of Austrian soldiers; the Cousins return in great disorder, as if overpowered by superior numbers, say a few words of encouragement to the candidate fastened to the cross, and disappear through the floor, which opens beneath them. Cousins, dressed in the hated uniform of the foreigner, enter and marvel at the disappearance of the Carbonari. Perceiving the persons on the

crosses, they, on finding them still alive, propose to kill them at once; they charge and prepare to shoot them, when suddenly a number of balls fly into the cave, the soldiers fall down as if struck, and the Cousins re-enter through many openings, which at once close behind them, and shout:—“Victory! Death to tyranny! Long live the republic of Ansonia! Long live liberty! Long live the government established by the brave Carbonari!” In an instant the apparently dead soldiers and the two thieves are carried out of the cave; and the candidate having been helped down from the cross, is proclaimed by the Grand Master, who strikes seven blows with his axe, a Grand Master Grand Elect.

356. *Signification of the Symbols.*—Not to interrupt the narrative, the explanation of the meaning of the symbols, given in this last degree, was omitted in the former paragraph, but follows here. It will be seen that it was not without reason that it was prohibited to print it. The cross serves to crucify the tyrant that persecutes us. The crown of thorns is to pierce his head. The thread denotes the cord to lead him to the gibbet, the ladder will aid him to mount. The leaves are nails to pierce his hands and feet. The pickaxe will penetrate his breast, and shed his impure blood. The axe will separate his head from his body. The salt will prevent the corruption of his head, that it

may last as a monument of the eternal infamy of despots. The pole will serve to put his head upon. The furnace will burn his body. The shovel will scatter his ashes to the wind. The baracca will serve to prepare new tortures for the tyrant, before he is slain. The water will purify us from the vile blood we shall have shed. The linen will wipe away our stains. The forest is the place where the Good Cousins labour to attain so important a result. These details are extracted from the minutes of the legal proceedings against the conspiracy of the Carbonari.

357. *Other Ceremonies and Regulations.*—The candidate having been received into the highest degree, other Good Cousins entered the cave, proclaiming the victory of the Carbonari and the establishment of the Ausonian republic; whereupon the lodge was closed. The members all bore pseudonyms, by which they were known in the order. These pseudonyms were entered in one book, whilst another contained their real names; and the two books were always kept concealed in separate places, so that the police, should they find one, should not be able to identify the conspirator. Officers of great importance were the Insinulators, Censors, Scrutators, and Coverers, whose appellations designate their duties. The higher officers were called Great Lights. Some of the affiliated, reserved for the most dangerous enterprises, were

styled the Forlorn Hope; others *Stabene*, or the "Sedentary," who were not advanced beyond the first degree, on account of want of intelligence or courage. Like the Freemasons, the Carbonari had their own almanacs, dating their era from Francis I. The ritual and the ceremonies, as partly detailed above, were probably strictly followed on particularly important occasions only; as to their origin, little is known concerning it—most likely they were invented among the Neapolitans. Nor were they always and at all places alike, but the spirit that breathed in them was permanent and universal; and that it was the spirit of liberty and justice can scarcely be denied, especially after the events of the last decade. The following summary of a manifesto proceeding from the Society of the Carbonari will show this very clearly.

358. *The Ausonian Republic.*—The epoch of the following document, of which, however, an abstract only is here given, is unknown. The open proceedings of Carbonarism give us no clue, because in many respects they deviate from the programme of this sectarian charter; sectarian, inasmuch as the document has all the fulness of a social pact. But to whatever time these statutes belong, they cannot be read without the liveliest interest.

Italy, to which new times shall give a new name, sonorous and pure, Ausonia (the ancient Latin name), must be free from its threefold sea to the highest

summit of the Alps. The territory of the republic shall be divided into twenty-one provinces, each of which shall send a representative to the National Assembly. Every province shall have its local assembly; all citizens, rich or poor, may aspire to all public charges; the mode of electing judges is strictly laid down; two kings, severally elected for twenty-one years, one of whom is to be called the king of the land, the other of the sea, shall be chosen by the sovereign assembly; all Ausonian citizens are soldiers; all fortresses not required to protect the country against foreigners shall be razed to the ground; new ports are to be constructed along the coasts, and the navy enlarged; Christianity shall be the State religion, but every other creed shall be tolerated; the college of cardinals may reside in the republic during the life of the pope reigning at the time of the promulgation of this charter—after his death, the college of cardinals will be abolished; hereditary titles and feudal rights are abolished; hospitals, charitable institutions, colleges, lyceums, primary and secondary schools, shall be largely increased, and properly allocated; punishment of death is inflicted on murderers only, transportation to one of the islands of the republic being substituted for all other punishments; monastic institutions are preserved, but no man can become a monk before the age of forty-five, and no woman a nun before that of forty, and even after

having pronounced their vows, they may re-enter their own families. Mendicity is not allowed; the country finds work for able paupers, and succour for invalids. The tombs of great men are placed along the highways; the honour of a statue is awarded by the sovereign assembly. The constitutional pact may be revised every twenty-one years.

359. *Other Charter.*—A charter or project, said to have been proposed by the Carbonari to the English Government in 1813, when the star of Napoleon was fast declining, is to the following effect:—Italy shall be free and independent. Its boundaries shall be the three seas and the Alps. Corsica, Sardinia, Sicily, the seven islands, and the islands along the coasts of the Mediterranean, Adriatic, and Ionian Seas shall form an integral portion of the Roman empire. Rome shall be the capital of the empire. . . . As soon as the French shall have evacuated the peninsula, the new emperor shall be elected from among the reigning families of Naples, Piedmont, or England. Illyria shall form a kingdom of itself, and be given to the King of Naples as an indemnity for Sicily. This project in some respects widely differs from the one preceding it, and there is great doubt whether it ever emanated from the Carbonari.

360. *Carbonarism and Murat.*—The excessive number of the affiliated soon disquieted rulers, and especially Murat, King of Naples whose fears were increased by a letter from Dandolo, Councillor

of State, saying :—“ Sire, Carbonarism is spreading in Italy ; free your kingdom from it, if possible, because the sect is opposed to thrones.” Maghella, a native of Genoa, who became Minister of Police under Murat, advised that king, on the other hand, to declare openly against Napoleon, and to proclaim the independence of Italy, and for that purpose to favour the Carbonari ; but Murat was too irresolute to follow the course thus pointed out, and declared against the Carbonari. The measures taken by him, however, only increased the activity of the sect and the hopes of the banished Bourbons, who in the neighbouring Sicily watched every turn of affairs that might promise their restoration. Murat proscribed the sect, which induced it to seek the assistance of England, as we have already seen (359). It also grew into favour with the Bourbons and Lord William Bentinck. The emissaries sent to Palermo, to come to terms with the exiled royal family, returned to Naples with a plan fully arranged, the results of which were soon seen in Calabria and the Abruzzi. The promise of a constitution was the lure with which England—whose chief object, however, was the overthrow of Napoleon—attracted the sectaries ; the Bourbons, constrained by England, promised the Neapolitans a liberal constitution on their being restored to the throne. The Prince of Moliterno suggested to England that the only means of defeating France

was to favour Italian unity ; and the idea was soon widely promulgated and advocated throughout the country. Murat sent General Manhès against the Carbonari, with orders to exterminate them. Many of the leaders were captured and executed, but the sect nevertheless succeeded in effecting a partial and temporary revolution in favour of the Bourbons ; which, however, was soon quelled by the energetic measures of Queen Caroline Murat, who was regent during her husband's then absence. About this time, also, dissensions arose among the members of the sect ; its leaders, seeing the difficulty of directing the movements of so great a confederacy, conceived the plan of a reform, and executed it with secrecy and promptitude. The members who were retained continued to bear the name of Carbonari, while those who were expelled, according to some accounts, took that of Calderari (Braziers), and an implacable hatred arose between the rival sects. Murat wavered for some time between the two parties, and at last determined on supporting the Carbonari, who were most numerous. But it was too late. They had no confidence in him ; and they also knew his desperate circumstances. Murat fell.

361. *Carbonarism and the Bourbons.*—The fall of Joachim pleased the Carbonari, as that of Napoleon was grateful to the Freemasons ; but the latter did not suffer by the restoration, though the former did. King Ferdinand secretly disliked the sect, and only

thought of kicking down the ladder by which he had reascended the throne. He refused to keep the promises he had made, and forbade the holding of Carbonari meetings. The Prince of Canova, who became Minister of Police in 1819, determined to exterminate them. For this purpose he formed the Brigands, who had played a part in the sanguinary scenes of 1799, into a new society, of which he himself became the head, inviting all the old Calderari to join him, on account of their enmity to the Carbonari. He required them to take the following oath:—"I, A. B., promise and swear upon the Trinity, upon this cross and upon this steel, the avenging instrument of the perjured, to live and die in the Roman Catholic and Apostolic faith, and to defend with my blood this religion and the society of True Friendship, the Calderari. I swear never to offend, in honour, life, or property, the children of True Friendship, &c. I swear eternal hatred to all Masonry, and its atrocious protectors, as well as to all Jansenists, Materialists (Molinists?), Economists, and Illuminati. I swear, that if through wickedness or levity I suffer myself to be perjured, I submit to the loss of life, and then to be burnt, &c." But the king having learnt what his minister had been attempting without his knowledge, deprived him of his office and banished him; and thus his efforts came to nothing. In 1819 took place the rising at Cadiz, by which the King of Spain, Fer-

Ferdinand VII., was compelled to give Spain constitutional privileges. This again stirred up the Carbonari; but there was no unanimity in their counsels, and their intrigues only led to many being imprisoned and others banished. An attempt made in 1820 extorted a constitution; the leader was the Abbé Menichini. The influence of the Carbonari increased; lodges were established everywhere. Even the women now began to become connected with the sect; and female lodges with the title of "the Garden Women" (*le Giardiniere*) were formed, each sister taking the name of a flower. The secrets of Carbonarism, its signs, words, and symbols were openly proclaimed, and blessed in the churches. But the triumph of Carbonarism did not last long. Austrian influence, the disloyalty of the king, and treason in the sect itself, put an end to it in 1821.

362. *Carbonarism and the Church.*—The Carbonari in the Roman States aimed at the overthrow of the papal power, and chose the moment when the pope was expected to die to carry out their scheme. They had collected large forces and provisions at Macerata; but the sudden recovery of the pope put a stop to the enterprise. The leaders were betrayed into the hands of the government, and some of them condemned to death and others to perpetual imprisonment; though the pope afterwards commuted the sentences. The sect of the

Sanfedisti (391) was founded to counteract the efforts of the Carbonari.

363. *Carbonarism in Northern Italy.*—In Lombardy and Venetia also the Carbonari had their lodges, and their object was the expulsion of the foreigner, the Austrian. But here also they failed; and among the victims of the failure were Silvio Pellico, Confalonieri, Castiglia, Torelli, Maroncelli, and many others, who, after having been exposed on the pillory at Milan and other places, were sent to Spielberg and other German fortresses.

364. *Carbonarism in France.*—Carbonarism was introduced into France by Joubert and Dugier, who had taken part in revolutionary movements in their own country in 1820, and after having for some time taken refuge in Italy, where they had joined the Carbonari, brought their principles to France, on their return from their expatriation. The sect made rapid progress among the French; all the students at the different universities became members. Lafayette was chosen its chief. Lodges existed at La Rochelle, Poitiers, Niort, Bordeaux, Colmar, Neuf-Brisach, and Belfort, where in 1821 an unsuccessful attempt was made against the government. Risings in other places equally failed; and though the society still continued to exist, and had a share in the events of the revolution of 1830, still, considering the number of its members and the great resources and influence it consequently pos-

sessed, it cannot be said to have produced any adequate results. It marks, however, a transition period in the history of secret societies. From secret societies occupied with religion, philosophy, and politics in the abstract, it leads us to the secret societies whose objects are more immediately and practically political. And thus in France, Italy, and other states, it gave rise to numerous and various sects, wherein we find the men of thought and those of action combining for one common object—the progress, as they understood it, of human society. Carbonarism, in fact, was revived about the year 1825, and some ten years after combined, or rather coalesced, with the society known as Young Italy, whose aims were identical with those of the Carbonari—the expulsion of the foreigner from Italian soil, and the unification of Italy. The Carbonari succeeded, in 1831, in driving the Duchess of Parma, Maria Louisa, into exile. One of her most trusted councillors was a Carbonaro, who, when she entered her carriage, coolly wished her a happy journey, to which she replied by saying to the lady of honour that accompanied her, “What a Judas!” The triumph of the Carbonari however lasted only twenty-eight days; the duchess at the end of that period re-entered her capital, Austria having by force of arms effected her restoration.





BOOK XIV.

THE INQUISITION.





THE INQUISITION.

365.

INTRODUCTORY.—The earth in the Colosseum at Rome is said to be soaked with the blood of Christian martyrs. Some pope—I forget which—to convince a heretic, is reported to have taken up a handful of the earth, squeezed it, and caused drops of blood to fall from it. Supposing, for argument's sake, the legend, and the assertion on which it is founded, to be true, the Christian Church has well avenged her martyrs. To accomplish her ends, the Romish Church established the Inquisition.

366. *Establishment of Institution.*—Innocent III. established it in 1208 in Languedoc. Peter of Castelnau having been sent to preach against the heretics, he was slain by the Albigenses. As soon as his death became known he was canonized, and the fourth Council of the Lateran, at the instigation of the pope, sanctioned and organized the Inquisi-

tion, the original idea of which was due to Dominique de Guzman, who also founded the order of Dominican friars. The Council, or rather the pope, decreed that all heretics should be delivered over to the secular arm, and their property confiscated. Sovereigns were called upon to drive all heretics from their states; in case of non-obedience, the pope would offer their territory to whosoever could conquer them. Persons who had favoured heretics, or received them into their houses, were to be excommunicated and declared infamous, incapable of inheriting property, and not entitled to Christian burial. Guzman, rightly considering that the foul band of preaching friars, whom he had associated with himself, were not the sort of people to further his views—for those men were too fanatical, not to be violent, which would have been injurious to the new institution, further organized his “Militia of Christ,” a religious police, composed of bigoted men and women, belonging to all classes of society, even to the highest; of criminals, as we have seen in the account of the “Garduna;” of fools and knaves. This invisible troop of spies and denouncers, these familiars of the Inquisition, as they afterwards called themselves, formed the *secret* portion of the Inquisition, and were none the less formidable on that account. From 1233, when the Inquisition was established in Spain, to the beginning of the next century, it made rapid

progress, spreading into Italy and Germany. In 1308 the Inquisition persecuted the Templars à outrance; *autos-da-fe*, "acts of faith," as the burning of heretics was called, shed their lurid light over many a Spanish city, at which the royal family frequently were present.

367. *Progress of Institution.*—Until the joint reign of Ferdinand and Isabella, the Inquisition in Spain had been confined to the kingdom of Aragon. But about 1481 the queen established it in Castille, and the king gradually extended its jurisdiction over all his states. Like James of Scotland, the King of Spain always wanted "siller;" the Inquisition offered him a third of all the property it confiscated, and promised him a large share of the riches of the thousands of Jews then living in Spain; the nobles of Aragon and Castille were always conspiring against him, the Inquisition would quietly and secretly get hold of their persons, and thus rid him of these enemies; heaven was to be gained by putting down heresy; here surely were reasons enough for protecting the Inquisition and investing it with full powers. The queen also—alas, that it has to be said of her!—was greatly in favour of it, and even requested the pope to declare the sentences pronounced in Spain to be final and without appeal to Rome. She complained at the same time that the people accused her of having no other view in establishing the Inquisition than that of sharing

with its officers the property of those condemned by them. The pope, Sixtus IV., granted everything, and appeased her conscientious scruples as to confiscations. A bull, dated 1483, named father Thomas de Torquemada, an atrocious fanatic, Grand Inquisitor of Spain. For eighteen years he held the office, condemning on the average ten thousand victims annually to death by fire, starvation, torture. In the first six months of his sanguinary rule 298 *marranos*—Moors or Jews, that had been converted to Christianity—were burnt at the stake in Seville alone, and 70 condemned to imprisonment for life. During the same space of time, 2,000 *marranos* were burnt alive in various other places; a greater number, who had been fortunate enough to make their escape before they were seized—for when once in the power of the terrible tribunal there was little chance of evasion—were burnt in effigy; and about 17,000 persons, accused on the charge of heresy, underwent various other punishments. Upwards of 20,000 victims in half a year! Torquemada was so abhorred that he never stirred abroad without being surrounded by 250 familiars, and on his table always lay a horn of the unicorn, which was supposed to possess the virtue of discovering and nullifying the force of poison. His cruelties excited so many complaints that the pope himself was startled, and three times Torquemada was obliged to justify his conduct.

* 368. *Judicial Procedure of the Inquisition.*— Before proceeding with our historical details, let us briefly state the mode of procedure adopted by the execrable tribunal of the Inquisition.

A denunciation, verbal or in writing, and it little mattered from what impure source it proceeded, formed the starting point. Every year, on the third Sunday in Lent, the "Edict of Denunciation" was read in the churches, enjoining every person, on pain of major excommunication, to reveal within six days to the Holy Office, as the Inquisition was now styled, facts opposed to the purity of faith, that might have come to their notice. The most trifling acts exposed persons to the charge of heresy; to put a clean cloth on the table on a Saturday, the Jewish Sabbath, smelled of Judaism; to put on clean linen on a Friday, the Mahometan Sunday, betrayed Mahometanism. The opinions of Luther, casting horoscopes, eating with Jews, dining or supping with friends on the eve of a journey, as the Jews do, these and a hundred other things equally innocent, might lead to the stake!

After having drawn up a lying act of accusation, based on the statements of a vile or revengeful informer, the intended victim was pounced upon by the alguazils of the Santa Hermandad, or holy brotherhood. His property was put under sequestration, and the claw of the Holy Office was one that seldom released its prey. He was then carried to

a special dungeon, called the *casa santa*, generally underground, that the cries of the prisoners might not be heard—a dark and noisome cell, which, when the Holy Office had many victims, he had to share with other prisoners, with no accommodation for decency or necessity, full of poisonous effluvia, with nothing to lie upon but putrid straw; this became his abode, to which no one ever gained access, except his jailors. Sometimes he was left to die of starvation, or kept for years in this prison, whilst no one dared raise a voice in his behalf. People disappeared, and their relations and friends only surmised, and cautiously whispered among themselves their suspicions that they were languishing, or had perhaps already died, in the dungeons of the Inquisition. Carlyle has somewhere said: “There are twenty-eight millions of inhabitants in England, mostly fools;” but does not this apply with much greater force to a people that could for centuries submit to such tyranny as the Spaniards and other nations did? When the prisoner was at last brought before his judges, he was exhorted to confess his crime, but he was not informed of the charge against him; and if he did not know what to confess, or if his confession did not agree with the secret information against him, he was taken to the torture chamber to extort what was wanted. As the inquisitors were profoundly religious men, (!) regulating their conduct by the teaching of Christ,

which forbids the shedding of blood, they had with hellish ingenuity contrived their instruments of torture, so that they should avoid that result, and yet inflict the greatest suffering the human body can possibly bear, without having the vital spark extinguished in it. It is true that the pendulum torture—which certainly was applied—as the instrument was discovered as late as the year 1820, in the prison of the Inquisition at Seville—proved that the rule was broken through; but the modern Inquisitors, it appears, were not so conscientious as the ancient!

369. *Tortures.*—There were three modes of torture chiefly in use. The first was that of the cord. The prisoner's arms were tied behind him with one end of a long rope, which passed over a pulley fixed in the vault of the chamber; he was then raised from the ground to a considerable height, which, by twisting his arms backward and above his head, was sufficient to dislocate the shoulder joints; the rope was then suddenly slackened, so that he fell to within a foot or so from the ground, by which his arms were nearly torn out of their sockets, and his whole body sustained a fearful concussion. In some cases the back of the victim, in being drawn up, was made to press against a roller, set round with sharp spikes, causing of course fearful laceration. Another mode of applying the cord torture was by fastening the victim down on a sort of wooden bed,

and encircling his arms and legs in different places with thin cord, which by means of winches could be so tightened as to cut deep into the flesh. If these tortures found the prisoner firm, and extorted no confession, it was generally in the above position that he was subjected to the torture by water. His mouth and nostrils were covered with a thick cloth, and one of the Satanic brood of Dominican friars would sit by him, and through a funnel pour water on the cloth, which speedily became soaked, and then more water being poured on, the latter would enter the mouth of the unfortunate wretch lying there in fearful agony, undergoing all the pangs of slow suffocation, while his brow was covered with the cold sweat of death, and the blood started from his eyes and nostrils; and all the time the fiend by his side exhorted him, "for the love of Him who died on the Cross," to confess. The third mode of torture was by fire. The victim was stretched and fastened on the ground; the soles of his feet were exposed and rubbed with oil or lard, or any other easily inflammable matter, and then a portable fire was placed against them; the intense torture the burning of the greasy matter spread on the soles caused to the unfortunate prisoner, may be imagined. When, in consequence of it, the prisoner declared himself ready to confess, a screen was interposed between his feet and the fire; on its withdrawal, if the confession was not satisfactory, the pain was

even more frightful than before. The wretches who, at the Inquisitor's command, executed all these terrible operations on their fellow-creatures, wore long black gowns with hoods, covering their heads, having holes for mouth, nostrils, and eyes.

Another diabolical device of the Inquisitors consisted in this, that while they asserted that the torture or being put to the question could only be applied once, they declared the torture *suspended*, when it was found that by continuing it at the time the victim would die under their hands, and thus deprive them of the further gratification of their thirst for cruelty. The torture was begun, but not finished, and the unfortunate wretch could thus be put to the question as often as they pleased, the torture was only being *continued*! The Inquisitors further were the first to put women to the torture; neither the weakness nor the modesty of the sex had any influence on them. The Dominican friars would flog naked women in the corridors of the Inquisition building, after having first violated them, for some slight breach of discipline! Even after this lapse of time, it makes one's blood boil with indignation when thinking of those horrors!

§70. *Condemnation and Execution of Prisoners.*—Out of every two thousand persons accused, perhaps one escaped condemnation to death or life-long imprisonment. The most fortunate—those that were *reconciled*—had to appear, bareheaded, with a

cord round their neck, clothed in the *san benito*, an ugly garment, something like a sack, with black and yellow or white stripes, and carrying a green wax taper in their hands, in the hall of the tribunal, or sometimes openly in a church, where, on their knees, they abjured the heresies laid to their charge. They were then condemned to wear the ignominious garment for some considerable time. Several other degrading and troublesome conditions were imposed on them, and the greater portion or whole of their property was confiscated; this was a rule the holy fathers never departed from. The *relaxed*, or those condemned to death, dressed in an even more hideous garb than the "reconciled," having the portrait of the victim immersed in flames, and devils dancing round about it painted thereon, were led out to the place of execution, attended by monks and friars, and burnt at the stake, the court, Grand Inquisitor, his officers, and the people witnessing the agonies of the dying, and inhaling the flavour of their burning flesh with intense satisfaction. One trait of mercy the monkish demons showed consisted in first strangling those that died penitent before burning them, whilst those who maintained their innocence to the last were burnt alive. These bloody recreations at last became so fashionable, that in Spain and Portugal the accession of a king, a royal marriage, or the birth of a prince, were celebrated by a grand *auto-da-fe*, for

which as many victims were reserved or procured as possible.

371. *History continued.*—The monster Torquemada was still Inquisitor-General. The people of Aragon, who had from the first violently opposed the establishment of the Inquisition in their territory, were exasperated when *autos-da-fe* began to be celebrated among them, and in order to intimidate their butchers slew the most violent of their oppressors, one Peter Arbuès of Epila, at the altar. The church immediately placed him among her martyrs, Queen Isabella erected a statue to him; his body wrought miracles, and the present pope, Pius IX., has canonized him. The just death of the Inquisitor of course led to increased cruelty and persecution on the part of the Holy Office; the men who slew Arbuès unfortunately were captured; they had their hands cut off before being hanged, and their bodies were cut up in pieces, which were exposed on the highways. Torquemada next urged on the king and queen to expel the Jews from their states, as enemies of the Christian religion. The Jews, informed of their danger, offered the king thirty thousand ducats towards the expenses of the war with Granada, on condition that they were allowed to stay. Ferdinand and Isabella were on the point of acceding to this proposal, when Torquemada, a crucifix in his hand, presented himself to the sovereigns, and thus

addressed them: "Judas was the first to sell his master for thirty pieces of silver. Your highnesses intend selling him a second time for thirty thousand pieces of gold. Here he is, take him, and speedily conclude the sale!" Of course the proud king and equally haughty queen cringed before the insolent friar, and the decree went forth on the 31st March, 1492, that by the 31st July of the same year all Jews must have quitted the states of Ferdinand and Isabella, on pain of death and confiscation of all their property. Some 800,000 Jews emigrated, momentarily saving their lives, but scarcely any property, since the time was too short for realising it at its value. Thousands of men, women, and children, perished by the way, so that the Jews compared their sufferings to those their forefathers underwent at the time of Titus. When, shortly after this expulsion of the Jews, the kingdom of Granada was conquered by the Spanish arms, the conquest was considered as heaven's special approval and reward; and Ferdinand, to show his religious zeal, committed every kind of cruelty his soul could invent. After the capture of Malaga, twelve Jews, who had taken refuge there, underwent by his direct orders the terrible death by pointed reeds, a slow but fatal torture, like being stabbed to death with pins.

Torquemada died in 1498; his successor, the Dominican Deza, introduced the Inquisition into

the newly conquered kingdom of Granada ; 80,000 Moors, preferring exile to baptism, left the country. He also introduced the terrible tribunal into Naples and Sicily, and though the Sicilians at first rose against it, and expelled the Inquisitors, they had afterwards, overcome by Charles V., to submit to its re-establishment. Deza, during his short reign of nine years, caused 2,592 individuals to be burnt alive and 829 in effigy, and condemned upwards of 32,000 to imprisonment and the galleys, with total confiscation of property. He was succeeded by the mild Ximenés, after whom came Adrien Boeijens, who was as cruel a persecutor as Torquemada; the Lutheran doctrines, now gaining ground, gave him and his successors plenty of occupation, and the bonfires of the Inquisition blazed not only in Spain, but at Naples, Malta, Venice, in Sardinia and Flanders; and in the Spanish colonies in America the poor Indians perished in hecatombs, for either refusing to be baptized, or being suspected of having relapsed into their former idolatry, after having adopted and professed the mild and gentle creed of Christianity.

372. *The False Nuncio.*—The Inquisition was introduced into Portugal in a manner worthy of that tribunal. In 1539 there appeared at Lisbon a papal legate, who declared to have come to Portugal, there to re-establish the Inquisition. He brought the king letters from Pope Paul III.,

and produced the most ample credentials for nominating a Grand Inquisitor and all other officers of the sacred tribunal. This man was a clever swindler, called John Perés, of Saavedra, who was an adept at imitating all kinds of writing and forging signatures and seals. He was attended by a magnificent train of more than a hundred servants, and to defray his expenses had borrowed at Seville enormous sums in the name of the Apostolic Chamber at Rome. The king was at first surprised and angry that the pope should send an envoy of this description without previous notice; but Perés haughtily replied that in so urgent a matter as the establishment of the Inquisition and the suppression of heresy the Holy Father could not stand on points, and that the king was highly honoured by the fact that the first messenger who brought him the news was the legate himself. The king dared complain no more; and the false nuncio the same day nominated a Grand Inquisitor, set up the Holy Office, and collected money for its working expenses; before news could come from Rome, the rogue had already pocketed upwards of two hundred thousand ducats. But he could not make his escape before the swindle was discovered, and Perés was condemned to be whipped and sent to the galleys for ten years. But the best of the joke was that the pope confirmed all the swindler had done; in the plenitude of his divine power, Paul III. declared

the slight irregularities that attended the establishment of the Portuguese Inquisition not to affect its jurisdiction or moral character, and that now it was established, it should remain so.

373. *General History of Institution continued.*— We need not go through the list of Grand Inquisitors *seriatim*. Let us only give particular facts, indicative of the spirit that continued to guide them. Under the generalate of Valdés, the eighth Inquisitor-General, an old lady, Marie de Bourgoigne, immensely rich, was denounced by a servant as having said: “Christians respect neither faith nor law.” She was thereupon cast into one of the dungeons of the Holy Office, where she remained for five years, for want of proof. At the end of that time she was put to the torture, to extort an avowal, and she was so unmercifully racked, that she died under the butchers’ hands. She was then ninety years of age. But her trial was continued after her death, and ended in her remains being condemned to be burnt, and the total confiscation of her property; her children, besides being disinherited, also being declared infamous for ever.

Philip II. extended the jurisdiction of the Inquisition throughout the Netherlands, and in spite of the resistance of the inhabitants, met with such success, that his noble executioner, the Duke of Alba, could boast of having within five years

sent to the stake and gallows eighteen thousand persons for the crime of heresy. But the oppression at last became so great, that the Netherlands revolted again, and this time successfully ; they for ever threw off the Spanish yoke. It was during this Dutch war of liberation that the mysterious catastrophe of Don Carlos, Philip's son by his first wife, occurred. Romance asserts that the tragedy had its origin in the love passages said to have taken place between Don Carlos and Philip's second wife, Elizabeth of France, who before becoming his step-mother, had been his affianced bride. But history explains the facts in this way: Don Carlos conspired against his father, a gloomy tyrant, who deprived him of every scrap of power and influence, keeping him in the perfect subjection of a child ; the prince thought of assassinating the king, or flying to the Netherlands, which he hoped to erect into an independent kingdom for himself. While he was hesitating, the Inquisition discovered both incipient schemes, revealed them to the king, and pronounced either deserving of death. Don Carlos was seized, imprisoned, and killed by poison. It is difficult to imagine a moral monster such as Philip II. was. He caused the works of Vésale, his own physician, who first taught the true facts and principles of anatomy, with their illustrations by Titian, to be publicly burnt, and the doctor himself was compelled to make an involuntary

pilgrimage to Jerusalem to expiate his impious attempt of prying into the secrets of nature. This, we may say, was simply absurd on the part of the king; what follows is atrocious. In 1559 he learnt that an *auto-da-fe* had taken place in a distant locality, where thirty persons had perished at the stake. He besought the Inquisitors to be allowed to witness a similar spectacle; the Dominican devils, to encourage and reward such holy zeal on the part of heaven's anointed, sent out their archers, who searched with such diligence for victims, that on the 6th October of the same year, the king was able to preside at Valladolid at the burning of forty of his subjects, which gave him the most lively satisfaction. One of the condemned, a person of distinction, implored the royal mercy, as he was being led to the stake. "No," replied the crowned hyena, "if it were my own son I would surrender him to the flames, if he persisted in his heresy."

In 1566 the Grand Inquisitor Espinosa began his crusade against the Moors that still remained in Spain. For a long time the persecuted race confined themselves to remonstrances, but when it was decreed that their children must thenceforth be brought up in the Christian faith, a vast conspiracy was formed, which for nine months was kept secret, and would have been successful, had not the Moors of the mountainous districts broken out into

open rebellion before those of the country and towns were prepared to support them. The Christians scattered among the Moorish population of course were the first victims of the long pent-up rage of the Mussulmans. Three thousand perished at the first outset; all the monks of a monastery were cast into boiling oil. One of the insurgents, the intimate friend of a Christian, knew of no greater proof of affection he could show him, than transfixing him with his lance, lest others should treat him worse. The Marquis of Mondejar, captain-general of Andalusia, was appointed to put down the insurrection. As he was too humane, his reprisals not being severe enough, the Marquis de Los Velez, called by the Moors the "Demon with the Iron Head," was associated with him in the command, and he carried on war in the most ferocious manner. At the battle of Ohanez, blood was shed in such quantities, that the thirsty Spaniards could not find one unpolluted spring. One thousand six hundred Moors were subjected to a treatment worse than death, and immediately after Los Velez and his band of butchers celebrated the feast of the Purification of the Virgin! And in the end the superior number of the Christians triumphed over Moorish bravery, and the Inquisitors were busy for weeks holding *autos-da-fe* to celebrate the victory of the true faith.

Under the long reign of Philip II., called the

“Demon of the South,” six Grand Inquisitors carried on their bloody orgies. The reformed creed of course supplied the greatest numbers of victims ; at Seville on one occasion eight hundred were arrested all at once. At the first *auto-da-fe* of Valladolid, on 12th May, 1559, fourteen members of one family were burnt. The Inquisition was established in the island of Sardinia, at Lima, Mexico, Cartagena, in the fleet, army, and even among custom-house officers.

Philip III. of Spain was early taught the power of the Inquisition. For when, at the beginning of his reign, he was obliged to be present at an *auto-da-fe*, and could not restrain his tears at seeing two young women, one Jewish and the other Moorish, burnt at the stake, for no other fault than that of having been brought up in the different creeds of their fathers, the Inquisitors imputed to him his compassion as a crime, which could only be expiated by blood ; the king had to submit to being bled and seeing his blood burnt by the executioner.

Philip IV. inaugurated his reign by an *auto-da-fe*. The Inquisitor-General gave to the show of the *auto-da-fe*, whose interest began to decline, a new zest by causing the sentence of death against ten *marranos* to be read to them, while each of them had one hand nailed to a wooden cross.

The marriage of Charles II. with the niece of

Louis XIV. (1680) was celebrated with an *auto-da-fé* at Madrid, at which figured 118 victims, most of whom were burnt. Is it possible to realize the horrors of this transaction—a man brought up in the principles of chivalry and, a woman of royal birth, whom one would suppose to be not only noble but also gentle, witnessing, on their wedding-day, when one would imagine their hearts to be full of joy and therefore full of good-will towards all men, and especially their subjects, so cruel a spectacle as the burning alive of human beings, burnt, so to say, in their honour? But here we see the effects of evil church government and priestly influence. When the mania of burning every old woman who had a black cat, as a witch, arose, the Inquisition found a new field of labour; and whatever might be the density of mental darkness with which priests and monks covered Europe, they took care there should be plenty of material light, and hence the funeral pyres of human reason and liberty were always blazing. Some of the Molinists, who, under pretext of "Perfect Contemplation," encouraged the most scandalous sexual excesses, were also burnt, not on account of their immoral practices, but because of some so-called heretical notions they propounded.

Under the succeeding kings of Spain general enlightenment and civilization had made too much progress to allow the Inquisitors to indulge as for-

merly their frantic rage and fanatical cruelty. During the reign of Ferdinand VI., Charles III., and Charles IV., they obtained only 245 condemnations, of which fourteen were to death. Freemasons and Jansenists were the principal victims.

On the 4th December, 1808, Napoleon suppressed the Inquisition, and its papers and documents were joyfully burnt at a last but liberating *auto-da-fe*. But Ferdinand VII., on his restoration in 1814, re-established the Inquisition, and appointed Francis Miéry Campilla, Bishop of Almeria, its forty-fifth and last Inquisitor-General. Immediately the prisons, galleys, and penal colonies were filled with prisoners. In 1820, however, all the Spanish provinces combined in a general insurrection, broke the bonds of absolutism, definitively crushed the Inquisition and its familiars, set free its prisoners, demolished its palaces and prisons, and burnt its instruments of torture. In the same way it was abolished in Portugal, and in the East and West Indies. It exists now only at Rome, having been restored by Pius VIII., but is reduced to a tribunal of clerical discipline. Its palace is still standing, but its dungeons are empty, and its upper rooms turned into barracks, except a few yet inhabited by some priests.



BOOK XV.

MINOR ITALIAN SECTS.

"*Mephistopheles* (*log.*)—Away! Do not trouble me with these feuds of tyranny and slavery. I am weary of them, for when they are scarcely settled, they begin afresh; and none discern that it is only Asmodeus mocking them. They contend, they say, for rights of liberty; but closely examined, it's slaves against slaves."—*Faust.*



AUTHORITIES.

Carte segrete e atti ufficiali della polizia austriaca in Italia dal 4 Giugno 1814, al 22 Marzo 1848. Capolago, 1851.

Documenti della Guerra Santa d' Italia. 1850.

Storia delle Società Segrete. Di Perini. Milano, 1863.

L'Italie Rouge. Par le V^{te} D'Arlincourt. Paris, 1850.

Della Difesa di Venezia. Di F. Carrano. Geneva, 1850.

Histoire des Etats Italiens. Par le V^{te} de Beaumont-Vassy. Bruxelles, 1851.

Lionello, o delle Società Segrete. Napoli, 1863.

Le Società Segrete. Di V. Gioberti. Napoli, 1852.



I.

INDEPENDENTS.

374.

INSURRECTIONARY *Centres in Italy.*—
In that vast net of conspiracies which once covered all Italy, it is difficult always to discern chief threads from secondary ones, or the connection between them. Though the elements of comparison abound, we miss those minute notices that historically establish the bonds between the various centres of activity. And the story of Italian movements is that of provincial risings, which only in course of time were fused into one single mass. The insurrections since 1848 were signs of the maturity of the time.

375. *Guelphic Knights.*—One of the most important societies that issued from the midst of the Carbonari was that of the Guelphic Knights, who were very powerful in all parts of Italy. A report of the Austrian police says:—"This society is the

most dangerous, on account of its origin and diffusion, and the profound mystery which surrounds it. It is said that this society derives its origin from England or Germany." Its origin, nevertheless, was purely Italian. The councils consisted of six members, who, however, did not know each other, but intercommunicated by means of one person, called the "Visible," because he alone was visible. Every council also had one youth of undoubted faith, called the "Clerk," to communicate with students of universities, and a youth called a "Friend," to influence the people; but neither the Clerk nor the Friend were initiated into the mysteries of the order. Every council assumed a particular name, such as "Virtue," "Honour," "Loyalty," and met, as if for amusement only, without apparatus or writing of any kind. A supreme council sat at Bologna; there were councils at Florence, Venice, Milan, Naples, etc. They endeavoured to gain adherents, who should be ignorant of the existence of the society, and should yet further its ends. Lucien Bonaparte is said to have been a "great light" among them. Their object was the independence of Italy, to be effected by means of all the secret societies of the country united under the leadership of the Guelphs.

376. *Guelphs and Carbonari.*—The Guelphs found powerful helpers in the Carbonari; we might indeed call the former a high vendita or lodge of the latter.

And the chiefs of the Carbonari were also chiefs among the Guelphs ; but only those that had distinct offices among the Carbonari could be admitted among the Guelphs. There can be no doubt that the Carbonari, when the sect had become very numerous, partly sheltered themselves under the designation of Guelphs and Adelphi or Independents, by affiliating themselves to these societies.

377. *The Independents.*—Though these also aimed at the independence of Italy, yet it appears that they were not disinclined to effect it by means of foreign assistance. The report at that time was that they actually once intended to offer the crown of Italy to the Duke of Wellington ; but this is highly improbable, since our Iron Duke was not at all popular in Italy. But it is highly probable that they sought the co-operation of Russia, which, since 1815, maintained many agents in Italy—with what purpose is not exactly known ; the collection of statistical and economical information was the ostensible object, but Austria looked on them with a very suspicious eye, and watched them narrowly. The Independents had close relations with these Russian agents, probably, as it is surmised, with a view of turning Russian influence to account in any outbreak against Austria.

378. *The Delphic Priesthood.*—This was another secret society, having the same political object as the foregoing. The Delphic priest, the patriotic

priest, the priest militant, spoke thus:—"My mother has the sea for her mantle, high mountains for her sceptre;" and when asked who his mother was, replied:—"The lady with the dark tresses, whose gifts are beauty, wisdom, and formerly strength; whose dowry is a flourishing garden, full of fragrant flowers, where bloom the olive and the vine; and who now groans, stabbed to the heart." The Delphics entertained singular hopes, and would invoke the "remedy of the ocean" (American auxiliaries), and the epoch of "cure" (a general European war). They called the partisans of France "pagans," and those of Austria, "monsters;" the Germans they styled "savages." Their place of meeting they designated as the "ship," to foreshadow the future maritime greatness of Italy, and the help they expected from over the sea; their chief was the "pilot."


379. *The Latini*.—This sect existed about 1817. Only those initiated into the higher degrees of Carbonarism could become members. In their oath they declared:—"I swear to employ every means in my power to further the happiness of Italy. I swear religiously to keep the secret and fulfil the duties of this society, and never to do aught that could compromise its safety; and that I will only act in obedience to its decisions. If ever I violate this oath, I will submit to whatever punishment the society may inflict, even to death."



II.

NAPOLEONISM AND ANTI-NAPOLEONISM.

380.

 *HE Rays*.—During the power of Napoleon, he was opposed by secret societies in Italy, as well as in France. But his fall, which to many seemed a revival of liberty, to others appeared as the ruin of Italy; hence they sought to re-establish his rule, or at least to save Italian nationality from the wreck. The “Rays” were an Anti-Napoleonic society, composed of officials from all parts, brought together by common dangers and the adventures of the field. They had lodges at Milan and Bologna.

381. *Societies in Favour of Napoleon*.—Many societies in favour of the restoration of Napoleon were formed, such as the “Black Needle,” the “Knights of the Sun,” “Universal Regeneration,” etc. They were generally composed of the soldiers of the great captain, who were condemned to inacti-

vity, and looked upon the glory of their chief as something in which they had a personal interest. Their aim was to place Napoleon at the head of confederated Italy, under the title of "Emperor of Rome, by the will of the people and the grace of God." The proposal reached him early in the year 1815. Napoleon accepted it like a man who on being shipwrecked perceives a piece of wood that may save him, and which he will cast into the fire when he has reached the land. The effects of these plots are known—Napoleon's escape from Elba, and the reign of a hundred days.

382. *The Centres.*—An offshoot of Carbonarism was the society formed in Lombardy, under the designation of the "Centres." Nothing was to be written; and conversation on the affairs of the order was only to take place between two members at a time, who recognised each other by the words, "Succour to the unfortunate," and by raising the hand three times to the forehead, in sign of grief. The Centres once more revived the hopes of Murat. A rising was to take place under his auspices against the detested Austrians; the ringing of the bells of Milan was to be the signal for the outbreak; and it is said that "Vespers" had been arranged, from which no Austrian was to escape alive. But on the appointed day fear or horror held the hand that was to have given the signal, that of General Fontanelli. Hence, fatal delay and the discovery of the secret.

For Bellegarde or Talleyrand sent a certain Viscount Saint-Aignan among the conspirators, who after having discovered all their plans, betrayed them to Austria, and was never heard of again. Austria seized the ringleaders and instituted proceedings against them, which lasted about three years, and were finally closed by delivering—it is not known why—very mild sentences against the conspirators.





III.

SOUTHERN PROVINCES.

383.

DVARIOUS Societies.—Sicily did not escape the general influence. In 1827 there was formed a secret society in favour of the Greek revolution, the “Friends of Greece,” who, however, also occupied themselves with the affairs of Italy. There was also the “Secret Society of the Five,” founded ten years before the above, which prepared the insurrection of the Greeks. In Messina was formed the lodge of the “Patriotic Reformers,” founded on Carbonarism, which corresponded with lodges at Florence, Milan, and Turin, by means of musical notes.

384. *Italian Littérateurs*.—This sect, introduced into Palermo in 1823, had neither signs nor distinctive marks. In every town there was a delegate, called the “Radical,” who could affiliate unto himself ten others or more, acquiring the name of “decurion,” or “centurion.” The initiated were

called "sons," who in their turn could affiliate unto themselves ten others, and these could do the same in their turn; so that thus a mighty association was formed. The initiated were called "Brethren Barabbas," Christ representing the tyrant, and Barabbas the people—a singular confusion of ideas, by which the victim slain on the cross for the redemption of human conscience and thought was considered as an example and upholder of tyranny. But it was a symbolism which concealed juster ideas and more conformable with truth. They recognised each other by means of a ring, and attested their letters by the well-known initials I. N. R. I. The Society was much feared and jealously watched, and helped to fill the prisons. It only ceased when other circumstances called forth other societies.

385. *Societies in Calabria and the Abruzzi.*—These districts, by their natural features and the disposition of their inhabitants, were at all times the favourite resorts of conspirators. We there find the sects of the "European Patriots or White Pilgrims," the "Philadelphians," and the "Decisi," who thence spread into other Italian provinces, with military organization, arms, and commanders. The first two partly came from France; nor were their operations, as the names intimate, confined to the peninsula. The lodges of the "Decisi" (Decided) were called "Decisions," as the assemblies of the Patriots were called "Squadrons," each from forty to sixty

strong, and those of the Philadelphians, "Camps." The Decisi, whose numbers amounted perhaps to forty thousand, held their meetings at night, carefully guarded by sentinels; and their military exercises took place in solitary houses, or suppressed convents. Their object was to fall upon Naples and proclaim a republic; but circumstances were not propitious. Their leader, *Ciro Annichiarico*, a priest, was a man of great resources and vast influence, so that it was necessary to despatch against him General Church, who captured him and had him shot. As *Ciro* was rather a remarkable personage, a brief account of him may not be uninteresting.

386. *Ciro Annichiarico*.—This priest was driven from society by his crimes. He was accused of murder, committed in a fit of jealousy, and sentenced to fifteen years of exile, although there is strong reason to believe that he was innocent and was made the victim of party-spirit. Instead of being permitted, according to the sentence, to leave the country, he was for four years kept in prison, whence at last he made his escape—took refuge in the mountain forests, and placed himself at the head of a band of outlaws, and, as his enemies declare, committed all kinds of enormities. At *Martano*, they say, he penetrated into one of the first houses of the place, and, after having offered violence to its mistress, massacred her with all her people,

and carried off 96,000 ducats. He was in correspondence with all the brigands; and whoever wished to get rid of an enemy, had only to address himself to *Ciro*. On being asked, after his capture, how many persons he had killed with his own hand, he carelessly answered:—"Who can remember? Perhaps sixty or seventy." His activity, artifice, and intrepidity were astonishing. He was a first-rate shot and rider; his singular good fortune in extricating himself from the most imminent dangers acquired for him the reputation of a necromancer upon whom ordinary means of attack had no power. Though a priest himself, and exercising the functions of one when he thought it expedient, he was rather a libertine, and declared his clerical colleagues to be impostors without any faith. He published a paper against the missionaries, who, according to him, disseminated illiberal opinions among the people, and forbade them on pain of death to preach in the villages, "because, instead of the true principles of the Gospel they taught nothing but fables and impostures." Probably *Ciro* was pretty correct in his estimate of their performances. He could be generous on occasions. One day he surprised General d'Octavio, a Corsican, in the service of *Murat*—who pursued him for a long time with a thousand men—walking alone in a garden. *Ciro* discovered himself, remarking, that the life of the general, who was unarmed, was in his hands; "but,"

said he, "I will pardon you this time, although I shall no longer be so indulgent if you continue to hunt me about." So saying, he leaped over the wall and disappeared. His physiognomy was rather agreeable; he was of middle stature, well made and very strong. He had a verbose eloquence. Extremely addicted to pleasure, he had mistresses, at the period of his power, in all the towns of the province over which he was continually ranging. When King Ferdinand returned to his states on this side the Taro, he recalled such as had been exiled for political opinions. Ciro attempted to pass for one of these, but a new order of arrest was issued against him. It was then that he placed himself at the head of the Decisi. Many excesses are laid to their charge. A horde of twenty or thirty of them overran the country in disguise, masked as punchinellos. In places where open force could not be employed, the most daring were sent to watch for the moment to execute the sentences of secret death pronounced by the society. It was thus that the justice of the peace of Luogo Rotondo and his wife were killed in their own garden; and that the sectary, Perone, plunged his knife into the bowels of an old man of seventy, and afterwards massacred his wife and servant, having introduced himself into their house under pretence of delivering a letter. As has already been intimated, it was finally found necessary to send an armed force, under the command of

General Church, against this band of ruffians. Many of them having been taken, and the rest dispersed, *Ciro*, with only three companions, took refuge in one of the fortified farm-houses near *Francavilla*, but after a vigorous defence was obliged to surrender. The Council of War, by which he was tried, condemned him to be shot. A missionary offered him the consolations of religion. *Ciro* answered him with a smile:—"Let us leave alone this prating; we are of the same profession; don't let us laugh at one another." On his arrival at the place of execution, *Ciro* wished to remain standing; he was told to kneel, and did so, presenting his breast. He was then informed that malefactors like himself were shot with their backs to the soldiers; he submitted, at the same time advising a priest, who persisted in remaining near him, to withdraw, so as not to expose himself. Twenty-one balls took effect, four in the head, yet he still breathed and muttered in his throat; the twenty-second put an end to him. This fact was confirmed by all the officers and soldiers present at his death. "As soon as we perceived," said a soldier very gravely, "that he was enchanted, we loaded his own musket with a silver ball, and this destroyed the spell." After the death of the leader, some two hundred and thirty persons were brought to trial; nearly half of them, having been guilty of murder and robbery with violence, were condemned to capital

punishment, and their heads exposed near the places of their residence, or in the scene of their crimes.

387. *Certificates of the Decisi.*—To render the account of the Decisi as complete as it need be, I subjoin a copy of one of their Patents or Certificates :—

Tristezza.	Morte.
Death's Head.	Death's Head.
S(alentina). D(ecisione). (Salute).	
	
N° V. Grandi Muratori.	
L. D. D. G. T.—E. D. T. D. U. ¹	
<p><i>Il Mortale Gaetano Caffieri è un F. D. Numero Quinto, appartenente alla D° del Tonante Giove, sparsa sulla superficie della Terra, per la sua D° avuto il piacere di far parte in questa R. S. D. Noi dunque invitiamo tutte le Società Filantropiche a prestar il loro braccio forte al medesimo ed a soccorerlo ne' suoi bisogni, essendo egli giunto alla D° di acquistare la Libertà o Morte. Oggi li 29 Ottobre 1817.</i></p>	
Pietro Gargaro. <i>Il G. M. D. N° 1.</i>	
. . . .	
V° de Serio 2° Deciso	
Gaetano Caffieri	
Cross bones. Terror.	Registratore de' Morti.
	
Cross bones. Struggle.	

¹ That is: La Decisione di Giove Tonante—Esterminatore dei Tiranni dell' Universo.

Translation.

The Salentine Decision.

Health!

No. 5, Grand Masons.

The Decision of Jupiter Tonans (the name of the lodge) hopes to make war against the tyrants of the universe, &c.

The mortal Gaetano Caffieri is a Brother Decided, No. 5, belonging to the Decision of Jupiter the Thunderer, spread over the face of the earth, has had the pleasure to belong to this Salentine Republican Decision. We invite, therefore, all Philanthropic Societies to lend their strong arm to the same, and to assist him in his wants, he having come to the decision to obtain liberty or death. Dated this day, the 29th October, 1817.

Pietro Gargaro, the Decided Grand Master, No. 1.

Vitò de Serio, Second Decided.

Gaetano Caffieri, Registrar of the Dead.

The letters in italics in the original were written in blood. The upper seal represents fasces planted upon a death's head, surmounted by the Phrygian cap and flanked by hatchets; the lower, thunderbolts casting down royal and imperial crowns and the tiara. The person in whose favour the certificate is issued, figures himself among the signatures with the title of Registrar of the Dead, that is of those they immolated to their vengeance, of whom they kept a register apart. The four points observable after the signature of Pietro Gargaro indicate his power of passing sentence of death. When the Decisi wrote to any one to extort contributions, if they added these four points, it was known that the

person they addressed was condemned to death in case of disobedience. If the points were not added he was threatened with milder punishment. Their colours, yellow, red, and blue, surrounded the patent.

388. *Various other Societies*—The society of the “Shirtless,” founded by a Frenchman of the name of Manuel, who invoked Samson, as the symbol of strength, had but a very short existence. That of the “Spectres meeting in a Tomb,” which existed in 1822, and whose object was the overthrow of the Bourbons, also came to a speedy end. The “New Reform of France,” and the “Provinces,” which were probably founded in 1820, only admitted members already initiated into Carbonarism, Freemasonry, the European Patriots, or the Greeks in Solitude. A mixture of many sects, they condensed the hatred of many ages and many orders against tyranny, and prescribed the following oath:—“I. M. N., promise and swear to be the eternal enemy of tyrants, to entertain undying hatred against them, and, when opportunity offers, to slay them.” In their succinct catechism were the following passages:—“Who art thou?” “Thy friend.” “How knowest thou me?” “By the weight pressing on thy brow, on which I read written in letters of blood, To conquer or die.” “What wilt thou?” “Destroy the thrones and raise up gibbets.” “By what right?” “By that of nature.” “For what purpose?” “To

acquire the glorious name of citizen." "And wilt thou risk thy life?" "I value life less than liberty."

Another sect was that of the "New French Liberals," which existed but a short time. It was composed of but few members, but they were men of some standing, chiefly such as had occupied high positions under Napoleon. They also looked to America for assistance. They wore a small black ribbon attached to their watches, with a gold seal, a piece of coral, and an iron or steel ring. The ribbon symbolized the eternal hatred of the free for oppressors; the coral, their American hopes; the ring, the weapon to destroy their enemies; and the gold seal, abundance of money as a means of success.





IV.

THE CLERICS.

389.

THE *Consistorials*.—But the conspirators against thrones and the Church were not to have it all their own way; clerical associations were formed to counteract their efforts. The sect of the “*Consistorials*” aimed at the preservation of feudal and theocratic dominion. The rich and ambitious patricians of Rome and other Italian states belonged to it; Tabot, an ex-Jesuit and Confessor to the Holy Father, was the ruling spirit. It is said that this society proposed to give to the Pope, Tuscany; the island of Elba and the Marches, to the King of Naples; Parma, Piacenza, and a portion of Lombardy, with the title of King, to the Duke of Modena; the rest of Lombardy, Massa Carrara, and Lucca, to the King of Sardinia; and to Russia, which, from jealousy of Austria, favoured these secret designs,

either Ancona, or Genoa, or Civita Vecchia, to turn it into their Gibraltar. From documents found in the office of the Austrian governor at Milan, it appears that the Duke of Modena, in 1818, presided at a general meeting of the Consistorials, and that Austria was aware of the existence and intentions of the society.

390. *The Roman Catholic Apostolic Congregation.*—It was formed at the period of the imprisonment of Pius VII. The members recognized each other by a yellow silk ribbon with five knots; the initiated into the lower degrees heard of nothing but acts of piety and charity; the secrets of the society, known to the higher ranks, could only be discussed between two; the lodges were composed of five members, the pass-word was "Eleutheria," *i. e.* Liberty; and the secret word "Ode," *i. e.* Independence. This sect arose in France, among the Neocatholics, led by Lammenais, who already, in the treatise on "Religious Indifference," had shown that fervour which afterwards was to carry him so far. Thence it passed into Lombardy, but met with but little success, and the Austrians succeeded in obtaining the patents which were given to the initiated, and their statutes and signs of recognition. Though devoted to the independence of Italy, the Congregation was not factious; for it bound the destinies of nations to the full triumph of the Roman Catholic religion. Narrow in scope, and restricted

in numbers, it neither possessed, nor perhaps claimed, powers to subvert the political system.

391. *Sanfedisti*.—This society was founded at the epoch of the suppression of the Jesuits. There existed long before then in the Papal States a society called the "Pacific" or "Holy Union," which was established to defend religion, the privileges and jurisdiction of Rome, and the temporal power of the popes. Now from this society they derived the appellation of the Society of the Holy Faith, or *Sanfedisti*. They conspired against Napoleon, who sent about twenty of them to prison at Modena, whence they were released by Francis IV. The supposed chiefs, after 1815, were the Duke of Modena and Cardinal Consalvi. The first had frequent secret interviews with the cardinals, and even the King of Sardinia was said to be in the plot. Large sums also are said to have been contributed by the chiefs to carry on the war against Austria, which however is doubtful. Some attribute to this society the project of dividing Italy into three kingdoms, expelling the Austrians and the King of Naples; others, the intention of dividing it into five, viz., Sardinia, Modena, Lucca, Rome, and Naples; and yet others—and these latter probably are most in the right—the determination to perpetuate the *status quo*, or to re-establish servitude in its most odious forms. They also intrigued with Russia, though at certain times they would not have objected

to subject all Italy politically to the Austrian eagle, and clerically to the keys of St. Peter. Their machinations at home led to much internal dissension and bloodshed; their chief opponents were the Carbonari. At Faenza the two parties fought against one another under the names of "Cats" and "Dogs." They caused quite as much mischief and bloodshed as any of the bands of brigands that infested the country, and their code was quite as sanguinary as that of any more secular society. They swore with terrible oaths to pursue and slay the impious liberals, even to their children, without showing pity for age or sex. Under the pretence of defending the faith, they indulged in the grossest licentiousness and most revolting atrocity. In the Papal States they were under the direction of the inquisitors and bishops; in the kingdom of Naples under the immediate orders of the police.

392. *The Calderari*.—This Society, alluded to before (360), is of uncertain origin. Count Orloff, in his work, "Memoirs on the Kingdom of Naples," says they arose in 1813, when the reform of Carbonarism took place. Canosa, on the other hand, in a pamphlet published at Dublin, and entitled, "The Mountain Pipes," says they arose at Palermo, and not at Naples. In the former of these towns, there existed different trade companies, which had enjoyed great privileges, until they lost them by the constitution of Lord William Bentinck. The

numerous company of braziers (*calderari*) felt the loss most keenly ; and they sent a deputation to the Queen of Naples, assuring her that they were ready to rise in her defence. The flames of the insurrection were communicated to the tanners and other companies, and all the Neapolitan emigrants in Sicily. Lord William Bentinck put the emigrants on board ship and sent them under a neutral flag to Naples, where Murat received them very kindly. But they were not grateful. Immediately on their arrival they entered into the secret societies then conspiring against the French government, and their original name of *Calderari* was communicated by them to the conspirators, before then called "Trinitarii." We have seen that on the return of Ferdinand, Prince Canova favoured the *Calderari*. He styled them the *Calderari* of the Counterpoise, because they were to serve as such to Carbonarism. The fate of Canova and that of the *Calderari* has already been mentioned (360, 361).

393. *Societies in Favour of Napoleonism.*—In the unsettled state of political affairs, every party found its adherents. According to secret documents lately discovered, the machinations of the Bonapartists continued even in 1842, the leaders being Peter Bonaparte, Lady Christina Stuart, the daughter of Lucien Bonaparte, the Marchioness Pepoli, the daughter of the Countess Lipona (Caroline Murat), and Count Rasponi. Then

appeared the sect of the "Italian Confederates," which in 1842 extended into Spain. Another sect, the "Illuminati, Vindicators or Avengers of the People," arose in the Papal States; also those of "Regeneration," of "Italian Independence," of the "Communists," the "Exterminators," &c. Tuscany also had its secret societies—that of the "Thirty-one," the "National Knights," the "Revolutionary Club," &c. A "Communitic Society" was formed at Milan; but none of these sects did more than excite a little curiosity for a time. Scarcely anything of their ritual is known.

394. *Apostolate of Dante.*—One of the most recent societies of the Romagna was that of the "Apostolate of Dante," which sought, in the name of that poet, to spread national ideas. The leading spirit was Tamburini, a well-known patriot; and many men of note in politics and letters joined the society, which was founded in 1855. But in December, 1856, Tamburini and all his companions were arrested. The legal proceedings against them lasted thirty-three months, and ended by the condemnation of Tamburini and another to twenty years' incarceration, and to ten years' of the others. Pius IX., though entreated by the judges themselves, refused to mitigate the punishment. But in 1859 the five youngest were set free, and Tamburini was released by the people in 1860.



V.

CENTRAL ITALY AND LOMBARDY.

395.



MERICAN Hunters.—The Society of the “American Hunters” was founded at Ravenna, shortly after the prosecutions of Macerata (362), and the measures taken by the Austrian government, in 1818, against the Carbonari. Lord Byron is said to have been at its head, having imbibed his love for Italy through the influence of an Italian beauty, the Countess Guiccioli, whose brother had been exiled a few years before. Its ceremonies assimilated it to the “Comuneros” of Spain (422), and it seems to have had the same aims as the Delphic Priesthood (378). The saviour was to come from America, and it is asserted that Joseph Bonaparte, the ex-King of Spain, was a member of the society. It is not improbable that the partizans of Napoleon gathered new hopes after the events of 1815. A sonnet, of which the first quatrain is here given, was at that

time very popular in Central Italy, and shows the direction of the political wind :—

“ Scandalized by groaning under kings so fell,
Filling Europe with dismay in ev'ry part,
We are driven to solicit Bonaparte
To return from Saint Helena or from hell.”

The restored sect made itself the centre of many minor sects, among which were the “ Sons of Mars,” so called because composed chiefly of military men ; of the “ Artist Brethren ;” “ the Defenders of the Country ;” the “ Friends of Duty ;” and others, having the simpler and less compromising forms of Carbonarism. In the sect of the “ Sons of Mars,” the old Carbonari vendita was called “ bivouac ;” the apprentice, “ volunteer ;” the good cousin, “ corporal ;” the master, “ sergeant ;” the grand master, “ commander ;” and the chief dignitaries of Carbonarism still governed, from above and unseen, the thoughts of the sect. Many other sects existed of which scarcely more than the names are known, the recapitulation of which would only weary the reader.

396. *Secret Italian Society in London.*—London was a great centre of the sectaries. In 1822, a society for liberating Italy from the Austrian yoke was formed in that city, counting among its members many distinguished Italian patriots. Austria took the alarm, and sent spies to discover their plans. These spies represented the operations of the society

as very extensive and imminent. An expedition was to sail from the English coasts for Spain, to take on board a large number of adherents, land them on the Italian shores and spread insurrection everywhere. The English general, Robert Wilson, was said to be at the head of the expedition; of which, however, nothing was ever heard, and the Austrian government escaped with the mere fright.

397. *Secret Italian Societies in Paris.*—A society of Italians was formed in Paris, in 1829; and in 1830, French Liberals formed a society under the title of “Cosmopolitans,” whose object was to revolutionize all the peoples of the Latin race, and form them into one grand confederacy. La Fayette was at its head. But where are the results?





VI.

THE EXILES.

398.

EGYPTIAN Lodges.—Immediately after the downfall of Napoleon, societies were formed also in foreign countries to promote Italian independence. The promoters of these were chiefly exiles. Distant Egypt even became the centre of such a propaganda; and under the auspices of Mehemet Ali, who aspired to render himself independent of the Sublime Porte, there was established the Egyptian rite of Cagliostro with many variations, and under the title of the “Secret Egyptian Society.” Under masonic forms, the Pacha hoped to further his own views; and especially, to produce political changes in the Ionian Islands and in Italy, he scattered his agents all over the Mediterranean coasts. Being masonic, the society excluded no religion; it retained the two annual festivals, and added a third in memory of Napoleon, whose portrait was honoured in the lodge.

The rites were chiefly those of the ancient and accepted Scotch. Women were admitted, Turks excluded; and in the lodges of Alexandria and Cairo, the Greek and Arab women amounted to more than three hundred. The emissaries, spread over many parts of Europe, corresponded in cypher; but of the operations of the society nothing was ever positively known.

399. *The Illuminati*.—This society, not to be confounded with an earlier one of the same name (316 *et seq.*), was founded in France, but meeting with too many obstacles in that country, it spread all over Italy. Its object was to restore the Napoleon family to the French throne, by making Marie-Louise regent, until the King of Rome could be set on the throne, and by bringing Napoleon himself from St. Helena, to command the army. The society entered into correspondence with Las Casas, who was to come to Bologna, the chief lodge, and arrange plans; but the scheme, as need scarcely be mentioned, never came to anything.





BOOK XVI.

YOUTH.

There were days, when my heart was volcanic,
As the scoriac rivers that roll,
As the lavas, that restlessly roll
Their sulphurous currents down Yanik,
In the clime of the boreal pole;
That groan as they roll down mount Yanik,
In the clime of the ultimate pole.

E. A. POE.



AUTHORITIES.

Contemporary journalism of various countries.

Mazzini. Scritti editi e inediti. Milan, 1861-3.

Histoire de l'Internationale. Par Jacques Populus.
Paris, 1871.

La Fin du Bonapartisme. Par E. de Pompery. Paris, 1872.

La Comune di Parigi nel 1871. Per J. Cantù. Mi-
lano, 1873.

Histoire de l'Internationale. Par E. Villetard. Paris, 1872.

Secret History of the International. By Onslow Yorke.
London, 1872.



I.

YOUNG POLAND.

400.

POLISH Patriotism.—It is the fashion to express great sympathy with the Poles and a corresponding degree of indignation against Russia; the Poles are looked upon as a patriotic race, oppressed by their more powerful neighbour. But all this rests on mere misapprehension and ignorance of facts. The Polish people under their native rulers were abject serfs. The aristocracy were everything, and possessed everything; the people possessed nothing, not even political or civil rights, when these clashed with the whims or interests of the nobles. It is these last whose power has been overthrown—it is they who make war on and conspire against Russia, to recover their ancient privileges over their own countrymen, who blindly, like most nations, allow themselves to be slaughtered for the benefit of those who only seek gain to rivet on the limbs of their dupes the chains

which Russia has broken. It is like the French and Spaniards and Neapolitans fighting against their deliverer Napoleon, to bring back the Bourbon tyrants, and with them the people's political nullity, clerical intolerance, *lettres de cachet*, and the Inquisition. How John Bull has been gulled by these Polish patriots! Many of them were criminals of all kinds, who succeeded in breaking out of prison, or escaping before they could be captured; and, managing to come over to this country, have here called themselves political fugitives, victims of Russian persecution, and have lived luxuriously on the credulity of Englishmen!

401. *Various Revolutionary Sects.*—One of the first societies formed in Poland to organize the revolutionary forces of the country was that of the "True Poles;" but, consisting of few persons only, it did not last long. In 1818 another sect arose, that of "National Freemasonry," which borrowed the rites, degrees, and language of Freemasonry, but aimed at national independence. The society was open to persons of all classes, but sought chiefly to enlist soldiers and officials, so as to turn their technical knowledge to account in the day of the struggle. But though numerous, the society lasted only a few years; for disunion arose among the members, and it escaped total dissolution only by transformation. It altered its rites and ceremonies, and henceforth called itself the "Scythers," in

remembrance of the revolution of 1794, in which whole regiments, armed with scythes, had gone into battle. They met in 1821 at Warsaw, and drew up a new revolutionary scheme, adopting at the same time the new denomination of "Patriotic Society." In the meanwhile the students of the university of Wilna had formed themselves into a secret society; which, however, was discovered by the Russian government and dissolved. In 1822 the Patriotic Society combined with the masonic rite of "Modern Templars," founded in Poland by Captain Maiewski; to the three rites of symbolical masonry was added a fourth, in which the initiated swore to do all in his power towards the liberation of his country. These combined societies brought about the insurrection of 1830. In 1834 was established the society of "Young Poland;" one of its most distinguished members and chiefs being Simon Konarski, who had already distinguished himself in the insurrection of 1830. He then made his escape, and in order better to conceal himself learnt the art of watchmaking. Having returned to Poland and joined "Young Poland," he was discovered in 1838, and subjected to the torture to extort from him the names of his accomplices. But no revelations could be obtained from him, and he bore his sufferings with such courage that the military governor of Wilna exclaimed:—"This is a man of iron!" A Russian officer offered to assist him in escaping, and being

detected, was sent to the Caucasian army for life. Konarski was executed in 1839, the people tearing his clothes to pieces to possess a relic of him. The chains he had been loaded with were formed into rings and worn by his admirers. Men like these redeem the sins of many so-called "Polish patriots."

402. *Secret national government.*—Some time before the outbreak of the Crimean war a secret national government was formed in Poland, of course with the object of organizing an insurrection against Russia. Little was known for a long time about their proceedings. Strange stories were circulated of midnight meetings in subterranean passages; of traitors condemned by courts composed of masked and hooded judges, from whose sentence there was no appeal and no escape; of domiciliary visits from which neither the palace nor the hovel was exempt; and of corpses found nightly in the most crowded streets of the city, or on the loneliest wastes of the open country, the dagger which had killed the victim bearing a label stamped with the well-known device of the insurrectionary committee. So perfectly was the secret of the modern Vehmgericht kept that the Russian police were completely baffled in their attempts to discover its members. At that period the Poles were divided into two parties:—the "whites" and the "reds;" the former representing the aristocratic, the latter the democratic element of the nation. Each had its own

organization. The whites were mostly in favour of strictly constitutional resistance ; the reds were for open rebellion and an immediate appeal to arms. But a union was brought about between the two parties in consequence of the conscription introduced by Russia into Poland in 1863, which set fire to the train of rebellion that had so long been preparing. But Langiewicz, the Polish leader, having been defeated, the movements of the insurgents in the open field were arrested ; though the rebellion was prolonged in other ways, chiefly with a view of inducing the Western Powers to interfere in behalf of Poland. But these naturally thought that as the Polish people, the peasantry, had taken very little share in the insurrection, and as Alexander II. had really introduced a series of reforms which materially improved the position of his Polish subjects, there was no justification for the outbreak ; and therefore allowed justice to take its course.



II.

THE UNION OF SAFETY.

403.



ISTORICAL Sketch of Society.—Russia has ever been a hot-bed of secret societies, but to within very recent times such societies were purely local; the Russian people might revolt against some local oppression, or some subaltern tyrant, but they never rose against the emperor, they never took up arms for a political question. Whatever secret associations were formed in that country, moreover, were formed by the aristocracy, and many of them were of the most innocent nature; it was at one time almost fashionable to belong to such a society, as there are people now who fancy it an honour to be a Freemason. But after the wars of Napoleon, the sectarian spirit spread into Russia. Some of the officers of the

Russian army, after their campaigns in Central Europe, on their return to their native country, felt their own degradation and the oppression under which they existed ; and conceived the desire to free themselves from the same. In 1822 the then government of Russia issued a decree, prohibiting the formation of a new, or the continuance of old secret societies. The decree embraced the masonic lodges. Every employé of the state was obliged to declare on oath that he belonged to no secret society within or without the empire ; or, if he did, had immediately to break off all connection with them, on pain of dismissal. The decree was executed with great rigour ; the furniture of the masonic lodges was sold in the open streets, so as to expose the mysteries of masonry to ridicule. When the state began to prohibit secret societies, it was time to form some in right earnest. Alexander Mouravief founded the *Union of Safety*, whose rites and ceremonies were chiefly masonic, frightful oaths, daggers and poison figuring largely therein. It was composed of three classes—Brethren, Men, and Boyards. The chiefs were taken from the last class. The denomination of the last degree shows how much the aristocratic element predominated in the association, which led in fact to the formation of a society still more aristocratic, that of the “Russian Knights,” which

aimed at obtaining for the Russian people a constitutional charter, and counteracting the secret societies of Poland, whose object was to restore Poland to its ancient state, that is to say, absolutism on the part of the nobles, and abject slavery on the part of the people. The two societies eventually coalesced into one under the denomination of the "Union of the Public Good;" but, divided in its counsels, it was dissolved in 1821, and a new society formed under the title of the "Union of the Boyards." The programme of this union at first was to reduce the imperial power to a level with that of the president of the United States, and to form the empire into a federation of provinces. But gradually their views became more advanced; a republic was proposed, and the emperor was to be put to death. The more moderate and respectable members withdrew from the society, and after a short time it was dissolved, and its papers and documents carefully burnt. The revolutions of Spain, Naples, and Upper Italy led Pestal, a man who had been a member of all the former secret societies, to form a new one, with the view of turning Russia into a republic; the death of Alexander again formed part of the scheme. But circumstances were not favourable to the conspirators, and the project fell to the ground. Another society, called the *North*, sprang into existence, of which Pestal again was the leading spirit. In 1824,

the "Union of Boyards" heard of the existence of the Polish Patriotic Society. It was determined to invite their co-operation. The terms were speedily arranged. The Boyards bound themselves to acknowledge the independence of Poland; and the Poles promised to entertain or amuse the arch-duke Constantine at Warsaw whilst the revolution was being accomplished in Russia. Both countries were to adopt the republican form of government. This latter condition, however, made by the Poles, displeased the Boyards, who, themselves lusting after power, did not see in a republic the opportunity of achieving it. The Boyards therefore united themselves with another society, that of the "United Slavonians," founded in 1823, by a lieutenant of artillery, named Borissoff, small in numbers, but daring. As the name implied, it proposed a Slavonian confederation. The insurrection was on the point of breaking out; but was denounced by Captain Mayboroda. The Russian government had its first victim, Pestal, and the scheme was put off until a more favourable opportunity. The death of Alexander found the conspirators unprepared. Reorganized, they formed new plots; and on the 14th of December, 1825, several regiments issued from their barracks to attack the legitimate power. But they were beaten and decimated; five of the conspirators were executed, and thousands sent to Siberia. Still secret societies

continued to exist. One was discovered at Moscow, in 1838, a remnant of that which was broken up in 1825. Its members consisted of some of the highest nobles of the empire, who were scattered in the army as private soldiers.

404. *Nihilists*.—This secret revolutionary society, lately discovered in Russia, and many members of which were seized and condemned to various punishments, very slight in comparison with the offences charged against them, had for its object the overthrow of the constitution, and the establishment of universal Communism. The following articles, taken from a document produced at the trial, and containing the programme of what these Socialist reformers intended, will show that they belonged to the most advanced school of revolutionism:—

“ 1. The Revolutionist is a man condemned. He can have no interests, nor business, nor feelings, nor attachments, nor property, nor even a name. Everything in him is absorbed in one sole and exclusive interest, in one single idea, in one solitary passion—the Revolution.

“ 2. In his own mind he has broken, not alone in words but in fact, every bond with civil order and with the whole civilized world, with all laws, all customs and conventions, and all the moral rules of the world. He is towards that world a pitiless enemy, and if he continues to live in it it is only that he may the more certainly destroy it.

“ 3. The Revolutionist despises all doctrines, and has renounced all science of this world, which he leaves to future generations. He knows but one science, that of destruction.”

“ 5. The Revolutionist is a condemned man, devoid of pity towards the state and the enlightened classes of society, neither does he expect any mercy from them. Between them and himself there is waged a death struggle, open or concealed, but continuous and implacable. He must learn to suffer tortures.

“ 6. Severe towards himself, he must be severe towards others. All tender and effeminate feelings of family, friendship, love, gratitude, and even of honour, must often be stifled in his breast by the one cold passion of Revolution. For him there is but one repose, but one consolation, but one recompense, but one satisfaction, the success of the Revolution. By day and by night he must have but one thought, but one single object—destruction without mercy.”

“ 8. The Revolutionist can have no friend, and cannot regard any but men who have applied themselves to the Revolutionary work like himself. The degree of friendship, of devotion, and of other obligations towards a like companion is determined solely by the degree of usefulness for the work of practical Revolution, destructive of everything.”

“ 10. Each companion should have at his disposal a number of Revolutionists of the second or third

class—that is to say, not completely initiated. He must look upon them as part of the Revolutionary capital placed at his disposal.

“ 11. When a companion falls into misfortune, and it becomes a question whether or not he shall be saved, the Revolutionist must consult not his personal feelings, but only the interest of the Revolutionary cause. He must, therefore, balance the amount of usefulness represented by such companion against the loss of the Revolutionary force necessary to save him, and should decide according to weight and value.”

The society embraced men of every rank of life, the leading spirit being Netchaiev, who escaped. Dolgow, the next in importance, was the son of a counsellor, and these two succeeded in tainting with their opinions the views of many of the students at the Petrovsky University. They were seconded in their efforts by Rippona, the son of a military officer, and Prince Cherkésoff, who on several occasions supplied the funds required. Their plans were secretly made known to the friends of the movement by means of a paper entitled, “ From the United to the Isolated,” which called on the Russians to revolt against the government. In spite of this, the sentences on the prisoners, who were all found guilty, as above stated, were exceedingly mild, the severest being that on Prince Cherkésoff, who was deprived of his rights and privileges, and ordered

to take up his abode in the province of Towsk for the space of five years. The other conspirators were condemned to periods of imprisonment, varying from a year and a half to three weeks.





III.

THE UNION OF VIRTUE.

405.

GERMAN *Feeling against Napoleon.*— Napoleon, whilst he could in Germany form a court composed of kings and princes obedient to his slightest nod, also found implacable and incorruptible individualities, who swore undying hatred to him who ruled half the world. Still, those who opposed the French emperor had no determined plan, and were misled by fallacious hopes; and the leaders, always clever in taking advantage of the popular forces, threw the more daring ones in front like a vanguard, whose destruction is pre-determined, in order to fill up the chasm that separates the main body from victory.

406. *Formation and Scope of Tugendbund.*—Two of the men who were the first, or amongst the first, to meditate the downfall of the conqueror before whom all German governments had fallen prostrate, were Count Stadion, the soul of Austrian politics,

and Baron Stein, a native of Nassau, who possessed great influence at the Prussian Court. The latter, devoted to monarchical institutions, but also to the independence of his country, groaned when he saw the Prussian government degraded in the eyes of Europe, and undertook to avenge its humiliation by founding, in 1812, the secret society of the "Union of Virtue" (*Tugendbund*), whose first domiciles were at Königsberg and Breslau. Napoleon's police discovered the plot; and Prussia, to satisfy France, had to banish Stein and two other noblemen, the Prince de Wittgenstein and Count Hardenberg, who had joined him in it. But the Union was not dissolved; it only concealed itself more strictly than before in the masonic brotherhood. During Stein's banishment also the cause was taken up by Jahn, Professor at the Berlin College, who, knowing the beneficial influence of bodily exercise, in 1811 founded a gymnasium, the first of the kind in Germany, which was frequented by the flower of the youth of Berlin, and the members of which were known as *Turner*, an appellation which is now familiar even to Englishmen. These *Turner* seemed naturally called upon to enter into the Union of Virtue; and Jahn thought the moment fast approaching, when the rising against the oppressor was to take place. Among his coadjutors were the poet Arndt, the enthusiastic Schill, who with 400 hussars expected in 1809 to rouse Westphalia and overthrow Jerome Bonaparte; Döremberg,

the Larochejacquelin of Germany, and several others. Stein, in the meanwhile, continued at the court of St. Petersburg the work on account of which he had been exiled. The Russian Court made much of Stein, as a man who might be useful on certain occasions. He was especially protected by the mother of the emperor, in whom he had kindled the same hatred he himself entertained against France. He kept up his friendship with the Berlin patricians, and had his agents in the court of Prussia, who procured him and Jahn adherents of note, such as General Blücher. Still there was at the Prussian Court a party opposed to the *Tugendbund*, whose chiefs were General Bulow and Schuckmann, who preferred peace to the dignity of their country—who, though no friends to Napoleon, were indifferent to the public welfare. A party quite favourable to the Union of Virtue was that headed by Baron Nostitz, who formed the society of the “Knights of the Queen of Prussia,” to defend and avenge that princess, who considered herself to have been calumniated by Napoleon. This party was anxious to wipe away the disgrace of the battle of Jena, so injurious to the fate, and still more to the honour, of Prussia; and therefore it naturally made common cause with the *Tugendbund*, which aimed at the same object, the expulsion of the French.

407. *Divisions among Members of Tugendbund.*—
The bases of the organization of the *Tugendbund*

had been laid in 1807, at the assembly at Königsberg, where some of the most noted patriots were present—Stein, Stadion, Blücher, Jahn. The association deliberated on the means of reviving the energy and courage of the people, arranging the insurrectionary scheme, and succouring the citizens injured by foreign occupation. A man who acquired great influence at the time was Justus Grüner. Still there was not sufficient unanimity in the counsels of the association, and an Austrian party began to be formed, which proposed the re-establishment of the German empire, with the Arch-Duke Charles at its head; but the opposition to this scheme came from the side from which it was least to be expected, from the Arch-Duke himself. Some proposed a northern and a southern state; but the many small courts and provincial interests strongly opposed this proposal. Others wanted a republic, which, however, met with very little favour.

408. *Activity of the Tugendbund.*—One of the first acts of the Union of Virtue was to send auxiliary corps to assist the Russians in the campaign of 1813. Prussia having, by the course of events, been compelled to abandon its temporizing policy, Greisenau, Scharnhorst, and Grollmann embraced the military plan of the Tugendbund. A levy *en masse* was ordered. The conduct of these patriots is matter of history. But, like other nations, they fought against Napoleon to impose on

their country a more tyrannical government than that of the foreigner had ever been. They fought as men only fight for a great cause, and those who died fancied they saw the dawn of German freedom. But those who survived saw how much they were deceived. The *Tugendbund*, betrayed in its expectations, was dissolved; but its members increased the ranks of other societies already existing, or about to be formed. The "Black Knights," headed by Jahn, continued to exist after the war, as did "The Knights of the Queen of Prussia." Dr. Lang placed himself at the head of the "Concordists," a sect founded in imitation of similar societies already existing in the German universities. A more important association was that of the "German Union" (*Deutscher Bund*), founded in 1810, whose object was the promotion of representative institutions in the various German States. The Westphalian government was the first to discover the existence of this society. Its seal was a lion reposing beside the tree of liberty, surmounted by the Phrygian cap. All these societies were in correspondence with each other, and peacefully divided the territory among themselves; whilst the German Union, true to its name, knew no other limits than those of the German confederation. Dr. Jahn was active in Prussia, Dr. Lang in the north, and Baron Nostitz in the south. This latter, by means of a famous actress of Prague, Madame Brode, won over

a Hessian prince, who did not disdain the office of grand master.

409. *Hostility of Governments against Tugendbund.*—After the downfall of Napoleon the German governments, though not venturing openly to attack the Tugendbund, yet sought to suppress it. They assailed it in pamphlets written by men secretly in the pay of Prussia. One of these, Councillor Schmalz, so libelled it as to draw forth indignant replies from Niebuhr and Schleiermacher. What the Germans could least forgive was the scurrilous manner in which Schmalz had calumniated Arndt, the “holy.” Schmalz had to fight several duels, and even the favour of the Court of Prussia could not protect him from personal outrages. The king then thought it fit to interfere. He published an ordinance in which he commanded the dispute to cease; admitted that he had favoured the “literary” society known as the Tugendbund during the days when the country had need of its assistance, but declared that in times of peace secret societies could not be beneficial, but might do a great deal of harm, and therefore forbade their continuance. The action of the government, however, did not suppress the secret societies, though it compelled them to change their names. The Tugendbund was revived in the *Burschenschaft*, or associations of students of the universities, where they introduced gymnastics and martial exercises. Their central committee was in

Prussia; and sub-committees existed at Halle, Leipsic, Jena, Göttingen, Erlangen, Würzburg, Heidelberg, Tübingen, and Freiburg. Germany was divided into ten circles, and there were two kinds of assemblies, preparatory and secret. The liberation and independence of Germany was the subject discussed in the latter; and, Russia being considered as the greatest opponent of their patriotic aspirations, the members directed their operations especially against Russian influences. It was the hatred against Russia that put the dagger into the hand of Charles Louis Sand, the student of Jena, who stabbed Kotzebue, who had written against the German societies, of which there was a considerable number. This murder led to a stricter surveillance of the universities on the part of governments, and secret societies were rigorously prohibited under severe penalties; the Prussian government, especially, being most severe, and prosecuting some of the most distinguished professors for their political opinions. The *Burschenschaft* was broken up, and its objects frustrated, to be revived between 1830-33, to end with a similar failure. Strange, that Prussia, which opposed itself most to the society and its aims, should have reaped all the benefit of these early efforts!



IV.

IRISH SOCIETIES.

410.

GHE *White-boys*.—Ireland, helpless against misery and superstition, misled by hatred, formed sects to fight not so much the evil as the supposed authors of the evil. She would have succeeded better, had she demanded of her sects the strength of economy and the virtue of providence. The first secret society of Ireland, recorded in public documents, dates from 1761, in which year the situation of the peasants, always bad, had become unbearable. They were deprived of the right of free pasture, and the proprietors began to enclose the commons. Fiscal oppression also became very great. Reduced to despair, the conspirators had recourse to reprisals, and to make these with more security, formed the secret society of the “White-boys,” so called, because in the hope of disguising themselves, they wore over their clothes a white shirt, like the *Camisards* of the

Cevennes. They also called themselves "Levellers," because their object was to level to the ground the fences of the detested enclosures. In November, 1761, they spread through Munster, committing all kinds of excesses during the next four and twenty years.

411. *Right-boys and Oak-boys.*—In 1787 the above society disappeared to make room for the "Right-boys," who by legal means aimed at obtaining the reduction of imposts; higher wages, the abolition of degrading personal services, and the erection of a Roman Catholic church for every Protestant church in the island. Though the society was guilty of some reprehensible acts against Protestant pastors, it yet, as a rule, remained within the limits of legal opposition. The vicious administration introduced into Ireland after the rising of 1788, the burden of which was chiefly felt by the Roman Catholics, could not but prove injurious to the Protestants also. The inhabitants, whether Catholic or Protestant, were subject to objectionable personal service—hence petitions rejected by the haughty rulers, tumults quenched in blood, whole populations conquered by fear, but not subdued, and ready to break forth into insurrection when it was least expected. Therefore the Protestants also formed societies for their security, taking for their emblem the oak-leaf, whence they were known as the "Oak-boys." Their chief object was to lessen the power and imposts of the clergy. Established in 1764, the society made

rapid progress, especially in the province of Ulster, where it had been founded. Unable to obtain legally what it aimed at, it had recourse to arms, but was defeated by the royal troops of England, and dissolved.

412. *Hearts-of-Steel, Threshers, Break-of-Day-Boys, Defenders, United Irishmen, Ribbonmen.*— Many tenants of the Marquis of Donegal having about eight years after been ejected from their farms, they formed themselves into a society called “Hearts-of-Steel,” thereby to indicate the perseverance with which they intended to pursue their revenge against those who had succeeded them on the land, by murdering them, burning their farms, and destroying their harvests. They were not suppressed till 1773, when thousands of the affiliated fled to America, where they entered the ranks of the revolted colonists. The legislative union of Ireland with England in 1800 did not at first benefit the former country much. New secret societies were formed, the most important of which was that of the “Threshers,” whose primary object was the reduction of the exorbitant dues claimed by the clergy of both persuasions. The government again was obliged to interfere, but without much success; time did more to heal the wounds inflicted by these endless important disturbances. Political and religious animosities were further sources of conspiracy. Two societies of almost the same nature

were formed about 1785. The first was composed of Protestants, the "Break-of-day-boys," who at dawn committed all sorts of excesses against the wretched Roman Catholics, burning their huts, and destroying their agricultural implements and produce. The Roman Catholics in return formed themselves into a society of "Defenders," and from defence, as was natural, proceeded to aggression. During the revolt of 1798 the Defenders combined with the "United Irishmen," who had initiated the movement. The United Irish were defeated, but the society was nevertheless not dispersed. Its members still continued to hold secret meetings, and to re-appear in the political arena under the denomination of "Ribbonmen," so named because they recognized each other by certain ribbons.

413. *Saint Patrick Boys*.—These seem to have issued from the ranks of the Ribbonmen. Their statutes were discovered and published in 1833. Their oath was:—"I swear to have my right hand cut off, or to be nailed to the door of the prison at Armagh, rather than deceive or betray a brother; to persevere in the cause to which I deliberately devote myself; to pardon neither sex nor age, should it be in the way of my vengeance against the Orangemen." The brethren recognized each other by dialogues. "Here is a fine day!"—"A finer one is to come."—"The road is very bad."—"It shall

be repaired."—"What with?"—"With the bones of Protestants."—What is your profession of faith?"—"The discomfiture of the Philistines."—"How long is your stick?"—"Long enough to reach my enemies."—"To what trunk does the wood belong?"—"To a French trunk, that blooms in America, and whose leaves shall shelter the sons of Erin." Their aim was chiefly the redress of agrarian and social grievances.

414. *The Orangemen.*—This society, against which the St. Patrick Boys swore such terrible vengeance, was a Protestant Society. Many farms, taken from Roman Catholics, having fallen into the hands of Protestants, these latter were, as we have seen (411), exposed to the attacks of the former. The Protestants in self-defence formed themselves into a society, taking the name of "Orangemen," to indicate their Protestant character and principles. Their first regular meeting was held on the 21st September, 1795, at the obscure village of Loughgall, which was attended by deputies of the Break-of-Day Boys (412), and constituted into a grand lodge, authorized to found minor lodges. At first the lodges were composed entirely of men from the lower ranks; but soon the higher classes began to seek initiation, and the society spread over the whole island, and also into England, and especially into the manufacturing districts. A grand lodge was established at Manchester, which was afterwards

transferred to London, and its grand master was no less a person than the Duke of York. At the death of that prince, which occurred in 1821, the Duke of Cumberland, afterwards King of Hanover, succeeded him—both of them men to have the interests of religion confided to them! In 1835 the Irish statutes, having been revised, were made public. The society bound its members over to defend the royal family, so long as it remained faithful to Protestant principles. In the former statutes there were obligations also to abjure the supremacy of the Court of Rome and the dogma of transubstantiation; and although in the modern statutes these were omitted, others of the same tendency were substituted, the society declaring that its object was the preservation of the religion established by law, the Protestant succession of the crown, and the protection of the lives and property of the affiliated. To concede something to the spirit of the age it proclaimed itself theoretically the friend of religious toleration; but facts have shown this, as in most similar cases, to be a mere illusion. From England the sect spread into Scotland, the colonies, Upper and Lower Canada, where it reckoned 12,000 members; and into the army, with some fifty lodges. In the United States the society has latterly been showing its toleration! Its political action is well known; it endeavours to influence parliamentary elections, supporting the Whigs. The efforts of the British

House of Commons to suppress it have hitherto been ineffectual.

Other Irish societies, having for their chief object the redress of agrarian and religious grievances, were the "Corders," in East and West Meath; the "Shanavests" and "Caravats" in Tipperary, Kilkenny, Cork, and Limerick.





V.

FENIANS.

415.



ORIGIN and Organization of Fenianism.—
The founders of Fenianism were two of the Irish exiles of 1848, Colonel John O'Mahoney and Michael Doheny, the latter one of the most talented and dangerous members of the Young Ireland party, and a fervent admirer of John Mitchell. O'Mahoney belonged to one of the oldest families in Munster, but becoming implicated in Smith O'Brien's machinations and failure, he made his escape to France, and thence to America, where in conjunction with Doheny and General Corcoran he set the Fenian Brotherhood afloat. It was at first a semi-secret association; its meetings were secret, and though its chief officers were publicly known as such, the operations of the Brotherhood were hidden from the public view. It rapidly increased in numbers, spreading through every state of the American Union, through Canada and

the British Provinces. But in November, 1863, the Fenian organization assumed a new character. A grand national convention of delegates met at Chicago, and avowed the object of the Brotherhood, namely, the separation of Ireland from England, and the establishment of an Irish republic, the same changes being first to be effected in Canada. Another grand convention was held in 1864 at Cincinnati, the delegates at which represented some 250,000 members, each of which members was called upon for a contribution of five dollars, and this call, it is said, was promptly responded to. Indeed, the reader will presently see that the leaders of the movement were never short of money, whatever the dupes were. One of the resolutions passed at Cincinnati was that "the next convention should be held on Irish soil." About the same time a Fenian Sisterhood was established, and the ladies were not inactive; for in two months from their associating they returned upwards of £200,000 sterling to the Fenian exchequer for the purpose of purchasing arms and other war material. At that period the Fenians confidently relied on the assistance of the American Government. The New York press rather favoured this notion. In Ireland the Brotherhood never attained to the dimensions it reached in the United States, and without the assistance of the latter could do nothing. Still the Irish, as well as the American Fenian association, had its chiefs,

officers both civil and military, its common fund and financial agencies, its secret oaths, pass-words, and emblems, its laws and penalties, its concealed stores of arms, its nightly drills, its correspondents and agents, its journals, and even its popular songs and ballads. But traitors soon set to work to destroy the organization from within. Thus the Head Centre O' Mahoney, who was in receipt of an official salary of 2,000 dollars, is thus spoken of in the Official Report of the Investigating Committee of the Fenian Brotherhood of America (1866):—

“ After a careful examination of the affairs of the Brotherhood your Committee finds in almost every instance the cause of Ireland made subservient to individual gain; men who were lauded as patriots sought every opportunity to plunder the treasury of the Brotherhood, but legalized their attacks by securing the endorsement of John O'Mahoney. . . . In John O'Mahoney's integrity the confidence of the Brotherhood was boundless, and the betrayal of that confidence, whether through incapacity or premeditation, is not a question for us to determine. . . . Sufficient that he has proved recreant to the trust. . . . Never in the history of the Irish people did they repose so much confidence in their leaders; never before were they so basely deceived and treacherously dealt with. In fact, the Moffat mansion (the head-quarters of the American Fenians), was not only an almshouse for pauper officials and

hungry adventurers, but a general telegraph office for the Canadian authorities, and Sir Frederick Bruce, the British minister at Washington. These paid patriots and professional martyrs, not satisfied with emptying our treasury, connived at posting the English authorities in advance of our movements."

From this Report it farther appears that in 1866 there was in the Fenian Treasury in the States a sum of 185,000 dollars; that the expenses of the Moffat mansion and the parasites who flocked thither in three months amounted to 104,000 dollars; and that Stephens, the Irish Head Centre in the same space of time received from America, in money sent to Paris, the sum of upwards of 106,000 dollars, though John O'Mahoney in many of his letters expressed the greatest mistrust of Stephens. He no doubt looked upon the latter as the more clever and daring rogue, who materially diminished his own share of the spoil. Stephens' career in Ireland is sufficiently well known, and there is scarcely any doubt that whilst he was leading his miserable associates to their ruin, he acted as spy upon them, and that there existed some understanding between him and the English authorities. How else can we explain his living for nearly two months in the neighbourhood of Dublin, in a house magnificently furnished, whilst he took no precautions to conceal himself, and yet escaped the

vigilance of the police for so long a time? His conduct when at last apprehended, his bravado in the police-court and final escape from prison, all point to the same conclusion. The only other person of note among the Fenians was John Mitchell, who had been implicated in the troubles of 1848, was transported, escaped, and made his way to the United States. During the civil war which raged in that country he was a supporter of the Southern cause, was taken prisoner by the North, but liberated by the President at the request of the Fenians in America.

The Fenian agitation also spread into England. Meetings were held in various towns, especially at Liverpool, where men of considerable means were found to support the Fenian objects and organization; and on one occasion as much as £200 was collected in a few minutes in the room where a meeting was held. But disputes about the money thus collected were ever arising. The man who acted as treasurer to the Liverpool Centre, when accused of plundering his brethren, snapped his fingers at them, and declared that if they bothered him about the money, he would give evidence against them and have the whole lot hanged. The Fenians, to raise money, issued bonds to be redeemed by the future Irish Republic, of one of which the following is a facsimile:—

Harp.	£1	Goddess of Liberty.	£1	Shamrock.
Ninety days after the establishment of THE IRISH REPUBLIC				
Redeemable by _____				} Board of Finance.

Sunburst.				

416. *Origin of Name.*—Irish tradition says that the Fenians were an ancient militia employed on home service for protecting the coasts from invasion. Each of the four provinces had its band, that of Leinster, to which Fionn and his family belonged, being at the head of the others. This Fionn is the Fingal of MacPherson, and the leaders of the movement no doubt saw an advantage in connecting their party with the historical and traditionary glories of Ireland. But the Fenians were not confined to Erin.

In the ancient poem on the battle of Gabhra we read of "the bards of the Fians of Alban," Alban being the old name of Scotland; and also that "the Fians of Lochlan were powerful." Now Lochlan was an ancient name for Germany north of the Rhine, but when the Norwegian and Danish pirates appeared in the ninth century, they were called Lochlanaels, and the name of Lochlan was transferred to Norway and Denmark. Hence it has been argued that the Fenians were not a militia

of Gaels, but that they were a distinct Celtic race.

417. *Fenian Litany.*—From the Patriotic Litany of Saint Lawrence O'Toole, published for the use of the Fenian Brotherhood, the following extracts may suffice :—

“ Call to thine aid, O most liberty-loving O'Toole, those Christian auxiliaries of power and glory—the soul-inspiring cannon, the meek and faithful musket, the pious rifle, and the conscience-examining pike, which, tempered by a martyr's faith, a Fenian's hope, and a rebel's charity, will triumph over the devil, and restore to us our own in our own land for ever. Amen.

O'Toole hear us.

From English civilization,
 From British law and order,
 From Anglo-Saxon cant and
 freedom,
 From the hest of the English
 Queen,
 From Rule Britannia,
 From the cloven hoof,
 From the necessity of annual
 rebellion,
 From billeted soldiery,
 From a pious church establish-
 ment,

O'Toole deliver us!

From the slavery of praying for crowned heads,	}	<i>O'Toole deliver us!</i>
From royal anniversaries,		
From mock trials,		
From all other things purely English,		
Fenianism the salvation of our race!		

Record it above, O'Toole.

Fenianism to be stamped out like the cattle
plague!

We will prove them false prophets, O'Toole.

Ireland reduced to obedience,	}	<i>It is a falsehood, O'Toole.</i>
Ireland loyal to the crown,		
Ireland pacified with conces- sions,		
Ireland to recruit the British army,		
Ireland not united in effort,		

Ireland never again to be dragged at the tail of
any other nation!

Proclaim it on high, O'Toole.

418. *Events.*—In speaking of Stephens it was mentioned that he was a spy on the Fenians, but he was not the only informer that betrayed his confederates to the English Government; which latter, in consequence of "information thus received," made its first descent on the Brotherhood in 1865, at the office of the *Irish People*, and captured some of the leading Fenians. Shortly after, it seized Stephens,

who, however, was allowed to make his escape from Richmond Prison, where he had been confined in the night of November 24 of the above year. Further arrests took place in other parts of Ireland, and also at Liverpool, Manchester, and other English towns. The prisoners were indicted for treason-felony, and sentenced to various degrees of punishment. Various raids into Canada, and the attempt on Chester Castle, all ending in failure, next showed that Fenianism was still alive. But it was more prominently again brought before the public by the attack at Manchester, in September, 1867, on the police van conveying two leaders of the Fenian conspiracy, Kelly and Deasey, to the city prison, who were enabled to make their escape, whilst Serjeant Brett was shot dead by William O'Meara Allen, who was hanged for the deed. A still more atrocious and fatal Fenian attempt was that made on the Clerkenwell House of Detention, with a view of liberating two Fenian prisoners, Burke and Casey, when a great length of the outer wall of the prison was blown up by gunpowder, which also destroyed a whole row of houses opposite, killed several persons, and wounded and maimed a great number. On that occasion again government had received information of the intended attempt by traitors in the camp, but strangely enough failed to take proper precautionary measures. On December 24, 1867, the Fenians made an attack on the Martello Tower

at Fota, near Queenstown, co. Cork, and carried off a quantity of arms and ammunition; and their latest exploit was another Canadian raid, when they crossed the border at Pembina, and seized the Canadian Custom House and Hudson's Bay post. They were, however, attacked and dispersed by American troops, and General O'Neil was made prisoner. This raid was carried out totally independently of the new Irish Fenian confederation, of which O'Donovan Rossa was the moving spirit; and the Irish papers therefore poohpooched the account of this *fiasco* altogether, or merely gave the telegrams, denying that the enterprise had any connection with Fenianism. There is, in fact, scarcely any doubt, that the Fenian Brotherhood is breaking up; O'Donovan Rossa has retired from the "Directory" of the confederation and gone into the wine trade. The Fenians themselves have denounced the notorious Stephens, who reappeared in America, as a "traitor" and government informer; and though the acquittal of Kelly for the murder of head-constable Talbot would seem to point to a strong sympathy still surviving amongst the Irish people with Fenianism, the jury perhaps could give no other verdict than the one they arrived at, the prosecution having been altogether mismanaged by the government.

419. *Comic Aspects of Fenianism.*—The account of the Fenian movement is necessarily dull; the reader

may therefore be pleased to see one or two extracts from a comic history of it, taken from an American work, entitled, "The New Gospel of Peace according to St. Benjamin" (1867). The author writes:—"About those days there arose certain men, Padhees, calling themselves Phainyans, who conspired together to wrest the isle of Ouldairin from the queen of the land of Jonbool. Now it was from the isle of Ouldairin that the Padhees came into the land of Unculpsalm. . . . Although the Padhees never had established government or administered laws in Ouldairin, they diligently sought instead thereof to have shyndees therein, first with the men who sought to establish a government for them; but if not with them, then with each other. . . . Now the Padhees in the land of Unculpsalm said one to another, Are we not in the land of Unculpsalm, where the power of Jonbool cannot touch us, and we are many and receive money; let us therefore conspire to make a great shyndee in the isle of Ouldairin. . . . And they took a large upper room and they placed men at the outside of the outer door, clad in raiment of green and gold, and having drawn swords in their hands. For they said, How shall men know that we are conspiring secretly, unless we set a guard over ourselves? And they chose a chief man to rule them, and they called him the Hid-Sinter, which, being interpreted, is the top-middle; for, in the tongue of the Padhees,

hid is top, and *sinter* is middle. . . . And it came to pass that after many days the Hid-Sinter sent out tax-gatherers, and they went among the Pad-hees, and chiefly among the Bihdees throughout the city of Gotham, and the other cities in the land of Unculsalm, and they gathered tribute, . . . and the sum thereof was great, even hundreds of thousands of pieces of silver. Then the Hid-Sinter and his chief officers took unto themselves a great house and spacious in the city of Gotham . . . and fared sumptuously therein, and poured out drink-offerings night and day unto the isle of Ouldairin. And they set up a government therein, which they called the government of Ouldairin, and chose unto themselves certain lawgivers, which they called the Sinnit. . . . Now it came to pass when certain of the Pad-hees, Phainyans, saw that the Hid-Sinter and his chief officers . . . fared sumptuously every day . . . and lived as if all their kinsfolk were dying day by day, and there was a ouaic without end, that their souls were moved with envy, and they said each within his own heart, Why should I not live in a great house and fare sumptuously? But unto each other and unto the world they said:—Behold, the Hid-Sinter and his officers do not govern Ouldairin righteously, and they waste the substance of the people. Let us therefore declare their government to be at an end, and let us set up a new government, with a new Hid-Sinter, and a new

Sinnit, even ourselves. And they did so. And they declared that the first Hid-Sinter was no longer Hid-Sinter, but that their Hid-Sinter was the real Hid-Sinter, . . . and moreover they especially declared that tribute money should no more be paid to the first Hid-Sinter, but unto theirs. But the first Hid-Sinter and his officers would not be set at nought. . . . and so it came to pass that there were three governments for the isle of Ouldairin; one in the land of Jonbool, and two in the city of Gotham in the land of Unculpsalm. But when the Phainyans gathered unto themselves men, Padhees, in the island of Ouldairin, who went about there in the night-time, with swords and with spears and with staves, the governors sent there by the queen of Jonbool took those men and cast some of them into prison, and banished others into a far country," &c.





VI.

THE COMMUNISTS.

420.

SECRET Societies in Spain.—Even before the French Revolution there existed in Spain secret societies, some averse to monarchical government, others in favour of clerocracy. Among the latter may be mentioned the “Concessionists,” who carried their zeal for Ferdinand VII. and their tenderness for the Church to such a degree as to desire the return of the blessed times of the Holy Inquisition. They also sought to get hold of the management of public affairs to turn them to their own profit; and the dismal administration of the Bourbons shows that they partly succeeded. Probably from this association arose that of the “Defenders of the Faith,” Jesuits in disguise, who in 1820 spread themselves over Spain, taking care of the throne and altar, and still more of themselves. During the reign of Ferdinand VII. also arose the “Realists,” who, to

benefit themselves, encouraged the king in his reactionary policy.

421. *Freemasonry in Spain.*—After the French invasion of 1809, Freemasonry was restored in the Peninsula, and a Grand Orient established at Madrid; but it confined itself to works of popular education and charity, entirely eschewing politics. The fall of Joseph and the restoration again put an end to these well-meant efforts. In 1816, some of the officers and soldiers, returned from French prisons, joined and formed independent lodges, establishing a Grand Orient at Madrid, very secret, and in correspondence with the few French lodges that meddled with politics. Among the latter is remembered the lodge of the “Sectaries of Zoroaster,” which initiated several Spanish officers residing in Paris, among others Captain Quezada, who afterwards favoured the escape of the patriot Mina. The revolution of the island of Leon was the work of restored Spanish Masonry, which had long prepared for it under the direction of Quiroga, Riego, and five members of the Cortes.

422. *The Communists.*—After the brief victory, badly concealed jealousies broke forth; many of the brethren seceded and formed a new society, the “Confederation of the Communists” (*Comuneros*), which name was derived from that memorable epoch of Spanish history when Charles V. attempted to destroy the ancient liberties, and thus provoked

the revolution of the Commons in 1520, which was headed by John Padilla, and afterwards by his heroic wife, Maria Pacheco. In the battle of Villalar the Communists were defeated and scattered, and the revolution was doomed. The new Communists, reviving these memories, declared their intentions, which could not but be agreeable to Young Spain; nearly sixty thousand members joined the Society. Their meetings were called *torres* (towers), and presided over by a "Grand Castellan." The scope of the society was to promote by all means in its power the freedom of mankind; to defend in every way the rights of the Spanish people against the abuses and encroachments of royal and priestly power; and to succour the needy, especially those belonging to the society. On being initiated the candidate was first led into the "hall of arms," where he was told of the obligations and duties he was about to undertake. His eyes having been bandaged he was conducted to another room, where, after he had declared that he wished to be admitted into the confederation, a member acting as sentinel exclaimed:—"Let him advance, I will escort him to the guard-house of the castle." Then there was imitated with great noise the lowering of a drawbridge, and the raising of a portcullis; the candidate was then led into the guard-room, unbandaged, and left alone. The walls were covered with arms and trophies, and with

patriotic and martial inscriptions. Being at last admitted into the presence of the governor, the candidate was thus addressed :—" You stand now under the shield of our chief Padilla ; repeat with all the fervour you are capable of the oath I am about to dictate to you." By this oath, the candidate bound himself to fight for constitutional liberty, and to avenge every wrong done to his country. The new knight then covered himself with the shield of Padilla, the knights present pointed their swords at it, and the governor continued :—" The shield of our chief Padilla will cover you from every danger, will save your life and honour ; but if you violate your oath this shield shall be removed, and these swords buried in your breast." Both the Masons and Communists sought to gain possession of superior political influence. The former, having more experience, prevailed in the elections and formed the ministry. Hence a contest that agitated the country and injured the cause of liberty. In 1832, the Communists endeavoured to overthrow the Freemasons, but unsuccessfully. Still Masons and Communists combined to oppose the reactionary party. They also succeeded in suppressing Carbonarism, which had been introduced into Spain by some refugee Italians. These societies, in fact, though professing patriotic views, were nothing but egotistical cliques, bent on their own aggrandisement. How little they were guided by fixed

principles is shown by their conduct in Spanish America. In Brazil they placed on the throne Don Pedro, and in Mexico they established a republican form of government, just as it best suited their own private interests. But such is the practice of most patriots.





VII.

INTERNATIONAL AND COMMUNE.

423.

INTRODUCTORY *Remarks.* — There exists an association of working—or rather, *talking*—men, pretending to have for its object the uniting in one fraternal bond the workers of all countries, and the advocating of the interests of labour, and those only. Though it protests against being a secret society, it yet indulges in such underhand dealings, insidiously endeavouring to work mischief between employers and employed, and aiming at the subversion of the existing order of things, that it deserves to be denounced with all the societies professedly secret. In this country its influence is scarcely felt, because the English workmen that join it are numerically few—according to the statement of the Secretary of the International himself, the society counts only about 8,000 English members—and these, with here and there an exception, belong to the most worth-

less portion of the working classes. It is chiefly the idle and dissipated or unskilled artizan that thinks his position is to be improved by others and not by himself. To hear the interested demagogues and paid agitators of the "International," the working classes would seem to be exceptionally oppressed, and to labour under disadvantages greater than any that weigh upon other sections of the community. Yet no other class is so much protected by the legislature, and none, except the paupers, pay less towards the general expenses of the country in direct or indirect taxation. The wages a skilled artizan can earn are higher than the remuneration obtainable by thousands of men who have enjoyed an university education, or sunk money in some professional apprenticeship; whilst he is free from the burden incident to maintaining a certain social status. His hours of labour are such as to leave him plenty of leisure for enjoyment, especially in this country; and as regards extra holidays, he is on the whole pretty liberally dealt with, especially by the large employers of labour, the capitalists, against whom the street-spouters, who for their own advantage get up public demonstrations, are always inveighing in a manner which would be simply ridiculous were it not mischievous. But then if they did not constantly attempt to render the workman dissatisfied with his lot, their occupation would be gone. And so, as the doctors who,

for want of patients, get up hospitals for the cure of particular diseases, try to persuade every man they come in contact with, that he is suffering from some such disease ; so these agitators endeavour to talk the workman into the delusion that he is the most unfortunate and most oppressed individual under the sun. To wish to act for oneself and work out one's own salvation is no doubt very praiseworthy ; but workmen ought to bear in mind that they may be the tools of ambitious men in their own class, who look upon and use them as such for their own purposes, men who want to be generals commanding soldiers. But the soldiers of the International are not worth much. Those workmen who are not satisfied with adhering to the statutes of the society in order to get rid of troublesome appeals, and to avoid being molested by their comrades, but who fervently embrace its principles and count upon their success, usually are the most idle, the least saving, the least sober. The fanatics of the society, those who ought to form its principal strength, are formed, not by the *élite*, but by the scum of the working classes. The chiefs are not much better. The more intelligent and honest founders of the society have gradually withdrawn from it in disgust. As to their successors, they have constantly shown themselves incapable and dishonest. They inspire no feeling but that of contempt. And even those endowed with a little intelligence, on purpose to

maintain themselves at the head of the incongruous mass they direct, have frequently been compelled to submit to its influence—hence many of the egregious blunders committed by them both before, and still more after, March 18, 1871. In the party of demagogues the head is most frequently led by the tail. The saying, “You know I must follow them, since I am their leader,” may with great appropriateness be used by the leaders of the International. A socialistic school recognised the necessity of the concurrence of three elements in every enterprise—work, capital and talent. The International recruits its members among workers that dislike work; it declares capital infamous and proscribes it; as to talent it has shown that its chiefs are altogether destitute of it. It may perhaps engage us in a few more sanguinary conflicts, but we may be quite sure that never in any part of the world will it win a decisive and lasting victory. It is certain that the majority of French, English, German, Italian, Spanish, and Russian workmen look upon the principles of the International as false, unjust, immoral, and, what is much more to the purpose, impracticable.

424. *Socialistic Schemes.*—Schemes for the regeneration of mankind have been hatched in every age, from Plato and his Republic down to Louis Blanc’s *Organisation du Travail*, and the International. Many communistic movements took place

in the sixteenth century, and the brief history of the Anabaptist kingdom of Munster presents striking resemblances with that of the recent Commune of Paris. Babeuf and the Conspiracy of the Equals remind us of the demagogues who lately filled Paris with blood and fire. The *collegia opificum* of Rome, the guilds of France and Germany, the trades-corporations, the *compagnonnage*—all these were the fore-runners of modern trade-unions and the International. The systems of Saint-Simon, Fourier, Cabet, Louis Blanc, and Owen, also had their day. That of Louis Blanc seemed the most feasible, but what has been its success? Of the 180 workmen's associations formed according to his system there were, in 1867, only ten still in existence; and their gains during the years of their activity bear no comparison to the wages earned during the same period by workmen giving their time to capitalists. Co-operative societies formed by artisans never did and never can pay. When an association is formed for the manufacture and sale of certain products, it not only wants hands to work, but a head to direct—a manager, who, being necessarily a man of superior parts, is also entitled to superior rank and superior pay. But when workmen, striving after an equality which is unattainable, assign the post of manager to a man who possesses none of the superior qualifications, the affairs of the association soon go wrong;

if he be a man of greater capacity, he soon contrives to acquire an influence which renders him the virtual master of his fellow-labourers. It has also frequently happened that an incapable or dishonest manager has all at once disappeared with the strong box of the association. Sometimes he, as by a *coup d'état*, seizes the sovereign power. Thus the association of arm-chair makers of Paris, founded in 1848 with 400 members, and re-constructed in 1849 with only twenty associates, underwent many other vicissitudes, until the manager, M. Antoine, made himself absolute master of it. "Well," he said to M. Huber, a German, who travelled through France and England to study the subject of co-operation,— "well, yes, I too have achieved my small *coup d'état*. And why should I not have done it, since *coups d'état* answer so well?" This manager, however, disappeared a few years after, under circumstances which caused the association to draw very long faces indeed. There is, in fact, no authenticated record of any co-operative association of workmen whose success has been such as to encourage imitation. But coalitions of workmen have been more successful. Whilst co-operation means peace and production, coalition means war and destruction. Wherefore in some countries, and especially in France, very stringent laws have at various times been enacted against workmen forming coalitions, either on the part of workmen to refuse the work offered

by the capitalist, or on the part of employers to lower the workmen's wages. The employers, however, easily evaded the law; and numerous workmen's coalitions formed in France in spite of it, gave constant occupation to the tribunals. In this country no law has been passed against trade-unions, and therefore they flourish here, and have led to deplorable events, such as the Sheffield outrages, which, for diabolical fury, deserve to be placed side by side with the doings of the Commune. The reader will probably remember the fact that men who had belonged to the Sheffield trade-unions, but withdrew from them, were assassinated, their houses blown up, and every imaginable kind of tyranny and persecution practised upon them for the space of some fifteen years. Still, as the majority of the Parisian workmen were innocent of the crimes of the Commune, so the trade-unions were not answerable for the doings of a restricted number of their members. But these trade-unions are still to be condemned, because they are the instigators and upholders of strikes, the greatest curse, not on the hated capitalist, but on the poor workman. Now the International is a combination of trade-unions, with the additional poison of Communism diffused throughout its system.

425. *History of the International.*—The first attempt at an international society was made by a small number of German workmen in London, who

had been expelled from France in 1839 for taking part in the *émeute* in Paris. Its members consisted of Germans, Hungarians, Poles, Danes, and Swedes. Of the few English members Ernest Jones was one. The society was on friendly terms with the English Socialists, the Chartists, and the London French Democratic Society. Out of that friendship sprang the Society of the Fraternal Democrats, who were in correspondence with a number of democratic societies in Belgium. In November, 1847, a German Communist Conference was held in London, at which Dr. Karl Marx was present. In the manifesto then put forth it was declared that the aim of the Communists was the overthrow of the rule of the capitalists by the acquisition of political power. The practical measures by which this was to be effected were the abolition of private property in land; the centralization of credit in the hands of the State—the leading agitators of course to be the chiefs of the State—by means of a national bank; the centralization of the means of transport in the hands of the State; national workshops; the reclamation and improvement of land; and the gratuitous education of all the children. But all these fine schemes of amelioration, or rather spoliation, in consequence of the Revolution of February, 1848, ended in smoke; and it was not till the year 1859, when the London builders' dispute arose, that new alliances among the working men were formed.

In 1860, a Trade Unionist, Manhood Suffrage, and Vote by Ballot Association was established, of which G. Odger, a shoemaker, was chairman. As if it had not enough of what might be called legitimate work to do, the association also undertook to agitate in favour of Poland, for which purpose it co-operated with the National League for the Independence of Poland. The London International Exhibition of 1862 induced the French government to assist many French workmen with means to visit that exhibition; "a visit," said the French press, "which will enable our workmen to study the great works of art and industry, remove the leaven of international discord, and replace national jealousies by fraternal emulation." It is impossible to say how far these French workmen studied the works of art and industry exhibited in 1862; but it is quite certain that the old leaven of international discord, which up to that time had not been very formidable, was speedily replaced by a new leaven of social discord, not so virulent at first, it is true, as it subsequently became in the after-days of the International. Many of the original members of this association in fact eventually withdrew from it; as they refused to be identified with its excesses, which had not been planned or foreseen by its founders. On the 5th of August, all the delegates met at a dinner given to them by their English colleagues at Freemasons' Hall, when an address was read which formed, as

it were, the foundation-stone of the International. The Imperial Commission that had enabled the French workmen to visit the London Exhibition had no doubt furnished them with return tickets. But several of the artizans made no use of their second halves, since profitable employment in London was found for them by their English brethren, so that they might form connecting links between the workmen of the two countries. The next year a new meeting was found necessary. There was no longer an Exhibition, nor subsidies from the Imperial government to pay travelling expenses. The pretext, however, was found in a demonstration just then made in favour of Poland. Six French delegates, having mulcted their mates in contributions towards the pleasant trip, came over, and the democrats of London and Paris were invited to co-operate in the liberation of Poland, and to form an international working men's alliance. Various meetings were held and all the stale twaddle concerning Poland and the emancipation of the working classes talked over again. A central committee of working men of different countries to have its seat in London—truly England is the political and social dunghill of Europe!—was appointed, and a collection of course followed, which at the most important meeting realized three guineas. A paltry sum after so much talk! The members of the committee, holding its powers by the resolution of the

public meeting held on Sept. 28, 1864, at St. Martin's Hall, then declared the International Working Men's Association to be established; and congresses were appointed to be held at different times and places, to decide on the measures to be taken to found the working men's Eldorado. Many societies at first were affiliated, but dissensions soon broke out among them, and many, such as the Italian Working Men's Society, withdrew again. At a meeting held in London, in 1865, the "re-establishment of Poland entire and independent" was again one of the questions discussed. The Paris delegates were for avoiding political questions; but Mr. Odger reminded them that Poland had furnished the occasion for the establishment of the association, and that the Conference must stand by the Polish cause. The infatuation of Mr. Odger's dupes is something astounding! To gratify the vanity of a political agitator, who, knowing very well that his International is a mere bogey, a turnip with a rushlight inside, endeavours to surround it with the halo of a great political scheme and martial glory—it is for this that English workmen, who neither know, nor in fact care for, the affairs of Poland, are to give their money—so little, and according to Mr. Odger himself, earned with such difficulty—robbing their wives and children, that some day it may be trumpeted to the world how Mr. Odger stood forth the champion of Poland! Would not this be "squandering the

people's blood and treasure," my worthy shoemaker? Well, in 1866, a meeting or congress was held at Geneva, where it was decided that an inquiry into the condition of the working classes of all countries should be made respecting rate of wages, hours of labour, &c. This inquiry has not been made as yet; of course not, though the English government has gathered by means of its consular agents, and published by means of blue books, an immense amount of information on the subject. But then it does not talk so grandly about the emancipation of the working classes as Mr. Odger and his partners! And this inquiry on the part of the International was to be a preliminary to practical measures—no wonder that the association has as yet produced nothing practical. At this Geneva Congress a great number of other resolutions were passed, which remain resolutions still. Thus co-operation was to be encouraged; but, as the individual "wages-slaves" could never elaborate it, general social changes were to be effected; the state power was to be transferred from capitalists and landlords to the producers themselves. Resolutions were also passed in favour of transferring railways and other means of locomotion to the people, and of destroying the monopoly of the great companies "that subject the working classes to arbitrary laws, assailing both the dignity of man and individual liberty." What with parlia-

mentary trains and cheap fares, the working classes can scarcely complain of being arbitrarily oppressed. Perhaps they think their dignity would be enhanced by their riding in first-class carriages at third-class fares. Resolutions were also passed in favour of direct taxation. How this suggestion would be received by the working man has very pleasantly been pointed out by "Punch" or some other comic paper:—"Mrs. Brown (*loq.*)—"Well, Mrs. Jones, my husband says that if they tax him, he will take it out in parish relief." The abolition of standing armies and the independence of Poland—Poland again—were also decided on. Both these points are still decided on, and will probably remain at the same interesting stage of progress a little longer!

426. *Objects and Aims of International.*—To sum up what has been proposed at the later congresses:—Quarries, coal and other mines, as well as railways, shall belong to the social collectivity, represented by the state; but by the state regenerated, that will concede them, not, as now, to capitalists, but to associations of workmen. The soil shall be granted to agricultural associations; canals, roads, telegraphs, and forests, shall belong collectively to society. Contracts of lease, or letting, shall be converted into contracts of sale; that is to say, capital shall no longer be entitled to claim interest. If I borrow £1,000 I shall have paid off the debt in twenty years by an annual payment of £50. Such

are the doctrines of this society, whose motto is, *La propriété, c'est le vol*. All these, however, are clothed in very fine words—"economic evolution," "social collectivity," "scientific and rational exploitation," "social liquidation," &c., though now and then one of the members uses less flowery language. Thus, at the Congress of Bâle, held in 1869, Bakounine, a Russian Nihilist, spoke thus without reserve:—"By social liquidation I mean expropriation of all existing proprietors, by the abolition of the political and legal state, which is the sanction and only guarantee of all property as now existing, and of all that is called legal right; and the expropriation, in fact, everywhere, and as much and as quickly as possible, by the force of events and circumstances." There is no reticence here! No Congress met in 1870, in consequence of the war; but the programme that was to have formed the subject of discussion has been published. The first question was:—On the necessity of abolishing the public debt. The third:—Concerning practical means for converting landed and funded property into social property. The fifth:—Conditions of co-operative production on a national scale. The Belgian Committee proposed as an additional question:—Concerning the practical means for constituting agricultural sections in the International. Thus private property was to be abolished, private enterprise destroyed, and the poison of Communism, with

which large towns are now infected, to be diffused throughout the country. What would these men have done, could they, according to their intention, have met in Paris in 1870? The pertinacity with which the cause of Poland is sought to be identified with the objects of the International has already been alluded to. Poland seems a mine that can never be exhausted. Thousands of rogues and vagabonds of all countries have fattened, are fattening, and will yet fatten on this carcase, as burnt-out tradesmen have been known to flourish on the fire by which they lost everything! The International, moreover, in declaring war to all tyrants, of course sanctifies their destruction; the attempt of the Pole, Berezowski, to shoot the Emperor of Russia, while on a visit to the Emperor Napoleon, on June 6, 1867, was one of the results of the teaching of the International.

427. *The International on the Continent.*—In this country, as we have seen, the International has as yet only had a limited success. It has indeed held public meetings and demonstrations, and led to some insignificant riots, for the occurrence of which our government of course is very much to blame; though no surprise can be felt at its supineness, considering the weakness and pusillanimity it has shown when opposed to, or rather by, the Fenians. There are, indeed, alarmists, who are led astray by the "bounce" of the International, and who thus

invest it with greater importance than intrinsically attaches to it. Thus a Paris paper some time ago contained a letter from a London correspondent which gave an awful picture of the danger threatening this country from the spread of socialistic doctrines. The writer said :—“The whole of this vast empire is permeated by secret societies. The International here holds its meetings almost publicly. It is said that the greater number of the dispossessed princes of India, a good number of officers belonging to the army and navy, as well as members of parliament, and even ministers, are affiliated to it (!). The government is aware of the infernal plan by which, at a given moment, the public buildings of London are to be exposed to the fate which befel so many in Paris. Boats are already waiting on the Thames to receive the treasures of the Bank of England—an easy prey, say the conspirators—as soon as the main artery of the Strand shall have been burnt, and the public buildings, the barracks especially, shall have been blown up, as was three years ago the Clerkenwell prison.” If this is not sensational writing, what is? But perhaps the writer was only joking; and if I thought the leaders of the International possessed any Machiavellian talent, I should say they themselves caused the letter to be written to give the world an exaggerated idea of their power—therein imitating the president of the London Republican Club, who boasts of his power of pulling

down the monarchy, as that would be the readiest means of attracting fresh members; for the idea of belonging to a powerful and universally diffused brotherhood exercises a great fascination over the minds of only partially educated men, such as form the bulk of the working classes. But the most nervous old gentleman, residing in one of the quiet by-streets off the Strand, may as yet sleep in peace; the International will not burn that thoroughfare, nor set the Thames on fire.

Abroad, however, its action has been much more marked. It has fomented serious riots in Holland, Belgium, and France; and in the last-named country it has especially stimulated Communism, and supported the Paris Commune in all its atrocities, of which it speaks in the most laudatory terms in its recently published pamphlet, "The Civil War in France" (Truelove, 1871). But even continental workmen have ere this discovered the hollowness of the International. The working engineers of Brussels, instead of receiving during a recent strike 15 francs weekly, as promised, were paid only 6 francs; and having imposed upon the masters an augmentation of 50 per cent. on overtime, the masters, in order to avoid this ruinous tariff, had no work performed after the regular hours. The men, finding themselves losers by this rule, enforced on them by the International, sent in their resignations as members of the society, which they

described as the "Leprosy of Europe," and the "Company of Millionnaires . . . on paper." At a conference held in London the Russian delegate urged that his country especially offered an excellent field for the spread of socialist doctrines, and that the students were quite ripe for revolution. Wherefore it was decided that a special appeal should be addressed to the Russian students and workmen. Truly, Russia has a right to complain of the laxity of the English government, which allows a set of wretches openly to conspire in the capital of England against the peace and security of a friendly state. Nor are these machinations without result. Among their fruits may be reckoned the Nihilists, and another secret society, disguising its Communitistic aims under the cloak of religious reformation. The founder of this sect, who recently made his appearance in the neighbourhood of Tekatarinosloff, scorned to speak in prose, but delivered his doctrines in a kind of doggerel, preaching polygamy, the abrogation of all denominational creeds, and utter religious license, and proclaiming himself the Saviour. But the Russian police can no doubt by this time give a very good account of the impostor and his dupes.

428. *How the International Works.*—What precedes has sufficiently shown with what ardour the International supports strikes, and the importance it attaches to their success. The complete history of the coalitions to which it has given its aid, would

almost form the subject of European history during the last seven or eight years. But the documents for such an account are not yet accessible; still enough is known to prove what has been mentioned on several occasions—that the International seeks to render workmen dissatisfied with their condition, to make them feel as patients whom the International alone can cure. To give an instance. On April 2, 1869, a strike occurred among the puddlers at the ironworks of Cockerill and Co., at Seraing. After some discussion the difficulty was arranged by mutual concessions, and no disturbances took place. On the day of the strike the International received 250 new adherents, whom it accepted on condition that they abstained from all violent manifestations, represented their grievances with moderation, and demanded nothing but what was just. We shall see presently what the International meant by moderation. The men had returned to their work. "For four days," says the *Internationale* of April 18, "the most perfect calm reigned in the workshops, for the proprietors had taken care to remove a detested manager. But on the fifth day he was re-introduced by one of the directors; and immediately all the puddlers struck again, and with them all the other hands." By this account, taken from the official journal of the association, it appears clearly enough what in reality had taken place. The International wanted a strike of the puddlers, but did not at first succeed. The

workmen came to an agreement with their masters too soon; but the International had its revenge. The return of the detested manager was only a pretext; for in the account published in the *Réveil* of Seraing, between the first resumption of work and its second interruption, all the grievances of the workmen are fully enumerated, but there is not the least mention of any detested manager. This time however the International succeeded to the whole extent of its wishes. It had in all probability desired and fomented a partial strike, for its interest of course is to have as few mouths to feed as possible. When once the concessions demanded by the hands on strike are extorted from the masters, they are as a rule easily imposed on all the chiefs of the same industry. These tactics are well understood, and are those usually pursued by the association. But in this instance the strike of the puddlers also dragged into its vortex other workmen but little versed in industrial strategy. And so the rest of the hands also went on strike, in spite of the prudent advice of the members of the International, who endeavoured to show them the inconvenience of this measure. Other strikes followed in the same neighbourhood; and the result was that serious riots ensued, the military had to be called in, and two workmen were killed. Out of this circumstance the International of course made capital, declaring the soldiers to be the hired cut-throats of the capitalists,

though all they then wanted was to protect their property; for they well remembered the events of Roubaix in 1867, when a mob of workmen destroyed not only the looms and material in seven factories, but also sacked the private houses of two manufacturers, throwing the furniture, beds, and all other property into the street. A more recent instance of the underhand working of the International is detailed in the following letter from Brussels, published in the *Hainault* of Mons. The writer states that a respectable manufacturer of Brussels met a short time since one of the well-known leaders of the International, who asked him if he had seen the *Liberté*, and informed him that it gave a letter to him from his workmen, containing their ultimatum preliminary to a strike. He told him that the letter would reach him next day at the latest. The manufacturer procured a copy of the paper, and to his astonishment read a letter full of exaggerations and misstatements. On reflection he was convinced that his workpeople could never have sought an advance of wages on such absurd and mendacious pretences; and further he esteemed it not an insignificant fact that the letter had appeared in a journal before he had heard anything of it. However, he determined to wait for the letter, which reached him the next day; and he found to his surprise that the names of all his workmen were appended to it. Having read it carefully, he repaired to his factory, when he

assembled all the hands and said—"My friends, you have sent me a letter this morning?"

"Yes," replied the men.

"Well," continued he, "your letter is not fair—it is not true; and I think that before writing to me you have not reflected carefully upon all that you have written. Do you know what is in this letter?"

"No," replied the workmen.

"How is this?" said the employer. "Have you already forgotten what you wrote to me the day before yesterday?"

"Oh, it was not we that wrote it," replied one of the foremen. "Stop, this was the way of it. A gentleman, well dressed, wearing a hat, alighted from a carriage a few days ago at the moment of our leaving the factory, and presented himself to us. 'Are you satisfied with your employer, gentlemen?' he asked us. 'Thank God,' we replied, 'things are pretty well so far as concerns that matter.' 'So,' said he, with a contemptuous air, 'you would not desire that your miserable wages should be increased, nor your long hours of labour shortened?' 'Yes, parbleu! we should wish that.' 'All right,' said the gentleman in the hat; 'come then this evening to the Grande Place, to the rooms of the International; we will examine into your grievances against your employer, and before you strike we will send him a well-written letter, which will have its effect, I'll answer for it.' In the evening we went to 'La

Louve,' and while we were drinking a cup or so, there were two or three gentlemen writing at a desk. Afterwards, just as we were about to leave, they cried ' Silence ! silence !' and a gentleman who had got upon a table read something which nobody heard. I heard it said that it was a letter addressed to you in order that you might ameliorate the position of the working man."

" So then," interrupted the employer, " no one knows what was written ?" This remark produced death-like silence and a general shrugging of shoulders.

" Nevertheless," continued the employer triumphantly, " you have nearly all signed this letter. I have here in my hand eighty of your signatures !"

" How ! how ! Our signatures !" cried the men indignantly, " not a single man among us signed the letter."

" See," said the employer, " here are all your names."

" Our names as you will," was the reply ; " but by all the saints in paradise it was not we that wrote them ; we are ready to swear this."

" Listen," said the employer ; " I see that the person who wrote the letter has written also a great number of signatures ; but beside them are little crosses, such as are always made by those who do not write."

The workmen cried in chorus, " We have written

nothing. We have not even made a single cross. We have not held a pen in our hands. We will swear it."

After a little time the employer read the letter to the men, who admitted that it was both unjust and false, and they promised not to be so taken-in in future. The employer thought the autographs too curious to remain in private hands, and gave them into the charge of the Procureur du Roi.

429. *Budget of the International.*—One portion of the organization of the International, and that the most important—for the chiefs of course!—its budget, remains to be noticed. It is scarcely necessary to say that there is a total absence of official accounts; but the following details, referring to France and Belgium, will give some idea as to the way in which funds are raised and applied. Every member on his admission pays a fee of 50 centimes, for which he receives his admission card, which is renewed annually and gratuitously. He has also to pay a minimum annual tax of 10 centimes, to go towards the general expenses of the association. Then each federation imposes a special tax for its own expenses. At Lyons and Paris this amounts to 10 centimes per month. Thus it appears that the annual tax is very light, amounting only to 1 franc 30 cents, which is not paying too dear for the honour of belonging to a society that aspires to the government of the world, and commences by

burning it. But this honour may be had at a still cheaper rate; for the Swiss branch charges its members only 10 centimes a year. Yet even these small sums seem difficult to be got in, and the statutes are very severe upon defaulters. But there are taxes to pay to the sections, which raise the yearly contributions to 7 or 8 francs. Nor is this all. In the various legal prosecutions the society has had to undergo there is frequent reference to the *caisse fédérative du sou*, though the expression is nowhere exactly defined. So far as has been ascertained it alludes to a voluntary weekly subscription of 5 centimes, collected in workshops and factories, from workmen who did not belong to the association, but intended to join it, or to support it without joining it. In the statutes of the Parisian branch, art. 9 further says that the council may, if necessary, vote larger sums than the general budget would justify, and proportionately increase the amount of contributions payable by the members. But the most powerful arm of the association, when any particular object is to be attained, such for instance as the success of a strike, is subscription. Thus the successful termination of the strike in the building trade of Geneva in 1868, was thought of such importance as to call forth unusual exertions. But the delegate who was sent to London to collect subscriptions from the English workmen met with but slight success; not because these were niggardly, but

because, in spite of their avowed hatred of state forms and aristocratic deliberation, they yet so closely imitate both, that the Genevese workmen might have been starved into submission before the English workmen had resolved to succour them, had not the Parisian workmen at once subscribed ten thousand francs. What these annual subscriptions may amount to, it is impossible to tell. No doubt the total is very great, considering the large number of members; and yet it is insufficient, in consequence of the strikes that are constantly taking place at all places and times. The journals are full of the fine phrases used by the chiefs of the International concerning the sufferings of the workmen reduced by infamous capitalists to the point of forsaking their work and of leaving the workshops where their misery is turned to account. A confidential letter of Varlin, one of the chiefs of the Paris federation, which was brought into court at the trial of the International on June 22, 1870, at Paris, however, shows that the chiefs do not speak quite so feelingly of these sufferings, when they are not expected to be heard by their dupes: — “This strike which we declared closed ten days ago, leaves four hundred workmen on our hands. The day before yesterday they wanted to destroy their former workshops and drive away the *mogs* that had taken their places. Fortunately we restrained them, but we are greatly bothered by this affair (*nous sommes*

bien embêtés par cette affaire).” Poor misled workmen, leave, at the first order of your leaders, the shop where by honest labour you earn bread for yourselves and families! When the subscriptions which your fellow-workmen have raised are exhausted, pray do not trouble the chiefs who commanded you to leave your work, for you might *bother* (*embêter*) them!

430. *The International and the Empire.*—At the time when the International was founded, the French Empire was as yet in all its strength. None of the parties that secretly strove against it seemed to have any chance of success; nor from their political and social characteristics could these parties, though all bent on the overthrow of the empire, coalesce and act as one combined force. The International refused to ally itself to any of them or to meddle with politics, but declared social questions paramount to all political considerations; and to the position thus assumed by the association it was due that the Imperial government did not molest it, but that the ministers allowed it to develop itself, hoping at the convenient moment to win it over to their interests. These ministers considered themselves very profound politicians, when they had fomented a quarrel between Prussia and Austria; trusting, when these two powers should mutually have exhausted each other, to seize the Rhenish provinces. They looked upon themselves as small Machiavellis when they

permitted the International to grow in order some day to use it against a mutinous bourgeoisie. The Emperor had an opportunity on September 2, at Sedan, and the Empress on September 4, at Paris, to judge of the value of such policy. However, the scheme of the association having been settled in London in 1864, the organizers opened at Paris a *bureau de correspondance*, which was neither formally interdicted nor regularly authorized by the Prefect and the Minister. But the constantly growing power of the International shown by the strikes of Roubaix, Amiens, Paris, Geneva, etc., after a time compelled the government either to direct or to destroy it. The Parisian manifesto read at Geneva was stopped at the French frontier; but M. Rouher agreed to admit it into France, if the association would insert some passages thanking the Emperor for what he had done for the working classes—a suggestion which was received with derision by the members. In the meantime the old revolutionary party, of which Mazzini, Garibaldi, Blanqui, and Ledru-Rollin were the oracles, looked with suspicion on the foundation of the International; for, as this last declared that it would not meddle with politics, the others called out, Treason! and thus the two parties were soon in a condition of violent opposition. In 1867, the Congress of Lausanne voted against war, but at the same moment the other fraction of the demagogues, assembled at Geneva,

under pretence of forming a congress of *peace*, declared war to all tyrants and oppressors of the people. However, the two parties, the bourgeois demagogues and the workmen demagogues, eventually united; and thus it came to pass that by virtue of this pact the International took part in two revolutionary manifestations which occurred about six weeks after—the one at the tomb of *Marin* in the cemetery of *Montmartre*, and the other on the following day on the *Boulevard Montmartre*, to protest against the French occupation of *Rome*. The International having thus been carried away to declare war against the government, the latter determined to prosecute it. The association was declared to be dissolved, and fifteen of the leaders were each fined 100 francs. The International taking no notice of the decree of dissolution, a second prosecution was instituted, and nine of the accused were condemned to imprisonment for three months. The International now hid itself amidst the multitude of working men's societies of all descriptions that were either authorized or at least tolerated, and made enormous progress, so that its chiefs at last declared themselves able to do without any extraneous support. The International, said one of the speakers at the *Bâle Congress* (1869), is and must be a state within states; let these go on as suits them, until our state is the strongest. Then, on the ruins of these, we shall erect our own fully

prepared, such as it exists in every section. The *Volksstimme*, the Austrian organ of the society, says:—"To us the red flag is the symbol of universal love of mankind. Let our enemies beware, lest they transform it against themselves into a flag of terror." To have an organ of its own the International founded the *Marseillaise*, with Rochefort for its chief, his association therewith having induced certain capitalists to find the necessary funds. Another personage with whom it became connected, and who afterwards became infamous, was the *soi-disant* General Cluseret, who had been expelled from the French army for dishonourable acts. He afterwards held a military command in the Fenian society, and devised in 1866, as a part of an Irish insurrection, the diversion of burning Downing Street and the principal public buildings of London. But the government were forewarned; and some of the members of the Irish Committee objected to the scheme. Cluseret, as an adventurer, always on the look-out for what might turn up, saw the power such an association as the International might command, and the latter found in him a willing tool. From a letter he addressed from New York to Varlin, on February 17, 1870, it also appears that all the crimes of which he has since then been guilty, were premeditated, and that he had from the first resolved not to perish without involving Paris in his fall. "On that day" (of the down-

fall of Louis Napoleon), he says, "on that day, we or nothing. On that day Paris must be ours or Paris must cease to exist." That this feeling was shared by other members of the association may be inferred from the fact that, at the house of one of the affiliated was found a dictionary which formed the key of their secret correspondence. Now, besides the usual words, we find such as nitro-glycerine and picrate of potash; if the word petroleum does not occur in it, it is because the Prussians had not yet then taught these noble citizens the readiest means of burning down towns. At the house of another, recipes were discovered for the manufacture of nitro-glycerine, and of various other explosive compounds. Some of the recipes were followed by such directions as these:—"To be thrown in at windows," "to be thrown into gutters," etc. The attempted plebiscite in support of the reforms voted by the Senate, in January, 1870, was violently opposed by the International, who declared in favour of a republic. On the occasion of the plot of the Orsini shells, the society, in defending itself against the charge of having had any share in it, declared that it did not war against individual perpetrators of *coups d'état*, but that it was a permanent conspiracy of all the oppressed, which shall exist until all capitalists, priests, and political adventurers shall have disappeared. Such a declaration of war against all men that had any interest in the maintenance of public

order, and especially against many men forming the then Imperial government, naturally induced a third prosecution.

Thirty-eight members were indicted, many of whom we meet again as active members of the Commune. Some were acquitted, others condemned to one year's imprisonment. No one suspected that the names of these obscure workmen, condemned as members of a secret society, would soon be connected with the most horrible disasters of Paris; and that these men, sentenced to such slight punishments, would at the end of a year re-appear before a military tribunal, after having for two months and a half filled terrified Paris with pillage, murder, and incendiary fires.

431. *The International and the War.*—The International condemns all war except war against bourgeois, capitalists, monopolists, parasites—that is to say, the classes that live not by manual labour, but by intellectual work, or the savings of any kind of labour. It abolishes national wars, to replace them by social war. For this reason it so pertinaciously insists on the abolition of all standing armies, which are of course great obstacles to its own plans. It therefore protested against the Franco-Prussian war, but as this opposition ended in mere talk, it need not further be dilated on. Its only results were to consign some of the most violent opponents to prison; and there is no proof

that one single soldier of the regular Prussian army, or even of the *Landwehr*, deserted or refused to fight, in order to remain faithful to the theories of the society. In France the affiliated of the International were only brave in civil war.

432. *The International and the Revolution.*—It is impossible in this section to be as precise and complete as could be desired; the events referred to are too recent, and the documents to be depended on are as yet in the hands of military tribunals and state prosecutors. The following, however, will be found to give a general outline of the events after the fall of the Napoleonic dynasty.

The demagogues were most noisy in demanding arms to defend the country, but they had no intention of turning them against the foreigner. Their sinister projects were sufficiently indicated by the murder of the *pompier*s of La Villette. Let it not be forgotten that on that day, close to the place where the crime was committed, a meeting of the International was to have taken place, which was forbidden at the last moment, and that its members were thronging the street at the very time the post of the *pompier*s was attacked. Let it also be borne in mind that one of the assassins, Eudes, condemned to death for his participation in the crime, and set free a few days after, became, after March 18, one of the generals of the Commune.

On September 3, the disaster of Sedan became

known at Paris. On the next day Lyons, Marseilles, Toulouse, and Paris proclaimed the Republic. This simultaneous movement was the result of an understanding existing between the leading members of the International in the various parts of France; but that the "Jules Favres and Gambettas," that *vermine bourgeoise*, as the International called them, should obtain any share of power, was very galling to the demagogues. At Lyons and Marseilles, however, the supreme power fell into the hands of the lowest wretches. The Commune installed at Lyons began its work by raising the red flag—that of the International. At Paris the association pretended at first to be most anxious to fight the Prussians. When the battalions were sent to the front, however, it was found that those comprising most Internationals were the most ready "to fall back in good order," or even to fly in great disorder at the first alarm; and General Clement Thomas pointed out this instructive fact to the readers of the *Journal Officiel*. But when a few Prussian regiments entered Paris, the International, through its central committee, announced that the moment for action was come; and so the members seized the cannons scattered in various parts of the city, and then began that series of excesses, for which the Commune will always enjoy an infamous notoriety. Its first sanguinary act was the assassination of Generals Lecomte and Clement Thomas. Some additional details on

the Communists will be found in succeeding paragraphs.

433. *The International and the Commune.*—One would have supposed that the International would disavow the Communists; but, on the contrary, it approved of their proceedings. Flames were still ascending from the Hôtel de Ville, when already numerous sections of the International throughout Europe expressed their admiration of the conduct of the Parisian outcasts.

At Zurich, at a meeting of the members of the International, it was declared that “the struggle maintained by the Commune of Paris was just and worthy, and that all thinking men ought to join in the contest.”

At Brussels the Belgian section of the International protested against the prosecution of the malefactors of Paris. At Geneva, two days before the entrance of the Versaillais into Paris, an address to the Commune was voted, declaring that it (the Commune) represented “the economic aspirations of the working classes.” The German Internationalists were no less positive in their praise of the Communists:—“We are ready to defend the acts of the Commune at all times, and against all comers,” says a socialistic paper published at Leipsic. The Italians sent an address to the Commune, ending thus:—“To capital which said, Ye shall starve, they replied: We will live by our labour. To des-

potism they replied: We are free! To the canons and chassepots of the réactionnaires they opposed their naked breasts. They fell, but fell as heroes! Now the reaction calls them bandits. Shall we permit it? No! Let us invite our brethren to our homes, and protect them. The principles of the Commune are ours; we accept the responsibility of their acts." The English Internationalists were too few to prove their approbation of the Commune by any public demonstration; but in private they did so very energetically. One of the members even declared that the good time "was really coming." "Soon," said he, "we shall be able to dethrone the Queen of England, turn Buckingham Palace into a workshop, and pull down the York column, as the noble French people has pulled down the Vendôme column." (Be it observed here, that as this column chiefly commemorated French victories over the Germans, this act of vandalism has by some authorities been attributed to the influence of Prussian gold liberally distributed to certain patriotic members of the Commune.) But the London section of the International has clearly put forth its views on the conduct of the Commune. The pamphlet, "The Civil War in France," published for the council by True-love, 256, High Holborn, the office of the International, is a continuous panegyric on the Commune, and was at first signed by all the members of the

council ; but two of them, Lucraft and Odger, have since then had their names withdrawn, stating that they had, in the first instance, been appended without their knowledge—which appeared to be the fact. Ought government to allow a society, proclaiming such principles, to exist and extend its pernicious influence ?

434. *Parisian Communists.*—A few days before the entrance of the Versailles troops into Paris, about 200 men and 100 women were assembled, drinking and smoking, in a large room in the Rue Ménilmontant, at Paris. The men wore the uniform of the national guard ; the women either common female apparel, or uniforms of a nondescript kind. All these persons, whose repulsive and vicious physiognomies were visible by the pale light of a dozen petroleum lamps, when not engaged with their glasses or pipes, were either singing patriotic songs or indulging in noisy conversation. It was about half-past eight, when a man wearing a captain's uniform entered the room. All faces at once turned towards him, and he was received with an universal shout of satisfaction. The new-comer was about twenty-eight years of age, tall and well made, and in his whole personal appearance and manner superior to the rabble around him.

“ At last ! ” exclaimed a woman ; “ here is the president ; we scarcely expected him any more to-night.”

“Citizens!” cried the captain, “I beg your pardon for having kept you waiting; but I was delayed by an order from the Commune.” Having ascended a kind of platform on which there was an arm-chair, he continued:—“Citizens, I have a secret communication to make to you. Are you quite certain that no stranger has got in amongst you?”

“Yes, yes!” cried several voices; “you may speak without fear.”

The orator continued:—“It is well. My brave comrades, I trust your opinions have undergone no change; you are always true republicans, ready to sacrifice your existence for the Commune!” A somewhat ominous silence followed this appeal, which was succeeded by an almost universal expression of want of confidence in the leaders of the Commune, to which the captain replied by extolling the men now at the head of affairs.

“This is all very well,” exclaimed a sergeant, “but the fact is, in spite of the bulletins of victory with which the walls of Paris are placarded every day, we are daily losing ground.”

“That’s true! that’s true!” howled the rest.

“The fort of Issy is no longer ours . . . this loss has been a great blow to us.”

“Well, my children,” continued the captain, “I am to some extent of your opinion . . . and I have another piece of bad news to announce . . . we have lost the fort of Vanves.”

These words were followed by cries of rage, threats, and horrible oaths.

“Then let us surrender,” cried a young woman; “all is lost.”

“Yes! No!”

“All this is dreadful, I know,” said the captain; “but men like us must not give in. Do you want to know my opinion?”

“Yes, yes!”

“Well, before a week is over, the royalists will have made several other breaches in our walls; they will enter Paris by three different gates. This is only what we could have expected all along. But do you think that this will insure the victory of the Versaillais? By no means. Have we not terrible barricades, behind which we shall place the cannons and mitrailleuses to sweep down the enemy? Is not every house a fortress? We fire from windows, roofs, and coping-stones. It will be a hand-to-hand fight; and you will see that the troops will fraternize with us.”

“But what about the Prussians?” observed a young man.

“What! do you think that when they see us win, they will fight us? No; they will find it to their interest to side with the victorious party, whichever it may be.”

“That’s true, that’s true!”

The same serjeant, who had once before interrupted the speaker, now arose again, saying:—

“ Citizens, I agree with our chief. The street-war can only benefit us. However, we must be prepared for everything ; should we be beaten, what is to be done ? Shall we surrender, like the traitors of Sedan ? Never ! If we become the victims of the drama about to be played, we demand a terrible vengeance ; and if, unable to defend Paris, we surrender it, let us surrender it in ashes ! Yes, let them not have the benefit of the beauty of Paris ; let us burn down the monuments and houses, let us bury our enemies under its ruins. Our blood will flow, it is true, but let the Seine be red with theirs. If we must give up this city, let the conqueror die by the side of the conquered, in the same flames and under the same ruins ! ”

“ Yes, ” continued the captain, “ the Commune has provided for all ; everything is prepared as if for a fairy spectacle. In all the monuments we have placed barrels of powder and petroleum ; men will be stationed ready to set fire to them at the first signal. . . . Citizens, in the name of the Commune, I declare to you, that if we die we shall have a splendid funeral, and that Paris shall die with us. ”

“ Bravo ! ” cried the maddened assembly. “ Yes, death and fire everywhere. This shall be our vengeance—a true republican vengeance. ”

And the glasses were re-filled and fresh pipes were lighted.

435. *Character and Doings of the Commune.*—

The Versailles have entered Paris, but different portions of the city are still held by the Communists. A party of them enter the house of the restaurateur Ronceray:—"Give up your house," says a captain; "we shall here hide our men to fire on the troops."

"Take what you like," was the reply of the proprietor, who with his waiters was about to make his escape. The Communists stopped them. "What more do you want?" he exclaimed. "You have my house, keep it, but let me and my people go."

"No, you must join us."

"What! I fire on Frenchmen?—never!"

They wanted to force arms upon him and the waiters; all refused to receive them.

"Shoot the traitors!" cried the captain.

Fifteen shots told upon the restaurateur and his waiters, whose bodies were thrown out of the windows and remained all day on the pavement.

* * * *

Another set entered the Theatre of the Porte-Saint-Martin with a pail full of petroleum and a brush. These men went on the stage and coated the walls and scenery with that horrible oil, and then set fire to it; in less than two hours the theatre was burnt down.

A third set knocked at the door of the Theatre of the Délassements-Comiques, which was closed. M. Goetchy, the manager, was sent for. "Open!" cried the Communists. At first he refused, but had

to yield in the end. Some of the men rushed into the building, carrying with them two bottles of petroleum; the keeper of the refreshment bar had to furnish matches, and the theatre was quickly set on fire. M. Goetchy's partner, M. de Jallais, and his wife, had concealed themselves in the cellars; fortunately for them the passers-by in the street succeeded in rescuing them. This theatre had been condemned beforehand by Raoul Rigault, who, as the lover of a woman who acted on that stage, had examined the building with a view to its wanton destruction.

* * * *

When the Communists saw the necessity of giving up some particular position, they detached from their ranks a hundred men who, by fives, went into the houses to be destroyed, and addressed the concierges, saying:—"In ten minutes we shall set your house on fire; let your lodgers know, that they may escape." Any appeal was vain; their invariable answer was:—"The Commune wills it." And in the midst of cannon balls and bullets flying about in all directions, old men, women, and children, uttering cries of horror, endeavoured to make their escape. As to the young men found concealed, they were dragged to the barricade, and if they refused to fire on their fellow-countrymen they were shot without mercy. Thanks to petroleum, the houses burnt quickly. Many families that had sought

refuge from shells in the cellars of their houses were buried under the ruins. Piles of corpses were found in many a cellar.

436. *Raoul Rigault.*—This worthless fellow during the empire meddled with conspiracy, and lived on the money he received from the republican committee. He lived at Belleville, was the constant companion of unfortunates, and spent his evenings at cabarets and casinos. That such a ruffian was elected a member of the Commune by more than two thousand votes sufficiently shows the character of the whole body. Like all the wretches who formed an integral portion of that criminal Commune, Rigault had no political convictions; he was a republican from interest. During the two months that he was in power, he squandered money most lavishly; and as a proof that he stole a great deal, Marie Dupuis, his mistress, always had her hands full of banknotes. He and his secretary, Dacosta, were in the habit of spending about seventy francs on their daily breakfasts. A search made at the lodgings of his mistress led to the discovery of a curious document, the will of Rigault, in which he makes her universal legatee. The Commune was profitable to Rigault; a few months before, he existed on loans exacted from or swindled out of his acquaintances. It was he who caused the hostages imprisoned in La Roquette to be shot. He was himself executed next day in the garden of the Luxembourg.

437. *Courbet*.—This person was, as a painter, possessed of some talent, but, as a man, was altogether worthless; jealous of his confrères, he would fain have crushed them all. His artistic reputation did not satisfy him. Like Rochefort, he dreamt of red laurels, even should he be compelled to gather them in the blood of his friends—of people who in his evil days had stretched out a helping hand to him. He was arrested in his own house, where he had concealed himself in a cupboard. It is alleged that on being caught he exclaimed:—"Well, all right! I was nearly stifled."

438. *Assassination of Generals Lecomte and Clement Thomas*.—This double murder was the début of the International's interference in the war. It occurred on March 18, the first day of the revolution. Lecomte met the insurgents almost as a friend; he had given his men no orders to fire. Clement Thomas, in civilian's clothes, was wandering about in the neighbourhood of Belleville, looking out for some *chefs de bataillon* he wished to consult. A company of the national guard arrested these two generals, tied their hands behind their backs, and led them into an isolated garden; there a captain, drunk with brandy, interrogated them, but they did not condescend to answer him. Immediately a council of war, composed of the said captain, a lieutenant, and some privates, was constituted; and the generals were condemned to be shot. They were

immediately dragged before a wall, and ten men were invited to become their executioners. There was a perfect dispute among the soldiers as to who should perform the criminal task, they were all so eager for it. At last the ten men took their places. "Have you anything to say before you die?" asked a lieutenant. "Yes," replied General Thomas, "I have to tell you that you are cowards and assassins!" "Fire!" commanded the captain. The generals fell. Thomas died at once, Lecomte breathed a few minutes longer. Some of the privates took up the corpses, and carried them through some of the streets of Montmartre, exclaiming, "Let the people's justice pass!" A band of women and children followed the *cortège*, singing the *Marseillaise*. The bodies were left all night in a small house; but, of course, the watches, rings, and purses of the two generals had before then found their way into the pockets of some honest Communists, both male and female.

439. *The Pétroleuses*.—These wretches were not so numerous as has been asserted. Their number amounted to about two hundred, and they had been discharged from Saint-Lazare by the Commune, on condition of setting Paris on fire. On the entrance of the Versaillais a great number of them were shot down at once.

A wounded officer had fallen down in the Rue d'Angoulême, and asked for a drink of water. One

of these women heard him, and going up to him as if to succour him, stuck her dagger into his heart. Fortunately she was at once arrested and shot on the spot.

A fire had broken out near the Bastille, but the inhabitants made efforts to extinguish it by forming a chain of buckets. They had nearly succeeded, when suddenly three women crept in among the workers, and threw on a still burning spot three bucketfuls of petroleum. The flames broke forth again, but the three women were seized and thrown into their midst, where they were quickly consumed.

440. *The International's Comment.*—Of this Commune, the International, in its pamphlet, "The Civil War in France," says:—"The self-sacrificing heroism with which the population of Paris, men, women, and children, fought for eight days after the entrance of the Versaillais, reflects as much the grandeur of their cause, as the infernal deeds of the soldiery reflect the innate spirit of that civilization of which they are the mercenary vindicators." And again:—"In their stead, the real women of Paris showed again at the surface, heroic, noble, and devoted, like the women of antiquity. Working, thinking, fighting, bleeding Paris—almost forgetful, in its incubation of a new society, of the cannibal at its gates—radiant in the enthusiasm of its historic initiative!—working men's Paris, with

its Commune, will be for ever celebrated as the glorious harbinger of a new society. Its martyrs are enshrined in the great heart of the working classes!" And this of people of whom one of their own countrymen says:—"The Communists fight very bravely, it is true, but they get drunk to be courageous, which renders their wounds mortal. . . . The Commune has its police, yea, even its *mouchards*. . . . All these members of the Commune have their pockets full of gold, yet among them I recognize many that a year ago were needy vagabonds, living by borrowing, and wearing worn-out shoes. But none of these parasites, these rogues, were afraid to apply to the Commune and to ask for the best appointments. And the Commune had no choice. Besides, it well understood that to have faithful servants, it needed people without a spark of honour, that would not recoil from theft or any other infamy." The majority, in fact, of the members of the Commune were the scum of society. The International reproaches Thiers with having suppressed the republican journals, but does not mention that the Commune prohibited the publication of *Le Bien Public*, *L'Opinion Nationale*, *La Cloche*, *Le Soir*, *La Liberté*, *Le Gaulois*, and *Figaro*, and when some of them continued to appear in spite of the prohibition, sent ruffians to snatch the papers out of the hands of persons reading them. Again, the International says:—"The Commune

admitted all foreigners to the honour of dying for an immortal cause. . . . The Commune honoured the heroic sons of Poland by placing them at the head of the defenders of Paris." Here Dombrowski is evidently alluded to; but the International does not at the same time mention that this Dombrowski was accused of having forged Russian banknotes, and that before accepting the command offered to him by the Commune, he stipulated for the immediate payment to him of 100,000 francs, which were forwarded to him without delay. How little the great body of English working men sympathise with the International is shown by the fact that they made large preparations for a demonstration with regard to the expected arrival of Jules Favre in London; though this same Jules Favre was denounced by the International as a scoundrel living in concubinage with the wife of a drunkard resident in Algiers, and as having by a most daring concoction of forgeries, spread over many years, contrived to grasp, in the name of the children of his adultery, a large succession, which made him a rich man—all which was proved by a series of authentic legal documents, published by M. Millièrè, who was shot by order of Jules Favre!

441. *Vitality of the Socialist Fallacy.*—Every one who has had occasion to look through the specifications of mechanical inventions at any patent office, must have been struck with the constant recurrence of

the same exploded fallacies for producing perpetual motion. Each fresh patentee puts forth his scheme, the counterpart of which has been put forth a hundred times before him, and proved to be impracticable, as if it were something entirely original; he seems to be totally unconscious that the same plan has been tried over and over again, and has failed in every instance. So with social reformers. Communism is only cabbage warmed up, and therefore not very savoury. To go no further back than Comte, Saint-Simon, and Enfantin, we find that organized combinations of workmen, trades unions, co-operative societies, the abolition of laws favouring the accumulation of property, of standing armies and war, were to be the means of regenerating mankind. The converts then gained for these doctrines included civil engineers, barristers, officers in the army, men of position and fortune. The movement was regarded by Lacordaire as the most important since that of Luther. Yet it died out, because it is opposed to the influence of human passions, which after all rule the world. It died out, although some of the men that advocated these principles were perfectly honest in their aims, as Saint-Simon, for instance, of whom Béranger wrote—

J'ai vu Saint-Simon, le prophète,
Riche d'abord, puis endetté,
Qui des fondements jusqu'au faite
Refaisait la société.

Plein de son œuvre commencée,
Vieux, pour elle il tendait la main,
Sûr qu'il embrassait la pensée
Qui doit sauver le genre humain.

Look at the subject of war. What can be more senseless and barbarous than fighting? We ridicule duellists, and yet what are two nations going to war but duellists multiplied? A government declares war against another, and immediately both countries are thrown into a ferment and fever of sanguinary excitement, though but very few of the natives of either state know anything of the justice or injustice of the quarrel. But most are ready to be led to slaughter, or to pay in purse for the mad trial of strength. And the working classes, who through their socialistic agitators express the greatest horror of war, are the most enthusiastic for it; but this is easily explained—animal instincts predominate in them. The poet wrote long ago:—

“The time is past when sword subdued:
But the heart and the mind,
And the voice of mankind,
Shall arise in communion;
And who shall resist that proud union?”

And at the time of the first London Exhibition in 1851, a Quaker proposed that no weapons or engines of war should be displayed in the world's show, as it was to be the beginning of the era of peace; trusting that reason and universal goodwill would thenceforth

govern the mutual dealings of men ; and a great deal more of such ignorant, though well-meant twaddle. Yet only a very few years after came that Russian war for which none cried out more madly than the working classes. The fact is, no civilization will ever put an end to war. As Napoleon said of the Russian, " Scratch, and you will find the Tartar underneath ;" so it may, with greater truth, be said of every man of every country, " Scratch, and you will find the devil underneath." The human heart will ever be the same, and necessarily so, since the seven properties of nature (11) work in and rule through it eternally. Wherever there is light there is darkness also, and the more intense the light the more dense the darkness ; wherefore it happens that the most civilized nations have invented the most murderous weapons of war. And as Communism will not abolish war, so will it not alter one single feature of social life. If all capitalists were annihilated to-day, and their possessions distributed among millions of paupers, we should in a few years have capitalists and " wages-slaves" again ; for very few would have either the skill or the self-command profitably to invest and apply their newly-acquired wealth. The story is as old as the hills, and yet pushing demagogues and selfish agitators constantly find fresh dupes to believe in the coming millennium of labour, and contribute their pence to the gilding of their self-elected idol. But workmen that have

money in the savings-bank do not worship it, nor help to adorn it. Hence Communism will never be anything but a scare-crow, even if it co-operate with the Ultramontanes, as it is doing in Belgium, forming a double-bodied monster of Black and Red Jesuits.





VIII.

PERMANENT REVOLUTION.

442.

VARIOUS *Revolutionary Societies in France.*—France, like Italy, has always been a centre of secret societies. One revolution is scarcely ended, before secret associations begin to prepare for another. Immediately after the July revolution, the students of the *Quartier Latin* of Paris formed the “Society of Order and Progress,” each student being provided with a rifle and fifty cartridges, as the most orderly method of furthering progress. Another association, called the “Society of Schools,” advocated the abolition of the universities and the throwing open of all instruction to the public gratuitously. The “Constitutional Society,” directed by a man who had powerfully supported the candidature of the Duke of Orleans, Cauchois-Lemaire, insisted on the suppression of monopolies, the more equal levy of taxes, electoral reform, and the abolition of the dignity of the peerage. The “Friends of the People” was another political society, one section of

which, called the "Rights of Man," adopted for its text-book the "Declaration of the Rights of Man" by Robespierre, and drew to itself many minor societies, too numerous, and in most cases too unimportant, to be mentioned. Their efforts ended in the useless insurrection of Lyons, on the 13th and 14th April, 1834. The Communist societies of the *Travailleurs Egalitaires* and *Communistes Révolutionnaires* introduced some of their members into the provisional government that preceded the accession of Louis Napoleon; and their influence even to the present day is too notorious to need specification here. The "Mountaineers," or "Reds of the Mountain," was one of the societies that brought about the events of 1848. They swore on a dagger, "I swear by this steel, the symbol of honour, to combat and destroy all political, religious, and social tyrannies." And that they meant it is proved by various documents which were discovered, wherein different rulers are on paper condemned to death; sometimes the same sentence is found recorded against a traitor in their own ranks. In one instance a certain Benjamin Richer, age twenty-six, killed his mother by stabbing her nine times, for having been, as he declared in court, "treacherous and a coward," in preventing him from going out fighting with his brethren, the Reds of the Mountain. Louis Napoleon made severe laws against all secret societies, and sent some of the most prominent members to Cayenne.



IX.

YOUNG ITALY.

443.

R*EVOLUTIONARY Societies in Italy.*—Joseph Mazzini, who forty years ago was a prisoner in Fort Savona for revolutionary speeches and writings, may be looked upon as the chief instigator of modern secret societies in Italy having revolutionary tendencies. The independence and unity of their country, with Rome for its capital, of course were the objects of Young Italy.

Here are some of the articles of the "Organization of Young Italy :"—1. The society is founded for the indispensable destruction of all the governments of the Peninsula, in order to form one single state with the republican government. 2. Fully aware of the horrible evils of absolute power, and the even worse results of constitutional monarchies, we must aim at establishing a republic, one and indivisible. 30. Those who refuse obedience to the

orders of this secret society, or reveal its mysteries, die by the dagger without mercy. 31. The secret tribunal pronounces sentence and appoints one or two affiliated members for its execution. 32. Who so refuses to perform such duty assigned to him, dies on the spot. 33. If the victim escapes, he shall be pursued, until struck by the avenging hand, were he on the bosom of his mother or in the temple of Christ. 34. Every secret tribunal is competent not only to judge guilty adepts, but to put to death any one it finds it necessary to condemn.—(Sig.) Mazzini.

Committees were established in all parts of the Peninsula; the presses, not only of Italy, but also of Marseilles, London, and Switzerland were largely employed to disseminate the views of the conspirators; and the police, though they considered themselves well informed, were always at fault. Thus Livio Zambeccari, a leading member, went from Bologna to Naples, thence into Sicily, held interviews with the conspirators, called meetings, and returned to Bologna, whilst the police of Naples and Sicily knew nothing at all about it. General Antonini, under a feigned name, went to Sicily, passed himself off for a daguerreotypist, and lived in great intimacy with many of the officials without being suspected. A Piedmontese officer, who had fought in the Spanish and Portuguese revolutionary wars, arrived at Messina under a Spanish

name, with letters of introduction from a Neapolitan general, which enabled him to visit and closely inspect the citadels, this being the object of his journey. Letters from Malta, addressed to the conspirators, were intercepted by the police, but recovered from them before they had read them, by the address and daring of the members of Young Italy. A thousand copies of a revolutionary programme, printed at Marseilles, were smuggled into Italy in a despatch addressed to the minister Delcarréto. A revolutionary correspondence was carried on by means of the official letters addressed to the minister Santangelo, at Palermo. A well-known Spanish general, who was one of the conspirators, whose departure and object had been publicly announced in the French papers, went from Marseilles to Naples, and the police were unable to catch him.

444. *Various Societies.*—Such men were the emissaries of the various secret societies formed throughout Italy. Thus at Padua a society existed whose members called themselves *Selvaggi*, "Savages," because the German democrat, Marr, had said, that man must return to the savage state to accomplish something great. The members of the *Unità Italiana*, discovered at Naples in 1850, recognized each other by a gentle rubbing of noses. They swore on a dagger with a triangular blade, with the inscription, "Fraternity—Death to Traitors

—Death to Tyrants," faithfully to observe all the laws of the society, on pain, in case of want of faith, to have their hearts pierced with the dagger. Those who executed the vengeance of the society called themselves the Committee of Execution. In 1849 the grand council of the sect established a "Committee of Stabbers," *comitato de' pugnatori*. The heads of the society were particular as to whom they admitted into it; the statutes say, "no ex-Jesuits, thieves, coiners, and other infamous persons are to be initiated." The ex-Jesuits are placed in good company truly!

In 1849 a society was discovered at Ancona calling itself the "Company of Death," and many assassinations, many of them committed in broad daylight in the streets of the town, were traced to its members. The "Society of Slayers," *Ammazzatori*, at Leghorn; the "Infernal Society," at Sinigaglia; the "Company of Assassins," *Sicarii*, at Faenza; the "Terrorists" of Bologna, were associations of the same stamp. The "Barbers of Mazzini," at Rome, made it their business to "remove" priests who had rendered themselves particularly obnoxious. Another Bolognese society was that of the "Italian Conspiracy of the Sons of Death," whose object was the liberation of Italy from foreign sway.

A secret society of assassins has recently been discovered, and many of its members brought to

trial, at Ravenna. Its existence had long been surmised, but the executive did not dare to interfere; some private persons, indeed, tried to bring the assassins to justice, but wherever they succeeded a speedy vengeance was sure to follow. To one shopkeeper who had been particularly active a notice was sent that his life was forfeited, and the same night a placard was posted up upon the shutters of his shop, announcing that the establishment was to be sold, as the proprietor was going away. In many cases there were witnesses to the crimes, and yet they dared not interfere nor give evidence. One of the gang at last turned traitor; he gave the explanation of several "mysterious disappearances," and the names of the murderers. The gang had become too numerous, and amongst the number there were members whose fidelity was suspected. It was resolved to sacrifice them. They were watched, set upon and murdered by their fellow-accomplices. This society was known as the *Accoltellatori*, literally "knifers"—cut-throats. It originally consisted of twelve members only, who used to meet in the café Mazzavillani—a very appropriate name; *mazza* means a club or bludgeon, and *villano*, villanous—at Ravenna, where the fate of their victims was decided. The trial is still proceeding (Nov. 1874).

445. *Italian Insurrections.*—Gregory XVI. died on the 1st of June, 1846. Mazzini thought this

the favourable moment for general action, and the revolutions of Rome, Naples, Palermo, Florence, Milan, Parma, Modena and Venice followed in quick succession. They are matter of current history; the war, begun by Mazzini and brought to a successful issue chiefly through Garibaldi, ended in the establishment of the Kingdom of United Italy, and the overthrow—for ever, it is to be hoped—of the pope's temporal powers. The name of Garibaldi has as much of magic power in it in Italy, as that of Napoleon still has in France; and Mazzini now has his marble statue in the Palazzo del Municipio at Genoa.

446. *Assassination of Rossi.*—But as we are more concerned with the secret action of secret societies than with their open deeds, this brief notice of Young Italy may fitly be closed with a short account of the assassination of Count Rossi, planned and executed by the Mazzinists. Rossi was born at Carrara, and began his public career as member of the provisional government of Bologna, when Murat attempted the conquest of Italy. At his master's defeat, he fled into Switzerland, where the Diet entrusted him with the revision of the pact of 1815; in the changes he proposed, radicalism was carried to its utmost limits, and aimed at the overthrow of the Federal Government. With such antecedents, it was but natural that Rossi became a member of Young Italy; though Mazzini placed no

faith in him, for he knew that the *ci-devant* Carbonaro had no fixed political convictions. For this once violent demagogue, having in the July revolution of 1830 assisted Louis-Philippe to ascend the French throne, accepted from him the title of count and peer of France, and was sent as ambassador to Rome. Though he had once belonged to the secret societies of Italy, and by Gregory XVI. been designated as the political renegade, he eventually accepted office under Pius IX., who in 1848, a short time before his flight from Rome, had no one to appeal to, to form a new ministry, but this very adventurer, who did so by keeping three of the portfolios in his own hands, viz. those of Finances, Interior and Police, whilst the other ministers mutually detested each other; a fact from which Rossi expected to derive additional advantages. His political programme, which excluded all national participation or popular influence, filled Young Italy with rage. At a meeting of young Italy, held at the *hôtel Feder* at Turin the verdict went forth: Death to the false Carbonaro! By a pre-arranged scheme the lot to kill Rossi fell on Canino, a leading man of the association, not that it was expected that he would do the deed himself, but his position and wealth were assumed to give him the most ready means of commanding daggers. A Mazzinian society assembled twice a week at the Roman theatre, *Capranica*. At a

meeting of one hundred and sixteen members, it was decided, at the suggestion of Mazzini, that forty should be chosen by lot to protect the assassin. Three others were elected by the same process, they were called *feratori*; one of them was to slay the minister.

The 15th of November, the day fixed upon for the opening of the Roman Chambers, was also that of Rossi's death. He received several warnings, but ridiculed them. Even in going to the Chancellerie, he was addressed by a priest, who whispered to him: "Do not go out, you will be assassinated." "They cannot terrify me," he replied, "the cause of the Pope is the cause of God," which is thought by some to have been a very noble answer, but which was simply ridiculous, because not true; and was, moreover, vile hypocrisy on the part of a man with his antecedents. When Rossi arrived at the Chancellerie, the conspirators were already awaiting him there. One of them, as the minister ascended the staircase, struck him on the side with the hilt of a dagger, and as Rossi turned round to look at his assailant, another assassin plunged his dagger into Rossi's throat. The minister soon after expired in the apartments of Cardinal Gozzoli, to which he had been carried. At that very instant one of the chiefs of Young Italy at Bologna, looking at his watch, said: "A great deed has just been accomplished; we no

longer need fear Rossi." The estimation in which Rossi was held by the Chamber cannot have been great, for the deputies received the news of his death with considerable sang-froid ; and at night a torch-light procession paraded the streets of Rome, carrying aloft the dagger which had done the deed, whilst thousands of voices exclaimed : " Blessed be the hand that struck Rossi ! Blessed be the dagger that struck him ! " A pamphlet published at Rome in 1850 contains a letter from Mazzini, in which occur the words, " The assassination of Rossi was necessary and just."

P.S.—Since writing the above I have met with documents which induce me to suspend my judgment as to who were the real authors of Rossi's assassination. From what I have since learnt it would seem that the clerical party, and not the Carbonari, planned and executed the deed. Persons accused of being implicated in the murder were kept in prison for more than two years without being brought to trial, and then quietly got away. Rossi, shortly before his death, had levied contributions to the extent of four million scudi on clerical property, and was known to plan further schemes to reduce the influence of the Church. But the materials for writing the history of those times are not yet accessible.



BOOK XVII.

MISCELLANEOUS SOCIETIES.



AUTHORITIES.

Les Jésuites. Par Michelet et Quinet. Paris.

Destruction des Jésuites en France. Par D'Alembert.
Paris.

Les Jésuites. Par A. Andréi. Paris.

Secreta Monita Societatis Jesu.

Histoire Intime de la Russie. Par J. H. Schnitzler.
Bruxelles, 1847.



I.

MISCELLANEOUS SOCIETIES.

447.



THE A B C Friends.—A society whose avowed scope was the education of children; its real object the liberty of man. They called themselves members of the A B C, letters which in French are pronounced *abaissé*; but the abased that were to be raised were the people. The members were few but select. They had two lodges in Paris during the Restoration. Victor Hugo has introduced the society in *Les Misérables*, part iii. book iv.

448. *Academy of the Ancients*.—It was founded at Warsaw by Colonel Toux de Salverte, in imitation of a similar society and with the same name, founded in Rome towards the beginning of the sixteenth century. The object of its secret meetings was the cultivation of the occult sciences.

449. *Almusseri*.—This is an association similar to that of "Belly Paaro" (456), found among the negroes of Senegambia, and other parts of the

African continent. The rites of initiation bear some resemblance to the Orphic and Cabiric rituals. In the heart of an extensive forest there rises a temple, access to which is forbidden to the profane. The receptions take place once a year. *The candidate feigns to die.* At the appointed hour the initiated surround the aspirant and chant funereal songs; whereupon he is carried to the temple, placed on a moderately hot plate of copper, and anointed with the oil of the palm—a tree which the Egyptians dedicated to the sun, as they ascribed to it three hundred and sixty-five properties. In this position he remains forty days—this number, too, constantly recurs in antiquity—his relations visiting him to renew the anointing; after which period he is greeted with joyful songs, and conducted home. He is supposed to have received a new soul, and enjoys great consideration and authority among his tribe.

450. *Anonymous Society.*—This society also, which existed for some time in Germany, with a Grand Master resident in Spain, occupied itself with alchemy.

451. *Anti-Masons.*—This was a society founded in Ireland, in County Down, in 1811, and composed of Roman Catholics, whose object was the expulsion of all Freemasons, of whatever creed they might be.

452. *Apocalypse, Knights of the.*—This secret society was formed in Italy in 1693, to defend the Church against the expected Antichrist. Augustine

Gabrino, the son of a merchant of Brescia, was its founder. On Palm-Sunday, when the choir in Saint Peter's was intoning the words, *Quis est iste Rex Gloriæ?* Gabrino, carrying a sword in his hand, rushed among the choristers, exclaiming, *Ego sum Rex Gloriæ.* He did the same in the church of San Salvatore, whereupon he was shut up in a mad-house. The society, however, continued to flourish, until a wood-carver, who had been initiated, denounced it to the Inquisition, which imprisoned the knights. Most of them, though only traders and operatives, always carried a sword, even when at work, and wore on the breast a star with seven rays and an appendage, symbolizing the sword seen by St. John in the Apocalypse. The society was accused of having political aims. It is a fact that the founder called himself Monarch of the Holy Trinity, which is not extraordinary in a madman; and wanted to introduce polygamy, for which he ought to be a favourite with the Mormons.

453. *Arcoiti.*—This is a society of Tahitian origin, and has members throughout that archipelago. They have their own genealogy, hierarchy, and traditions. They call themselves the descendants of the god Oro-Tetifa, and are divided into seven degrees, distinguished by the degrees of tattooing allowed to them. The society forms an institution similar to that of the Egyptian priests; but laymen also may be admitted. The chiefs at once attain to the high-

est degrees, but the common people must obtain their initiation through many trials. Members enjoy great consideration and many privileges. They are considered as the depositaries of knowledge, and as mediators between god and man ; and are feared as the ministers of the *taboo*, a kind of excommunication they can pronounce, like the ancient hierophants of Greece or the court of Rome. Though the ceremonies are disgusting and immoral there is a foundation of noble ideas concealed under them ; so that we may assume the present rites to be corruptions of a formerly purer ceremonial. The meaning that underlies the dogmas of the initiation is the generative power of nature. The legend of the solar god also here plays an important part and regulates the festivals ; and a funereal ceremony, reminding us of that of the mysteries of antiquity, is performed at the winter solstice. Throughout Polynesia, moreover, there exists a belief in a supreme deity, *Taaroa* or *Tangaroa*, of whom a cosmogonic hymn, known to the initiated, says:—"He was ; he was called *Taaroa* ; he called, but no one answered ; he, the only *ens*, transformed himself into the universe ; he is the light, the germ, the foundation ; he, the incorruptible ; he is great, who created the universe, the great universe."

454. *Avengers, or Vindicatori*.—A secret society formed, about 1186, in Sicily, to avenge public wrongs, on the principles of the *Vehm* (166) and *Beati Paoli* (173). At length *Adiorolphus* of *Ponte Corvo*,

Grand Master of the sect, was hanged by order of King William II. the Norman, and many of the sectaries were branded with a hot iron.

455. *Babismo*.—This religious sect, tinctured with political tendencies, exists among the Persians; and is connected with Freemasonry, introduced from France.

456. *Belly Paaro*.—Among the negroes of Guinea there are mysteries called “Belly Paaro,” which are celebrated several times in the course of a century. The aspirant, having laid aside all clothing, and every precious metal, is led into a large wood, where the old men that preside at the initiation, give him a new name, whilst he recites verses in honour of the god, Belly, joins in lively dances, and receives much theological and mystical instruction. The neophyte passes five years in absolute isolation, and woe to any woman that dares to approach the sacred wood! After this noviciate the aspirant has a cabin assigned to him, and is initiated into the most secret doctrines of the sect. Issuing thence, he dresses differently from the others, his body being adorned with feathers, and his neck showing the scars of the initiatory incisions.

457. *Camisards*.—Protestant peasants of the Cévennes, who rose up against Louis XIV. on his revocation of the Edict of Nantes, at the instigation of the Jesuits. They wore shirts over their clothes, hence the name. Between 1702 and 1704,

30,000 Cévenols are said to have perished in war, or in less lawful massacre, or on the scaffold. A greater number still of the king's troops were destroyed ; and some of the greatest captains in France earned only failure and disgrace when opposed to simple mountaineer leaders like Roland, or the shepherd boy, Cavalier.

458. *Charlottenburg, Order of*.—This was one of the numerous branches grafted on the trunk of the Union of Virtue.

459. *Church Masons*.—This is a Masonic rite, founded in this country during this century, with the scarcely credible object of re-establishing the ancient Masonic trade-unions.

460. *Camorra*.—This Italian society possessed, up to recent times, great political influence, now a rival of, now co-operating with the Carbonari, and Ciro Annichiarico (386) was more of a Camorrist than a Carbonaro. Under the late Bourbon government of Naples, the Camorra was at the zenith of its power, and when Francis II. in September, 1860, left his capital exposed to the horrors and dangers of a social conflagration, and whilst the magistrates, deprived of all authority and power, felt themselves unable to cope with the anarchy reigning around, the Camorrist-chiefs had influence enough to avert the danger. They promised that public order should not be disturbed ; and from the moment of the king's departure to

the arrival of Garibaldi, not the least disturbance occurred. The society still exists in a degenerate state, being now composed of criminals only. On the 3rd September, 1873, the Neapolitan police surprised the committee of the Camorra, assembled at an *osteria* or inn in the Strada Floria, and sixteen individuals, all well armed, and almost all of them implicated in various crimes, were arrested. At Naples and in its neighbourhood every unexplained murder is now attributed to this society.

P.S.—Since the above was written, the Camorristi have been brought prominently before the world by the wholesale arrests of members of the gang recently made at Naples. As stated in the text, the society has lost all political aims or significance, consisting of criminals only, some of them, however, belonging to classes above the rabble. Its chief pursuit now is extortion. Trades-people, flymen, hotel-keepers, and other persons engaged in business are put under contribution to this society, “in the name of the people, and to maintain the rights and independence of the people.” The fear the Camorra inspires is so great that it is difficult, nay, sometimes impossible, to obtain witnesses against any of its members. An occasional correspondent of the “Times” at Naples reports a case where a chief Camorristo named Del Giudice murdered a companion one night outside a theatre. There could be no doubt, for several witnesses were

present. The murderer was arrested, and brought up for trial in August last; but on the day appointed the court was thronged with well-known Camorristi; the Procureur-Général had received a threatening letter, so had the jury and the witnesses. The latter gave their evidence in such a manner as to be of no value, and the assassin could not be convicted, the jury returning a verdict of *non constat*, "not proven." It is to be hoped that the Italian government will persevere in the vigorous course it has now initiated against the lawless associations still existing, such as Camorristi and brigands.

461. *Cougurde*.—One of the many forms assumed by the Liberal party in France, during the Bourbon restoration. From the town of Aix it spread through Provence.

462. *Dervishes*.—Also called Fakirs, and a monastic order of Islamism. Mahomet prohibited the introduction of monks into his religious system; but thirty years after the death of the Prophet, monks made their appearance, and it is supposed that there are now seventy-two orders of them. But twelve of them are undoubtedly older than Islamism. Some of them practise jugglers' tricks, such as swallowing daggers, eating fire, etc. The latter may remind us of the Etruscan priests of Phœbus. The most important of these orders is that of Mewlewi, on account of its poetic mysticism, and its doctrine that light is the first-born of

God. The Dervishes are England's great enemies in India, ever striving to inspire the Mahomedan population with a hatred of British rule; and the belief is widely spread that the Freemasons are in secret connection with them. The Freemasons in connection with the Dervishes! Who ever heard that the Dervishes brew good beer? A short time ago, the Assistant Secretary to the Municipality of Lahore, Mr. Bull, was struck down by a fakir, a religious mendicant of one of the most dangerous fanatical sects in India. Whenever mischief is astir among the Mussulman populations, these men are at the bottom of it. The attack upon Mr. Bull was regarded at the time as indicative of a connection between the Hindoo Sikhs and the Mussulman population of the Punjaub.

463. *Etherists*.—This was a Greek society founded at the end of the last or the beginning of the present century, to render their country independent. The first idea of it is ascribed to the poet Riga, who was by Austria betrayed into the power of Turkey, where he was executed in a barbarous manner in 1798. Even during the Venetian rule many Greeks attended the Italian universities, and these students formed an Etheria to reconstruct the Greek empire. Led on by the promises of Napoleon, the Etherists prepared to make a descent on Greece from the Ionian Islands; but the fall of the emperor frustrated the scheme. It was revived at

Vienna in 1815, and the Count Capo d'Istria obtained a promise of assistance from the Emperor of Russia. The Etherists now called themselves "Friends of the Muses," and seemed to form a society for the investigation of the literary and archæological antiquities of Greece, though their aspirations were very different. Their chief seat was at Munich. The sect gradually grew more influential, and began to show its political tendencies. It introduced itself into the Morea, and prepared the Greeks for a great national event. They, however, in 1819, sent an agent to St. Petersburg to ascertain the disposition of that court in case of a Greek rising; but, obtaining nothing beyond vague promises, the Etherists elected for their chief Alexander Ypsilanti, and made the necessary preparations for the movement which took place in the following year.

464. *Fratricelli*.—A sect who were said to have practised the custom of self-restraint under the most trying circumstances of disciplinary carnal temptation. They were found chiefly in Lombardy; and Pope Clement V. preached a crusade against them, and had them extirpated by fire and sword, hunger and cold. But they were guilty of a much higher crime than the one for which they were ostensibly persecuted; they had denounced the tyranny of the popes, and the abuses of priestly power and wealth, which of course de-

served nothing less than extermination by fire and sword!

465. *Goats, The.*—About the year 1770 the territory of Limburg was the theatre of strange proceedings. Churches were sacked, castles burnt down, and robberies were committed everywhere. The country-people were trying to shake off the yoke feudalism had imposed on them. During the night, and in the solitude of the *landes*, the most daring assembled and marched forth to perpetrate these devastations. Then terror spread everywhere, and the cry was heard, “The Goats are coming!” They were thus called because they wore masks in imitation of goats’ faces over their own. On such nights the slave became the master, and abandoned himself with fierce delight to avenging the wrongs he had suffered during the day. In the morning all disappeared, returning to their daily labour, whilst the castles and mansions set on fire in the night were sending their lurid flames up to the sky. The greater the number of malcontents, the greater the number of Goats, who at last became so numerous that they would undertake simultaneous expeditions in different directions in one night. They were said to be in league with the devil, who, in the form of a goat, was believed to transport them from one place to another. The initiation into this sect was performed in the following manner:—In a small chapel situate in a dense wood, a lamp was lighted

during a dark and stormy night. The candidate was introduced into the chapel by two godfathers, and had to run round the interior of the building three times on all-fours. After having plentifully drunk of a strong fermented liquor, he was put astride on a wooden goat hung on pivots. The goat was then swung round, faster and faster, so that the man, by the strong drink and the motion, soon became giddy, and sometimes almost raving mad; when at last he was taken down, he was easily induced to believe that he had been riding through space on the devil's crupper. From that moment he was sold, body and soul, to the society of Goats, which, for nearly twenty years, filled Limburg with terror. In vain the authorities arrested a number of suspected persons; in vain, in all the communes, in all the villages, gibbet and cord were in constant request. From 1772-74 alone the tribunal of Fougemont had condemned four hundred Goats to be hanged or quartered. The society was not exterminated till about the year 1720.

466. *Hare's Foot, Society of the.*—This was a society formed in Canada against the English Government.

467. *Huséanawer.*—The natives of Virginia gave this name to the initiation they conferred on their own priests, and to the noviciate those not belonging to the priesthood had to pass through. The candidate's body was anointed with fat, and he was led

before the assembly of priests, who held in their hands green twigs. Sacred dances and funereal shouts alternated. Five youths led the aspirant through a double file of men armed with canes to the foot of a certain tree, covering his person with their bodies and receiving in his stead the blows aimed at him. In the meantime the mother prepared a funeral pyre for the simulated sacrifice, and wept her son as dead. Then the tree was cut down, and its boughs lopped off and formed into a crown for the brows of the candidate, who during a protracted retirement, and by means of a powerful narcotic called *visocean*, was thrown into a state of somnambulism. Thence he issued among his tribe again and was looked upon as a new man, possessing higher powers and higher knowledge than the non-initiated.

468. *Invisibles, The.*—We know not how much or how little of truth there is in the accounts, very meagre indeed, of this society, supposed to have existed in Italy in the last century, and to have advocated, in nocturnal assemblies, atheism and suicide.

469. *Jesuits.*—The Jesuits can scarcely be called a secret society. Still their influence on secret societies has often been great, and in all parts of the world they have always had a vast number of affiliates, who, though not openly belonging to the order, were bound to propagate its principles and

protect its interests—such men as in France are called *Jésuites de robe courte*. There is considerable analogy and similitude between Masonic and Jesuitic degrees; the Jesuits tread down the shoe and bare the knee, because Ignatius Loyola thus presented himself at Rome and asked for the confirmation of the order. The initials of the Masonic pass-words correspond exactly with those of the Jesuit officers: *Temporalis* (Tubalcain); *Scholasticus* (Shibboleth); *Coadjutor* (Ch (g) iblum); *Noster* (Notuma). Many other analogies might be established. Not satisfied with confession, preaching, and instruction, whereby they had acquired unexampled influence, they formed in Italy and France, in 1563, several “Congregations,” *i. e.*, clandestine meetings held in subterranean chapels and other secret places. The congregationists had a sectarian organization, with appropriate catechisms and manuals, which had to be given up before death, wherefore very few copies remain. In the library of the Rue Richelieu at Paris there is a MS. entitled, *Histoire des congrégations et sodalités jésuitiques depuis 1563 jusqu’au temps présent* (1709).

470. *Initiations*.—From this, as well as other works, we gather some of the ceremonies with which aspirants were initiated into the Order. Having in nearly all Roman Catholic countries succeeded in becoming the educators of the young, they were able to mould the youthful mind according to their

secret aims. If then, after a number of years, they detected in the pupil a blind and fanatic faith, conjoined with exalted pietism and indomitable courage, they proceeded to initiate him; in the opposite case, they excluded him. The proofs lasted twenty-four hours, for which the candidate was prepared by long and severe fasting, which, by prostrating his bodily strength, inflamed his fancy, and just before the trial a powerful drink was administered to him. Then the mystic scene began—diabolical apparitions, evocation of the dead, representations of the flames of hell, skeletons, moving skulls, artificial thunder and lightning, in fact, the whole paraphernalia and apparatus of the ancient mysteries. If the neophyte, who was closely watched, showed fear or terror, he remained for ever in the inferior degree; but if he bore the proof well, he was advanced to a higher grade. There were four degrees. The first consisted of the *Coadjutores Temporales*, who performed the manual labour and merely servile duties of the Order; the second embraced the *Scholastici*, from among whom the teachers of youth were chosen; the third was composed of the *Coadjutores Spirituales*, which title was given to the members when they took the three vows of the Society. The *Professi* formed the fourth and highest grade; they alone were initiated into all the secrets of the Order.

At the initiation into the second degree, the same proofs, but on a grander scale, had to be undergone.

The candidate, again prepared for them by long fastings, was led with his eyes bandaged into a large cavern, resounding with wild howlings and roarings, which he had to traverse, reciting at the same time prayers specially appointed for that occasion. At the end of the cave he had to crawl through a narrow opening, and while doing this, the bandage was taken from his eyes by an unseen hand, and he found himself in a square dungeon, whose floor was covered with a mortuary cloth, on which stood three lamps, shedding a feeble light on the skulls and skeletons ranged around. This was the Cave of Evocation, the Black Chamber, so famous in the annals of the Fathers. Here giving himself up to prayer, the neophyte passed some time, during which the priests could, without his being aware of it, watch his every movement and gesture. If his behaviour was satisfactory, all at once two brethren, representing archangels, presented themselves before him, without his being able to tell whence they had so suddenly started up,—a good deal can be done with properly fitted and oiled trap-doors,—and observing perfect silence, bound his forehead with a white band soaked with blood, and covered with hieroglyphics; they then hung a small crucifix round his neck, and a small satchel containing relics, or what did duty for them. Finally, they took off all his clothing, which they cast on a pyre in one corner of the cave, and marked his body with numerous crosses, drawn with

blood. At this point, the hierophant with his assistants entered, and, having bound a red cloth round the middle of the candidate's body, the brethren, clothed in blood-stained garments, placed themselves beside him, and drawing their daggers, formed the steel arch over his head. A carpet being then spread on the floor, all knelt down and prayed for about an hour, after which the pyre was secretly set on fire; the further wall of the cave opened, the air resounded with strains, now gay, now lugubrious, and a long procession of spectres, phantoms, angels, and demons defiled past the neophyte like the "supers" in a pantomime. Whilst this farce was going on, the candidate took the following oath:—"In the name of Christ crucified, I swear to burst the bonds that yet unite me to father, mother, brothers, sisters, relations, friends; to the king, magistrates, and any other authority, to which I may ever have sworn fealty, obedience, gratitude, or service. I renounce . . . the place of my birth, henceforth to exist in another sphere. I swear to reveal to my new superior, whom I desire to know, what I have done, thought, read, learnt, or discovered, and to observe and watch all that comes under my notice. I swear to yield myself up to my superior, as if I were a corpse, deprived of life and will. I finally swear to flee temptation, and to reveal all I succeed in discovering, well aware that lightning is not more rapid and ready

than the dagger to reach me wherever I may be." The new member having taken this oath, was then introduced into a neighbouring cell, where he took a bath, and was clothed in garments of new and white linen. He finally repaired with the other brethren to a banquet, where he could with choice food and wine compensate himself for his long abstinence, and the horrors and fatigues he had passed through.

471. *Blessing the Dagger.*—Blessing the dagger was a ceremony performed when the society thought it necessary for their interests to assassinate some king, prince, or other important personage. By the side of the Dark Chamber there usually was a small cell, called the "Cell of Meditation." In its centre arose a small altar, on which was placed a painting covered with a veil, and surrounded by torches and lamps, all of a scarlet colour. Here the brother whom the Order wished to prepare for the deed of blood, received his instructions. On a table stood a casket, covered with strange hieroglyphics and bearing on its lid the representation of the Lamb. On its being opened, it was found to contain a dagger, wrapped up in a linen cloth, which one of the officers of the society took out and presented to the hierophant; who, after kissing and sprinkling it with holy water, handed it to one of the deacons, who attached it like a cross to a rosary, and hanging it round the neck of the alumnus,

informed him that he was the Elect of God, and told him what victim to strike. A prayer was then offered up in favour of the success of the enterprise, in the following words:—"And Thou, invincible and terrible God, who didst resolve to inspire our Elect and Thy servant with the project of exterminating N. N., a tyrant and heretic, strengthen him, and render the consecration of our brother perfect by the successful execution of the great Work. Increase, O God, his strength a hundred-fold, so that he may accomplish the noble undertaking, and protect him with the powerful and divine armour of thine Elect and Saints. Pour on his head the daring courage which despises all fear, and fortify his body in danger and in the face of death itself." After this prayer the veil was withdrawn from the picture on the altar, and the elect beheld the portrait of the Dominican James Clement, surrounded by a host of angels, carrying him on their wings to celestial glory. And the deacon placing on the head of the chosen brother a crown symbolic of the celestial crown, added:—"Deign, O Lord of hosts, to bestow a propitious glance on the servant Thou hast chosen as *Thine arm*, and for the execution of the high decrees of Thine eternal justice. Amen." Then there were fresh dissolving views of ghosts, spectres, skeletons, phantoms, angels and demons, and the farce, to be followed by a tragedy, was played out.

472. *Secret Instructions.*—It will suffice to give the headings of the chapters forming the Book of Secret Instructions of the Society of Jesus. The Preface specially warns superiors not to allow it to fall into the hands of strangers, as it might give them a bad opinion of the Order. The Chapters are headed as follows :—I. How the Society is to proceed in founding a new establishment.—II. How the Brethren of the Society may acquire and preserve the friendship of Princes and other distinguished Personages.—III. How the Society is to conduct itself towards those who possess great influence in a state ; and who, though they are not rich, may yet be of service to others.—IV. Hints to Preachers and Confessors of Kings and great personages.—V. What conduct to observe towards the clergy and other religious orders. VI. How to win over rich widows.—VII. How to hold fast widows and dispose of their property.—VIII. How to induce the children of widows to adopt a life of religious seclusion.—IX. Of the increase of College revenues.—X. Of the private rigour of discipline to be observed by the society.—XI. How “Ours” shall conduct themselves towards those that have been dismissed from the society.—XII. Whom to keep and make much of in the society.—XIII. How to select young people for admission into the society, and how to keep them there.—XIV. Of reserved cases, and reasons for dismissing

from the society.—XV. How to behave towards nuns and devout women.—XVI. How to pretend contempt for riches.—XVII. General means for advancing the interests of the society.

The intermeddling of this society in the affairs, political, ecclesiastical, and civil, of many countries, is related in numerous works, and repeatedly produced the suppression and expulsion of the order, though it constantly reappeared with new names. In 1716 the French army was infested with Jesuitical and anti-Jesuitical societies. The Parliament of Paris suppressed them in 1762, and this example was followed by other legislators; but still they are to be found everywhere, and they hold considerable property in this country. A modern writer justly calls them the "Black International."

473. *Jehu, Society of.*—This society was formed in France during the revolution, to avenge its excesses by still greater violence. It was first established at Lyons. It took its name from that king who was consecrated by Elijah to punish the sins of the house of Ahab, and to slay all the priests of Baal. The liberals represented the priests. The people, not understanding this, called the society the "Company of Jesus," a very unsuitable name, since the members spread terror and bloodshed throughout France. It was a realistic faction that, under the cloak of politics, concealed its evil passions, and rendered Lyons, Aix, Marseilles,

Bordeaux, and other cities, the theatres of sanguinary tragedies. The faction, however, which seemed for ever destroyed on Napoleon's accession to the throne, re-appeared after his downfall, taking in 1814 the title of "Knights of Maria Theresa," and by them Bordeaux was betrayed into the hands of the English, and the blood of many honoured citizens shed at Nîmes, Montpellier, and other places.

474. *Know-Nothings*.—This was an anti-foreign and no-popery party, formed in the United States of America, and acting chiefly through secret societies, in order to decide the presidential election. It lasted from 1852 to 1856.

475. *Ku-Klux-Klan*. — A secret organization under this name spread with amazing rapidity over the Southern States of the American Union soon after the close of the war. The white people of the South were alarmed, not so much by the threatened confiscation of their property by the Federal government, as by the smaller but more present dangers of life and property, virtue and honour, arising from the social anarchy around them. The negroes, after the Confederate surrender, were disorderly. Many of them would not settle down to labour on any terms, but roamed about with arms in their hands and hunger in their bellies, whilst the governing power was only thinking of every device of suffrage and reconstruction by which the freedmen might be strength-

ened, and made, under Northern dictation, the ruling power in the country. Agitators came down among the towns and plantations; and, organizing a Union league, held midnight meetings with the negroes in the woods, and went about uttering sentiments which were anti-social and destructive. Crimes and outrages increased; the law was all but powerless, and the new governments in the South, supposing them to have been most willing, were certainly unable to repress disorder. A real terror reigned for a time among the white people; and under these circumstances the Ku-Klux started into existence, and executed the Lynch-law, which alone seems effective in disordered states of society. The members wore a dress made of black calico, and called a "shroud." The stuff was sent round to private houses, with a request that it should be made into a garment; and fair fingers sewed it up, and had it ready for the secret messenger when he returned and gave his pre-concerted tap at the door. The women and young girls had faith in the honour of the "Klan," and on its will and ability to protect them. The Ku-Klux, when out on their missions, also wore a high tapering hat, with a black veil over the face. The secret of the membership was kept with remarkable fidelity; and in no instance, it is said, has a member of the Ku-Klux been successfully arraigned and punished, though the Federal government passed a special Act against the society, and

two proclamations were issued under this Act by President Grant, as late as October, 1871, and the *habeas corpus* Act suspended in nine counties of South Carolina. When the members had a long ride at night, they made requisitions at farm-houses for horses, which were generally returned on a night following without injury. If a company of Federal soldiers, stationed in a small town, talked loudly as to what they would do with the Ku-Klux; the men in shrouds paraded in the evening before the guard-house in numbers so overwhelming as at once reduced the little garrison to silence. The overt acts of the Ku-Klux consisted for the most part in disarming dangerous negroes, inflicting Lynch-law on notorious offenders, and above all in creating one feeling of terror as a counterpoise to another. The thefts of the negroes were a subject of prevailing complaint in many parts of the South. A band of men in the Ku-Klux costume one night came to the door of Allan Creich, a grocer of Williamson's Creek, seized and dragged him some distance, when they despatched and threw him into the Creek, where his body was found. The assassins then proceeded to the house of Allan's brother, but not finding him at home, they elicited from his little child where he was staying. Hereupon they immediately proceeded to the house named; and, having encountered the man they sought, they dealt with him as they had dealt with his brother Allan. It

appears that Allan had long been blamed for buying goods and produce stolen by the negroes, and had often been warned to desist, but without avail. The institution, like all of a similar nature, though the necessity for its existence has ceased to a great extent, yet survives in a more degenerate form, having passed into the hands of utter scoundrels, with no good motive, and with foul passions of revenge or plunder, or lust of dread and mysterious power alone in their hearts. Hence the recent proclamations against it.

476. *Liberty, Knights of.*—A sect formed in 1820 in France against the Government of the Bourbons. Its independent existence was brief, as it was soon merged in that of the Carbonari.

477. *Lion, Knights of the.*—This was one of the transformations assumed in Germany in the last century by Masonic Templars.

478. *Lion, The Sleeping.*—This was a society formed in Paris in 1816, with the object of restoring Napoleon to the throne of France. The existing government suppressed it.

479. *Magi, Order of the.*—Is supposed to have existed in Italy in the last century, as a modification of the Rosicrucians. Its members are said to have worn the costume of Inquisitors.

480. *Mahárájas.*—This is an Indian sect of priests. It appears abundantly from the works of recognized authority written by Mahárájas, and from

existing popular belief in the Vallabhacharya sect, that Vallabhacharya is believed to have been an incarnation of the god Krishna, and that the Mahárájas, as descendants of Vallabhacharya, have claimed and received from their followers the like character of incarnations of that god by hereditary succession. The ceremonies of the worship paid to Krishna through these priests are all of the most licentious character. The love and subserviency due to a Supreme Being are here materialized and transferred to those who claim to be the living incarnations of the god. Hence the priests exercise an unlimited influence over their female votaries, who consider it a great honour to acquire the temporary regard of the voluptuous Mahárájas, the belief in whose pretensions is allowed to interfere, almost vitally, with the domestic relations of husband and wife. The Mahárája libel case, tried in 1862 in the Supreme Court of Bombay, proved that the wealthiest and largest of the Híndoo mercantile communities of Central and Western India worshipped as a god a depraved priest, compared with whom an ancient satyr was an angel. Indeed, on becoming followers of that god, they make to his priest the offering of *tan, man,* and *dhan,* or body, mind, and property; and so far does their folly extend that they will greedily drink the water in which he has bathed. There are about seventy or eighty of the Mahárájas in different parts of India. They have a mark on the forehead, con-

sisting of two red perpendicular lines, meeting in a semi-circle at the root of the nose, and having a round spot of red between them. Though not a secret society, strictly speaking, still, as its doings were to some extent kept secret, and their worst features, though proved by legal evidence, denied by the persons implicated, I have thought it right to give it a place here.

481. *Nemesis*.—A society formed in 1842 at Paris, which, the better to intimate its intentions, also called itself the “Revolutionary Tribunal, One and Indivisible.” When discovered by government, it counted twenty-two members.

482. *O-Kee-Pa*.—A religious rite, commemorative of the flood, which was practised by the Mandans, a now extinct tribe of Red Indians. The celebration was annual, and its object threefold, viz.:—(1) to keep in remembrance the subsiding of the waters; (2) to dance the bull-dance, to insure a plentiful supply of buffaloes (though the reader will see in it an allusion to the bull of the zodiac, the vernal equinox); and (3) to test the courage and power of endurance of the young men who, during the past year, had arrived at the age of manhood, by great bodily privations and tortures. Part of the latter were inflicted in the secrecy of the “Medicine-hut,” outside of which stood the Big Canoe, or Mandan Ark, which only the “Mystery-Men” were allowed to touch or look into. The

tortures, as witnessed by Catlin, consisted in forcing sticks of wood under the dorsal or pectoral muscles of the victim, and then suspending him by these sticks from the top of the hut, and turning him round until he fainted, when he was taken down and allowed to recover consciousness; whereupon he was driven forth among the multitude assembled without, who chased him round the village, treading on the cords attached to the bits of wood sticking in his flesh, until these latter fell out by tearing the flesh to pieces. Like the ancient mysteries, the O-Kee-Pa ended with drunken and vicious orgies.

483. *Pantheists*.—A German society in which the maxims contained in Toland's "Pantheisticon" were discussed.

484. *Phi-Beta-Kappa*.—The Bavarian Illuminati, according to some accounts, spread to America, where they adopted the above grotesque title.

485. *Pilgrims*.—A society, whose existence was discovered at Lyons in 1825, through the arrest of one of the brethren, a Prussian shoemaker, on whom was found the printed catechism of the society. Though the Pilgrims aimed above all at religious reform, yet their catechism was modelled on that of the Freemasons.

486. *The Purrah*.—Between the river of Sierra Leone and Cape Monte, there exist five nations of Foulahs-Sousous, who form among themselves a

kind of federative republic. Each colony has its particular magistrates and local government; but they are subject to an institution which they call *Purrah*. It is an association of warriors, which from its effects is very similar to the secret tribunal formerly existing in Germany and known by the name of the Holy Vehm (166); and on account of its rites and mysteries closely resembles the ancient initiations. Each of the five colonies has its own peculiar *Purrah*, consisting of twenty-five members; and from each of these particular tribunals are taken five persons, who form the Grand *Purrah* or supreme tribunal.

To be admitted to a district *Purrah* the candidate must be at least thirty years of age; to be a member of the Grand *Purrah*, he must be fifty years old. All his relations belonging to the *Purrah* become security for the candidate's conduct, and bind themselves by oath to sacrifice him, if he flinch during the ceremony, or if, after having been admitted, he betray the mysteries and tenets of the association.

In each district comprised in the institution of the *Purrah* there is a sacred wood whither the candidate is conducted, and where he is confined for several months in a solitary and contracted habitation, and neither speaks nor quits the dwelling assigned to him. If he attempt to penetrate into the forest which surrounds him, he is instantly slain. After several months' preparation the candidate is

admitted to the trial, the last proofs of which are said to be terrible. All the elements are employed to ascertain his resolution and courage; lions and leopards, in some degree chained, are made use of; during the time of the proof the sacred woods resound with dreadful howlings; conflagrations appear in the night, seeming to indicate general destruction; while at other times fire is seen to pervade these mysterious woods in all directions. Every one whose curiosity excites him to profane these sacred parts, is sacrificed without mercy. When the candidate has undergone all the degrees of probation, he is permitted to be initiated, an oath being previously exacted from him that he will keep all the secrets, and execute without demur all the decrees of the Purrah of his tribe or of the Grand and Sovereign Purrah.

Any member turning traitor or rebel is devoted to death, and sometimes assassinated in the midst of his family. At a moment when a guilty person least expects it, a warrior appears before him, masked and armed, who says:—"The Sovereign Purrah decrees thy death." On these words every person present shrinks back, no one makes the least resistance, and the victim is killed. The common Purrah of a tribe takes cognizance of the crimes committed within its jurisdiction, tries the criminals, and executes their sentences; and also appeases the quarrels that arise among powerful families.

It is only on extraordinary occasions that the Grand Purrah assembles for the trial of those who betray the mysteries and secrets of the order, or rebel against its dictates; and it is this assembly which generally puts an end to the wars that sometimes break out between two or more tribes. From the moment when the Grand Purrah has assembled for the purpose of terminating a war, till it has decided on the subject, every warrior of the belligerent parties is forbidden to shed a drop of blood under pain of death. The deliberations of the Purrah generally last a month, after which the guilty tribe is condemned to be pillaged during four days. The warriors who execute the sentence are taken from the neutral cantons; and they disguise themselves with frightful masks, are armed with poniards, and carry lighted torches. They arrive at the doomed villages before break of day, kill all the inhabitants that cannot make their escape, and carry off whatever property of value they can find. The plunder is divided into two parts; one part being allotted to the tribe against which the aggression had been committed, whilst the other part goes to the Grand Purrah, which distributes it among the warriors who executed the sentence.

When any family of the tribes under the command of the Purrah becomes too powerful and excites alarm, the Grand Purrah assembles to deliberate on the subject, and almost always condemns it

to sudden and unexpected pillage; which is executed by night, and always by warriors masked and disguised.

The terror and alarm which this confederation excites amongst the inhabitants of the countries where it is established, and even in the neighbouring territories, are very great. The negroes of the Bay of Sierra Leone never speak of it without reserve and apprehension; for they believe that all the members of the confederation are sorcerers, and that they have communication with the devil. The Purrah has an interest in propagating these prejudices, by means of which it exercises an authority that no person dares to dispute. The number of members is supposed to be about 6,000, and they recognize each other by certain words and signs.

487. *The Rebeccaites.—The Hunters.*—The first was a society formed in Wales, for the abolition of toll-bars. Like the Irish Whiteboys, the members dressed in white, and went about at night pulling down the toll-gates. Government suppressed them. In 1837, after the first Canadian insurrection, a society of malcontents was formed under the title of "Hunters," whose object was to bring about a second insurrection. But the society lasted only for two years, and ended in smoke.

488. *Redemption, Order of.*—A secret and chivalrous society, which in its organization copied the order of the Knights of Malta. Its scope is

scarcely known, and it never went beyond the walls of Marseilles, where it was founded by a Sicilian exile.

489. *Regeneration, Society of Universal.*—It was composed of the patriots of various countries, who had taken refuge in Switzerland between 1815 and 1820. But though their aims were very comprehensive, they ended in talk, of which professed patriots always have a liberal supply on hand.

490. *Sikh Fanatics.*—The new phase of Sikh fanaticism, which recently revealed its existence by the Kooka murders, may be traced to the following sources:—The movement was started a good many years since by one Ram Singh, a Sikh, whose headquarters were fixed at the village of Baineer in the Loodhiana district. His teaching is said to have aimed at reforming the ritual rather than the creed of his countrymen. His followers, moreover, seem to have borrowed a hint or two from the dancing dervishes of Islam. At their meetings they worked themselves into a sort of religious frenzy, which relieved itself by unearthly howlings, and hence they were generally known as the "Shouters." Men and women of the new sect joined together in a sort of wild war-dance, yelling out certain forms of words, and stripping off all their clothing, as they whirled more and more rapidly round. Ram Singh himself had served in the old Sikh army, and one of his first moves was to get a number of his emissaries enlisted

into the army of the Maharajah of Cashmere. That ruler, it is said, would have taken a whole regiment of Kookas into his pay; but for some reason or another this scheme fell to the ground. Possibly he took fright at the political influence which his new recruits might come in time to wield against him or his English allies. Ram Singh's followers, however, multiplied apace; and out of their number he chose his lieutenants, whose preaching in time swelled the total of converts to something like 100,000. Of these *soubahs*, or lieutenants, some twenty were distributed about the Punjaub. The great bulk of their converts consisted of artisans and people of yet lower caste, who, having nothing to lose, indulged in wild dreams of future gain. Their leader's power over them appears to have been very great. They obeyed his orders as cheerfully as the Assassins of yore obeyed the Old Man of the Mountain. If he had a message to send to one of his lieutenants, however far away, a letter was intrusted to one of his disciples, who ran full speed to the next station, and handed it to another, who forthwith left his own work, and hastened in like manner to deliver the letter to a third. In order to clinch his power over his followers, Ram Singh contrived to interpolate his own name in a passage of the "Grunth"—the Sikh Bible—which foretels the advent of another *Guru*, prophet or teacher. But, whatever the teachings of this new religious leader, there is reason to think

that his ultimate aim was to restore the Sikhs to their old supremacy in the Punjaub by means of a religious revival. Secret murder and savage intimidation appear to have been the weapons most frequently used to that end. Ram Singh's name was connected with a brutal murder which happened in 1868; and his complicity with the recent outrages of Umritsur and Raekote seems to have been placed beyond question by the appeal which one of his disciples made to him in open court. On his denial of the charge, his deluded follower replied, that he had always been taught to tell the truth, and now his own teacher lied. For the present, at any rate, a heavy blow appears to have been dealt at this movement by the promptitude with which punishment followed crime. No new disciples are coming forward, and many are said to be falling away. Still a body nearly 100,000 strong, bound together by a common fanaticism, and impatient of foreign rule, will need very careful watching on our part.

491. *Tobaccological Society*.—One of the most bizarre of Masonic variations with four degrees, that professed to teach the doctrines of Pythagoras, and which arose during the middle of the last century. The tobacco plant, its culture and manufacture, were the subjects of symbolical instructions, the catechisms of which are still extant.

492. *Universalists*.—A Masonic society of one degree, established at Paris in 1841.

493. *Thirteen, The*.—A society that exercised an occult influence in Paris during the First Empire. Balzac has founded on it one of his most charming romances.

494. *Thugs*.—This association, after having existed in India for centuries, was only discovered in 1810. The names by which the members were known to each other, and also to others, was *Funsiegeer*, that is, “men of the noose.” The name *Thug* is said to be derived from *thaga*, to deceive, because the Thugs get hold of their victims by luring them into false security. One common mode of decoying young men having valuables upon them is to place a young and handsome woman by the wayside, and apparently in great grief, who, by some pretended tale of misfortune, draws him into the jungle, where the gang are lying in ambush, and on his appearance strangle him. The gang consists of from ten to fifty members; and they will follow or accompany the marked-out victim for days, nor attempt his murder until an opportunity, offering every chance of success, presents itself. After every murder they perform a religious ceremony, called *jagmi*; and the division of the spoil is regulated by old-established laws—the man that threw the handkerchief gets the largest share, the man that held the hands the next largest proportion, and so on. In some gangs their property is held in common. Their crimes are committed in honour of

Káli, who hates our race, and to whom the death of man is a pleasing sacrifice.

Káli, or Bhowany, for she is equally well known by both names, was, according to the Indian legend, born of the burning eye which Shiva, one of the persons of the Brahmin trinity, has on his forehead, whence she issued, like the Greek Minerva out of the skull of Jupiter, a perfect and full-grown being. She represents the Evil Spirit, delights in human blood, presides over plague and pestilence, and directs the storm and hurricane, and ever aims at destruction. She is represented under the most frightful effigy the Indian mind could conceive; her face is azure, streaked with yellow; her glance is ferocious; she wears her dishevelled and bristly hair displayed like the peacock's tail and braided with green serpents. Her purple lips seem streaming with blood; her tusk-like teeth descend over her lower lip; she has eight or ten arms, each hand holding some murderous weapon, and sometimes a human head dripping with gore. With one foot she stands on a human corpse. She has her temples, in which the people sacrifice cocks and bullocks to her; but her priests are the Thugs, the "Sons of Death," who quench the never-ending thirst of this divine vampyre.

495. *Traditions.*—Like all similar societies, the Thugs have their traditions. According to them, Káli in the beginning determined to destroy the

whole human race, with the exception, however, of her faithful adorers and followers. These, taught by her, slew all men that fell into their power. The victims at first were killed by the sword, and so great was the destruction her worshippers wrought, that the whole human race would have been extinguished, had not Vishnu, the Preserver, interfered, by causing the blood thus shed to bring forth new living beings, so that the destructive action of Káli was counteracted. It was then this goddess, to nullify the good intention of Vishnu, forbade her followers to kill any more with the sword, but commanded them to resort to strangulation. With her own hands she made a human figure of clay, and animated it with her breath. She then taught her worshippers how to kill without shedding blood. She also promised them that she would always bury the bodies of their victims, and destroy all traces of them. She further endowed her chosen disciples with superior courage and cunning, so as always to ensure them the victory over those they should attack. And she kept her promise. But in the course of time corrupt manners crept in even among the Thugs, and one of them, being curious to see what Káli did with the dead bodies, watched her, as she was about to remove the corpse of a traveller he had slain. Goddesses, however, cannot thus be watched on the sly. Bhowany saw the peeper, and stepping forth, thus addressed him:—

“Thou hast now beheld the awful countenance of a goddess, which none can behold and live. But I shall spare thy days, though as a punishment of thy crime, I shall not protect thee as I have done hitherto, and the punishment will extend to all thy brethren. The corpses of those you kill will no longer be buried or concealed by me; you yourselves will be obliged to take the necessary measures for that purpose, nor will you always be successful; sometimes you will fall under the profane laws of the world, which will be your eternal punishment. Nothing will remain to you but the superior intelligence and skill I have given you, and henceforth I shall direct you by auguries only, which you must diligently consult.” Hence their superstitious belief in omens. They study divination by birds and jackals, and by throwing the hatchet, and as it falls so they take their route. Any animal crossing the road from left to right, on their first setting out, is considered a bad omen, and the expedition consequently is given up for that day.

Strange that in the corrupted traditions of Thugs, murderers and thieves, we should encounter first the ancient idea of the spontaneous birth of knowledge, both of good and evil; further, the prototype of the beautiful fable of Cupid and Psyche, and the Mosaic account of the fall of man; and thirdly, the enunciation of the impossibility of

comprehending—for “seeing” here has this meaning—the Universal Intelligence.

496. *Initiation.*—To be admitted into this horrible sect required a long and severe novitiate, during which the aspirant had to give the most convincing proofs of his fitness for admission. This having once been decided on, he was conducted by his sponsor to the mystical baptism, and clothed in white garments and his brow crowned with flowers. The preparatory rite being performed, the sponsor presented him to the guruhù, or spiritual head of the sect, who, in his turn, introduced him into a room set apart for such ceremonies, where the Hymader, or chiefs of the various gangs, awaited him. Being asked whether they will receive the candidate into the order, and having answered in the affirmative, he and the guruhù are led out into the open air, where the chiefs place themselves in a circle around the two, and kneel down to pray. Then the guruhù rises, and lifting up his hands to heaven, says:—“O Bhowany! Mother of the world!” (this appellation seems very inappropriate, since she is a destroyer,) “whose worshippers we are, receive this Thy new servant; grant him Thy protection, and to us an omen, which assures us of Thy consent.” They remain in this position, until a passing bird, quadruped, or even mere cloud, has given them this assurance; whereupon they return to the chamber, where the neophyte is invited to partake

of a banquet spread out for the occasion, after which the ceremony is over. The newly admitted member then takes the appellation of *Sahib-Zada*. He commences his infamous career as *lughah*, or gravedigger, or as *belhal*, or explorer of the spots most convenient for executing a projected assassination, or *bhil*. In this condition he remains for several years, until he has given abundant proof of his ability and good will. He is then raised to the degree of *bhuttotah*, or strangler, which advancement, however, is preceded by new formalities and ceremonies. On the day appointed for the ceremony, the candidate is conducted by his *guruh* into a circle, formed in the sands and surrounded by mysterious hieroglyphics, where prayers are offered up to their deity. The ceremony lasts four days, during which the candidate is allowed no other food but milk. He occupies himself in practising the immolation of victims fastened to a cross erected in the ground. On the fifth day the priest gives him the fatal noose, washed in holy water and anointed with oil, and after more religious ceremonies, he is pronounced a perfect *bhuttotah*. He binds himself by fearful oaths to maintain the most perfect silence on all that concerns the society, and to labour without ceasing towards the destruction of the human race. He is the *rez sacrificulus*, and the person he encounters, and Bhowany places in his way, the victim. Certain

persons, however, are excepted from the attacks of the Thugs. The hierophant, on initiating the candidate, says to him:—"Thou hast chosen, my son, the most ancient profession, the most acceptable to the deity. Thou hast sworn to put to death every human being fate throws into thy hand; there are, however, some that are exempt from our laws, and whose death would not be grateful to our deity." These belong to some particular tribes and castes, which he enumerates; persons who squint, are lame, or otherwise deformed, are also exempt; so are washerwomen, for some cause not clearly ascertained; and as Káli was supposed to cooperate with the murderers, women also were safe from them, but only when travelling alone, without male protector; and orthodox Thugs date the deterioration of Thuggism from the first murder of a woman by some members of the society, after which the practice became common.

The Thugs had their saints and martyrs, Thora and Kudull being two of the most famous, who are invoked by the followers of Bhowany. Worshipers of a deity delighting in blood, those whom the English Government condemned to death, offered her their own lives with the same readiness with which they had taken those of others. They met death with indifference, nay, with enthusiasm, firmly believing that they should at once enter paradise. The only favour they asked, was to be

strangled or hanged; they have an intense horror of the sword and the shedding of blood, as they killed by the cord, so they wished to die by it.

497. *Suppression.*—When the existence of the society was first discovered, many would not believe in it; yet in course of time the proofs became so convincing that it could no longer be ignored, and the British Government took decided measures to suppress the Thugs. The crimes some of them had committed, indeed, almost exceed belief. One Thug, who was hanged at Lucknow in 1825, was legally convicted of having strangled six hundred persons. Another, an octogenarian, confessed to nine hundred and ninety-nine murders, and declared that respect for the profession alone had prevented him from making it a full thousand, because a round number was considered among them rather vulgar. But in spite of vigorous measures on the part of Great Britain, the sect could not be entirely destroyed; it is a religious order, and as such has a vitality greater than that of political or merely criminal associations. It was still in existence but a few years ago, and no doubt has its adherents even now. It always had protectors in some of the native princes, who shared their booty, and such may now be the case. The society has a temple at Mirzapore, on the Ganges.

A Thug, who during the Indian rebellion turned informer, confessed to having strangled three women,

besides, perhaps, one hundred men. Yet this fellow was most pleasing and amiable in appearance and manners; but, when relating his deeds of blood, he would speak of them with all the enthusiasm of an old warrior remembering heroic feats, and all the instincts of the tiger seemed to re-awaken in him. In spite of this, however, he caused some two hundred of his old companions to be apprehended by our government.

498. *Wahabees.*—This sect, the members of which lately attracted considerable attention on account of their suspected connection with the murder of Chief Justice Norman at Calcutta, has the following origin:—About 1740, a Mahomedan reformer appeared in Nejd, named Abdur' Waháb, and conquered great part of Arabia from the Turks. He died in 1787, having founded a sect known as the Wahábees, who took Mecca and Medina, and almost expelled the Turk from the Land of the Prophet. But in 1818, the power of these fierce reformers waned in Arabia, only to re-appear in India, under a new leader, one Saiyid Ahmad, who had been a godless trooper in the plundering bands of Amir Khan, the first Nawab of Tonk. But in 1816 he went to Delhi to study law, and his fervid imagination drank in greedily the new subject. He became absorbed in meditation, which degenerated into epileptic trances, in which he saw visions. In three years he left Delhi as a new prophet; and, journeying to Patna and Cal-

cutta, was surrounded by admiring crowds, who hung upon his accents, and received with ecstasy the divine lesson to slay the infidel, and drive the armies of the foreigner from India. In 1823, he passed through Bombay to Rohilkhand, and having there raised an army of the faithful, he crossed the land of the Five Rivers, and settled like a thunder-cloud on the mountains to the north-east of Peshawur. Since then the rebel camp thus founded has been fed from the head centre at Patna with bands of fanatics and money raised by taxing the faithful. Twenty sanguinary campaigns against this rebel host, aided by the surrounding Afghan tribes, have failed to dislodge them; and they remain to encourage any invader of India, any enemy of the English, to whom they would undoubtedly afford immense assistance ("Athenæum," 26th Aug. 1871). Though the general impression in England and India seems to be that the murder of Mr. Norman is not to be attributed to a Wahábee plot; yet so little is known of the constitution, numerical strength, and aims of the secret societies of India, that an overweening confidence in the loyalty of the *alien* masses—as the "Times" curiously enough terms them, I suppose in imitation of Mrs. Ramsbottom, who was so very indignant, when living in France, at being called a *foreigner*—on the part of the English residents in India, is greatly to be condemned. "This dreadful murder," says the "Telegraph," "is a rea-

son for intelligent and unremitting vigilance among the chiefs of the police, for public and unyielding defiance of danger among all our English officials, and for sharp watchfulness by the Government of that nest of Wahábee fanatics on the northern frontiers.”

499. *Yellow Caps, Society of the.*—A society said to have been founded in China, under the reign of Sing-Ti, in the second century of our era, numbering among its members the flower of Chinese *littérateurs*, who aimed at political power.

THE END.

