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Then woe betide the sinner,
 Who "spreads it" in the East;
 Fear will make him rather thinner,
 Though he may be fat—the beast,
 And all their grand regalia—
 Skin aprons, scarfs and jewels—
 We'll seize upon as plunder,
 For women ain't all fools,
 Though they don't meet on a level,
 And part upon the square,
 They can raise the very devil
 When they get a chance that's fair.

The Occult Sciences in the Temples of Ancient Egypt.

BY GEORGIA LOUISE LEONARD.

[Extracts from a Paper read at the "Fortnightly Conversation," Washington, D. D., May 5th, 1887.

The most *conservative* Egyptologists *admit* that this ancient people possessed a very *considerable* knowledge of both mathematics and astronomy. Prof. Proctor speaks of them as being "astronomers of *great skill*," and says, "they were manifestly skillful engineers and architects, and as surely as they were well acquainted with the properties of matter, so surely must they have been acquainted with the mathematical relations upon which the simpler optical laws depend. Possibly they knew laws more *recondite*, but the *simpler* laws they *certainly* knew. In Appendix "A" to this author's work on *The Great Pyramid*, we are told, in relation to the amount of mathematical and astronomical knowledge in their possession, that in these particulars "modern science has made no real advance upon the science known to the builder of The Great Pyramid." In this connection the opinion of Prof. Henry Draper is interesting. Speaking of this great pyramid he says: "So accurately was that wonder of the world planned and constructed, that at this day the variation of the compass may actually be determined by the position of its sides."

Upon the ceiling of the beautiful temple of Denderah there is a representation of the zodiac. It has been claimed that this is a work of the Ptolemaic period; but an inscription found at Denderah distinctly states that the building had been restored in accordance with

a plan discovered in the writings of the Khufu, or Cheops, who belonged to the fourth dynasty. Certainly this evidence is strongly presumptive of the antiquity of this celestial map.

In considering the amount of mathematical and astronomical knowledge possessed by the Egyptian priests, we must remember that they kept their cyclic notations in the profoundest mystery, as their calculations applied equally to the spiritual as to the physical progress of mankind.

The "Sacred Books" of the Egyptians were ascribed to Hermes Trismegistus, and ante-dated Menes. They were 1,100 in number, we are told by Jamblicus, and forty two were still extant in the time of Clement of Alexandria. They contained an epitome of the secret knowledge, and treated of many different subjects. The majority of these books are now lost to us, and of them we know only what has been preserved in the works of later writers. Diogenes Laërtius makes a statement, probably derived from these lost books, that the Egyptians possessed records of 373 solar eclipses and 832 lunar; and he carries back these observations to the period of 48,863 years before Alexander. Bunsen remarks, "If they were actual observations they *must* have extended over 10,000 years, for the ancients assuredly observed and reckoned none but total or almost total eclipses." "In Egypt, if anywhere," says Diodorus, "the most accurate observations of the positions and movements of the stars have been made. Of each of these they have records extending over an incredible series of years. They have also accurately observed the courses and positions of the planets, and can truly predict eclipses of the sun and moon." The truth of these statements it would be folly to doubt, when we are assured by Herodotus, in the most positive terms, that "they knew these things with accuracy, because they always computed and registered the years."

That portion of their calculations which was regarded as the most secret, undoubtedly related to the evolution of our planet, both physically and spiritually—such evolution proceeding in cycles, of greater or less duration. They taught that the close of the "great year" was attended by destructive cataclysms either of fire or water, like that which in "one awful day and night" submerged Atlantis beneath the waves, as told to Solon by the Egyptian priests—and that a corresponding change took place both in the physical and intellectual world.

Astrology was pursued hand in hand with the higher mathematics and astronomy. Professor Proctor seeks to prove in his work on *The Great Pyramid* that that monument was reared not alone as a tomb for Khufu, but for astronomical and astrological purposes as well. Very likely this was so, but is it not possible that there was also *other* reasons? Why was it oriented with wonderful exactness? Why, of necessity, constructed in the pyramidal form, with its apex pointing toward heaven? What meant the long secret passages, and the seven impenetrable chambers, one succeeding another? and what purpose did the great sarcophagus serve which Prof. Piazza Smythe declares was used as a corn-bin?

Mystery surrounds us upon every side as we seek to solve these problems of the past.

Astrology was believed in implicitly by the Egyptians, and they considered unquestioned the influence of the planets upon the destinies both of individuals and the human race collectively. Mr. Taylor, speaking of astrology, says that "its professors appear to have been the earliest to use the magnetic compass to determine the aspect of the heavens," and admits that "the magician gave the navigator his guide in exploring the world."

The Egyptians took careful note of all singular or unusual occurrences, whether related to the heavenly bodies or to themselves, and observed omens connected with everything they undertook. They even watched the day when any one was born.

Perhaps in no branches of science was their knowledge more conspicuously apparent than in those of chemistry and alchemy. It has been vigorously denied that they understood anything more than the rudiments of chemistry—and as for alchemy! the idea has been treated with derision. A few instances will show their superiority to modern achievements, and inference may be left to do the rest. In the perfect imitation of precious stones we have never even approached them. Many splendid imitations of emeralds, amethysts, and other gems of rich and varied hues, have been found in the tombs of Thebes; and their brilliancy and perfection is such that they almost defy detection. Among the immense emeralds mentioned by classic authors, was the colossal statue of Serapis, in the Labyrinth, nine cubits, or thirteen and a half feet in height, and composed of one single stone. Sir Gardner Wilkinson and the learned Winkleman speaks in enthusiastic terms of the beautiful specimens of stained glass—some of which have the appearance of the most exquisite mosaics.—*The Open Court*.

(To be Continued.)