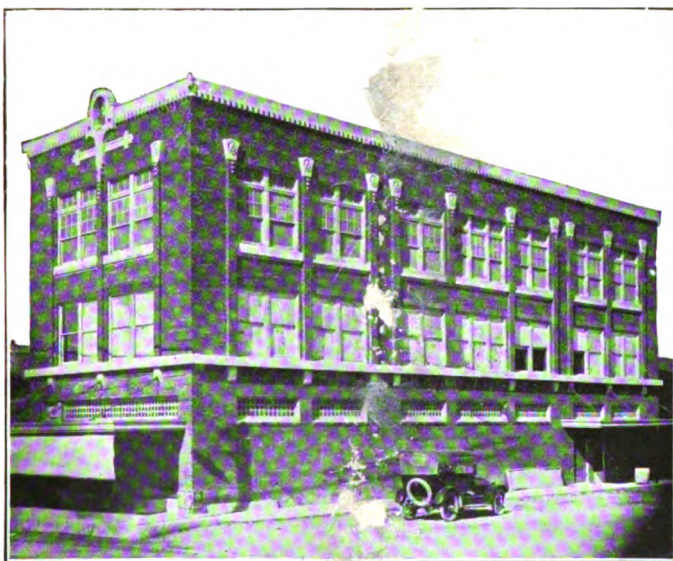


LITERATURE, SCIENCE, EDUCATION, FREEMASONRY

# THE NEW AGE

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# THE KABBALAH IN ANCIENT CRAFT MASONRY

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## II

### SOME NOTES ON THE HALLIWELL MS.

IN the previous installment of this inquiry into the presence of the Kabala in the work of the Ancient Craft we found that the Kabala, like Freemasonry, is a religio-philosophical system of morals, the doctrines and tenets of which were orally transmitted from remote times; that, like Freemasonry, it employed a "secret art" in the teaching of that system; that that art was known by the Hebrew name of *Gematria*, which was a counterfeit word or "substitute word" for the Greek form of the word Geometry; and that the purpose of that art was to discover the hidden meaning of words—a *search for the true word*. . . . We further learned that, as with Freemasonry, the method of working in the sacred and secret art of *Gematria* is divided into three elementary "Degrees," each of which *has a name*, and that there are certain curious similarities in each of these degrees to integral parts of the unwritten work of our Masonic degrees. . . . We further found the distinctive symbol of the Kabbalists shedding its light upon and making visible the Great Lights upon our Masonic altar—making visible and legible the words upon the printed page of the holy Book. . . . And we also learned that even as we first rapped at the door of a Masonic lodge room we did so in unconscious obedience to a certain passage of Scripture that contained an illustration of Kabbalistic *notarikon*—the most perfect illustration to be found in our English Bible. . . . And we are to remember these established points in our progress in turning to a very brief examination of one of the most ancient and important pieces of documentary evidence in our archives.

Carefully preserved in the King's Library in the British Museum is a

small quarto volume of manuscript on vellum which is known to archaeologists as the *Halliwell MS.*, and which has been unanimously conceded by many eminent scholars, both Mason and profane, to be the earliest Constitution of the Anglo-Saxon Freemasons of which any authentic copy exists. . . . Brother Mackey, in his *Encyclopaedia of Freemasonry*, says of this document: "It is the earliest of the old Constitutions . . . and was probably transcribed in 1390 from an earlier copy." . . . Some years ago the present writer made a journey to London for the express purpose of examining this old document, and spent two days (constantly under the watchful eye of an attendant) in that examination. He failed to find all that he had hoped to find, but he found much that had escaped the notice of the many *savants* who have so carefully scrutinized and pondered over those age-stained and thumb-worn pages where, in places, the writing is all but illegible even under the lens. The space allotted to this article permits only a very brief comment on but a few of the many interesting things discovered therein.

In place of a title, the MS. begins with the following Latin superscription:

*Hic incipiunt constitutiones artis geometrie sed'm Euclidyde.*

Other commentators, without exception and without authority, have made this sentence read: "*Hic incipiunt constitutiones artis geometriae secundum Euclidem.*" "Here begin the Constitutions of the art of Geometry according to Euclid." . . . In the original the sentence reads as this author again gives it:

*Hic incipiunt constitutiones artis geometrie sed'm Euclidyde.*

Read that sentence again, my brother,

and *speculate* as to it—scrutinize it—look into and under it—analyze and reflect. . . . You need not much Latin to know that this is very bad Latin, even for medieval Latin. The old manuscript writer has not only misspelled *geometriae* (by omitting the *o*—as the Kabalists omitted it in counterfeiting the name of their sacred art of *Gematria*), but terms geometry an “art” when every schoolboy knows it is not an art but a science. . . . Note next that no limitation of space on the page necessitated the contraction of *secundum* into *sed’m*. . . . If you have more Latin than Jonson credited to Shakespeare you will wonder at the appearance of the elegant Ciceronian *incipiunt* in this half-lettered medieval sentence instead of the commonly used *comsunt* or *cominitunt* of that day. . . . And while you are mentally smiling at this linguistic pearl in a pig’s snout, there flashes out at you—here, at the beginning of our oldest English Constitution of Freemasonry—an illustration of a *notarikon* of the sacred and secret art of *Gematria*—notifying us that in all which follows a concealed meaning is to be sought. . . . Take the leading word of the sentence and letter and begin.

*Hic—H-i-c*. . . . *Hic Incipiunt Constitutiones*. . . . So—that is why *incipiunt* was used instead of *cominitunt* or its mongrel contraction, *comsunt*. . . . Now notice that the apostrophe in *sed’m* is a perfectly formed Hebrew *yod* (י), and then that the letter that you at first took for an *n* in *Enclyde* is, in fact, a very carefully made but *inverted* letter *u*. . . . And then—bringing the powerful lens closer—you discover that what you at first took for hasty and slovenly chirography is, in fact, a careful copy of some original—every letter affording evidence of having been most heedfully and painstakingly copied. . . . And as you go on through the document and note many other peculiarities, many letters that are “larger or smaller, suspended or inverted, or otherwise unusual,” and observe that certain of these have been “heedfully copied,” you need but a little

*understanding* of the sacred and secret art of the *Oabbalah* to come to the knowledge that you have before you an archaic English translation of a Latin original in which some adapted method of *Gematria* had been employed.

The body of the MS. consists of 794 lines of rhymed verse of archaic English of the early fourteenth century. Beginning with the history of the organization of *Masonry* (the *n* in that word is, in fact, an *inverted u* making the word read *Masoury*), the Constitution proceeds to the Fifteen Articles or regulations governing operative Masons in their several degrees; then follows the account of the institution of the Craft by “kyng Adelston,” followed by a prayer “to God almyght and to hys moder Mary bryght” for grace to keep the Articles of Constitution, closing with an ode of honor to the “holy martyres fowre;” this is followed by a lecture on the Seven Liberal Arts and Sciences, and the Constitution concludes with a lengthy charge concerning morality, uprightness, and outward behavior.

Rendered into more intelligible modern English the opening lines of the text are as follows:

“Who so will both well read and look  
He may find written in old book  
Of great lords and also ladies—”

Note that not only is the leading word *He*, in the second line, superfluous to the sense but destructive of the rhythm. . . . Then note that if you take the leading word, *Who*, of the first line and “letter it,” the letters, in their regular order become the initials of the leading word of the three lines—an anagrammatic for *r* of *notarikon* known to Kabalists as *temurah*. . . . “The golden age of anagrams began with the cabalists. . . . Nearly all the cabalistic writings give rules for the composing of anagrams” (*Jew. Encyc.*: V. 551). . . . Is that old manuscript writer again notifying us as we were notified at the door of the lodge, to look for concealed meanings in all that is to follow?

Let us read the lines again . . . What does he mean by “both well read

and look"? . . . We could not well read without looking at the letters on the page . . . What beside the letters is there to look for? . . . And why does he use the potential may as though it were uncertain whether, even after having both well read and looked we should find what is written in the book?

But our allotted space is diminishing . . . Let us pass on to the Constitutional Lecture on the Seven Liberal Arts and Sciences:

"Gramatica is the first science, y-wysse;  
Dialectica the second, so have ye bliss;  
Rhetorica the third, without nay;  
Musica the fourth, as I you say;  
Astromia is the fifth, by my snout;  
Arsmetica the sixth, without doubt;  
Gemetria, the seventh, maketh an end,  
For he is both noble and hende:  
Grammar forsooth is but the root  
For whoso would learn from a book,  
But (this?) art passeth in that degree  
As the fruit doth the root of the tree."

To what "art" does the writer refer which in measure of importance or satisfaction to "whoso would learn from a book" passeth a knowledge of grammar in the degree that the fruit doth the root of the tree? . . . Remember that in that day Grammar comprised not only what we today comprehend by it but also everything that pertained to written or spoken language from the proper fashioning of alphabetic characters to the last superlative accuracy or elegance of mental expression. "Under the term *grammar*," states our *Century Dictionary*, "were formerly included almost all branches of learning as based on the study of language; and from this sense of 'learning' it came to imply profound or occult learning" . . . Taken in that sense, what "art" could surpass it in benefit to "whoso would learn from a book"? . . . Geometry? . . . Or that art the name of which was taken from the word Geometry?—that art which deals with discovering the concealed and true meaning of words—the initial letter of which is also G?

Before leaving this passage let us note that the simile employed in the last two lines is a plagiarism from the well-known maxim of the Venerable Bede, who, about the year 725, wrote—"Un-

derstanding surpasseth learning as the apple doth the root of the tree." . . . Was the plagiarism by our manuscript-writer *intentional* and did he wish us to know that he was speaking of the art of *Understanding*—that art referred to by Esdras, the Kabalistic redactor of the Hebrew Scriptures?—and by that Christian Kabalist, the holy St. John, of the *Revelation* (to whom modern Freemasons dedicate their lodges) when he wrote:

"Here is Wisdom. He that hath *Understanding*, let him count the number of the beast; for it is the number of a man; and his number is six hundred and sixty and six."

Let us continue with our ancient Lecture:

"Rhetoric mingles ornaments with measured speech,  
And Music is a sweet song.  
Astronomy numbereth, my dear brother;  
Arithmetic showeth one thing that is another;  
*Gemet'* ye seventh syen hyt ysse  
That con depert falsed from treweh y-wys.  
(That can separate falsehood from truth with certainty.)

This writer wishes he might show to you the remarkable peculiarities in and surrounding that word *Gemet'* (presumably, Geometry) as it is written in the MS. . . . But let us read the lines again. . . . Now, since by the science of astronomy we number the celestial bodies, it may be said that "Astronomy numbereth." . . . But how can it be said that Arithmetic "showeth one thing that is another"? . . . And how, by any stretch of fancy within the meaning of the words can Geometry (if that science was meant) "depert falsehood from truth with certainty"? . . . And then we remember that the sacred and secret art of the Kabalists does all these things—that it "numbereth"; that it "showeth one thing that is another" by bringing to light the concealed and true word from beneath the substitute word; and that the one and only purpose of that art is to "separate falsehood from truth with certainty."

We will bring this brief examination of our oldest Constitution to a close with the following statement therein as to the origin of Masonry:

"In that time, through good gemetry,  
This foremost Craft of good masonry  
Was ordained and made in this manner:  
*Y-cownterfetyd of thys clerks y-ferre:*  
*At these lordys prayers they cownterfetyed*  
*gemetry*  
*And gaf hyt the name of masonry*  
*For the moste oneste (one-est, foremost)*  
*crafte of alle."*

Herein we learn that, as the Hebrew Kabalists counterfeited the Greek word for geometry to form the name of their sacred and secret art, so was the name Masonry a *counterfeit-word*, and that the Craft of Masonry was made "through good geometry." . . . Nowhere in the MS. does the word geometry, so written, occur—neither as in Latin, *geometria*, nor in French, *géométrie*: twice, in Latin sentences, it is written *gemetrie*; twice it has the French form, *gemetré* with the *o* missing; and six times in various archaic English forms, but always without the *o*. . . . The reason why the Hebrew Kabalists omitted the *o* from the Greek word *geometria* is well known to modern students of the Kabala. . . . But why did the writers of the old Masonic documents (through whose hands the words "gemetry," "gemetrie," and "masonry" passed into common usage) omit the *o* from the Norman-Latin *géométrie*? While the letter *e* is most frequently used in modern English the short sound of the letter *o* (as in geometry) was the dominant vowel of the Anglo-Saxon tongue—as witness *mon* for man, *lond* for land, *woll* for will, *con* for can, and scores of examples. Why was the *o* eliminated in the word "gemetry"? . . . Now, if an unlearned medieval Englishman had met with the Hebrew word *gmatria* written in English characters, he would undoubtedly have pronounced it gem-uh-tree-uh, with a soft *g* as in *gem* and with the accent on the third syllable—in much the same manner as the medieval English operative Freemasons converted the French *Pythagore* (Pythagoras) into "Peter Gower."

Was the word from which "gemetry" was "cownterfetyd" Geometry?—or was it, perhaps, a philological alloy of both those words? . . . But—it may be pro-

tested—does not the reference to Euclid, whose name is almost synonymous with geometry, settle the question? . . . No—and for two reasons: first, the word Euclid, or any correctly spelled form of it in any language, does not appear in the MS.: second, there were *two* Euclids—two famous Greeks by that name, of whom the more famous, during the middle ages, was Euclid of Megara. This latter was born about six years after the death of Pythagoras and was a contemporary of Esdras the Hebrew Kabalist who rewrote the Hebrew Scriptures. He was a pupil of Socrates, at whose death he was present, and later he became the teacher of Plato. When the pupils of Socrates fled from Athens, Euclid opened his house in Megara to them and later opened there his school of speculative philosophy that soon became a thorn in the scholastic side of Athens. . . . Socrates had said of Euclid that he was "a sophist." The word sophist had among the ancient Greeks (as it has today, a vulgar or popular meaning—"the master of his craft" and Euclid became known as "the Master of the Craft."

A Kabalistic rendering of the Greek word *Megara* (from the Semitic *m'arah*) is "voices issuing from a cleft of the rock." Did you, my brother, ever hear those words spoken during the toilsome journey in search of the true word? . . . In an old French ritual of the Ninth Degree of Perfection, now obsolete, this sentence occurs—"A *cavern* received me; a *fountain* refreshed me; a *candle* gave me light." In this sentence there is a vague Kabalistic reference to some teacher of the *Qabbalah* who lived in the Greek city of Megara. . . . But there is no proof that Euclid of Megara was the inventor of the "sacred geometry" of the Greeks—that secret art which Esdras, the Jewish redactor of the Scriptures, and John, the patron saint of Freemasonry, call Understanding: neither is there any proof that "our ancient friend and brother, Pythagoras" discovered the 47th Problem of Euclid. . . . But—the space allotted to this article has been exhausted.



We ere still standing before our Masonic altar, gazing down upon the open Book across which we were told that Freemasonry is the repository of a Secret Art, the parts and points of which, when imparted to us, we were never to reveal. The three tiny points of fire arranged in a triangular position, reminding us of the Great Tetractys in which the *Ineffable Word*—the great Key-Word of the *Qabbalah*—was said to have been concealed, shed their faint

light upon the *Blazing Star* that appears to illuminate and illustrate the words upon the printed page.

We would know more of the true meaning of so much that is contained within this Book that has been handed down to us as a rule and guide of our faith and practice. . . . But—alas!—ruffianly hands have been at work—the design upon the trestle-board has grown dim—and the great Word is lost!

## “THE RELIGION OF FREEMASONRY”

BY NEMO

### IV

#### WHENCE CAME I?

WHAT am I? A human being composed of a complex body, a material and spiritual compound. A man. An individual being of the human race. To this being are given five senses; and thus, perfect and erect, stands man, rising above the mere animal state. The natural position of man is erect.

All men have the same number and kind of bodily organs. All the nerves, muscles, veins and arteries found in any man of any race, are found in every other man of every other race regardless of the color of complexion, the character of the hair, or the degree of intelligence or culture. The similarity of mental and moral faculties and habits is marked. Intellect, emotion and will, the mental nature of every Caucasian, Mongolian, Ethiopian, Malay or Red Man. All men have consciences whereby they are sensible of right and wrong. There are varieties of men, but all men belong to one species of being. If all men are of the same species of being, then the brotherhood of man follows. The foregoing may give some idea of physical man, the figure at which we can point the finger.

But is that all? Whence came I? That is the first great question brought home to man since human life began.

What is life itself, with all its wondrous, mighty energies; that power which maintains the heat within us and prevents our bodies—that decay so soon without it—from resolution into their original elements? Life, that constant miracle, the nature and essence of which have eluded all philosophers. We know that man was sent into this world, not a spiritual, but a complex being, made up of body and mind; the body having, as is fit and needful in a material world, its full, rightful and allotted share. His life is guided by a full recognition of this fact.

And yet we know that there is matter, a soul within our body, a God that lives in the universe. I am conscious that I exist and am the same identical person that I was years ago. I am conscious that my body is not I, that if an arm and a leg were lopped off this person that I call Me would still remain complete, entire, identical as before. But I cannot ascertain, by the most intense and long-continued reflection, what I am, nor where within my body I reside. I have no power to examine and inspect—I exist, will, think, perceive. This I know and nothing more.

The man with neither the power of poetry nor prophecy, looking at the daily incidents of life, sees a helpless

little life coming into a world where, from causes beyond its control, some live a few days and pass away, leaving aching hearts; others live till youth, or till fullgrown strength and power seem to defy change, and then, suddenly are called away; others mature to an age when they seem like well-ripened harvest grain; and for each, as they go, are the laments of those who love them.

For ages the self-evident and easily-understood facts were clearly discerned among what are called the higher and philosophic schools; and among the finer matured man and women, constantly the light of truth shone, but did not become general. All saw there was a mortal body for every member of the human family; that for a while it was possessed of a vital principle by which it was moved and governed. Then came the change which we call death, and the body no longer moved, but at once began to resolve back to chemical conditions neither flesh nor vegetable; and the power which had controlled and moved the body as it willed, could not be seen nor traced.

Of necessity, to every thoughtful mind had come the question, what was that power or principle or intelligence which moved and controlled that wonderful complex body? How was the union of the two made operative, and what became of that moving force or intelligence when the body was no longer operated or governed? All this was studied intently.

Some things seemed reasonably plain and clear to ordinary intelligence. A child drinks milk; a mature person eats vegetables, nuts, fruit, fish, or flesh. The stomach receives that confused mass, and, in the laboratory of man, the fluid is compounded which sends blood to his whole system with red corpuscles for growth and white corpuscles to protect from disease; and that fluid deposits material for growth with suitable chemicals at each smallest space along the way, each calling for different elements; the heart, bones, flesh, nerves, brain, skin, nails, hair, the eyeball, the iris, the pupil, each formed more delicately than the art of man

could devise, and all made for perfect action—if rightly used.

Matter in any combination could not make the marvelous physical life of the people. Matter alone or with other matter may cause physical acts, by force set in motion directly or remotely by them; but matter cannot enable other matter or itself to reason, to consider, to will within itself what shall be done, and change from one course to another as intelligence within itself judges best, to prepare for what is yet in the future. To know what is good and to know what is evil—that is, to have the power to consider, and know the principles and qualities of other things.

It is not conceivable that, if only matter existed, it could, by any effort of its inherent forces, produce Reason, Intelligence, Thought, or even that limited Reason which we call Instinct. Nothing can, by exercise or operation of the forces which belong to it, create qualities of a higher nature than itself possesses, or radically different from them.

Nor can the unthinking stomach determine what should be prepared for each part of the body, nor what elements will be required for each, or the quantity to send, and when to stop; nor could it, without guiding intelligence, reject the harmful or useless elements which are present in great abundance, and equally soluble and transmissible.

The observant have always noted that only for a few years would that power to move, direct and control the body continue in it; thereafter that body would resolve back to the soil elements; that these elements are infinite in variety, in composition, in use, and exist in the whole earth and in the waters. It seems a necessary deduction that only a pervasive intelligence could cause them to exist, continue their appointed time, and then cease to be. The highest art of man could not care for these physical actions and results. It seemed evident that only infinite wisdom there present could direct and guide them. That directing principle was not originated by the mortal body, but must have come into the body from a great

source of life everywhere present and of most minute wisdom.

Only Intelligence, or something higher than Intelligence, could produce the human intellect or the animal instinct. To that Intelligence, if it must be that it exists for that, must be ascribed everything that displays design in the universe; and it follows that all the forces of matter and of nature must have been given by the same Intelligence, and are its varied action.

Assuming that this being is not a chemical compound, an adequate source has been sought, and its origin has been stated in ways surprisingly alike.

The oldest written legend—doubtless from one vastly older, now lost—says: "The Lord formed man out of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul;" thus formally is stated the creation of the body, and the introduction of the living soul from the Deity.

It was an ancient doctrine that God made man after His own image. At first, Adam was alone, incapable of reproduction. The female is not created for him out of nothing, but he is divided and becomes male and female. But he is made after the image of God in this, that he himself, of whom the body is but the envelope and instrument, is a spirit with the power of thinking, and of manifesting himself in words and acts that are but the utterance of the thought.

If the idea that man is in part divine be but an illusion of inordinate vanity, man is one of the animals, to be governed as an animal; to be led, managed, persuaded, compelled as an animal, by appeals to his animal and brutal instincts. He is wholly as the beast of prey that wars with him; the bird of prey, the hawk, the fishing eagle and the vulture; or the ape, savage and malicious; or the swine, greedy and rapacious; or the panther, treacherous, cowardly and cruel; or at best, the man of the world and of business, cold, selfish, artificial, cruel, heartless, or unsympathizing, greedy and exacting. Man then becomes a dethroned king, and the

splendor of the divine no longer illuminates his home or gilds with glory the common actions and toils of life. At once we become disinherited children for whom there is no longer any kingdom of heaven.

Philosophy has never yet succeeded, nor ever will succeed in establishing, in lieu of this doctrine, any other doctrine that does not or will not lead to atheism, and at last end in it. There is no middle ground between it and atheism. Hear the evidence or opinion of ancient learned men:

Pindar.—There is one and the same race of gods and men; it is from the same parent we draw the breath of life.

Plato.—When the Creator, the Father of all things, saw that this created image of the everlasting gods had both motion and life, He pronounced it to be good; and being delighted with the workmanship of his own hands, He proceeded to consider how He might make it still more resemble its prototype.

Lucretius.—We are all sprung from heavenly seeds; we have all one common Father.

Diogenes Laertius.—God is the creator of the universe, and also the Father of all things, a part of Himself being within all.

Cicero.—The mind of man, a particle from the intellect of the Almighty, can be compared with nothing else—if we may be forgiven for saying so—than with God Himself. Thou art not the being whom this figure shows, the mind is the man, not the figure which can be pointed at with the finger. Know that thou art a divine being; it is the Deity in thee which moves, feels, remembers, foresees, rules and governs that body over which it is placed in the very same way as the Supreme Being a spirit and a mind, the Lord and governs the world; and as the Eternal God directs this world, which is in a certain degree mortal, so the never-dying spirit directs this frail body.

Sallust.—The difference between the body and the spirit is always recognized. Our mind is common to us with the gods; the body, with the lower animals.



Seneca, a learned contemporary of Jesus.—The same being we call Jupiter the wisest of men regard as the keeper and protector of the universe, Maker of this lower world, to whom all names are suitable. Will you call Him Destiny? You will not err; on Him depends all things, and all causes of causes are with Him. Will you call Him Providence? You will say well; for it is His wisdom that provides for this world that it be without confusion and proceed on its course without change. Will you call Him Nature? You will not make a mistake; for all things have their beginning from Him in whom we live and move and have our being. Will you call Him the world? You will not be deceived; for He is all that you see, wholly infused into His parts and sustaining Himself by His own power. God is near to you; He is with you; He is within you. A Holy Spirit resides in us, a sacred spirit talks within us, but cleaves to its divine origin.

Juvenal.—In the beginning the Almighty Creator breathed life into beasts, a reasoning soul in us.

(The next article of this series, entitled "Why Am I Here?" will be published in the November issue of THE NEW AGE.)

The Psalmist.—Thou hast made him a little less than divine, Thou hast endowed him with glory and honor.

St. John the Apostle.—God is love. The man that dwells in love, dwells in God and God in him.

Job.—The Spirit of God hath made me; the breath of the Almighty hath given me life. There is a spirit in man; the inspiration of the Almighty giveth them understanding.

That the divine life is within us and is the controlling principle of life has been spoken times without number. It is the only theory which will explain the course of life.

It will not do to say that the quotations which have been made is the language of exaggeration; the writers evidently intended to speak accurately. Thus from the written opinions of the wisest, greatest men and geniuses of both ancient and modern times, and the Book of the Law, our faith is made strong in the belief that the Soul of Man, breathed into him by God, is immortal; that he is free to do evil or choose the good—responsible for his acts and punishable for his sins.

## THEN AND THEN ONLY

"Only when the sun of love  
 Melts the scattered rays of thought,  
 Only when we live above  
 What the dim-eyed world has taught,  
 Only when our souls are fed  
 By the fount which gave them birth.  
 And by inspiration led,  
 Which they never drew from earth.  
 We, like parted drops of rain,  
 Swelling till they meet and run,  
 Shall be all absorbed again,  
 Melting, flowing into one."

—Selected.