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קדש

GADOSH:

THE JOHANNITE TRADITION

THE SONS OF THE SERPENT TRIBE

Legacy of The Nephilim

by Jonathan Sellers

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THE SONS OF THE SERPENT TRIBE

A PRELIMINARY ESTIMATE



"Part One is classic gnostic scripture, authoritative works read by an ancient group that called themselves 'gnostics' -- 'people fit to have acquaintance(GNOSIS) with God.' The name 'gnostic' most properly applies to members of this group. In modern scholarship they are sometimes called 'SETHIANS', 'BARBELOITES', 'BARBELOGNOSTICS', 'OPHIANS' or 'OPHITES'. Most of their scripture comes down to us in an obviously Christian or Christianized form. The received Christian form is what is translated here. Some scholars consider the Christian elements to be foreign to the original text."

-- Bentley Layton, *The Gnostic Scriptures*. Introduction, p. xv

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-- *The Holy Book of the Great Invisible Spirit (The Gospel of the Egyptians)*

"Snakes of Light become Grim Reapers" -- song lyric from "*Sincerity*" by Dave Ball and (the former) Genesis P.-Orridge.

A. A PRELIMINARY ESTIMATE

IT is probably no great exaggeration to state that the subjects we are covering in our work have inspired the pens of so many hack writers, the result being that tons of rubbish have been printed in the years since Gutenberg revolutionized moveable type. The subjects of this chapter, the Ophites, and, in general, the Serpent Cult, is no exception. The Serpent Cult is no dead artifact: it survives today. It is not some heinous bogey-man, out to lure innocent people away from the truth, whoever they are, and what ever THAT is.

Serpent worship figures prominently in Judaeo-Christianity, even tho the so-called Christian of today is discouraged from it and told that the Serpent is the symbol of humankind's eternal damnation. Yet, were that the case, why was the Brazen Serpent a prominent feature in the religion of the Israelites until Hezekiah, the fanatic, destroyed it? And, if Serpent Worship is evil, as today's Christian is told to believe, by those responsible for telling them to believe it, then why did the Lord Jesus say to be wise as serpents? Or, why did he say that even as Moses lifted up the Serpent in the wilderness, so shall the Son of Man be lifted up? If anything, he was alluding to a fact of the Kabbalah, known to the Wise: that the Serpent = NaChaSh = 358 = MaShICh = Messiah. True, Gematria did not come into vogue until much later, but the Sethian Ophites regarded Seth as the Anointed One, the Messiah; and Seth, we have seen, is syncretized with Agathodaimon, by the Harranians.

It is, then, in the sect of Ophites that we find the earliest forms of the "Authentic Christianity" -- or, should we say, The Authentic Tradition in Christianity -- as far as the Initiatic Tradition is concerned. The Ebionites represented the Exoteric, public movement. The Esoteric current is that we have spoken of concerning the traditions that pass from the Ophites to the Dositheans to the Simonians to the Naasseni, to the Carpocratians, to the Phibionites, to the Sethians, to the Sethian Ophites, to the Barbelo-Gnostics, to the Borborites; to the Nusairi, to the Harranians, Druzes, and Yezidis: and from these again, to the Rose+Croix (SION + The Temple); to the Rosicrucians, Freemasons, Illuminati, the Asiatic Brethren; to the Thelemites and to ourselves, a composite of all of the above.

We could try and make bogus claims for ourselves if we wanted to, only to find them verified in the end. What we write is no exaggeration: We are the Heirs of this Ancient Gnosis.

In the same way that the tearing up of the rain forests has brought us into contact with exotic pests and diseases of which no known cure exists, the break-up of once-stable empires helped to spread rites, practices, ideas, and cultures all over the known world in times past. One of the earliest examples of this trend is that of the Indo-European invasions of the early second millennium B.C.E. Over the centuries, this cooled down, and it was not until the 10th Century B.C.E. that we find another major period of stress. Then, for about seven centuries the Near-East is rife with conflict, until Alexander the Great conquers it all and claims it as a prize. This is short-lived, of course, as his sons are inept managers of their respective inheritances and the Romans take advantage of the situation. Thus a new world order is created, with the Emperor at the top. This fares well for several centuries,

until the system becomes over-burdened and bankrupt, and destroyed by the various barbarian tribes who become the new inheritors.

Then, after this has barely calmed down into the slow murky night of the dark ages, a new empire arises in Arabia. Islam, in one short century, owns most of the old Roman Empire, including all of Palestine. This lasts for nearly three centuries, until the Turks press down from the Northeast, as their sundry group of predecessors did to the Romans. Islam wanes, but does not go away. The Turks, after all, are Moslems, and use the new religion as a weapon against the Eastern Roman Empire and to scare the West. The smarter Arabs flee for Spain, where they bring with them the lost arts and sciences that once belonged to the Graeco-Roman legacy, and they have evolved nicely under the tutelage of their new caretakers. On and on, through the centuries, has this occurred; until very, very recently, the world is much more stable and peaceful than ever in its turbulent history.

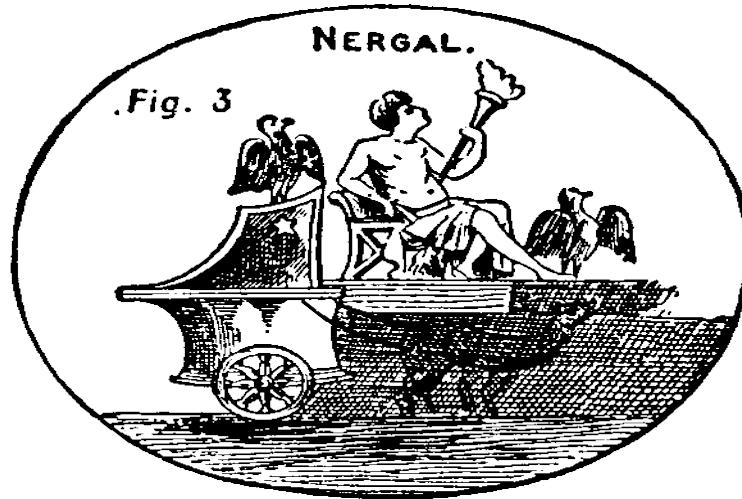
While the Mandaean may appear on the surface to be the group that met the Templars, we see no reason to accept it as proven fact. Even if Palaprat maintained it to be the case, since there is evidence that points to at least one other group of people, and possibly to others as well. The Rose + Croix tradition owes more to the Thebaid Solitaries and their relations in Syria; to the Harranians (who WERE Sabians), and to the Nusairis.

So, in the 10th Century B. C. E., the Ethiopians gained control of Egypt. The New Kingdom was over and done with. In the 10th Century B. C. E., the wandering guilds of builders and craftsmen known as the Dionysian Artificers appear in Athens, first, then move on to Ionia, Phoenicia, and Israel. In the 10th Century B. C. E., Solomon's Temple is built. In the 10th Century B. C. E., the Qadosh Fathers migrate north, from Egypt and settle in Israel, and probably in Phoenicia and the Greek Isles. This is when (perhaps a bit earlier) the action begins in the tale we excerpt below from Hargrave Jennings, in a once exceedingly rare book entitled ***Ophiolatrea***.

Before we go into this important extract, though, we shall take up a subject that may be of interest to some.

THE SONS OF THE SERPENT TRIBE

THE NERGALS FROM CUTHA



B. THE NERGALS FROM CUTHA

IN a work that is considered spurious by most these days, "*The Sixth and Seventh Books of Moses*", we are given an interesting narrative that we find in no other place. It is not an entirely spurious legend, to be left with the other fictions of our past, as a lot of people tend to do today, out of vanity and smugness. No, it has historical relevance, since there are elements to the story which may actually be true.

At the time the Northern Kingdom fell to the Assyrians, circa 723 B.C.E., migrants were shipped west from Mesopotamia, in what we refer to as the Samaritan Exchange program. They were brought west in order to replace the Israelite inhabitants, in a move that resembled the westward expansion in the United States, some 2500 years later.

It is said that a specific race of these immigrants were known as Cuthans, since they migrated from **Cutha**. These Cuthans were priest-magicians sent to teach their fellow countrymen the customs, religious observances and laws of the place they were moving to. The text we are referring to says, from the subhead entitled "The Vestibule of the Entrance" -

"The language and manuscript of this rare and eternal monument of light, and of a higher wisdom, are borrowed from the Cuthans, a tribe of the Samaritans, who were called Cuthim in the Chaldee dialect according to the Talmud, and they were so called in a spirit of derision. They were termed sorcerers, because they taught in Cutha, their original place of abode, and afterward, in Samaria, the Kabala or Higher Magic (Book of Kings). Caspar, Melchior, and Balthasar, the chosen arch-priests, are shining lights among the eastern Magicians. They were both kings and teachers - the first Priest-teachers of this glorious knowledge, and from these Samaritan Cuthans - from these omnipotent priests of the fountain of light, who were called Nergal, according to the traditions of Talmud, originated the Gypsies, who, through degeneracy, lost the consecration of their primordial power." - *The Sixth and Seventh Books of Moses*, p. 82.

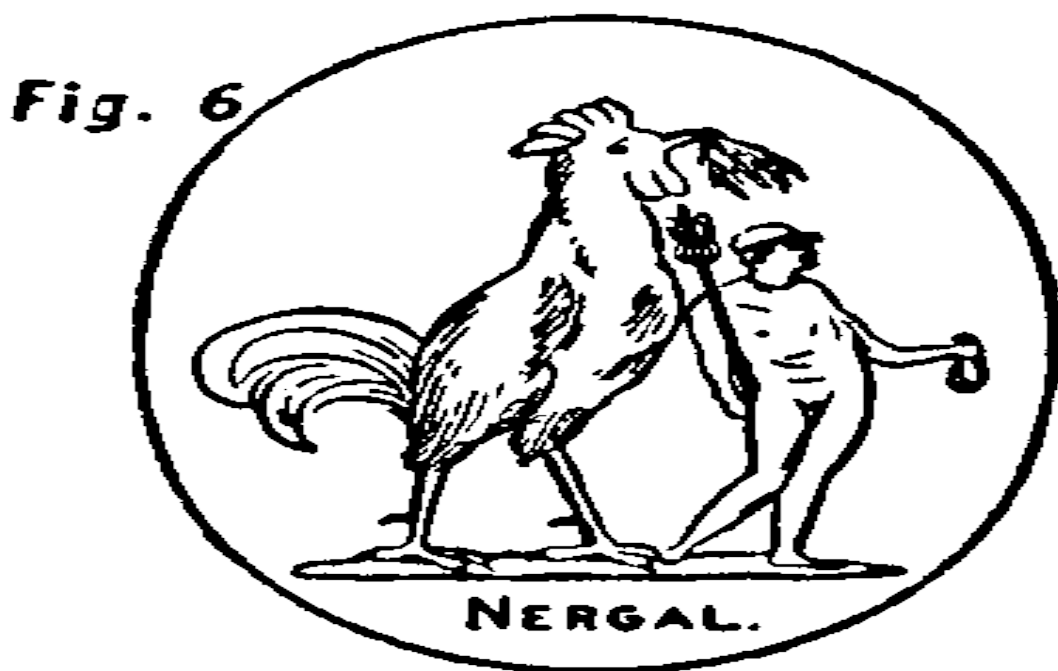
There may be elements of truth to this narrative, as we said, because the *Encyclopaedia Britannica* (14th Edition) tells us, regarding the Assyrian conquest of Samaria:

"The operation was completed by Sargon, who deported its inhabitants and substituted for them a new body of settlers from Cutha, according to Jewish tradition, the ancestors of the Samaritans."

This refers to a period prior to the Samaritan Exchange program, undoubtedly, but the pattern is there. Another source, the *Encyclopaedia Judaica*, in an article on al-Dustan [Dositheos], states that:

"...a Dostai and a Sabbai are mentioned in the Midrash as the priests sent by the Assyrian king to Samaria to teach the new settlers the laws and customs of the country. In a legend told by Josephus about a religious dispute between Jews and Samaritans before Ptolemy IV Philometer, Samaritan representatives are called Sabbeus and Theodosius (Theodosius being another form of Dositheos)."

The Harranians transmitted their teachings to the West, at a time just prior to the First Crusade. They (or their heirs) ended up in Constantinople, and the first result was the Brothers of the East, 1080 / 1090 (depending on time line). From there it made its way Westward, and both the *Rosicrucian Current* and the *Fratres Lucis Current* sprang up as a result and perpetuated themselves sometimes in tandem, sometimes separately, and both currents exist in some form or another, to this very day, though not necessarily in the groups which claim these traditions for themselves.



C. NOTES ON TRANSMISSION OF THESE DOCTRINES / SECTS / SCHOOLS

[NOTE - The Map for this material is accessible [HERE](#)]

What we are setting forth is the migration of specific groups to specific locations that bear heavily on the History of the Authentic Tradition. Enumerated below, we have a listing of groups / locations / dates:

- Before 14th Century B. C. E., a migration of Priests from India to Ethiopia, via Arabia.
- A significant event in the history of this group and its successors, is the reign of Akhnaten.

- 14th - 11th Centuries B. C. E., Serpent Cult of Euboea, some go to Athens, settle there, and create a Mystery School. This becomes the basis for the Dionysian Artificers. The Dionysian Artificers really existed, as archaeology has been discovering.
- From Athens, representatives of this school travelled to Ionia.
- From Ionia, to Phoenicia and from there to Israel.
- It is known that the Phoenician and Ugaritic traditions had a profound influence on both the Greeks and the Israelites.
- 8th Century B C E... Nergals of Cutha to Samaria. The First Dositheos alive at this time.
- 6th Century B C E (circa 540)... Ophites at Opis, on the Tigris, migrate to Phrygia / Mysia / Pergamos.
- Sabbeus and Theodosius in Samaria, circa late 3rd Century B. C. E.
- 133 B C E, Pergamos becomes a strong seat in the Roman Empire.
- Ophites / Naassenes, in Pergamos, establish a cult.
- They Migrate to Samaria, where it takes hold first.
- Essenes at Dead Sea and Damascus.
- After 68 C. E., most of these schools that were in Judea and related areas, move on to the Transjordan and to the Decapolis regions.

Gnostic Succession (Dositheos to Bar Daisan)

- Ebionite and Elkesaite Succession (including first Church of Believers, Nazaraeans, Nasoreans, Nazarenes, Nosrei Ha Berit, Sampsaeans, etc.) . Eventually, some of these form the original Church (post-first family, that is, and rivals to the Pauline heresy). Some of these, such as the Sampsaeans, include members of the family bloodline, the desposynii, and they move on to Kurdistan. Some of these become a part of the Mandaean tradition. Some of these become a part of the Catharist Gnosis, eventually.
- The Daisaniyya of Edessa (Bardesanites), eventually bring us two important groups: The Batiniyya of Abdallah ibn Maymun, and the Yezidis. The latter were also influenced by the Sampsaeans (who had the cult of Shams, the Sun); and they were influenced by native cults, in Kurdistan; the Ashokhs. The later founder of the Yezidis (really the reformer of a much older cult), Sheikh 'Adi, came from Druze territory in the vicinity of Ba'albek. The Druzes in their turn, included native elements, but also included inspiration from the Nusairi, who go back to the original Keepers of the Covenant, the Nozrei-ha-Berit.
- Ophite Migrations, to the 8th Century C. E. Particularly in Mesopotamia, Syria, and Kurdistan.
- Harranian Pagans, Yezidis, Sufis, Isma'ili.
- Rose+Croix Veritas. Contrary to those who continue to stubbornly believe that the Rosicrucians only go back to Andrea and his propaganda campaign, the R+C actually goes back to **Ormus**, the Seraphic Priest, who was converted to Christianity by Saint Mark, and fused the Mysteries with Christianity, thereby creating a school of Solomonic Wisdom. He mailed us a photocopy of his charter, just the other day. In reality, the concept of the **Cross** goes back to ancient Sumer, and beyond that, even, to the place of origins.
- But, for more recent considerations, we shall place the Rose+Croix at Constantinople, in the form known as the Brothers of the East (Orient). This group, according to R. Ambelain, was established at that fine city, around 1080 c.e. We know precious little about the Brothers of the East (Orient). 1188 is the year that is considered important in the history of the Authentic Tradition, with respect to the splitting up of the Original Templar Order and the Order of Sion. It may be. The Temple goes back to both 1118 and 1188.
- According to the Legend of the Strict Observance, though, some more data is to be found. Evidently Andre de Montbard was an important character. Although there are those who

believe that these stories never took place, it is said that Andre de Montbard, third Prior of the Chanoines, established a perfect union between the Syrians and the Chanoines. The Syrians were seven Syrian Christians at Bostra, or Bosra, Syria. They were surviving Essenes, pursued by the Infidels in that former Nabatean community. In exchange, the Mysteries were communicated to Andre de Montbard and the Chanoines. Andre de Montbard was Saint Bernard's Uncle. This is an important story.

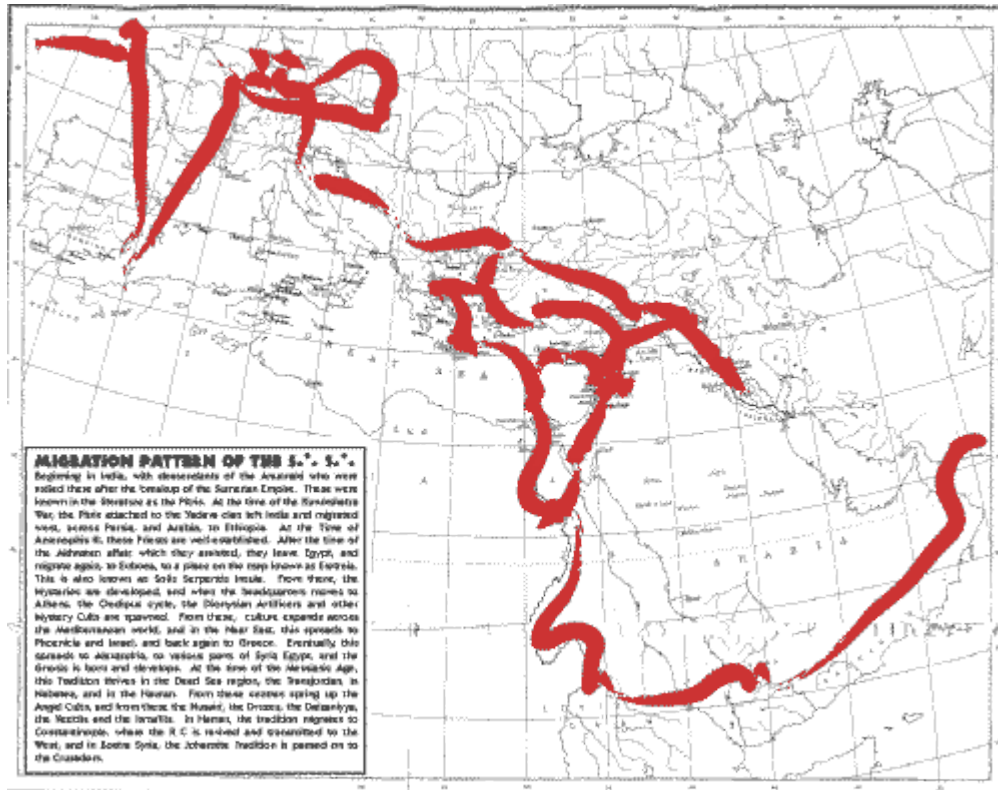
From this point on, we can go back to the Chronology we put together in the section on the Harranians, The City of Sin.

Basically, though, from **Marsilio Ficino** to the present day is the next increment in the chart.

THE SONS OF THE SERPENT TRIBE

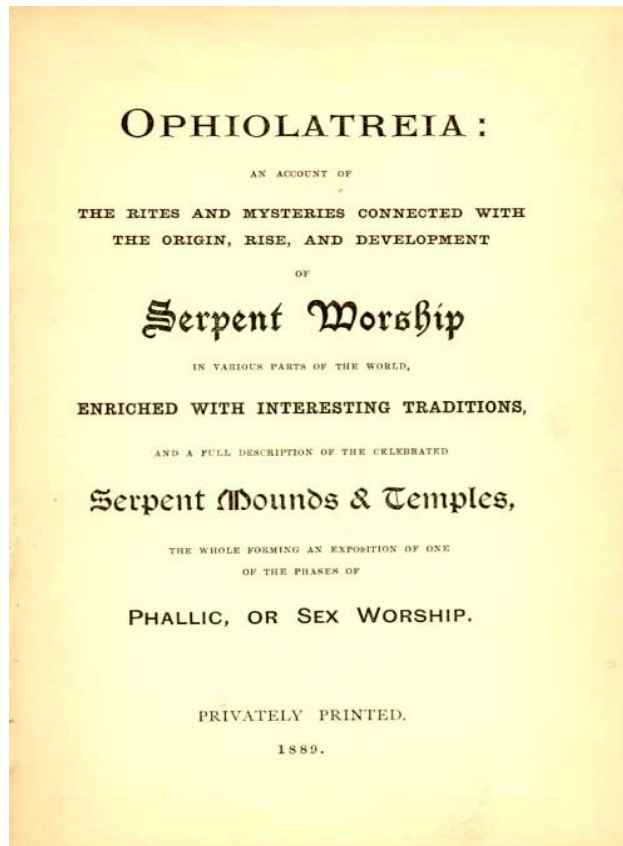
Map of Transmission

For a larger copy of this semi-abstract map, click on the image, and/or right-click and save as for viewing later and printing. Start at the right, and follow the narrative we have outlined elsewhere. This map is in the process of being redone, with the locations referenced.



THE SONS OF THE SERPENT TRIBE

OPHIOLATREIA



D. OPHIOLATREIA

THE following comes from Chapter 1 of *Ophiolatrea*, anonymously written by Hargrave Jennings:

In Egypt was a serpent named Thermuthis, which was looked upon as very sacred; and the natives are said to have made use of it as a royal tiara, with which they ornamented the statues of Isis. We learn from Diodorus Siculus that the kings of Egypt wore high bonnets, which terminated in a round ball, and the whole was surrounded by figures of asps. The priests, likewise, upon their bonnets had the representation of serpents. The ancients had a notion that when Saturn devoured his own children, his wife Ops deceived him by substituting a large stone in lieu of one of his sons, which stone was called Abadir. But Ops and Opis, represented here as a feminine, was the serpent deity, and Abadir is the same personage under a different denomination. Abadir seems to be a variation of Ob-Adur, and signifies the serpent god Orus. One of these stones, which Saturn was supposed to have swallowed instead of a child, stood, according to Pausanias, at Delphi. It was esteemed very sacred, and used to have libations of wine poured upon it daily; and upon festivals was otherwise honoured. The purport of the above was probably this: it was for a long time a custom to offer children at the altar of Saturn; but in process of time they removed it, and in its room erected a stone pillar, before which they made their vows, and offered sacrifices of another nature. This stone which they thus substituted was called Ab-Adar, from the deity represented by it. The term Ab generally signifies a father, but in this instance it certainly relates to a serpent, which was indifferently styled Ab, Aub, and Ob. Some regard Abaddon, or, as it is mentioned in the Book of the Revelation, Abaddon, to have been the name of the same Ophite god, with whose worship the world had been so long infected. He is termed Abaddon, the angel of the bottomless pit - the prince of darkness. In another place he is described as the dragon, that old serpent, which is the devil, and Satan. Hence the learned Heinsius

is supposed to be right in the opinion which he has given upon this passage, when he makes Abaddon the same as the serpent Pytho.

It is said that in the ritual of Zoroaster the great expanse of the heavens, and even nature itself, was described under the symbol of a serpent. [Note: Eusebius.] The like was mentioned in the Octateuch of Ostanus; and moreover, in Persia and in other parts of the East they erected temples to the serpent tribe, and held festivals to their honour, esteeming them **the supreme of all Gods, and the superintendants of the whole world**. The worship began among the people of Chaldea. They built the city Opis upon the Tigris, and were greatly addicted to divination and to the worship of the serpent. From Chaldea the worship passed into Egypt, where the serpent deity was called Canoph, Caneph, and C'neph. It had also the name of Ob, or Oub, and was the same as the Basilicus, or Royal Serpent; the same also as the Thermuthis, and in like manner was made use of by way of ornament to the statues of their Gods. The chief Deity of Egypt is said to have been Vulcan, who was also styled Opas, as we learn from Cicero. He was the same as Osiris, the Sun; and hence was often called Ob-El, or Pytho-Sol; and there were pillars sacred to him, with curious hieroglyphical inscriptions, which had the same name. They were very lofty, and narrow in comparison of their length; hence among the Greeks, who copied from the Egyptians, everything gradually tapering to a point was styled Obelos, and Obeliscus. Ophel (Oph-El) was a name of the same purport, and many sacred mounds, or Tapha, were thus denominated from the serpent Deity, to whom they were sacred.

Sanchoniathon makes mention of a history which he once wrote upon the worship of the serpent. The title of this work, according to Eusebius, was Ethothion, or Ethothia. Another treatise upon the same subject was written by Pherecydes Tyrus, which was probably a copy of the former; for he is said to have composed it from some previous accounts of the Phoenicians. The title of his book was the Theology of Ophion, styled Ophioneus, and his worshippers were called Ophionidae. Thoth and Athoth were certainly titles of the Deity in the Gentile world; and the book of Sanchoniathon might very possibly have been from hence named Ethothion, or more truly, Athothion. But, from the subject upon which it was written, as well as from the treatise of Pherecydes, we have reason to think that Athothion, or Ethothion, was a mistake for Ath-Ophion, a title which more immediately related to that worship of which the writer treated. Ath was a sacred title, as we have shewn, and we imagine that this dissertation did not barely relate to the serpentine Deity, but contained accounts of his votaries, the Ophites, the principal of which were the sons of Chus. The worship of the serpent began among them, and they were from thence denominated Ethiopians, and Aithopians, which the Greeks rendered Aithiopes. They did not receive this name from their complexion, as has sometimes been surmised, for the branch of Phut and the Luhim, were probably of a deeper dye; but they were most likely so called from Ath-Ope, and Ath-Opis, the God which they worshipped. This may be shewn from Pliny. He says that the country Ethiopia (and consequently the people), had the name of Aethiop, from a personage who was a Deity - **ob Aethiope Vulcani filio**. The Aethiopes brought these rites into Greece, and called the island where they first established them Ellophia, **Solis Serpentis insula**. It was the same as Euboea, a name of the like purport, in which island was a region named Ethiopium. Euboea is properly Oub-Aia, and signifies, the Serpent Island. The same worship prevailed among the Hyperboreans, as we may judge from the names of the sacred women who used to come annually to Delos; they were priestesses of the Tauric Goddess. Hercules was esteemed the chief God, the same as Chronus, and was said to have produced the Mundane egg. He was represented in the Orphic theology under the mixed symbol of a lion and a serpent, and sometimes of a serpent only.

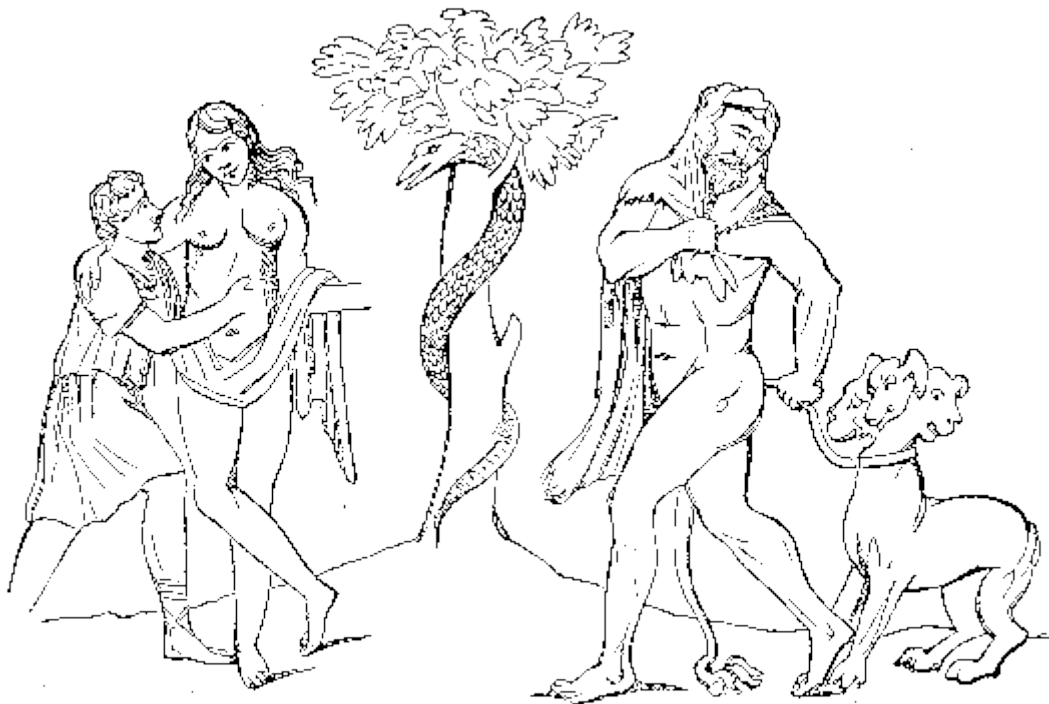


Fig. 2.—THE TEMPTATION, AS UNDERSTOOD IN THE EAST.

The Cuthites, under the title of Heliadae, having settled at Rhodes, as they were Hivites, or Ophites, the island was in consequence named Ophiusa. There was likewise a tradition that it had once swarmed with serpents. (Bochart says the island is said to have been named Rhodus from Rhad, a Syriac word for a serpent). The like notion prevailed almost in every place where they settled. They came under the more general titles of Leleges and Pelasgi; but more particularly of Elopians, Europians, Oropians, Asopians, Inopians, Ophionians, and Aethiopes, as appears from the names which they bequeathed; and in most places where they resided there were handed down traditions which alluded to their original title of Ophites. In Phrygia, and upon the Hellespont, whither they sent out colonies very early, was a people styled the Ophiogeneis, or the serpent breed, who were said to retain an affinity and correspondence with serpents; and a notion prevailed that some hero, who had conducted them, was changed from a serpent to a man. **In Colchis was a river Ophis, and there was another of the same name in Arcadia. It was so named from a body of people who settled upon its banks, and were said to have been conducted by a serpent.**

It is said these reptiles are seldom found in islands, but that Tenos, one of the Cyclades, was supposed to have once swarmed with them. [Note: Aristoph.]

Thucydides mentions a people of Aetolia, called Ophionians; and the temple of Apollo at Petara, in Lycia, seems to have had its first institution from a priestess of the same name. The island of Cyprus was called Ophiusa, and Ophiodes, from the serpents with which it was supposed to have abounded. Of what species they were is nowhere mentioned, excepting only that about Paphos there was said to have been a kind of serpent with two legs. By this is meant the Ophite race, who came from Egypt, and from Syria, and got footing in this island. They settled also in Crete, where they increased greatly in numbers; so that Minos was said by an unseemly allegory, **opheis ouresai, serpentes, minxisse**. The island Seriphus was one vast rock, by the Romans called **saxum seriphium**, and made use of as a large kind of prison for banished persons. It is represented as having once abounded with serpents, and it is styled by Virgil, **serpentiifera**, as the passage is corrected by Scaliger.

It is said by the Greeks that Medusa's head was brought by Perseus; by this is meant the serpent Deity, whose worship was here introduced by people called Peresians. Medusa's head denoted divine wisdom, and the island was sacred to the serpent, as is apparent from its name. The Athenians were esteemed **Serpentiginæ**, and they had a tradition that the chief guardian of their Acropolis was a serpent.

It is reported of the goddess Ceres that she placed a dragon for a guardian to her temple at Eleusis, and appointed another to attend upon Erectheus. Aegeus of Athens, according to Androtion, was of the serpent breed, and the first king of the country is said to have been a dragon. Others make Cecrops the first who reigned. He is said to have been of a two-fold nature, being formed with the body of a man blended with that of a serpent.

Diodorus says that this was a circumstance deemed by the Athenians inexplicable; yet he labours to explain it by representing Cecrops as half a man and half a brute, because he had been of two different communities. Eustathius likewise tries to solve it nearly upon the same principles, and with the like success. Some have said of Cecrops that he underwent a metamorphosis, being changed from a serpent to a man. By this was meant, according to Eustathius, that Cecrops by coming into Hellas divested himself of all the rudeness and barbarity of his country, and became more civilised and human. This is declared by some to be too high a compliment to be paid to Greece in its infant state, and detracts greatly from the character of the Egyptians. The learned Marsham therefore animadvert with great justice, "it is more probable that he introduced into Greece the urbanity of his own country, than that he was beholden to Greece for anything from thence." In respect to the mixed character of this personage, we may easily account for it. Cecrops was certainly a title of the Deity, who was worshipped under this emblem. Something of the like nature was mentioned of Triptolemus and Erichonius, and the like has been said of Hercules. The natives of Thebes in Boeotia, like the Athenians, esteemed themselves of the serpent race. The Lacedaemonians likewise referred themselves to the same original. Their city is said of old to have swarmed with serpents. The same is said of the city Amyclae in Italy, which was of Spartan origin. They came hither in such abundance that it was abandoned by the inhabitants. Argos was infested in the same manner till Apis came from Egypt and settled in that city. He was a prophet, the reputed son of Apollo, and a person of great skill and sagacity, and to him they attributed the blessing of having their country freed from this evil. Thus the Argives gave the credit to this imaginary personage of clearing their land of this grievance, but the brood came from the very quarter from whence Apis was supposed to have arrived. They were certainly Hivites from Egypt, and the same story is told of that country. It is represented as having been of old over-run with serpents, and almost depopulated through their numbers. Diodorus Siculus seems to understand this literally, but a region that was annually overflowed, and that too for so long a season, could not well be liable to such a calamity. They were serpents of another nature with which it was thus infested, and the history relates to the Cuthites, the original Ophitae, who for a long time possessed that country. They passed from Egypt to Syria, and to the Euphrates, and mention is made of a particular breed of serpents upon that river, which were harmless to the natives but fatal to anybody else. This can hardly be taken literally; for whatever may be the wisdom of the serpent it cannot be sufficient to make these distinctions. These serpents were of the same nature as the birds of Diomedes, and the dogs in the temple of Vulcan; and the histories relate to Ophite priests, who used to spare their own people and sacrifice strangers, a custom which prevailed at one time in most parts of the world. The Cuthite priests are said to have been very learned; and, as they were Ophites, whoever had the advantage of their information was said to have been instructed by serpents.

As the worship of the serpent was of old so prevalent, many places, as well as people, from thence received their names. Those who settled in Campania were called Opici, which some would have changed to Ophici, because they were denominated from serpents. They are in reality both names of the same purport, and denote the origin of the people.

We meet with places called Opis, Ophis, Ophitaea, Ophionia, Ophioessa, Ophiodes, and Ophiusa. This last was an ancient name by which, according to Stephanus, the islands Rhodes, Cynthus, Besbicus, Tenos, and the whole continent of Africa, were distinguished. There were also cities so-called. Add to these places denominated Oboth, Obona, and reversed, Onoba, from Ob, which was of the same purport.

Clemens Alexandrinus says that the term Eva signified a serpent if pronounced with a proper aspirate, and Epiphanius says the same thing. We find that there were places of this name. There was a city Eva in Arcadia, and another in Macedonia. There was also a mountain Eva, or Evan, taken notice of by Pausanias, between which and Ithome lay the city Messene. He mentions also an Eva in Argolis, and speaks of it as a large town. Another name for a serpent, which we have not yet noticed, was Patan, or Piton. Many places in different parts were denominated from this term. Among others was a city in Laconia, and another in Mysia, which Stephanus styles a city of Aeolia. They were undoubtedly so named from the worship of the serpent, Piton, and had probably Dracontia, which were figures and devices relative to the religion which prevailed. Ovid mentions the latter city, and has some allusions

to its ancient history when he describes Medea as flying through the air from Athea to Colchis. The city was situated upon the ruin Eva, or Evan, which the Greeks rendered Evenus. According to Strabo it is compounded of Eve-Ain, the fountain or river of Eva the serpent.

It is remarkable that the Opici, who are said to have been named from serpents, had also the name of Pitanatae; at least, one part of that family was so-called. Pitanatae is a term of the same purport as Opici, and relates to the votaries of Pitan, the serpent Deity, which was adored by that people. Menelaus was of old called Pitanates, as we learn from Hesychius, and the reason of it may be known from his being a Spartan, by which he was intimated one of the Serpentigenae, or Ophites. Hence he was represented with a serpent for a device upon his shield. It is said that a brigade, or portion of infantry, was among some of the Greeks named Pitanates, and the soldiers in consequence of it must have been termed Pitanatae, undoubtedly, because they had the Pitan, or serpent, for their standard. Analogous to this, among other nations there were soldiers called Draconarii. In most countries the military standard was an emblem of the Deity there worshipped.

What has already been said has thrown some light upon the history of this primitive idolatry, and we have shewn that wherever any of these Ophite colonies settled, they left behind from their rites and institutions, as well as from the names which they bequeathed to places, ample memorials, by which they may be clearly traced out.

- *Ophiolatrea*, pp. 3-9.

E. COMMENTS

There are many themes presented above, which we have come across previously. We think it fair to say that the Serpent Breed, or Serpent Tribe, is none other than the human offspring and/or incarnations of the Anunnaki. Let us assume for a moment that what we have just quoted above is a work of True History. That is, if True ESOTERIC History. Even today, we know precious little about what actually happened in the past, especially in the past of, say, 3000 years ago. We know that several kingdoms existed, such as Babylonia, Egypt, India, Phoenicia, and other places existed. But - how did the Esoteric Cultus survive, from the days of Sumer, to today? And what is to account for the conscious memory of Humankind suddenly coming to life in the 7th - 6th centuries B.C.E.?

This lengthy extract is basically a short account of what General Forlong devotes 230 pages in volume one of his excellent survey, *Rivers of Life*: to Tree and Serpent Worship.

Some of these things can be plotted on the map, and on the historical timeline. Perhaps a great deal is fabulous, or at the least is "myth" - history turned into fiction for certain people of today to regard as bunk. Well, we do not regard any of it as bunk.

One of the main strands of the story is given in this extract - that of the Aethiopes. We have come across traces of this story in several different places. In fact, we can see a story that goes back to the destruction of Sumer, to the migrations that followed that destruction, and to a survival of various cults in the region to the North and West of India.

Eventually, some of these Priests are exiled and come across, by way of the Island of the Dioscuri - Socotra. Some travel up the Incense Route, and end up in the Nabatean regions and in Palestine. Some go across to Ethiopia, and from there to Egypt. By the time the Priesthood of the Solis Serpentis reaches Egypt, we are getting close to the time of Akhnaten. After the demise of Akhnaten, and his religion, some of our Priests migrate north, and across the Mediterranean, to Euboea. We can take it from there in the next extract, below, from the *Dionysian Artificers*, by Da Costa.

It is necessary to go into the past, beyond the birth of the Gnosis, to the Near-Eastern Serpent Cults, and to the Mystery Traditions, and perhaps to the oldest cults we can find traces of, in order to view the Current as a continuous whole, a continuity as complete as the Ouroboros itself.



F. ORIGINS OF SERPENT GODS

Zecharia Sitchin points out that EnKi was given Africa, while EnLil had Mesopotamia, Inanna the Indus Valley, and NinHarsag the Sinai Peninsula. Notice that the Ethiopians, according to Jennings, were called the sons of Vulcan. This is the same appellation given to Adapa and Enmeduranki. Vulcan is none other than Ptah, who is none other than EnKi, according to popular syncretization. Interestingly, Im-Hetep, or Imouthis, is given as Ptah's son, in the Memphite Triad. Imouthis is also known as Asklepios, who is also known as Agathodaimon. Also, I-M-Hetep is known as the first important builder in Egyptian history, as well as being a physician. Interesting.

Also, the Cuthites may be like the Cuthans, mentioned above, but they are also confused with the Cushites, or sons of Cush. The Cushites came from the Land of Cush, which is known to be Nubia and Ethiopia.

It is stated that these Cuthites migrated from Egypt, to Syria, to the Euphrates. Also it is said that the Aith-Opes or Ethiopians migrated to Greece, and brought the rites of Serpent worship with them. Also, in connection with this it is said that Erectheus is the individual responsible for bringing the rites of Eleusis to Greece, to Athens. Now, could these Cuthites be connected with the Babylonian Priests we have spoken of, i.e., the Nergals of Cutha? Perhaps. We know that about 43 miles north of Baghdad on the west bank of the Tigris river is the location of the ancient city of Opis, where at least two crucial events took place. First, this is where the Persians, under the command of Cyrus, overthrew Babylon and claimed the whole area as a satrapy. Second, this is where Alexander the Great was said to have invited dignitaries from all over his empire for the purpose of feasting and so that he could consolidate them all together and proclaim his New World Order.

As can be seen, these legendary stories may not be so legendary after all. Competent scholars are confirming the legends bit by bit, even if they would regard these legends as little more than fictions. The work we just quoted above may not have been written by an expert academician of high repute, whatever that is supposed to indicate, but Brother Jennings was an Adept of high repute, and drew from a wide variety of classical sources, some of which not everybody has access to, especially today. The fact that a High Initiate wrote the above really should be no bar to its believability, or to its credibility.

Interested parties (that is, those with agendas) including some Freemasons in the mix, as well as their opponents continue to prefer denial of all stories of the past which conflict with their preconceived notions. It is safer to assume that the Craft is somehow attached to the craft guilds of the 17th century and became Freemasonry in 1717. It is safer to relegate history to something else, far removed from our own roots.

For those of us in whom the Historical Tradition is The Path, and that by which we HAVE Attained much, this is all rather ludicrous. That which is still condemned today as heresy, perhaps should be

condemned as heresy, or as false, in order to keep out the riff raff. Yet, our ancestors practiced the same way as we do now, and when we are condemned as heretics, we can point to our traditional lineage. And - we no longer have to hear people remark that this is all new heresy, either, for it has a very ancient background.

Similarly, it is much safer for a fundamentalist to believe that the Bible as it exists today was dictated as such by the finger of God, even though the King James version is not as accurate a translation of the ancient texts as one can get, and even though Shakespearian English did not exist 2,000 and more years ago. And, the fundamentalist reader will believe our accounts when we speak of things which they consider to be evil, but are grossly ignorant as to their true purport. Then we get rocks thrown at us, when we attempt to show, that what has been considered evil throughout the centuries, is actually not evil at all, and in fact is the legitimate truth, and that which has been considered good is the real heresy, intended for the slaves to follow to their hearts' content.

So, when we speak of Pagan connections, Gnostic survivals and the like, we (and those that we are really writing this material for) see Triumph, Praise, Truth. But when our adversaries see these things in print, they are convinced we are antichrists and that we are perverted, doomed, and damned.

Yet, they have had the blinds of ignorance (with the help of "saint" Paul and others of his ilk) controlling all that they see, hear, or think, like the Control Voice on *The Outer Limits*. And their ministers, or shepherds, control the vertical as well! But - we can see in all we have researched, and all that we present here, a pattern that goes way back as far as we can reckon, and spreads from Morocco, Spain and the British Isles east as far as China, Korea, and Japan. When we add the "New World" to the mix, we can add North , Central, and South America as well, and while we're at it, the Pacific and Atlantic Oceans, too.

G - A MESSAGE FROM "COUNT WELLDONE"

Greetings, Fellow Prophets!

In Antediluvian times, or prior to the year 10,973 B. C. E., this sect existed. It still exists to this very day. No, we are not speaking the same bilge about Atlanteans and Lemurians, and adding all the famous names of the past to our list to give us a built-in pedigree. We are not going to take the holier-than-thou attitude like the people that are convinced that they get messages from my alter Saint-Germain. No, because we must pity their ignorance and child-like innocence we shall leave their condemnation to the Law of Karma for having led millions astray with the swill they preach, publish and get rich from.

Everybody wants the end of the world, a savior, an antichrist. A reign of peace for the just and eternal damnation for the wicked. But - how much will they be willing to pay for such an antisocial, indeed sociopathic desire? When the paper-mills no longer produce toilet paper, and there's no more plumbing because the cost of destroying civilization is the elimination of its amenities. - They will take it for about six months or a year, and then start killing each other (provided they didn't get a head start), until some heretic will rise up and shout above the masses, "Boy, have you ever been taken! A sucker is born every minute! The Minute they got you for dupes they said, 'All in a day's work' and like old Doctor Benway they split out the side door before the whole fucking shithouse went up in chunks!"

The true prophet has no need for sanctimoniousness. We call it exactly as we see it, and if the language offends, we have absolutely no care, because it is not the prophet's duty to please people but to inform them of what they can expect when they continue to act as ever they have acted for thousands of years.

And, it is a greater one who is not afraid to be ribald, than one who pretends to be holy. And that is the measure of the False Prophet, for the False Prophet is one who knows not how to laugh, to be all people to all people, and has no respect for the truly serious and solemn and the sublime, yet pretends to be serious when it comes time to reprimanding everybody else, calling them all sinners, while he sins in his closet, and takes himself so seriously that one exposé too many eventually unmasks him and takes him out.

To be a Son of God, one must come down to the level of the Sons of Men and find them fair (fair game for pranks in some, but not all, cases!) (and not only the Daughters of Men, are to be sought, either!)

~~~Count Welldone. Past Regent of the Ordre des Illuminés Veritas.

[The above was taken down five years prior to the Summer of 2002 c.e., which should be of interest to some of our Known Associates.]



## THE SONS OF THE SERPENT TRIBE

# DIONYSIAN ARTIFICERS



## H. DIONYSIAN ARTIFICERS

**WHEN** Jennings speaks, above, about the Cuthites, he is speaking about Ethiopians. For Cuth and Cush are interchangeable words, like Koshar and Kothar. Cush or Kush refers to an ancient kingdom, coeval with Egypt, that existed in the area that includes Nubia and Ethiopia (and probably the Sudan). The Kushites had control of Egypt at two periods: the 21st Dynasty (1085 - 950 B C E, after Fairservis' chronology) and the 25th Dynasty (751 - 656 B C E). At approximately 671 B C E, Esarhaddon captured Memphis and Ashurbanipal got Thebes in 663 B C E. At around 982 - 979 the Qadosh Fathers leave Egypt and travel to Jerusalem. It is at or around this time, we are convinced, that the Cuthites Jennings speaks of, also left Egypt.

They leave Egypt and travel to Syria and the Euphrates. Cutha is near the Euphrates. So is Mari, Dura Europa, and so is Basra, a much later city, where the Mughtasilahs, Mandaeans, Borborites, and even some of the Elkesaites ended up.

One thing we found in reference to the Solis Serpentis name, which indicates a priest-caste that existed in ancient times, is from General Forlong's *Rivers of Life*:

[Speaking of Tree and Serpent worship in Western Asia:]

"Both symbols were pretty equally cherished all over the valleys and watersheds of 'the two old world rivers', and the hills and shores of the Mediterranean, including the I-Er-sulam mount and its temple, where they conspicuously flourished alike under Jebusite and Jew till the 7th C.B.C., when an outburst against the **Solo-Serpent** rule took place, though with very evanescent success; [NOTE: 2 Kings xxi.] as the faiths dominated in the third century B. C., over all the Roman Empire, and outlasted it even in the centres of civilisation." - Volume II, page 93.

Africa was regarded by the Sumerians as the Underworld. Indeed, everything below 30 degrees south was considered the underworld, as everything above 30 degrees north was considered to be the upper world. Anu got the upper world, EnLil got the middle world, and EnKi got the under world. Cutha was regarded as the place where the Underworld could be accessed, the great under-ground ocean, (like the oil-fields under the desert in Arabia, Iraq, and other parts of the middle-east), the Nar Marratu, which the compiler(s) of the *Necronomicon* make big business of.

So, it is not too far-fetched to see the Cuthites come to Cutha, city of the Underworld. It is also possible they migrated to Opis on the Tigris, as well. Cuthites are said by Jennings to have settled at Rhodes. One of Rhodes' colonies was Rhoda (Rosas) on the Northeast coast of Spain. Rhoda is an early connection to Rheda, just northwest of there, in France. And Rheda and the Rhedones ("Fern People") pertains to Rennes-le-Chateau!

The migration of priests to Euboea probably took place early in the Tanite Dynasty (early 11th Century B C E). Of course, it is possible, too, that this took place earlier, after Aknaten died in the middle of the 14th Century B C E. 11th Century B C E would be not long after the war of the Benjaminites took place, and some of the Tribe moved on, to, among other places, Arcadia.

And, remember, what Jennings wrote, that not only was there a city named Eve in Arcadia, but:

"In Colchis was a river Ophis, and there was another of the same name in Arcadia. It was so named from a body of people who settled upon its banks, and were said to have been conducted by a serpent."

If one examines Poussin's paintings, it would seem that he is telling a story, in several of these paintings, about several parallel stories. One of these deals with the surface story matter, but others include the underground stream tradition, pertaining to Arcadia, pertaining to the South of France. It doesn't take a stack of degrees and credentials to see this, it is in plain sight. At least to those who understand Solis Sacerdotibus!

It is in Arcadia where at least one branch of the Nephilim lineage survived, through the ages, and this included imports from Palestine.

At the same time, this is the time period when the Mystery Cultus first made its way to Greece, we are convinced, though the religion of Greece may be older. We now present the extract from *A Sketch for the History of the Dionysian Artificers, a Fragment*, by Hippolyto Joseph da Costa, 1820:

Having thus established what was the meaning and import of the Eleusinian or Dionysian mysteries amongst the ancient Greeks, who transmitted to us the knowledge of them; and having shown that the ceremonies were not intended in their origin as a worship of the sun, considered as a Deity, we shall proceed to examine how those mysteries were communicated to other nations by the Greeks.

About fifty years [1] before the building of the Temple of Solomon in Jerusalem, a colony of Grecians, chiefly Ionians, complaining of the narrow limits of their country, in an increased population, emigrated; and having been settled in Asia Minor, gave to that country the name of Ionia. [2]

No doubt that people carried with them their manners, sciences, and religion; and the mysteries of Eleusis [3] among the rest. Accordingly we find that one of their cities, Byblos, was famed for the worship of Apollo, as Apollonia had been with their ancestors. [4]

These Ionians, participating in the improved state of civilization in which their mother country, Greece, then was, cultivated the sciences, and useful arts; but made themselves most conspicuous in architecture, and invented or improved the order called by their own name Ionian.

These Ionians formed a society, whose purpose was to employ themselves in erecting buildings. The general assembly of the society, was first held at Theos; but afterwards, in consequence of some civil commotions, passed to Lebedos. [5]

This sect or society was now called the Dionysian Artificers, as Bacchus was supposed to be the inventor of building theatres; and they performed the Dionysian festivities. [6] They afterwards extended themselves to Syria, Persia, and India. [7] [\*\*\*]

From this period, the Science of Astronomy which had given rise to the symbols of the Dionysian rites, became connected with types taken from the art of building. [8]

These Ionian societies divided themselves into different sections, or minor assemblies. [9] Some of those small or dependent associations; had also their distinguishing names. [10]

But they extended their moral views, in conjunction with the art of building, to many useful purposes, and to the practice of acts of benevolence. [11]

We find recorded, that these societies, and their utility, were many years afterwards inquired into, by Cambyses, king of Persia, who approved of them, and gave to them great marks of favour. [12]

It is essential to observe, that these societies; had significant words to distinguish their members; [13] and for the same purpose they used emblems taken from the art of building. [14]

Let us now notice the passage of the Dionysian Artificers to Judea. Solomon obtained from Hiram, king of Tyre, men skilful in the art of building, when the Temple was erected at Jerusalem. [15] Amongst the foreigners, who came on this occasion, we find men from Gabel, called Giblym; [16] that is to say, the Ionians settled in Asia Minor, for Gabbel, or Byblos, was that city where stood the temple of Apollo, where the Eleusinian rites or Dionysian mysteries were celebrated, as we have already stated. [17]

## NOTES

[1] The emigration of the Ionians to Asia Minor is mentioned by Herodotus, and others, but the epoch is fixed by various authors differently:

By Playfair in the year B. C 1044

Gillies 1055

Barthelemy. Anacharsis 1076

[2] "It is said, that the chief of the Ionian colony was Androclus, a legitimate son of Codrus[\*], the king of Athens; so it is related, that the Ionians established their royalty; and those descending from that race, even now, are called kings, and enjoy their honours, that is to say, a place where they attend the spectacles and the public games, wearing the royal purple, and a staff instead of the sceptre, and the Eleusinian rites." Strabo, Lib. XIV. p. 907.

This emigration is also mentioned by Herodotus, Lib. I. cap. 142, and 148; Aelianus, Lib. VIII. Pausanias, in *Achaicis*; Plutarchus, in *Homero*, Veleius Paternus, in *Chronico*. Clemens, Lib. I. *Strom.*

[3] Vide Strabo, above.

[4] "Byblos was capital of Cinera, and there was a temple of Apollo, situated on an elevated spot, not far from the sea. Afterwards is the river called Adonis."  
Strabo, Lib. XVI. p. 1074.

[5] "Lebedos, was the seat and assembly of the Dionysian Artificers, who inhabit from Ionia to the Hellespont; there they had annually their solemn meetings and festivities in honor of Bacchus. Their first seat was Theo.

Strabo, Lib. XIV. p. 921.

The Latin translator of Strabo renders the Dionysian Artificers ( ?????s??? te??e {Greek Dionusios texne}) scenicos artificers; because Bacchus or Dionysus was supposed to be the inventor of theatres and scena, derived from the Heb. ??? {Hebrew ShKZ}, to inhabit. [\*\*]

[6] Polydor. *Virg. de Rer. Invent*, l. 3. c. 13.

[7] Strabo, p. 471.

[8] From the application of instruments of architecture to morality, the Platonic and Pythagorean philosophers took not only types but words to explain our moral ideas.

For instance, a right man (rectus); obligation, from ligament (ligare) and from the same law (lex a ligare); to square our actions (quadrare) Justum aequum, &c. Rude mind, polished mind; from rude stone, and polished stone, &c.

[9] The meetings or assemblies of the Dionysian Artificers went by various names, ( a? s??????a {Greek as sunoixia}) contubernium, which was the place of their meeting. The society was called sometimes s??a???? {Greek sunagwgh} (collegium); ??es?? {Greek á?resis}; (secta); s????d?? {Greek sunodos} (congregatio) ?????? {Greek xoinos}; (communitas).

Aulus Gellius, Lib. cap. II.

[10] See Chiseul, *Antiquitates Asiaticæ*, p. 95.

[11] "This example imitated those Ionians who emigrated from Europe to the maritime countries of Caria (Asia Minor) and also the Dorians, their neighbours, building temples at a common expense. The Ionians built the temple of Diana at Ephesus, the Dorians that of Apollo at Triopii, where at a certain period they repaired with their wives and children, and there performed sacred rites, and had a market, likewise games, races, wrestlings, music-parties of different kinds, and made common offerings to the gods. When they had performed the spectacles and the business of the market, or fair, and fulfilled towards each other the duties of fellow creatures, if there was any litigation between the cities, they sat as judges to settle the dispute: moreover, in these assemblies they debated as to the war with the barbarians, and the means of keeping a mutual concord amongst the nations."

Dionis. Halicarn. Lib. III p. 229. edit. 1691.

[12] "After this, the inhabitants of Ionia thought proper to apply to Cambyses, and having represented to him what was their business, the king ordered them into his presence, and asked who they were, and how they came to live in his dominions; and having examined and ascertained from whence they proceeded, he admired them, and chose rather that they should be erected into a society by himself, than to allow that he received such as coming from another country; for he thought it was not decorous to receive favours from others, who sojourned in his country, as if he would receive those services as pay for their habitations; and, therefore, to show this, dismissed them with presents, as marks of his munificence."

Libanius in Orat. XI. Antiochus. Vol. II. p. 343.

[13] Robertson's *Greece*, p. 127.

[14] Eusebius *de Prep. Evang.* L. III. c. 12. p. 117.

[15] I Kings, chap. v.

[16] The English translation of the Bible in I Kings c. v. v. 18 where the original Hebrew says Gibblim ( גַּבְלִים {Hebrew GBLYM}) or Gibblites, which means inhabitants of Gebbel [+], renders it, by the appellative, stone squares. The proof that this reading is not correct, is not only because of the different opinions of all other translations, which understand by this Gibblim the inhabitants of Gebbel; but that the same English p. 34 translation, in another part of the Bible, renders the same word by the ancients of Gebbal. (Ezek. ch. xxvii. v. 9.)

Now that Gabbel was the same as Byblos is clear; because the Septuagint version always translates this Gebbel for Byblos, and though there were several cities of this name, yet this one seems to be that which is between Tripoli and Berite; and still called Gebail.

In fact, Lucian, in his Treatise [De Dea Syria](#), says expressly, that Gabala was Byblos, famous for the worship of Adonis.

[17] For we find in Ezekiel these words "And I saw the women sitting weeping for Thamuz," that is to say, Adonis. Such, however, was what was done by the inhabitants of those cities, in testimony of which, they sent letters to women who were at Byblos, when Adonis was found, and afterwards scaled and thrown into the sea, they say they were spontaneously carried to Byblos; and, when arrived there, women ceased to weep for Adonis."

Procopius in Isaiah c. xviii.

## OUR FOOTNOTES TO THIS WORK

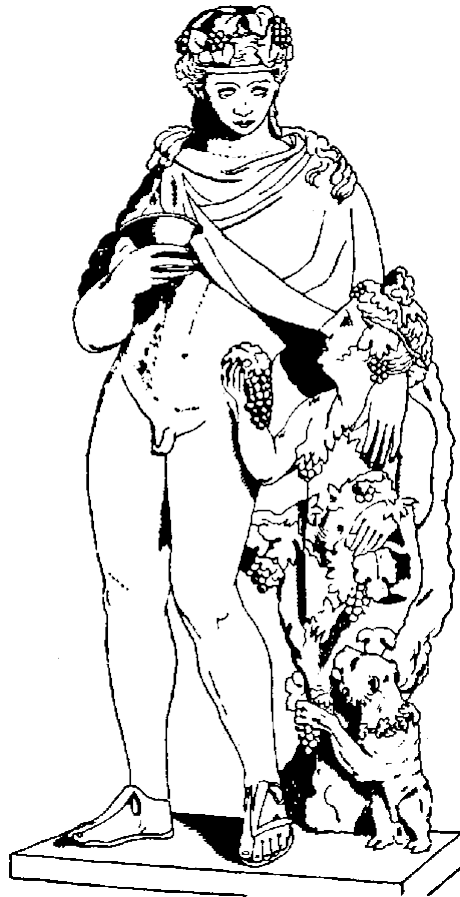
[\*] The Last King of Athens, circa 11th Century BCE.

[\*\*] As in Shekinah. .'.

[\*\*\*] cf. above, by Jennings.

[+] i.e., Gebal or Byblos.

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"In the museum of Charles Townley, Esq., is a group, in marble, of three figures; the middle one of which grows out of a vine in a human form, with leaves and clusters of grapes springing out of its body. On one side is the Bacchus divine, or creator of both sexes, known by the effeminate mold of his limbs and countenance; and on the other, a tiger, leaping up, and devouring the grapes which spring from the body of the personified vine, the hands of which are employed in receiving another cluster from the Bacchus. This composition represents the vine between the creating and destroying attributes of god; the one giving it fruit, and the other devouring it when given. The tiger has a garland of ivy round his neck, to show that the destroyer was co-essential with the creator, of whom ivy, as well as all other ever-greens, was an emblem representing his perpetual youth and viridity.

"..... It must be observed, that, when the ancients speak of creation and destruction, they mean only formation and dissolution; it being universally allowed, through all systems of religion, or sects of philosophy, that *nothing could come from nothing, and that no power whatever could annihilate that which really existed.* **The bold and magnificent idea of a creation from nothing was reserved for the more vigorous faith, and more enlightened minds of the moderns, who need seek no authority to confirm their belief;** for, as that which is self-evident admits of no proof, so that which is in itself impossible admits of no refutation." -- Payne-Knight, A Discourse on the Worship of Priapus, pp. 149 - 151, Bell edition.

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It is tempting to quote the remainder of the essay, but it can be found at the following url:

<http://www.sacred-texts.com/cla/dart/index.htm>

DaCosta ends his essay with the statement that after the Dionysian Artificers made it to Israel to work on the Temple, some of their rites were introduced, in a modified form, to be compatible with the Monotheism... Yet we would say that the Artificers simply attached themselves to the most learned of those who weren't propagandists of the **Yahweh** cultus, and then DaCosta states that eventually this group of Initiates became known in Maccabean times as Hasidim. These mystics were responsible for the formation of the Essene communities, Da Costa says. Undoubtedly this is true, as it is also true



that some influence came from Buddhist missionaries, who came west to Alexandria. Also, King Attalus I of Pergamon granted land to these people, but eventually they were exiled.

Robert I. Clegg, in Mackey's *Revised History of Freemasonry*, Volume I (1921), gives us some information as to this commission:

"Later history of the association of Dionysian Architects forms no part of the Legend just cited. But we may here to advantage trace their progress. About seven hundred years after the building of the Temple at Jerusalem, they are said to have been incorporated by the King of Pergamum, an ancient province of Mysia, as a society exclusively engaged in the erection of public buildings such as theaters and temples. They settled at Teos, an Ionian city on the coast of Asia Minor, where notwithstanding its troubles they remained for several centuries. Among the works by them were a magnificent theater and a splendid temple of Dionysus, ruins of which still remain.

**"Becoming unruly they were at length expelled from Teos and departed to Ephesus. King Attalus sent them from that city to Myonessus. The Teians sending representatives to Rome requesting that the Myonessians should not be permitted to fortify their city, the Dionysiacs removed to Lebedos, about fifteen miles from Teos, where they were welcomed.**

"In the 5th Century of the Christian Era, the Emperor Theodosius forbid all mystical associations by the Dionysiacs are said to have continued their existence *until the time of the Crusades*. Then they passed over into Europe, **and were merged in the association of Builders known as the Traveling Freemasons of the Middle Ages.**" [pp. 182-3]

As to the foundations of this Fraternity, Clegg echoes DaCosta, somewhat, without even referring to him, or to his essay:

"Between 1055 and 1044 years before Christ, or something more than half a century in advance of the building of the Temple, [OUR NOTE: Remember to adjust the dates, since the current view is that it was started, circa 960 B C E ...] the people of Attica, complaining of the narrowness of their territory, and the unfruitfulness of the soil, went in search of larger and more fertile settlements. Being joined by a number of the inhabitants of the surrounding provinces of Greece, they sailed to Asia Minor and drove out the dwellers in that portion of the western coast, from Phocoea, in the North, to Miletus in the south. To this narrow strip of land they gave the name of Ionia, because the greatest number of the adventurers were natives of that Grecian state. After partly subduing and partly expelling the original people of that country, they built several towns, of which one of the principal was Teos.

"Before entering upon this conquest the Greeks had made considerable progress in the arts and sciences which the adventurers carried with them into their territory. They also brought into Ionia the Mysteries of Pallas and Dionysus before these had become decayed by the excesses of the Athenians. [Our Note: Clegg, evidently, was there, to report it. We shall comment on this below.]

"Especially popular, not only in Ionia but throughout Asia Minor, were the Mysteries of Dionysus, the Roman Bacchus..." - p. 176.

It must have been commonplace for certain scholars to assume that the Mysteries were a prudish affair, all serious and solemn, and not a sound too loud, or neckline too low. From what we gather, the reverse is the case, and it is the fault of the "historians" of the past to keep their readers ignorant. At least Forlong was much smarter than the grade of writers like Mackey, Clegg, Waite, and those of that ilk. Of course, it is true, that the truth of the matter had to be buried under the sanctimonious priggishness of these "historians" due to the pressure created by society and by the various ecclesiastical authorities that had to be constantly appeased. Brother Philo (in the Illuminati) had some interesting things to say about this. We quote from Robison's *Proofs of a Conspiracy*:



"We must consider the ruling propensities of every age of the world. At present the cheats and tricks of the priests have roused all men against them, and against Christianity. But, at the same time superstition and fanaticism rule with unlimited dominion, and the understanding of man really seems to be going backwards. Our task, therefore, is doubled. We must give such an account of things, that fanatics shall not be alarmed, and that shall, notwithstanding, excite a spirit of free enquiry. We must not throw away the good with the bad, the child with the dirty water; but we must make the secret doctrines of Christianity be received as the secrets of genuine Free Masonry. But farther, we have to deal with the despotism of Princes. This increases every day. But then, the spirit of freedom breathes and sighs in every corner; and, by the assistance of hidden schools of wisdom, Liberty and Equality, the natural and imprescriptible rights of man, warm and glow in every breast. We must therefore unite these extremes. We proceed in this manner.

"*Jesus Christ* established no new Religion; he would only set Religion and Reason in their ancient rights. For this purpose he would unite men in a common bond. He would fit them for this by spreading a just morality, by enlightening the understanding, and by assisting the mind to shake off all prejudices. He would teach all men, in the first place, to govern themselves. Rulers would then be needless, and equality and liberty would take place without any revolution, by the natural and gentle operation of reason and expediency. This great Teacher allows himself to explain every part of the Bible in conformity to these purposes; and he forbids all wrangling among his scholars, because every man may there find a reasonable application to his peculiar doctrines. Let this be true or false, it does not signify. This was a simple Religion, and it was so far inspired; but the minds of his hearers were not fitted for receiving these doctrines. I told you, says he, but you could not bear it. Many therefore were called, but few were chosen. To these elect were entrusted the most important secrets; and even among them there were degrees of information. There was a seventy, and a twelve. All this was in the natural order of things, and according to the habits of the Jews, and indeed of all antiquity. The Jewish Theosophy was a mystery; like the Eleusinian, or the Pythagorean, unfit for the vulgar. And thus the doctrines of Christianity were committed to the *Adepti*, in a *Disciplina Arcani*. By these they were maintained, like the Vestal Fire. They were kept up, only in hidden societies, who handed them down to posterity; and they are now possessed by the genuine Free Masons." -- pp. 86 - 87.

There are probably some who would find this out of turn here, but in the end, it all applies, for the antinomianism of the Illuminati, of the Frankists, and like organizations, is implied in the highest of the degrees of all Secret Societies, but is not allowed to be thought of, practiced, or encouraged by the lower rabble. By the way, does anybody have an Ipsissimus Ceremony?

Back to the quotes, we can see that Pergamon, Pergamum, Pergamus, Pergamos, Bergama, etc., etc., etc., is an important city. It is also the title of the best Tangerine Dream recording in existence. (***Pergamon Live***, released in 1986 c.e., but actually a recording of a famous concert performed in Berlin in 1980.) The Dionysians spent time there. In fact, a lot of time. Another group made its way there, which we shall examine next.

## THE SONS OF THE SERPENT TRIBE

# THE DEVIL'S THRONE



## I. THE DEVIL'S THRONE

**ONE** of the "mysterious" pieces of the natural landscape in the Languedoc, where all the hullabaloo is directed, is The Seat of the Devil. When we first saw a picture of it, in **Genesis**, by David Wood, we could easily see images of Eliphas Levi's Baphomet sitting there, giving initiations after the model of the traditional Sabbat. Anoint those broomsticks! Well, even before that place became one of the many tourist destinations in the area, there was yet another "seat of the Devil" - this time in Pergamon, otherwise known as the Devil's Throne, by writers like Alexander Hislop, who saw a papist plot in just about everything under the sun. First, some more background notes, leading up to it:

So, then, what we can say is that before we get to the Ophites as a Gnostic Sect, this Serpent Tribe was at the back of the institution of the Mysteries. In Greece, in Asia Minor, and throughout the Mediterranean, including Israel. For a long time, a segment of these Initiates were settled in or around Pergamon, and some of their number became what was later known as the Essenes.

[We have to remember that several of these groups became associated with the Essenes: The Solis Serpentis, the Qadosh Fathers, the Dionysians, the Chasidim, The Chaldees, the Zoroastrians, the Magi, the Buddhist Initiates, the Lords of the Flame of the Umpteenth Ray, headquarters located somewhere under the Gobi Desert underneath the parking lot to the trinket factory, etc. Not to forget Thothmes IV, and all the other ancestors of the "rosicrucians" of today...]

We must backtrack to Jennings' **Ophiolatrea**. He says that there was a city on the Tigris, named Opis, named after the Ophites or the Serpent Tribe that lived there. Perhaps migrated there, is a better word choice. In the **Encyclopaedia Britannica**, we find some interesting information:

"Close to the mouth of the Adhem (on the Tigris), are the ruins of an ancient city probably to be identified with Xenophon's OPIS." - **EB-22:211c** (14th Ed.)

We are told that this is also known as UPE. In another article,

"In 538 B. C., Cyrus invaded Babylonia. A battle was fought at Opis in the month of June in which the Babylonians were defeated, and immediately afterwards SIPPARA surrendered to the invader." - **EB-2:857c**. (14th Edition, second only to the 11th Edition!)

In addition to the changes brought on by the shifts in the political climate in the 6th Century BCE, religious changes were taking place. Changes which, if the Sons of EnKi, the Serpent Tribe, were to survive, would facilitate a vast migration.

**"RELIGIOUS STRUGGLES.** - Nebuchadrezzar and his successors were engaged in a desperate rivalry with the Medes, and later with the Persians; in addition to continual political strife, new religious ideas were causing a ferment in the whole world of the time, and some effects of this unrest can be found in Babylonia. Some no longer tolerated the images erected TO OBSCENE CULTS; [see our previous comments] Thus the men of ERECH AT THE BEGINNING OF THE 8TH CENTURY HAD PULLED DOWN A SHRINE OF ISHTAR IN WHICH THERE WAS A FIGURE OF THE GODDESS WITH A TEAM OF SEVEN LIONS, A GODDESS WHOSE CULT IS KNOWN TO HAVE BEEN LICENTIOUS. [NOTE:: Ditto.] NABONIDUS ENGAGED IN A RECONSTRUCTION OF TEMPLES AND COMMITTED CERTAIN ACTS AT THE NEW YEAR FESTIVAL WHICH THE PRIESTS DID NOT HESITATE TO DENOUNCE AS IMPIOUS. [NOTE: Ditto...] The evidence is not sufficient to allow of any clear ideas being formed upon the exact nature of these religious troubles." - EB-2:252b-c.

Perhaps it has to do with the coming change in Religious Behavior, brought on by the [Yahweh](#) Cult, on the one hand; and the Zoroastrian on the other. Perhaps the Priesthood was trying to maintain "traditional family values" of its own, which the Rulers were insensitive to, or ignorant of. Perhaps there were rival factions of Priests, one side being like our fundamentalists today, the other like Thelemites, or perhaps like Modernists. We must turn now to the writings of the Enemy, for an interesting story, which fits into the Story as we have it. We quote at length now, from ***The Two Babylons***, by Alexander Hislop: [pp. 240-41, 6th Edition] Chapter VII, Sec. I., The Great Red Dragon:

"The true legitimate Babylonian Pontiff had his seat beyond the bounds of the Roman empire. That seat, after the death of Belshazzar, and the expulsion of the Chaldean priesthood from Babylon by the Medo-Persian kings, was at Pergamos, where afterwards was one of the seven churches of Asia. \* There, in consequence, for many centuries was "Satan's seat" (Rev 2:13). There, under favour of the deified \*\* kings of Pergamos, was his favourite abode, there was the worship of Aesculapius, [4] under the form of the serpent, celebrated with frantic orgies and excesses, that elsewhere were kept under some measure of restraint.

\* BARKER and AINSWORTH'S *Lares and Penates of Cilicia*. Barker says, "The defeated Chaldeans fled to Asia Minor, and fixed their central college at Pergamos." Phrygia, that was so remarkable for the worship of Cybele and Atys, formed part of the Kingdom of Pergamos. Mysia also was another, and the Mysians, in the Paschal Chronicle, are said to be descended from Nimrod. The words are, "Nebrod, the huntsman and giant--from whence came the Mysians." Lydia, also, from which Livy and Herodotus say the Etrurians came, formed part of the same kingdom. For the fact that Mysia, Lydia, and Phrygia were constituent parts of the kingdom of Pergamos, see SMITH'S *Classical Dictionary*.

\*\* The kings of Pergamos, in whose dominions the Chaldean Magi found an asylum, were evidently by them, and by the general voice of Paganism that sympathised with them, put into the vacant place which Belshazzar and his predecessors had occupied. They were hailed as the representatives of the old Babylonian god. [1] This is evident from the statements of Pausanias. First, he quotes the following words from the oracle of a prophetess called Phaennis, in reference to the Gauls: "But divinity will still more seriously afflict those that dwell near the sea. However, in a short time after, Jupiter will send them a defender, the beloved son of a Jove-nourished bull, who will bring destruction on all the Gauls." [2] Then on this he comments as follows: "Phaennis, in this oracle, means by the son of a bull, Attalus, king of Pergamos, whom the oracle of Apollo called Taurokeron," or bull-horned. This title given by the Delphian god, proves that Attalus, in whose dominions the Magi had their seat, had been set up and recognised in the very character of Bacchus, [3] the Head of the Magi. Thus the vacant seat of Belshazzar was filled, and the broken chain of the Chaldean succession renewed.

At first, the Roman Pontiff had no immediate connection with Pergamos and the hierarchy there; yet, in course of time, the Pontificate of Rome and the Pontificate of Pergamos came to be identified. Pergamos itself became part and parcel of the Roman empire, when Attalus III, the last of its kings, at his death, left by will all his dominions to the Roman people, BC 133. For some time after the kingdom

of Pergamos was merged in the Roman dominions, there was no one who could set himself openly and advisedly to lay claim to all the dignity inherent in the old title of the kings of Pergamos. The original powers even of the Roman Pontiffs seem to have been by that time abridged, but when Julius Caesar, who had previously been elected Pontifex Maximus, became also, as Emperor, the supreme civil ruler of the Romans, then, as head of the Roman state, and head of the Roman religion, all the powers and functions of the true legitimate Babylonian Pontiff were supremely vested in him, and he found himself in a position to assert these powers. Then he seems to have laid claim to the divine dignity of Attalus, as well as the kingdom that Attalus had bequeathed to the Romans, as centering in himself; for his well-known watchword, "Venus Genetrix," which meant that Venus was the mother of the Julian race, appears to have been intended to make him "The Son" of the great goddess, even as the "Bull-horned" Attalus had been regarded. \*

\* The deification of the emperors that continued in succession from the days of Divus Julius, or the "Deified Julius," can be traced to no cause so likely as their representing the "Bull-horned" Attalus both as Pontiff and Sovereign.

Then, on certain occasions, in the exercise of his high pontifical office, he appeared of course in all the pomp of the Babylonian costume, [5] as Belshazzar himself might have done, in robes of scarlet, with the crosier of Nimrod in his hand, wearing the mitre of Dagon and bearing the keys of Janus and Cybele. \*

\* That the key was one of the symbols used in the Mysteries, the reader will find on consulting TAYLOR'S Note on Orphic Hymn to Pluto, where that divinity is spoken of as "keeper of the keys." Now the Pontifex, as "Hierophant," was "arrayed in the habit and adorned with the symbols of the great Creator of the world, of whom in these Mysteries he was supposed to be the substitute." (MAURICE'S *Antiquities*) The Primeval or Creative god was mystically represented as Androgyne, as combining in his own person both sexes (Ibid.), being therefore both Janus and Cybele at the same time. In opening up the Mysteries, therefore, of this mysterious divinity, it was natural that the Pontifex should bear the key of both these divinities. Janus himself, however, as well as Pluto, was often represented with more than one key."

## OUR NOTES TO HISLOP

- [1.] Old: EnKi? Anu? Oannes?
- [2.] The Gauls are the inhabitants of Galatia.
- [3.] Dionysos.
- [4.] Imouthis, Eshmun, Agathodaimon.
- [5.] Not unlike the British Royalty, or its Clergy, undoubtedly to which the author of this work was loyal.

The author of the above finds 'papist plots' everywhere, as Nesta Webster finds the International Zionist Plot everywhere. Be that as it may, if we had more certifiable proof on the subject, it would show that two, possibly three forces met in Pergamon:

- 1.) The Qadosh Fathers / Solis Serpentis Priests / Ophites / Dionysian Artificers
- 2.) The Chaldean Priesthood from Opis
- 3.) The remnants of Troy, since Pergamon was situated on the Troad, where Troy was, and, according to many, was, in fact, in Troy itself

[NOTE: The Citadel of Troy itself. Zimmermann's **DICTIONARY OF CLASSICAL MYTHOLOGY** says, p. 95, that 'Pergamos was the citadel of Troy,' citing Virgil's *Aeneid*, Bk. I, and Homer's *ILIAD*, Bk 4, for refs. Also, the word Pergamos is sometimes used for Troy.]

Now we are connecting dots together, since we demonstrated above that the Merovingians claimed a descent from Troy, as did the Italians and Britons. In fact, Most French histories reach back to Troy for the origins of the Race of Kings. Early Kings, that is. Prior to Faramund. It is said that Carcassonne

had Trojan origins. These aren't the things which make certain parties very happy. They can laugh at us for believing what they consider to be fictions - myths - legends, but one who has studied genealogy, even as lightly as we have, can see the patterns and make assumptions based on the data available, and likely be correct when and/or if the desired confirmations become available and can verify and vindicate the so-called legends of the past.

"Gaul" is not only France, but Galatia, adjacent to Phrygia. The Priesthood set up the rites of Bacchus there; that is, Dionysos, who is Adonis and Tammuz, when syncretized. Remember Tammuz is one of EnKi's sons. The Dionysian Artificers were supported by the Kings of Pergamon, from Attalus I onwards. Under this same king, a Stoic school was set up, as well as a great library. And, while a great number of the Saints of the Gnosis came out of Alexandria and Samaria, it was from Phrygia and Pergamon that the Ancestor and Successor of all the Gnostic sects, the Naassenes and/or Ophites, came.

PLUTARCH, in his *Life of Sylla*, states:

"About the time that Sylla was making ready to put off with his force from Italy, besides many other omens which befell Mithridates, then staying at Pergamus, there goes a story that a figure of Victory, with a crown in her hand, which the Pergamenians by machinery from above let down on him, when it had almost reached his head, fell to pieces, and the crown tumbling down into the midst of the theatre, there broke against the ground... for having wrested Asia from the Romans, and Bithynia and Cappadocia from their kings, he made Pergamus his royal seat, distributing among his friends riches, principalities, and kingdoms. His generals... Archelaus, in particular... all the other islands as far as Malea and had taken EUBOEA itself."

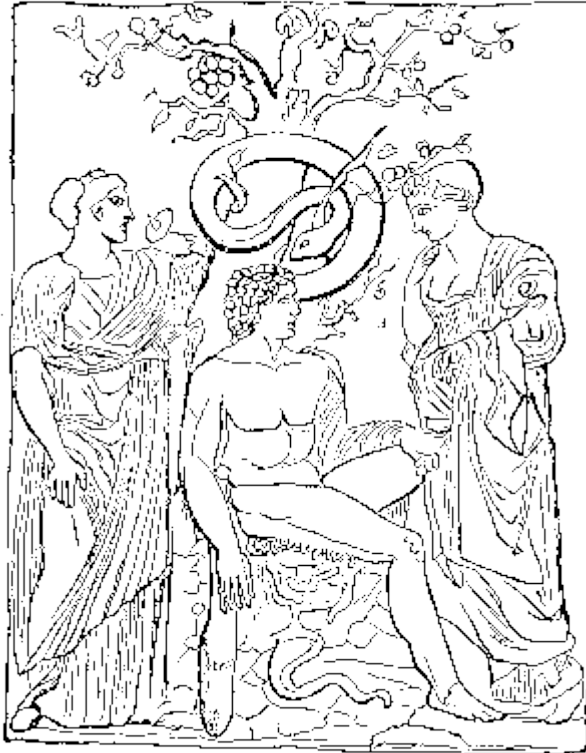
Mithridates Eupator ruled from 124/123/120 BCE (depending on the account) to 91/88/63 BCE (depending on the account). This was not long after Pergamon was granted to Rome, and a treaty was made in 92 BCE.

This, then, is the historical background of the location responsible for the Seed Tradition, as Helen's face launched a thousand ships, the Ophites launched a thousand sects and saints. Pergamon was famous for its library, which was rivalled only by that of Alexandria, and which was bequeathed to Cleopatra by Mark Antony.



## THE SONS OF THE SERPENT TRIBE

# LE SERPENT ROUGE



"How strange are the manuscripts of this Friend, great traveller of the unknown, they appeared to me separately, yet they form a whole for him who knows that the colours of the rainbow give a white unity, or for the Artist for whom the black springs out from under his paintbrush, made from the six colours of his magic palette." -- Aquarius, *Le Serpent Rouge*, Williamson translation.

"This Friend, how to introduce him to you? His name remained a mystery, but his number is that of a famous seal. How to describe him to you? Perhaps like the pilot of the indestructible [imperishable] ark, impassive like a column on his white rock scanning towards the south [midday] beyond the black rock." -- Pisces, *ibid*.

"... They shall worship thy name, foursquare, mystic, wonderful, the number of the man; and the name of thy house 418." -- *AL.II.78*, second sentence.

"9. It is like the oak that hardens itself and bears up against the storm. It is weather-beaten and scarred and confident like a sea-captain." -- *Liber A'ash vel Capricorni Pneumatici sub figura CCCLXX*.

## J. LE SERPENT ROUGE

**LE SERPENT ROUGE** is familiar to most as the name of one of the "*Prieuré Documents*". That may be, but we see it as the authors of *HBHG* came to view it: as a bloodline, a secret bloodline, a secret tradition, an underground stream tradition. In the context used presently, it shall be as the genealogy of the Authentic Tradition. But first, we have another side detour to make, this time from an interesting Masonic author from the early 20th Century c.e.



Dr. Albert Churchward, in ***The Arcana of Freemasonry***, (1922), speaks of Chaldean Priests who brought the "Lesser Mysteries" to the Builders (pp. 113ff.)

"As regards the Roman College of Artificers, Krause, in his work, endeavoured to prove that Masonry originated in the associations of operative Masons. These associations may have sprung from the building corporations of the Romans. The initiates of the Architectural Colleges of the Romans did not, however, call themselves 'Brothers'; they were styled Collega or Incorporatus. These Colleges held 'Lodges' wherever they established themselves, had signs, symbols, tokens, and passwords, which they had LEARNED AND RECEIVED FROM THE CHALDEAN MAGICIANS who had flocked to Rome at the beginning of the Christian Era. THESE CHALDEAN PRIESTS, NEVERTHELESS, WERE OF INFERIOR ORDER [OUR NOTE: See above note, to Clegg.], WHO WERE INITIATED INTO PART OF THE LESSER MYSTERIES OF THE EGYPTIANS ONLY, SO THAT AT BEST THESE COULD ONLY BE CARRIERS OR A CONNECTING LINK IN THE MIDDLE AGES WITH THE MYSTERIES OF THE ANCIENTS.

"...These Chaldean Magicians were **Turanians**, old Stellar Mythos people, who originally came out of OR left Egypt at the end of their Totemic sociology..."

**Churchward** wrote at a time when it was still standard procedure to consider the Egyptians superior to (and more ancient than) the Mesopotamians. Sure, the traditions that made their way into [the Necronomicon](#), for example, are debased by comparison to the more authentic versions preserved on clay tablets.

[Author's Note: We wrote this in 1997, before we had gained access to a Computer, and to the Internet. We were unaware of the book's editor, "Simon"'s career. Nor were we aware of the numerous articles that have come out regarding the work. Too bad, it still contains powerful Magick that has worked for us. Perhaps the Magick of [Adam Weishaupt](#) is either just as and/or more powerful than that of the **Necro**. Coupled with the Magick of the Z2 Formulae, and the real *Magick of Thelema*, Weishaupt's Magick is a real power drink when it comes right down to it. Recently the "secret" teachings of a spurious "order" came to our attention, showing a sloppy melding of the **Necronomicon** with *Thelema* in a manner that demonstrates why some people aren't really Magicians at all. A good corrective for this, and other wrongs, is to acquire ***The Code of the Eternal***, when and/or if it becomes available.]

This is what time does to the transmission of ideas. But, the "inferior" Chaldean traditions are at the roots of the Gnostic Tree, and are more sublime than the Jewish Traditions (at least until we get to the period of the development of the Kabbalah proper, in the Languedoc), the Christian Traditions (save for a few exceptions), and most of the rest, for that matter. Well, Indian Tantrikism, and Tibetan Tantrik Buddhism, can be singled out as exceptions, and some of the traditions we see in the Near East, as survivals, as well. The Phoenicians spun a good yarn or two as well.

The Egyptian Traditions which **Churchward** claims to be superior, ultimately depend upon the "inferior" Chaldean traditions.

If we juggle the dates, we could see the Priests of OPIS moving to Pergamon, then to Rome, circa 133 BCE, and imparting their knowledge to Temple Builders.

THE OPHITES are said by some, such as "saint" Jerome, to come from the heresy of the Nicolaitans. Legge (***Forerunners and Rivals of Christianity***), informs us of his opinion:

"...we may gather that the 'Heresy' of the Ophites was, even as early as 230 AD, a very old one, which may have appeared EVEN BEFORE Christianity began to show its power, and that it was probably born in Asia Minor and owed much TO THE PAGAN RELIGIONS THERE PRACTISED AND LITTLE OR NOTHING TO ANY DOMINANT PERSONALITY AS DID THE SYSTEMS OF SIMON MAGUS..." (Vol. 2, page 26.)

Legge shows us, in his work, that the Ophites were established first in Phrygia, home of many Jews of the Diaspora, and that these Ophites were the first to create a blend of traditions, by fusing the various Mediterranean cults with that of the Christians. While Legge doesn't see a connection between the Traditions that came from Samaria and Judea, i.e., the Dositheans, Simonians, Valentinians, etc., there is a definite connection. The same school that eventually found itself seated in Pergamon, was once in Egypt.

What follows are some diagrams we developed to show depict this transmission graphically. This is part of the [TimeLine of the Authentic Tradition](#).

In this set of skeleton key diagrams, one thing becomes apparent. Although not traced in as much detail as the tradition we are covering, both Judaism and Islam fit into this system. Even the Iranian, Indian, and Chinese religions and philosophical systems fit into the diagrams. But, what city isn't on the map?

Orthodox Christianity and all the systems which emerged as a result of it. From the Churches established by Peter, Paul and the rest of the apostles, to the Catholics and most of the more popular Eastern Churches. The Egyptian and some of the Syrian and Mesopotamian Churches are exceptions. But just about everything else, and all the various denominations, sects, cults, splinter groups, etc., are completely off the board. They cannot fit. (Except through affiliations with Freemasonry, the R+C, Knights Templar, or the Roman State Religion, which, though related is only as related to our system as Naziism was related to Nordic Paganism, Teutonic Philosophy, Zoroastrianism, or any of the other Aryan - derived religious and philosophical systems).

Now, this is the point we have noticed scholars reach before, and they are presented with a choice.

- 1) They can proceed to discredit all traditions save their own particular sect of Christianity or Atheism;
- 2) They can go where the research takes them; or
- 3) They can cover up their tracks and try to debunk it, or claim that Joseph of Arimathea brought the "Grail" to Britain, claim that Jesus was taught in Tibet, that Moses was Akhnaten, and that the Israelites camped at Hathor's Temple in the Sinai; or some other tall tale.

At this point we are still convinced of the validity of Option #2. Indeed, there is a Christian Tradition in the most "Heathen" of Traditions. Indeed, our heritage depends more upon Egypt, Syria, Samaria, Sumer, than it does on Bethlehem, Jerusalem, or any of the other dangerous tourist spots in that tortured landscape. The essence of True Christianity relies not on Virgin or Pigeon! Or miracle oak trees, or holy relics, or even the pseudo-historical narrative that has been edited over the years. We do recommend "***The Book Your Church Doesn't Want You To Read***" if it is available anywhere. The pure tradition, the Authentic Tradition, "the origins" of which Pike wrote about, so many pages back.

While the sources we possess on the History and Doctrines of the Gnostics in general, and the Ophites in particular, may be outdated, for the most part; what recent material that we do possess, and that which we have consulted in Libraries, on the Internet, and in other places conforms fairly well to our Thesis, laid before the reader in the pages above. For the most part, with some exceptions, we get confirmations of the Authentic Tradition. There are those who are convinced that all the research leads to a vindication of the Orthodox Story, but that story is not even a fairy tale! If anything the traditions which must come under close scrutiny are those which are considered Official - the "Accepted" Traditions, religious and secular. Only the passing of time and the political circumstances of the day, happened to allow the slave religions and ideologies to remain dominant over humankind as long as they have. And, humankind, the majority of which [in the so-called civilized world at least] has remained ignorant as to these matters, wittingly or unwittingly. It has allowed itself to

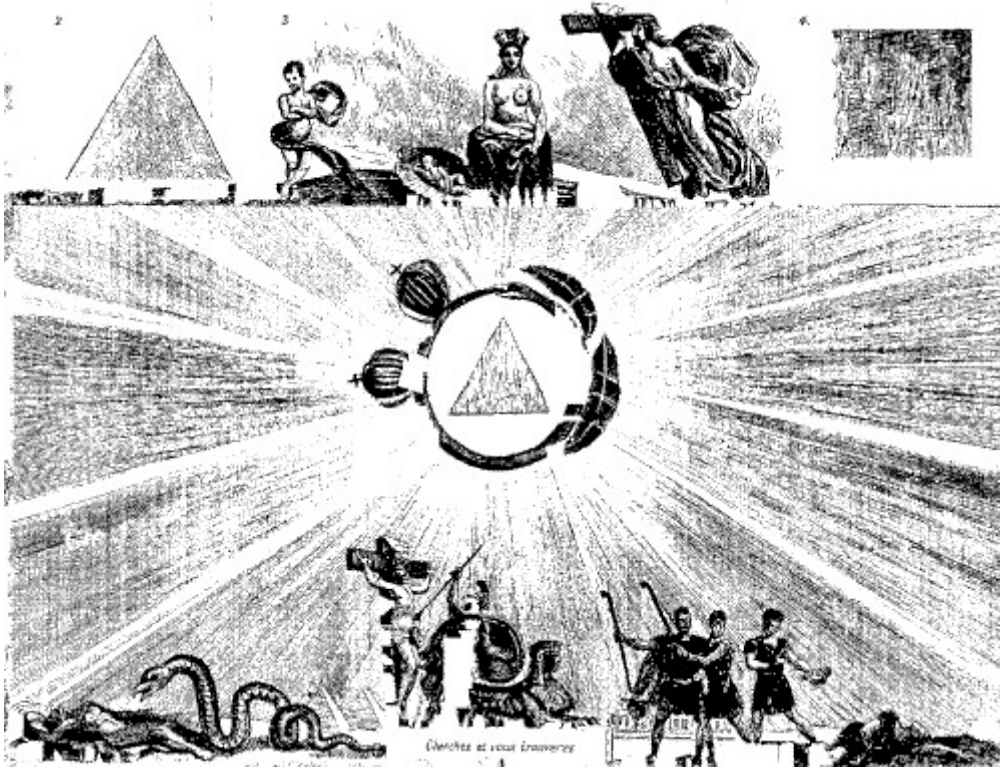


be ruled by false and irrational belief systems and slave creeds that are an immense aid to its shepherds. And, even though our work throughout the centuries has been responsible for setting the majority of these civilizations, cultures, religious groups into motion, tearing them down and replacing them with something else; even though we have always pointed the way to humankind that shows it how to find itself, as we have found ourselves, it, for the most part, has chosen to remain asleep, and let itself be ruled by tyrants and belief systems (religious and/or secular) that have done nothing but damn the entire human race. It has found compliance with pretended mandatory codes necessary in order to feel safe. Party, sect, cult, team, brand name, neighborhood, it's all the same. It assumes it is free, so it chooses to let its shepherds force the choice their way.

Rather than awakening from the slumber of ignorance, through willed self discipline, to discover one's essential self nature, and recognize it, thereby achieving Gnosis (or Liberation, in the classic Buddhist sense), humankind is more interested in drinking more carbonated sodas, eating name-brand junk food that expedites the decay process, producing more and more offspring, acquiring more and more possessions, until the pursuit finally wears them down and they end up dying as the result of trying to hang on to it all, then they can leave it to their children to fight and die over some day too; and they can go through the AfterLife, ignorant of its import, and be forced to reincarnate, and start it all over again, like a ride at a theme park, or like the game over try again message in a computer or video game. We'll be right back, after a message from our sponsors.

## THE SONS OF THE SERPENT TRIBE

# OPHITES



"Cherchez et vous trouverez."  
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## K. OPHITES.

**FRANCIS LEGGE**, in *Forerunners and Rivals of Christianity*, gives us his account of the genesis of the Ophites. Before we quote at length from the chapter proper, it might be worth noting that in his analysis of Simon Magus and his followers, he points out that according to Theodoret, a heresiologist,

"The Simonians spread chiefly in Syria, Phrygia, and Rome." [Vol. I, p. 199.]

This is the ground where the action has taken place and continues to take place, at least in the case of Syria. In the case of Phrygia, as we mentioned above, a long line of traditions existed there, that were openly hostile to Orthodox Christian tradition, and which were not really compatible with Orthodox Judaism. (Interestingly, it is in Asia Minor (and the Balkans) that the Shabbeteans, and the Donmeh were strongest.) Pergamon was regarded as the Devil's Throne. Well, at least we can say it was where the Dionysian Artificers made a name for themselves, and where the Mysteries were quite popular. We now present an extract from Francis Legge's *Forerunners and Rivals of Christianity*:

### 1. First extract. Volume II, Chapter 8, pages 28 - 37.

Of the country in which the Ophites first appeared, and where to the last they had their strongest following, there can, however, be little doubt. Phrygia, by which is meant the entire central part of Asia

Minor or, to use its modern name, Anatolia, must from its situation have formed a great meeting-place for different creeds, among which that of the Jews occupied in the first centuries of our era a prominent place. Seleucus Nicator had followed the example of Alexander in Egypt in granting the Jews full rights of citizenship in all his cities, and Antiochus the Great took even more practical steps towards inducing them to settle there when he transported thither two thousand Jewish families from Mesopotamia and Babylon. [1] These Jews of the Eastern Diaspora or Dispersion had, however, by no means kept whole the faith of their forefathers, and there seems in consequence to have been less racial hatred between them and the earlier inhabitants of the country here than elsewhere. [2] In religious matters, these last, too, seem to have been little affected by the Euhemerism that had destroyed the faith of the more sophisticated Greeks, and the orgiastic worship of Cybele, Attis, and Sabazius found in Phrygia its principal seat. The tendency of the inhabitants towards religious hysteria was not likely to be lessened by the settlement in the centre of Asia Minor of the Celtic tribes known as the Galatae, who had gradually passed under the Roman yoke in the time of Augustus, but seem long to have retained their Celtic taste for innovations in religious matters, and to have supplied from the outset an endless number of heresies to the Church. [3] Moreover, in the Wars of Succession which followed the death of Alexander, Phrygia had been bandied about like a shuttlecock between Antigonos and Lysimachus; in the decadence of the Seleucid house, it had been repeatedly harried by the pretenders to the Syrian crown; and it had, during the temporary supremacy of Mithridates and his son-in-law Tigranes, been subject to the tyranny of the Armenians. [4] Thanks to the policy of these barbarian kings, it had in great measure been denuded of its Greek-speaking inhabitants, [5] the growth of its towns had been checked, and the country seems to have been practically divided among a crowd of dynasts or priest-kings, generally the high-priests of temples possessing vast landed estates and preserving their importance by the celebration of yearly festivals. Dr. Mahaffy compares these potentates with the prince-bishops and lordly abbots produced by nearly the same conditions in medieval Europe, [6] and Sir William Ramsay's and Mr. Hogarth's researches of late years in Anatolia have shown how much truth there is in the comparison.

The religion practised by these priest-kings throughout the whole of Asia Minor differed slightly in form, but was one in substance. [7] It was in effect the worship of the bisexual and mortal gods whom we have already seen worshipped under varying names in the Eastern basin of the Mediterranean. These deities, whose alternate appearance as male and female, infant and adult, could only be explained to Western ears as the result of incestuous unions, could all on final analysis be reduced to one great divinity in whom all Nature was contained. The essence of the Anatolian religion, says Sir William Ramsay, when describing the state of things that existed in Phrygia immediately before the preaching of St. Paul, was 'the adoration of the life of Nature - that life apparently subject to death, yet never dying, but reproducing itself in new forms, different and yet the same. This perpetual self-identity under varying forms, this annihilation of death through the power of self-reproduction, was the object of an enthusiastic worship, characterized by remarkable self-abandonment and immersion in the divine, by a mixture of obscene symbolism and sublime truths, by negation of the moral distinctions and family ties that exist in a more developed society, but do not exist in the free life of Nature. The mystery of self-reproduction, of eternal unity amid temporary diversity, is the key to explain all the repulsive legends and ceremonies that cluster round that worship, and all the manifold manifestations or diverse embodiments of the ultimate single divine life that are carved on the rocks of Asia Minor.' [8]

Whether the Phrygians of Apostolic times actually saw all these sublime ideas underlying the religion of their country may be doubted; but it is fairly certain that at the time in question there was worshipped throughout Anatolia a divine family comprizing a goddess known as the Mother of the Gods, together with a male deity, who was at once her son, her spouse, her brother, and sometimes her father. [9] The worship of this pair, who were in the last resort considered as one bisexual being, was celebrated in the form of festivals and mystery-plays like those of the Middle Ages, in which the birth, nuptials, death, and resurrection of the divinities were acted in dramatic form. At these festivals, the worshippers gave themselves up to religious excitement alternating between continence sometimes carried to the extent of self-mutilation on the part of the men, and hysterical or religious prostitution on the part of the women. [10] The gathering of foreign merchants and slaves in the Anatolian cities, and the constant shifting of their inhabitants by their successive masters, had forced on the votaries of these Phrygian deities a theocrasia of the most complete kind, and the Phrygian god and goddess were in turn identified with the deities of Eleusis, of whom indeed they may have been the prototypes, with the Syrian Aphrodite and Adonis, with the Egypto-Greek Serapis and Isis, and probably with many Oriental deities as well. [11] At the same time, their fame and their worship had spread far beyond Phrygia. The primitive statue of the goddess of Pessinus, a black stone or

baetyl dignified by the name of the Mother of the Gods, was transported to Rome in the stress of the Second Punic War and there became the centre of a ritual served by eunuch priests supported by the State; [12] while, later, her analogue, the Syrian goddess, whose temple at Hierapolis, according to Lucian, required a personnel of over three hundred ministrants, became the object of the special devotion of the Emperor Nero. [13] As with the Alexandrian divinities, the respect paid to these stranger deities by the legions carried their worship into every part of the Roman world. [14]

The element which the Jews of Asia contributed to Anatolian religion at this period was probably more important than has been generally supposed. M. Cumont's theory that the epithet of the "Highest" ( /Uyistoj) { @ } often applied to the God of Anatolia and Syria really covers the personality of [Yahweh](#) of Israel rests upon little proof at present. [15] It may be conceded that the tendency to monotheism - or to speak strictly their hatred for the worshippers of many gods - rooted in the Jews from the Captivity onwards may at first have done much to hasten the progress of the theocrasia which was welding all the gods of the Mysteries into one great God of Nature. But the Babylonian or Oriental Jews, called in the Talmud and elsewhere the Ten Tribes, probably had some inborn sympathy with the more or less exalted divinities of the West. Even in the temple of Jerusalem, Ezekiel sees in his vision "women weeping for Tammuz", [16] while Jeremiah complains of the Jews making cakes to the Queen of Heaven, which seems to be another name for the Mother of the Gods. [17] The feminine side of the Anatolian worship can therefore have to come to them as no new thing. Perhaps it was due to this that they so soon fell away from their ancestral faith, and that, in the words of the Talmud, "the baths and wines of Phrygia separated the Ten Tribes from their brethren." [18] That their collection of money for the Temple in Roman times was due not so much to any religious motive, as to some of the financial operations in which the Jews were always engaging, Cicero hints with fair plainness in his Oration in defence of Flaccus. [19] They seem, too, to have intermarried freely with the Greek citizens, while the sons of these mixed marriages did not undergo the circumcision which the Jews of the Western Dispersion demanded not only from native Jews but also from proselytes of alien blood. [20]

The Jews also brought with them into Phrygia superstitions or side-beliefs to which they were probably much more firmly attached than to their national religion. The practice of magic had always been popular among the Chosen People as far back as the time of Saul, { \* } and the bowls inscribed with spells against enchantments and evil spirits form almost the only relics which they have left in the mounds which mark their settlement at Hilleh on the site of the ancient Babylon. [21] From this and other evidence, it would seem that the Babylonian Jews had borrowed from their Chaldaean captors many of their views as to the importance of the Name in magic, especially when used for the purposes of exorcism or of spells; that they thought the name of their national god [Yahweh](#) particularly efficacious; and that the different names of God used in the Old Testament were supposed, according to a well-known rule in magic, to be of greater efficiency as the memory of their meaning and actual significance died out among them. [22] The Babylonian Jews, moreover, as is evident from the Book of Daniel, no sooner found themselves among the well-to-do citizens of a great city than they turned to the professional practice of divination and of those curious arts whereby they could make a living from their Gentile neighbors. [23]

Hence it is that Phrygia, like the rest of Asia Minor during the Apostolic Age, was full of strolling Jewish sorcerers who undertook for money to cast out devils, to effect and destroy enchantments, to send and interpret dreams, and to manufacture love philtres. [24] That in doing so they made great use of the name of their national deity seems plain from Origen's remark that "not only do those belonging to the Jewish nation employ in their prayers to God and in the exorcising of demons the words: God of Abraham and God of Isaac and God of Jacob, but so also do most of those who occupy themselves with magical rites. For there is found in treatises on magic in many countries such an invocation of God and assumption of the divine name, as implies a familiar use of it by these men in their dealing with demons." [25] This is abundantly borne out by the spells preserved for us by the Magic Papyri before mentioned, where the expressions "God of Abraham," "God of Isaac," "God of Jacob" constantly occur. One spell given above contains, as we have seen, along with many unfamiliar expressions drawn from Greek, Persian, Egyptian, and even Sumerian sources, the words "Blessed be the Lord God of Abraham". [26] and in nearly every one do we find the Tetragrammaton or four-lettered name of God transliterated in the A. V. Jehovah, either with or without some of the other Divine names used in the Old Testament. The names of the angels Gabriel, Michael, and Raphael given in the Old Testament and the Apocrypha are also common in all this literature. [27]

Did the Babylonian Jews bring with them into Phrygia any theory of the universe other than the direct and unfettered rule of Jehovah and the creation of the world from nothing, which they gathered from

their sacred books? There is little evidence on the point, save some expressions of doubtful import in the Magic Papyri [28] and the statement of Origen that "the name Sabaoth, and Adonai and the other names treated with so much reverence among the Hebrews... belong to a secret theology which refers to the Framer of all things." [29] It might be possible to deduce from this that the elaborate system known as the Cabala or secret tradition of the Jews was already in existence. [30] This system, on its theoretical or speculative side, attempts to explain the existence of the physical universe by postulating a whole series of intermediate powers emanating from the Supreme Being of whom they are the attributes or names; while, on the other or "practical", it professes to perform wonders and to reveal mysteries by a childish juggling with letters in the shape of anagrams and acrostics or with their numerical values. [31] {\*\*} As has been said above, follies of this last-named kind were unknown neither to the later Orphics, nor to the primitive Church, and might well be thought to have been acquired by the Jews during their stay in Babylon, where the Semitic inhabitants seem from a very early date and for magical reasons to have used numbers instead of letters in writing the names of their gods. [32] It would not have been difficult for them to have acquired at the same time from the Persian masters of Babylon the doctrine of emanation instead of creation which is to be found in the Zend Avesta as well as in all the post-Christian Gnostic systems. But there are other channels besides the Anatolian religion through which these ideas might have come into the West, [33] and it will be better not to lay any stress upon this. That the Cabala in the complete form in which it appears in the books known as the Sepher Jetzirah and the Sepher Zohar does not go further back than the 6th or 7th Century of our era, seems to be the opinion of all those best qualified to judge in the matter. M. Isidore Loeb, who has given the most coherent and compact summary of Cabalistic teaching that has appeared of late years, {\*\*\*} finds its germs in Babylonian Judaism at or about the same period which saw the blossoming of the Christian Gnostic sects, without going so far as to derive either of the later doctrines from the other. [34]

However this may be, there is a fair consensus of opinion among the Fathers of the Church as to the doctrines current among those whom, for reasons to be presently seen, they called the Ophites or worshippers of the Serpent. The aim of the sect seems to have been to produce an eclectic system which should reconcile the religious traditions current from time immemorial in Western Asia with the worship of the Hellenized gods of Asia Minor, and the teachings of the already powerful Christian Church. With this view they went back to what is probably the earliest philosophical theory of the origin of the universe, and declared that before anything was, there existed God, but God conceived as an infinite ocean of divinity, {#} too great and too remote to be apprehended by man's intelligence, of whom and of whose attributes nothing could be known or said, and who could only be likened to a boundless sea. Something like this was the view of the earliest inhabitants of Babylonia, who declared that before heaven or earth or the gods came into being there was nothing but a vast waste of waters. [35] {##} At some time or another, the same idea passed into Egypt, when the Egyptians attributed the beginning of things to Nu or the primeval deep, [36]; and it was probably the spread of this tradition into Ionia which induced Thales of Miletus, the earliest of the Ionian philosophers, to assert that water was the first of all things. [37] {###} This unknowable and inaccessible power, the Ophites declared to be ineffable or impossible to name, and he was only referred to by them as Bythos or the Deep. The same idea and the same name were adopted by most of the later Gnostics. [38] {+}

## OUR NOTES:

{@} See, however, Kramer, ed., *Mythology of the Ancient World*. The section on Hittite Myths, by Hans G. Guterbock indicates that Hypsistos syncretized with Elyon:

"In Hesiod, the sequence is Ouranos ("Sky") - Kronos - Zeus; the fight between Ouranos and Kronos includes the motif of castration as does the fight between Anu and Kumarbi in the Hittite text. There is in Hesiod no generation corresponding to Alalu. Phyllo Byblius, however, in the outline of Phoenician mythology which he ascribes to a certain Sankhuniaton, has that generation. Here the sequence is:

1. Phoenician Elioun, Greek Hypsistos "The Highest", corresponding to Alalu.
2. Greek Ouranos "Sky", Phoenician name not given, corresponding to Anu.
3. Phoenician El, Greek Kronos, corresponding to Kumarbi.
4. elsewhere Ba'al-Hadad is mentioned as the chief god, corresponding to Teshub and Zeus." - pp. 160-161.



And we know from the Hittite mythos, that Alalu was King in Heaven prior to Anu. Anu was Alalu's cupbearer, until he deposed Alalu. Alalu was banished from Heaven by Anu, and came to Earth in exile. Later on, Anu and his family blazed the trail to Earth. Interestingly, Elyon and Olahm are gods in the Saba region.

- {\*} But see Judges 17 ff. (The story of Micah the Prophet.)
- {\*\*} Not necessarily childish. Cf. Scholem, *Major Trends in Jewish Mysticism, Origins of the Kabbalah, The Kabbalah*, and other works. In *Major Trends*, 133ff., the Hokhmah ha Ziruph is the Combinations of letters, later used by de Viginere as a cypher tool.
- {\*\*\*} See Scholem, *Major Trends*, for a more contemporary work (relatively speaking.) ALSO see his *Origins of the Kabbalah*. Also, several articles in the *Encyclopaedia Judaica*. We have the Isidore Loeb article, and we concur that it is quite good for being so concise.
- {#} Cf. Nuit, in *Liber AL vel Legis*, Cap I., II.
- {##} Cf. Enuma Elish, and Sitchin, *The 12th Planet, Stairway to Heaven*, etc. .'.
- {###} Cf. Above, by Jennings, and DaCosta.
- {+} Cutha, Nergal, Reshpu, Melcarth, etc. Abzu, Tiamat, etc.

## NOTES

[1] Josephus, *Antiq.* Bk. XII, c. 3.

[2] Ramsay, *Cities and Bishoprics of Phrygia*, II. pp. 667 sqq; *St. Paul*, pp. 142 sqq; *Commentary on Galatians*, pp. 189 sqq. The fact that Timothy, the son of the Jewess Eunice by a Greek father, was not circumcised (see Acts XVI:1) is quoted in support.

[3] E.g. the Montanist, the most formidable of the heresies which attacked the primitive Church, apart from Gnosticism. Cf. also Galatians 1:6.

[4] Mahaffy, *Greek World under Roman Sway*, p. 168. For the tyranny of the Armenians, see Plutarch, *Lucullus*, cc. XIV, XXI.

[5] Mahaffy, *Gk. World*, p. 100.

[6] Mahaffy, *ibid.*, p. 225.

[7] Ramsay, *Cities*, etc., I., p. 9.

[8] Ramsay, *Cities*, etc., I., p. 87.

[9] Ramsay, *ibid.*, I., p. 92.

[10] Ramsay, *ibid.*, I., pp. 93, 94. The Galli or priests of Cybele, who mutilated themselves in religious ecstasy, seem to have been the feature of Anatolian religion which most struck the Romans, when the statue of the Mother of the Gods first appeared among them. Cf., next page. For the other side of the religion, see Lucian, *de Dea Syria*, cc. VI, XLIII, and Apuleius, *Metamorph.* Bk. VIII, c. 29.

[11] As in the hymn to Attis said to have been sung in the Great Mysteries, given in the *Philosophumena*, (see p. 54 infra). Cf. Ramsay, *Cities*, etc., I., pp. 132, 263, 264, for other identifications. The Anatolian name of the Dea Syria to whose cult Nero was addicted, was Atargatis, which Prof. Garstang would derive from the Babylonian Ishtar (Strong, *Syrian Goddess*, 1913, p. vii); see Cumont, *Les Religions Orientales dans le Paganisme Romain*, Paris, 1906, p. 126. The whole of Cumont's chapters on Syria and Asia Minor (op. cit., pp. 57-89), can be consulted with advantage. The American edition, 1911, contains some additional notes. See, too, Decharme's article on Cybele in Daremberg and Staglio's *Dict. des. Antiq.*

[12] Dill, *Nero to Marcus Aurelius*, pp. 548 sqq.

[13] See n. 1, above; Suetonius, *Nero*, c. LVI.

[14] Dill, loc. cit., and authorities there quoted.

[15] Cumont, *Rel. Or.* p. 77, and see index to American Edition, 1911.

[16] Ezekiel 8:14.

[17] Jeremiah 7:18; 64:17-19.

[18] Ramsay, *Cities*, etc., II. p. 674, quoting Neubauer, *Géographie du Talmud*.

[19] Cicero, *pro. Flaccus*. chapter 28. The Jews of the Dispersion in Egypt had temples of their own, in one at least of which **Yahweh** had for assessors a goddess Anat and a subordinate god Bethel. See René Dussaud, 'Les Papyrus judéo-araméens d'Elephantiné,' *R.H.R.* tome 64 (1911) p. 350.

[20] Acts 16:2-3. See note 2, supra.

[21] Layard, *Nineveh and Babylon*, 1853, pp. 509 sqq. Was this why Daniel was called 'Master of the Magicians'? Dan. 4:9; 5:11.

[22] Thus, in a Coptic spell, the Words from the Cross: "Eli, eli, lama sabachthani," are described as "the revered names of God." See Rossi, "Trattato gnostico" in *Mem. della Real. Accad. di Torino*, Ser. B. xlii. fol. 9. So in medieval magic the word "Eieazareie" or "Escherie" is frequently used, apparently

without any suspicion that it covers the hyh) r#) hyh) 'Ehyeh 'Asher 'Ehyeh - "I am that I am" of Exodus.

[23] Hausrath, *Hist. of New Testament Times*, Eng. Ed. 1878, I. pp. 126, 127, and authorities there quoted.

[24] See last note. In the Acts, Bar-jesus or Elymas the sorcerer, the seven sons of Sceva, and some of those who burned their magical books at Ephesus, are said to be Jews. Harnack, *Expansion of Christianity*, Eng. ed. I. pp. 156, 157, says the Jews were known as exorcisers of demons throughout the Roman Empire.

[25] Origen, *cont. Cels.* Bk IV. c. 33. Cf. *ibid.*, c. 34 and Bk I. c. 22. Also Justin Martyr's *Dial. c. Tryph.* c. LXXXV.

[26] See Chapter III, Vol. I, note 6, p. 106, *supra*.

[27] Karl Wessely, in *Expositor*, series III, vol. iv, (1886), pp. 194 sqq, gives many specimens of these spells. The papyrus from which they are taken are printed in full in his *Griechische Zauberpapyrus von Paris und London*, Wien, 1888, and his *Neue Griechische Zauberpapyri*, Wien, 1893. See also Parthey, *Zwei griechische Zauberpapyri des Berliner Museums*, Berlin, 1866; Leemans, *Papyri Graeci Mus. Ant. Publ. Lugduni Batavi*, t. II, Leyden, 1885, and Kenyon, *Gk. Papyri in B. M.*, before quoted.

[28] They sometimes speak of certain expressions being used by the archiereij "high priests", Leemans, *op. cit.*, T. II, p. 29. Does this mean the adepts in magic or the heads of a sect?

[29] Origen, *cont.*, *Cels.* Bk. I. c. 24.

[30] So Kuenen, *Religion of Israel* (Eng. Ed.), III. p. 314, says that the existence of the Cabala is indicated in the Talmud.

[31] See Chapter V, vol I., pp. 169, 170, *supra*.

[32] The Sumerian moon god, Nannar, was denoted by the number 30, Marduk called 50 and so on. See King, *Seven Tablets of Creation*, 1902, I. p. 66.

[33] See Chapter VII, *supra*.

[34] Isidore Loeb, *La Grande Encyclopédie*, s.v. La Cabbale Juive; *ibid.*, F. Herman Kruger, s.v. Gnosticisme, and Franck, *La Kabbale*, Paris, 1843, p. 203, both notice the likeness between Gnosticism and the Cabala and say that they are derived from the same source.

[35] See the *Sumerian Hymn of Creation* translated by Sayce, *Religions of Ancient Egypt and Babylonia* (Gifford Lectures), Edinburg, 1902, p. 380; Jastrow, *Religion of Babylonia and Assyria*, Boston, U.S.A., 1898, p. 490; King, *Seven Tablets*, p. 3; Rogers, *Rel. of Bab.*, p. 108.

[36] "Au commencement était le Nun, l'océan primordial, dans les profondeurs infinies duquel flottaient les germes des choses. De toute éternité Dieu s'engendra et s'enfanta lui-même au sein de cette masse liquide sans forme encore et sans usage." Maspero, *Hist. Ancienne des Peuples de l'Orient*, p. 326.

[37] Diogenes Laertius, *Vit. Philosoph.* Bk. I, c. 6.

[38] Including in that name some who attained to high office in the Catholic Church. Thus Hatch, H. L., p. 255, says with apparent truth that Clement of Alexandria "anticipated Plotinus in conceiving of God as being 'beyond the One and higher than the Monad itself', which was the highest abstraction of current philosophy." The passage he here relies on is in Clement's *Paedagogus*, Bk. I., c. 8. Hatch goes on to say, "There is no name that can properly be named of Him: 'Neither the One nor the Good, nor Mind, nor Absolute Being, nor Father, nor Creator, nor Lord'" - expressions to be found in Clement's *Stromata*, Bk. V., ch. 12. Clement's orthodoxy may be called in question; but no fault has been found in that respect with Synesius, Bishop of Ptolemais and the friend of Hypatia. Yet in his Hymns he uses expressions which would have come naturally to the lips of any Ophite. Thus:

"Male thou and female,  
Voice thou and silence,  
Nature engendered of Nature.  
Thou King, Aeon of Aeons,  
What is it lawful to call thee?  
Father of all Fathers,  
Father of thyself,  
Propator [Forefather] who hast no father,  
O Son of thyself  
But the initiated mind  
Says this and that,  
Celebrating with dances  
The Ineffable Bythos."  
[Hymn III]

The ineffability of divine names was an old idea in Egypt, especially in the Osirian religion, where it forms the base of the story of Ra and Isis. So the name of Osiris himself was said to be ineffable. See Eug. Lefébure in *Sphinx*, Stockholm, vol. I, pp. 99-102. The name of Marduk of Babylon is in the same way declared ineffable in an inscription of Neriglissar, *Trans. Roy. Soc. Litt.* 2nd Series, vol. VIII. p. 276. The name of **Yahweh** became ineffable directly after Alexander. See Halévy, *Revue des Études juives*, t. ix. (1884), p. 172. In every case, the magical idea that the god might be compelled by utterance of his secret name seems to be at the root of the practice. Cf. Erman, *Life in Ancient Egypt*, Eng. ed., p. 354.

## 2. Second extract. Volume II, Chapter 8, pages 76 - 77.

Of the amount of success which the speculations of the Ophites enjoyed we know very little. Origen, as we have seen, speaks of them as being in his day "an insignificant sect"; and we have no proof that their numbers were ever very large. [1] Father Giraud asserts on the faith of some of the smaller heresiologists and Conciliar Acts that they spread over the whole of Asia Minor, through Syria and Palestine into Egypt on the one hand, and, on the other, to Mesopotamia, Armenia, and even to India, and this is probably more or less correct. [2] But those who had actually read their writings, as Irenaeus and Hippolytus evidently had done, seem to have looked upon them more as the source of many later heresies than as formidable by their own members. Whether the Sethians with whom Irenaeus would identify them were really a subdivision of the Ophite sect may be doubted, because in Hippolytus' account of the Sethian doctrines, the existence of Jesus is never mentioned or referred to, and there is some reason for thinking them a non-Christian sect.[3] But the heresies of the Peratae and of Justinus, which Hippolytus describes as not differing much from the Ophites, certainly resemble that which has been summarized above too closely for the resemblance to be accidental; while the same remark applies to those of the Barbelioteae and Cainites described by Irenaeus, and to the Gnostics, Archontics, and others of whom we read in Epiphanius' *Panarion*. Most of these sects seem to have flourished on the Eastern or Asiatic outskirts of the Roman Empire, although some of them probably had settlements also in Egypt, Greece, Crete, and Cyrene. As the first Ophites had contrived to make an amalgam of the fervent and hysterical worship of nature in Anatolia with the Jewish and Christian tenets, so no doubt these daughter sects contrived to fit in with them the legends of the local cults among which they found themselves. But such compromises were not likely to last long when the Catholic Church began to define and enforce the orthodox faith, and the Ophites seem to have been one of the first to succumb. In the 5th century a.d., there were still Ophite "colleges" to be found in the province of Bithynia; for Theocritus and Evander, the bishops of Chalcedon and Nicomedia, "refuted" their leaders publicly with such effect, says Praedestinatus, that they afterwards broke into their "secret places" at the head of a furious mob, drove away their priests, killed the sacred serpents, and "delivered the people from that danger." [4] This is the last that we hear of them as an organized sect, and although Justinian in A. D. 530 thought right to include them by name in his law against heretics, it is probable that by then their opinions had long since passed into other forms. [5]

## NOTES

[1] Origen's testimony on this point can be better relied upon, because his good faith, unlike that of writers like Epiphanius, is above suspicion. He and Clement of Alexandria are the only two writers on Gnosticism among the Fathers to whom M. de Faye (*Introd.* p. 1) will allow "intelligence" and "impartialité".

[2] He gives, *op. cit.*, p. 79, a map showing their chief seats from the head of the Persian Gulf on the one hand to Crete and the Adriatic on the other.

[3] In the *Bruce Papyrus* mentioned in chapter X, there is much said about a god called Sitheus, so that it is by no means certain that the Seth after whom they were named was the patriarch of Genesis. He might be the Egyptian Set, whose name is transliterated in the Magic Papyri as Shiq. His appearance in Egypt first as the brother and then as the enemy of Osiris has never been fully accounted for. See "The Legend of Osiris" *P. S. B. A.* for 1911, pp. 145 sqq. Epiphanius' attempt in the *Panarion* (*Haer.* xxxix. c. 3, p. 524 Oehler) to connect the genealogy of Jesus with the Seth of Genesis is not even said to depend on the doctrines of the sect, and the whole chapter reads like an interpolation. Cf. Friedlander, *Vorchristliche judische Gnosticismus*, Gottingen, 1898, p. 25.

[4] Praedestinatus, *de Haeresibus*, Bk. I, c. 17, p. 237. Oehler.

[5] Matter, *Hist. du Gnost.* T. II., p. 176.



As we are primarily interested in the historical developments, we aren't going to describe in detail the system of the Ophites. We shall add, as a part of this section of **Readings in the Authentic Tradition**, Hippolytus' account of the Naassenes, since it applies here. We recommend Bentley Layton's **The Gnostic Scriptures**, because he gives a lot of extracts, from Classic Gnostic Scripture, as well as from some of the Church Fathers and other Heresiologists. A good early parallel is that of the Enuma Elish, or Creation Epic of the Sumerians and Babylonians. Also, we can recommend the Phoenician mythos which has been preserved in Eusebius' **Preparation**. We ran an extract in the readings to "**The City of Sin**", in Section Two.

These Sumerian stories have become modified over time. Time and destruction have allowed the preserved records to be lost. The Authorities, or Rulers, in the Gnostic Mythos, are the Elder Gods of the Sumerian and Lovecraftian Mythos. The Totality, Sophia / Zoe, is NinHarsag.

EnKi can be seen as "God" in some cases, but really as the Instructor, or the Serpent God, in most of these. For in Christian yarn-spinning, the Serpent, aka Lucifer, Satan, etc., is Evil, because He gave acquaintance to humankind. This is evil to those who serve the hive mind.

In the Bible, however, God, i.e., **Yahweh**, etc., tells Noah to prepare for the Flood. In the Sumerian story, it is EnKi who a) gives acquaintance to the first couple; b) tells Utnapishtim to build an ark to prepare for the coming Deluge. So, in the Ophite Mythos, Ialdabaoth is given the role Yahweh plays in the Bible. Sophia/Zoe is at once Great Mother and the Spiritual Being animating Eve's body, and the Instructor Serpent, who is called The Beast, by the followers of the Rulers.

Rather than dismissing all this as mere bunk, it must be paid attention to, especially in light of discoveries that continue to change our ideas about the past. The Orthodox view of Christianity has plagued us for nearly two millennia. Yet our closest connection to the past, and to the future, is the same as it has always been. The Worship of the Serpent, not out of superstition, but as a principle, the Fire, the Force of Sexual Power, transmuted to a higher plane than abstinence will do, through the Rites peculiar to the Cultus, as we shall demonstrate.

The Hive must be maintained at all costs, and anything that threatens to break up the hive must be regarded with suspicion, as Evil. Not all Catholics are Roman Catholics, it is true, but not all people care to prop up Roman Catholics, and should not be condemned for regarding them as bearing the lion's share of culpability in an Ideological War that has been in progress since the Pauline and Petrine churches began, by people who are trapped in their own semantic prisons. Hastings' **Encyclopaedia of Religion and Ethics**, s.v., Ophitism, tells us:

"It is impossible to ignore the strong affinities between the Ophite doctrines and those of the pagan sects which are known to us through the Hermetic literature. These sects were probably pre-Christian, and were certainly anterior to the emergence of historical Gnosticism. ... In spite of occasional details which suggest the influence of the great Gnostic schools, we have scarcely a trace in Ophitism of their more characteristic developments - e.g., the aeonology, the fall of Sophia. If the Ophite myths had arisen from a re-combination of the larger systems, these features would almost certainly have found a prominent place.

"On these grounds it may be concluded that Ophitism, although at a later time it may have been modified by the influence of other Gnostic schools, represents in the main a primitive phase of the Gnostic movement. It had its true antecedents in those theosophical sects which had grown up in Egypt and the East during the age of syncretism, and it marks the beginning of the alliance of those alien sects with Christianity. In this consists the historical importance of Ophitism. It reflects the Gnostic movement in its earlier stages, and helps us to determine the sources and intrinsic character of its beliefs. From the evidence which it thus affords we may reasonably infer that Gnosticism, although it assumed the form of a Christian heresy, was in substance non-Christian, and that its speculations were for the most part a mere colouring for mythological ideas." - E. F. Scott. [Hastings, **E. R. E.**, Volume IX, pp. 501a.]

We have less to do today with ensuring good herds or crops, but the rites exist and they ensure what is important to us for our existence. Perhaps the fact that our food supply is what it is, should be telling us something about the laxity in practice that exists today. Today we don't need a dying savior

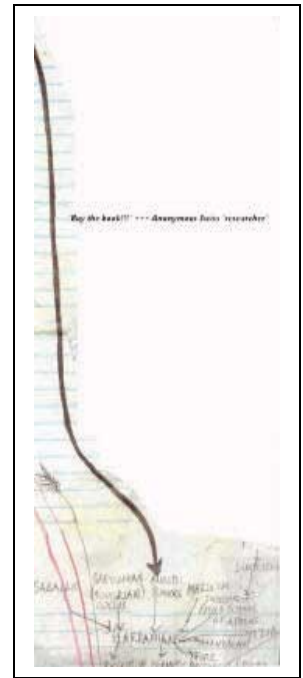
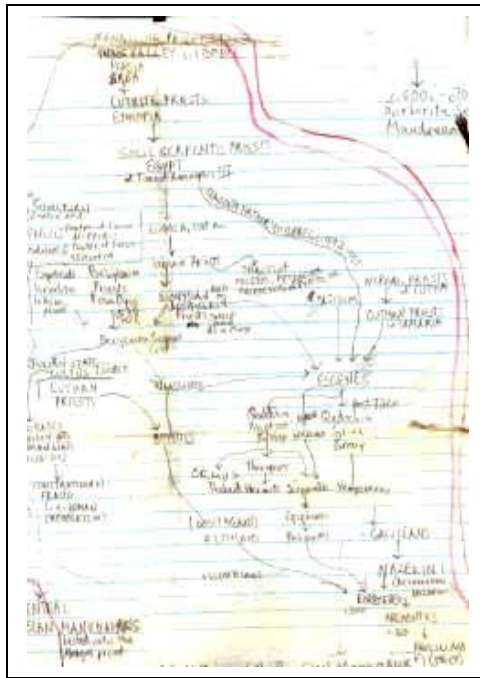
because we have grown up, or some of us at least, and have saved ourselves. And that is exactly what the Law of Thelema sets out to do.



## THE SONS OF THE SERPENT TRIBE

# TimeLine Charts

The following TimeLine components from the 1998 Large Format TimeLine of the Authentic Tradition, created over the course of two weeks in January of that year... can be viewed in larger format than the 'thumbnails' below.



THE SONS OF THE SERPENT TRIBE



AGATHO-DAIMON HOUSE AMULET.

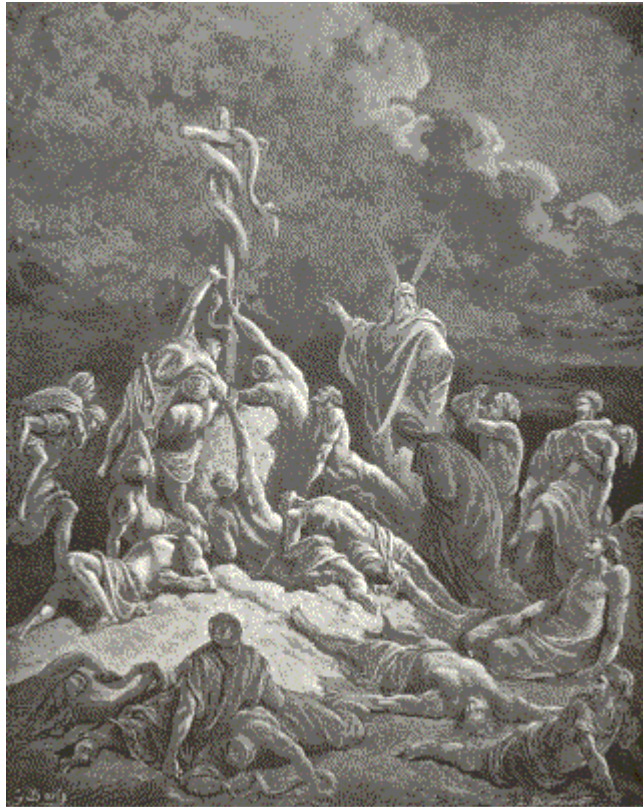
## **Readings in the Serpent Cult, the Ophites, the Naassenes, from various sources collected by us.**

For the present section, we present passages we have taken from various places around the Internet. Not for plagiaristic purposes, as those in Switzerland might have it, but because we want this material in one place, and in the context in which we present it, without the distractions caused by popup windows and other items on the original sites.

The material may be accessed by right-clicking the following link and following the "save-as" dialogue...

## THE SONS OF THE SERPENT TRIBE

# The Knight of the Brazen Serpent



### The Knight of the Brazen Serpent (25° AASR)

"Man had fallen, but not by the tempting of the serpent. For with the Phoenicians, the serpent was deemed to partake of the Divine Nature, and was sacred, as he was in Egypt. He was deemed to be immortal, unless slain by violence, becoming young again in his old age, by entering into and consuming himself. Hence the Serpent in a circle, holding his tail in his mouth, was an emblem of eternity. With the head of a hawk he was of a Divine Nature, and a symbol of the sun. Hence one Sect of the Gnostics took him for their good genius, and hence the brazen serpent reared by Moses in the Desert, on which the Israelites looked and lived." - Pike, *M&D*, p. 278 - lower. (Lecture of the 18th Degree.)

"The Phoenicians regarded the God *Nomu* (*Kneph* or *Amun-Kneph*) by a serpent. In Egypt, a Sun supported by two asps was the emblem of *Horhat*, [.'.] **the good genius**; and the serpent with the winged globe was placed over the doors and windows of the Temple as a tutelary God. Antipater of Sidon calls *Amun* 'the renowned Serpent,' and the Cerastes is often found embalmed in the **Thebaid**." - *Ibid*, p. 496, upper. (Lecture of the 25th Degree.)

"The Serpent entwined round an **Egg**, was a symbol common to the Indians, the Egyptians, and the Druids. It referred to the creation of the Universe. A Serpent with an egg in his mouth was a symbol of the Universe containing within itself the germ of all things that the Sun develops.



"The property possessed by the Serpent, of casting its skin, and apparently renewing its youth, made it an emblem of eternity and immortality. The Syrian women still employ it as a charm against barrenness [note: even today? in 2003 c.e.?], as did the devotees of Mithras and Saba-Zeus. The Earth-born civilizers of the early world, Fohi, Cecrops, and Erechtheus, were half-man, half serpent. The snake was the guardian of the Athenian Acropolis. **NAKHUSTAN**, the brazen serpent of the wilderness, became naturalized among the Hebrews as a token of healing power. 'Be ye,' said Christ, 'wise as serpents, and harmless as doves.'" - *Ibid.*, 496-497.

"If the details of their doctrines as to the soul seem to us to verge on absurdity, let us compare them with the common notions of our own day, and be silent." - *Ibid.*, 522.

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## INTRODUCTORY

**THIS** degree, we have come to understand, according to our own self-initiation into the Mysteries of the High Degrees, comes third after the two Tabernacle degrees, the 23° and the 24°. This may be considered spurious by the purists, but we must remind: For too long have these things resided in the hands of inept persons, unable to interpret the runes, they mistake them for symbols, rather than the living Ideas that they Are.

Is this degree relevant to the concept of Ophiolatrea, or Serpent-Worship? Is this a residue of the Serpent-Cult, found in the bosom of High-Grade Freemasonry? Wouldn't the Anti-Masons love it, were we to answer in the affirmative. The only thing, is this: We must ask the reader to form his/her own conclusions, by studying the materials available. We would like to be able to include the entire chapter 25 from ***Morals and Dogma***, in a text only file, but the collection of chapters from ***M&D*** that is generally available online does not include this important chapter. This may change. Also, we will include the other items, from the Pike version of the Degree, that we have in our possession, and we may do it all one better: by developing it into our version of the Symbolism. Only time will tell.

Certainly the concept of the Serpent of Brass in the Wilderness is a potent symbol, used particularly in the New Testament in reference to Christ Jesus. And, in a greater context, utilized during the early Messianic movement, to refer to He who was to Come.. This was used during the Dosithean movement particularly, for as Moses raised up the Serpent in the Desert, so was Dositheos, the Samaritan Messiah.

This is a rather peculiar degree in Pike's version of the Rite, because of the manner in which the ritual's legend and action relates to the ***Legenda*** of the degree. The subject matter of the ***Legenda*** for the 25° belongs more properly with the ritual of the 22°, the Knight of the Royal Axe, or Prince Libanus. At least on the surface, since the Druzes are discussed in that degree and in the Encyclopaedias. The Knight of the Royal Axe will be discussed in depth in the next segment of this work, The Old Battle-Axe, but we may share a few words presently. The Ritual has to do with the Builders / Tree-fellers in the Lebanon, who were responsible for cutting down the sacred trees for use in the building of Solomon's Temple. At the time of the Crusades, the Templars encountered these ancient builders, aka the Tsidonians, who were to be identified with the Druzes, and this is, supposedly, how the Authentic Tradition of the Gnosis passed from the Near East to Western Christendom.

Now, we state, supposedly. When we get to the Knight of the Brazen Serpent, we get the story about the afflicted ones in the desert during the final year of the wanderings in the Wilderness. That is when the Brazen Serpent is raised in the desert. It is the Court of Sinai, supposedly, or at least, the Court of the Israelites in the Wilderness. In the North we are told, is the Mountain itself, with the tents of the Hebrews in the foreground.

This sounds all good and well, you say? What happens when we get to the discourse in the Legendas? Something different. Something entirely different that opens doorways that lead us to see that our Thesis is not necessarily mere conjecture. But, it presents problems for those who continue to exist under the pretension that the three religions of the Book are exclusive entities that have little or nothing to do with one another, except fight each other! As we have said several times before, WAKE UP!



One clue before we divulge it all later on in this piece: Chapter 25 in ***Morals and Dogma*** deals almost entirely with the Mysteries of Isis and Osiris, of Cycles, such as the Precession of Equinoxes, of the mysteries of the stars which our predecessors the Sabians occupied their time with; and, too, the mysteries of the Saba-eans of Arabia and Ethiopia. Quite a varied tapestry even for Albert Pike. A lot of this material will appear to be by several others, and it is. However, we are putting all of these materials so that we can present something new, based upon the symbolism, that leads to some interesting historical conclusions, at least by way of our slagheaps of conjecture method! And the slagheap resembles Gebel- el -Druz in the Hauran!

## **THE LEGEND OF THE DEGREE FROM THE MASONIC ENCYCLOPAEDIAS Mackey's *Encyclopaedia of Freemasonry***

**Knights of the Brazen Serpent.** (*Chevalier du Serpent d'Airain.*) The Twenty-fifth Degree of the Ancient and Accepted Scottish Rite. The history of this degree is founded upon the circumstances related to in Numbers ch. xxi. ver. 6-9. "And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died. Therefore the people came to Moses, and said, We have sinned; for we have spoken against the Lord, and against thee: pray unto the Lord that he take away the serpents from us. And Moses prayed for the people. And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it shall live. And Moses made a serpent of brass, and put it upon a pole; and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." In the old rituals the Lodge was called the Court of Sinai; the presiding officer was styled Most Puissant Grand Master, and represented Moses; while the two Wardens, or Ministers, represented Aaron and Joshua. The Orator was called Pontiff; the Secretary, Grand Gravel and the candidate, a Traveler. In the modern ritual adopted in this country, the Council represents the Camp of the Israelites. The first three officers represent Moses, Joshua, and Caleb, and are respectively styled Most Puissant Leader, Valiant Captain of the Host, and Illustrious Chief of the Ten Tribes. The Orator represents Eleazar; the Secretary, Ithamar; the Treasurer, Phinehas; and the candidate an intercessor for the people. The jewel is a crux ansata, with a serpent entwined around it. On the upright of the cross is engraved ytlx , khalati, *I have suffered*, and on the arms Nt#wxn , nakhushtan, *a serpent*. The French ritualists would have done better to have substituted for the first word yt)+x , khatati, *I have sinned*; the original in Numbers being wn)+x , Kathanu, *we have sinned*. The apron is white, lined with black, and symbolically decorated.

**There is an old legend which says that this degree was founded in the time of the Crusades, by John Ralph, who established the Order in the Holy Land as a military and monastic society, and gave it the name of the Brazen Serpent, because it was a part of their obligation to receive and gratuitously nurse sick travelers, to protect them against the attacks of the Saracens, and escort them safely to Palestine; thus alluding to the healing and saving virtues of the Brazen Serpent among the Israelites in the wilderness.**

This is rather interesting. In particular, the reference to the founding of the Order at the Time of the Crusades: A military and monastic society. There is nothing that says that the Knights Templars were the only such Order at the time, but... what if department... stay tuned!

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### **From Macoy's *Encyclopaedia and Dictionary of Freemasonry*:**

"The camp, standards, and tabernacle, with its court, are arranged as in the 23rd and 24th Degrees."

So, that complies with what we write concerning these three degrees being related.

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### **From *The Compleat Rite of Memphis* by Allen H. Greenfield:**

PASSWORD: I. N. R. I.

COVERED WORD. JOHAN RAPH (sun, to heal).

What is important about this? INRI, of course is an important word at the Rose+Croix Level.

**RAPH:** To Heal. Raphadon, a word of importance in the Knight of the East (15°). Rephaim, of course. Also the Essenes were known as Healers, as were the Therapeuts.

**JOHAN:** This touches upon the Johannite theme. Stay tuned as we piece together a Crusades oriented legend for this degree, by the time we wrap up this segment of the work.

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## **FROM WAITE'S NEW ENCYCLOPAEDIA OF FREEMASONRY.**

The seven planets of old astronomy illuminate the Court of Sinai, according to the symbolism of this Grade, and in its centre is the Burning Bush. There are also twelve pillars, in correspondence with the twelve signs of the Zodiac. The High Priest Aaron is dead, but Moses the Lawgiver is still in the manifest land of the living and is represented by the Master of the Lodge. The Mount of Sinai is shewn on a Tracing-Board in the North, but an illuminated transparency in the East exhibits a Tau Cross, encompassed by a serpent. The planetary lights are referred to traditional angels in the following order: (1) The archangel Saphael is the president of the Moon, and he is termed the Messenger of God; (2) the healing influence of God is represented by Raphael, whose rule extends over Mercury; (3) Hamaliel is the governor of Venus, and he is called the merciful kindness of God; (4) The Sun is emblematic of the Good Principle, a reflection and image of the Divine, and its archangel is Zerachiel, understood as the uprising of God and the Sun of Righteousness; (5) Auriel is in correspondence with the fire and light of God, and it is he who is Lord of Mars; (6) Jupiter is under the obedience of Gabriel, the strength and might of God; (7) Saturn is under the rule of Michael, who is described as the semblance or image of God. Attributions of this kind are drawn in most cases from the dregs and lees of Kabalism and differ in every text.

**Procedure of the Grade.** - The Candidate is presented in the guise of a wayfarer and he is promptly loaded with chains, though he comes as a son of the Tribe of Reuben, announcing a great misfortune which has befallen the people of Israel and imploring relief in need. They are fleeing before venomous serpents, sent in punishment of their sins. He has withstood the stiff-necked generation on his own part when they rebelled in the wilderness against the long exile therein, against the burdens of forty years, against the manna which was given them when they called aloud for bread. But he is now an intercessor for his people, in humility before the face of their leader, and seeing that he has done well, remembering his duty to God, he is relieved of his yoke of manacles, while the Grand Master as Moses retires to call upon God, that He may have mercy on those whom He has chosen. The Master returns bearing a symbol of salvation, being a Brazen Serpent entwined about the Tau Cross. It is presented to Eleazar - the High Priest in succession - who is told to erect it in sight of the people, that they may look thereon and live. It is given thereafter to the Candidate, as a symbol of faith, repentance and mercy. Such is the sense of the Grade, as represented by Pike's codex: it will be seen that it is without title to existence, as a mere replica of the Scripture narrative, though in the mania of the scheme it is communicated under solemn pledges of secrecy and with heavy penalties attached. It is the Twenty-fifth Degree of the SCOTTISH RITE and is supposed to inculcate the doctrine of liberty, equality and fraternity, but under veils that are past removing; A French codex belonging to the first half of the nineteenth century is consecrated to civil freedom, a subject which does not seem to arise out of the narrative in Holy Scripture. There is finally an **ORDER OF THE BRAZEN SERPENT**, which is a chivalry referred to Crusading times, and is so distinct from other degrees existing under this title that I have dealt with it in a separate notice. See **KNIGHT OF THE SERPENT**.

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## **FROM CROSS' TEMPLAR'S CHART**

Jeremy Cross was associated with Cerneau Masonry. Therefore, in the eyes of the AASR he was a heretic, and in a lot of cases he was a bit of a bungler, but the guide to the Ineffable Degrees is a priceless gem. It is a supplement to the *Templar's Chart*.

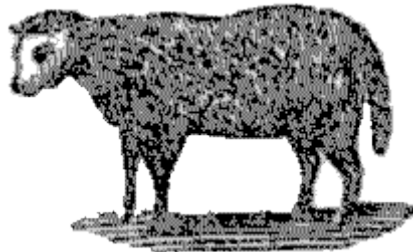


### **KNIGHTS OF THE BRAZEN SERPENT.**

#### *Decorations.*

The Lodge is festooned with red; above the throne is a transparency resembling the burning bush, and the All Seeing Eye.

In the centre of the Lodge is a cone representing a mountain, on which is a cross with a serpent entwined thereon, over which are the letters V and C. At the foot of the mountain a lamb. The Lodge is lighted by a single flambeau.



The Chief Officer receives the appellation of Most Powerful Grand Master. The Wardens are called Ministers, and the Brethren, Knights. There is also an Inspector, the candidate a traveller.

#### *Clothing.*

A scarlet sash, on which is painted or embroidered the motto, - Virtue and Courage. The jewel is a serpent entwined around a rod terminating in a T; it represents the serpent that Moses set up in the wilderness in the camp of the Israelites, by looking upon which they were healed of the wounds caused by the serpents that had pursued them in the Desert.



The brazen serpent was afterward carefully preserved in the Temple, but as it finally became an object of idolatry to the Jews, Hezekiah, king of the Jews caused it to be broken in pieces.

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## FROM OTHER SOURCES

Such as: *Father of Lies*, by Warren Weston.

25. *Knight of the Brazen Serpent*. (Num. xxi, 6-9). Legend: Moses placed brazen serpent on tau-cross: all looked at it and said, 'Hatatha' ('I have sinned'). Hangings are red and blue. A transparency depicts the burning bush with the Incommunicable Name in centre behind the Throne. Only one light; in centre of room, a mount with 5 steps; on summit is placed the Brazen Serpent. Lodge is called 'Court of Sinai.' Most Puissant Grand Master is Moses. Jewel is serpent entwined around tau-cross standing on a triangle bearing four letters of Tetragrammaton; worn suspended by red ribbon.

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## THE SERPENT NEHUSHTAN

### Biblical.

[All quotations from the Bible are from the RSV Ecumenical Edition.]

And the people spoke against God and against Moses, "Why have you brought us up out of Egypt to die in the wilderness? For there is no food and no water, and we loathe this worthless food."

Then the Lord sent fiery serpents among the people, and they bit the people, so that many people of Israel died.

And the people came to Moses, and said, "We have sinned, for we have spoken against the Lord and against you; pray to the Lord, that he take away the serpents from us." So Moses prayed for the people.

And the Lord said to Moses, "Make a fiery serpent, and set it on a pole; and every one who is bitten, when he sees it, shall live."

So Moses made a bronze serpent, and set it on a pole; and if a serpent bit any man, he would look at the bronze serpent and live. ~~~ Numbers 21:5-9.

ALSO THIS:

And as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, That whoever believes in him may have eternal life. ~~~ John 3:14-15.

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## Possible Sources for this Symbol

The following comes from *Encyclopaedia Biblica: A Critical Dictionary of the Literary Political and Religious History The Archaeology Geography and Natural History of the Bible*, by T. K. Cheyne and J. Sutherland Black. Volume III. New York: The MacMillan Company, 1902.

## NEHUSHTAN

### Name

2 K. 18:4b is rendered thus in EV, 'and he brake in pieces . . . Nehushtan' (with two marg. rends., 'Or, it was called,' and 'That is, a piece of 'brass'). The implication is that when HEZEKIAH [q. v] destroyed this idolatrous object, he called it 'a mere piece of brass (bronze).' ...

To suppose that those who offered sacrifices [... see INCENSE, §1] to the brazen serpent called it 'Piece of Brass,' is surely absurd. Still, the grammatical structure of the sentence favours the view that a statement respecting the name given by the worshippers is intended, and the question arises whether *ḥn* represents correctly the name given by the worshippers to this sacred object. The theory which is archaologically the most defensible as to the religious significance of the brazen serpent has suggested to the present writer that the original word may have been *Ntywl*, Leviathan, and that the deuteronomist, who (probably) adopted 2K. 18:4-5a from the royal annals, out of a religious scruple changed *Ntywl* into *Nt#xn*, which of course involved interpreting *wl-rqyw* 'and he (Hezekiah) called it.' [1]

### Origin and Meaning

The early writer from whom the deuteronomist draws in 2 K. 18:4 brings Nehushtan (?) into connection with the brazen serpent ... mentioned in Nu. 21:9. Combining these two passages we are justified in supposing that in the regal period the superstitious Israelites sacrificed to the idol to obtain the recovery of their sick (cp SERPENT). It would not, however, follow that a healing virtue had always been supposed to be inherent in this sacred object. The fact (as we may venture to regard it) that the brazen oxen in I K. 7:25 were really copies of the oxen which symbolised Marduk in Babylonian temples (from which the brazen 'sea,' also symbolic, was probably derived) suggests that for an explanation of Nehushtan we should look to Babylonia (see CREATION, §§ 13, 19, 22). Now, it is certain from very early inscriptions (*KB* 31, p. 143; 32, pp. 21, 35, 73j that Babylonian temples contained, not only brazen oxen, but also brazen serpents. Some of these (see e.g. *KB* 22, p. 35) may have been protective serpents, such as were worshipped in the larger Egyptian temples; but when, as in Solomon's temple, only a single one is mentioned, it is reasonable to suppose that it is the 'raging serpent' (i.e., Tiamat) that is meant, as in the inscription of king Agum-kakrime (*KB* 31, p. 143). If so, the brazen serpent (more properly called LEVIATHAN, see above, I), which Solomon adopted with the brazen 'sea,' and the brazen oxen from Babylonia, was originally a trophy of the Creator's victory over the serpent of chaos.

In later times it is very probable that the true meaning was forgotten; it appears from Am. 9:3 (see Serpent, § 3f) that the prophet Amos had heard only an echo of the old dragon-myth. A new meaning would therefore naturally become attached to the venerated symbol—the meaning suggested above, which is supported by the etiological story [2] in Nu. 21 (cp Baudissin, *Stud. Sem. Rel.* 1288).

A less probable theory of the brazen serpent must not be unrecorded. UT. K. Smith thought (*J. of Phil.* 9-99) that 'Nehushtan' represented the totem of the family of David, and was worshipped by members of that stock in the manner described in Ezek... This theory, however, is based on the traditional text of 2 S. 17:25 (see NAHASH), so that the totem-theory needs some modification in order to become plausible. Hence Renzinger has suggested that there may have been a serpent-clan among the tribes which united to form the Israelitish people cp Gen. 49:17, of which Nehushtan may have been the sacred symbol just as the ARK [q.v.] may have been that of the tribe of Joseph. It is very doubtful,



however, whether the so-called 'serpent-names, NAHASH, NAHSHON, NUN, and NEHUSHTA are textually sound; all are in various degrees suspicious.

Was the brazen serpent in the temple really of primitive origin? We may well doubt it. The presumption is that it was neither more nor less ancient than the other sacred objects of Babylonian affinities in the temple of Solomon (cp CREATION, § 19). [3] TKC

## NOTES

[1] Or else ywl in Ntywl fell out owing to the preceding wl, and #xn was inserted by conjecture for the missing letters. This approaches Noldeke's suggestion, ... (ZDMG, 1888, p. 482 n. 1). But the combination of these two terms for 'serpent' could not have been original. Klost is also at any rate on the right track; he explains (Nty #xn), 'ancient serpent.' See SERPENT.

[2] The view here taken of Nu. 21:5-9 is not disproved by W. H. Ward's discovery of a 'Hittite' cylinder on which worship is apparently represented as offered to a serpent on a pole. Indeed, such a representation helps us to understand how the story came to arise (cp SERPENT).

[3] The writer has maintained these theories for several years, nor is he under obligations to other critics. Only after writing the above did he observe Stade's combination of suggestions in CVZ 1467, one of which is that the idol Nehushtan might be connected with the cultus of the sky-serpent.

### Our Comments Here

This Encyclopaedia article reminds us of some interesting passages we found recently in Sayce's Hibbert Lectures, relating to Tiamat. Also, if the Hebrews went via the Sinai Peninsula, as is the orthodox viewpoint, they might have come in contact with Serabit al-Khadim, which is a Hathor Temple / Turquoise and Copper Mine located on the western Sinai peninsula. There She was worshipped as the Serpent Woman.

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## THE INITIATION RITUAL

### Description. / Decorations / Layout of Ritual Space.

North or Winter. (Blanchard.)

The Lodge, in this Degree, is styled The Council; and represents that held near Mount Sinai; when the New Moon occurred at the Vernal Equinox, in the last year of the journeying of the children of Israel in the desert. The hangings are red and blue. In the East is a throne, over which is a transparency; and on that is painted a burning bush, having in its centre the word **hwby**. Besides this transparency, the Lodge has seven lights, extending from East to West, and the centre one being a great globular light in the centre of the room, representing the sun. The other lights are of wax, three on each side of the central light; and over the seven are suspended the following emblems, arranged from East to West;...  
... Saturn ... Jupiter ... Mars ... The Sun ... Venus ... Mercury ... The Moon. Around the Lodge are twelve columns, each having on its capital one of the zodiacal signs, commencing in the East with Taurus, and going round by the North, West and South in regular order.

In the North is a painting, representing Mount Sinai, with the tents of the Hebrews in the foreground. The Lodge is supposed to be in the open air, at daybreak, in front of the Tent of Moses, where he gave audience to the people who came to prefer their complaints and grievances. The arched ceiling overhead should represent the morning sky.

Over the seat of the Presiding Officer is a winged globe encircled by a Serpent; and on each side of him is a short column on which is a Serpent, his body coiled in folds, and his head and neck erect above the folds. - *Magnum Opus*.

The Lodge, in this Degree, is styled The Council. It represents the Camp of the Israelites at Punon, on the eastern side of the mountains of Hur, Seir, or Edom, in Arabia Petraea on the confines of Idumaea, after the death of Aaron, when the new moon occurred at the Vernal Equinox, in the fortieth year of

the wandering of the children of Israel in the Desert. The Camp, Standards, and Tabernacle with its Court, are as in the two preceding Degrees. In the East is a transparency on which is painted a cross, with a serpent coiled round it and over the arms.

On the right of the presiding officer is a short column, on which is a winged-globe encircled by a serpent. On the left of the Senior Warden and right of the Junior Warden are similar columns, on each of which is a serpent or basilisk, his body coiled in folds, and his head and neck erect above the folds. The globe and all the serpents are gilded. - *Liturg.*

The scene of this Degree is the long since ruined city of Kanout... - *Legenda.*



This Lodge is styled the Court of Sinai. The hangings are red and blue. Over the throne in the East is a transparency, on which is painted a burning bush, and in the centre the word hwhy . The lodge is illuminated by seven lights extending from East to West, the centre a burning bush, one being a large globular light representing the Sun. Over these lights are suspended the signs of Saturn, Jupiter, Mars, the Sun, Venus, Mercury, the Moon. Around the Lodge are twelve columns, each having on its capital one of the zodiacal signs, commencing in the East with Taurus and going round by the North, West and South in regular order.





In the North is a painting representing Mount Sinai, with the tents of the Israelites in the foreground. Over the seat of the presiding officer is a winged globe, encircled by a serpent. On each side of him is a short column on which is a serpent, his body coiled in folds and his head and neck erect above the folds. (Blanchard.)



## Officers

- The Presiding Officer represents Moses and Osiris, and is styled Most Potent Leader. He sits in the East.
- The Senior Warden represents Joshua and Horus, and sits on his right.

- The Junior Warden represents Caleb, or Anubis, and sits in the West. He is styled Lieutenant Commander, and the Senior Warden, Commander of the Host.
- The Orator is styled High Priest, represents Eleazar and Orion, and sits in the South.
- The Secretary is styled Register, and sits on the right of Joshua.
- The Treasurer sits on the left of the Presiding Officer.
- The Senior Deacon is styled Examiner, and the Junior Deacon, Archer. - **Magnum Opus.**
- The Senior Warden, sitting in the West, on the left hand, represents Joshua, the son of Nun; and the Junior Warden, in the West, on the right hand, represents Caleb, the son of Yephahah. The former is styled 'Most Valiant Captain of the Host;' and the latter, 'Illustrious Chief Prince of the Tribes.'
- The Orator sits on the right of the Most Puissant Leader, represents Eleazar the son of Aaron, and is styled 'Most Excellent High Priest'. He wears the full dress of the High Priest, as prescribed in the two preceding degrees.
- The Secretary represents Ithamar, the son of Aaron, sits on the right of the presiding officer, at the side of the hall, a little to the front, and is styled 'Excellent Scribe.' He wears the Priest's dress, as prescribed in the previous Degrees.
- The Treasurer represents Phinehas, the son of Eleazar, sits on the left of the presiding officer, at the side of the hall, a little to the front, and is styled 'Excellent Recorder.' He also wears the Priest's dress, as prescribed.
- The Expert sits on the South side, and the Assistant Expert on the North side of the Tabernacle; the Grand Master of Ceremonies in front of the Senior Warden, and the Grand Captain of the Guards near the door of entrance.

These Brethren are all styled 'Respectable', and the other members are addressed as 'Brother and Knight A,' or 'B'. - **Liturgy.**

**Regalia etc.**

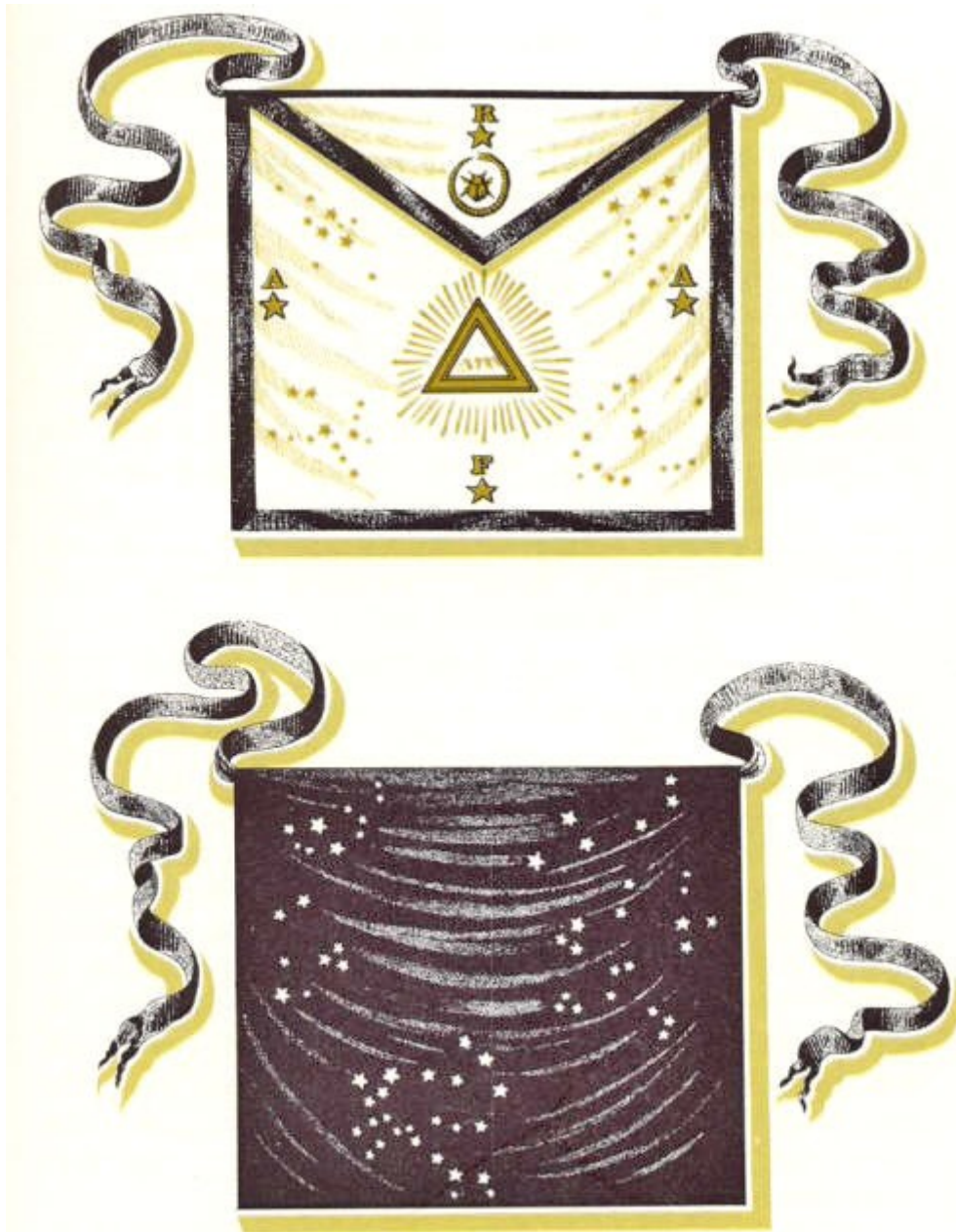


The order is a crimson ribbon, on which are embroidered the words, one under the other, ... OSIRIS ... ORMUZD ... OSARSIPH ... MOSES ... and under them a Bull, with a disk, surmounted by a crescent, between his horns. This is worn from left to right: and across it, from right to left, is worn a broad, white, watered ribbon; on which are the words ... ISIS ... CERES ... over a dog's head and a crescent. On the right breast, on the left breast, and at the crossing of these orders is a star of gold. Under that on the right breast is the letter A (for Aldebaran); under that on the left breast the letter A (for Antares); and under that at the crossing of the orders, the letter F (for Fomalhaut). On the crimson cordon is the word hrwbg [GBURH - Valor]; and on the white, Nw) [AUN - Virtus] ... meaning Active Energy, or Generative Power and Passive Energy or Capacity to produce.



The jewel is a Tau Cross surmounted by a circle - the Crux Ansata - round which a serpent is entwined. On the cross is engraved the word ytlx [KhaLaTI; He has suffered or been wounded], on the upright part of the cross; and on the arms the word Ntshn, [NeKhuShTaN. . . the Brazen Serpent].





The apron is white, lined and edged with black; the white side spotted with golden stars, and the black side with silver ones. Those on the white side represent, by their positions and distances, the Pleiades, the Hyades, Orion, and Capella. Those on the black side represent the stars of Perseus, Scorpio and Bootes. In the middle of the white side is a triangle in a glory, in the centre of which is the word *why*. On the flap is a serpent in a circle, with his tail in his mouth, and in the centre of the circle so formed, a scarabaeus or beetle. Over this is a star of gold, with the letter R (Regulus) over it; on the right side of the apron another, with the letter A (Aldebaran) over it; on the left side another, with the letter A (Antares) over it; and at the bottom of the apron another, with the letter F (Fomalhaut) over it.

The Battery is 9 - by 5 slow; 3 quick and 1 by itself. - *Magnum Opus*.

The only major difference in this section of the *Liturgy* is:

Those on the black side [of the apron] represent the stars of Perseus, Scorpio, and Ursa Major.

The HOUR, for opening: Is the Dawn of the morning of the Vernal Equinox.

For Closing: The evening twilight.

## Opening

MP = Most Puissant. SD = Senior Deacon. JD = Junior Deacon. JW = Junior Warden, SW = Senior Warden. A = Archer. E = Examiner. O = Orator. CH = Commander of Host. LC = Lieutenant Commander.

MP: Brethren, Princes of the Tabernacle and Knights of the Brazen Serpent, if the day and the hour have arrived, I propose to open here a Council of Knights of the Brazen Serpent, for mutual instruction and the performance of the necessary duties. Be clothed; and await, each in his place or station, the customary orders.

[The brethren are clothed, and the officers assume their stations].

MP: Brother Examiner, it is our first duty to see that we are secure from intrusion. See that the guards are set, and inform them that we are about to open this Council, that they may keep watch and ward as they should do.

SD: Brother Archer, set the guards without the doors of the Council, and advise them that it is about to be opened; that they may keep watch and ward as they should do, and allow none who are not entitled to approach.

[The Archer goes out, returns, gives the alarm of the degree, which is answered from without, and reports]:

JD: Most Respectable Examiner, the guards are posted, and duly informed as to their duties; and we are secure against intrusion.

SD: MP Leader, the guards are posted, and duly informed as to their duties; and we are secure against intrusion.

MP: Brother LC, are all present Knights of the Brazen Serpent? Be certain of that, by receiving the pass-word from each.

[The Junior Warden goes round, receives the pass-word from each Brother, returns to his place, and says]:

JW: MP Leader, all present have the Pass-word, and I recognize them as Knights of the Brazen Serpent.

MP: Thanks, my Brother! Brother Commander of the Host, what is the hour?

SW: Most Potent Leader, It is the Dawn, if the morning of the Vernal Equinox. The God-like child sits upon the waters in the gates of the Orient, not yet arisen; while the Earth awaits to rejoice at the blessing of his smiles. The Circle surmounted by the Crescent shines in the Heavens; and is the sign of the Celestial Bull, House of Venus and place of the Moon's Exaltation; the Sun, mighty with a new life and the New Moon are in conjunction, and open the New Year and the Chaldaean Saros; while, blushing and reluctant, the beautiful Star Amalthea rises with the Sun in the East.

MP: If that be the hour, it is time to open this Council. Whom does our brother Eleazar represent here?

SW: ORION, whom Zoroaster dying invoked; Trita Aptya, and Tistrya, in whose belt glitter the three Kingly Stars, known of old time to mariner and husbandman; Orion visible to all the habitable world.

MP: Whom does our brother Caleb represent here?

SW: SIRIUS, called by the Egyptians SOTHIS, and by the Hebrews CALEB ANUBACH; who, as the Sun meets the joyous Pleiades, sweet Virgins of the Spring, rises with the King of Day, and doubles the activity of his fires.

MP: And whom do you, my Brother, represent here?

SW: HORUS, the Son of ISIS and Osiris; before whom Typhon, the malignant Serpent of the Northern Pole, flees aghast, and sinks in the dark Western Ocean, as Aldebaran leads the starry armies of Heaven up the sky's eastern slope, and the dogs of Orion climb upward, while the foul Scorpion shudders on the world's western edge.

MP: Whom does the Most Potent Leader represent?

SW: Osiris, King of the Starry influences of Light and Life; Ahura Mazda, Great Principle of Light and Good; Moses, Atys, Adonis, Dionysos, Bacchus, Apollo - all Personifications that in all ages have represented with most feeble the Divine Principle of Good, the Eternal, Infinite, Incomprehensible Self and Source of Light and Life.

MP: Alas! I am nis most feeble and inconsiderable creature; and even as I am, so is the Sun of Spring, that the Ancients deemed a God and the Source of life and generation; and so were Osiris and Ormuzd, Atys, Saba-Zeus, Bel and Amun, and all the mighty Deities imagined by those who watched the stars in Ethiopia and Egypt, on the Chaldean plains and upon the slopes of the Himalayan Mountains. I am but a poor, feeble, erring, fallible man, who need your aid, my brethren, your countenance, your encouragement, your counsel, to enable me to perform aright the duties that here devolve upon me. Brother Commander of the Host, are you a Knight of the Brazen Serpent?

SW: MP, I know the meaning of the Cross around which twines the Serpent, and of the coiled basilisc.

MP: Where obtained you that degree?

SW: In a legal Council of Knights of the Brazen Serpent, held in a place representing the open space in front of the Tent of Moses near Mount Sinai.

MP: When was the first Council of Knights of the Brazen Serpent held?

Answer: In the fortieth year of the journeying the people of Israel, at the Vernal Equinox, when the days of Moses were almost an hundred and twenty years, and the end of his pilgrimage drew nigh; and when the people of Israel murmured and complained that he had brought them up from Egypt to die there in the wilderness.

Question: At what hour?

Ans.: At the dawn of day; when Aldebaran, preceded by Orion and his dogs, led up the glittering host of Heaven in the East, and Capella gleamed also on the Eastern margin of the Desert; while low in the West Antares shone malignant, and Fomalhaut in the South looked calmly on the land of Idumaea: when the people were gathering the manna, and the cloud still rested on the Tabernacle.

Q: What are your duties, as Knights of the Brazen Serpent?

Ans.: To purify the soul of its alloy of earthliness, that through the gate of Capricorn and the Seven Spheres it may at length ascend to its eternal home beyond the Stars; and to preserve and perpetuate the Great Truths enveloped in the symbols and allegories of the Ancient Mysteries.

MP: That we may perform these duties, Valiant Commander of the Host, it is my pleasure that this Council be now opened. This you will make known to the Exc.'. Lieutenant Commander, and he to the Knights, that all may have due notice.

SW: Exc.'. Lt.'. Commander, it is the pleasure of the MP Leader, that this Council be now opened, in order that the duties incumbent upon us here may be performed. This you will make known to the Knights, that they, having due notice, may aid in opening the same.

JW:  $\square$ Knights and Masons, you will be pleased to give due attention, while the MP Leader with our aid opens this Council; that we may here proceed to perform the duties that devolve upon us.

MP: Let the Seven Mystic Lights dispel the darkness of the Council!

[JW lights in succession the three lights on the west of the Central Light, saying, as he lights each, beginning on the West, as follows]:

JW: The Moon shines in our Council; and over it presides the Archangel Tsaph-AL; the messenger of God;  
= Mercury shines in our Council; and over it presides the Archangel Reph-AL; the Healing Influence of God;  
= Venus shines in our Council; and over it presides the Archangel Khmali-AI, the Merciful Kindness of God.

[SW then lights in succession the three lights on the East of the Central Light, saying, as he lights each, beginning in the East, as follows]:

SW: Saturn shines in our Council; and over it presides the Archangel Mich-AL; the Semblance and Image of God; = Jupiter shines in our Council; and over it presides the Archangel Gebir-AL; the Strength and Mightiness of God; = Mars shines in our Council; and over it presides the Archangel Auri-AL; the Light and Fire of God.

[The MP advances and lights the Central Light, saying]:

MP: The Sun, newly risen Osiris, the beneficent Ormuzd, Type of the Principle of Good and Light, and feeble and imperfect image of the Deity, shines in our Council; and over it presides the Archangel Zereghi-AL, the Rising of God, the Sun of Righteousness.

[Then the MP returns to his place, and says, "The Sign, My Brethren!" All give the sign; then the MP raps [ ] slow, [ ] quick, and [ ] by itself, and each Warden does the same in succession; and the MP declares the Council to be Duly Opened].

## Reception

The Candidate is prepared in the ante-room, by being dressed in a plain garb, without insignia or jewel, and loaded with chains.

The Examiner (having first satisfied himself as to his proficiency in the preceding degrees), accompanies him to the door of the Lodge, and gives the alarm [ ] slow; [ ] quick, and [ ] by itself]; which is answered by one rap [ ] from within, and the Archer opens the door and asks:

A: Who comes here, and upon what mission?

E: One of the people of Israel, to announce to the MP Leader a great misfortune that has befallen the people; and to implore at his hands relief and assistance.

A: Who is the applicant, and by what right does he claim admission here?

E: Eliab, the son of Pallu, of the Tribe of Reuben; loaded with chains; in token of the penitence of the People, who flee in terror before the venomous springing serpents that Adonai hath sent to punish them.

[The Archer directs the Candidate to wait a time, until the MP Leader is informed of his request, closes the door, and reports to the Lt. Commander, who reports to the MP, who directs that the applicant be admitted. He enters, and is led up in front of the MP, where he kneels, and the Examiner answers for him].

MP: Who art thou that comest thus, loaded with chains?



E: Eliab, of the Tribe of Reuben, sent in behalf of the People, who dare not come before you, Adonai being angered with them.

MP: AH! disobedient and stiff-necked people! How have they again tempted His anger?

E: MP Leader, the soul of the People was much discouraged, because of the way, journeying from Mount Hor, by the way of the Red Sea, to compass the land of Edom; and coming hither to Punon, they spake against Adonai, calling him the Power of Evil, and against you, saying: 'Why hath Al-Schedi and his servant Moses brought us up out of Egypt, to die in the wilderness? There is no bread, nor any water, and our souls loathe this unsubstantial manna. We go to and fro, lo! now almost these forty years, and as Aaron, who gave back to us the worship of the celestial Bull hath died in the Desert, so also shall we all die here. Let us put trust in Adonai no longer; but let us call on the Great Gods Amun and Astarte, Osiris and Isis, to deliver us from this bondage of misery.' And as they cried aloud on those Gods, and many among them invoked Typhon, the Power of Darkness and Evil, lo! Adonai sent venomous springing serpents among them, who dart upon the people, curling round and biting them, and by their venom much people of Israel hath already died. And those that remain have repented, and say, 'We have sinned; for we have spoken against Adonai and his servant Moses.' And they said unto me, 'Put heavy chains upon thy neck to token of our penitence, and go for us unto Moses our Leader, and beseech him to pray unto Adonai that he take away the serpents from us;' and I have done as they desired.

MP: Hast thou also murmured, and called upon the false Gods of the Egyptians and Phoenicians?

E: Because I refused, and withstood the people, and rebuked them in the name of Adonai, Lord of Tsbauth, they sought to slay me; but repenting they sent me hither, because I had not sinned like them.

MP: Thou hast done well, arise! Relieve him of his chains, and give him a seat of honour, for that he hath not forgotten his duty to his God. Life is a war, in which one must prove his soldiership, in order to rise in rank. Force is not given. It has to be seized.

He only is worthy of initiation in the profounder mysteries who has overcome the fear of death, and is ready to hazard his life when the welfare of his country or the interests of humanity require it; and to die even an ignoble death, if thereby the people may be benefited.

And ye, my Brethren, remain here with patience, until I pray unto the God of Israel again to forgive and save his People that he hath chosen.

[The MP, who represents a very feeble old man, rises, assisted by two brethren, and is absent for a time. When he returns, he brings with him a serpent of brass entwined round a Tau Cross, with his head elevated above it; and after taking his seat, he says]"

[SLOW AND PLAINTIVE MUSIC]

MP: I have prayed for the People, and Adonai hath said unto me: "Make thee an image of a venomous springing serpent, and set it upon a pole; and it shall come to pass that every one that is bitten, when he looketh upon it, shall live." Take thou, therefore, Eleazar the High Priest, this Serpent and Cross, and give it to the Prince of the Tabernacle, who now waits in the West. Let him place it upon a pole, and go forth to the congregation, barefoot, and clothed in a white robe, and set in the middle of the camp, and make proclamation that everyone that is bitten, when he looketh upon it shall live; for the LORD is long-suffering and of great mercy, forgiving iniquity and transgression, and has forgiven this people, from Egypt even until now.

[MUSIC]

[Eleazar takes the serpent, and goes out. After a time he returns and says]:

O: MP Leader, great is ADONAI, AL-KHANAN, the God of Mercy; for he hath mercy on his people Israel. This Prince of the Tabernacle hath gone fearlessly into the midst of the camp, among the fiery

serpents, bearing the Brazen Cross and Serpent, symbols of everlasting life; and every one that hath beheld the serpent, owning his sin and doing homage to the Most High, is healed, and liveth; and the plague of the serpent is stayed.

MP: Praise ye the Lord, Adonai, AL hwhy L'AL ALIUN, my children, the Supporter of the Heavens and the Earth! - for He is Great, and His Mercy endureth forever, and He hath forgiven His people Israel.

[TRIUMPHANT MUSIC]

MP: The plague of Serpents is stayed; and as they have fled to their caves in the rocks, so the Celestial Serpent flees, with the Scorpion, before the glittering stars of Orion. The great festival of the vernal equinox approaches, my Brethren, and it is time to prepare ourselves by purification for the passover. Light will soon prevail once more over darkness; and the pulses of life again beat in the bosom of earth, long chilled by the wintry frosts. My brethren, what signs indicate the approach of the Great Festival?

CH: The twenty-seven stars of the Husbandman, by the mystic numbers, one, two, and three, have disappeared during the glancings of the Dawn. The Celestial Ram, clear in the East at the morning twilight, announces the approaching entry of the Great Light of Heaven into Taurus; and the Celestial Twins, chief Cabiri of Samothrace and Gods of Mariners, plunged in the solar fires, accompany the sun across the upper Heavens, and go down with him into the dark bosom of the waters when he sets.

LC: The Pleiades prepare to lead up the Sabaeen year: the Heavenly Watchers, Succoth-Benoth, Virgins of Spring and daughters of Atlas and Hesperia, whose lost sister, wedded to a mortal lover, weeps with dishevelled hair, afar off in the Heavens.

O: The Sun, flushed with victory, and marching towards the Celestial Lion of the Summer Solstice, will to-morrow meet the new Moon in the Sign of the Celestial Bull, and Earth will rejoice and thrill with happiness through all her veins and arteries, at the new life which the fortunate conjunction promises. To-morrow with him will rise the Pleiades, and the rainy Hyades, in whose van marches the brilliant Aldebaran, Leader of all the Heavenly armies.

CH: With him will rise Orion's Dogs - Sothis, the Star of Isis, whose light glitters many-coloured, like that of the diamond, and whom Ormuzd set over the celestial host; and Procyon, both straining at the leash up the blue slope of Heaven; and behind them Orion, known to the Assyrians as Nimrod, who taught mortals the chase and to worship the eternal fire: Orion, before whom Perseus far to the westward flees; and who with his bright stars glittering on his shoulders and in his belt will unite with Horus, and rising heliacally with the Celestial Bull, will conquer Typhon, and plunge him in the dark western ocean over which ever broods eternal night.

MP: Thus shall Osiris conquer Typhon, and Ormuzd, Ahriman. Thus again, in the ever-revolving circle of change, shall the Empire of Light prevail against that of Darkness, and the Principle of Evil flee before the Principle of Good. And evermore through the bright gate of Capricorn shall the souls of men ascend to their old starry home; until the final victory of Light, when Winter and Darkness and Evil shall be no more forever; but in all God's universe, as now among the stars that circle around His Throne in solemn harmony, eternal Light, undying Happiness, and everlasting Spring. Therefore, my children, prepare by continence and fasting and the proper purifications, as the soul is prepared to ascend to Heaven, for the Great Festival of the Passover, which and the opening spring it celebrates are types to us and to all initiates of the Sacred Mysteries, of that eternal spring of Light and Happiness, which God has promised, and for which we humbly but confidently hope.

LC: Most Potent, what shall be done with the brazen image of the Serpent and the Cross, which thou didst cause to be set up before the people?

MP: I give it to you, my Brethren, that it may be evermore a symbol of Faith, Repentance and Mercy; which are the great mysteries of man's destiny. And lest the knowledge of its true symbolic meaning should be lost, and the people of Israel should hereafter, following the example of the Egyptians and Phoenicians, imagine this mere emblem and symbol of healing and divination to be a Divinity, and

invent for it a history, and make of it a new God, as they are ever prone to do, ye shall perpetuate the remembrance of this day's occurrences, and the true meaning of the Serpent and the Cross, and of our other symbols, and of the fables of Osiris and Ormuzd, as a part and the last degree of those Sacred Mysteries which Joseph, the son of Jacob, like myself, learned from the Egyptians; and which I have taught to you, such as our forefathers, before the days of Abraham and the Pharaohs, practised them upon the plains of Chaldea.

Kneel, therefore, my children, and with me swear, in the presence of the Most High God, faithfully to keep and perpetuate the true meaning thereof, and the secrets of the last degree of these our Mysteries; and to teach and practise the virtues which our symbols illustrate and represent.

[All kneel, including the Candidate; and all repeat the following]

## Obligation

I do solemnly promise and swear, before the Most High God, by His names, Adonai, Lord of Heaven and Earth, and Al-Khanan, a God full of Mercy and Compassion, that I will never reveal the secrets of this Degree of Knight of the Brazen Serpent, nor by my presence aid in revealing them, to any person who shall not be entitled to receive them, by having passed through all the previous degrees of the Ancient and Accepted Scottish Rite; nor without due authority lawfully obtained.

I furthermore promise and swear that I will perpetuate the true meaning of the Tau Cross entwined with a Serpent, and of the other symbols of Masonry, and of the ancient fables of Osiris and Ormuzd, so far as I may be capable of doing so; and will prevent them, if in my power, from being the occasion of the worship of new idols and images, visible or mental.

I furthermore promise and swear that I will at all times earnestly endeavour to practise all the virtues which the symbols of Masonry represent and illustrate; and repenting of my sins, my errors and my vices, I will strive to reform whatever in my conduct and conversation may be amiss.

And should I wilfully and knowingly fail or neglect to keep and perform any part of this my obligation, I consent to be deemed unworthy of Divine mercy or human kindness; and that the fiery serpents of remorse and an accusing conscience shall torture me forever. So help me God, and aid me to keep these promises!

[The MP then takes his seat, and says:]

## Secret Work

MP: My son Eliab, approach and receive the Signs, Words and Tokens of this Degree.

[The Candidate is caused to approach the East by [z] [z may equal 9] serpentine steps, advancing first the right foot; and the MP then communicates to him the Signs, Words, and Tokens.]

**Due-Guard:** Incline the head, and with the forefinger point at some object on the ground... or, extend the right hand and arm to a distance before you, looking forward, as if descriing some object afar off, and pointing to it.

**First Sign:** Place the left wrist in the right hand, forming a cross; then lay both on the stomach and bow.

**Second Sign:** Place the left hand over the heart, inclining the body to the same side, as if you felt a sharp pain there.

**Third Sign:** Make the sign of the cross on yourself as a Catholic does.

**Token:** Place yourself upon the right of the person to be examined, and take his left wrist with your left hand.

**Answer:** He takes your right wrist with his right hand.

**Second Token:** Clench the fingers of each other's hands, and put the thumbs against each other, so as to form a triangle.

**Pass-Word:** Khalati

**Sacred Word:** Al-Khanan.

**Sepher ha-Debarim** notes:

**HOLATI:**

hlx , *Kholah*, 'was sick, afflicted, infirm.' ytilx, Kholaiti, 'I was sick, afflicted;' the first person perfect in Kal, yt being the pronominal suffix, I. And as lwx, *Khul*, or Khol, means 'being in pain' the first vowel is o or u, and Holati or Kholatai is correct. 'I was sick or wounded.'

**EL-HANAN; or AL-HANAN:**

Nnx-l) , *Al-Khanan*, Al the merciful.

The Covered Word, the old Rituals say, is *John Ralph*, who was the Founder of the Order.

## **Secret Lecture - *Legenda***

MP: May the Lord, the God of the spirits of all flesh, provide a man that may be over this multitude; that may go out and in before them, and lead them out and bring them in; lest the people of the Lord be as sheep without a shepherd.

And the Lord said to him, Take Joshua, the son of Nun, a man in whom is the spirit, and put thy hands upon him! and he shall stand before Eleazar, the priest, and all the assembly of the people, and thou shalt give him precepts in the sight of all, and part of thy wisdom, that all the congregation of the children of Israel may hear him.

[*Legenda* proper follows here.]

[The MP then invests the Candidate with the apron, collar, and jewel of the Degree, saying]:

MP: I now accept and receive you a Knight of the Brazen Serpent; and I invest you with the apron, collar and jewel of this Degree. Their blazonry, so far as you do not already understand it, will be fully explained in the lecture of this Degree, which you will receive from the Brother Orator, to whose seat you will now repair.

### **[Lecture - Morals and Dogma](#)**

[Download this important lecture here....]

## **Closing**

MP: Brother LC, what is the hour?

LC: MP Leader, the twilight after Sunset. The Pleiades and Aldebaran and the Three Kings of Orion have sunk in the Western ocean, and Perseus rises with the Scorpion in the East.

MP: Then it is time to close this Chapter, until Light, ever alternating with Darkness, as Good with Evil, and Happiness with Sorrow, in this world, again obtains the mastery. How shall we be safe while Evil and Darkness frown from their gloomy thrones upon the Earth?

LC: By faith in God's Providence, repentance of our sins, and reformation.

MP: Right, my son! Brother Commander of the Host, give notice that this Council is now about to close, in order that the Brethren may rest from their labours.

CH: Brother LC, make known to the Brethren that the MP Leader is now about to close this Council; that, while the Scorpion domineers in Heaven with the Serpent, they may rest from their labours.

LC: Brethren, the MP Leader is about to close this Council, that while the Scorpion and Serpent domineer in Heaven, you may rest from your labours. Rest, therefore, until Aldebaran again leads up the Hosts of Heaven.

[The SW and JW and the Master, each in succession, rap, as in opening:

११११११ ११११ ११

The sign is given, and the MP declares the Council closed.]

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## THE LECTURES ON THE DEGREE

There are several different Lectures for the 25°, as well as several works which were intended to supplement the Initiate's knowledge of the mysteries and symbolism of the Degree. One such work, of course is the Lecture given as Chapter 25 in *Morals and Dogma*. Another, of course, is the *Legenda* for the degree. Also, we find works, such as William R. Singleton's *Serpent Worship*, serialized in an old Masonic Periodical, to be appropriate reading for this Degree. Stay tuned: We have a new edition of this crucial work coming out this year. Then, of course, we have other works, such as Hargrave Jennings' *Ophiolatreia*, which is now available online: [HERE](#). That work is on the *Curriculum*. We have noticed already, Henry Clausen's abridged version of the Rite, and his notes on this degree. Now we pay attention to the *Legenda*, which we originally planned to run in our discussion on the Druzes in the next major segment, *The Old Battle-Axe*.

This is how the *Legenda* for the 25° opens:

"The scene of this Degree is the long since ruined city of Kanout, in the Anti-Libanus, situated on the deep river of that name, which flows between steep banks through the middle of the city. It has been calculated that the extent of the city along the river, following a bend of it, was between two and three miles. To the southwest was a copious spring, standing by which, one has an extensive and uninterrupted view of the beautiful plains of the Houran or Hauran, bounded on the opposite side by the snow-capped mountains of the Haish. The Prophet Ezekiel refers to these fertile plains in his vision respecting the borders of the land (xlvi. 16-19), 'Hazar-hatticon, which is by the coast of Houran and from Damascus.'

"The Romans called the Houran, 'peraea,' and divided it into six cantons, the most northern being that of Abilene, between Lebanon and the Anti-Libanus.

"The mountain Gebel al Sheik, in the Anti-Libanus, due west from Damascus, is supposed to be the highest of that region, its summit being perpetually covered with snow.

"In approaching from the sea the ancient city of Sidon, one beholds, of a summer's morning, one of the most magnificent and inspiring pictures ever looked upon by mortal man, prominent in which is the snow-capped peak of Lebanon, covered with the golden glories of the Dawn. The land promised to Abraham and his seed forever lies in full view, high mountains with snowy tops sparkling in the

morning sunlight, marking a bold outline against an intensely blue sky. On the summits and in the valleys and dells of these mountains the people known as the 'Druses' dwell, a people isolated from all others in the matter of faith and doctrines and in regard to the hopes and fears which are connected with the unknown land into which the dead enter." - **Legenda** 25, [First Edition, pages 27-28.]

Compare this with the information we are given in the **Liturgy** for the 25°:

"The Lodge, in this Degree, is styled THE COUNCIL. It represents the Camp of the Israelites at Punon, on the eastern side of the mountains of Hur, Seir, or Edom, in Arabia Petraea on the confines of Idumaea, after the death of Aaron, when the new moon occurred at the Vernal Equinox, in the fortieth year of the wandering of the Children of Israel in the Desert." - **Liturgies of the Ancient and Accepted Scottish Rite** (Kessinger Edition, p. 111).

Punon is a long way away from Kanout, is it not? True, it is adjacent to yet another Bozrah, but it cannot even come close to Kanout. What is taking place in this material? Pike's Ritual in **Magnum Opus**, simply states that the Lodge **represents** that held near Mount Sinai and nothing more. We get nothing more in the **Book of the Words**. In the Blanchard ritual we get nothing at all that gives us any idea where the ritual is supposed to take place.

So, it is clear to us, that if the Degree takes place in Kanout, or Qanawát, then the Israelite material is used in an allegorical sense, much like it is in the AASR. There was undoubtedly no such thing as Knighthood at any time in those ancient days. Knighthood is something that came about in the centuries prior to, concurrent with, and following, the Crusades. Realistically speaking, what else can we say? It is necessary to look up what we can on the town itself. It was an important place at the time of Herod, when Herod was conducting missions against the Nabateans. It was one of the Nabatean towns, one of the towns of Roman Arabia, and was not considered very important after the Islamic expansion, or so we are told. At least it was a good place to go into hiding with the Tradition, evidently. We present some maps, first from Burckhardt, which shows the general region, the river itself which flows through the lava beds. Also, it shows Bosra and other important towns. Important: a road does connect Bosra with Kanout, or Kanouat, as in the map. It is possible, too, that the degrees 23 - 30 represent an initiatory cycle communicated by the Ancient Order back in those times. Now, do not mistake what we say: We are not saying that this Ancient Order practiced the rites given in the AASR, as they are presented to us in these old books. We are saying that the Primitive Initiation, that was preserved in the Gnosis, was given in these places, and represented as the Court of Sinai in the AASR rituals.

Here is Burckhardt, from his **Travels**, describing the visit to Kanout/Qanawat/Kanouat:

[**Travels In Syria And The Holy Land**; by JOHN LEWIS BURCKHARDT. (LONDON: JOHN MURRAY, 1822), pdf edition, missing some of the inline graphics in Arabic, and the plates which we have in another version. See the **Readings** section below for the whole section that this was taken from.]

November 17th. - We rode to the ruined city called Kanouat (.....), two hours to the N.E. of Soueida; the road lying through a forest of stunted oaks and Zarour trees, with a few cultivated fields among them. Kanouat is situated upon a declivity, on the banks of the deep Wady Kanouat, which flows through the midst of the town, and whose steep banks are supported by walls in several places. To the S.W. of the town is a copious spring. On approaching Kanouat from the side of Soueida, the first object that struck my attention was a number of high columns, upon a terrace, at some distance from the town; they enclosed an oblong square fifteen paces in breadth, by twenty-nine in length. There were originally six columns on one side, and seven on the other, including the corner columns in both numbers; at present six only remain, and the bases of two others; they are formed of six pieces of stone, and measure from the top of the pedestal to the base of the capital twenty-six feet; the height of the pedestal is five feet; the circumference of the column six feet. The capitals are elegant, and well finished. On the northern side was an [p.84] inner row of columns of somewhat smaller dimensions than the outer row; of these one only is standing. Within the square of columns is a row of subterraneous apartments. These ruins stand upon a terrace ten feet high, on the N. side of which is a broad flight of steps. The pedestals of all the columns had inscriptions upon them; but nothing can now be clearly distinguished except ,6 JT< 4\*4T< "<,206,< upon one of them.

Two divisions of the town may be distinguished, the upper, or principal, and the lower.

The whole ground upon which the ruined habitations stand is overgrown with oak trees, which hide the ruins. In the lower town, over the door of an edifice which has some arches in its interior, and which has been converted in modern times into a Greek church, is an inscription, in which the words [xxxxx] only, were distinguishable.

A street leads up to this building, paved with oblong flat stones placed obliquely across the road in the same manner which I have described at Shohba. Here are several other buildings with pillars and arches: the principal of them has four small columns in front of the entrance and an anti-room leading to an inner apartment, which is supported by five arches. The door of the anti-room is of one stone, as usual in this country, but it is distinguished by its sculptured ornaments. A stone in this building, lying on the ground, is thus inscribed: [xxxxx].

[p.85] The principal building of Kanouat is in the upper part of the town, on the banks of the Wady. The street leading up to it lies along the deep bed of the Wady, and is paved throughout; on the side opposite to the precipice are several small vaulted apartments with doors. The entrance of the building is on the east side, through a wide door covered with a profusion of sculptured ornaments. In front of this door is a vestibule supported by five columns, whose capitals are of the annexed form. This vestibule joins, towards the north, several other apartments; their roofs, some of which were supported by pillars, have now all fallen down. The abovementioned wide door opens into the principal apartment of the edifice, which is twenty-two paces in breadth by twenty-five in length. From each side of the entrance, through the middle of the room, runs a row of seven pillars, like those described above; at the further end, this colonnade is terminated by two Corinthian columns. All the sixteen columns are twenty spans high, with pedestals two feet and a half high. In the wall on the left side of this saloon are three niches, supported by short pillars. To the west is another vestibule, which was supported by five Corinthian columns, but four of them only are now standing. This vestibule communicates through an arched gate with an area, on the W. side of which are two Corinthian pillars with projecting bases for statues. On the S. side of the area is a large door, with a smaller one on each side. That in the centre is covered with sculptured vines and grapes, and over the entrance is the figure of the cross in the midst of a bunch of grapes. I observed similar ornaments on the great gate at Shakka, and I have often seen them since, over the entrances of public edifices. In the interior of the area, on the E. side, is a niche sixteen feet deep, arched at the bottom, with small vaulted rooms on both its sides, in which there is no other opening than the low door. [p.86] On the S. and W. sides, the building is enclosed by a large paved area.

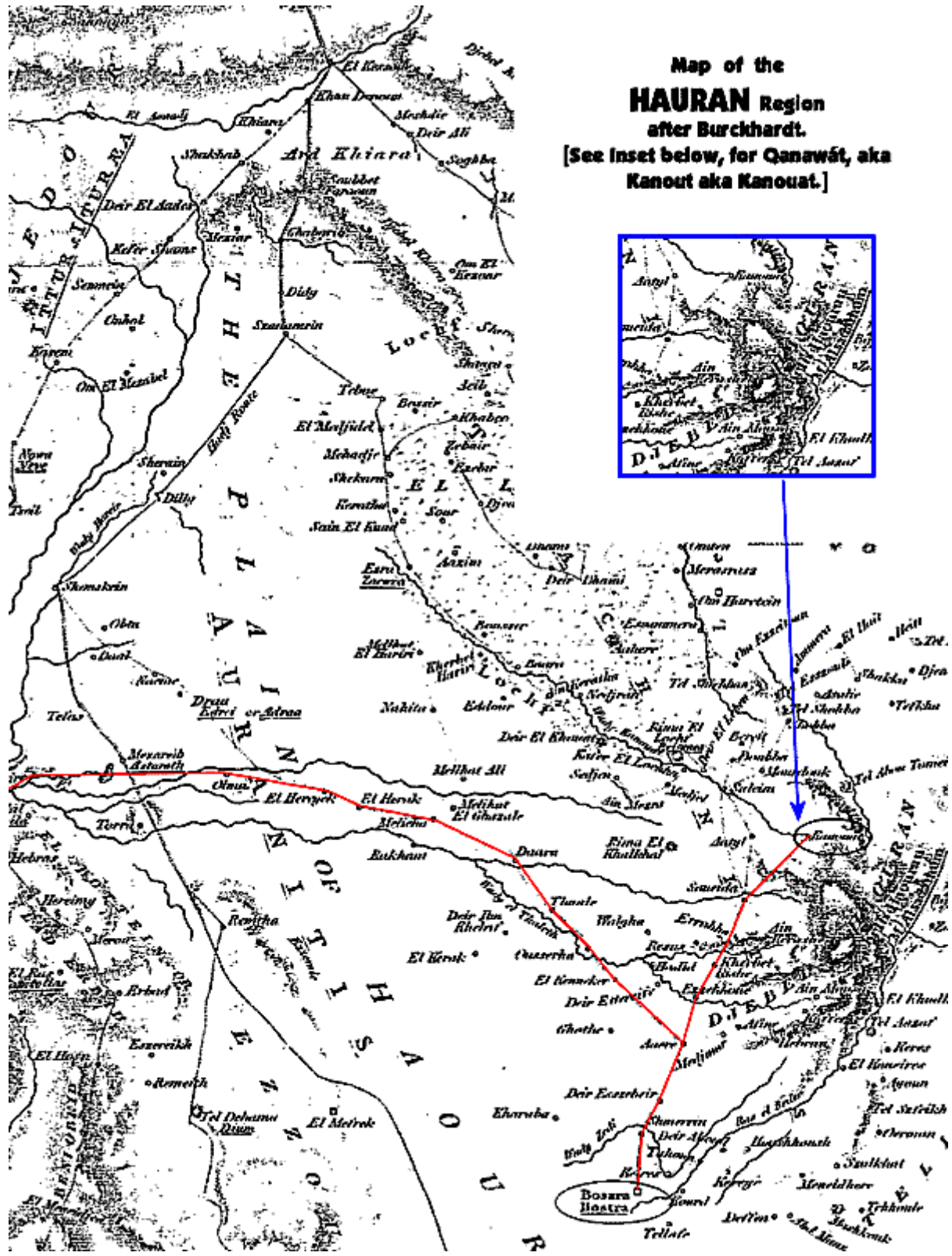
At a short distance from thence is another building, whose entrance is through a portico consisting of four columns in front and of two others behind, between two wings; on the inner sides of which are two niches above each other. The columns are about thirty-five feet high, and three feet and a half in diameter. Part of the walls only of the building are standing. In the wall opposite the entrance are two niches, one above the other. Not far from this building, toward its western side, I found, lying upon the ground, the trunk of a female statue of very inelegant form and coarse execution; my companion the priest spat upon it, when I told him that such idols were anciently objects of adoration; by its side lay a well executed female foot. I may here mention for the information of future travellers in these parts, that on my return to Soueida, I was told that there was a place near the source of spring water, where a great number of figures of men, women, beasts, and men riding naked on horses, &c. were lying upon the ground.

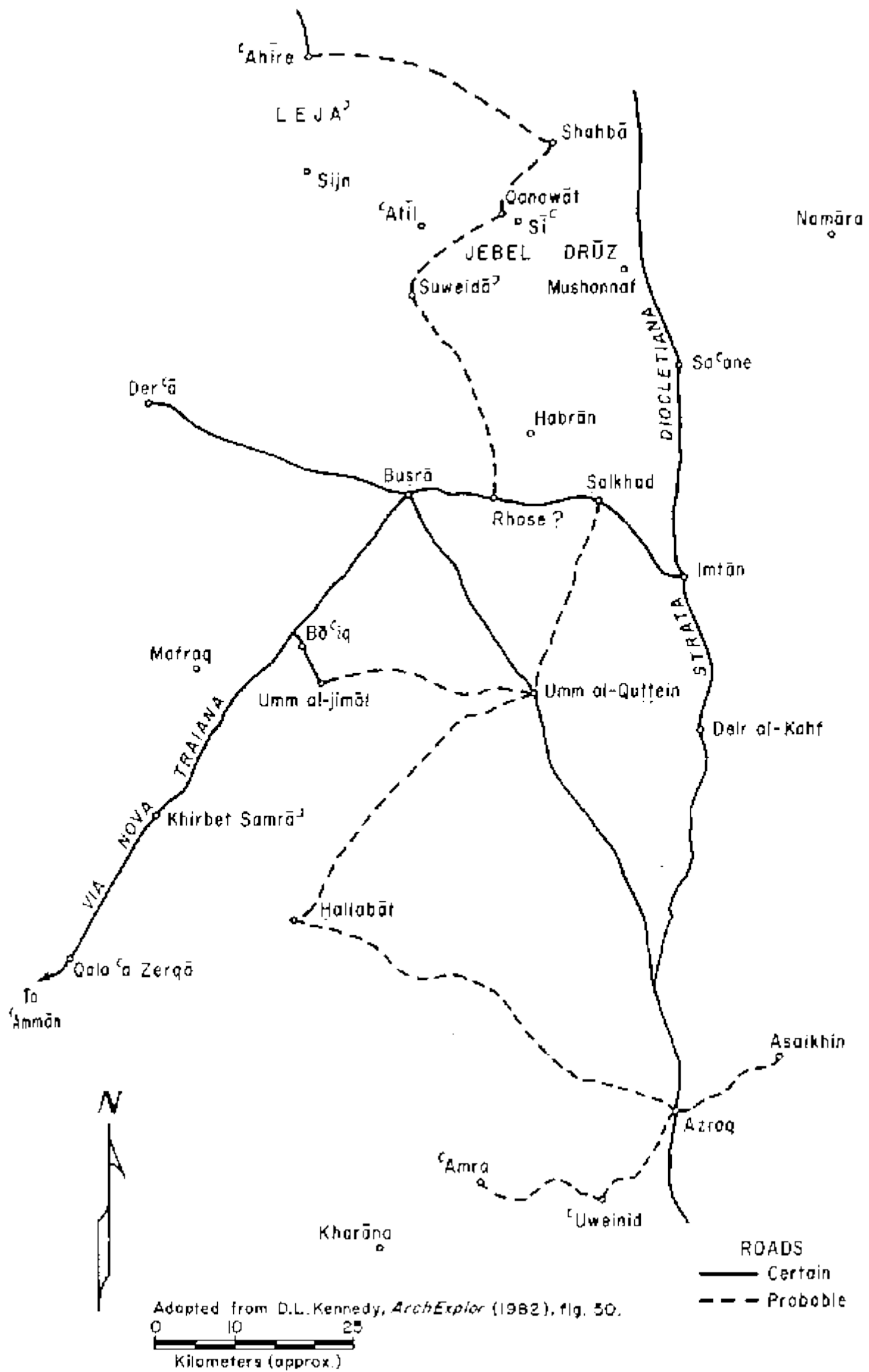
Besides the buildings just mentioned, there are several towers with two stories upon arches, standing insulated in different parts of the town; in one of them I observed a peculiarity in the structure of its walls, which I had already seen at Hait, and which I afterwards met with in several other places; the stones are cut so as to dovetail, and fit very closely.

The circuit of this ancient city may be about two miles and a half or three miles. From the spring there is a beautiful view into the plain of the Haouran, bounded on the opposite side by the mountain of the Heish, now covered with snow. There were only [p.87] two Druse families at Kanouat, who were occupied in cultivating a few tobacco fields. I returned to Soueida by the same road which I had come.  
- pp. 84-88.



Here are some maps: 1.) -- taken from Burckhardt's *Travels*, and marked up, adjusted a bit. 2.) -- Taken from *Roman Arabia*, by G. W. Bowersock.





Adapted from D.L. Kennedy, *Arch Explorer* (1982), fig. 50.

0 10 25  
Kilometers (approx.)

We now proceed to the Lectures of the Degree. See the next section for more, dealing with the ultimate conclusions of this line of research. We start with a more exoteric explanation of the Degree, but not without its own key points. This is from ***Clausen's Commentaries on Morals and Dogma***, (1981) by Henry C. Clausen, former Sovereign Grand Commander of the Rite:

## **CLAUSEN'S ABRIDGED INTERPRETATION OF THE DEGREE**

### **Summary:**

We tackle here the concept of the pure, celestial, eternal soul of man. It is a belief of great antiquity that the soul existed before union with our bodies; else, argued most philosophers, how could the soul exist after the body if it did not exist before and independent of the body. Such was the teaching in the Mysteries. The serpent was regarded with reverence in olden days as the author of the fate of souls. In coil, with head erect, it was used in the royal ensign of the Pharaohs and was consecrated in the ceremonies and the Mysteries and by the Hebrews and the Gnostics. In rituals of the Bacchus Saba-Zeus, the serpent was flung into the bosom of the Initiate. We of the Scottish Rite teach with vigor the lessons of many philosophies and religions, recognizing the unanimity of aims, ideals, and moral lessons, especially a similar mystical death which symbolized the descent of the soul into the infernal regions and then its resurrection to the grandeur of light, truth and perfection.

### **Commentary:**

The history of this Degree is founded upon the story in Numbers XXI:6-9. The Lord sent fiery serpents among the rebellious Israelites and caused them to repent their sins and ask Moses to intercede. He prayed and was told to put a fiery serpent upon a pole and that those who looked upon it, when bitten, would live. So he made a serpent of brass, set it upon a pole and every person who looked on it, when bitten, was saved from death.

The action is in a desert camp of the Israelites among the neighboring Ishmaelites, who were Arabs and descendents from Abraham through his son, Ishmael, and his handmaiden, Hagar. The candidate passed through the houses of the earth, planets, sun, moon and light. In the course of so doing, he succeeded in achieving personal betterment. Then there was revealed the Old Testament symbol of a 'brass serpent' upon a tall column.

We are again reminded that the Mysteries taught the doctrine of our divine nature, the nobility of the immortal soul and the grandeur of its destiny. The serpent was used among the symbols. In some quarters the reptile was considered the author of the fate of souls. In the Mysteries of Bacchus and Eleusis, it was consecrated. It is found in Mithraic monuments and was used in the royal ensign of the Pharaohs. It was as often a symbol of malevolence and evil, according to Hebrew writers and in the Indian and Persian mythologies. Every devout follower of Zoroaster was obliged to exterminate serpents.

We know that repentance for sins committed possibly may prevent a repetition, but it never will redeem what has been done. The relentless hand that smites us is our own. The offense and the punishment are the same in the domain of eternal justice. He who wrongs another only, in fact, injures himself. He sinks the dagger into his own heart. But we still have under our control the remedy of evil, and the increase of good. We can implement the powers of love, purity and spirituality. This Degree is therefore philosophical and moral, teaching not only repentance, but also reformation. It is devoted also to an explanation of symbols of Masonry, especially those connected with the ancient and universal legend of death and restoration of life. A deeper meaning is that the rule of darkness and evil is only temporary and that light and good shall be eternal.

We must sow carefully, therefore, if we would reap a harvest of happiness. Our Philosophical Degrees impart - and each of our degrees from the First to the Thirty-second teach by ceremonial and instruction - that the noblest purposes and duties of man in life are to struggle and overcome and win mastery over the material and sensual, to reach the spiritual and divine within himself. There is in him, as in the universe, God's harmony and beauty and equilibrium. This laudable aim requires a

knowledge that man is possessed of a spiritual nature - an eternal soul advancing ever nearer and nearer to perfection and the light of the Divine Presence - He of omnipotence and omniscience - infinite in power and wisdom and mercy, with love and infinite pity for the frail and imperfect creatures of His creation.

While we have dealt with the Lesser and Greater Mysteries that have come down to us over the long centuries from ancient times, the truths they impart are as pristine pure and as timely to us as our modern civilization. We can look at the creative purpose behind the universe in many ways, rejecting idolatry, superstition and infantile fantasies. We can refuse to believe in a capricious Deity that metes out favors and punishments according to rules and regulations. The Scottish Rite does not insist upon following man-made dogmas as a necessary step toward eternal salvation. Our teachings are relevant to contemporary problems and to our social and moral obligations.

We stress that it is God who gives us good, freedom, love, reason, moral choice and identity. Those are things for which we can ask and pray. They are synonymous with God if we condemn evil and strip from all religions their orthodox tenets, legends, allegories and dogmas. And, since religions proclaim the Omnipotence of God, so also are the basic characteristics omnipotent that are synonymous with God. A definition of omnipotence may be 'the infinite, unlimited source of all power.'

It follows then that if we have faith in those basic characteristics of God, if we reflect them in our lives, and if we think those thoughts and exclude from our consciousness the opposite, we have within us an infinite, unlimited source of power. This requires conscious rejection of the opposites, a blotting-out from the mind of despair, forebodings, self-pity, fear and anxiety, and filling the vacuum with thoughts of harmony, health, perfection, faith and courage.

What a world this would be if all nations would practice that philosophy. We would have achieved a true New Age. No more wars, no more crime; Brotherly Love and life would be lived in all God's glory. That age was foreseen when Henry James told us in his autobiography:

"Were half the power that fills the  
earth with terror,  
Were half the wealth bestowed in  
camps and courts,  
Given to redeem the human mind from error,  
There were no need of arsenals or forts."

Perhaps the stars in transition have a message for us, as the world plunges through space into the Age of Aquarius. The astronomers point out that the celestial motion of our galaxy completes an orbit every 26,000 years. This can be divided into twelve divisions, or some 2,100 years of space. These events are related to Masonry. We celebrate the feasts of the equinox and of the solstice. Our altar is in the East. Lights, furniture and symbols refer to the heavens.

Having in mind, as Einstein demonstrated, that matter and energy are interchangeable, so that actually everything is material or vice versa, we know that the new division we are entering will bring new energies. These may have tremendous effects upon us, our civilization and our earth, just as sunspot cycles are related to weather changes and economic cycles.

H. G. Wells, in his novel, 'In the Days of the Comet,' told of a world beset with warfare, treachery and intrigue, over which a mysterious comet discharged a gigantic green cloud. It put everyone on earth into a strange sleep. Then they awoke to an encouraging change. Anger and mistrust were gone. In the calm of genuine human understanding, soldiers threw down their weapons and, in the fullness of peace, greeted as friends the former objects of hatred. So, also, an eventually awakened mankind will reject material ambition for a conquest of self in the new age of happiness.

Diogenes and Thoreau, each in his day, were exponents of the contented life. Diogenes declared 'you lose the elusive object of your search when you scramble for the luxurious life.' One day Alexander the Great went to where huge crowds were waiting to hear him speak. But Diogenes stayed home. Noting the absence, Alexander asked, 'What can I do for you?' Diogenes replied, 'Just one thing. Stand aside; you are blocking my sunlight.'

We may find some contradictions when we get to Pike's materials, from which Clausen derived a lot of his material from the Rite. Particularly in the second part of the *Legenda* for the Degree.

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## MORALS AND DOGMA

Click [HERE](#)

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## THE LEGENDA

"The scene of this Degree is the long since ruined city of Kanout, in the Anti-Libanus, situated on the deep river of that name, which flows between steep banks through the middle of the city. It has been calculated that the extent of the city along the river, following a bend of it, was between two and three miles. To the southwest was a copious spring, standing by which, one has an extensive and uninterrupted view of the beautiful plains of the Houran or Hauran, bounded on the opposite side by the snow-capped mountains of the Haish. The Prophet Ezekiel refers to these fertile plains in his vision respecting the borders of the land (xlvi. 16-19), 'Hazar-hatticon, which is by the coast of Houran and from Damascus.'

"The Romans called the Houran, 'peraea,' and divided it into six cantons, the most northern being that of Abilene, between Lebanon and the Anti-Libanus.

"The mountain Gebel al Sheik, in the Anti-Libanus, due west from Damascus, is supposed to be the highest of that region, its summit being perpetually covered with snow.

"In approaching from the sea the ancient city of Sidon, one beholds, of a summer's morning, one of the most magnificent and inspiring pictures ever looked upon by mortal man, prominent in which is the snow-capped peak of Lebanon, covered with the golden glories of the Dawn. The land promised to Abraham and his seed forever lies in full view, high mountains with snowy tops sparkling in the morning sunlight, marking a bold outline against an intensely blue sky. On the summits and in the valleys and dells of these mountains the people known as the 'Druses' dwell, a people isolated from all others in the matter of faith and doctrines and in regard to the hopes and fears which are connected with the unknown land into which the dead enter.

The Druses are supposed to be the descendants of those Hivites among whom the Hebrews dwelt in the time of Joshua, and afterward, upon Mount Lebanon. They never adopted the Hebrew religion, but they were compelled, ages afterward, to accept that of Mohammed, although they continued to worship in secret caverns and solitudes, according to the faith of their fathers, which was a mixture of various beliefs, of legends and superstitions.

The Druses on the Lebanon are estimated to amount to about 29,000 souls.

According to their own traditions, the Druses believe that their ancestors originally dwelt upon that range of mountains which is situated between Laodicea and the extensive plains of the Amuk, now exclusively inhabited by fierce and little known Ansyrri tribes.

Though not the most numerous, the Druses are acknowledged to be the most warlike and courageous people inhabiting the Lebanon. Occupying all the southern portion, the western slope of Anti-Lebanon, and Gebel al-Sheik, they have upward of forty large towns and villages inhabited exclusively by themselves, and nearly two hundred and thirty villages occupied by a mixed population of Druses and Christians; while in Anti-Lebanon they are also possessed of nearly eighty exclusively Druse villages.

Some of their Akals or Ockals say that the name Druse is derived from the Arabic word durs, which signifies 'clever, industrious;' others, that it is from the Arabic word turs, 'shield'; and that they are called by it, because in the time of the Crusades they were selected by Nur-eddin and Salah-eddin to watch and defend the line of the coast from Beyrout to Sidon.

The cities Ammatam and Bachlin are sacred to the Druses of Lebanon. They are rallying points, where, in time of trouble and warfare, the tribes meet and swear allegiance to each other and to their cause, standing in their Khalué or Mosque, where all the books of their faith are guarded religiously, and with jealous zeal. In Anti-Lebanon the cities Hasbeya and Rosheya answer the same purpose; and whenever anything is astir, going wrong or suspicious, the news is telegraphed from these points through the Druse Districts with startling rapidity, by means of bonfires lit at various points; and the scene then presented by the mountains is there wild and picturesque beyond description.

The Druses adhere to their old faith, being honest and earnest in what they believe, and proving that there is nothing more beautiful than human nature, when not tainted by the vices of doctrinal discipline.

In many villages of the Anti-Libanus, the Druse inhabitants appear strictly to adhere to the tenets of the Mohammedan law, being scrupulous in their attendance to rites and ceremonials, observing rigidly the Ramazan; but in this they only obey the precept of their own faith, which in secret they devoutly cherish.

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The Khalués, or edifices erected for worship, are simple, differing but little from the Druse houses generally; are whitewashed or plastered with lime, usually set apart from the villages upon commanding positions, where, by means of sentries stationed, they are secure against interruption or the prying propensities of the inquisitive, while engaged in performing the secret duties of their religion. The floors are covered with rush mats and there is always a basin, filled by a running stream.

All the Khalués have property attached to them, the revenues of which are consecrated to the relief of the poor and the demands of hospitality. Two or three are dedicated to the Prophet Ayub, and in the one at Neeha, in the district of the Shoof, which stands on a lofty escarped rock, a lamp is kept burning night and day.

The clergy and the learned doctors and the elders, constitute the class of Akals among the Druses. They superintend the ordinances of worship, and instruct the children in the elements of their religion. Their dress is extremely simple, and they are forbidden to wear any article of gold or silk.

The word 'Akal' means 'sober,' or 'quiet', and the whole lives of the Akals are devoted to doing good. They desire to detach themselves, as much as possible, from the ordinary pursuits of mankind. They lead a life of the strictest devotion, passed in prayer and profound contemplation of the mysteries of religion; and are held in the highest respect and esteem for their amiable manners and virtuous lives by the whole of the people.

They are more especially regarded as ministers of peace. Their very presence banishes discord, and whenever a Druse peasant meets an Akal, he salutes him as one who is the harbinger of peace and happiness, and kisses his hand with reverence and affection.

They exercise great influence in temporal matters, for no one would think of entering any place or conducting an affair without consulting the Akals. **Nothing of importance would be attempted, even by a Sheik, without their advice and approval; and altogether, they exercise a general control and supervision over the manners, morals and proceedings of the Druse people, which has a most beneficial effect.** [NOTE: Think about it folks! Freedom or No Freedom; Liberty or no, that's the way it is!"]

Highly revered during their lives, they have all honour paid them when death has summoned them to another world. At an Akal's funeral the whole village accompanies the body to the grave, and the last rites are solemnly performed. Sums of money, pieces of cloth and numerous presents are given by the villagers to be deposited in the grave or vault of the deceased Akal; and all the virtues and good actions which have distinguished him in life are described on his tomb with affectionate fidelity.

The Akals do not in the least resemble a priesthood. They are the wiser and more sober of the Druses, who meet in privacy and simplicity at certain intervals, to cultivate the spirit of brotherly love



and union, to inspire each other with a solemn regard for the strictest principles of moral virtue, and with a holy and untiring zeal for the faith and doctrines which they firmly believe the Deity has communicated to them by the first glorious emanation of His mysterious and indescribable essence, the Universal Intelligence.

[NOTE TO THE ABOVE: We can relate. Not only that we see a definite parallel between the Akals and the Upper Management Level of the Essene Hierarchy, as well as that which we are in contact with, namely, our SELVES.]

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The passages that here now follow, are extracted from the Druse books without comment.

When men were created, they knew not the origin of their existence, nor did they seek God by their works.

Wherefore He impressed upon their souls convictions of truths, and the knowledge of truth, so that they knew and acknowledged Him. He manifested His Self unto them, by His works; and by His revelations of Himself in Nature taught them His greatness, and made them to know His unity, so that they said, 'God is great: There is no God but God.' Thus He called them unto Him, saying, 'Am I not your God?' and they believed in the unity of the Most High.

It was the Most Wise Intellect which was standing with God in the place of a priesthood, inviting the people to know their Creator, the Most High, and His Unity. And this Intellect taught the people the arts and sciences, aided by the Creator, who gave him wisdom and spiritual sovereignty and potencies, and made him Priest, Prophet, Aider, Director and Adviser.

And this Intellect gave to men the faculty to distinguish between what is right and good and wise, and what is wrong and bad and foolish, enabling them to avoid excesses and follies and evil deeds. And the benediction of the Lord God Almighty was over all the earth.

May God make us and all our Brethren disciples of the true Faith, and deliver us from doubts after having attained to the truths! Amen!

The Paradise of the Creator was then extended over all the earth, and the disciples of Truth dwelled therein; but there grew up disciples of Falsehood, deniers of the unity of God, who misled men, so that they fell in many ways into sin, permitting that which in their nature they were in common with the animals, to overcome and be master of that in which they were not animal or material, but rays of the Intellect and Soul.

And the Divine Wise Intellect sent teachers unto men, whose minds were of Him and in whose words He spoke, one after another, during many ages, Enoch, and Noah, and Abraham, and Moses the Son of Imran, and the Prophets, and Pythagoras and Plato, and Jesus the son of Joseph, the Lord, the Messiah, and his Apostles, and after these Mohamed the Son of Abdalla, with his law, which is the law of Islam; and the **disciples of truth** followed the law of Islam; and Ali Ebn Abi Taleb, and Mohamed Ebn Ismail the Prophet, whose law is the final of all laws, inciting to the right path; and he is from the seed of Ali Ebn Taleb.

And it is certain that Mohamed Ebn Ismail is a prophet, and that God has sent him an evident book, and he has an open law and a secret law; and his works are the works of the eloquent ones who have passed before him.

And in all these the perfect Intellect was manifested.

And last of all Hamza Ebn Ali established the **order of Truth** in his faith, and ordered Hakem to proclaim the Unity of God and the Godhead.

The Creator, the Supreme, produced all things.

That which He first produced was His Minister, the Universal Intellect, to which He imparted power to create, classify and arrange all things.

This Intellect is 'The Virgin of Power,' 'The Receiver of Revelation,' 'The Knower of Desires,' 'The Explainer of Commands,' 'The Spring of Light,' 'The Will whence Production proceeds,' 'The Chosen of the Creator.'

This Intellect, manifested by these attributes, fashioned and arranged the Universe.

He is the Pen, and the Tablet it writes upon is the Soul.

He is a perfect Being, capable of acting and having free will. Yet all that He ordains or creates is ordained or created in accordance with the will of the Creator.

When the Creator created this Intellect, He gave him power to separate from Himself, or to remain and dwell with Himself.

And He created for him a helpmate, Universal Soul.

And He inspired Intellect, and Intellect inspired Soul, and created the Word.

And the Word could do good or evil.

Then the Word created the 'Preceding,' and the 'Preceding' created the 'Following,' and the 'Following' created the Heaven and the Earth, and all that is therein.

When the Universe was created, it was created at the will of the Creator, who called it 'The World of Souls.'

And these souls are masculine or feminine.

All the Spirits created were produced out of the Intellect immanent in the Creator.

The Creator is the source from which these Sprits emanate. Next to the Creator is Intellect, and next to Intellect, Soul.

All Souls are essentially incorruptible and unchangeable, each distinct and different from the other, and each always continuing to be what it was at first.

There are seven laws by which every Akal will observe, while the ray of the Divine Light within him is not withdrawn from him, leaving to him only his animal nature.

The first is that of the Truth of the Tongue. It is the belief in the presence of the Word in Humanity; the belief in all those who in different ages have taught men the truth; the belief in that wisdom which is the Religion in which alone is safety; the belief in the goodness of God, and in another life after this, and the reward or punishment that will there be decreed.

The second is that of the preservation of Friendship among Brethren; to remember them in their needs and sorrows, and to love them whether they be near unto or far from us; to respect with manly self-respect our Superiors; to be gracious and kind to those who are below us, and sustain them both secretly and publicly, giving them their due rights, whether temporal or spiritual, and proving ourselves to be their true friends.

The third is that of the abandonment of the worship of idols, formed in the mind by false and distorted conceptions of God, and seen with slavish superstition in the symbols which have usurped the places of the things symbolized, and become the objects of an ignorant reverence, and the fruitful source of false and impure religions. It is also that of the abandonment of the doctrine of those who believe in legends and fables, and of those who say that God is not present everywhere, in sympathy with His

creatures, but somewhere remote from them, where He looks unconcernedly on, and sees the action of the Universe, and its forces, both of matter and intellect, proceeding under the operation of 'laws' enacted by Him, which make His personal intervention and concern and interest unnecessary. It is also that of the abandonment of the doctrine of those who believe in traditions and babble nonsense, and say that God is not one.

The fourth is that of the disbelief in Evil Spirits in rebellion and antagonism against the one God.

The fifth is that of implicit truth and confidence in God, as infinitely merciful and loving, and of that worship of Him which has rested in every age and generation on the belief that He has personality by Unity of Will and Wisdom, but without body, form or shape, or confinement within limits; by imagining which men make a God after their own image, conceiving of themselves as infinitely magnified, and fancying this conception to be God.

The sixth is that of being satisfied with the acts of God, whatever they may be, not endeavoring to avoid the operation of His laws, or condemning as wrong or criminal anything whatsoever that is done in obedience to them, as they appear and act in Nature and Humanity.

And the seventh is that of resignation, cheerful and implicit, to His will, even when He afflicts us with sorrows and what seem to us cruel and unnecessary desolations and deprivations. For in adversity we cannot know what evils and miseries prosperity might have brought upon us, what enmities and slanders, what moral and mental and physical diseases; nor from what extremities of shame and agony and suffering and sorrow He may have rescued by death the loved ones whom He has taken from us.

The Truth of the Tongue is better than clamorous and complaining prayer; the preservation of friendship among Brethren, than ceremonial observances; the abandonment of the worship of idols, than fasting; the disbelief in evil spirits, than the wrath against sinfulness and against error in doctrine, that makes men intolerant and sour; the worship of God, than reluctant performance of duty and mortification of the flesh, out of fear of punishment and hope of remuneration in another life; to be satisfied with the acts of God, than warfare for the conversion of heathen and the propagation of religion by force; and resignation to His will, than belief without examination or knowledge, in articles of faith that are incomprehensible.

The conclusion is, that whosoever knows and believes as the Seven Laws require, and is sound of mind and body, and of full age, and free from servitude, may be of those who are destined to the ranks, and entitled to be present at the private assemblies, at which whosoever is present must revere God and be true and generous to his Brother, and whosoever is absent with right to be present will repent it.

When you shall see faith become rare among men, and pious men reviled and scorned, when the teachers of religion shall bring it into contempt, and it shall be a subject of jest and ridicule, when it shall persist in demanding that men shall believe what they cannot believe, when long prayers shall be written and delivered like orations; and sermons shall be political harangues, religion will have fallen into decay and the day of reckoning will be at hand.

Look on the fields, for they are already white to the harvest, and he that reapeth receiveth wages, and gathereth fruit unto life eternal; for the Sign of the Holy Doctrine has appeared, and the day of its manifestation is at hand.

Watch, Brethren, for the time of the coming draweth nigh; cleave to the faith, and be a separate and peculiar people, for the Sign of the Truth is about to appear, and the veil which concealed it will be withdrawn.

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"These were the teachings of the Druses. Hear now the words of an adept of a later age.

"The Father sends fiery serpents to sting and to slay his children. Yet He commands us to forgive those who trespass against us. And this law is not the mandate of His WILL, but the expression of His NATURE.

"Who will explain this great mystery?"

"One serpent, the Sarap, on the Earth, is the Minister of Death. The image of another, Nakhish, lifted on high heals, and averts death.

"The first Sages who sought for the cause of causes saw Good and Evil in the world: they observed the Shadow and the Light; they compared Winter with Spring, Old Age with Youth, Life with Death: and said, 'The First Cause is *Beneficent* and *Cruel*: It *gives life and destroys*.'

"Are there, then, *two* contrary Principles, a Good and an Evil?' cried the disciples of Manes.

"No! the two Principles of the Universal Equilibrium are *not* contrary to each other, though in apparent opposition; *for it is a Single Wisdom that opposes them one to the other*.

"The Good is on the right, The Evil on the left; but the Supreme Good is above both; and makes The Evil subserve the triumph of The Good, and The Good serve for the reparation of The Evil.

"The human equilibrium requires two feet: the worlds revolve by means of two forces: generation requires two sexes. Such is the meaning of the *arcanum* of Solomon, figured by the two columns of the Temple.

"The equilibrium is the resultant of two Forces.

"If the two forces are absolutely and always equal, the equilibrium will be immobility, and consequently non-life. Movement is the result of an alternating preponderance.

"The impulse given to one scale of a balance necessarily determines the movement of the other. Contraries thus act upon contraries, everywhere in nature, by correspondence and analogical connection.

"The whole of life consists in an inhalation and expiration of the breath. Creation is the sub-positing of a Shadow, to serve as a limit for the Light; of a void, to serve as a receptacle for the plenitude of Being; of a passive Principle impregnated, to support and manifest in reality the inherent power of the active generating Principle.

"All nature is of both sexes: and the movement which produces the appearance of life and death is a continual generation.

"The occult laws are often diametrically opposite to the ordinary ideas. Thus, for example, the vulgar believe in the sympathy of those who are *alike*, and the antagonism of the *unlike*; while the exact contrary is the real law.

"It used to be said: 'Nature has a horror of a vacuum.' It should have been said: 'Nature is amorous of the vacuum;' if vacuum were not, in physics, the most absurd of fictions.

"God loves the Void, which He has made that He may fill it; Knowledge loves Ignorance, which it enlightens; Force loves Weakness, which it sustains; the Good loves the Apparent Evil, which makes it glorious; the Day is amorous of the Night, and incessantly pursues it around the world. Love is at once a thirst, and a fullness that must flow forthabroad. Whatever gives movement receives it; and whatever receives it gives it. It is a perpetual exchange.

"There are in nature four movements, produced by two forces, which sustain each other by their tendencies in *opposite* directions. And the law that rules bodies is both analogous and proportioned to

that which governs Spirits; and the law which governs Spirits is the very manifestation of the Hidden Self of Deity; that is to say, of the mystery of Creation.

"To know the law of this interchange, of the alternating preponderance or simultaneous proportion of these Forces, is to be in possession of the first principles of the Grand Secret, which constitutes the true human Divinity.

"It is for you to discover this Law and this Secret for yourself. The Initiate learns by reflection; and not, like the children, by committing words and definitions to memory.

"The Divinity, One in its Essence, has two essential conditions, as fundamental bases of its Being ~~ Necessity and Liberty.

"It could not *not* have been. It could not have been other than it is.

"The Laws of the Supreme Reason *necessitate*, in God, and regulate, Liberty, which is *necessarily* reasonable and wise.

"To make Light visible, and for that only, God has *subjoined* shadow.

"To manifest the *Truth*, He has made doubt possible.

"Shadow is the foil of Light; and the possibility of Error is necessary, for the temporal forth- showing of Truth.

"If the buckler of Satan did not stay the flight of Michael's lance, the *power* of the Archangel would be lost in the *void*, or would *necessarily* display and manifest itself by an infinite destruction, directed from above to below.

"And if the foot of Michael did not arrest Satan in his ascent, Satan would go to dethrone God, or to lose himself in the abysses of height.

**"Satan is then *necessary* to Michael, as the pedestal to the statue; and Michael to Satan, as *the brake to the locomotive*.**

"In analogical and universal dynamics we rest only on that which *resists*.

"Wherefore, as we have said before, the Universe is balanced by two forces, which maintain it in equilibrium; and the force which *attracts*, and that which *repels*. This is the equilibrium of the mountain of gold, which the Gods on one side, and the Demons on the other, hold tied by the symbolic Serpent of India; and its *scientific* reality is demonstrated by the phenomena of Polarity, and by the universal law of *Sympathies* and *Antipathies*.

"Two affirmations make possible or necessary two corresponding negations. 'EXISTENCE IS,' is an averment that 'NON-EXISTENCE, or NOTHING, IS NOT.' The affirmation, as WORD, [or the thought uttered,] produces the affirmation as *Realization* or *Incarnation* of the Word; and each of these affirmations corresponds to the negation of its contrary.

"So it is that, according to the expression of the Kabalists, the name of the Deity, regarded as Evil, is composed of the letters upside down [hwhy upside down] of the Very Name of the Deity as Good [hwhy ].

"This Evil is the lost reflection or imperfect mirage of the Light, in the Shadow.

"What is in *visible* nature *reveals*, as we already know, by the one dogma of the Kabalah, that which is in the realm of *invisible* Nature; or second causes at all points proportioned and analogous to the manifestations of the FIRST CAUSE.

"Wherefore this FIRST CAUSE has always revealed Itself by the Cross; - the Cross, that *One* composed of *two*, each of the two divided, so that they constitute *four*; - the Cross, that key of the mysteries of India and Egypt, the TAU of the Patriarchs, the divine symbol of Osiris, the Stauros of the Gnostics, the Keystone of the Temple, the symbol of the Divine Wisdom, the Divine Word, the Divine Power and Divine Sovereignty, radiating from one centre, manifested in the Universe of truth and intelligence; the Cross, that central point of junction of the right angles of four infinite Triangles; the four-in-one of the Divine Tetragram." - pp. 27 - 45.

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## PARALLELS TO THE ANGEL CULTS AND TO OPHIOLATREIA

So, from all the preceding, we get a description of the area that appears to be an inspiration for Albert Pike's description of it. Even if it wasn't exactly that, it is close enough to give us some corroborations.

The Lectures for the Degree appear to have absolutely nothing to do with the action in the Ritual, or the Legend that it is based upon. That means that it must have been utilized as an allegory, which is very possible. Also, pay attention to the concept of looking at the brazen Serpent while adoring the Most High God. Hmmm...

For example, the Israelites going into the Promised Land could actually be the Crusaders arriving in Palestine and establishing the Latin Kingdom. We do know that the Crusaders were in the region in the early years of the foundation of the Knights Templars. And, from what we are getting from this, they might have actually met up with a survival of the Johannite Gnostics, using layers of interpretation to conceal the truths, and render them accessible to the minds of the Warrior Monks.

One thing for sure, is that this particular region, where Qanawát is located, is in SAFAITIC territory. That is, territory corresponding to the Nabatean tribe of SAFA. What does this mean for us? Well, that is fairly self-explanatory, is it not? The Brethren of Purity, or the Ikhwan as-Safa were also known as the Pure Brethren of Bosra (incorrectly associated with Basra, Iraq sometimes). We know that the ***Rasa'il Ikhwan as-Safa*** was an influence on the ***Picatrix*** and related works of esoteric philosophy, and these are the kinds of teachings that are expounded in the 25th Chapter of ***Morals and Dogma***. We also know that the Harranians are said to have influenced the material that went into the ***Picatrix***. Until we possess copies of both ***Picatrix***, and ***Rasa'il Ikhwan as-Safa***, we cannot say for sure. Though it is fair to say that the Magnum Opus of Agrippa, the ***Three Books of Occult Philosophy***, judging by a comparison of the tables of contents, tells us that there are plenty of similarities.

One other thing we know, is that the Ikhwan as-Safa or Pure Brethren of Bosra were associated with the Isma'ilis. We also know that some of the earliest forms of the Angel Cultus to exist, the Nusairi were associated with the Isma'ilis, much as the Druzes are associated with the Fatimites.

We are also fairly certain that both the Yezidis and the Isma'ilis (via the Batiniyya of Abd 'Allah ibn Maymun al Qaddah) were associated with the Daisaniyya, or Bardesanites. Bar Daisan is said to have been a pupil of Valentinus, or a student of his works; some have him as a Christian heretic, and, too, we've noticed that he is regarded as paying reverence to the Seven, i.e, the Planetary influences. This is one of the features of the Angel Cultus, and of the various strands of Magism that exist, be they Persian, Babylonian, or Chaldean.

And, for no extra cost, we know that the Hauran region was one of the gathering places for Jewish Christians, most of whom possessed mystical propensities, and Gnostic speculations, after the Movement was sabotaged and subverted by the "Orthodox" Party, in the earliest years of its existence. This we shall pick up in Book Two, Part Four, "***Ormus and the Grail Chalice***."

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## CONCLUSIONS/RECAPITULATION

SO, ultimately, what does this have to do with the ancient Serpent Cult, the Serpent Tribe? The degree, perhaps is only a hint or a clue as to the real significance, as we can see from the **Encyclopaedia Biblica** article, and as we discovered when looking for Kanout on the map. The Druzes, in Pike's *Legenda*, were said to have been descended from the Hivites, and these, according to several 19th Century sources, were the Serpent Tribe, or a branch of it. They, and the Cuthim, for sure, were branches of the Serpent Tribe. What does it all matter today? The world we find ourselves alive in can serve as the answer. The impossible situations in the Middle East will have to be rectified sooner or later, and we see no reason why it has to be so one sided. The Serpent Tribe exists within all ethnic and racial groups. Not merely one.

What would it have been like, if some Crusaders arrived in Bosra, Syria; or, perhaps some Knights Templars, arrived there, or were injured in the vicinity, and brought into a camp of Initiates of the Disciples of Truth (otherwise known as the Brethren of Purity, Pure Brethren of Bosra, etc.)? What if, too, the Brethren saw a golden opportunity to inculcate some of their lofty philosophy into the thoughts and future actions of the gallant, but wounded Knights?

What better method than to dope them up, and convince them that they were Israelites in the Court of Sinai? Much like the horticulture club meeting in **The Manchurian Candidate**. Well, it didn't exactly work out to the better, you protest? This is merely a conjecture, but one that is more like an educated guess.

UP NEXT: *The Old Battle-Axe*, and the conclusion to *The Sons of the Serpent Tribe*.

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## READINGS

[***Travels In Syria And The Holy Land***; by JOHN LEWIS BURCKHARDT. (LONDON: JOHN MURRAY, 1822), pdf edition, missing some of the inline graphics in Arabic, and the plates which we have in another version.]

*November 12th.* - I left Ezra with the Greek priest, to visit the villages towards the mountain of the Haouran. I had agreed to pay him by the day, but I soon had reason to repent of this arrangement. In order to protract my journey, and augment the number of days, [p.64] he loaded his horse with all his church furniture, and at almost every village where we alighted he fitted up a room, and said mass; I was, in consequence, seldom able to leave my night's quarters before mid-day, and as the days were now short our day's journey was not more than four or five hours. His description of me to the natives varied with circumstances; sometimes I was a Greek lay brother, sent to him by the Patriarch, a deception which could not be detected by my dress, as the priesthood is not distinguished by any particular dress, unless it be the blue turban, which they generally wear; sometimes he described me as a physician who was in search of herbs; and occasionally he owned that my real object was to examine the country. Our road lay S.E. upon the borders of the stony district called Ledja; and at the end of two hours we passed the village of Bousser (....) on our left, which is principally inhabited by Druzes; it lies in the War, and contains the Turkish place of pilgrimage, called Meziar Eliashaa. Near it, to the S. is the small village Kherbet Hariri. In one hour we passed Baara, a village under the control of the Sheikh of Ezra; and at half an hour farther to our right, the village Eddour (.....). The Wady Kanouat, a torrent which takes its rise in the mountain, passes Baara, where it turns several mills in the winter season; towards the end of May it is generally dried up. At one hour from Baara is the Ain Keratha, or Geratha, according to Bedouin and Haouran pronunciation (.....). At the foot of a hill in the War are several wells; this hill is covered with the ruins of the ancient city of Keratha, of which the foundations only remain: there had been such a scarcity of water this year, that the people of Bousser were obliged to fetch it from these wells. A quarter of an hour E. of them is the village Nedjran (.....), in the Ledja, in which are several ancient buildings inhabited by Druzes. In the Ledja, in the neighbourhood of Keratha, [p.65] are many spots of arable ground. Upon a low hill, in our route, at an hour and a quarter from the Ain or well, is Deir el Khouat (.....), i.e. the Brothers' Monastery, a heap of ruins. From thence we travelled to the south-eastward for three quarters of an hour, to the village Sedjen (...), where we alighted, at the house of the only Christian family remaining among the Druzes of the place.

Sedjen is built, like all these ancient towns, entirely of the black stone peculiar to these mountains.

*November 13th.* - We left Sedjen about noon; and in half an hour came to the spring Mezra (....), the water of which is conducted near to Sedjen by an ancient canal, which empties itself in the summer time into a large pond; in the winter the stream is joined by a number of small torrents, which descend from the Djebel Haouran between Kanouat and Soueida; it empties itself farther to the west into the Wady Kanouat. Above the spring is a ruined castle, and near it several other large buildings, of which the walls only are standing; the castle was most probably built to protect the water. There is a tradition that Tamerlane filled up the well; and a similar story is repeated in many parts of the Haouran: it is said that he threw quick-silver into the springs, which prevented the water from rising to the surface; and that the water collecting under ground from several sources near Mezerib, at length burst forth, and formed the copious spring at that place, called Bushe. From Mezra to Medjel we travelled E.N.E. one hour. It rained the whole day. On arriving at Medjel I alighted to copy some inscriptions, when the Druse Sheikh immediately sent for me, to know what I was about. It is a general opinion with these people that inscriptions indicate hidden treasure; and that by reading or copying them a knowledge is obtained where the treasure lies. I often combated this opinion with success, by simply asking them, [p.66] whether, if they chose to hide their money under ground, they would be so imprudent as to inform strangers where it lay? The opinion, however, is too strongly rooted in the minds of many of the country people, to yield to argument; and this was the case with the Sheikh of Medjel. Having asked me very rudely what business I had, I presented to him the Pasha's Bouyourdi; but of twenty people present no one could read it; and when I had read it to them, they refused to believe that it was genuine. While coffee was roasting I left the room, finished copying some inscriptions, and rode off in a torrent of rain. On the left side of a vaulted gate-way leading into a room in which are three receptacles for the dead is this inscription: [xxxxx] And opposite to it, on the right side of the gate-way, in large characters, [xxxxx] Over the eastern church, or mosque gate, [xxxxx]. [p.67] On the northern church gate, [xxxxx]. On two stones built into the wall of a house on the side of the road, beyond the village, [xxxxx]. There are two other buildings in the town, which I suppose to have been sepulchral. In one of them is a long inscription, but the rain had made it illegible. We rode on for three quarters of an hour farther to the village Kafer el Loehha (..... ..), situated in the Wady Kanouat, on the borders of the Ledja. I here passed a comfortable evening, in the company of some Druses, who conversed freely with me, on their relations with their own Sheikhs, and with the surrounding Arabs.

*November 14th.* - the principal building of Kafer el Loehha is [p.68] a church, whose roof is supported by three arches, which, like those in the private dwellings, spring from the floor of the building. Upon a stone lying near it I read [xxxxx]. Not far from the church, on its west side, is another large edifice, with a rotunda, and a paved terrace before it. Over the gateway, which is half buried, is the following inscription: [xxxxx].

From Kafer el Loehha we rode N. forty minutes, to a village called Rima el Loehf, (..... ..) inhabited by only three or four Druse families. At the entrance of the village stands a building eight feet square and about twenty feet high, with a flat roof, and three receptacles for the dead; it has no windows; at its four corners are pilasters. Over the door is this inscription: [xxxxx] The walls of this apartment are hollow, as appears by several [p.69] holes which have been made in them, in search of hidden treasure. Beneath it is a subterranean apartment, in which is a double row of receptacles for the dead, three in each row, one above the other; each receptacle is two feet high, and five feet and a half long. The door is so low as hardly to allow a person to creep in. I copied the following from a stone in an adjoining wall: [xxxxx] This village has two Birkets, or reservoirs for water, which are filled in winter time by a branch of the Wady Kanouat; they were completely dried up this summer, a circumstance which rarely happens. Near both the Birkets are remains of strong walls. Upon an insulated hill three quarters of an hour S.E. from Rima, is Deir el Leben (..... ..), i.e. Monastery of Milk; Rima is on the limits of the Ledja; Deir in the plain between it and the mountain Haouran. The Deir consists of the ruins of a square building seventy paces long, with small cells, each of which has a door; it contained also several larger apartments, of which the arches only remain. The roof of the whole building has fallen in. Over the door of one of the cells I read the following inscription: [xxxxx] [FN#3]

Half an hour E. of Deir el Leben lies a ruined, uninhabited village upon a Tel, called Doubba (....); it has a Birket and a [p.70] spring. To the N.E. of it is the inhabited Druse village Bereike (....). We advanced half an hour E. to the village Mourdouk (....), on the declivity of the Djebel Haouran; it has a spring, from whence the Druses of Rima and Bereike obtain their daily supply of water. From the spring we proceeded to the eastward on the side of the mountain. At our feet extended the Ledja from between N.E. b. N. where it terminates, near Tel Beidhan, to N.W. by N. its furthest western point, on

the Haouran side. Between the mountain and the Ledja is an intermediate plain of about one hour in breadth, and for the greater part uncultivated. Before us lay three insulated hills, called Tel Shiehhan, Tel Esszoub, which is the highest, and Tel Shohba; they are distant from each other half an hour, the second in the middle. One hour and a half to the S.E. of Tel Shohba is one of the projecting summits of the mountain called Tel Abou Tomeir.

From Mourdouk our road lay for an hour and a half over stony ground, to Shohba (...), the seat of the principal Druse Sheikhs, and containing also some Turkish and Christian families. It lies near the foot of Tel Shohba, between the latter and the mountain; it was formerly one of the chief cities in these districts, as is attested by its remaining town walls, and the loftiness of its public edifices. The walls may be traced all round the city, and are perfect in many places; there are eight gates, with a paved causeway leading from each into the town. Each gate is formed of two arches, with a post in the centre. The eastern gate seems to have been the principal one, and the street into which it opens leads in a straight line through the town; like the other streets facing the gates, it is paved with oblong flat stones, laid obliquely across it with great regularity. Following this street through a heap of ruined habitations on each side of it, where are many fragments of columns, I came to a place where four massy cubical structures [p.71] formed a sort of square, through which the street runs; they are built with square stones, are twelve feet long by nine high, and, as appears by one of them, which is partly broken down, are quite solid, the centre being filled up with stones.

Farther on to the right, upon a terrace, stand live Corinthian columns, two feet and a quarter in diameter, all quite entire. After passing these columns I came to the principal building in this part of the town; it is in the form of a crescent, fronting towards the east, without any exterior ornaments, but with several niches in the front. I did not venture to enter it, as I had a bad opinion of its present possessor, the chief of Shohba, who some years ago compelled M. Seetzen to turn back from hence towards Soueida. I remained unknown to the Druses during my stay at Shohba. Before the above mentioned building is a deep and large reservoir, lined with small stones. To the right of it stands another large edifice of a square shape, built of massy stones, with a spacious gate; its interior consists of a double range of vaults, one above the other, of which the lower one is choaked up as high as the capitals of the columns which support the arches. I found the following inscription upon an arch in the upper story: [xxxxx]. Beyond and to the left of this last mentioned building, in the same street, is a vaulted passage with several niches on both sides of it, and dark apartments, destined probably for the reception of the bodies of the governors of the city. Farther on are the remaining walls of a large building. Upon two stones, close to each other, and projecting from the wall, I read the following inscriptions: [p.72] On the first, [xxxxx]. On the second, [xxxxx]. To the west of the five Corinthian columns stands a small building, which has been converted into a mosque; it contains two columns about ten inches in diameter, and eight feet in height, of the same kind of fine grained gray granite, of which I had seen several columns at Baniyas in the Syrian mountains.

To the south of the crescent formed building, and its adjoining edifice, stands the principal curiosity of Shohba, a theatre, in good preservation. It is built on a sloping site, and the semicircle is enclosed by a wall nearly ten feet in thickness, in which are nine vaulted entrances into the interior. Between the wall and the seats runs a double row of vaulted chambers one over the other. Of these the upper chambers are boxes, opening towards the seats, and communicating behind with a passage which separates them from the outer wall.

The lower chambers open into each other, those at the extremities of the semi-circle excepted, which have openings towards the area of the theatre. The entrance into the area is by three gates, one larger, with a smaller on either side; [p.73] on each side of the two latter are niches for statues. The diameter of the area, near the entrance, is thirty paces; the circle round the upper row of seats is sixty-four paces; there are ten rows of seats. Outside the principal entrance is a wall, running parallel with it, close to which are several small apartments. To the S.E. of Shohba are the remains of an aqueduct, which conveyed water into the town from a spring in the neighbouring mountain, now filled up. About six arches are left, some of which are at least forty feet in height. At the termination of this aqueduct, near the town, is a spacious building divided into several apartments, of which that nearest to the aqueduct is enclosed by a wall twelve feet thick, and about twenty-five feet high; with a vaulted roof, which has fallen in. It has two high vaulted entrances opposite to each other, with niches on each side. In the walls are several channels from the roof to the floor, down which the water from the aqueduct probably flowed. On one side of this room is an entrance into a circular chamber fourteen feet in diameter; and on the other is a similar apartment but of smaller dimensions, also with channels in its walls; adjoining to this is a room without any other opening than a very small door; its roof, which is

still entire, is formed of small stones cemented together with mortar; all the walls are built of large square stones. The building seems evidently to have been a bath.

On a stone built in the wall over the door of a private dwelling in the town, I copied the following: [xxxxx]. [p.74] To the margin of the third line the following letters are annexed: [FN#4].

The inhabitants of Shohba fabricate cotton cloth for shirts and gowns. They grow cotton, but it is not reckoned of good quality. There are only three Christian families in the village. There are three large Birkets or wells, in two of which there was still some water.

There is no spring near. Most of the doors of the houses, are formed of a single slab of stone, with stone hinges.

*November 15th.* - Our way lay over the fertile and cultivated plain at the foot of the Jebel Haouran, in a north-easterly direction. At a quarter of an hour from the town we passed the Wady Nimri w-el Heif (..... ..), a torrent coming from the mountain to the S.E. In the winter it furnishes water to a great part of the Ledja, where it is collected in cisterns. There is a great number of ruined mills higher up the Wady. Three or four hours distant, we saw a high hill in the Djebel, called Um Zebeib (.... ..). Three quarters of an hour from Shohba we passed the village Asalie (.....), inhabited by a few families; near it is a small Birket. In one hour and three quarters we came to the village Shakka (...); on its eastern side stands an insulated building, consisting of a tower with two wings: it contains throughout a double row of arches and the tower has two stories, each of which forms a single chamber, without any opening but the door. Upon the capital of a column is: [xxxxx]. [p.75] Adjoining the village, on the eastern side, are the ruins of a handsome edifice; it consists of an apartment fourteen paces square opening into an arcade, which leads into another apartment similar to the first. In the first, whose roof has fallen down, there are pedestals for statues all round the walls. On one side are three dark apartments, of which that in the centre is the largest; on the opposite side is a niche. The entrance is towards the east. To the south of these ruins stood another building, of which the front wall only is standing; upon a stone, lying on the ground before the wall, and which was probably the architrave of the door, I found the following inscription: [xxxxx]. Opposite to these ruins I copied the following from a stone built in the wall of one of the private dwellings: [xxxxx] and this from a stone in the court-yard of a peasant's house: [xxxxx]. [p.76] On the north side of the village are the ruins also of what was once an elegant structure; but nothing now remains except a part of the front, and some arches in the interior.

It is thirty paces in length, with a flight of steps, of the whole length of the building, leading up to it. The entrance is through a large door whose sides and architrave are richly sculptured. On each side is a smaller door, between which and the great door are two niches supported by Ionic pilasters, the whole finely worked. Within are three aisles or rows of arches, of which the central is much the largest; they rest upon short thick columns of the worst taste.

At some distance to the north of the village stands a small insulated tower; over its entrance are three inscriptions, of which I copied the two following; the third I was unable to read, as the sun was setting before I had finished the others: [xxxxx]. [p.77] There are several similar towers in the village, but without inscriptions.

The inhabitants of Shakka grow cotton; they are all Druses, except a single Greek family. To the S.E. of the village is the spring Aebenni (...), with the ruined village Tefkha, about three quarters of an hour distant from Shakka. E. b. N. from Shakka one hour lies Djeneine (.....), the last inhabited village on this side towards the desert. Its inhabitants are the shepherds of the people of El Hait. Half an hour to the north of Djeneine is Tel Maaz (... ..), a hill on which is a ruined village. This is the N.E. limit of the mountain, which here turns off towards the S. behind Djeneine. At three quarters of an hour from Shakka, N.N.W. is El Hait, inhabited entirely by Catholic Christians. Here we slept. I copied the following inscriptions at El Hait: From a stone in one of the streets of the village: [xxxxx] From a stone over the door of a private dwelling: [xxxxx].

Upon a stone in the wall of another house, I found the figure of a quadruped rudely sculptured in relief.

On the wall of a solid building are the two following inscriptions: [xxxxx] On the wall of another building: [xxxxx] East of El Hait three quarters of an hour lies the village Heitt (...).

*November 16th.* - We returned from Hait, directing our route towards Tel Shiehhan. In one hour we passed the village of Ammera. From Ammera our way lay direct towards Tel Shiehhan. The village Um Ezzeitoun lay in the plain below, one hour distant, in the borders of the Ledja. Upon the top of Tel Shiehhan is a Meziar. Tel Szomeit (...), a hill in the Ledja, was seen to the N.W. about three hours distant; Tel Aahere (.....), also in the Ledja, to the west, about four hours distant.

The Tel Shiehhan is completely barren up to its top: near its eastern foot we passed the Wady Nimri w-el Heif, close to a mill which works in the winter [p.79] time. From hence we passed between the Tel Shiehhan and Tel Es-Szoub; the ground is here covered with heaps of porous tufa and pumicestone. The western side of the Tel Shohba seems to have been the crater of a volcano, as well from the nature of the minerals which lie collected on that side of the hill, as from the form of a part of the hill itself, resembling a crater, while the neighbouring mountains have rounded tops, without any sharp angles.

We repassed Ain Mourdouk, and continued our way on the sloping side of the mountain to Saleim, a village one hour from the spring; it has been abandoned by its former inhabitants, and is now occupied only by a few poor Druses, who take refuge in such deserted places to avoid the oppressive taxes; and thus sometimes escape the Miri for one year. They here grow a little tobacco. In the village is a deep Birket. At the entrance of Saleim are the ruins of a handsome oblong building, with a rich entablature: its area is almost entirely filled up by its own ruins. Just by is a range of subterraneous vaults. The Wady Kanouat passes near the village. The day was now far gone, and as my priest was afraid of travelling by night, we quickened our pace, in order to reach Soueida before dark. From Saleim the road lies through a wood of stunted oaks, which continues till within one hour of Soueida. We had rode three quarters of an hour when I was shewn, E. from our road, up in the mountain, half an hour distant, the ruins of Aatin (...), with a Wady of the same name descending into the plain below. In the plain, to the westward, upon a hillock one hour distant, was the village Rima el Khalkhal, or Rima el Hezam (..... ..) (Hezam means girdle, and Khalkhal, the silver or glass rings which the children wear round their ankles.) Our road from Saleim lay S. by E. over a stony uncultivated ground, till within one hour of Soueida, where the wood of oaks terminates, and the fields begins, which extend up [p.80] the slope of the mountain for half an hour to the left of the road. From Saleim to Soueida is a distance of two hours and three quarters.

Soueida is situated upon high ground, on a declivity of the Djebel Haouran; the Kelb Haouran, or highest summit of the mountain, bearing S.E. from it. It is considered as the first Druse village, and is the residence of the chief Sheikh. To the north, and close to it, descends the deep Wady Essoueida, coming from the mountain, where several other Wadys unite with it; it is crossed by a strong well built bridge, and it turns five or six mills near the village.

Here, as in all their villages, the Druses grow a great deal of cotton, and the cultivation of tobacco is general all over the mountain. Soueida has no springs, but there are in and near it several Birkets, one of which, in the village, is more than three hundred paces in circuit, and at least thirty feet deep: a staircase leads down to the bottom, and it is entirely lined with squared stones. To the S. of the village is another of still larger circumference, but not so deep, also lined with stone, called Birket el Hadj, from the circumstance of its having, till within the last century, been a watering place for the Hadj, which used to pass here.

To the west of Soueida, on the other side of the Wady, stands a ruined building, which the country people call Doubeise: it is a square of thirteen paces, with walls two two two feet thick, and ornamented on each side with six Doric Pilasters, sixteen spans high, and reaching to within two feet of the roof, which has fallen down, and fills up the interior. No door or opening of any kind is visible. On the wall between the pilasters are some ornaments in basrelief.

On the N. wall is the following inscription, in handsome characters; [p.81] [xxxxx]. Soueida was formerly one of the largest cities of the Haouran; the circuit of its ruins is at least four miles: amongst them is a street running in a straight line, in which the houses on both sides are still standing; I was twelve minutes in walking from one end to other. Like the streets of modern cities in the East, this is so very narrow as to allow space only for one person or beast to pass. On both sides is a narrow pavement. The great variety seen in the mode of construction of the houses seems to prove that the town has been inhabited by people of different nations. In several places, on both sides of the street, are small arched open rooms, which I supposed to have been shops. The street commences in

the upper part of the town, at a large arched gate built across it; descending from thence I came to an elegant building, in the shape of a crescent, the whole of whose front forms a kind of niche, within which are three smaller niches; round the flat roof is written in large characters: [xxxxx]. On a stone lying upon the roof [xxxxx]. Continuing along the street I entered, on the left, an edifice with four rows of arches, built with very low pillars in the ugly style already described.

Upon a stone, built upside down in one of the interior walls, was this; [xxxxx]. [p.82] [FN#5] At the lower end of the street is a tower about thirty feet high, and eighteen square. Turning from the beginning of the street, to the south, I met with a large building in ruins, with many broken pillars; it seems to have been a church; and it is joined to another building which has the appearance of having once been a monastery. In the paved area to the S. of it lies a water trough, formed of a single stone, two feet and a half in breadth, and seven feet in length, ornamented with four busts in relief, whose heads have been knocked off.

In a stony field about three hundred yards S. of the Sheikh's house, I found engraved upon a rock: [xxxxx]. [p.83] Round a pedestal, which now serves to support one of the columns in the front of the Sheikh's house, is the following: [xxxxx]. On the side of the pedestal is a figure of a bird with expanded wings, about one foot high, and below it is a man's hand grasping at something.

Near the Sheikh's house stands a colonnade of Corinthian columns, which surrounded a building, now entirely in ruins, but which appears to have been destined for sepulchres, as there are some small arched doors, quite choaked up, leading to subterraneous apartments.

*November 17th.* - We rode to the ruined city called Kanouat (.....), two hours to the N.E. of Soueida; the road lying through a forest of stunted oaks and Zarour trees, with a few cultivated fields among them. Kanouat is situated upon a declivity, on the banks of the deep Wady Kanouat, which flows through the midst of the town, and whose steep banks are supported by walls in several places. To the S.W. of the town is a copious spring. On approaching Kanouat from the side of Soueida, the first object that struck my attention was a number of high columns, upon a terrace, at some distance from the town; they enclosed an oblong square fifteen paces in breadth, by twenty-nine in length. There were originally six columns on one side, and seven on the other, including the corner columns in both numbers; at present six only remain, and the bases of two others; they are formed of six pieces of stone, and measure from the top of the pedestal to the base of the capital twenty-six feet; the height of the pedestal is five feet; the circumference of the column six feet. The capitals are elegant, and well finished. On the northern side was an [p.84] inner row of columns of somewhat smaller dimensions than the outer row; of these one only is standing. Within the square of columns is a row of subterraneous apartments. These ruins stand upon a terrace ten feet high, on the N. side of which is a broad flight of steps. The pedestals of all the columns had inscriptions upon them; but nothing can now be clearly distinguished except ,6 JT< 4\*4T< "<,206,< upon one of them.

Two divisions of the town may be distinguished, the upper, or principal, and the lower.

The whole ground upon which the ruined habitations stand is overgrown with oak trees, which hide the ruins. In the lower town, over the door of an edifice which has some arches in its interior, and which has been converted in modern times into a Greek church, is an inscription, in which the words [xxxxx] only, were distinguishable.

A street leads up to this building, paved with oblong flat stones placed obliquely across the road in the same manner which I have described at Shohba. Here are several other buildings with pillars and arches: the principal of them has four small columns in front of the entrance and an anti-room leading to an inner apartment, which is supported by five arches. The door of the anti-room is of one stone, as usual in this country, but it is distinguished by its sculptured ornaments. A stone in this building, lying on the ground, is thus inscribed: [xxxxx].

[p.85] The principal building of Kanouat is in the upper part of the town, on the banks of the Wady. The street leading up to it lies along the deep bed of the Wady, and is paved throughout; on the side opposite to the precipice are several small vaulted apartments with doors. The entrance of the building is on the east side, through a wide door covered with a profusion of sculptured ornaments. In front of this door is a vestibule supported by five columns, whose capitals are of the annexed form. This vestibule joins, towards the north, several other apartments; their roofs, some of which were



supported by pillars, have now all fallen down. The above-mentioned wide door opens into the principal apartment of the edifice, which is twenty-two paces in breadth by twenty-five in length. From each side of the entrance, through the middle of the room, runs a row of seven pillars, like those described above; at the further end, this colonnade is terminated by two Corinthian columns. All the sixteen columns are twenty spans high, with pedestals two feet and a half high. In the wall on the left side of this saloon are three niches, supported by short pillars.

To the west is another vestibule, which was supported by five Corinthian columns, but four of them only are now standing. This vestibule communicates through an arched gate with an area, on the W. side of which are two Corinthian pillars with projecting bases for statues. On the S. side of the area is a large door, with a smaller one on each side. That in the centre is covered with sculptured vines and grapes, and over the entrance is the figure of the cross in the midst of a bunch of grapes. I observed similar ornaments on the great gate at Shakka, and I have often seen them since, over the entrances of public edifices. In the interior of the area, on the E. side, is a niche sixteen feet deep, arched at the bottom, with small vaulted rooms on both its sides, in which there is no other opening than the low door. [p.86] On the S. and W. sides, the building is enclosed by a large paved area.

At a short distance from thence is another building, whose entrance is through a portico consisting of four columns in front and of two others behind, between two wings; on the inner sides of which are two niches above each other. The columns are about thirty-five feet high, and three feet and a half in diameter. Part of the walls only of the building are standing. In the wall opposite the entrance are two niches, one above the other. Not far from this building, toward its western side, I found, lying upon the ground, the trunk of a female statue of very inelegant form and coarse execution; my companion the priest spat upon it, when I told him that such idols were anciently objects of adoration; by its side lay a well executed female foot. I may here mention for the information of future travellers in these parts, that on my return to Soueida, I was told that there was a place near the source of spring water, where a great number of figures of men, women, beasts, and men riding naked on horses, &c. were lying upon the ground.

Besides the buildings just mentioned, there are several towers with two stories upon arches, standing insulated in different parts of the town; in one of them I observed a peculiarity in the structure of its walls, which I had already seen at Hait, and which I afterwards met with in several other places; the stones are cut so as to dovetail, and fit very closely.

The circuit of this ancient city may be about two miles and a half or three miles. From the spring there is a beautiful view into the plain of the Haouran, bounded on the opposite side by the mountain of the Heish, now covered with snow. There were only [p.87] two Druse families at Kanouat, who were occupied in cultivating a few tobacco fields. I returned to Soueida by the same road which I had come.

*November 18th.* - After having made the tour of the city, I took coffee at the house of the Sheikh, whose brother and sons received me very politely, and I visited some sick people in the village, - for I was continually pressed, wherever I went, to write receipts for the sick, - I then left Soueida, with the intention of sleeping the following night in some Arab tent in the mountain, where I wished to see some ruined villages. The priest's fear of catching cold prevented me from proceeding according to my wishes. Passing the Birket el Hadj, we arrived in an hour and a quarter at a miserable village called Erraha (.....); twenty minutes farther we passed the Wady el Thaleth (..... ..), so called from three Wadys which, higher up, in the mountain unite into one. Here were pointed out to me, at half an hour to the N.E. on the side of the Wady in the mountain, the spring called Ain Kerashe, and at half an hour's distance, in the plain, the Druse village Resas. In a quarter of an hour from Thaleth, we reached Kherbet Rishe, a ruined village, and in one hour more Ezzehhoue (.....), where my companion insisted upon taking shelter from the rain.

*November 19th.* - A rivulet passes Ezzehhoue, called Ain Ettouahein (..... ..); i.e. the Source of the Mills, which comes down from Ain Mousa, the spring near Kuffer, and flows towards Aaere. Ezzeihhoue is a Druse village, with a single Christian family. I was not well received by the Druse Sheikh, a boy of sixteen years, although he invited me to breakfast with him; but I was well treated by the poor Christian family. When I left the village there was a rumor amongst the Druses, that I should not be permitted to depart, or if I was, that I should be waylaid on the road, but neither happened. The people of the village make coffee mortars out of [p.88] the trunks of oak trees, which they sell at twenty and twenty-five piastres each, and export them over the whole of the Haouran. At three

quarters of an hour from Ezzehhoue, to the left of our route, is the Tel Ettouahein, an insulated hill in the plain, into which the road descends at a short distance from the village. Near the hill passes the Wady Ezzehhoue, a winter torrent which descends from the mountain. Two hours from Ezzehhoue is Aaere (....), a village standing upon a Tel in the plain.

Aaere is the seat of the second chief of the Druses in the Haouran: he is one of the most amiable men I have met with in the East, and what is still more extraordinary, he is extremely desirous to acquire knowledge. In the conversations I had with him during my repeated visits at Aaere, he was always most anxious to obtain information concerning European manners and institutions. He begged me one day to write down for him the Greek, English, and German alphabets, with the corresponding sound in Arabic beneath each letter; and on the following day he shewed me the copy he had taken of them. His kindness towards me was the more remarkable, as he could not expect the smallest return for it. He admired my lead pencils, of which I had two, but refused to accept one of them, on my offering it to him.

These Druses, as well as those of Kesrouan, firmly believe that there are a number of Druses in England; a belief originating in the declaration of the Christians in these countries, that the English are neither Greeks, nor Catholics, and therefore not Christians. Upon a stone in the village I copied the following; [xxxxx].

*November 20th.* - Being desirous of visiting the parts of the Haouran bordering upon the desert, of crossing the Djebel Haouran, or mountainous part of the district, and of exploring several ruined [p.89] cities which I had heard of in the desert, I engaged, with the Sheikh's permission, two Druses and a Christian, to act as guides. As there was considerable risque of meeting with some hostile tribe of Arabs on the road, I gave my purse to the Greek priest, who promised to wait for my return; he did not keep his word, however, for he quitted Aaere, taking my money with him, no doubt in the view of compelling me to follow him to his village, from whence he might again have a chance of obtaining a daily allowance, by accompanying me, though he well knew that it was my intention to return to Damascus by a more western route; nor was this all, he took twenty piastres out of my purse to buy straw for his camels. On his repeatedly confessing to me, afterwards, his secret wishes that some Frank nation would invade and take possession of the country, I told him that he would by no means be a gainer by such an event, as a trick such as that he had played me would expose him to be turned out of his living and thrown into a prison. "You must imprison all the people of the country then," was his reply; and he spoke the truth. I have often reflected that if the English penal laws were suddenly promulgated in this country, there is scarcely any man in business, or who, has money-dealings with others, who would not be found liable to transportation before the end of the first six months.

Our road lay over the plain, E.N.E. for three quarters of an hour; we then began to mount by a slight ascent. In an hour and a quarter we came to two hills, with the ruins of a village called Medjmar (.....), on the right of the road. At a quarter of an hour from thence is the village Afine (.....), in which are about twenty-five Druse families; it has a fine spring.

Here the ascent becomes more steep. At one hour from Afine, E. b. S. upon the summit of the lower mountain, stands Hebran (.....). Here is a spring and a ruined church, with the foundations [p.90] of another building near it. Withinside the gate is the following inscription: [xxxxx]. On the eastern outer wall: [xxxxx]. In a ruined building, with arches, in the lower town; [xxxx]. Upon a stone over a door, in a private house: [xxxxx].

The mountain upon which Hebran stands is stony, but has places fit for pasturage. The plain to the S. is called Amman, in which is a spring. That to the E. is called Zauarat, and that to the S.W. Merdj el Daulat; all these plains are level grounds, with several hillocks, and are surrounded by mountains. There are a few families at Hebran.

Proceeding from Hebran towards the Kelb (dog), or, as the Arabs here call it, Kelab Haouran, in one hour we came to Kuffer (...), once a considerable town. It is built in the usual style of this country, entirely of stone; most of the houses are still entire; the doors are uniformly of stone, and even the gates of the town, between nine and ten feet high, are of a single piece of stone. One each side [p.91] of the streets is a foot pavement two feet and a half broad, and raised one foot above the level of the street itself, which is seldom more than one yard in width. The town is three quarters of an hour in circumference, and being built upon a declivity, a person may walk over it upon the flat roofs of the

houses; in the courtyards of the houses are many mulberry trees. Amongst several arched edifices is one of somewhat larger dimensions, with a steeple, resembling that at Ezra; in the paved courtyard lies an urn of stone. In later times this building had been a mosque, as is indicated by several Arabic inscriptions. In the wall within the arched colonnade is a niche elegantly adorned with sculptured oak-leaves.

We dined in the church, upon the Kattas (...) which my guides had killed. These birds, which resemble pigeons, are in immense numbers here; but I found none of them in the eastern parts of the Djebel Haouran.

To the N.E. of Kuffer is the copious spring already mentioned, called Ain Mousa, the stream from which, we had passed at Ezzehhoue. There is a small building over it, on which are these letters: [xxxxx]. We arrived, after sunset, in one hour from Kuffer, at an encampment of Arabs Rawafie, immediately at the foot of the Kelab; and there took up our quarters for the night. The tent of our host was very neat, being formed with alternate white and black Shoukes, or cloth made of goat's hair. I here found the Meharem to the right of the man's apartment. We were treated as usual with coffee and Feita. I had been rather feverish during the whole day, and in the evening the symptoms increased, but, cold as the night was, and more especially on the approach of morning [p.92] when the fire which is kept up till midnight gradually dies out, I found myself completely recovered the next day. This encampment consisted of ten or twelve tents, in the midst of the forest which surrounds the Kelab.

*November 21st.* - The Kelab is a cone rising from the lower ridge of the mountains; it is barren on the S. and E. sides, but covered on the N. and W. with the trees common to these mountains. I was told that in clear weather the sea is visible from its top, the ascent to which, from the encampment, was said to be one hour. The morning was beautiful but very cold, the whole mountain being covered with hoar frost. We set off at sun-rise, and rode through the forest one hour, when we breakfasted at an encampment of Arabs Shennebele, in the midst of the wood. From thence I took two Arabs, who volunteered their services, to guide me over the mountains into the eastern plain. We soon reached the termination of the forest, and in half an hour passed the Merdj el Kenttare (..... ..), a fine meadow (where the young grass had already made its appearance), in the midst of the rocky mountain, which has no wood here. A rivulet called El Keine (.....), whose source is a little higher up in the mountain, flows through the meadow. Three quarters of an hour farther, and to the right of the road, upon a hill distant half an hour, are the ruins of the village El Djefne; to the left, at the same distance, is Tel Akrabe. We passed many excellent pasturing places, where the Arabs of the mountain feed their cattle in the spring; but the mountain is otherwise quite barren. Half an hour farther, descending the mountain, we passed Wady Awairid (..... ..), whose torrent, in winter, flows as far as Rohba, a district so called, where is a ruined city of the same name, on the eastern limits of the Szaffa.[FN#6] Our route lay to the north-east; we [p.93] descended by the banks of the Wady into the plain, and at a short distance from where the Wady enters it, arrived at Zaele (...) in two hours and three quarters from the Arab encampment where we had breakfasted.

Zaele owes its origin to the copious spring which rises there, and which renders it, in summer time, a much frequented watering place of the Arabs. The ruined city which stands near the spring is half an hour in circuit; it is built like all those of the mountain, but I observed that the stone doors were particularly low, scarcely permitting one even to creep in.

A cupola once stood over the spring, and its basin was paved. I found the following inscription upon a stone lying there: [xxxxx]. And another above the spring, upon a terrace adjoining the ruins of a church: [xxxxx] The spring of Zaele flows to the S.E. and loses itself in the plain. [p.94] One hour and a half to the eastward of Zaele stands Tel Shaaf (...), with a ruined city. E. four hours, Melleh (...), a ruined city in the plain; and upon a Tel near it, Deir el Nuzrany. The plain, for two hours from Zaele, is called El Haoui. Towards the E. and S.E. of Zaele are the following ruined places: Boussan (.....), at the foot of the mountain; Khadera (.....); Aans (...), Om Ezzeneine (..... ..); Kherbet Bousrek (..... ..); Habake (.....).

The great desert extends to the N.E.E., and S.E. of Zaele; to the distance of three days journey eastward, there is still a good arable soil, intersected by numerous Tels, and covered with the ruins of so many cities and villages, that, as I was informed, in whatever direction it is crossed, the traveller is sure to pass, in every day, five or six of these ruined places. They are all built of the same black rock

of which the Djebel consists. The name of the desert changes in every district; and the whole is sometimes called Telloul, from its Tels or hillocks. Springs are no where met with in it, but water is easily found on digging to the depth of three or four feet. At the point where this desert terminates, begins the sandy desert called El Hammad (.....), which extends on one side to the banks of the Euphrates, and on the other to the N. of Wady Serethan, as far as the Djof.

I wished to proceed to Melleh, but my Druse companions were not to be prevailed upon, through fear of the Arabs Sheraka, a tribe of the Arabs Djelaes, who were said to be in that neighbourhood. We therefore recrossed the mountain from Zaele, and passed its southeastern corner, on which there are no trees, but many spots of excellent pasture. In two hours from Zaele we came to a spring called Ras el Beder (.....), i.e. the Moon's Head, whose waters flow down into the plain as far as Boszra. From the spring we redescended, and reached Zahouet el Khudher (.....), a ruined city, standing in a Wady, at a short distance from the [p.95] plain. One hour from these ruins a rivulet called Moiet Maaz (....) passes through the valley, whose source is to the N.W. up in the mountain, one hour distant, near a ruined place called Maaz. This is a very romantic, secluded spot; immediately behind the town the valley closes, and a row of willows, skirting both banks of the rivulet in its descent, agreeably surprise the traveller, who rarely meets in these districts with trees raised by the labour of man; but it is probable that these willows will not long withstand the destroying hands of the Arabs: fifteen years ago there was a larger plantation here, which was cut down for fire wood; and every summer many of the trees share the same fate.

Zahouet el Khudher was formerly visited by the Christians of the Haouran, for the purpose of offering up their prayers to the Khudher, or St. George, to whom a church in the bottom of the valley is dedicated. The Turks also pay great veneration to this Saint, so much so that a few goats-hair mats, worth five or six piastres, which are left on the floor of the sanctuary of the church, are safe from the robbers. My Druse guides carried them to a house in the town, to sleep upon; but returned them carefully on the following morning. The Arabs give the name of Abd Maaz to St. George. The church has a ruined cupola. On the outer door is this inscription: [xxxxx]. On an arch in the vestibule [xxxxx].

[p.96] Within the church: [xxxxx]. Upon elevated ground on the W. side of the Wady stands the small ruined town of Zahouet, with a castle on the summit of the hill. I could find no legible inscriptions there.

We had reached Zahouet after sunset; and the dread of Arabs, who very frequently visit this place, made us seek for a night's shelter in the upper part of the town, where we found a comfortable room, and lighted a still more comfortable fire. We had tasted nothing since our breakfast; and my guides, in the full confidence of meeting with plenty of Kattas and partridges on our road, had laid in a very small provision of bread on setting out, but had brought a sack of flour mixed with salt, after the Arab fashion. Unluckily, we had killed only two partridges during the day, and seen no Kattas; we therefore had but a scanty supper.

Towards midnight we were alarmed by the sound of persons breaking up wood to make a fire, and we kept upon our guard till near sun-rise, when we proceeded, and saw upon the wet ground the traces of men and dogs, who had passed the night in the church, probably as much in fear of strangers as we were ourselves.

*November 22d.* - I took a view of the town, after which we descended into the plain, called here Ard Aaszaf (....), from a Tel named Aaszaf, at half an hour from the Khudher. The abundant rains had already covered the plain with rich verdure. Our way lay S. At the end of an hour and a quarter we saw to our left, one mile distant from the road, a ruined castle upon a Tel called Keres (....); close to our road was a low Birket. To the [p.97] right, three or four miles off, upon another Tel, stands the ruined castle El Koueires (.....). From Keres to Ayoun (....), two hours distant from Zahouet el Khudher, the ground is covered with walls, which probably once enclosed orchards and well cultivated fields. At Ayoun are about four hundred houses without any inhabitants. On its west side are two walled-in springs, from whence the name is derived. It stands at the eastern foot of the Szfeikh (....), a hill so called, one hour and a half in length. I saw in the town four public edifices, with arches in their interior; one of them is distinguished by the height and fine curve of the arches, as well as by the complete state of the whole building. Its stone roof has lost its original black colour, and now presents a variety of hues, which on my entering surprised me much, as I at first supposed it to be painted. The door is ornamented with grapes and vine leaves. There is another large building, in which are three

doors, only three feet high; over one of them are these letters: [xxxxx]. Over an arch in its interior is this: [xxxxx].

From Ayoun ruined walls of the same kind as those we met with in approaching Ayoun extend as far as Oerman (.....), distant one hour and a half, in the open plain. Oerman is an ancient city, somewhat larger than Ayoun. In it are three towers, or steeples, built in the usual mode, which I have described at Kuffer. On the walls of a miserable building adjoining the S. side of the town are the following six inscribed tablets, built into the wall; the second is inverted, a proof that they have been placed in this situation by modern barbarians as ornaments: [p.98] [xxxxx]. [p.99] [xxxxx].

Between the first and second inscriptions is a niche in the wall, about four feet high; resembling the annexed figure: [xxxxx]. Over a door in the western part of the town is the following: [xxxxx].

Oerman has a spring; but my guides, afraid of prolonging our stay in these desert parts, denied its existence when I enquired for it. I was informed afterwards that a large stone, on which is an inscription, lies near it. There are also several Birkets.

From Oerman we proceeded one hour and a quarter, to the town and castle called Szalkhat (...): the intermediate country is full of ruined walls. The soil of the desert, as well here [p.100] as between Zahouet and Oerman, is black; and, notwithstanding the abundant rains, the ground was intersected in every direction by large fissures caused by the summer heat. The castle of Szalkhat is situated upon a hill at the southern foot of the Szfeikh.

The town, which occupies the south and west foot of the castle hill, is now uninhabited; but fifteen years since a few Druse and Christian families were established here, as well as at Oerman: the latter retired to Khabeb, where I afterwards saw them, and where they are still called Szalkhalie. The town contains upwards of eight hundred houses, but presents nothing worthy of observation except a large mosque, with a handsome Madene or Minaret; the mosque was built in the year 620 of the Hedjra, or A.D. 1224, as appears from an inscription upon it; the Minaret is only two hundred years old. But even the mosque seems to have been nothing more than a repaired temple or church, as there are several well wrought niches in its outer walls: and the interior is vaulted, with arches supported by low pillars similar to those which have been before described. Several stones are lying about, with Greek inscriptions; but all so much defaced as to be no longer legible. Within the mosque lies a large stone with a fleur-de-lis cut upon it. In the court-yards of the houses of the town are a great number of fig and pomegranate trees; the former were covered with ripe fruit, and as we had tasted nothing this day but dry flour, we made a hearty dinner of the figs. There is no spring either in the castle or town of Szalkhat, but every house has a deep cistern lined with stone; there is also a large Birket.

The castle stands upon the very summit of the hill, and forms a complete circle; it is a very commanding position, and of the first importance as a defence of the Haouran against the Arabs. It is surrounded by a deep ditch, which separates the top of the hill [p.101 from the part immediately below it. I walked round the outside of the ditch in twelve minutes. The upper hill, except in places where the rock is firm, is paved with large flat stones, similar to those of the castle of Aleppo: a number of these stones, as well as parts of the wall, have fallen down, and in many places have filled up the ditch to half its depth. I estimated the height of the paved upper hill to be sixty yards. A high arched bridge leads over the ditch into the castle. The wall of the castle is of moderate thickness, flanked all round by towers and turrets pierced with numerous loop holes, and is constructed of small square stones, like some of the eastern walls of Damascus. Most of the interior apartments of the castle are in complete ruins; in several of them are deep wells. On entering I observed over the gate a well sculptured eagle with expanded wings; hard by, on the left of the entrance, are two capitals of columns, placed one upon the other, each adorned with four busts in relief projecting from a cluster of palm leaves. The heads of the busts are wanting; the sculpture is indifferent. A covered way leads from the inside of the gateway into the interior; of this I took a very cursory view, as the day was near closing, and my companions pressed me very much to depart, that we might reach a village three hours distant; there being no water here for my horse, I the more readily complied with their wishes. Over the entrance of a tower in the interior I read these two lines:

.....  
.....

"In the name of God, the merciful and the munificent. During the reign of the equitable king Saad-eddin Abou-takmar, the Emir --- ordered the building of this castle;" which makes it probable that it was erected for the defence [p.102] of the country against the Crusaders. In one of the apartments I found, just appearing above the earth, the upper part of a door built of calcareous stone, a material which I have not met with in any part of the Haouran: over it is the following inscription, in well engraved characters: [xxxxx]. Upon the architrave of the door, on both sides of the inscription, are masques in bas-relief.

In an apartment where I saw several small entrances to sepulchres, and where there are several columns lying about, is this: [xxxxx]. And, on a stone in the wall of the same apartment: [xxxxx].

The hill upon which the castle stands consists of alternate layers of the common black tufwacke of the country, and of a very porous deep red, and often rose-coloured, pumicestone: in some caverns formed in the latter, salt-petre collects in great quantities. I met with the same substance at Shohba.

S.W. of Szalkhat one hour and a half, stands the high Tel Abd Maaz, with a ruined city of the same name; there still remain large plantations of vines and figs, the fruit of which is [p.103] collected by the Arabs in autumn. Near Abd Maaz is another ruin called Deffen. S. one hour is Tel Mashkouk (.....), towards which are the ruins Tehhoule (.....), Kfer ezzeit (..... ..), and Khereribe (.....).

We left Szalkhat towards sunset, on a rainy evening, in order to reach Kereye, a village three good hours distant. In one hour we passed the ruined village Meneidhere (.....), with a copious spring near it. Our route lay through a stony plain, and the night now becoming very dark, with incessant rain, my guides lost their way, and we continued for three hours uncertain whether we should not be obliged to take up our night's quarters in the open plain. At length, however, we came to the bed of a Wady called Hameka, which we ascended for a short distance, and in half an hour after crossing it reached Kereye, about ten at night; here we found a comfortable Fella'h's house, and a copious dish of Bourgul.

*November 23d.* - Kereye is a city containing about five hundred houses, of which four only were at this time inhabited. It has several ancient towers, and public buildings; of the latter the principal has a portico consisting of a triple row of six columns in each, supporting a flat roof; seven steps, extending the whole breadth of the portico, lead from the first row up to the third; the capitals of the columns are of the annexed form; their base is like the capital inverted. Behind the colonnade is a Birket surrounded with a strong wall. Upon a stone lying upon the upper step, in the midst of which is an excavation, is this inscription: [xxxxx].

[p.104] To the S. and E. of Kereye are the ruins called Ai-in (....), Barade (.....), Nimri (....), Bakke (...), Hout (...), Souhab (....), Rumman (....), Szemad (....), and Rafka (....). Kelab Haouran bears from Kereye N.S.E. Kereye is three hours distance from Boszra (....), the principal town in the Haouran, remarkable for the antiquity of its castle, and the ancient ruins and inscriptions to be found there. I wished very much to visit it, and might have done so in perfect safety, and without expense; but I knew that there was a garrison of between three and four hundred Moggrebins in the town; a class of men which, from the circumstance of their passing from one service to another, I was particularly desirous of avoiding. It was very probable that I might afterwards meet with some of the individuals of this garrison in Egypt, where they would not have failed to recognize my person, in consequence of the remarkable circumstance of my visit to Boszra; but as I did not think proper to state these reasons to my guides, who of course expected me to examine the greatest curiosity in the Haouran, I told them that I had had a dream, which made it advisable for me not to visit this place. They greatly applauded my prudent determination, accustomed as they had been to look upon me as a person who had a secret to insure his safety, when travelling about in such dangerous places. We therefore left Kereye in the morning, and proceeding N.E. reached in three quarters of an hour Houshoush (....), after having crossed the Wady Djaar (....), which descends from the mountain. Houshoush is a heap of ruins, upon a Tel in the plain, and is famed over all the Haouran for the immense treasures said to be buried there.

Whenever I was asked by the Fellahs where I had been, they never failed to enquire particularly whether I had seen Houshoush. The small ancient village contains nothing remarkable except a church, supported by a single arch which rests on pillars much higher than those generally seen in this country. At the [p.105] foot of the hill are several wells. We found here a great number of



mushrooms; we had met with some at Szalkhat; my guides taught me to eat them raw, with a morsel of bread. The quantity of Kattas here was beyond description; the whole plain seemed sometimes to rise; and far off in the air they were seen like large moving clouds.

W. of Houshous half an hour, in the plain, are Tel Zakak and Deir Aboud; the latter is a building sixty feet square, of which the walls only are standing; they are built with small stones, and have a single low door. From this place W.S.W. three quarters of an hour is Tahoun el Abiad (..... ..) i.e. the White Mill, the ruins of a mill on the banks of the Wady Ras el Beder, which I noticed in speaking of Zahouet el Khuder. S.W. from Tahoun, three quarters of an hour, is the ruined village Kourd (....), and W. from it one hour, the village Tellafe (....). Our way from Deir Aboud lay W.S.W.; at one hour and a half from it is the considerable ruined village Keires (....), on the Wady Zedi, the largest of all the Wadys which descend from the mountain into the plain. The soil of this uncultivated district is of a red colour, and appears to be very fertile. From hence I proceeded towards Boszra, which I observed at the distance of half an hour, from the high ground above Keires. The castle of Boszra bore W.S.W. that of Szalkhat E.S.S., and the Kelab Haouran N.E.; I was near enough to distinguish the castle, and the mosque which is called by the Mohammedans El Mebrek, from the lying down of the Caliph Othman's camel.

Turning from hence, in a N.W. direction, we came to the ruined village Shmerrin (.....), about three quarters of an hour from Keires. Over a door in the village I read: [xxxxx]. Near the village stands an insulated tower, with an Arabic inscription [p.106] tion, but so high that I could not copy it; above it in large characters is [xxxxx]. The Wady Zedi passes close to this village, where a bridge of three arches is built over it; I was told that in winter the waters often rise over the bridge. Farther to the west this Wady joins that of Ghazale.

From Shmerrin we travelled to the northward; about an hour and a half to our left was the village Kharaba. We were now upon the Hadj route formerly pursued by the pilgrims from Damascus through the Ledja to Soueida and Boszra. The road is still marked by stones scattered over it, the remains, probably, of its pavement.

Three quarters of an hour from Shmerrin, close to the right of the road, stands Deir Esszebeir (..... ..), a ruined village with a building like a monastery. At sunset we reached Aaere, two hours and a quarter from Shmerrin.

*November 24th and 25th.* - I remained at Aaere these two days, during which the Sheikh continued his friendly behaviour towards me. It was my wish to make an excursion towards the western parts of the plain of the Haouran, in order to visit Draa, and the ruins of Om Edjemal and Om Ezzeroub, distant one day's journey from Draa, which, judging from all the information I had received, seemed to be well worth seeing. I offered to any person, or company of men, who would undertake to guide me to the spot, thirty piastres, a large sum in these parts, but nobody was to be found. The fact was that the road from Aaere to Draa, as well as that from thence to Om Edjemal, was infested by a party of Arabs Serdie, the brother of whose chief had recently been killed by the Pasha's troops; and besides these, it was known that numerous parties of Arabs Sheraka made incursions in the same direction I [p.107] was therefore obliged to give up my project, but with the intention of executing it at a future period.

*November 26th.* - I left Aaere in the company of a Druse; at parting the Sheikh made me promise that I would again visit his village. The direction of our route was to the N.W. In an hour and a quarter, over a plain, in most parts cultivated, we reached El Kenneker (.....), a solid building upon a hill, with a few habitations round it; all the villages in this part are inhabited; we saw the traces of the Wahabi in a burnt field. E. from hence one hour is Deir Ettoreife (..... ..). N.E. half an hour, the village Hadid (....); half an hour farther passed Ousserha (.....), a village with a copious spring. One hour and a half E. we saw Walgha (....). Just before we reached Ousserha we passed the Wady El Thaleth, which I have mentioned between Soueida and Zahouet. Continuing on the side of the Wady for three quarters of an hour, we came to Thaale (....), where there is a Birket: here we stopped to breakfast. It is inhabited by Mohammedans only.

In a building now used as a mosque, within which are four arches, and three short pillars in the vestibule, I copied the two following inscriptions placed opposite each other. [xxxxx][FN#7]. On a long wall of a building entirely in ruins: [xxxxx].

From Thaale one hour S.W. is Tel Sheikh Houssein, with the village Deir Ibn Kheleif; to the W. of which is El Kerak. We [p.108] proceeded from Thaale in a W. direction, half an hour, to Daara (.....), a village with a Birket. On the wall of the mosque I read as follows: [xxxxx].

One hour to the W. of the village is Rakhm. Travelling from Daara N.W. we reached in one hour and a quarter the village Melihat Ali, to the S. of which, half an hour, stands Melihat el Ghazale. In one hour and a quarter from Melihat Ali we reached Nahita (.....), where we slept. On the S. side of the village, near a well, now filled up, stands a small square tower, built with large stones; there is a long inscription over its entrance, but illegible.

*November 27th.* - In a ruined arched building I copied the following: [xxxx]. and over a door as follows: [xxxxx]. This village has a large Birket, and contains a ruined tower, with vaulted buildings adjoining.

We proceeded one hour to Melihat el Hariri, so named from [p.109] its Sheikh being generally of the family of Hariri; the proper name of the village is Melihat el Atash. I there copied the following, over a door: [xxxxx].

From thence, in one hour and a quarter, I reached Ezra, and alighted at the house of the priest. I again endeavoured to visit Draa, but no body would undertake to act as my guide except a peasant, in whose company I did not think that I should be sufficiently secure; for it had been a constant rule with me, during this tour, not to expose myself to any hazard, well knowing that this was not the place, where duty and honour obliged me to do so; on the contrary, I felt that I should not be justified in risking my life, in this quarter, destined as I am to other, and it is hoped, more important pursuits.

*November 28th.* - I left Ezra this morning with the priest, to visit some villages in the northern Loehf, and if possible to enter the Ledja. We rode one hour to Keratha, close to which is a spring. From Keratha, in an hour and a quarter, we came to Mehadjé, whence I saw Tel Shiehhan bearing E.S.E. To the east of the road from Ezra to Mehadjé on the Ledja are the ruins of Sour and Aazim. From Mehadjé we entered the Ledja, and continued in it, at half an hour's distance from the cultivated plain, in the direction N.E., till we reached Khabebe (...), at the end of two hours. Between Tebne and Khabebe lies the village Bossir. From Khabebe the Kelab Haouran bears S.S.E. This is a considerable village, inhabited for the greater part by Catholic Christians, who, as I have mentioned above, emigrated from Szalkhat. The Sheikh is a Druse. I met here a poor Arab, a native of the country three days journey from Mekka; he told me that the [p.110] Wahabi had killed four of his brothers; that he fled from home, and established himself at Dael, a village in the Haouran, which was ransacked last summer by the same enemies, when he lost the whole of his property. This man corroborated what I have repeatedly been told, that a single person may travel over the Wahabi dominions with perfect safety.

*November 29th.* - I here took two Druses to conduct me into the interior of the Ledja. The Arabs who inhabit that district pay some deference to the Druses, but none whatever to the Turks or Christians of the neighbouring villages. In one hour we passed the two ruined cities Zebair (.....) and Zebir (...), close to each other. At the end of two hours and a quarter, our road lying in the direction of the Kelab Haouran, we came to the ruined village Djedel (...). Thus far the Ledja is a level country with a stony soil covered with heaps of rocks, amongst which are a number of small patches of meadow, which afford excellent pasture for the cattle of the Arabs who inhabit these parts. From Djedel the ground becomes uneven, the pasturing places less frequent, the rocks higher, and the road more difficult. I had intended to proceed to Aahere, where there is a fine spring; but evening coming on we stopped near Dhami (...), three hours and three quarters from Khabebe, and two hours distant from Aahere. It appears strange that a city should have been built by any people in a spot where there is neither water nor arable ground, and nothing but a little grass amidst the stones. Dhami may contain three hundred houses, most of which are still in good preservation. There is a large building whose gate is ornamented with sculptured vine leaves and grapes, like those at Kanouat.

Every house appears to have had its cistern; there are many also in the immediate vicinity of the town: they are formed by excavations in the rock, the surface of which is supported by props [p.111] of loose stones. Some of them are arched. and have narrow canals to conduct the water into them from the higher grounds. S.E. of Dhami half an hour is Deir Dhami (...), another ruined place, smaller than the former, and situated in a most dreary part of the Ledja, near which we found, after a good deal of search, an encampment of Arabs Medledj, where we passed the night.

## FOOTNOTES TO BURCKHARDT:

[FN#3] Hence it appears that Rima has preserved its ancient name. Ed.

[FN#4] Legionis Decimæ Flavianæ Fortis. Ed.

[FN#5] The fourteenth Legion was surnamed Gemina. See several inscriptions in Gruter. Ed.

[FN#6] The Szaffa (.....) is a stony district, much resembling the Ledja, with this difference, that the rocks with which it is covered are considerably larger, although the whole may be said to be even ground. It is two or three days in circumference, and is the place of refuge of the Arabs who fly from the Pasha's troops, or from their enemies in the desert. The Szaffa has no springs; the rain water is collected in cisterns. The only entrance is through a narrow pass, called Bab el Szaffa, a cleft, between high perpendicular rocks, not more than two yards in breadth, which one ever dared to enter as an enemy. If a tribe of Arabs intend to remain a whole year in the Szaffa, they sow wheat and barley on the spots fit for cultivation on its precincts. On its E. limits are the ruined villages of Boreisie, Oedesie, and El Koneyse. On its western side this district is called El Harra, a term applied by the Arabs to all tracts which are covered with small stones, being derived from Harr, i.e. heat (reflected from the ground.)

[FN#7] A.D. 683, the twenty-third year of the Emperor Heraclius.

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### [*Unexplored Syria*, by Sir Richard Francis Burton, 1872. Volume I. ]

On Friday, May 26, we ascended the quaintly-fashioned tumulus of clay, or rather indurated sand, suggesting that volcanoes like those of Krafla may here have existed: the surface was sprinkled over with scorïæ. It is called by the people Tell Shayhán, from the Wali[FN#13] or Santon, equally respected by Druzes and Moslems, whose rude conical dome of basalt, carefully whitewashed to resemble a pigeon-house, and springing from an enceinte of the same material, natural colour, crowns the summit. Here, when taking a round of angles, we remarked for the first time that local influences greatly affected the magnetic needle; and subsequently, on the Tulúl el Safá, one reading showed an error of ten degrees. I could only regret that the Committee of the Palestine Exploration Fund had refused the loan of a theodolite to one of their best observers, simply because his name did not conclude with the mystic letters R.E.

The ridge-like summit of Tell Shayhán - whose altitude is 3750 feet, and whose trend is north to south, with a slight deviation from the meridian - shows no sign of crater. In this matter it contrasted sharply with the neighbouring features - mere barrows pierced at the top, truncated, straight-lined cones, like the 'Bartlow Hills,' and similar formations in England. It was not till we had ridden round to the south-west, the route for Kanawát, that we sighted the huge lateral gash, garnished with stones, bristled with reefs, and fronted by heaps and piles of broken and disjointed lava, whence all the mischief had come. From the road its general appearance was that of a huge legless armchair. The first glance showed us that the well-known Leja, the Argob of the Hebrews, and the western Trachon of the Greeks and Romans, famed in these later days for the defeat of the Egyptian Generalissimo Ibrahim Pasha, is mostly the gift of Tell Shayhán. It is, in fact, a lava bed; a stone-torrent poured out by the lateral crater over the ruddy yellow clay and the limestone floor of the Hauran Valley, high raised by the ruins of repeated eruptions, broken up by the action of fumaroles or blow holes, and cracked and crevassed by contraction when cooling, by earth-quakes, and by the weathering of ages. This, the true origin of the Leja, is not shown in the maps of Mr. Cyril Graham and of Dr. Wetzstein (l. cc.); and where they nod, all other travellers have slept soundly enough. In Jerusalem Recovered (p. 413), however, the Count de Vogüé, who visited Sí'a við Kanawát, suspected the source of the Leja to be from a mountain near 'the city of Schehbah;' the name is not given, but it is apparently Tell Shayhán. 'Tel Shiehhan' is distinguished by Burckhardt from 'Tel Shohba,' but he does not perceive the importance of the former. Dr. Wetzstein, on the other hand, rightly defines the limits of the pyriform 'Mal paiz,' placing 'Brâk' town (Burák, the Cisterns) on the north, at the stalk of the pear; Umm el Zaytún on the east; Zora' (Dera'áh, before alluded to), at the westernmost edge; and to the south,

Rímat el Lohf[FN#14] (Hillock of the Lip), a village visited by Burckhardt. His Leja receives a 'grosser lavastrom,' proceeding in an artificially natural straight line from Jebel Kulayb, and flowing from south-east to north-west. We therefore determined to inspect that feature. How far 'abroad' other travellers have been in the matter may be seen by the example of the Rev. Mr. Porter (Five Years in Damascus, p. 282). 'The physical features of the Lejah are very remarkable. It is composed of black basalt, which appears to have issued from pores in the earth in a liquid state, and to have flowed out until the plain was almost covered. Before cooling, its surface was agitated by some powerful agency; and it was afterwards shattered and rent by internal convulsions and vibrations.' The author, however, probably thinking of the Giants' Causeway, 'did not observe any columnar or crystallised basalt;' whereas both forms are common; the former imperfect, but the latter unusually well marked.

**Two whole days (May 27, 28) were spent in studying the remains of Kanawát - the ancient Canatha and Kenath, a 'city of Og' -** meaning the underground aqueducts: these bald ruins[FN#15] are intricate, and they have been very imperfectly described. Burckhardt found only two Druze families in the place; now there are as many hundreds. We here, for the first time, remarked the 'beauty of Bashan,' in a comparatively wellwooded country, contrasting pleasantly with treeless plains and black cities of the Haurán. We copied many inscriptions, and found a few broken statues in the so-called Hippodrome: Mr. Tyrwhitt Drake fortunately secured a stone, which is evidently the head of an altar, with central bowl for blood, small horns at the four corners, and holes in the flat surface for metal plates. Upon opposite sides appear the features of Ba'al and Ashtarah of the 'two cusps' (Karnaim),[FN#16] boldly cut in high relief upon the closest basalt, with foliage showing the artistic hand, here unusual. We then travelled along the western folds of the celebrated Jebel Kulayb, and visited the noble remains of Sí'a (... flowing - water or wine), a temple whose acanthus capitals, grape-vine ornaments, and figures of gazelles and eagles, all cut as if the hardest basalt were the softest limestone, showed the ravages of Druze iconoclasm. The blocks reminded me of the huge cubes of travertin, said to be entirely without cement, which mark the arch of Diocletian at Rome, ruined in A.D. 1491 by Pope Innocent VIII. Here we met with three Palmyrene inscriptions, which were sent for decipherment to Professor E.H. Palmer: it is curious to find them so far from the centre, and they prove that the Palmyrene of Ptolemy, and other classical geographers, extended to the south-west, far beyond the limits usually assigned to it by the moderns. Otherwise, as a rule, these Tadmoran remains are not very ancient, and they have scant interest. The name of an Agrippa occurs in the Greek legends at Sí'a.

Travelling from Sí'a to Sahwat el Balát, the village of my influential friend Shaykh Ali el Hináwí, a Druze 'Akkál or Illuminatus of the highest rank, we crossed three considerable 'Stenaás' - stone floods, or lava beds - whose rough and rugged discharge glooms the land. The northernmost flows from the Tell el Ahmar, a fine landmark; and the two others trend from the western slopes of Jebel Kulayb; all three take a west-south-westerly direction, and end upon El Nukra; for an explanation of which term see Dr. Wetzstein (p. 87): this flat bounds the southern and the south-western lips of the Leja. Thus we satisfactorily ascertained that the 'grosser lavastrom' is not in existence. Had it been there, we must have crossed it at right angles.

## FOOTNOTES TO BURTON:

[FN#13] Usually written Wely. A curious misuse of this word has crept into general Anglo-Oriental use. It literally means a favourite, or a slave; hence, a slave of Allah, a saint. Saints are mostly buried under buildings of four walls, supporting a dome: the splendid building which covers the Sakhrá or rock in the Haram Sherif of Jerusalem is a well-known instance. The traveller would point to such a structure and ask its name. Házá Wali - that is a Santon! - would be the native answer. Hence, we read of a 'little whitewashed Wely,' the receptacle being confounded with the inmate, who probably never required such civilised operation. I observe that 'Nabi' (prophet) is about to share the same fate, the contenu being confounded with the contenant. Similarly, a popular modern book on Syria explains Tell (mamelon, hill, or hillock) by an 'Arab village,' because in Syria villages are usually built upon mamelons, hills, or hillocks.

[FN#14] It is thus distinguished from Rímat el Hezám (of the Girdles), Rímat el Khalkhal (of the Bangle), and a dozen other Rímat.

[FN#15] The traveller fresh from Europe is immediately struck by the absence of ivy, which beautifies decay as far south as Portugal; and on his return to England is agreeably impressed by the difference. The plant is once mentioned in Scripture (2 Macc. vi. 7); but is it the true *Hedera helix*? I have nowhere seen it in Syria or Palestine, except at B'údán, where Mr. Consul R. Wood planted two stems near the western wall of his summer quarters. The plants did not die; but they would not grow; the cause might have been the normal pest, goats; or possibly a northern instead of the western presentation would have given better results. As will be found, however, in Vol. II. Chap. II., my friend and fellow-traveller found ivy growing in wild luxuriance upon the northern slopes of the Libanus.

[FN#16] Murillo's celebrated Virgin absolutely reproduces the idea of Ashtarah Karnaim. This fine relic was deposited at the Anthropological Institute, exhibited at the Society of Antiquaries, and forms the frontispiece of this volume.

[The foregoing have been extracted from editions found at the following address:  
<http://www.xs4all.nl/~nizaar/Index.htm>]

THE SONS OF THE SERPENT TRIBE

**RECAPITULATIONS,  
UPDATES, AND  
CONCLUSION**



## RECAPITULATIONS, UPDATES, AND CONCLUSION

[TimeLine Charts](#) updated / commented upon

In this set of skeleton-key diagrams, one thing becomes apparent. Although not traced in as much detail as the material we are covering, both Judaism and Islam fit into this system. Even the Iranian, Indian, and Chinese religious and philosophical systems fit into this paradigm. But, what city isn't



really on the map, save for the Coptic and Syriac versions of an unorthodox nature? Orthodox Christianity and all the systems which emerged as a result of it. From the Churches established by Peter, Paul and the rest of the Apostles, to the Catholic, and most of the Eastern Churches.

The Abyssinian and Coptic forms, and others in Mesopotamia that have survived, are exceptions. But, everything else, and all the various denominations, sects, cults, splinter groups, televangelists, mail order scams, etc., are completely off the board. You try and fit them in, and you too will find they don't fit. They cannot fit. Except through affiliations with Freemasonry, the R+C, Knights Templar, or the Roman State Religion; which though related is only AS related to our tradition AS Nazism can claim a relationship with Brahmanism, Buddhism, or Zoroastrianism.

Now, this is the point we have noticed scholars reach before, and they are presented with a choice.

1) They can proceed to discredit all traditions save their own, such as those who continue to hem and haw about how there is no such thing as an Isma'ili influence upon Western Society, especially upon Western Esotericism; or how there are no Builders in the Arabic past pre-dating Freemasons in 1717 London; they must all be Christian White Boys. Well gee whiz, fellahs, haven't you ever heard of the Nabateans? OR THE Ghassaniya, or the Saba-eans, from Saba, the real Sheba, and the land of the REAL DAMCAR!!!!!! But they always return to the bosom of their safety blanket form of original belief system.

2) They can go where the research takes them; or

3) they can cover up their tracks, and try to prove that it is not so, and that Joseph of Arimathea really did bring his Big Gulp to England with him, landing where, centuries later, thousands of diesel tourist buses pollute the environment because of the writers of these bogus legends, due to the damn tourists showing up just for the chance to see where the whole thing happened even if the true Sang Real tradition is more French than it ever was English.

At this point we are still convinced of the validity of choice number two. Indeed, there is a Christian Tradition, in the most 'Heathen' of traditions. Indeed, our heritage depends more upon Egypt, Syria, Samaria, Sumer, than it does on Bethlehem, or Jerusalem. The pure tradition, 'the origines', as Pike wrote so many pages back.

A mere one-thousand year period is missing, which would connect our present manifestation to the breakup of the Sumerian Empire circa 2000 BCE. It may just be that in Ethiopia and/or Egypt things were pretty stable until our ancestor-priests started migrating north and east. Or perhaps at that time, a certain amount of Divine Power was present in the Tribe of Benjamin, that in fact, the tribe of which the Israelites came from originally was the Banu Yamina.

These were the 'Apiru. (See our extract of Albright, in the chapter entitled The Wolf Tribe, in Book One.) Another Clan or Tribe within this group was that which the family of kings of the first Babylon Dynasty, including Semuanabi, Shem is my father, and Hammurabi. Perhaps a branch of the Banu-Yamina migrated south, to Ubar, to Saba, and became Sabaeans. Perhaps. Perhaps some of these migrated across the Red Sea to Ethiopia and settled there, intermarrying with both native and Egyptian overlords' families. This is all mere speculation, but judging the testimony we've read, and by viewing the evidence personally, or some of it that is, we have come to this conclusion. True, the Indo-European invasions occurred after the breakup of the Sumerian Empire, and some went to India and some went to Persia and some remained at home in Central Asia. Some to Asia Minor, Greece, the rest of Europe. Some went to Palestine too, undoubtedly.

But, the ideal place for a priesthood, a secret priesthood to go, is to a place that is not easily accessible. Just such a place is Ethiopia, and being part of Enki's territory, there would be less interference from rivals. And, when the time was right, the Order would expand. And, that is just exactly what they did.

## TIME FOR ANOTHER POLEMIC [RANT!]

While the sources we possess on the History and Doctrines of the Gnostics in general, and the Ophites in particular, may be outdated, for the most part, what recent material that we do possess, and that which we have consulted in Libraries confirms the thesis we have been developing and which we have laid out before you in the pages above. The latest archaeological discoveries and philological studies still support the testimony of the writers we have relied upon, even if it is popular in the age of revisionist history to debunk them. If anything, they change the story for the accepted 'traditions' (so-called) - religious as well as secular. Only the passing of time and the political circumstances of the day, happened to allow the slave religions and ideologies to remain dominant over humankind as long as they have. And, humankind, the majority of which has remained ignorant, wittingly or unwittingly, has allowed itself to be ruled by false belief systems, and slave creeds that helps its shepherds immensely. And, even though our work throughout the centuries has been responsible for setting the majority of these civilizations, cultures, religious groups, into motion, i.e., initiating them, tearing them down and transforming them all with something else; even though we have always pointed the way to humankind that shows it how to find itself: it for the most part has chosen to stay asleep and let itself be ruled by tyrants (religious and/or secular), that represent the demiurge in miniature, inside the inferior egos of Big Daddy's best sons.

They have done nothing but damn the entire human race.

It has found compliance with pretended mandatory laws necessary in order to feel safe. Party, sect, cult, team, brand-name, neighborhood watch family, neighborhood itself, it's all the same. It assumes it is free to choose, so it chooses to let its shepherds force the choice their own way, and outlaw those who can truly think for themselves, as we do!

Rather than awakening from the slumber of ignorance, through willed self-discipline, to discover one's essential self nature and recognize it, thereby achieving GNOSIS (or Liberation, in the Buddhist context), humankind is more interested in drinking more carbonated soda toxic waste chemical donuts, eating name brand toxins that expedite the decay process, producing more and more offspring, acquiring more and more possessions, polluting Mother Earth due to these same possessions (material, or offspring or pets), until the pursuit finally wears them down and they end up dying as the result of trying to hang on to it all, and then leave it to people who haven't earned it rather than giving it to those who HAVE! and then they can go through the afterlife ignorant of its import, and be forced to reincarnate, and start it all over again, like a ride at a theme park or a computer game.

## POST-SCRIPT TO HIPPOLYTUS, in the [Readings](#) section

A person would have to be brain-dead to miss the profundity of this system. And, contrary to Hippolytus' desires, he missed his goal. For this teaching too exists in the highest form of Tibetan Buddhism, not in the language of 2nd Century Gnosticism, but in the form of Buddhism we know as "Lamaism". It too has been threatened with extinction by the minions of Big Daddy. And, in the case of the Western Gnosis, it was revived in 1904 c.e., when Aleister Crowley received the **Book of the Law**, but failed to incarnate in very many places after his death, the most notable being the [Borderland Sciences Research Foundation](#), which embodies a Living Tradition.

In the perfect ideal of Thelemic symbolism, again, (minus the rebellious teenager appellation given it by some), the formless, unknowable, vast ocean is NUIT, the Seed is HADIT, the Perfect is Ra-Hoor-Khuit, each and every Initiate (or self-Initiate, in our case). Also, the forms of Esoterica that exist today in Syria and the Lebanon, as well as in Kurdistan, also exhibit familiarity with this symbolism. We shall examine at length each of these, in the Case of the Druzes and the Nusairi, and as we get closer to the 20th Century, Thelema, in its more authentic aspects and bearers of tradition, will come under our close scrutiny.

As the second century of the Common Era approached, more and more sects sprang up. For the most part, they all derive from the same source. On the one hand, the Ophite Tradition (or Serpent Tribe) in Phrygia grafted itself onto movements that were coming together in Palestine. On the other

hand, the Essene Community, embodying the basis of the Angel Cultus, which we are told today merely consisted of whacked out fanatics, Branch Davidians of their time, so as to marginalize their true importance, and save the Truth for ITS BEARERS to REVEAL. These produced several important currents as a result of their coming into being, intersecting, interacting, and then dispersing.

Some of these, such as the Ebionites, stayed close to the Jewish Traditions that formed the external or exoteric covering which the Qadosh Fathers used to veil the Secret Theology of the Ancients. These Ebionites gradually evolved into the Elkesaites, (who had their inner circle, known as the Sampsaean, or Shimsean, who were the bearers of the Holy Blood, the Desposynii, and who formed the original basis of the Sheikh Shams cult within the Daisaniyya or Yezidis!!!) the Mandaeans, the Nusairi and other Angel-Cult groups. Others, such as the Dositheans, produced the Simonians, which begat the schools of Menander, Nicolaus, Cerinthus. The school of Menander begat the school of Basilides. Nicolaus begat the group which goes under various terms, but is well-known as the Barbelo-Gnostics, or Borborites (Boghdadiens). The Boghdadiens begat the Harranians, and the Harranians begat the (true) R+C eventually in Venice in 1458 c.e.

Basilides begat Valentinus, and Valentinus begat many a student and subsequent sect. Valentinus begat, among others, Ptolemy, and (it is said... and you know the kind of things THEY SAY!) --- Bar Daisan of Edessa. And Bar Daisan, it is WELL-KNOWN, begat the Daisaniyya. And the Daisaniyya begat the Dasni, or Yezidis. And the Daisaniyya also begat the Batiniyya, of Abdul ibn Maymun al'Qaddah, disciple of Daidan of Persia. And Abdul ibn Maymun al-Qaddah begat the Batiniyya, and the Batiniyya begat Hamdan Qarmat, and Hamdan Qarmat Begat the Qarmathians, and these led to the Fatimites, and the Fatimites led to the Druzes, and the Druzes, the Nusairi, the Order of the East, and the Yesidis all had a profound influence on our Templars, who were begat by God in the form of a Neptunian Quinotaur impregnating the wife of Chlodion, descendant of Benjamin.

Eventually the Rose + Croix Veritas would beget the Templars, and the Templars would beget the Freemasons, and the Freemasons would beget many offshoots and schismatic groups, as many as the Rosicrucians themselves; and these would lead to the Golden Dawn, and these to Crowley and Dion Fortune and Frater Achad and others, and these would lead to Meade Layne founding the Borderland Sciences Research Foundation, in 1947, the year of Roswell (if that ever really happened, thatis) and the year of Crowley's Death.

And somewhere down the pike, the Kabbalah traditions would beget Shabbetai Zevi, and he would beget the Donmeh, and the Donmeh would beget Jakob Frank, Blessed be he, and Frank would beget Dobrushka, and Dobrushka would help found the legitimate successor of the R+C (not the bogus fakes in San Jose who never possessed real parchment, but fake acid soaked paper) the Asiatic Brethren, and the Asiatic Brethren would become the Fratres Lucis, and the Fratres Lucis would be known as the real successor of the true Illuminati of Saint Adam Weishaupt, true Initiate of the 18th Century; and the Fratres Lucis would beget the Hermetic Brotherhood of Luxor, and the Hermetic Brotherhood of Luxor would beget Madame Blavatsky's Theosophical Society, and Max Theon's Cosmic Movement, and Max Theon's Cosmic Movement would beget The Mother, and the Mother would beget Sri Aurobindo, and Sri Aurobindo still has disciples and successors even if he died thirty years ago.

Eventually the Borborites would end up in the areas where the Harranians (as Boghdadiens), and original Isma'ili groups emerged. This we find to be no coincidence. Syria figures prominently in our researches, and Syria is where the Crusaders and Templars became initiated into the 'Doctrines of John'. The parallels between the description of the Ophite system given above and in the Readings, and the Esoterica associated with R+C, Masonic, and Illuminati groups is clear, as is the relationship to the doctrines of the Nusairi, who exist in Latakia as the Alevis, and who, as we shall see, came from the most primitive of Christian groups.

## **ADDENDUM TO THE READINGS SEGMENT:**

From **John Dart**, *The Jesus of Heresy and History*:

"The early third-century church father Hippolytus said the Naassene Gnostics used a Gospel According to Thomas in which it said, 'He who seeks will find me in children from seven years onwards, for there I am found, who am hidden, in the fourteenth aeon.'

"Initial studies of Thomas could not help but notice other terms and ideas used by the Naassenes, as reported by Hippolytus. The similarities led William R. Schoedel in 1960 to say cautiously that the evidence lends support to the hypothesis that Thomas was either composed or thoroughly edited by the Naassene sect. Yet it is also possible that the Naassene sect was an outgrowth or a descendant of the group that made the peculiar additions to Thomas."

## CONCLUSION

As we have seen, the Ophites are not merely a sect of Heretical Gnostics, but a tribe all their own, stretching from Ethiopia to Greece, Southern Europe to Mesopotamia.

The Serpent Tribe migrated all over the known world, bringing its customs, arts, traditions, culture and rites. In that most peculiar part of the world, Palestine, they existed behind the scenes, and gave birth to the sects from which Christianity sprang.

It is said, too, that the Templars were guilty of the Ophite heresy. We have already shown some of the groups which were in existence at the time of the Crusades, and which could have been in contact with the Crusaders.

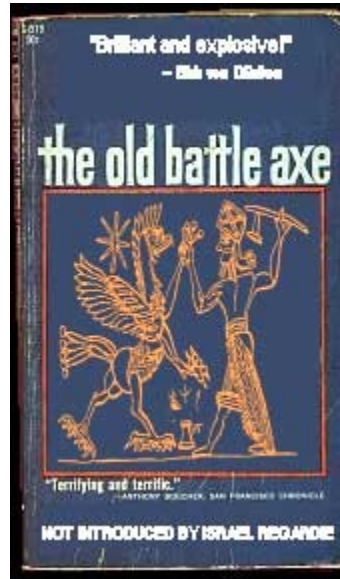
There are a couple of groups we have yet to examine. One, the Druzes of the Lebanon, are figured in a couple of AASR Degrees, one which we recently examined, above; and the other being the 22° or Knight of the Royal Axe, or Prince Libanus. We have seen that in the *Legenda* for the 25° they are said to be descended from the Hivites, who were descended from the Cuthite/Ophite Tribe, as per Jennings' *Ophiolatrea*.

We shall see interesting connections when we analyze the 22°.

The other group is, of course, the Nusairi. We shall see the evolution from the sects in the Decapolis and Hauran regions evolve into the Johannite Tradition, and we shall see how this managed to preserve itself to this day.

## THE SONS OF THE SERPENT TRIBE

# THE OLD BATTLE-AXE



## INTRODUCTION

**WE COME** now to a description of the 22°, and the part it plays in our story. Actually, in our story it plays a small role, but the importance placed upon the Druzes is significant enough for us to dwell at some length upon some of the details. Externally the 22° is a degree that pertains to labor, to the exaltation of hard work, like the work performed by the Sidonians, who are said to have hewed the Cedars of Lebanon, for the Ark, for the Desert Tabernacle, for the Temple of Solomon.

However, we shall see that in the symbols, in the Jewel, the Royal Axe, in the Words, in the concentration upon the Druzes, et cetera, there is more than meets the eye.

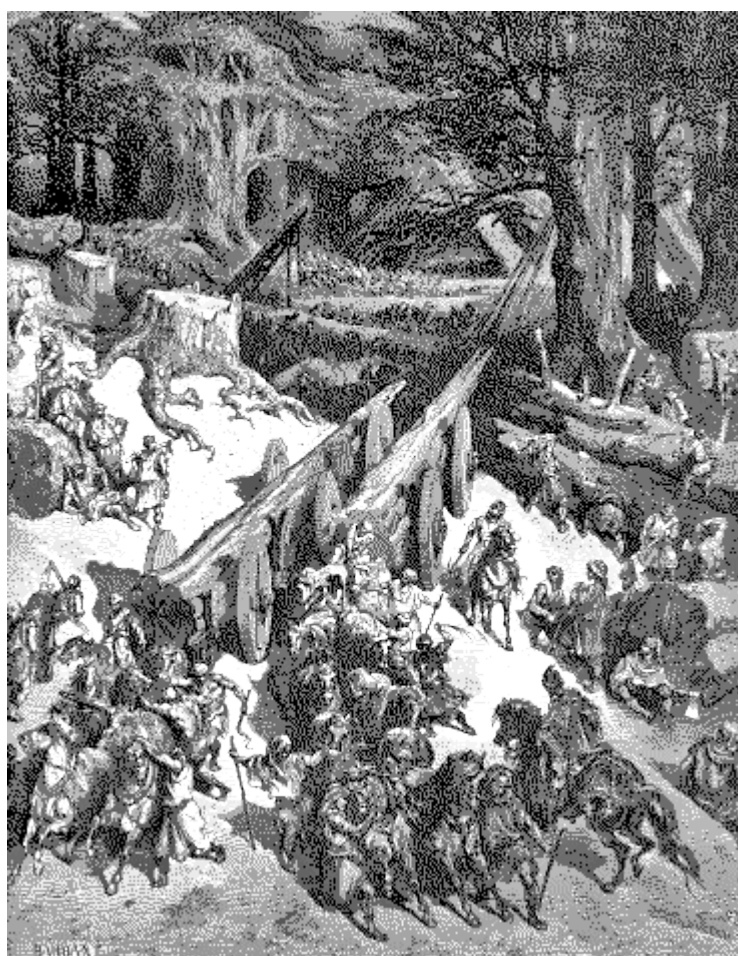
We shall see survivals of the Old Religion, that of Sumer: or, actually the Phoenician and Syrian versions of it. We have dealt in detail upon the Serpent Tribe, and in the Druzes we see yet another branch of the family. We have also sought after the connections between the sects of antiquity and the Crusaders. We have demonstrated how the Ophites were not merely a sect of heretics, but a race run by priest-kings, a race that migrated from not only Mesopotamia, but India and Ethiopia.

The 'historical' basis of the degree matters little, although we can state that the history of the Lebanon region goes back to the days of Gilgamesh and beyond. Readers of Sitchin's works know this (even if this is considered to be popular armchair material by now).

The significance of the Axe, too, in ancient times is rather profound. So, then, we have some material worth covering. We shall begin with a look at the degree itself.

THE SONS OF THE SERPENT TRIBE  
THE OLD BATTLE-AXE

# KNIGHT OF THE ROYAL AXE, OR PRINCE LIBANUS



## KNIGHT OF THE ROYAL AXE, OR PRINCE LIBANUS, THE DEGREE AND ITS LEGEND

"Careful with that Axe, Eugene!" -- Pink Floyd, 1968.

### OUR NOTES

As regards the antiquity of this degree, we can look no farther than 1758, when the Emperors of the East and West were established at Paris. This was the genesis of the Rite of Perfection, which



climaxed with the AASR. When Freemasonry expanded in the wake of the reforms which occurred in 1717, and later with the Stuart Cause, we see a gradual rise in the development of rites and degrees.

From Gould's chart, (III **Gould**, facing p. 378, 1903 American Edition, in Red Morocco, as well as from other sources):

**1728 - 1730. RAMSAY'S RITE.** Six Degrees. England. Established by Andrew Michael Ramsay.

**1743 RITE DES VIELLE-BRU** in 8 plus degrees. Established by Samuel Lockhart, adherent of Charles Edward Stuart, Toulouse.

**1747. 15 April. PRIMORDIAL CHAPTER OF ARRAS**, established by Charles Edward Stuart.

**1754 24 November. CHAPTER OF CLERMONT** in Six Degrees (Rite of Perfection). Paris. Established by Chevalier de Bonneville.

**1756, Paris. KNIGHTS OF THE EAST.** Established by "Valois".

**1758, EMPERORS OF THE EAST AND WEST**, 25 Degrees, Paris. Established by a Council.

**1801 ANCIENT AND ACCEPTED SCOTTISH RITE**, in 33 Degrees, Charleston.

From our research, we gather that all or most of the High Degrees in the Emperors of the East and West were created at the same time. Later, they were revised and added to, and we get the 33 degrees of the AASR. We will give a thumbnail sketch of the other significant branch of the Masonic tradition, later. That is, of course, the Rites of Memphis and Misraim.

Just what purpose the degrees of the Emperors served is not to be found so easily amongst all the hundreds of pages spent on the subject. The principal high degrees that have existed can be placed in the following categories:

(Above the three Craft Degrees)

- **ROYAL ARCH.** Whether in York, Scottish, or elsewhere.
- **ELU DEGREES.** Especially in France.
- **ROSE + CROIX.**
- **VAULT.** Buried Treasure Degrees (aka Cryptic Masonry). Related to Royal Arch somewhat.
- **KNIGHTHOOD.** Whether in Biblical times, the Crusades, or otherwise.
- **QADOSH/ECOSSAIS.**
- **ROYAL SECRET.**

Now, most rites usually have a Royal Arch of some sort, a series of Elu (Elect) Degrees, a Rose+Croix, Ecosais, and Qadosh. These are the core degrees of the High Degree Rites. In the Ancient and Accepted Scottish Rite, we would say, 9° - 11°; 13°, 15°, 17°, 18°, 30°; 32°. But the extra degrees like the 16°, 19° - 29°, 31°, 33°, and the nursery grades like the 4° - 12°, and 14°, require some stretching to fit them into the schema. Well, the 23rd to 29th are simple enough, and the 33rd, even the 31st, and the 19th and 20th. But the 16th, the 21st, and the 22nd are rather extraneous: unless there is a very important, but concealed symbolism, or historical connection. In the 22nd, the Historical Connection is not to be found in the pretended history of the degree - that of the Sidonians.

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## THE LEGEND

In brief, the degree commemorates the Sidonians, who felled cedars for the Ark of Noah, the Ark of the Covenant, and the Temple of Solomon, even if the two Arks were made of Acacia wood; they organized themselves into colleges to worship the Grand Architect of the Universe and fell cedars for Israelite projects. A high-born Prussian Knight, at the time of the Crusades, finds them in their college,



at labor, and seeks admission. He is denied entrance, unless he can perform a year's worth of labor. This being satisfied, he becomes a Knight of the Royal Axe, which he is given, so he can fell cedars.

The Axe is inscribed with Hebrew letters, which signify Lebanon, Sidonians, Noah, Shem, Ham, Japheth, [the members of this College are claimed as descendants of Japheth]; Moses, Aholiab, Zerubbabel, Nehemiah, Ezra. This then is the Royal Axe. Why Israelite names on an Axe significant to the Sidonians, who were pagans, who worshipped a different pantheon? According to William Foxwell Albright, [Yahweh](#) and the Gods of Canaan, pp. 148-150, Eshmun and Astronoe were the Chief Deities of Sidon. Eshmun being the god of Healing, like Asklepios, Shulman, Imouthis, I-M-Hetep, and Astronoe being a version of the Ishtar of Nineveh.

The Sacred Word, Al-Shadai, is significant, since it equates with Set, Shaitan, Nergal, and Shadu, the Mountain. The Degree is attributed (in Blanchard's work), to the planet Mars, as is Nergal. Set is Sith, in Greek, and we have written elsewhere, that the Sethians trace their name to Set, rather than Seth, son of Adam, and sith is a component of Do-Sith-eos, which is significant, since the first such Dositheos we have on record came to Samaria, in Assyrian times, one of the Nergal Fire Priests of Cutha.

El-Shaddai, according to Albright, is 'He of the Mountains' -

SADDAY: He of the Mountains.

AL: The Exalted One.

The explanation in **Words**, 156, that the word means 'AL, who conquers,' may work, but only in connection with the identification of the mountain gods with destruction which was a common idea in Asia Minor at least. There they had Earthquake Gods as well as Volcano Gods (which might be significant, considering Djebel ad-Druz in the Hauran). Due to the fact that at least three major continental plates meet in Asia Minor, these Earthquake Gods were important: and the result is the largest number of earthquakes anywhere on the planet, including 'dangerous' California!

Now we present the Legend, as Pike gives it in his corpus of writings:

The Tsidunai or Phoenicians were ever ready to aid the Israelites in their holy enterprises. The tie between them was the mysteries, into which the principal persons of both nations were initiated; Moses having necessarily received them in Egypt, before he could marry the daughter of a priest of On. These mysteries, modified by Solomon, or perhaps at an earlier day by Joshua or even Moses, to suit the genius and manners of the Jewish people, became Masonry, such as it was practiced at the building of the Temple, and such as it has in part come down to us. Khurum, King of Tsur in Phoenicia, and Khurum Abai, also a Phoenician and not a Jew, were likewise initiates; and hence the intimate connection between them and Solomon, as Masons. The people of Tsidun, a city of Phoenicia, were employed by Noah to cut cedars on Mount Libanus, of which to build the ark, under the superintendance of Japhet. His descendants repeopled Tsidun and Phoenicia, and at a later day his posterity, under Adon Khurum, cut in the same forests cedars for King Solomon: and at a time still later, they felled timber on the same mountain to construct the second Temple.

Upon the same mountain it is said that they established Colleges or Associations of Artificers, like those of Etruria and afterward of Rome. Of this we can only say that it is possible, because associations of workers have been common in all ages.

It is supposed that there were Colleges of Artificers in Etruria, as there certainly were at Rome; and Phoenicians, who voyaged far and traded everywhere, and who honored the skill of the Architect and Artisan, no doubt had similar colleges.

Wherever such associations existed, they necessarily had modes of recognition of each other; and they were honored everywhere. Solomon himself, whose wisdom gave him a true idea of the dignity of labor, built a palace on the mountain, to which he often repaired to inspect the progress of the work. The names of the Patriarchs who were the Superintendents of the workmen on the mountains at different periods are preserved in our pass-words. The institution of Colleges upon Mount Libanus

was perpetuated by the Druses, from whom the Crusaders obtained a knowledge of this or a similar Degree. - *Liturgies*, pp. 58-59 (part IV).

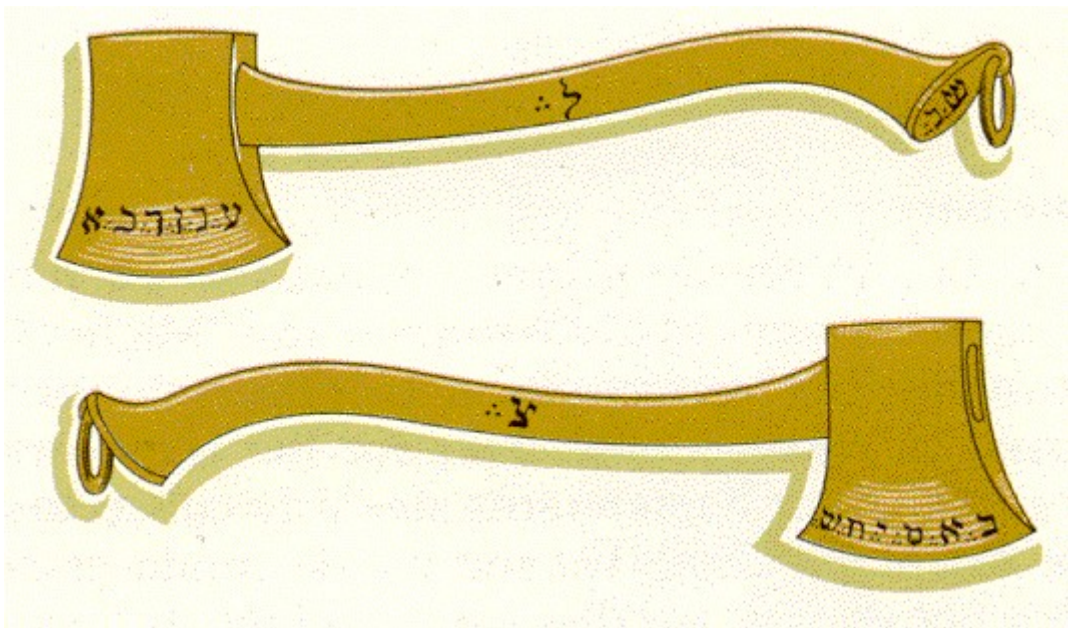
And the same mountain was that same Mount Hermon, where the Sons of God came down, and found the Daughters of Men, to be fair...

## THE ENCYCLOPAEDIA ITEMS

### Waite's *New Encyclopaedia of Freemasonry*

It should be understood that Libanus is Lebanon and that according to the traditional history it was the Sidonians who cut down cedars on that memorable mountain (1) for the building of Noah's ark, (2) for the Ark of the Covenant, (2) for Solomon's Temple, and (4) for that of Zerubbabel. The Prince of Libanus constitutes the twenty-second Degree of the Scottish Rite, and its alternative title is Knight of the Royal Axe. It is the Sidonians presumably who are at work in one of the apartments - hewing, sawing, planing, copying designs and so forth - when the Candidate enters among them. Here is a plain issue within its own measures, but as those who make Grades of this quality must also stultify, his perfect title of entrance is that he is a Christian Knight of Rose-Croix, who should know of another Lebanon than that where Sidon worked, to say nothing of ages intervening between the dawn of Easter and the leading epochs of Jewish history or the days of Ark and Flood. ... - II-302.

### AXE



#### *The Royal Axe explained.*

The application of the following letters, the initials of every name which we retain in our memory.

|    |                                                      |           |
|----|------------------------------------------------------|-----------|
| L. | on the side of the blade of the Royal Axe, signifies | Lebanon.  |
| S. | on the top of the Royal Axe,                         | Solomon.  |
| A. | on one side of the handle,                           | Abda.     |
| A. | on the same side,                                    | Adoniram. |
| C. |                                                      | Cyrus.    |

|    |                                                  |             |
|----|--------------------------------------------------|-------------|
| D. |                                                  | Darius.     |
| X. |                                                  | Xerxes.     |
| Z. |                                                  | Zerubbabel. |
| A. |                                                  | Ananias.    |
| S. | on the lower blade of the Axe,                   | Sidonians.  |
| N. | on the top of the handle on the other side,      | Noah.       |
| S. | next on the top of the handle on the other side, | Shem.       |
| C. |                                                  | Cham.       |
| J. |                                                  | Japhet.     |
| M. |                                                  | Moses.      |
| A. |                                                  | Aholiab.    |
| B. |                                                  | Bezaleel.   |

On the top of the Axe or jewel, a golden crown to hang by a ribbon, or collar of a rainbow color, in the form of a collar on the breast; it may also be worn from the right shoulder to the left hip. - Cross, **Templar's Chart**, Supplement. pp. 76 - 77.

## WORDS

### Passwords:

Nuakh: Quiet, Rest, repose.

Betsel-AI: Shade of AL.

Yapat: Enlargement.

Aholai-Ab: Coruscation of the Father.

Tsidunai: Men of Sidon.

Lebanon: Mount Libanus.

*Noah and Yaphet were builders of the Ark; Betsel-AI and Aholiab, of the Tabernacle of Moses.*

The *Tsidunai* or men of Sidon worked for Solomon, in procuring timber for the *Temple*, from the mountain-range of *Lebanon*.

The only signification of the words is their connection with Labor, -- on the Ark, the Tabernacle and the Temple.

### Sacred Word:

AL-SHADDAI.

yd#-l) , *Al* or *El Sadai*, *Sadi*, *Shedi*, or *Shadai*. 'AL, who conquers,' or 'The Destroyer': perhaps the Phoenician Sun-God, Shadid or Shadad.

d# , *shed* or *sad*, 'a woman's bosom;' and Shadi, perhaps 'Nature, the producer;' and *Al-Shadai*, the Great Nature-God, the impersonation of the Powers of Nature, worshipped by men before they conceived of a separate and creative personal Deity. - **The Book of the Words**, pp. 155 - 156.

This latter meaning, may be seen in relation to the academic definition of Shaddai with the term Mountain.

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## RELATIONSHIPS BETWEEN THE KNIGHT OF THE BRAZEN SERPENT AND THE KNIGHT OF THE ROYAL AXE DEGREES

### Our notes

The link between the 22nd and the 25th degrees is interesting. The theme in the explanations of the 22nd Degree is the Sect of the Druzes. There is no *Legenda* for the 22nd Degree. There is, however the *Legenda* for the 25th Degree, presented above. That *Legenda* is all about the Druzes, or so we are told by Pike. However, as we demonstrated, it is not nearly as simple as that. It may refer to Druzes, but it really is referring to the **Ikhwan as-Safa**.

We have found this to be the case, as far as the knowledge derived from French travellers in the region during the 19th Century. Also, we know that it was urged by some that God withdrew himself from the hierarchy of the Druzes and went over to the Alawites. Not that we want to be a bone of contention here, but there are reasons to hold that all of these groups are related, but that the Upper Management (INNER) picks and chooses where it wants to go from time to time, and doesn't stay in one place forever. The Upper Management Levels of all Orders that Exist today, have at one time been directed by the Instructors / Secret Chiefs / Unknown Superiors, but that is not necessarily the case as this is being written. Just look at the state of disarray that these various organizations are in.

Perhaps instead of the Desert Tabernacle in the 23rd to the 25th Degrees, we place it in the Lebanon, within view of Mount Hermon. That is not impossible. The Druzes are regarded as the descendants of Hivites / Cuthites, who are the most prominent group of the Serpent Tribe. Although their doctrines are not really pagan Serpent Worship, the dualism is not too far off from that which we presented above in reference to the Ophites.

The historians claim that once this degree was connected to the 21st Degree, the Noachite or Prussian Knight. Indeed, it is a Prussian Knight who begs affiliation with the College of Sidonians. The Prussian element is reprised in the 27th Degree.

Perhaps the role of knighthood and nobility in these degrees was designed to give the relatively ordinary man who would have gone through the ceremonial a sort of guided tour, a Cooks' Tour of Chivalric Orders, so to speak.

Now, for our purposes here, we shall run through the significance of certain elements - the Location, the Axe, the Druzes. Mackey informs us (I **Mackey** 403a-b):

"This degree is especially interesting to the Masonic scholar in consequence of its evident reference to the mystical association of the Druses, whose connection with the Templars at the time of the Crusades forms a yet to be investigated episode in the History of Freemasonry."

In studying the Axe, we shall give notice to a couple of important symbols. In studying the location, we shall see it to be an important place in the history of the world. In studying the Druzes, we shall see their connection to our story.

## THE SONS OF THE SERPENT TRIBE

# THE OLD BATTLE-AXE



## THE OLD BATTLE-AXE

### THE AXE, IN SUMERIAN USAGES

"The God of Jupiter is the Lord of Magicians, MARDUK KURIOS of the Double-headed Axe." - *Necronomicon*, p. 30 (AVON Edition).

Laurence Austine Waddell, in *The Makers of Civilization in Race and History*, (1929), sheds some light on the significance of the axe:

"The Double-Axe sign for the God Zeus in Crete also occurs as a sign for the god ZAG [1] in Sumerian. It is found in the inscription of Manis-Tusu's grandfather; and it is obviously a fuller form of the diagrammatic axe-sign in Sumerian, which has the phonetic value of ZAG or SAG, and is defined as 'axe, sceptre, two-edged sword.' And significantly this axe-sign is a title in Sumerian of 'The GREAT LORD' (NAR-GAL) [Ner-Gal from his fatal smiting still later became the God of the Underworld.], a martial reflex of the Father-God ZAGG, SAKH, or SAX [2], i.e., Zeus, who became latterly the 'God of War' in Babylonia; and Manis' father SARGON worshipped the weapon of the God ZAGG as we have seen."

Nergal, [3] as we have noticed above, is associated with Cutha. And Nergal is one of Enki's sons. Also, Nergal is god of the Underworld, and associated with Melkarth. As Melkarth, Nergal's worship spread across the Mediterranean world, thanks to the Phoenician traders.

The name ZAG, SAGG, SAKH, et al., may be related to Sakkhun, as in Sakkhun-yathan, Sanchuniathon. Waddell identifies this name with IA, YAH, INDRA, ZEUS. This is a bit of a mish-mash, granted, but that is Waddell, and many an early scholar for you. This may mean that he is to be identified with ENKI. Therefore, SAKKHUN-YATHAN may mean, 'The God IA has Given', which would

be, in Hebrew, Yahu-Nathan. In Greek, Dositheos, and the significance of this is that this ancient Phoenician writer may be the first Dositheos on record.

We have already noticed above, that the 9° and 10° AASR bear a resemblance to the rites associated with Melkarth. Perhaps not as they were practiced, when THEY WERE STILL PRACTICED, but in their root symbolism. Here, too, we can add, a resemblance to the god Nergal.

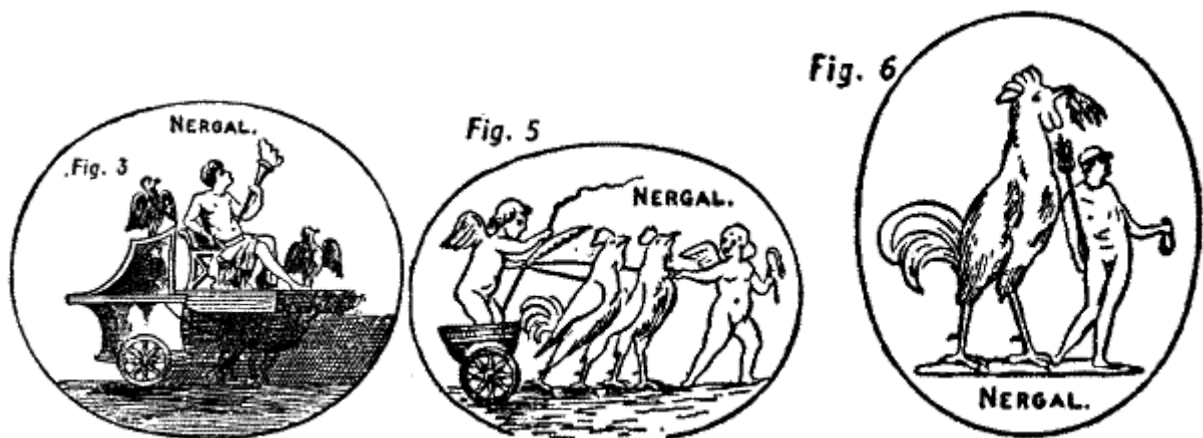
"The God of Mars is the mighty Nergal.

"He has the head of a man on the body of a lion, and bears a sword and a flail. He is the God of War, and of the fortunes of war. He was sometimes thought to be an agent of the Ancient Ones, for he dwelt in CUTHA for a time. His color is dark red. His essence is to be found in Iron, and in all weapons made to spill the blood of men and of animals." - *Necronomicon*, p. 28 (AVON Edition!)

"These Sumerian records, linking Enki with the African lands of the Nile, assume a double significance; they corroborate the Egyptian tales with Mesopotamian tales and link Sumerian gods - especially the Enki gods - with the gods of Egypt; for PTAH, we believe, was none other than ENKI. [4]

"After the lands were made habitable again, [after the Deluge], Enki divided the length of the African continent between his six sons. The southernmost domain was re-granted to Nergal ("Great Watcher") and his spouse Eresh kigal. To his north, in the mining regions, GIBIL ('The One of Fire') was installed, having been taught by his Father the secrets of metal-working. NIN.A.GAL ('Prince of Great Waters') was, as his name implied, given the region of the great lakes and the headwaters of the Nile. Farther north, in the grazing plateau of the Sudan, the youngest son, DUMU.ZI ('Son Who is Life'), whose nickname was 'The Herder' was given reign." - *The Wars of Gods and Men* (Sitichin), pp. 126-127 [AVON Paperback Edition, not the overpriced New Age Popularity Editions available today, but originally purchased in 1986.]

William Foxwell Albright, in *Yahweh and the Gods of Canaan*, (III: B, C, D) identifies Nergal with Melkarth (Milk-Qrt) and Resheph, (RASAP), which we see depicted on the beautiful Egyptian Stele, with Qetesh (HATHOR!) on the Lion in the centre, and AMSU or MIN on HER Right, with RESHPU on HER Left. [5]



In *Mackey's Revised History of Freemasonry*, by Robert Ingham Clegg, et. al., we find the following: [Volume VII, pp. 2135 - 2137]

"Figures 3, 5, and 6 are different forms of Nergal. The word Ner-Gal divides into two parts: Ner signifies light, or luminary, etc., and gal signifies to roll, revolve, a revolution, a circuit, the two together implies the revolving or returning light. If this be truly descriptive of Nergal, there is nothing improbable in considering the rooster as allusive to it, since the vigilance of the rooster is well known, and that he gives due notice of the very earliest reappearance of light, morning after morning. There are different senses in which light may be taken, besides its reference to natural light:



1. Deliverance from any singular danger, or distress. Esther 8:6.
2. Posterity; a son, or successor. 1 Kings 11:36; 2 Chron. 21:7.
3. Resurrection, or something very like it. Job 33:28, 30; Psalm 97:11.

In the figures 3, 5, and 6 there is no allusion to the first of these principles, but they have a strong reference to the second, Posterity, and the idea of fecundity or fertility is expressed in the adaptation of the figure of a rooster, which signifies the returning of light. In Figure 5, which is taken from a gem in the Gallery of Florence, Italy, two roosters are yoked to the car of Cupid, and driven by one Cupid and led by another; and not merely as if harnessed to a common car, but as if they had been in a race and had come off victorious; as the driving Cupid carries a palm-branch, which is the reward of victory, obtained by these his emblematical figures.

In Figure 3 we have a car with a rooster standing in the attitude of crowing and flapping his wings; which is the custom of this bird on certain occasions. The star shown is the star of Venus, and distinguishes this equipage as the consecrated vehicle of that supreme goddess of love and beauty. [6] At a short distance in the background sits Hymen, the god of marriage and conjugality; his torch brightly blazing; at his feet is a rooster crowing, etc., in a manner and attitude very like the other; and with precisely the same allusions. The indication of this allegory is the influence of Venus and Hymen, the genial powers of vitality, on the renovation of life, in human posterity.

As the extinction of lamps, or torches, indicated utter desolation, loss of children and misery, so on the contrary we are led by the brightly blazing torch to imply the joy of connubial or marriage engagements.

The Figure 6 represents a rooster holding in his bill two ears of corn; he is attended by Mercury, having a Caduceus or wand in one hand, and a bag of money in the other. This gem has puzzled the learned. Montfaucon says, 'To see Mercury with a rooster is common enough; but to see him walking before a rooster larger than himself, is what I have never noticed, except in this representation. It may denote that the greatest qualities of Mercury is vigilance. The rooster holding the corn in his bill, may, perhaps, mean that vigilance only can produce plenty of the productions necessary to the support of life.' Ancient mythology adopted various representations of the human form.

**Kenneth R. H. Mackenzie** - s. v. NERGAL, p. 505 (*Royal Masonic Cyclopaedia*):

"Igrn - The Hebrew name for the planet Mars, and everywhere associated with ill-luck and misfortune. In astrology, it is the lesser, but more active malefic. The Khalif HAKIM, on the last night of his life, saw Mars rising, and murmured, 'Dost thou ascend, accursed shedder of blood: then is my hour come;' whereupon his assassins sprang upon him (ABU TALEB: BAR HEBRAEUS, p. 220). He was associated with the SATURNIAN Moloch [7], or man-devourer (from the Sanskrit, NRIGAL), the greater malefic."

The Caliph Hakim, is the Deified Saint of the Druzes, as we shall see. Before we resume our treatment of the Axe, we must continue our long digression over Nergal. This time, we turn to the Encyclopaedia (11th Edition of the **EB**) EB-16:229 A-C; and 645 B-C:

**NERGAL**, the name of a solar deity in Babylonia, the main seat of whose cult was at Kutha or Cuthah, represented by the mound of Tell-Ibrahim. The importance of Kutha as a religious and at one time also as a political centre led to his surviving the tendency to concentrate the various sun-cults of Babylonia in Shamash (q.v.). He becomes, however, the representative of a certain phase only of the sun and not of the sun as a whole. Portrayed in hymns and myths as a god of war and pestilence, there can be little doubt that Nergal represents the sun of noontime [8] and of the summer solstice which brings destruction to mankind. [9]

It is a logical consequence that Nergal is pictured also as the deity who presides over the nether-world, and stands at the head of the special pantheon assigned to the government of the dead, who are supposed to be gathered in a large subterranean cave known as Aralu or Irkalla. [10] In this capacity there is associated with him a goddess Allatu, though there are indications that at one time



Allatu was regarded as the sole mistress of Aralu, in her own person. Ordinarily the consort of Nergal is Laz. Nergal was pictured as a lion and on boundary-stone monuments his symbol is a mace surmounted by the head of a lion.

As in the case of Ninib, Nergal appears to have absorbed a number of minor solar deities, which accounts for the various names or designations under which he appears, such as Lugalgira, Sharrapu ("the burner," perhaps a mere epithet), Ira, Gibil (though this name more properly belongs to Nusku, q.v.) and Sibitti. A certain confusion exists in cuneiform literature between Ninib and Nergal, perhaps due to the traces of two different conceptions regarding these two solar deities. Nergal is called the "raging king," the "furious one," [11] and the like, and by a play upon his name-separated into three elements Ne-uru-gal "lord of the great dwelling"-his position at the head of the nether-world pantheon is indicated. In the astral-theological system he is the planet Mars, while in ecclesiastical art the great lion-headed colossi serving as guardians to the temples and palaces seem to be a symbol of Nergal, just as the bull-headed colossi are probably intended to typify Ninib.

The name of his chief temple at Kutha was E-shid-lam, from which the god receives the designation of Shidlamtaea, "the one that rises up from Shidlam." The cult of Nergal does not appear to have been as widespread as that of Ninib. He is frequently invoked in hymns and in votive and other inscriptions of Babylonian and Assyrian rulers, but we do not learn of many temples to him outside of Kutha. Sennacherib speaks of one at Tarbisu to the north of Nineveh, but it is significant that although Nebuchadrezzar II. (606-586 B.C.), the great temple-builder of the neo-Babylonian monarchy, alludes to his operations at E-shid-lam in Kutha, he makes no mention of a sanctuary to Nergal in Babylon. Local associations with his original seat-Kutha-and the conception formed of him as a god of the dead acted in making him feared rather than actively worshipped. (M. JA.)

**NUSKU**, the name of the light and fire-god in Babylonia and Assyria, who is hardly to be distinguished, from a certain time on, from a god Girru-formerly read Gibil. Nusku-Girru is the symbol of the heavenly as well as of the terrestrial fire. As the former he is the son of Anu, the god of heaven, but he is likewise associated with Bel of Nippur [12] as the god of the earth and regarded as his first-born son. A centre of his cult in Assyria was in Harran, [13] here, because of the predominating character of the moon-cult, he is viewed as the son of the moon-god Sin (q.v.). Nusku-Girru is by the side of Ea, the god of water, the great purifier. It is he, therefore, who is called upon to cleanse the sick and suffering [14] from disease, which, superinduced by the demons, was looked upon as a species of impurity affecting the body.

The fire-god is also viewed as the patron of the arts and the god of civilization in general, because of the natural association of all human progress with the discovery and use of fire. As among other nations, the fire-god was in the third instance looked upon as the protector of the family. He becomes the mediator between humanity and the gods, since it is through the fire on the altar that the offering is brought into the presence of the gods.

While temples and sanctuaries to Nusku-Girru are found in Babylonia and Assyria, he is worshipped more in symbolical form than the other-gods. For the very reason that his presence is common and universal he is not localized to the same extent as his fellow-deities, and, while always enumerated in a list of the great gods, his place in the systematized pantheon is more or less vague. The conceptions connected with Nusku are of distinctly popular origin, as is shown by his prominence in incantations, which represent the popular element in the cult, and it is significant that in the astro-theological system of the Babylonian priests Nusku-Girru is not assigned to any particular place in the heavens. (M. JA.) [15]

We see in these articles identifications with the High Grade Masonry we are surveying presently. Mars = 22° = NERGAL = FIRE = GIBIL.

The 23° is more specifically associated with fire, perhaps.

The similarity between Set and Nergal in the article above also has a parallel in the Degree. AL-SHADAI, SHAITAN, SET;. We shall get to this later on in this segment. We turn to Waddell again, this time, *The Phoenician Origins of Britons, Scots, and Anglo-Saxons*, pp. 320ff., discussing the Cross of Saint Andrew, which we come across in one of the more important Degrees, the 29°.



This so-called "Cross of St. Andrew," although resembling the True Cross of equal arms in a tilted (or "saltire") position, does not appear to have been a true Cross cymbol at all, but was the battle-axe or 'hammer' symbol of Indara or Thor. In Sumerian, its name and function is defined as 'Protecting Father or Bel,' with the word-value of 'Pap' (thus giving us the Sumerian source of our English word Papa for "Father" as protector). It is also called Geur (or "George") or Tuur (or "Thor"), and defined as "The Hostile," presumably from its picturing a weapon in the hostile attitude for defence or protection, and it is generally supposed, and with reason, to picture a battle-axe. [W1]

It is especially associated with Father Indara or Bel, [W2] as seen in the ancient Hittite seal here figured (Fig. 55) representing Indara slaying the Dragon of Darkness and Death - a chief exploit of Indara or Indra (see texts cited in the heading) -- wherein Indara, the king of Heaven and the Sun, is seen to wear the "St. Andrew's Cross" as a badge on his crown; whilst the axe which he wields is of the Hittite and non-Babylonian pattern. Describing this famous exploit, the Vedic hymns which describe Indara's bolt as "Four-angled" (see text cited in heading) also tell us: --

"With thy Spiky Weapon, thy deadly bolt,  
O Indra, Thou smotest the Dragon in the face." [W3]

We thus see how very faithfully the Indo-Aryan Vedic tradition has preserved the old Aryan Hitto-Sumerian tradition as figured on this seal of about four thousand years ago; and how it has preserved it more faithfully even than the Babylonian tradition, which latterly transferred the credit of slaying the Dragon to Indara's son Tas or "Mero-Dach," though even on that occasion he has to be hailed by his father's title of "Ia" [W4] or "Indara" himself!

The Sumerian name for this X "Cross" deadly weapon of Indara has also the synonym of Gur, "hostile, to destroy," which word-sign is also pictured by a blade containing an inscribed dagger with a wedge handle, and defined as "hew to pieces" and "strike dead" - which word Gur thus gives us the Sumerian origin presumably of the Old English Gar, [16] a spear [W5], and "Gore," to pierce to death. This proves conclusively that the X "Cross" was a death-dealing bolt or weapon as described in the Vedic hymns; and the modern device of the skull and cross-bones [17] seems to preserve a memory of the original meaning of the X "Cross" as the deadly axe or "hammer" of Indara, or Thor. And its Sumerian name of Gur, also spelt Geur, is thus presumably the Sumerian origin of the title of "St. George" as the slayer of the Dragon - "St. George" being none other than Indara or Thor himself under that protective title, and thus identical with Andrew.

This battle-axe protective character of this X "Cross" of Indara (or Andrew) is also well seen in the Hitto-Sumerian seals, in which it is placed protectively above the sacred Goats of Indara returning to the door of Indara's shrine or "Inn," [W5] ... wherein we shall discover that the "Goat" is a rebus representation of "Goth," the chosen people of Indara or IA, Yahveh, or Jove, who himself is described in the Sumerian hymns as a Goat, [W6] the animal especially sacred to Indra, [W7] and to Thor in the

Eddas. In that Figure this cross-bolt is pictured, not only in the simple X form, but also with the double cross-bars, like the Sumerian picture-sign for the Battle-Axe... ; [18] and representing it, tilted over or oriented, as when carried over the shoulder or in action. Now this Sumerian form of Indara's (or Andrew's) bolt is figured on many ancient Briton monuments and pre-Christian Crosses and Early Briton coins in this identical form of "Thor's Hammer"...; and thus disclosing the Sumerian source of the "Hammer of Thor" or "Indri" (or Indara) as figured by the British and Scandinavian Goths.

The peculiar appropriateness of this Sumerian battle-axe sign of Indara for the patron saint of the Scots is that it is, as we have seen, the Sumerian word-sign for Khat or Xat, the basis of the clan title of Catti or Xatti (or "Hitt-ite"), which, we have seen, is the original source of "Ceti" or "Scot". [W8] As a fact, it occurs not infrequently on pre-Christian monuments in Scotland, oriented in the key-pattern ornament in Fig. 47... not only at St. Andrews itself but elsewhere in Scotland, and also in Wales and in Ireland, the ancient 'Scotia' (see footnotes to fig. 47). Moreover, the Swastika Sun-Cross is likewise oriented in Scotland in the St. Andrew's Cross tilt in its key-pattern style. This shows that this tilting of this Catti or "Xati" Sumerian was deliberately done in Scotland, and thus presumably implies that the Scots in Scotland up till the beginning of our Christian era preserved the memory that this Sumerian sign "Xat" represented their own ruling clan-name of Catti, "Xati," "Ceti" or "Scot."

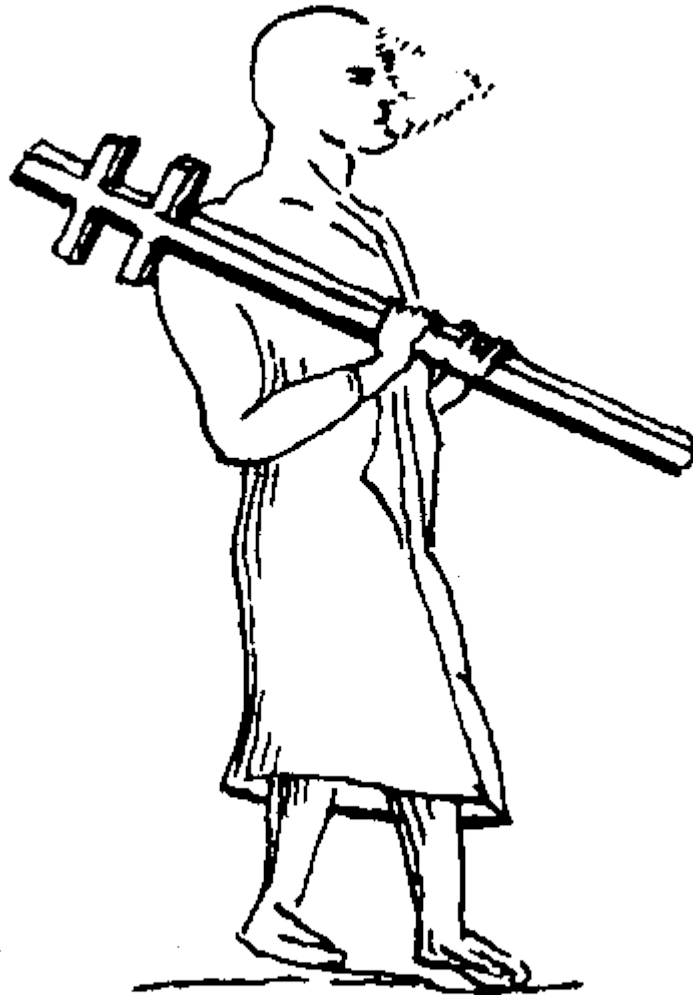


Fig. 56.

## WADDELL FOOTNOTES

[Note: we are not reproducing all of the footnotes from the book, that list items that are in museum collections. We are only giving notes that contain relevant data. The book is in print and available, so we recommend finding a copy if interested.]

- W1. Oppert, Exped. to Mesopot., 58 and BBW, 2, p. 28.
  - W2. The identity of Bel with I-a or In-duru or Indara is very frequently seen in Sumerian seals by Bel being figured with the attributes and symbols of Ia or Induru. Thus in the Trial of Adam (Fig. 33), Bel is represented in his usual form, whereas in the majority of specimens of that scene he is represented as in Fig. 57, with the Spouting Waters of Ia or Indara, as also in Fig. 35.
  - W3. C.p. King, Seven Tablets of Creation, Tab. 7, p. 116, etc.
  - W4. Thus "Brennes . . . lette glide his gar" (i.e., "Brian let fly his spear"), Layamon's Brut., 5079. In Eddic Gothic, Geir = "spear", Anglo-Sax., Gar.
  - W5. In Sumerian the name "In," for the hospitable house of Indara, discloses the source of our English "Inn."
  - W6. Indara, the Creator-Antelope (Dara) . . . The He-Goat who giveth the Earth (SHL, 280 and 283) and see Figs. 59, etc. On Elim for He-Goat see before.
  - W7. "The dappled Goat goeth straightaway bleating To the place dear to Indra." R. V. 1, 162, 2.
  - W8. See previous notes. "Khatti" defined the Catti tribe as "The Sceptre-wielders" or ruling race. [19]
- 

The cross pictured above is the Lorraine Cross, which was of importance in France. Saint Andrew's Cross figures in the 29°, in that it is the ground plan of the Lodge for the Ritual. [q.v.] As before stated, it is the 29° that opens the 30° proper. And, in a manner of speaking, it is an investiture ceremony. It is dismissed as a simple honorary degree conferred by communication, but it is this sort of thing that actually conceals very important ideas relating to the perpetuation of a tradition, a lineage, and so forth. It commemorates the Crowning of Godefroi de Bouillon in 1099 as the 17° commemorates the anointing of Hugues de Payen in 1118. The 18° Rose + Croix is a Major Step as the 30° Kadosh is a Major Step.

## OUR NOTES:

[1.] Query: A-Zag?

[2.] Why not ZAX, or SEX, for that matter, Laurence?

[3.] Cf. The section, above, entitled "The Nergals of Cutha."

[4.] Indeed, we do not need to rely upon Sitchin and his Rockefeller funding to tell us this: it is apparent, and has been revealed elsewhere, long before Zecharia Sitchin was the evil gleam in his father's eye!

[5.] .!. See Book Three for a reproduction.

[6.] But of course! .!.

[7.] I.e., Melkarth. The authors of the past are so inclined as to identify implied negative forces as purely evil or malefic. This is not necessarily the case, though, as those of us who have been Initiated into the Present Scheme of Things, are aware.

[8.] cf. .!. Liber Resh vel Helios. [Hey, don't scream at us about goddamn copyright crapola, it really is before 1929 after all. Wake up, fucking spoiled children, and smell the curdled milk in the baby-bottles!!!!!!!]

[9.] Particularly that portion of mankind that resides in Newark, New Jersey, USA, and pretends to be a Zelator of the A.'. A.',!!!!!!!

[10.] Arallis = ARALI = The Gold Country, like the term applied to KU.TU.LU.

[11.] Compare with SET.

[12.] See below, ch. 21-22.

[13.] See above, The City of Sin.

[14.] Compare with Im-Het-ep, Imouthis, Eshmun, Shulman, Asklepios, etc.

[15.] Compare with GIBIL, in The Necronomicon. [AVON Edition, that is.]

[16.] By Gar!

[17.] See this: [http://www.antiquillum.com/Father\\_ACME\\_Pirate.GIF](http://www.antiquillum.com/Father_ACME_Pirate.GIF)

[18.] Cf. The Lorraine Cross.

[19.] This is carried forward in the special name Clan Chattan in the Scottish Clan System. We have some of this in our bloodline via our Carson-Corson-MacPherson lineage.

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## THE AXE, IN MEDITERRANEAN PAGAN AND Gnostic TRADITIONS

Francis Legge, in describing the Ophite Diagrams mentions that a barrier between two pairs of circles was in the form of a double-bladed axe. A large footnote gives us some axe-lore:

The pelekuj or double-bladed axe was the symbol of Zeus Labrandos of Caria, and is often met with on the coins of Asia Minor, while it seems to have played a prominent part in the worship of Minoan Crete and in Mycenae. See Arthur Evans, *Mycenaeen Tree and Pillar Cult*, 1901, pp. 8 - 12. Ramsay, *Cities*, etc., l. c. 91, thinks that Savazos or Sabazios was called in Phrygia Lairbenos, which may be connected with the word Labrys said to be the name of the double axe. He found a god with this weapon worshipped together with Demeter or Cybele in the Milyan country, *op. cit.* pp. 263, 264, and he thinks the pair appear under the different names of Leto, Artemis, Cybele, and Demeter on the one hand, and Apollo, Lairbenos, Sabazios, Men, and Attis on the other throughout Asia Minor. He points out, however, that they were only the male and female aspects of a single divinity (*op. cit.* 93, 94). Is it possible that this is the explanation of the double-axe as a divine symbol?

The axe with one blade was the ordinary Egyptian word-sign for a god (see *P. S. B. A.* 1899, pp. 310, 311) and the double axe might easily mean a god with a double nature. If this idea were at all prevalent in Anatolia at the beginning of our era, it would explain Simon Magus' mysterious allusion to the flaming sword of Genesis 3:24, "which turns both ways to guard the Tree of Life," and is somehow connected with the division of mankind into sexes. See Hippolytus, *op. cit.* Bk. vi. C. 17, p. 260, Cruice. [OUR NOTE: cf. [The Readings](#) in the Previous section and, too, King's *The Gnostics and Their Remains*, Second Edition, p. 66.] A very obscure Coptic text which its discoverer, M. de Mély, calls "Le Livre des Cyranides" (*C. R. de l'Acad. des Inscriptions*, Mai-Juin, 1904, p. 340) gives a hymn to the vine said to be sung in the Mysteries of Bacchus in which the 'mystery of the axe' is mentioned. - Legge, *Forerunners and Rivals of Christianity*, p. 67, Note 3.

The separation indicated above, into Male and Female is echoed in the Royal Axe itself, with characters on both sides: te Ark, the Tabernacle, Temple of Solomon and Zerubbabel. One blade is for the Male Divinities, the other for the Female, and the shaft / handle for the force the two divisions represent. The implement itself was undoubtedly a ritual implement, like the Wand, Cup, Dagger, Disc, etc. Used, no doubt, for sacrifices, when large animals were brought to the Temples for the big-ass barbeque. This double-axe plays a prominent part in the time of the Maccabees. Known as the Makkabah, it was a device used by Judas Maccabee. The story goes that he picked up an Axe and cut up one of his enemies. It became a symbol for the movement of those who had ZEAL for the Law. In fact, it is said that the name, Maccabee, refers to the Hammer of God, as the Sacred and Royal Axe is usually designated.

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### The Egyptian word "NETER"

The Axe, then, is an important symbol. As a weapon it signifies Royalty. As a religious object it signifies Divine Power. E. A. Wallis Budge, *Gods of the Egyptians*, 1-63-75, gives a detailed analysis of the word NETER, God. The hieroglyph for this word is a stylized Axe.



The very word for God, the determinative word, is a symbol of an Axe, because the Axe represented the sort of swift, effective force that the action of divinity was. Just like fire was a prominent symbol for the Divine, so the Axe was in the mind of the ancient humans who developed language. Like the two-edged sword, the Scales of Justice, the Twin Pillars, the Double-Headed Axe signified Dual poles of one force or energy.

The one who wields the Axe, then, must be balanced, in order that the negative reflex of the power SH/e wields doesn't overshadow the positive reflex, and instead of cutting down the great cedar for the workmen, he chops off his brother's arm! This might be considered a prerequisite or foreshadowing of the 23°, which is the introduction into the Court of the Levites and involves the symbolism of The Sacred Fire (GIBIL, after all), as well as the Mysteries behind the creation of Holy Water.

The Double-Axe has also been applied to Horus as a symbol of Harmachis, the Double-Wanded One: He of the Double Power. This might be of interest, perhaps to those concerned with the Antiquities of Thelema. Dr. Albert Churchward, in *The Arcana of Freemasonry*, wrote:

In the form of the Axe, from the Stellar it was brought on in the Solar Cult as one of the Symbols to represent the Great God Ptah; the Great Architect of the Universe was one of his names, but he was also called the Great Chief of the Hammer (see Ritual of Ancient Egypt). Figs. 76, 77, and 78 represent the God of the Axe in three forms. Fig. 76 represents Ramman, the God of the Axe of the Susians. The horns here signify Solar Descent. The hair and features are those of "The Suk" of Africa. The Axe denotes that he is "The God of the Axe," "The Cleaver of the Way" - i.e., the Egyptian Horus of the Double Horizon or Double Equinox. The Three Rods or Rays of Light denote his name as that of IU or IAU. He is therefore the Atum-IU of the Egyptians. He is supported by his Four Brothers - i.e., the Four Brothers or Children of Horus here portrayed in human form for the first time, as in the Stellar Cult these were represented by Zootypes: Man, Lion, Ox, and Eagle. The hair and features of these are the same as those of the "Suk" of Africa, from whom they descended.

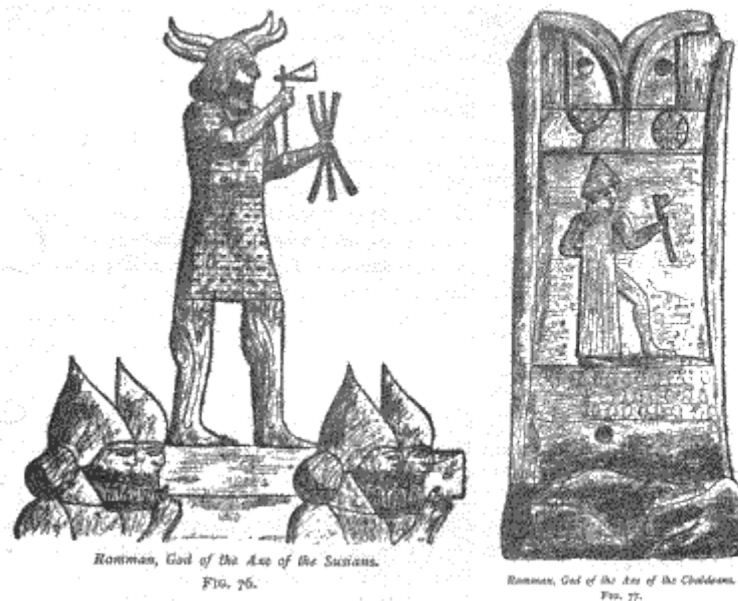


Fig. 77 represents Ramman, God of the Axe of the Chaldeans. We have here a different type of man from the Ramman-Susian; he wears a "conical hat and long robe", and his hair and features show a later type of evolution; yet we find that he is also God of the Axe; the interpretation of all the Symbols portrayed here proves that these people had the same Cult or religion. Ramman, the central figure, is shown as coming forth from the under-world, one foot on the mount of the Eastern Horizon; above, we have portrayed two Pillars, North and South, and two Horizons, East and West, with the Sun depicted as rising and setting in each. Therefore God of the North and South, and God of the East and West. Below this we have, on the left, the Ideograph "HE ascended" or "He has risen", and on the right we have the Star with eight rays, with the centre, which is a Symbol or Ideograph for the Chief or Great One as the 8th - i.e., 7 + 1, which was Stellar and Luna first, and the earliest Solar form before Ptah, who had the Cycle of 9. Below we see the under-world depicted with the Solar orb traversing it. This is

ATUM-IU, God of the Double Equinox or Double Horizon of Egypt, the same as we have depicted with the other Gods. - ***The Arcana of Freemasonry***, pp. 197 - 200.

Now, we go from discussing Nergal / Indra / IA / Enki / Ptah to Ra Heru Khuti, known of course, as Ra Hoor Khuit. Interesting parallels indeed.

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## RECAPITULATION

The Axe, then, as a Masonic Symbol, is a symbol of Royalty, like the Merovingians are said to have ruled by the virtue of their Blood. Certainly not by virtue of their brains. Divine Royal Power. Now, we are not even suggesting that this is how the High Degrees interpret their symbols and rituals. We are viewing these things in the light of scholarship, both pedestrian and official, and drawing our own conclusions, based on what we have found. It is clear that the only explanation for the symbol in the AASR is that these degrees were created by skilled antiquarians. We can tell that Pike's description of the Druzes presented above, in the Knight of the Brazen Serpent, was inspired by Burckhardt's Travels in Syria and the Holy Land. The richness of the symbols, the multiple layers of meaning, the heavy emphasis upon European Ancestral Traditions and their ties to Near Eastern Angel Cults, Gnostic Succession, Investiture, this, and suggest that at the heart of the most popular of the High Grade Rites of Freemasonry lies a Real Secret pertaining not only to Theology, Alchemy, Theosophy, or mere Sex Magick, but one having to do with Blood: The Sang Real.



THE SONS OF THE SERPENT TRIBE  
THE OLD BATTLE-AXE

# THE CEDAR MOUNTAIN



## THE CEDAR MOUNTAIN

### SIGNIFICANCE OF SOME OF THE SYMBOLS OF THIS DEGREE

We now turn to a discussion of two important aspects of this degree. One, the subject of the Lebanon, which we may consider under several heads; and the other is the Sacred Word: Al-Shaddai, which has an interesting etymological background.

#### THE LEBANON.

From the earliest times, the Lebanon has been a place of great importance. We can go back at least as far as the times of Gilgamesh, the Hero-King, who actually existed.

According to the Sumerian King Lists, "He was a ruler of Uruk, the biblical Erech, circa 2900 B.C." [Sitchin, *Stairway to Heaven*, p. 119. Hey, as long as people still use Encarta or other worthless encyclopedias (rather than real Encyclopaedias! like Encyclopaedia Britannica, for example), we can reference Sitchin as a Quotable source. And, it's not that bad, irrelevant, nor should we dismiss it all as mere "spook" disinfo. It stands by itself, and as we start coming across sources, we can appreciate his research. Only, he needed a better index writer and each page needs footnotes!]

Gilgamesh, and his friend/assistant, EnKiDu, went from Mesopotamia, around Arabia to the Red Sea, up through the Sinai, where the Mountains of Mashu are located, up through Palestine, and sought entrance to the abode of the Gods in the Cedar Mountains, the Cedar Forest. This is most definitely the Lebanon. And, in north Lebanon, is Ba'albek: also called Beth-Shemesh, Heliopolis, or City of the Sun. This is an ancient structure. Although in Greco-Roman times, the structures we see in the ruins today were designed and built, the platform goes back to high antiquity. It is at Ba'albek, that Sitchin argues that Gilgamesh travelled, after seeking out Utnapishtim, the hero of the Sumerian Deluge: in order to get advice as to how he could find the plant of immortality. It is also in the region of Ba'albek,

that Sheikh 'Adi bin Musafir was born, and lived, prior to getting the call to travel to Mosul. One wonders what it is about Mosul that gets it placed on the destination list of so many people, even today!

An interesting item, worthy of mention, is the fact that if one were to draw a straight line on a map, starting at Mount Ararat (the original Mount of Salvation, or Montsalvat!), and continuing south-westerly, straight to the Pyramids at Gizeh, not only would Heliopolis in Egypt be on the resulting line, but so would Heliopolis in the Lebanon: Ba'albek.

Ba'albek was an original marker for the western boundary of the old landing corridor, so the story goes... the eastern boundary being marked by Gebel Musa in the Sinai Peninsula and Mount Katherine (even though at those times precious little existed there relating to the presently significant reasons for including them on the maps). The central line was Jerusalem, said to be the Second Mission Control Center: the first being at Nippur. This would appear to bear significance today, considering that the two festering sores in the Middle East, these days are Jerusalem and Baghdad and the pus affects the entire planet. Lance Boyle to the rescue!

At Nippur the first DurAnKi was kept, and the story goes that the second DurAnKi ended up in Jerusalem, and we do not disagree with this, considering what we have come across pertaining to esoteric legends concerning the Temple @ Jerusalem. However, evolution migrates in a westerly direction, and Number Three became Rome for a time. Where is it today? Well, it's not in Texas, that much is for sure.

Now we shall run quotes of some of Sitchin's material:

"Tilmun, then, was the location of the Spaceport. The Cedar Mountain was the location of the 'Landing Place,' the 'Crossroads of Ishtar,' -- the Airport of the Gods. And it was to the latter that Gilgamesh had first set his course.

"While the identification of Tilmun and its location is no mean challenge, there is little problem in locating the Cedar Forest. With the exception of subsidiary growths on the island of Cyprus, [NOTE: and in the Taurus Mountains...] there is only one such location throughout the Near East: the mountains of Lebanon. These majestic Cedar Trees, which can reach 150 feet in height, were repeatedly extolled in the Bible and their uniqueness was known to the ancient peoples from the earliest times. As the biblical and other Near Eastern texts attest, the Cedars of Lebanon were earmarked for the construction and decoration of Temples ('gods-houses') -- a practice described in detail in I Kings, in the chapters dealing with the building of the Jerusalem Temple by Solomon (after the [Lord Yahweh](#) had complained 'Why build ye not me a House of Cedar?')

"The biblical Lord appears to have been quite familiar with the cedars, and frequently employed them in his allegories, comparing rulers or nations to cedars: 'Assyria was a cedar in Lebanon, with four branches and a shadowing shroud and a high stature... waters nourished it, subterranean streams gave it height,' [cf. the term Underground Stream, and the significance of this in re Nephilim survivals...] -- until the wrath of **Yahweh** toppled it and smashed its branches. Man, it appears, had never been able to cultivate these cedars; and the Bible records an attempt that had completely failed. Attributing the attempt to the King of Babylon (factually or allegorically), it is stated that 'He came to Lebanon and took the cedar's highest branch,' selecting off it a choice seed. This seed 'he planted in a fruitful field, he placed it by great waters.' But what grew up was not a [tall-cedar](#) -- only a willow-like tree, 'a spreading vine of low stature.' [i.e., instead of cultivating a Semi-Divine lineage, he created an all too human lineage, or a spreading vine of low stature.]

"The biblical Lord, on the other hand, knew the Secret of Cedar cultivation:

'Thus sayeth the Lord **Yahweh**:

""From the cedar's crest, from its topmost branches a tender shoot I will take; and I will plant it upon a high and steep mountain...

""And it will put forth branches, and bear fruit, and become a mighty cedar.""

"This knowledge apparently stemmed from the fact that the cedar grew in the 'Orchard of the gods.' There, no other tree could match it; 'It was the envy of all the trees that were in Eden, the garden of the gods.' The Hebrew term GAN (orchard, garden), stemming as it does from the root GNN (protect, guard), conveys the sense of a guarded and restricted area -- the same sense as is imparted to the reader of the Gilgamesh narrative: a forest that extends 'for many leagues,' watched over by a Fiery Warrior ('a terror to mortals'), accessible only through a gateway which paralyzed the intruder who touched it. Inside, there was 'the secret abode of the Anunnaki'; a tunnel led to 'the enclosure from which words of command are issued' -- 'the underground place of Shamash.'" -- Sitchin, ***The Stairway to Heaven***, 146-7.

Backing up, a couple of pages earlier, Sitchin tells us more of Gilgamesh's mission:

"The Gilgamesh drama reached its culmination in the land of Tilmun, an Abode of the Gods and a place of the Shems. It was there that he encountered an ancestor who had escaped mortality, and had found the secret plant of eternal youth. [NOTE: Said in some places to be water-cress.] It was there that other divine encounters, as well as events affecting the course of human history, occurred in later millennia. It was there, we believe, that the DUAT was -- the Stairway to Heaven.

"But that was not the first destination of Gilgamesh, and we ought to follow in his footsteps in the same sequence by which he himself had embarked on his journey: his first destination on the road to Immortality was not Tilmun, but the 'Landing Place' on the Cedar Mountain, within the Great Cedar Forest.

[OUR NOTE HERE: The Landing Place on the Cedar Mountain would be Mount Hermon, where the Watchers descended according to the Book of Enoch.]

"Scholars (e.g. S. N. Kramer, *The Sumerians*) have termed as 'cryptic and still enigmatic' Sumerian statements that Shamash could 'rise' in the 'Cedar Land' and not only in Tilmun. The answer is that apart from the Spaceport at Tilmun, from which the farthest heavens could be reached, there was also a 'Landing Place' from which the gods 'could scale the skies' of Earth. This realization is supported by our conclusion, that the gods indeed had two types of craft: the GIRs, the Rocketships that were operated from Tilmun; and what the Sumerians called a MU, a 'Sky Chamber'. It is a credit to the technology of the Nefilim that the uppermost section of the GIR, the Command module -- what the Egyptians called BEN-BEN -- could be detached and fly in Earth's skies as a MU." Sitchin, *ibid.*, 144-5.

Now, why was this place built, in the first place? Again, the learned Sumerian scholar tells us:

"After the Deluge had swept all off the face of the Earth, the first problem facing the Anunnaki was where to get the seeds needed for renewed cultivation. Fortunately, specimens of the domesticated cereals had been sent to Nibiru; and now 'Anu provided them, from Heaven, to EnLil.' EnLil then looked for a safe place where the seeds could be sown to restart agriculture. The earth was still covered with water, and the only place that seemed suitable was 'the mountain of aromatic cedars.' We read in a fragmented text reported by S. N. Kramer in his ***Sumerische Literarische Texte Aus Nippur***:

"EnLil went up the peak and lifted his eyes;  
He looked down: there the waters filled as a sea.  
He looked up: there was the mountain of the aromatic cedars.  
He hauled up the barley, terraced it on the mountain.  
That which vegetates he hauled up,  
Terraced the grain cereals on the mountain.'

"The selection of the Cedar mountain by EnLil and its conversion into a Restricted ('Holy') Place was, most likely, not accidental. Throughout the Near East -- indeed, worldwide -- there is only one unique Cedar Mountain of Universal fame: in Lebanon. It is the location, to this very day (at Ba'albek in Lebanon), of A VAST PLATFORM supported by colossal stone blocks that are still a marvel of technology. It was, as we have elaborated in ***The Stairway to Heaven***, a Landing Place of the Anunnaki; a platform that persistent legends hold to have been built in pre-diluvial times, even as early as the days of Adam. It was the only place, after the Deluge, immediately suitable for handling the

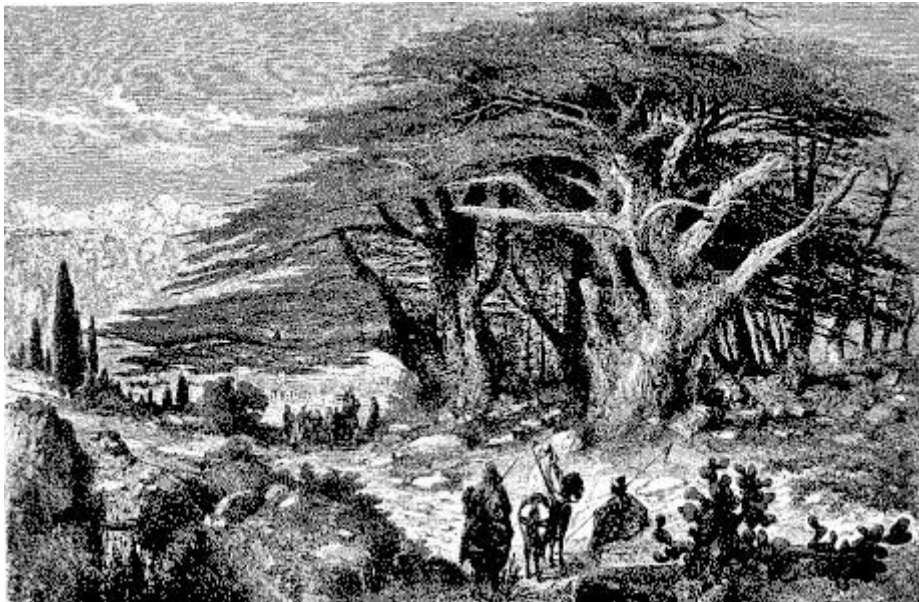
shuttlecraft of the Anunnaki: the spaceport at Sippar was washed away and buried under layers of mud." -- **The Wars of Gods and Men**, pp. 121-2.

In all of this it is significant: the term cedars is important, in that it refers in some symbol languages, to descendants of the Nephilim. Tall Cedars, especially. Then there is the Masonic side degree, Tall Cedars of Lebanon. This talk of the Babylonian king wanting to cultivate Cedars, only instead, growing a wandering vine... sounds like the eternal problem associated with human-initiated breeding programs. They rarely work, if they ever did. The Landing Place on the Cedar Mountain, being Mount Hermon, speaks of the Mountain where the Watchers descend in the Book of Enoch, and see the daughters of men and find them fair. This is tremendous, indeed. Also, the concept of the tunnels, and the comparison of this area with that of the DUAT, is not without significance to those magical tapeworms of the body of god, like we have heard about being described in **The Ninth Arch**, by Kenneth Grant. Then again, we have the Deros, in the Shaver and Borderland Mythos...

Secret Sects in the Lebanon, like the Druzes, like the Maronite Christians, like the emphasis by Jacques-Etienne Marconis de Negre, that part of the Treasure of the Rite of Memphis is held within a Maronite Convent in the Lebanon, says to us that this is all very important.

However, we must remember what we wrote in the segment on the Knight of the Brazen Serpent: that the Lebanon referred to by Pike was actually Qanawat in the Hauran.

The significance of the Lebanon goes back, then, as far as we can go, since we are talking of a Deluge that occurred around 10,973 BCE, according to the Time-System of **The Code of the Eternal**. And, the fact that the Lebanon is a hotly contested area, even to this day, and that the Cedars and the Secret Sects still exist, is a testament to its Eternal quality.



## AL SHADDAI

In the Ancient and Accepted Scottish Rite, El-Shaddai is the Sacred Word of the 22°, the degree under present consideration. The Sacred Words, according to the Cerneau Masons exposed in Blanchard's **Scotch** [sic!... hic!] **Rite Illustrated**, are "Noah, Bezaleel, Sadonias." For the reasons we have already given elsewhere, we hold Pike's **Book of the Words** to be the Authority, as Al-Shaddai is a name that belongs in the locale.

In Blanchard's Ritual for the 32°, the passwords are

- 1) Phal-Kol, separated
- 2) Pharash-Kol, re-united
- 3) Nekam Makah, blow, calamity, revenge



#### 4) Shaddai, the strong, the mighty, a name of Deity

According to Mackenzie, this name is alluded to in Exodus 6:13 as a name of Deity, and in Albright, El-Shaddai is the Patriarchal God, the God of the Fathers, of Abraham, Isaac, and Jacob.

According to another source, El-Shaddai/Al-Shaddai is based upon Shadu, a Mountain name. This is a Mountain Goddess of some sort. Yet another suggestion to the Divine Feminine at the root of all of these Big Daddy kickass whiteboy gods.

"SADDAY, 'He of the Mountains,' though a more obviously secondary appellation, belongs semantically with Sûr." -- Albright, *Yahweh and the Gods of Canaan*, p. 188.

"It was Moses' acceptance of the old faith in the God of the Fathers that led him to identify [Yahweh](#) with the 'God of the Fathers' as well as with Shaddai." -- *Ibid.*, p. 168.

"The paternal god of the Patriarchs, SADDAY, (As I pointed out, the same word does not mean simply 'mountaineer', but properly, 'one who inhabits the mountain[s]'.) is now paralleled in similar ancient caravaneering societies, especially among the early Assyrian merchants of the nineteenth and eighteenth centuries B. C., as well as among the Nabateans and other North Arabian caravaneers in the first centuries A. D." -- *Ibid.*, 108-9.

So, then, it is a specific God, the God of the Fathers, of the Israelites, and cognate with Nergal as discussed above (geographic locales aside), and not forgotten by the time of the Nabateans.

A. H. Sayce, in his excellent *Lectures on the Origin and Growth of Religion as illustrated by the religion of the Ancient Babylonians*, gives us the following:

"The sacred mounds of Babylonia, in fact, like the Gilgals of Palestine, appear to have been the sites of older structures which had long fallen into decay, and around which fancy and tradition were allowed to play freely. They had in this way become veritable hills -- tumuli, as we should term them in our modern archaeological vocabulary -- and as such deserved the venerable title of *sadu*, or 'mountain.' New temples like that of 'the mountain of the world' could be named after them, but this did not imply a recollection that the sacred mounds had once been temples themselves. They were rather, like the mountains of the eastern frontier, the everlasting altars of the gods, on whose summits worship could most fittingly be paid to the deities of heaven. And, like the mountains, they were something more than altars; they were themselves divine, the visible habitations of the spirits of the air. It is possible that Prof. Friedrich Delitzsch is right in proposing to see in the Assyrian *sadu*, or 'mountain,' the explanation of the Hebrew title of the Deity, El Shaddai. [Footnote: Mul-lil is called *kur-gal*, *sadû rabû* in Semitic, 'the great mountain,' W. A. I. iv. 18, 15; 23, 30; and in v. 44, 41, 'the god Kur-gal' is rendered by Bel. In the list of Babylonian kings in which the meaning of their names is explained, the Accadian E-Guzi-kharsag-men is interpreted Ê-Saggil-sa-idu-ni, 'Ê-Saggil is our mountain.')] At all events, God is compared to a rock in the Old Testament (Deut. xxxii. 15, Ps. xviii. 2), and the worship of sacred stones was widely spread through the Semitic world." -- p. 407.

This brings us in line with the essays that form [Book Three](#) of the work, namely, *Is THIS the Holy Mountain? The Stone that Fell to Earth, The World Tree and the Cosmic Pillar*. Also, it is worth mentioning that the old name for mountain, Kharsag, is a part of the name of Nin-Harsag, the Lady of the Mountain. And, according to Sitchin, at least, her mountain was on the Sinai peninsula, a place sacred to [Hathor](#). Some very interesting things tie together in this name, and in the imagery evoked by the descriptions above, of the Cedar Mountain.

Now, we shall finish off our discussion of El-Shaddai, by shocking some, perhaps; pleasing others, perhaps; but only representing our findings to date as we have found them.

First, it is not out of place to mention that the Divine and Holy Name, El-Shaddai, is one of the particular bones of contention that the present-day (i.e., mid 1990s, c.e.) crop of no-good Anti-Masons are throwing a temper tantrum over, like spoiled brats in their high chairs, banging their spoons and wailing for dessert. Interestingly enough, it is over this Word, and the Degree of Knight Kadosh, that

they have the most problems with. If the Freemasons are pressured into eliminating these, then they will be on the road to getting rid of the whole thing. Traditional Family Values, after all! What a crock.

Nothing can be more Traditional, more Family-oriented, more filled with Values, than the Royal Tradition, and by extension, The Authentic Tradition. Never forget that. What is worthless, immoral, ungodly, is the brand of Christianity that gets on television and begs for money, to keep the make-up and hair staff employed! No! Pat Robertson, you and your diseased breed belong in the arena with the Lions, but we would hope the lions had better taste than that, since they are, after all, the kings of the beasts. Otherwise, throw in a few five gallon cans of antacid tablets and diarrhea medication, and antibiotics.

We now turn to Kenneth Grant (just for kicks), in his work *Aleister Crowley and the Hidden God*, pages 89 - 90:

"... one of the major god-forms held holy by the earliest cults was that of the Pig, sacred to Typhon, the dark lord of the Draconian Tradition. The pig was considered an unclean animal by later cults because it was known to be the only animal that ate human excrement. [Our note: Humans go on that list nowadays...] It is significant that the Jews cast it out as abhorrent when they switched from the Stellar worship of El-Shaddai (Al-Shaitan) to that of the paternalistic and solar Jehovah. But the pig was originally a glyph of utmost sanctity, on account of a doctrine that involved the absorption of substances which the uninitiated shunned as repellant, which indeed, they are, in their unregenerate or non-sacramental form. When purified and consecrated to the service of the Goddess, however, they are found to be valuable aids to the awakening of the Fire Snake."

And, on page 209:

"EL SHADDAI (Heb.): The primal star-god of the Chaldeans whom the Jews replaced by Jehovah when the solar or paternalistic cult superseded that of the Moon and Stars. EL-SHADDAI is AL-SHAITAN, the SET or SEAT of Power adored in remotest antiquity."

And, we remind the reader to consult the glossary quote of "Shaitan" which we already quoted above, in the section on the Yezidis. Where did Grant get this idea from? Crowley? No, we don't find the Stellar Cult discussed in his writings in our possession, though he does make that remark, quoted in Switzerland, about his ideal form of host! Holy Shit! for sure. We do find, however, traces of this in the writings of such authors as Gerald Massey and the Freemason, Doctor Albert Churchward. They both held Christ to be Horus, and more than that, the dual nature of one Deity, one Force, that Horus and Set represented. This is represented in the Sky, in the stars associated with the North Pole, and the stars associated with the constellations of Leo, Orion, and of course, Sirius. This is beyond the scope of our present inquiry.

In Churchward's work, *The Arcana of Freemasonry*, which we have quoted from already, concerning the Chaldean priests who migrated to Rome and had an influence on the Collegia, the story of the Stellar Cult which preceded the Solar Cult is given.

"The Second Pyramid (one of three) was built to memorize SUT. 'The Pyramid of SUT, when SUT was the first, the God of the Pole Star South, El-Shaddai.' How long SUT reigned as God it is impossible to state, but that he did so for many thousands of years there is ample proof still extant. It was known by these old wise-men of Egypt that as they travelled North from their original homes -- Equatorial provinces [OUR NOTE: i.e., in the lands of EnKi (Ethiopia) and his sons.] -- SUT would go down and disappear in the underworld, and that Horus (North Polar Star) would rise in the ascendant and be permanently established for ever. Hence the changes, first from SUT being a primary God, Second as a brother to Horus, and third, that 'he descended' as Horus 'ascended'. He then became the type of the Great Evil One in one form, and AP-UAT, a form of SET-ANUP, in another, the guider of the way of the underworld. This is written and symbolized in the Second Pyramid. It is also symbolized as the change from the worship of El-Shaddai (Phoenician name of SUT) to the worship of IHUH, HU, or IU EU, and corresponds to the change from the Eloistic to the Jehovistic God, which was the change from the Stellar to the Solar Mythos. (I Chron. 12:5)."

Turning to the RSV, I Chron. 12:5, to see what Churchward sites as proof of his theory, we find it does not really pertain at all, but if we quote the beginning of the chapter, we get the re-entrance of the Benjaminites into our narrative:

"1. Now these are the men who came to David at Ziklag, while he could not move about freely because of Saul the son of Kish; and they were among the Mighty Men who helped him in war.

"2. They were bow-men, and could shoot arrows and sling stones with either the right or the left hand; they were Benjaminites, Saul's kinsmen.

"3. Elu-Zai, Jerimoth, Bealiah, Shamariah, Shephatiah the Haruphite."

Churchward cites Bealiah in his work. It puts together Ba'al and Yah. That should be of significance to students of the Royal Arch word. Turning to *Arcana*, pp. 162-3:

"The change in Israel from the worship of El-Shaddai to the worship of IHUH (= Hu or Iu in Egypt); from the Eloistic to Jehovistic God, corresponds to the change from the Stellar to the Solar doctrines in the eschatology of the Egyptians, which can be seen and proved in the Volume of the Sacred Law -- in the book of I Chronicles XII. 5, in which we find that Baal-Jah, as divinity, supplied a personal name. Thus the Baal is Jah, who is one of the Baalim, the primary or superior one of the Seven Stellar Attributes. The one God in Israel was made known to Moses by the two names of Iuh and Iah. In the Egyptian the one God in the earliest Solar form was Tum -- (the earliest form of Atum-Ra) -- he was Hu hi, the eternal, in the character of God the Father, and IU or TEM, in the character of God the Sun, which two were one."

"Moreover, BELA BAAL was El-Shaddai of the Phoenicians, or was another name for him, and when they changed from the Stellar (represented by Sut-Anup) to Horus, he was no longer to be considered the One God (See Exodus 34:13). 'Thou shalt call me ISHI, and shalt call me no more BAALI' (Hosea 2:16), and therefore to have the Hebrew character of El-Shaddai (or Phoenician rather) as the father, and HU-IU, IAU, ISHI, IHU, etc., as his son, as is represented on our Cross of the 18°, is quite wrong; it has no meaning, and no explanation could be given that would be correct with the Hebrew characters on the symbol as it is now; but if these were changed to the Egyptian, or the equivalent, it would be correct, would correspond, and have the same meaning as YHUH.

"El-Shaddai was not 'a form of Father' to HU or IU in any way. [OUR NOTE: But see the Albright quotes, above.] He was the Primary God situated at the Southern Pole, or hemisphere, for upwards of fifty-one thousand years, and then he was deposed in favour of Horus, the God of the Northern Horizon. This is proved by the two Great Pyramids of Ghizeh, one built for SUT and the other for HORUS; their names are inscribed thereon; it is clearly mentioned several times in the Egyptian Ritual. [OUR NOTE: i.e., the Egyptian Book of the Dead.] All the attributes hitherto associated with Set of the South were appropriated and given to Horus of the North, and this cult lasted at least three hundred thousand years."

Albright associates Horus with Ninurta, one of EnLil's sons. In Sitchin's *The Wars of Gods and Men*, a parallel is drawn between the wars of Horus and Set, and between Ninurta and Nergal. Churchward regards Set - El-Shaddai as the God of the South Pole. Sitchin, on page 126 of the above-mentioned work, states:

[Dealing with the narrative concerning the parts of Africa which were granted to EnKi's sons...]

"The Southernmost domain was regranted to NER.GAL ('Great Watcher') and his spouse Ereshkigal."

So, then, the original God of the Fathers, of the Hebrews, El-Shaddai, is Set, Seth, Sut, Shaitan, Satan, Ner.Gal, et cetera.

This is more important than it would seem at first.

1. El Shaddai of the Hebrews, Sagg, Indara, Indra, et cetera.
2. Set, Sut, Set-Horus of the Egyptians.



3. Seth of the Sethian Gnostics
4. Shaitan of the Yezidis (Per Kenneth Grant, at least.)
5. Nergal of the Assyrian Priests who migrated to Samaria and, perhaps, too, the God of Dositheos, the Samaritan Messiah, and original for the Sethian Gnostics.

## **RECAPITULATION.**

We turn, now, from these ideas, to the history and doctrines of the Druzes, who form a part of the 22° and the 25°, and who appear in Shaddai's territory, and who came into existence after the Nusairi, but before the Yezidis...

THE SONS OF THE SERPENT TRIBE  
THE OLD BATTLE-AXE

# THE DRUZES: A HISTORICAL BACKGROUND



## THE DRUZES: A HISTORICAL BACKGROUND

### PRELIMINARY

When we originally wrote this, all we had were very dated accounts. We have more accounts available to us now, and will eventually add them to what is included below. What follows is a transcription, mainly, from the original hand-written manuscript. Have patience, if some of this material is in need of correction, and feel free to mail us those corrections!

### HISTORY -- OVERVIEW

In the 22<sup>o</sup>, the side lectures point to the sect known as the Druzes. Let us quote the particular lecture in question:

"The Tsidunai or Phoenicians were ever ready to aid the Israelites in their holy enterprises. The tie between them was the mysteries, into which the principal persons of both nations were initiated; Moses having necessarily received them in Egypt, before he could marry the daughter of a priest of On. These mysteries, modified by Solomon, or perhaps at an earlier day by Joshua or even Moses, to suit the genius and manners of the Jewish people, became Masonry, such as it was practiced at the building of the Temple, and such as it has in part come down to us. Khñrñm, King of Tsñr in Phoenicia, and Khñrñm Abai, also a Phoenician and not a Jew, were likewise initiates; and hence the intimate connection between them and Solomon, as Masons. The people of Tsidñn, a city of Phoenicia, were employed by Noah to cut cedars on Mount Libanus, of which to build the ark, under the

superintendence of Japhet. His descendants re-peopled Tsidñ and Phoenicia, and at a later day his posterity, under Adon Khñrñm, cut in the same forests cedars for King Solomon: and at a time still later, they felled timber on the same mountain to construct the second Temple.

"Upon the same mountain it is said that they established Colleges or Associations of Artificers, like those of Etruria and afterward of Rome. Of this we can only say that it is possible, because associations of workers have been common in all ages.

"It is supposed that there were Colleges of Artificers in Etruria, as there certainly were at Rome; and Phoenicians, who voyaged far and traded everywhere, and who honored the skill of the Architect and Artisan, no doubt had similar colleges.

"Wherever such associations existed, they necessarily had modes of recognition of each other; and they were honored everywhere. Solomon himself, whose wisdom gave him a true idea of the dignity of labor, built a palace on the mountain, to which he often repaired to inspect the progress of the work. The names of the Patriarchs who were the superintendents of the workmen on the mountain at different periods were preserved in our pass-words. The institution of Colleges upon Mount Libanus was perpetuated by the Druses, from whom the Crusaders obtained a knowledge of this or a similar Degree."

-- Pike, *Liturgy* for the 22°.

It is said that the colleges on Mount Lebanon allude to the Druzes, and this in reference to the Middle-Eastern influence upon the Crusaders. Since we have devoted this section to the subject of the secret sects of Syria, and the Near East in general, and have labored to find out which sect or sects was responsible for the conferral, in 1118 (or approximate) of the Johannite succession upon the founders of the Order of the Temple, as well as the Successors of the Johannite Gnostic Tradition, we shall now investigate the Druzes and see what we can learn about them.

The Encyclopaedia tells us that the Druzes are "the adherents of an Esoteric religion founded in the 11th Century after Christ by the Fatimid Caliph of Egypt, Al-Hakim bi'amrillah, the son of a Russian mother, who proclaimed himself an incarnation of God, established a reign of terror at Cairo and finally disappeared mysteriously (A.D. 1021). They take their name from his missionary, Ismail Ad-darazi, who preached the cult of Al-hakim among the Syrians." (*EB* 7: 683d.) [14th Edition, remember!]

Racially, the article claims they are a mixture of Turkoman or Kurdish, and an obvious North Syrian (Armenoid) infusion among some of the Druzes in the Lebanon. Their traditions claim a derivation from Arab colonists. Burckhardt's *Travels in Syria and the Holy Land* gives a lot of information on them. They were originally in the Hauran, he learned, and there were numbers of them in the Hauran when he travelled there. Richard Francis Burton also discusses them in *Unknown Syria*. Mackey's *Encyclopaedia of Freemasonry* informs us that they settled in the Lebanon and Anti-Lebanon "about the tenth century" and are said to be a mixture of CUTHITES or KURDS, MARDI Arabs, and possibly Crusaders. Remembering the *Legenda* for the 25°:

"The Druses are supposed to be the descendants of those Hivites among whom the Hebrews dwelt in the time of Joshua; and afterward, upon Mount Lebanon.... According to their own traditions, the Druses believe that their ancestors originally dwelt upon that range of mountains which is situated between Laodicea and the extensive plains of the Amuk, now exclusively inhabited by fierce and little known Ansyrii tribes." -- p. 28, original edition.

Hivites, Cuthites, Kurds, we have spoken of earlier. In our section dealing with the Ophites, Hargrave Jennings wrote upon the Serpent Tribe, as including Hivites and Cuthites among their numbers, and Cuthites are not only Kurds, but the Serpent Tribe migrated from Ethiopia (Cuth, Kuth, Cush or Kush). Moreover, the Yezidis are Kurds.

Their three chief strongholds are 1) the districts of Shuf and Metn in the Lebanon; 2) The Western slopes of Mount Hermon; and 3) the mountains which separate the cornlands of the Hauran from the Syrian desert. There are Druze villages on Mount Carmel, in Northern Syria; and in the Anti-Lebanon. In the Hauran, of course, is Jabal ad-Druz, mountain of the Druzes.

## HISTORY -- READINGS

As to the History of the Druzes, we shall quote at length from E. G. von Grunebaum's *Classical Islam, a History* (pp. 147-9), from Nesta Webster's *Secret Societies and Subversive Movements* (pp. 43-4), from *Mackey's Revised History of Freemasonry* (I:247-251) and from C. W. King's *The Gnostics and their Remains*, p. 415.

### A. von Grunebaum, Classical Islam, a History, pp. 147-9

Indisputably the Fatimids were imperialists and saw their final goal in the expulsion of the Sunnite Caliphate; the political situation restricted them however to the usual 'defence barriers' in Syria (which they sometimes extended beyond Aleppo into Mesopotamian towns like Harran and Raqqa), and to protecting the security of the trade with India through their influence in the Yemen (a stronghold in the Indus basin with Multan as its centre was lost to the Ghaznavids). This trend is inherent in the nature of the Egyptian economy; it outlived the dynasty and has even made itself felt today. Mecca and Medina, which were dependant on Egyptian grain deliveries, acquiesced without opposition in the profitable suzerainty of the Shi-ite ruler. The documents found in the Genizah, the 'archives' of a Jewish synagogue in Cairo, mainly of the ninth to twelfth century and the most extensive collection of their kind from Medieval Islam, give an impressive picture of the economic activity of the time; they throw a light too on the situation in the Jewish community, whose position under the Fatimids was more favorable than at any time in the first thousand years of Muslim history. Their treatment went far beyond mere tolerance and probably arose in part from the indifference of the inner circle of the Isma'ilis towards the externals of religions, an attitude which facilitated their foreign propaganda in non-Muslim circles and created a suitable psychological climate for the peace concluded in 1040 with Byzantium. But after the third Caliph Al-Hakim Bi-Amr Allah (996-1021) had proceeded for a time against the Sunnites he turned suddenly against the Christians and Jews and destroyed numerous temples, including the Church of the Holy Sepulchre in Jerusalem. This persecution, active between 1008 and 1015, may well have been induced by Sunnite counterpressure as much as by the changed religious sympathies of the Caliph. At all events a few years later the ruler felt himself to be the incarnation of the Divine Reason, or at least had himself worshipped as such. An outbreak of anger among the populace was coldly and cruelly put down. The Caliph also interfered strongly in the private lives of his subjects, for not very comprehensible religious reasons; soon after his accession he forbade women to go out of the house at any time on pain of death, and men to go out at night. Finally he disappeared in 1021 in a manner as yet unexplained, during a walk at night through the streets.

His successor eliminated the extremists who had deified Al-Hakim; they found an echo in the Lebanon however, and the Druze who are still to be found there at the present day, their zeal undiminished, owe their foundation to this expulsion. They are named after their champion Ad-Darazi (probably died 1019). This strange development has to some extent a parallel with the Nusairi who formed somewhat earlier in more or less the same region; both groups seized upon a number of motifs thrown off by Islam and wove them together with the help of Islamic symbols.

The religious ideology had, in the course of time, acquired its philosophical and juridical support and elaboration; it bestowed upon the Fatimids a rare homogeneity and the dynamism for their intra-Islamic conquests; but it was bound to incur irreconcilable hostility for the dynasty from the 'orthodox' and, what was really more dangerous, from partisans who because of personal differences became so to speak sectarians within the sect. By attaching themselves to a certain Imam these latter found the means of giving organizational support to their dogmatic deviations. The death of the Caliph al-Mustansir, under whose long reign (1036-1094) the disintegration of Fatimid power had been exposed, had divided those loyal to him into NIZARI, the followers of his son NIZAR whom he had designated his successor, and MUST'ALI, the supporters of his second son, whom the army set upon the throne, whereupon NIZAR and his son met a violent death in prison. Driven out of Egypt the NIZARI took over the leadership of the 'foreign' Isma'iliyya, who congregated partly in Syria, but under the leadership of the famous Hasan-i-Sabbah (d. 1124) chiefly in the mountains of Persia.

These fanatical groups, especially the Persian, because of their terrorist practices and the aura of secrecy surrounding them, exercised from their inaccessible strongholds an influence out of all proportion to their size. On August 8, 1164, the Persian Nizariyya from their seat of Alamut, the 'Eagles Nest', proclaimed the 'Great Resurrection', the Paradise on Earth which no longer recognizes any law. This (according to the plausible suggestion of Massignon), seems to be the source of a much

cited legend about the 'Assassins'; the leaders secured the loyalty of their followers by intoxicating them with hashish so that they experienced the joys of paradise as described in the Koran. Translated back into the every-day world they awaited with the greatest impatience the death which would take them once more to the bliss which they had had a foretaste.

The Mongols alone were able to subdue the Nizari, once they had destroyed their castles in 1256; but the sect survived, chiefly in India, divested of its apocalyptic political aims, and both here and in East Africa under the leadership of the famous Aha Khan it has accomplished the transition to modernism in a quite surprising manner without giving up any of its fundamental dogmas.

The Musta'il Caliphs in Egypt seem only to have possessed to a small degree the gift of arousing religious enthusiasm. With the murder of Musta'il's son in 1130 the Fatimid dynasty did not lose the throne, but the last four rulers of the house were no longer considered as Imams but simply as representatives of the promised 'Lord of Time', scion of the family of Musta'il's grandson, who had been abducted as a child, and who would appear from concealment at the end of time.

**B. NESTA WEBSTER, *Secret Societies and Subversive Movements*, pp. 43-4**

Nesta Webster, in her typical emotional tone, does give us some Initiation into the Mysteries of the Peril!:

The terrible Grand Lodge of Cairo before long became the centre of a new and extraordinary cult. Hakim, Sixth Fatimite Khalifa and founder of the Dar ul Hikmat -- a monster of tyranny and crime whose reign can only be compared to that of Caligula or Nero -- was now raised to the place of a divinity, by one Ismail Darazi, a Turk, who in 1016 announced in a mosque in Cairo that the Khalifa should be made an object of worship. Hakim, who 'believed that divine reason was incarnate in him', four years later proclaimed himself a deity, and the cult was finally established by one of his viziers, the Persian mystic Hamza ibn Ali. Hakim's cruelties, however, had so outraged the people of Egypt that a year later he was murdered by a band of malcontents, led, it is said, by his sister, who afterwards concealed his body -- a circumstance which gave his followers the opportunity to declare that the divinity had merely vanished in order to test the faith of believers, but would reappear in time and punish apostates. This belief became the doctrine of the Druses of Lebanon, whom Darazi had won over to the worship of Hakim.

It is unnecessary to enter into the details of this strange religion, which still persists today in the range of Lebanon; suffice it to say that, although the outcome of the Ismailis, the Druses do not appear to have embraced the materialism of Abdullah ibn Maymun, but to have grafted on a primitive form of nature-worship and of Sabeism the avowed belief of the Ismailis in the dynasty of Ali and his successors, and beyond this an abstruse, esoteric creed concerning the nature of the Supreme Deity. God they declare to be 'Universal Reason,' which manifests himself by a series of 'avatars'. Hakim was the last of the divine embodiments, and 'when evil and misery have increased to the predestined height he will again appear, to conquer the world and to make his religion supreme.'

It is, however, as a secret society that the Druses enter into the scope of this book, for their organization presents several analogies with that which we now know as 'masonic.' Instead of the NINE degrees instituted by the Lodge of Cairo, the Druses are divided into only three -- Profanes, Aspirants, and Wise -- to whom their doctrines are gradually unfolded under seal of the strictest secrecy, to ensure which signs and passwords are employed after the manner of Freemasonry. A certain degree of duplicity appears to enter into their scheme, much resembling that enjoined to the Ismaili DAIS when enlisting proselytes belonging to other religions: thus in talking to Mohammedans, the Druses profess to be the followers of the Prophet; with Christians, they pretend to hold the doctrines of Christianity, an attitude they defend on the score that it is unlawful to reveal the secret dogmas of their creed to a 'black' or unbeliever.

The Druses are in the habit of holding meetings where, as in the Dar ul Hikmat, both men and women assemble and religious and political questions are discussed; the uninitiated, however, are allowed to exercise no influence on decisions, which are reached by the inner circle, to which only the 'Wise' are admitted. The resemblance between this organization and that of Grand Orient Freemasonry is clearly

apparent. The Druses also have modes of recognition which are common to Freemasonry, and M. Achille Laurent has observed: 'The formula or catechism of the Druses resembles that of the Freemasons; one can learn it only from the Akals (or Akels = Intelligent, a small group of higher initiates), who only reveal its mysteries after having subjected one to tests and made one take terrible oaths.

### **C. Robert Ingham Clegg, *Mackey's Revised History of Freemasonry, I: 247-251***

Clegg, in *Mackey's Revised History*, presents the same basic historical data as the other sources. We shall bring up more of this work in the next segment, on the Doctrines. For now, just a short quote:

The Templars may have had relations of some sort with the Druses. Of that is some evidence, both traditional and historic. But what influence that communication had upon either Templarism or Freemasonry is a problem that admits only of a doubtful solution. -- p. 247.

### **D. King, *Gnostics and their Remains, p. 413***

C. W. King, in his *The Gnostics and Their Remains*, Second Edition, gives us one of those passages which the Masonic orthodoxy has enjoyed debunking:

The Druses are only the modern representatives of the suppressed Assassins. Like them, they are Ishmaelites, their ostensible founder being Hakim, a Fatemite Caliph of Cairo, who professed himself the new incarnation of the Godhead. Their notion that the present seat of their ever absent Grand Master is Europe, tallies curiously enough with Von Hammer's theory about the close relationship that existed between the Templars and the actual progenitors of the Druses. These same Druses may also possibly represent the 'polytheists and Samaritans' who flourished so vigorously in the Lebanon as late as the times of Justinian, to whose persecuting zeal Procopius ascribes the extermination of a million inhabitants in that district alone. Of their present creed, preserved in unviolated secrecy, nothing authentic has ever come to light; popular belief amongst their neighbours makes them adorers of an idol in the form of a calf, and to celebrate their nocturnal assemblies, orgies like those laid to the charge of the Ophites in Roman, Templars in Medieval, and of the Freemasons (Continental) in modern times. Their notion of their Head residing in Scotland has an odd resemblance to the German appellation of 'Scottish Brethren', given to our Masons.

As to the connection between the rites of the Druzes with those of the Ophites, Templars, and Continental Freemasons, Clegg says:

This statement has been supported by other writers. [*Op. Cit.*, p. 250.]

All in all, Clegg dismisses King's work as bogus. Yet, as we have found, it is not so bogus as all the safe brothers would have us believe. At the time of Justinian, the sects of polytheists and Samaritans in the Lebanon would not have been Druzes: they would have been the people who became the Ansyreh, Nusairi, Yezidis.

### **E. *The Druze Faith, by Sami Nasib Makarem***

"*The New Era.*

"On the first day (1 Muharram) of A. H. 408 [beginning at sunset on Thursday, 30 May 1017], al-Hakim bi-Amrillah announced the beginning of the new era. He issued a decree stating:

"Remove ye the causes of fear and estrangement from yourselves. Do away with the corruption of delusion and conformity. Be ye certain that the Prince of Believers hath given unto you free will, and hath spared you the trouble of disguising and concealing your true beliefs, so that when ye work ye may keep your deeds pure for God. He hath done thus so that when ye relinquish your previous beliefs and doctrines ye shall not indeed lean on such causes of impediments and pretensions. By conveying to you the reality of his intention, the Prince of Believers hath spared you any excuse for

doing so. He hath urged you to declare your belief openly. Ye are now safe from any hand which may bringeth harm unto you. Ye now may find rest in his assurance ye shall not be wronged.

"Let those who are present convey this message unto the absent, so that it may be known by both the distinguished and the common people. It shall thus become a rule to mankind; and divine wisdom shall prevail for all the days to come.' [Note says Epistle 42.]

"It was a real revolution. Conformity with both the traditional ritualistic society and the cabalistic and allegorical mentality only deluded and corrupted. Al-Hakim called upon the people who adhered to his teachings not to feel alienated nor to be afraid of doing away with such delusion and corruption. He called upon the people to be free, not to feel they were forced to remain entangled with such trivialities. He bade them to be free to express themselves, and to be liberated so that they might have the courage to distinguish between truth and falsehood. As soon as they were in such a state, they would be in compliance with God's Will, the real law of nature that governs the universe.

"At sunset on Thursday, Hamza ibn 'Ali was proclaimed the Imam of this movement. He was then about thirty-three years old, young in age and in spirit; a man worthy to start upon such a revolutionary reform." -- 16-17.

## **RECAPITULATION.**

Now we turn to what we have on their Doctrines and Ceremonial...



THE SONS OF THE SERPENT TRIBE  
THE OLD BATTLE-AXE

# THE DRUZES: DOCTRINES IN BRIEF



## THE DRUZES: DOCTRINES IN BRIEF

When we originally wrote this, all we had were very dated accounts. We have more accounts available to us now, and will eventually add them to what is included below. What follows is a transcription, mainly, from the original hand-written manuscript. Have patience, if some of this material is in need of correction, and feel free to mail us those corrections!

### DOCTRINES -- OVERVIEW

Now we enter into a brief survey of the Druze doctrines. They are quite interesting, from what we have available to us, which is not much. As we proceed, let us see if indeed there are parallels to the Johannite traditions, or the Ophites, or any of the other strands of the Authentic Tradition that had their birth in Mesopotamia. And, too, if there is any connection between the doctrines of the Druzes and the Rose+Croix. The *Britannica* article gives a fair rundown of the system, and so does *Legenda 25* (already quoted in an earlier segment).

### DOCTRINES -- READINGS

***A. Encyclopaedia Britannica - 11th and 14th Editions, but taken from the 11th Edition online. Article on the Druses, Section on Religion.***

Druse religion is a secret faith, and the following account is given with all reserves. There are many indications that a more primitive cult, containing elements of Nature worship, preceded it, and still survives in the popular practices of the more remote Druse districts, e.g. in the eastern Hauran. The Muwahhidin (Unitarians), as the Druses call themselves, believe that there is one and only one God, indefinable, incomprehensible, ineffable, passionless. He has made himself known to men by successive incarnations, of which the last was Hakim, the sixth Fatimit'e caliph. How many these incarnations have been is stated variously; but seventy, one for each period of the world, seems the best-attested number. Jesus appears to be accepted as one such incarnation, but not Mahomet, although it is agreed that, in his time, the " Universal Intelligence " (see later) was made flesh, in the person of Mikdad al-Aswad. No further incarnation can now take place: in Hakim a final appeal was made to mankind, and after the door of mercy had stood open to all for twenty-six years, it was finally and for ever closed. When the tribulation of the faithful has reached its height, Hakim will reappear to conquer the world and render his religion supreme. Druses, believed to be dispersed in China, will return to Syria. The combined body of the Faithful will take Mecca, and finally Jerusalem, and all the world will accept the Faith. The first of the creatures of God is the Universal Intelligence or Spirit, impersonated in Hamza, Hakim's vizier. This Spirit was the creator of all subordinate beings, and alone has immediate communion with the Deity. Next in rank, and equally supporting the throne of the Almighty, are four Ministering Spirits, the Soul, the Word, the Right Wing and the Left Wing, who, in Hakim's time, were embodied respectively in Ismael Darazi, Mahommed ibn Wahab, Selama ibn Abd alWahal and Baha ud-Din; and beneath these again are spiritual agents of various ranks. The material world is an emanation from, and a " mirror " of, the Divine Intelligence. The number of human beings admits neither of increase nor of decrease, and a regular process of metempsychosis goes on continually. The souls of the virtuous pass after death into ever new incarnations of greater perfection, till at last they reach a point at which they can be re-absorbed into the Deity itself; those of the wicked may be degraded to the level of camels or dogs. All previous religions are mere types of the true, and their sacred books and observances are to be interpreted allegorically. The Gospel and the Koran are both regarded as inspired books, but not as religious guides. The latter function is performed solely by the Druse Scriptures. As the admission of converts is no longer permitted, the faithful are enjoined to keep their doctrine secret from the profane; and in order that their allegiance may not bring them into danger, they are allowed (like Persian mystics) to make outward profession of whatever religion is dominant around them. To this latter indulgence is to be attributed the apparent indifferentism' which leads to their joining Moslems in prayers and ablutions, or sprinkling themselves with holy water in Maronite churches. Obedience is required to the seven commandments of Hamza,

the first and greatest of which enjoins truth in words (but only those of Druse speaking with Druse);  
the second, watchfulness over the safety of the brethren;  
the third, absolute renunciation of every other religion;  
the fourth, complete separation from all who are in error;  
the fifth, recognition of the unity of " Our Lord " in all ages;  
the sixth, complete resignation to his will;  
and the seventh, complete obedience to his orders.

Prayer, however, is regarded as an impertinent interference with the Creator; while, at the same time, instead of the fatalistic predestination of Mahommedanism, the freedom of the human will is distinctly maintained.

Not only is the charge of secrecy rigidly obeyed in regard to the alien world, but full initiation into the deeper mysteries of the creed is permitted only to a special class designated Akils, (Arabic' Akl, intelligence), in contradistinction from whom all other members of the Druse community, whatever may be their position or attainments, are called Jahel, the Ignorant. About 15 % of the adult population belong to the order of Akils. Admission is granted to any Druse of either sex who expresses willingness to conform to the laws of the society, and during a year of probation gives sufficient proof of sincerity and stability of purpose. There appears to be no formal distinction of rank among the various members; and though the amir, Beshir Shehab, used to appoint a sheikh of the Akils, the person thus distinguished obtained no primacy over his fellows. Exceptional influence depends upon exceptional sanctity or ability. All are required to abstain from tobacco and wine; the women used not to be allowed to wear gold or silver, or silk or brocade, but this rule is commonly broken now; and although neither celibacy nor retirement from the affairs of the world is either imperative or customary, unusual respect is shown to those who voluntarily submit themselves to ascetic discipline. While the Akils mingle frankly with the common people, and are remarkably free from clerical pretension, they' are none the less careful to maintain' their privileges.

They are distinguished by the wearing of a white turban, emblematic of the purity of their life. Their food must be purchased with money lawfully acquired; and lest they should unwittingly partake of any that is ceremonially unclean, they require those Jahels, whose hospitality they share, to supply their wants from a store set apart for their exclusive use.

The ideal Akil is grave, calm and dignified, with an infinite capacity of keeping a secret, and a devotion that knows no limits to the interests of his creed.

On Thursday evening, the commencement of the weekly day of rest, the members of the order meet together in the various districts, probably for the reading of their sacred books and consultation on matters of ecclesiastical or political importance.

Their meeting-houses, khalivas, are plain, unornamented edifices. These have property attached to them, the revenues of which are consecrated to the relief of the poor and the demands of hospitality. In the eastern Hauran, there are hill-top shrines containing each a black stone, on which rugs, &c., are hung, and these seem to perpetuate features of pre-Islamic Arabian cult, including the sacrifice of animals, e.g. goats. They are held in reverence by the Bedouins. The women assemble in the khalwas at the same time as the men, a part of the space being fenced off for them by a semi-transparent black veil. Even while the Akils are assembled, strangers are readily enough admitted to the khalwas; but as long as these are present the ordinary ceremonies are neglected, and the Koran takes the place of the Druse Scriptures. It has been frequently asserted that the image of a calf is kept in a niche, and traces of phallic and gynaeocratic worship have been vaguely suspected; but there is no authentic information in support of either statement. The calf, if there be, is probably a symbol of the execrable heresy of Darazi, who is frequently styled the calf by his Orthodox opponents. Ignorance is the mother of suspicion as well as of superstition; and accordingly the Christian inhabitants of the Lebanon have long been persuaded that the Druses in their secret assemblies are guilty of the most nefarious practices. For this allegation, so frequently repeated by European writers, there seems to be little evidence; and it is certain that the sacred books of the religion contain moral teaching of a high order on the whole.

As a formulated creed, the Druse system is not a thousand years old. In the year A.D. 996 (386 A.J.) Hakim Biamrillah (i.e. he who judges by the command of God), sixth of the Fatimite caliphs (third in Egypt), began to reign; and during the next twenty-five years he indulged in a tyranny at once so terrible and so fantastic that little doubt can be entertained of his insanity. He believed that he held direct intercourse with the deity, or even that he was an incarnation of the divine intelligence; and in A.D. 1016 (407 A.H.) his claims were made known in the mosque at Cairo, and supported by the testimony of Ismael Darazi. The people showed such bitter hostility to the new gospel that Darazi was compelled to seek safety in flight; but even in absence he was faithful to his god, and succeeded in winning over certain ignorant inhabitants of Lebanon. According to the Druses, this great conversion took place in A.D. 1019 (410 A.H.). Meanwhile the endeavours of the caliph to get his divinity acknowledged by the people of Cairo continued. The advocacy of Hasan ibn Haidara Fergani was without avail; but in 1017 (408 A.H.) the new religion found a more successful apostle in the person of Hamza ibn Ali ibn Ahmed, a Persian mystic, felt-maker by trade, who became Hakim's vizier, gave form and substance to his creed, and by an ingenious adaptation of its various dogmas to the prejudices of existing sects, finally enlisted an extensive body of adherents. In 1020 (411 A.H.) the caliph was assassinated by contrivance of his sister Sitt ul-Mulk; but it was given out by Hamza that he had only withdrawn for a season, and his followers were encouraged to look forward with confidence to his triumphant return. Darazi, who had acted independently in his apostolate, was branded by Hamza as a heretic, and thus, by a curious anomaly, he is actually held in detestation by the very sect which perhaps bears his name. The propagation of the faith in accordance with Hamza's initiation was undertaken by Ismael ibn Mahommed Tamimi, Mahommed ibn Wahab, Abul-Khair Selama ibn Abd al-Wahab ibn Samurri, and Muktana Baha ud-Din, the last of whom became known by his writings from Constantinople to the borders of India. In two letters addressed to the emperors Constantine VIII. and Michael the Paphlagonian he endeavoured to prove that the Christian Messiah reappeared in the person of Hamza.

It is possible, even probable, that the segregation of the Druses as a people dates only from the adoption of Hamza's creed. But when it is recalled that other inhabitants of the same mountain system, e.g. the Maronites, the Ansarieh, the Metawali and the "Isma'ilites," also profess creeds which, like the Druse system, differ from Sunni Islam in the important feature of admitting incarnations of the Deity, it is impossible not to suspect that Hamza's emissaries only gave definition and form to

beliefs long established in this part of the world. Many of the fundamental ideas of Druze theology belong to a common West Asiatic stock; but the peculiar history of the Mountain is no doubt responsible for beliefs, held elsewhere by different peoples, being combined there in a single creed. Some allowance, too, must be made for the probability that Hamza's system owed something to doctrines Christian and other, with which the metropolitan position of Cairo brought Fatimite society into contact.

From the above, it is clear that the Druzes are a form of Gnostic survival. We cannot say that they form the sect which conferred initiation on the Knights Templars. They are not, from what we gather, this sect of Johannites. However, they do seem to be a survival of the religion that HAS ALWAYS EXISTED in the area, the one which we have described in the treatment of El Shaddai, of the Lebanon, and of the traditions pertaining to the Axe. In the Crusades, Saladin employed the Druzes in the same manner as the Crusaders employed the Maronites, as Mercenaries. They were the Sandinistas of their day, as the Maronites were the Contras, and the Knights, the CIA! It is rather funny that Nesta Webster would try to link groups like this to the Jewish Peril she created, since today, perhaps one of the most famous Druzes in history, Yasir Arafat, is one of the Israelis' biggest enemies, like Albert Pike is the biggest enemy still, of all the bigots and fanatics who continue to misrepresent him with their wacked up quotes.

To conclude this survey of the Druze Doctrine, we shall extract from the work of a Druze writer.

### **B. The Druze Faith, by Sami Nasib Makarem. Excerpts**

i. From Chapter 3: God and the Universe.

#### *Man's Restlessness.*

Man, by his very nature, is a being who seeks knowledge. Among living beings, man alone possesses the power to comprehend, infer, and think in a sophisticated manner. It is by means of this power, which we call reason, and because of man's longing for satisfying his intellectual needs, that man is in constant quest for more knowledge. The more he seeks knowledge, the more conscious he gets of his need for further knowledge. The more he progresses, the more he finds himself compelled to inquire about other questions, broader in scope and deeper in meaning.

This is the secret behind what we call existential unrest. Due to this type of existentialism, which agitates in one's own self, man has endeavored to seek happiness and peace of mind. In this endeavor man finds that he is always asking himself questions and attempting to find answers to them.

Conscious of his existence in this world, man strives to discover his relations with the world outside himself. Is he dependent on this world, or does he move freely without any restrictions imposed on him by the world which exists outside him? Whether he moves freely or by an outside factor, what makes him move, live, die or come into existence? And where did he come from, and where is he going to end? And what about the world outside himself? Does it move accidentally, or according to a definite plan? If it moves by accident, why does it do so? And if it moves according to a plan, again why does it do so? This leads man to inquire about cause and effect. What caused the world to exist? What caused man to be as he is? Here man begins to inquire about God.

#### *God in the Druze Faith.*

During the course of time, God has been pictured in different ways. Not to mention the many pagan concepts, God has been believed to be the Creator of the Universe. It has been believed that He created the heaven and the earth when He wished to create them, and that He is the Ruler of this universe, yet He is higher and far beyond all Being.

With its intellectual foundation and revolutionary spirit, the Druze doctrine could not be satisfied with this concept of God. It did not believe that God is only above this existence, but that God is Existence itself. For if God were only beyond and only higher than this universe, then He would be limited by the universe, since the universe would be outside Him. This hypothesis obviously leads to a notion of

plurality: God and the universe. Plurality is only possible within space and time. How then can God be one when there is something outside Him? And how can He be eternal when He is within time and space? And how can He be unlimited when He is limited? God is not therefore only beyond the universe, nor is He only higher than it; God is Existence as such, and accordingly He is the only Existent; nothing outside Him exists. He is the Whole. No limitation can be attributed to Him. He is unlimited. Hamza ibn 'Ali tells us about God:

He does not occupy a definite place, for He would be limited to it, and other places would be vacant from Him. There is no place where He is not, or else His power would be deficient. He is neither first, for this would imply a notion related to a last, nor is He the end, for this would make Him have a beginning. Neither is He external, for this would necessitate a notion related to something internal, nor is He internal, for He would be irrevocably covered by something external. Such appellations necessarily lead to a notion of correlation with something else. Neither do I say that He has a soul or a spirit, for He would then be like created beings, susceptible to progress and regression. Nor do I say of Him that He has a person or a body or a corporeality [of any sort] or a figure or a substance or any extrinsic qualities, because each of these attributes necessarily implies a position relative to six limitations: above and below, right and left, in front of and behind. Anything which can be given an attribute is in need of that attribute. Furthermore, each of these six limitations requires by necessity six more of the same limitations, and so on, progressively and endlessly. God the Exalted, glory be to Him, is too great to be associated with numbers or with beings whatever they may be, together or individually. Neither do I say of Him that He is a being, for a being is subject to destruction. Nor do I say that He is not a being, for a non-being is merely naught. Nor is He on a thing, because He would then be subject to it. Nor is He in a thing, because He would be limited to it. Nor is He dependent on a thing, because He would be in need of it. He is neither standing nor sitting, neither asleep nor awake, and there is naught which is similar to Him. He is neither going nor coming nor passing through or by. Neither is He non-physical nor corporeal, neither powerful nor weak. Our Lord, glory be to Him, is exalted over names, attributes, genera and expressions, and over all things. However, I must say, for comprehension and not for reality, that He is the Creator of all things, Who brought all things into being and gave them their forms. From His light originated all things, whether absolute or partial, and all things go back to His divine greatness and dominion. [Epistle 13.]

All that we can say of God is that He is Existence in its very reality. All existing things derive their existence from Him. "His being," therefore, as Isma'il ibn Muhammad says, "is more real than any other being." [Epistle 39.] "He is the One," says Hamza ibn 'Ali, "but without being numerical." [Epistles 33 and 35.] The numerical one presupposes another numerical one, and so on; while the One Who is God, the divine Unity, is infinite and unlimited and perfect. He contains all things without being divisible like the numerical one, which can be divided into an endless number of fractions. He is the Whole of existence, inasmuch as He is the One, not in so far as He is the sum total of existing things. Existing things are expressions of God's Unity, they are not parts that constitute a whole; because if one of those existing things ceased to exist, the divine Unity, the One, does not diminish.

This is the belief in God that the Druzes hold. They term it *Tawhid*, an Arabic word which denotes a belief in unity of being. I prefer to use *Tawhid* in its untranslated form to emphasize the full meaning of the word. A translation of the word, such as monism, could not convey the meaning of *Tawhid* in its entirety, since such a translation might also imply other meanings which should not be part of the word. I therefore will continue to use the word *Tawhid* throughout the text. For the adherents of this belief, I will use the word *Muwahhidun*, whose singular is *Muwahhid*.

We must refrain from extracting the entire chapter here. Suffice it to say, there are plenty of parallels with Gnostic ideas, and with ideas current among the Isma'ili Gnostics.

## **ONLINE RESOURCES**

### **[Rasâ'il al-hikma \(Epîtres de la sagesse\). Syrie, 1822-23.](#)**

[Arabe 1422 / f. 2v] Début d'une épître : Al-risâla al-dâmigha li l-fâsiq, al-radd 'alâ al-Nusayrî (Epître qui extermine le débauché, réfutation d'al-Nusayrî). Just click on the (next) arrow top left, there's 4-5 pages..

<http://www.druzenet.org/druzenet/dnenglish.html>

## **RECAPITULATION**

In short, we see a group that transcends the Yezidis in its metaphysical speculations and actually has some ties to the ancient Gnosis. From the way in which the outsiders describe them, we would not necessarily get this insight into the Druzes. However, when analyzed by a Druze Shaykh, things are very different indeed. Perhaps not the Johannite Gnosis, but the Gnosis all the same. And, we find, a fitting conclusion to this part of the work.

THE SONS OF THE SERPENT TRIBE  
THE OLD BATTLE-AXE

# Concluding Remarks



## TO CONCLUDE...

### THIS CHAPTER...

In this Chapter, we have analyzed the 22°, to see if we could glean any hidden Wisdom from the symbols and the legends associated with the Degree. In particular, we sought to find what connections might exist between the Crusaders and the Druzes, because we have been searching for the connecting link between the Johannite Gnosis and the Western Esoteric Tradition.

We have been seeking a specific tradition that not only includes the Johannite Gnosis, but connections to a) the Pre-Orthodox Christian Church; b) the authentic Syrian Gnosis; c) the Angel Cultus; d) the Movement that brought forth the Essenes; and e) movements that go back to Sumer and Akkad (including the original Magi). Also, this includes the Enki'ite tradition, since Enki is said to have founded the order of Scientist-Priests at Eridu, known as the Wise-Men, updated by US as the "Wise Ones", since not only men are Wise, and plenty of them aren't!

In the sects of Syria, we come the closest to these pre-requisites, particularly in the various Angel Cults that we have studied thus far.

In the Lebanon we see traces of the Authentic Tradition, the Ancient Sumerian Tradition. We see some elements of the Gnosis in the Druzes, with its emphasis on the Word dwelling among humanity. We can even see some parallels to pre-Crowleyan Thelema in some of the materials quoted in the Scripture in Pike's *Legenda* for the 25°.



In short, all of the above, save for the Primitive Church, and, perhaps, the survival of the Essene School. Some of this has been discussed earlier in the section dealing with the Yezidis.

We see the importance of NerGal, El-Shaddai, in the traditions of antiquity. We see the Crusaders and Knights Templars, in Palestine at the time that the Druzes would have been well established. We know that Sheikh 'Adi bin Musafir was born in Druze territory, near Ba'albek, the Landing Place of the Gods on the Cedar Mountain.

### **THIS SECTION OF QADOSH: THE JOHANNITE TRADITION...**

All this taken into consideration, we have to say that the connection, according to our research, is to be made farther on, in our inquiry. And when it is, two thousand years and more, of Our History, once disjointed and un-connected, will come together at once: and oh, the results of the discovery! Not for the dogmatically inclined, or the debunkers, or the skeptics, or the sectarians who hate other sects, particularly along the lines of being too far aligned with one side of the dualism!

SO MOTE IT BE.

11 MARCH 2003 c.e.

THE SONS OF THE SERPENT TRIBE

# INTERLUDE: KNIGHT OF THE EAST AND WEST



## INTERLUDE: Knight of the East and West (17° AASR)

### BEFORE WE BEGIN...

What follows is a series of page scans from the proofing document we printed prior to some technical difficulties, that made completion of the formatted page impossible if we wanted to get this finished prior to our set deadline. We plan to rectify this in the future, but for now, it's page scans. There are also no illustrations planned for this page at the present.

Qadosh\_071

“When the Knts & Princes Called them selves to Conquer ye Holy Land, they took a Crohs to distinguish them, as a mark of being under the Banner, and they took an oath, to spend the last drop of blood to establish the true religion

The peace being made, they could not fulfill their vow, & therefore returned to their own respective Countries, and resolved to do by theory what they could not do by practice; and never to admit in their Ceremonies any but those who had given proofs of friendship Zeal & discretion.

They Joyned at Malta by having a Connection with them relative to masonry, and they took the name of Knts of East & West, princes of Jerusalem, to teach all the world where that order began, and never changed any wise their Customs and receptions.

In the year 1118, the first knts to the number of Eleven took their vows between the hands of Garinous patriarch & pree of Jerusalem.”

-- Henry Andrew Francken, *The Francken Manuscript*, p. 205

INTERLUDE: Knight of the East and West, 17<sup>o</sup>

We originally compiled a complete version of Pike’s materials on this degree, as found in the various works he produced for his version of the AASR. As we did, we found some interesting items in the ritual as a whole when the separate elements are joined together and a complete picture becomes discernible. This compilation is available from us, so please inquire directly.

We will not present the entire piece here, as it comes to some 88 pages. We will, however bring out an outline of some key elements, and present some of the lecture material. Also, we may add some commentary along the way, and more supporting materials, which can be found in other sources.

One thing worth noting, is that only the Pike version is worth utilizing. The Francken version misses the bus entirely, and the Cerneau and Cross versions are wanting.

This ritual comes under the designation of Apocalyptic Masonry, as it deals with elements to be found in the Apocalypse. The action is staged in Esserian times, yet there are some Rosicrucian elements to it, and there are some Crusader – related elements to it. The Crusades element is not present in the Pike version, though we could say that it really might be hinted at, since the action takes place during the Essene period.

One thing we can say here is that this place is a fitting spot to write about it. Our earlier interludes, for example, are located at specific intervals: the 15<sup>th</sup> and 16<sup>th</sup> Degrees, between Books One and Two; the 33<sup>rd</sup> after the end of Part One of Book Two (Qadosh); and this, between Parts Three and Four. Part One of Qadosh detailed the Qadosh legend:

that of the Legend of the Knights of Palestine which came to us from Baron Tschudy, and it dealt with the Johannite Legend of the Templars, which came to us via Fabré Palaprat. We segue into Part Two: The Sabians of the House of Wisdom, with a narration of the esoteric philosophy behind the original SGIG Ritual and teachings. Parts Two and Three deal with the East, while Part One dealt with elements to be found in the West. Again, Part Four brings us to the West again, with a narration of the Rite of Memphis tradition and an elaboration of its curious Legend, which involves the history of the Gold Rosicrucians. From this we go back West, to Syria, to the Ancient Gnosis, and trace its survivals, including one which is most peculiarly Johannite in orientation, and survives to this day. So, Knight of the East and West, as a bridge between these two blocks of the Work, is quite appropriate.

Why? Because the Crusaders were Knights who went East, and returned to the West, therefore becoming Knights of the East and West. Also, two thousand years or so before them, the Essenes received teachings from the line of teachers who sojourned in Babylon during Babylonian and Persian times, taking in the teachings of the Magi. It has been often stated that the Essenes' peculiar dualism came from Magism or at least from Persian Dualism (and these are two separate terms, by the way: There is such a thing as pre-Zoroastrian Magism, which is really Chaldean, as opposed to "Persian" – since Persian Magism connotes a Zoroastrian or Mazdean element, and this is not really the case.) so the Essenes were Knights, or really, Monks of the East and the West in their own time, and were responsible for exerting a profound influence upon Religion.

The Grand Master or Most Venerable is John the Baptist, and the 24 Elders are the officers, and other Brethren in the Ritual. The Ritual employs the Seven Seals, and related scenery, and the lecture contains a lot about the Gnosis, Greek Philosophy, Persian Philosophy, and the Essenes. Some of this is to be found in *Morals and Dogma*, and some in the Liturgy book. There is no Legenda for this degree. And the word includes Abaddon, which is significant enough to those who have read the Allegro material we extracted in the segment on the Yezidis, pertaining to the tradition involving the sealing up of the Fallen Ones in the Pit at Dudael.

So, now, is this degree about the 11 Knights coming to Jerusalem and being anointed under the "hands" of Garinus, Patriarch of Jerusalem, or is it about the Essenes, under the Leadership of John the Baptist?

Here follows the Lecture material from the *Liturgy*. Since more people have access to *Morals and Dogma*, we will not run that segment. You will still want to obtain the full 88 page document. What follows, (we hypothesize in our compilation) – follows the *Morals and Dogma* Lecture.

Thus the Human mind labored and struggled and tortured itself for ages, to explain to itself what it felt, without confessing it to be inexplicable. A vast crowd of indistinct abstractions, hovering in the imagination, a train of words embodying no tangible meaning, an inextricable labyrinth of subtleties, was the result.

But one grand idea ever emerged and stood prominent and unchangeable over the weltering chaos of confusion. God is great, and good, and wise. Evil and pain and sorrow are temporary, and for wise and beneficent purposes. They *must* be consistent with God's goodness, purity, and infinite perfection; and there



must be a mode of explaining them, if we could but find it out; as, in all ways we will endeavor to do. Ultimately, Good will prevail, and Evil be overthrown. God, alone *can* do this, and He *will* do it, by an Emanation from Himself, assuming the Human form and redeeming the world.

Behold the object, the end, the result, of the great speculations and logomachies of antiquity, the ultimate annihilation of evil, and restoration of Man to his first estate, by a Redeemer, a Masayah, a Christos, the incarnate Word, Reason, or Power of Deity.

This Redeemer is the Word or Logos, the Ormazd of Zoroaster, the Ain soph of the Kabalah, the Nous of Platonism and Philonism, He that was in the Beginning with God, and was God, and by Whom everything was made. That He was looked for by all the People of the East is abundantly shown by the Gospel of John and the Letters of Paul; wherein scarcely anything seemed necessary to be said in proof that such a Redeemer was to come; but all the energies of the writers are devoted to showing that Jesus was that Christos whom all the nations were expecting, the "Word," the Masayah, the Anointed or Consecrated One. In this Degree the great contest between good and evil, in anticipation of the appearance and advent of the Word or Redeemer is symbolized; and the mysterious esoteric teachings of the Essenes and the Cabalists. Of the practices of the former we gain but glimpses in the ancient writers; but we know that, as their doctrines were taught by John the Baptist, they greatly resembled those of greater purity and more nearly perfect, taught by Jesus, and that not only Palestine was full of John's disciples, so that the Priests and Pharisees did not dare to deny John's inspiration; but his doctrine had extended to Asia Minor, and had made converts in luxurious Ephesus, as it also had in Alexandria in Egypt; and that they readily embraced the Christian faith, of which they had before not even heard.

These old controversies have died away, and the old faiths have faded into oblivion. But Masonry still survives, vigorous and strong, as when philosophy was taught in the schools of Alexandria and under the Portico: teaching the same old truths as the Essenes taught by the shores of the Dead Sea, and as John the Baptist preached in the Desert, truths imperishable as the Deity, and undeniable as Light. Those truths were gathered by the Essenes from the doctrines of the Orient and the Occident, from the Zend-Avesta and the Vedas, from Plato and Pythagoras, from India, Persia, Phoenicia, and Syria, from Greece and Egypt, and from the Holy Books of the Jews. Hence we are called Knights of the East and West, because their doctrines came from both. And these doctrines, the wheat sifted from the chaff, the Truth separated from Error, Masonry has garnered up in her heart of hearts, and through the fires of persecution, and the storms of calamity, has brought them and delivered them unto us. That God is One, immutable, unchangeable, infinitely just and good, that Light will finally overcome Darkness.— Good conquer Evil, and Truth be victor over Error;— these, rejecting all the wild and useless speculations of the Zend-Avesta, the Kabalah, the Gnostics, and the Schools, are the religion and Philosophy of Masonry.

Those speculations and fancies it is useful to study, that knowing in what worthless and unfruitful investigations the mind may engage, you may the more value and appreciate the plain, simple, sublime, universally-acknowledged truths, which have in all ages been the Light by which Masons have been guided on their way; the Wisdom and Strength that like imperishable columns have sustained and will continue to sustain its glorious and magnificent Temple.

It is very surprising that the Essenes, whose exemplary virtues elicited the unbounded admiration of even the Greeks and Romans, and whose doctrines and practices Contributed so materially to the spread of Christianity, should be so little known among intelligent Christians. The current information upon this remarkable sect or order of Judaism, to be found in ecclesiastical histories and cyclopaedias, is derived from the short notices of Philo, Pliny, Josephus, Solinus, Porphyry, Eusebius, and Epiphanius. Not only is this combined testimony insufficient, but it is too much tainted with the peculiar dogmas of the respective witnesses, to furnish the general reader with an unbiased notion of the character and doctrines of this ancient sect. Nor can the modern descriptions of the Essenes, as given in the histories of the church and in the popular cyclopaedias, be always relied upon when they profess to give the results of the aforementioned garbled scraps of ancient information.

The impartial statement which follows of the doctrines and practices of the Essenes, is derived, not only from the seven writers mentioned above, but from the information upon the subject, scattered throughout the Midrashim and the Talmud.

The cardinal doctrines and practices of this sect are as follows: They regarded the Inspired Law of God with the utmost veneration. The highest aim of their life was to become the temples of the Holy Ghost, when they could prophesy, perform miraculous cures, and, like Elias, be the forerunners of the Messiah. This they regarded as the last stage of perfection, which could only be reached by gradual growth in

holiness, brought about through strictly observing the commandments and the Levitical laws of purity contained in the Pentateuch, mortifying the flesh and the lusts thereof, and being meek and lowly in spirit, inasmuch as this would bring them into closer communion with Him who is the Holy One of Israel. To this end they abstained from oaths; their communication was 'yea, yea'; 'nay, nay'; whatsoever was more than these came of evil. The desire to secure themselves from all impure contact with persons not equally scrupulous with themselves altogether from the society of their Jewish brethren, to form a separate community, and to live apart from the world. This fear of impurity, joined with the wish to escape all hindrance to spiritual communion with God, also made the Essenes abstain from marriage, although some weak brethren, who could not be like the angels in heaven, neither marrying nor being given in marriage, were allowed to take wives. But these could never advance to the highest orders of the Brotherhood.

In their separate community, whatever any one of them possessed was deposited in the general treasury, from which the wants of the whole community alike were supplied by stewards appointed by the whole Brotherhood; so that they had all things in common. There were no distinctions among them, such as rich and poor, masters and servants; they called no one 'master' upon earth, but all ministered to the wants of one another. They lived peaceably with all men, reprobated slavery and war, were governed by an elective president-judge, had trials conducted by juries of at least one hundred members, who must be unanimous in their verdict, and the brother who was found guilty of walking disorderly was excommunicated, yet was he not regarded as an enemy, but was admonished as a brother, and received back again after due repentance.

They always got up before the sun rose, and never talked about any worldly matters till they had all assembled together, and, with their faces turned towards the sun, offered up their national hymn of praise for the renewal of the light of the day. Labor followed until eleven o'clock, when all of them again assembled together, had a baptism in cold water, put on their white garments, the symbol of purity, and then made their way to the refectory, which they entered with as much solemnity as if it were the Temple. The meal was a common one, and each member took his seat according to the order of age. . . . The repast commenced after the Priest had invoked God's blessing upon it. A mysterious silence was observed during the meal, which had the character of a sacrament, and may have been designated as a substitute for the sacrifices which they refused to offer in the Temple. The Priest concluded it by offering thanks to the Bountiful Supplier of all our wants. Then all laid aside their white garments for their work-dress, and resumed labor until evening, when they again assembled for a common meal. Everything was done under the direction of the Overseers, yet in two things they were at perfect liberty to act as they pleased, viz., they could relieve the distressed with as much money as they thought proper, and manifest their compassion for those who were not of the Brotherhood as much as they liked, and whenever they liked.

The Sabbath they observed with the utmost rigor. . . . On this day they took special care not to be guilty of forsaking the assembling of themselves together, as the manner of some is. . . . They had no ordained Ministers, whose exclusive right it was to conduct the service; any one that liked took up the Bible and read it whilst another, who had much experience in spiritual matters, expounded what was read.

Celibacy being the rule of Essenism, the ranks of the Brotherhood had to be filled up by recruits from the Jewish community at large. They preferred taking children, whom they educated most carefully, and taught the practices of the Order, believing that of such the Kingdom of Heaven is best made up. Before a grown-up candidate for membership in the Order could be finally admitted into close fellowship, he had to bind himself by a most solemn oath (this being the only occasion on which the Essenes used an oath) to observe three things: (1) *Love to God*; (2) *Merciful justice toward all men*, especially to honor nobody as master, to avoid the wicked, to help the righteous, to be faithful to every man, and especially to Rulers, for without God no one comes to be Ruler; and (3) *Purity of character*, which implied humility, love of truth, hatred of falsehood, strict secrecy toward Profanes, so as not to divulge the secret doctrines to any one, and perfect openness with the members of the Order, and, finally, carefully to preserve the books belonging to their sect, and the various mystical names held sacred among them.

Eight different stages marked the gradual growth in holiness: (1) the state of outward or bodily purity by baptisms; (2) the stage which imposed celibacy; (3) that of inward or spiritual purity; (4) that which required the banishing of all anger and malice, and the cultivation of a meek and lowly spirit, (5) the culminating point of holiness, upon the summit of which he became (6) the temple of the Holy Spirit, and could prophesy, and whence he advanced to (7) that stage in which he was enabled to perform miraculous cures and raise the dead, after which he reached (8) the position of Elias, the forerunner of the Messiah.

The earnestness and determination of these Essenes to advance to the highest state of holiness were seen in their self-denying and godly life, and it may fairly be questioned whether any religious system has ever produced such a community of saints. Their absolute confidence in God and resignation to the dealings of



Providence, their uniformly holy and unselfish life; their unbounded love of virtue, and utter contempt for worldly fame, riches, or pleasure; their industry, temperance, modesty, and simplicity of life; their contentment of mind and cheerfulness of temper; their love of order and abhorrence of even the semblance of falsehood; their benevolence and philanthropy; their love for the brethren, and their following peace with all men, their hatred of slavery and war, their tender regard for children, and reverence and anxious care for the aged; their attendance on the sick, and readiness to relieve the distressed; their humility and magnanimity; their firmness of character, and power to subdue their passions; their heroic endurance under the most agonizing sufferings for righteousness' sake; and their cheerfully looking forward to death, as releasing their immortal souls from the bonds of the body to be forever in a state of bliss with their Creator

have hardly found a parallel in the history of mankind. No wonder that Jews of different sects, Greeks and Romans, Christian church-historians, and heathen writers have been alike constrained to lavish the most unqualified praise on this holy Brotherhood. Jesus himself showed what is required for a holy life in the Sermon on the mount, by a description of the Essenes. So remarkably does this Brotherhood exemplify the lessons which Christ propounds in Matthew, chap. v., etc.

The Essenes were not related to Pythagoras, although Josephus and Philo assumed that they were, and Zeller, in his History of Philosophy, has made a very able summary of supposed resemblances between Neo-Pythagorism and Essenism. For, in fact, the parallels between Pythagorism and Essenism are more imaginary than real, and the few things which might be considered as being analogous are unimportant, and are such as will naturally develop themselves among any number of enlightened men who devote themselves almost exclusively to a contemplative religious life. Several important peculiarities of the Essenes may be mentioned in which the Pythagoreans were quite unlike them: Thus, the Essenes were real monotheistic Jews, worshipers of the Holy One of Israel; they did not consider a leader or founder as the centre of their faith, but regarded the inspired Scriptures as their sole source of spiritual life, and called no man master on earth; they made celibacy the rule, marriage the exception; they knew nothing of metempsychosis; they forbade scientific studies as injurious to a devotional life, avoided investigation of the origin and constitution of the universe as inconsistent with piously looking to God as the Creator of all things, and devoutly accepted fate as heavenly Providence; they were most exemplary in their charity toward all men, and in their unbounded kindness to those who were not of the Brotherhood, and instead of being aristocratic and exclusive, they were meek and lowly in spirit, and were so much beloved by those who belonged to the different sects, that Pharisees and Sadducees, Greeks and Romans, Jews and Gentiles, joined in lavishing the highest praise upon them.

As to the relationship which Essenism bears to Judaism, the facts that the Essenes, like the other Jews, professed to be guided by the teachings of the Bible, that a rupture between them and the Jewish community at large is nowhere mentioned, and that on the contrary they are always spoken of in the highest terms of commendation, would of themselves be sufficient to prove it. In doctrine, as well as in practice, the Essenes and the Pharisees were nearly alike. Besides many other points of exact likeness, both looked upon their meal as a sacrament; amongst both, the priest began and concluded the meal with prayer; both were very strict observers of the Sabbath, and both abstained from using oaths, though it is true that the Essenes alone uniformly observed it as a sacred principle. The differences between Essenes and Pharisees were the simple result of the greater rigor of Levitical purity aimed at by the former. The Essenes could avoid impure contacts only by isolating themselves in a separate Brotherhood, and by adopting the rule of celibacy, as they did, although their less rigorous brethren of the Pharisaic order regarded marriage as a most sacred institution, and laid it down as a rule that every man is to take a wife at the age of eighteen. Hence the declaration in the *Aboth* of Rabbi Nathan – 'there are eight kinds of Pharisees, . . . and those Pharisees who live in celibacy are Essenes.' So, also, the Essenes could not frequent the Temple to offer sacrifices, because of their anxiety to avoid defilement by contact with persons and things not Levitically pure. And, though they firmly believed in the immortality of the soul, yet, unlike the Pharisees, they did not believe in the resurrection of the body.

The identity of many of the precepts and practices of Essenism and Christianity is unquestionable. Essenism urged on its disciples to seek first the Kingdom of God and his righteousness; so Christ (Matt. vi. 33; Luke xii. 31). The Essenes forbade the laying up of treasures upon earth, so Christ (Matt. vi. 19-21). The Essenes required those who wished to join them to sell all their possessions, and to divide the price among the poor brethren; so Christ (Matt. xix. 21; Luke xii. 33). The Essenes had all things in common, and appointed one of the brethren as steward to manage the common fund; so the primitive Christians (Acts ii. 44, 45; iv. 32-34; John xii. 6; xiii. 29). Essenism put all its members on the same level, forbidding the exercising of authority of one over the other, and enjoining mutual service; so Christ (Matt. xx. 25-28,



Mark ix. 35-37; x. 42-45). Essenism commanded its disciples to call no man Master upon the earth: so Christ (Matt. xxiii. 8-10). Essenism laid the greatest stress on being meek and lowly in spirit: so Christ (Matt. v. 5; xi. 29). Christ commended the poor in spirit, those who hunger and thirst after righteousness, the merciful, the pure in heart, and the peacemakers, so the Essenes. . . . Christ combined the healing of the body with that of the soul: so the Essenes. Like the Essenes, Christ declared that the power to cast out evil spirits, to perform miraculous cures, etc., should be possessed by his disciples as signs of their belief (Mark xvi. 17, 18; compare also Matt. x. 8; Luke ix. 1, 2; x. 9). Like the Essenes, Christ commanded his disciples not to swear at all, but to say yea, yea, and nay, nay. The manner in which Christ directed his disciples to go on their journey (Matt. x. 9, 10) is the same which the Essenes adopted when they started on a mission of mercy. The Essenes, though repudiating offensive war, yet took weapons with them when they went on a perilous journey, Christ enjoined his disciples to do the same thing (Luke xxii. 36). Christ commanded that elevated spiritual life, which enables a man to abstain from marriage for the Kingdom of Heaven's sake, and which cannot be attained by any save those to whom it is given (Matt. xix. 10-12; compare also 1 Cor. vii.); so the Essenes who, as a body, in waiting for the kingdom of heaven, abstained from connubial intercourse. The Essenes did not offer animal sacrifices, but strove to present their bodies a living sacrifice, holy and acceptable unto God, which they regarded as a reasonable service: the apostle Paul exhorts the Romans to do the same (Rom. xii. 1). It was the great aim of the Essenes to live such a life of purity and holiness as to be the temples of the Holy Spirit, and to be able to prophesy: the apostle Paul urges the Corinthians to covet the gift of prophecy (1 Cor. xiv. 39). When Christ pronounced John to be Elias (Matt. xi. 14), he declared that the Baptist had already attained to that spirit and power which the Essenes strove to obtain in their highest stage of purity. It will therefore hardly be doubted that he himself belonged to this holy Brotherhood. This will especially be apparent when we remember that the whole Jewish community, at the advent of Christ, was divided into three parties, the Pharisees, the Sadducees, and the Essenes, and that every Jew had to belong to one of these sects. Jesus, who in all things conformed to the Jewish law, and who was holy, harmless, undefiled, and separate from sinners, would therefore naturally associate himself with that order of Judaism which was most congenial to his holy nature. Moreover, the facts that Christ, with the exception of once, was not heard of in public till his thirtieth year, implying that he lived in seclusion with this Fraternity; and that though he frequently rebuked the Scribes, Pharisees, and Sadducees, he never denounced the Essenes, strongly confirm this conclusion. But he repudiated their extremes. They were ascetics: he ate and drank the good things of God (Matt. xi. 19). They considered themselves defiled by contact with any one who practiced a lower degree of Levitical holiness than their own: Christ associated with publicans and sinners, to teach them the way to heaven. They sacrificed the lusts of their flesh to gain spiritual happiness for themselves: Christ sacrificed himself for the salvation of others.

The accounts given by Josephus first mention their existence in the days of Jonathan the Maccabean, B. C. 166; and they most unquestionably show that the Essenes existed at least two centuries before the Christian era, and that they at first lived among the Jewish community at large. Their residence at Jerusalem is also evident from the fact that there was a gate named after them. When they ultimately withdrew themselves from the rest of the Jewish nation, the majority of them settled on the northwest shore of the Dead Sea, sufficiently distant to escape its noxious exhalations, and the rest lived in scattered communities throughout Palestine and Syria. Both Philo and Josephus estimated them to be above four thousand in number. This must have been exclusive of women and children. We hear very little of them after this period (i.e., 40 A. D.); and there can hardly be any doubt that, owing to the great similarity which existed between their precepts and practices, and those of the primitive Christians, the Essenes, as a body, must have embraced Christianity.

As to the meaning of the name Essenes, not less than twenty explanations of it have been given. Perhaps that is most probable which derives the term from a Hebrew word which means *pious*, as this plainly connects the Essenes with an ancient Jewish brotherhood, called Khasidim, *the pious*, who preceded the Essenes, and from whom the latter took their rise.

Some sentences of the ancient accounts of them are as follows:

Philo (born in Alexandria, between the years 20 and 1 B.C., and died about 60 A.D., and thus a contemporary of Jesus and Paul) says, "Palestine, and Syria too, which are inhabited by no slight portion of the numerous population of the Jews, are not barren of virtue. There are some among them called Essenes – in number more than four thousand – from, as I think, an incorrect derivation from the Greek homonym *hosiotes*, piety, because they are, above all others, worshipers of God. They do not sacrifice any animals, but rather endeavor to make their own minds fit for holy offerings. They do not lay up treasures of gold or silver, nor do they acquire large portions of land out of a desire for revenues, but provide themselves only

with the absolute necessities of life. Yet they regard themselves as the richest of mankind, because they hold that the supply of our wants, and contentment of mind, are riches, as in truth they are. No maker of things belonging to war is found among them. They repudiate every inducement to covetousness. There is not a single slave to be found among them, for all are free, and mutually serve each other. They condemn owners of slaves, not only as unjust, inasmuch as they corrupt the principle of equality, but also as impious, because they destroy the law of nature, which, like a mother, brought forth and nourished all alike, and made them all legitimate brethren, not only in word but in deed.

"They omit the logical part of philosophy, and the natural part, excepting that which treats upon the existence of God and the origin of the universe; but the ethical part they thoroughly work out for themselves, using as their guides the laws which their fathers inherited. They are instructed in piety, holiness, righteousness, economy, politics, in knowledge of what is truly good, bad and indifferent, to choose things that are necessary, and to avoid the contrary. They use therein a three-fold rule and definition, viz.: love of God, love of virtue, and love of mankind. Of their love of God, they give innumerable demonstrations – e. g., their constant and unalterable holiness throughout the whole of their life; their avoidance of oaths and falsehoods; and their firm belief that God is the source of all good, but of nothing evil. Of their love of virtue they give proofs in their contempt for money, fame, and pleasures, their continence and endurance, in satisfying their wants easily, simplicity, cheerfulness of temper, modesty, order, firmness, and everything of the kind. As instances of their love to man, are to be mentioned their benevolence, and equality, and having all things in common, which is beyond description. They manifest respect, reverence and care for the aged, just as children do for their parents, administering to them a thousand times, with all plentifulness, both with their hands and their counsels, in their old age. Such champions of virtue does a philosophy produce which is free from the subtlety of Greek word-splitting, and which deals with subjects tending to the exercise of praiseworthy actions, and giving rise to invincible freedom, so that neither the cruel tyrant nor the wily hypocrite could gain any advantage over this Brotherhood of Essenes or *holy ones*, but, disarmed by the virtues of these men, all recognized them as independent and free by nature, praised their common meals, and their community of goods, which surpasses all description, and is an evident proof of a perfect and very happy life."

The above is from Philo's treatise entitled *"Every Virtuous Man is Free."* Josephus has preserved another account from Philo's lost treatise, entitled *"Apology for the Jews,"* in which Philo says: "Their order is not founded upon natural descent, but upon admiration for virtue and sincere love for man. They all dwell together in the same place, form themselves into companies, societies, combinations, and unions, and work together all their life, for the common good of the Brotherhood. The different members of the Order are engaged in different employments; they work cheerfully and industriously, and never try to leave their labor on account of cold, heat, or any change of weather. They believe that their employment is a sort of gymnastic exercise, of more benefit to life, greater pleasure both to soul and body, and of a more enduring advantage than any mere athletic labors, because they can cheerfully continue in their work as a recreation even when youth and bodily strength are gone. They eat at the same table, and have every day the same food, being lovers of frugality and moderation, and averse to luxury and extravagance, as diseases of both mind and body. If one of them is sick, he is cured from the common resources, and is attended to by the general care and anxiety of the whole body. The old men, even if they happen to be childless, that is, if they are celibates, end their lives in a most happy, prosperous, and tenderly cared-for old age, as if they were not only the fathers of many children, but were even also particularly happy, in an affectionate offspring. Such is the enviable system of the life of the Essenes."

Josephus, who was born about 37 *a.d.*, and at one time actually belonged to the Essenian Brotherhood, gives more than one account of the Order, in the course of his works. The following sentences are from his *"Jewish War"*: "Jews by birth, they love each other more than the others. They reject pleasure as an evil, and regard continence and not yielding to passion as virtues. They despise marriage, and adopt the children of others while still tender and susceptible of instruction, and regard them as their own relations, and train them in their practices. They despise riches, have all things in common in a very admirable manner, and there is not one to be found among them who is richer than another, for it is a law that those who enter the sect must give up their possessions to the society as common property, so that there is not to be seen among them all, either the abjectness of poverty or the distinction of riches; but as every man's goods are cast into a common treasury, they all, like brothers, have one patrimony. If any of the society come from other places, whatever they have lies open for them, just as if it were their own; and they go to those whom they have never seen before, as if they had been most intimate. Hence they take nothing with them when they go on a journey, but arms for defence against robbers. A steward is appointed in every city of this Order to



“There are also some among them who undertake to foretell future events, having been brought up from their youth in the study of sacred Scriptures, in divers purifications, and in the sayings of the prophets: and it is very seldom that they fail in their predictions.”

Josephus also relates instances in which Essenes foretold future events. The last account given by him of this Order is in his *Antiq.*, book xviii., chap. 3., § 2 and 5. He says in § 5 – “The doctrines of the Essenes delight in leaving all to God. They regard the soul as immortal, and say that the attainment to virtue must be fought for with all our might. Although they send consecrated gifts to the Temple, yet they never bring any sacrifice, on account of the different rules of purity which they observe; hence, being excluded from the common sanctuary, they offer sacrifices in themselves (spiritually). Otherwise they are in their manner of life the best of men, and employ themselves wholly in the labors of agriculture. Their uprightness is to be admired above all others who endeavor to practice virtue; such uprightness, which is by no means to be found among the Greeks and foreigners, is not of recent date, but has existed among them from times of yore, striving most scrupulously not to disturb the community of goods, and that the rich should not enjoy more of the common property than the poor. This is the conduct of this people, who are more than four thousand in number. They never marry wives, nor endeavor after the possession of property; for they believe that the latter leads to injustice, and the former yields opportunities for domestic discord. Living by themselves, they serve each other. They choose good men, who are also priests, to be the stewards of their incomes and of the produce of the fields, as well as to procure them corn and food.”

These accounts are the principal ancient testimonies as to the Essenes.

Modern study has gathered other evidence from the records of Jewish tradition, through the labors especially of Rappaport, ‘the corypheus of Jewish critics,’ who found that what Philo and Josephus describe as peculiarities of the Essenes, tallies with what the Mishna, the Talmud and Midrashim record of the Khasidim, and that they [the Essenes] are most probably the so-called *old believers*, who are also described in the Talmud as *the holy community in Jerusalem*; who also rightly recognized in them an intensified form of Pharisaism, and remarks that what is said in the Mishna about the moderation observed in eating and drinking, the great humility, endurance under sufferings, zeal for everything that is holy, community of goods, etc., refers to this holy community, or the Essenes. Rappaport, too, was the first who pointed out that the prayer which Josephus tells us the Essenes offered up at the rising of the sun, is the national hymn of praise, which still constitutes a part of the Jewish daily service, and is as follows:

“He in mercy causes His light to shine upon the earth and upon the inhabitants thereof; and in His goodness unfaillingly renews every day the work of creation. How numerous are Thy works, O Lord! Thou hast made all in wisdom; the earth is full of Thy possessions. O King, Thou only art the Exalted One from everlasting, the Praised and Glorified and Estolled since the days of yore! Lord of the universe, in Thy great mercy have mercy upon us! Lord, our Might, Fortress of our strength, Shield of our salvation, defend us! O Lord, be Thou praised, Thou great in wisdom, who hast ordained and created the rays of the sun: the Infinitely Good has formed a glorious testimony for His name. He surrounded His Majesty with luminaries. The chiefs of His heavenly hosts are holy beings: they glorify the Almighty; they continually declare the glory of God and His holiness. Blessed be Thou, the Lord, our God, for the excellency of the works of Thy hands, and for the shining luminaries which Thou hast created. They shall glorify Thee forever.

“God, the Lord of all created things, is praised and blessed in the mouths of all the living. His power and goodness fill the universe, wisdom and intelligence are round about Him. He exalts himself above the angels, and beams in glory upon his chariot throne. Interceding goodness and rectitude are before His throne, loving kindness and mercy before His Majesty. Benign are the luminaries which our God has created. He has formed them in wisdom, intelligence, and understanding, he has endowed them with power and strength to bear rule in the midst of the world. Filled with splendor and brightness, their glory illuminates all of the world, rejoicing in rising, and joyous in setting, they perform with awe the will of their Creator. They give praise and glory to His name, joy and song to the memory of His kingdom. He called the sun, and light rose, He saw and shaped the form of the moon. Praise Him all ye heavenly hosts; ascribe glory and majesty to Him, ye Seraphim, Ophanim, and holy Angels.”

These, as Rappaport rightly remarks, are some of the remains of the ancient prayer used by the Essenes.

Of Ewald’s view of the Essenes Dr. Ginsburg says, This profound and merciless critic, without having access to the Jewish information gathered from the Talmud and Midrashim, saw that Essenism was no Greek plant transplanted into Palestine, but, like Pharisaism, grew out of the Chasidim. He remarks that people, who left the great community in order to lead a specially holy life, with the permission and under the direction of the law, were to be found in Israel from the remotest times, yet in its first form there were only the Nazarites, of whom each one lived for himself, and in the second, the Rechabites combined themselves already into a larger union; but now the whole conscience of the people itself, as it were, departed into solitude with numerous Essenes. For it cannot be denied that they, proceeding from the

Chasidim, represent the direct and legitimate development of Judaism in the form which became the ruling one since Ezra. . . . Their new features and endeavors merely consisted in their intensely earnest and rigorous application of the demands of the law, as understood and interpreted since Ezra. Finding that the rigorous and logical application of these laws was impossible in the great community, especially in that community as regulated by the Pharisees, they preferred to congregate and live in solitude.

The studies of Frankel are held by Dr. Ginsburg to have been of the highest value for correct knowledge of the Essenes. Frankel substantiated, by numerous quotations from the Talmud, that the Essenes are the offspring of Judaism, that they are noting but stationary, or more correctly speaking, consequential Chasidim, that they were therefore not so far distant from the Pharisees as to be regarded as a separate sect, but, on the contrary, that they formed a branch of Pharisaism.

Two other learned investigators of the subject, Gratz and Jost, have accepted the same conclusions. The latter says, The Essenes are exactly the same that the other Rabbis wished to be who endeavored to practice the Levitical law of purity, as leading to higher consecration. They have neither another creed nor another law, but simply institutions peculiar to this brotherhood, and endeavor to reach the highest consecration by their manner of life, in defining the different stages, according to preliminary exercises and certain years of preparation. Their views and tenets are therefore also to be found in the utterances of the learned Rabbis who did not enter their order, so that they did not look upon the Essenes as opponents or apostates, but, on the contrary, as holding the same opinions with increased claims and some fewer enjoyments, whom many of their own midst joined. Gratz has lately maintained that Jesus simply appropriated to himself the essential features of Essenism, and that primitive Christianity was nothing but an offshoot from Essenism, a view which Dr. Ginsburg's orthodoxy leads him to question. He says, however, of Westcott's article on the Essenes in Smith's Dictionary of the Bible – His fear lest any shining virtues in the Essenes might be thought by some to pale some of the brightness of the Sun of Righteousness, prevented him from appreciating the true character of this Order, as well as from seeing that they paved the way to Christianity. Dr. Ginsburg also says of another eminent writer's treatment of the subject, that "The description of the Essenes in the new edition of Dean Milman's *History of the Jews*, gives a very imperfect idea both of the development and morality of this brotherhood."

The general opinion about the Essenes, Dr. Ginsburg states, has been largely based upon an account given by Dr. Thomas Godwyn, in a learned English work, which first appeared in 1625, and the statements of which, though drawn chiefly from Josephus and Philo, have been found incorrect and inadequate, in not a few respects, since later studies have brought forward much new evidence. One capital error of Godwyn's account was in confounding the Essenes, who lived in Palestine, with the *Therapeutae*, who lived in Alexandria, and who made contemplation their chief aim, while the Essenes made practical holiness the chief thing. To complete Dr. Ginsburg's account, it should be distinctly added that he does not think it necessary to admit, in view of the true story of Essenism, that Jesus was indebted to it for the Christian system of faith and life. He does almost say this while telling the story, but his opinion he thus expresses: "Those who style themselves the true evangelical Christians are very anxious to destroy every appearance of affinity between Essenism and Christianity, lest it should be said that the one gave rise to the other; whilst those who are termed Rationalists multiply and magnify every feature of resemblance, in order to show that Christianity is nothing but a development of Essenism – so that the poor Essenes are crucified between the two."

Essenism had fully developed a doctrine and practice of pure spiritual religion, not without marked limitations and eccentricities, yet with a purity and truth of religious sentiment and life never surpassed. In it were found the great truths of God's perfection in goodness and power, of the divine law of human brotherhood, and of undefiled righteousness as the aim and law of life. That sweetness and humility which are deemed so significant signs of divine grace in the human heart, shone like stars of morning in the Essenistic practice of heavenly things. The best thought ever attained of human life visited by the divine light, was found by this sect of Jewish saints. No believers that ever were have more profoundly felt and more perfectly trusted the indwelling presence of God. This was the finest, as it was the most sober and most practical mysticism that this earth has ever seen. Whatever is possible to man, of marvelous exercise of exceptional power, in healing, in doing wonders upon body and mind, perhaps in shaking off the fixed grasp of death, was achieved by these pure confessors, whose stainless lives, whose spotless souls, commanded unparalleled intimacy with heaven. As much as it is possible for the contemplative spirit to read the unrolled page of events and to veritably foretell what is to be, these forecasting, watching, divinizing masters of grace and truth exercised the highest prophetic gift, and made daring mention of things which lay fully open to the divine eye only. They realized a communion the most brotherly ever

known on earth, and celebrated it every day with sacrament simpler and more heavenly than any other which communism, religious or social, has been able to establish. It cannot be strongly enough represented that they loved one another, and that they practiced a charity and kindness towards all men worthy a company of sons of God, and a forgiveness and compassion singularly divine. The great steps of reform which it is the latest effort of the modern world to initiate, they had taken with the clear intelligence of divine enlightenment and the unswerving courage of them that walk with God, and regard neither the fear nor the favor of man. In presence of the urgent instinctive cries of the human soul for atonement, they had found the secret of the divine discipline, and accepted the law which is heaven's highest, that of union with the divine will by sacrifice offered in the soul itself. And in respect of the outlook of human life, they had watched the aurora of eternity, and the sun-break of life and immortality, and knew the forward path as children know the familiar way which brings them to their father's house. If there were any star in heaven not familiar to the eyes of these simple Judean folk, any deep truth of religion which did not light their steps through the world, we have as yet no revelation which will enable us to point it out. Their limitations and eccentricities we may remark upon; the garb in which their faith clothed itself was strikingly individual; but by them, nevertheless, came grace and truth, and in their faith and life was opened a fountain the purest ever known on earth.

While the Essenes may have been a bit extreme in their own way, it is interesting all the same. A simple life is a better life, in many ways. But a simple life isn't always easy...

Also, it is interesting to recall the Dead Sea Scrolls, and the text known as "The War of the Sons of Light against the Sons of Darkness..." -- particularly the itinerary. Compare that with today's events, perhaps, but let's hope this isn't going to be 35 years like the War described in the scrolls.

SO MOTE IT BE.

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