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ORIGIN AND ANTIQUITY OF FREEMASONRY.

And its Analogy to the Eschatology of the Ancient Egyptians, as witnessed by the "Book of the Dead" and the Great Pyramid of Ghizeh, the First Masonic Temple in the World.

By A. CHURCHWARD,

M.D., M.R.C.P., M.R.C.S., F.G.S., P.M., P.Z., 18° &c.

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ORIGIN AND ANTIQUITY OF FREEMASONRY

And its Analogy to the Eschatology of the Ancient Egyptians, as witnessed by the "Book of the Dead," and the Great Pyramid of Ghizeh, the First Masonic Temple in the World.
By ALBERT CHURCHWARD, M.D., M.R.C.P., M.F.C.S., F.G.S., P.M., P.Z., 18°. London: Printed and published by Sir Joseph Austin and Sons, Limited, 9, Eastcheap, 1898.

Bro. Dr. Churchward's object in writing this book will be gathered from his first chapter, in which he claims to be in a position to prove "that the whole principles and tenets of the Craft are the true copy we have in existence (handed down from generation to generation) of the Eschatology of the Egyptians at the time when their Mythology and Belief were perfected in their Eschatology; and that they built the great Pyramid of Ghizeh in Egypt as a monument and lasting memorial of their religion." Of the very close correspondence existing between the secret passages and chambers of the Great Pyramid and those portrayed in the sacred papyrus describing the "Entrance on Light," which we at the present time call the *Book of the Dead*, but which the Egyptian priests entitled *The Book of the Master of the Secret House*, some very remarkable evidence is to be found in Mr. Marsham Adams's "The House of the Hidden Places," and also in his later work, to which we had the pleasure of calling our

readers' attention recently—"The Book of the Master"—this evidence being confirmed, as Mr. Adams tells us in the preface to his later work, by the distinguished Egyptologist Professor Maspero, who remarked in a letter to Mr. Adams that "The Pyramids and the *Book of the Dead* reproduce the same originals, the one in words, the other in tone." Thus Mr. Adams and Bro. Churchward have been traversing common ground, but each with a different purpose in view; Mr. Adams being desirous of enlightening the world, as far as possible, as to the creed of the ancient Egyptians, and the marvellous correspondence of its tenets and principles with those of the religion which, centuries upon centuries later in the world's history, was revealed by the Divine Founder of Christianity and His earliest disciples. The task which Bro. Churchward has set himself is to establish a similar correspondence between the principles and tenets of Freemasonry and those embodied in the eschatology of the Egyptians. In his attempt to fulfil this task he has brought together within the compass of a not over-long essay a mass of most interesting and valuable information, and those will be the best able to follow him in his exposition who are conversant with the ritual of Craft and Royal Arch Masonry. There is, indeed, no doubt that he has succeeded in tracing much of the symbolism with which we, as Masons, have become familiar in our lodges, and our chief regret is that he has not been somewhat clearer and more distinct in his exposition. He seems to have taken it for granted that a considerable number of brethren are familiar with the contents of the sacred papyri of the ancient Egyptian priesthood, and that reference to this and that papyrus will enable them to follow him closely through the various stages of his argument. We dare say this arises from his desire to compress his essay into as moderate a

compass as possible, but we think he would have done better had he allowed some additional space for purposes of elucidation. Had he done so, the reader would have been in a better position to judge of the extent to which Bro. Churchward has succeeded in demonstrating, as in the concluding paragraph of the book he claims to have demonstrated, "that our rites and ceremonies, as well as the principal tenets of the Craft, have descended from remotest ages"—of this, indeed, there is no doubt—"and that some of our signs and symbols were those used in representing the Astronomical Mythology of the Ancient Egyptians, and afterwards as sacred symbols, when the Mythology was perfected in their Eschatology; and that the G.P." (Great Pyramid) "was the first and still remains the greatest Masonic Temple in the world, open to all Masons who can read symbolically what was written in stone, ages ago, teaching the principles that we teach; that to all just, upright, and true Masons there is nothing to fear, and that the Grand Master waits above ready to receive with joy the souls of those who fail not in the hour of trial."

We have much pleasure in adding that the book is well printed and handsomely bound, and that the illustrations, of which there is a considerable number, will be found of great use by the reader.

"Freemasons' Chronicle," February 4th, 1899.

ORIGIN AND ANTIQUITY OF FREEMASONRY,

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We have received a copy of this work, which we can cordially recommend for perusal by our readers. The book is dedicated "to all my Brother Masons, in whatever Clime and whatever Creed, that believe in and acknowledge the One Great Architect of the Universe." The author contends that the information contained in the book is right and true, it having been obtained from existing facts, which can be proved by any person devoting his attention to the subject. There is no doubt that the discovery and translation of the Egyptian "Book of the Dead" has revealed much of the eschatology of that ancient people, which is analogous with many Masonic rites and ceremonies, while the investigation of Dr. Le Plongeon at Uxmal, in Mexico, opens a wide field for the Speculative Mason. The descrip-

tion of the Great Pyramid of Ghizeh—"the first Masonic Temple in the World"—is most interesting, especially to Royal Arch Masons. Dr. Churchward writes with conviction, and though we agree with him that no doubt much has been lost which we shall never recover, still the discoveries that are continually being brought to light may at any time remove the clouds of antiquity which envelop so many of our ceremonies. There is one little slip at page 72, as to the traditional place of the First Lodge, which is only referred to in order to correct the later editions that will doubtless be issued. The book is beautifully produced by Sir Joseph Causton and Sons.

"Standard," May 10th, 1899.

ORIGIN AND ANTIQUITY OF FREEMASONRY.

"The Origin and Antiquity of Freemasonry" (Causton and Sons), deals with occult mysteries which can only be discussed with a reasonable chance of enlightenment by the initiated. Dr. Churchward writes with humility. He is a Mason who recognises that there are heights to which he has not as yet attained. He admits that Masonry is chiefly, in these prosaic days, a brotherhood which lays stress on fellow feeling, morality, and charity; but that circumstance does not prevent him from claiming that it is none the less a "remnant of some ancient philosophy or eschatology." He seeks to prove that many of the forms, words, and symbols of Freemasonry were in vogue when the world was young; that, in short, all that is essential in the teachings of the Craft was known in various parts of the globe thousands of years ago, and that its rites and beliefs were even then safeguarded by passwords identical with those still only known to disciples who have graduated in its esoteric learning. This odd monograph is full of secret lore which appeals exclusively to Freemasons. It certainly taxes the credulity of the average man in the street, who has neither part nor lot with such mysteries, to be told that the first temple or lodge was formed "at the foot of Mount Horeb, in the Wilderness of Sinai," under the auspices of the great lawgiver of the Hebrew race. We are assured that "it is more than probable" that Moses became initiated into the whole of the Egyptian mysteries, and that "he handed down" some at least of the principles, tenets, signs, and symbols of Freemasonry to following generations. Conjecture is responsible for a good deal in this world; it shares with tradition some extremely doubtful honours.

"Daily Chronicle," February 2nd, 1899.

THE

"FREE AND ACCEPTED."

"Origin and Antiquity of Freemasonry." By Albert Churchward, M.D., &c. (London: Sir Joseph Causton and Sons.)

Dr Churchward's book belongs to the region of speculation, and his attempt to establish, so far as its symbols and some of its observances are concerned, a connection between modern Freemasonry and the eschatology of the Egyptians, is made out plausibly enough. The scope of his book is perhaps hardly a matter for public and non-Masonic discussion, but in his endeavour to show that the various stages of Freemasonry, as well as its guiding principles and symbols, have their counterparts in the mythology and belief of the Egyptians, Dr. Churchward probably does no more than could be done by comparing the usages of the Aztecs or the Incas, for example, with the root-beliefs and practices of modern Freemasonry. Dr. Churchward is satisfied that many of the forms, words, and symbols which Freemasons now use were those employed in Egypt, in a precisely similar sense, by those whom he calls "our ancient Brethren," 10,000 or even 20,000 years ago. In the two pillars that stood at the entrance to the Temple—or Ta-tu—in Amenta, or Heaven, he finds the forerunners of those that stood at the porchway of King Solomon's Temple; and Ra and Osiris are to him nothing more than the precursors of the Inner Guard and the Candidate. There is no difficulty, of course, in adapting the Pyramids, both in their external form and internal uses, to the principles of modern Freemasonry; while, as Dr. Churchward shows by illustration, historical Egyptian figures, as Mati or Osiris, are in the Hall of Judgment or Righteousness, according to the papyrus of Ani, invariably shown seated on what is unmistakably a Masonic square. But as strong a case might be made out for nearly every form of seat—not even excepting the curule chair—while, on the same hypothesis, the Masonic significance of a house-furnisher's shop window in the Tottenham-court-road would be overwhelming. Nevertheless, Dr. Churchward's arguments and illustrations are both ingenious and entertaining, and we are not prepared to say him nay, even in his farthest-fetched illustrations. Very curious, indeed, and strikingly Masonic—in the higher branches of the craft—are three illustrations he gives from Egyptian, Assyrian, and Mexican sources, but here again the resemblance of the

figures, consisting as these do, of circles and equilateral triangles, may be accidental, and would in any case be natural to a people having the use of compasses. Every Freemason, for example, who has had the opportunity of studying Moorish design, both ancient and modern, must have been struck by its purely Masonic significance, and there is hardly a brass tray that comes from the East that does not possess the same marked features. But what, perhaps, are even more striking are the illustrations of temples found by Dr. Le Plongeon at Uxmal, in Yucatan, which are undoubtedly Masonic. The interior in two of these cases is an almost exact reproduction of the modern Masonic apron, rosettes and all. Dr. Churchward, in short, has produced a book that should interest all students of the craft. But why does he refer to that learned Lodge the "Quatuor Coronati" as the "Quator Coronate"?

"The Evening Day," July, 1899.

ORIGIN AND ANTIQUITY

OF FREEMASONRY,

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Of the making of books on Freemasonry and the Pyramids there is no end. Dr. Churchward says, "it is generally known that up to the present time no writer has given the true and correct origin of" Freemasonry. But how could that be known unless the true origin was known? Dr. Churchward believes he has here given "the true and correct origin"—as others have believed, and probably as others still to come will believe. But we acknowledge our inability to decide. Certain it is that Freemasonry is very ancient, that it seems to be connected with the Pyramids and the Book of the Dead, and that its foundation, beliefs or trusts belong to the youth of civilisation before Natural Religion succumbed to comparatively modern priests and creeds. The book is beautifully presented, and certainly deserves attention.

"Westminster Review," June, 1899.

ORIGIN OF FREEMASONRY.

When so many attempts are made to recover the ritual of Ancient Egypt it is a little surprising to be assured that some survival of it is still practised in our midst. Yet there are good grounds for believing that this is really the case. Freemasonry, although now mainly a brotherhood of good-fellowship, morality, and charity, was originally a philosophy and a religion. Symbols have usurped the place of the things signified, important doctrine has got buried under forms, and divers modern rituals have more or less displaced the old but what remains, and especially what is least understood, is a curious survival of a system which was once instinct with life. Freemasons are awaking to the fact that they have had a past which mounts up far beyond the time of Solomon. The Quatuor Coronati Lodge especially has laboured at this problem and tried to square the circle of puzzling symbols. The various published addresses of William Simpson, artist, traveller, and Master-Mason, are a notable contribution of this kind: his essays on *The Worship of Death* and on *The Orientation of Temples* for example. Melville's *Veritas* was an earlier effort by a member of the Craft, but not so successful. And now we have Dr. Churchward, a Past-Master, proclaiming that after long study he has come to perceive that the ritual of the Freemasons reproduces the teaching of the Ancient Egyptians, especially in relation to the last things.¹

The author has attained to the eighteenth degree, and so far he has found a correspondence in forms, symbols, passwords, and teaching between the ritual of Freemasonry and that of Ancient Egypt. The one seems to him to be but a modernisation of the other. The closeness of the resemblance leads Dr. Churchward to look upon the Egyptian system as actually a system of Freemasonry, in which there were rites of initiation and an advance into higher degrees, with symbolic vestments and with passwords.

"To know Osiris in his forms of manifestation was the secret of power; to understand Osiris in all his names, at his places, conferred the Crown of immutation. But in the attainment of that knowledge there were many stages which must be traversed by the finite mortal; many grades which must be achieved by the holy departed. . . . The Postulant, with upraised arms, must be recreated in incorruption, and the soul must be born anew before the Postulant could be initiated into things divine. . . . As we have it, the Initiate must pass through the fiery ordeal and be approved as adept, like Paul, who was epopt and perfect, thus showing that Paul was a Mason and initiated into the highest degree. The Adept must be justified in the Tribunal of Truth before he could emerge from the shadow of the halls of

¹ *Origin and Antiquity of Freemasonry, and its Analogy to the Eschatology of the Ancient Egyptians, as witnessed by the "Book of the Dead" and the Great Pyramid of Ghizeh, the First Masonic Temple in the World.* By Albert Churchward, M.D., M.R.C.P., M.R.C.S., F.G.S., P.M., P.Z., &c. London: Sir Joseph Causton & Sons.

death into the immediate presence of the Source of Light. The Justified must become the Illuminate. The Illuminate must be consummated as Master before he could obtain the innermost mansion in the divine house."

Dr. Churchward thinks that Moses knew the Egyptian mysteries and handed down the principal sacred signs, symbols, and tenets. But the Ritual is much older even than Moses. R.A.M.s who are taught the present tradition will be interested to learn of a cheratp, which was discovered after being lost for untold years, about 4256 B.C. Our author thinks that many of the forms, words, and symbols now in use may probably date from 10,000 years ago, or earlier. Relying on Le Plongeon's work in Mexico, and on some relics which are rather widely scattered, he infers the universality as well as the great antiquity of the Masonic Brotherhood. A comparison of pictures shows the same ideas to have prevailed in Egypt, Assyria, and Mexico. The temples represented heaven, and the priests were representatives of the Divine Master. There was an evident connection with the circle of the sun's path: the Gilgal circle of stones was a figure of the zodiac, and the P.Z. jewels of the modern Masons are a clear reminiscence of the same. Of course the triangle and the Trinity come in for consideration. The pyramid in a circle is regarded as the symbol, first, of the Pole-star—the primordial "all-seeing eye"—and afterwards of the sun. The great pyramid is claimed as the first Masonic temple. It corresponds in stone to the *Book of the Dead* in writing, so that a study of the Ritual reveals the intent of the pyramid architecture. By its passages and chambers it shows symbolically what occurs to the departed dead before the soul is finally united to its ka, or double, in the Grand Lodge above. To learn these things the Postulant was conducted through its portals, corridors, and halls, beginning his progress blindfold. It was plainly like the ceremony of our entered apprentice—Passing, Raising, M.R.A., and 18°.

To help the reader's apprehension, the pyramid passages are shown in Dr. Churchward's book, and the symbols treated of are graphically figured in colours.

There are some points in the Egyptology which we should be inclined to explain differently, particularly the mound or mount of seven steps, on which the god Shu stood or knelt when he upraised the heavens. It seems to us that it should be located at the western horizon, and not at the Pole. Nor can we think that "the ten circles about Ra" are to be made intelligible by the suggestion that the observation of the stars extended over so long a period that the proper motion of the sun had changed the general appearance of the heavens.

The chief interest of this book will be for Freemasons. But the origin of essential Christian teaching should have an interest for all, especially when it includes the rule of life, the manner of the judgment, and the mode of the hereafter. In ancient time, as now, the meaning of the rites and teaching of the Brotherhood was truth, justice, morality, and charity. The end of Masonry was to show the sort of life that must be led on earth to attain to the throne of glory, and the trials the spirit would be subject to until that was accomplished.

G. S.

"Free Labour Press," August 15th, 1899.

ORIGIN AND ANTIQUITY OF FREEMASONRY,

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Much has been said and written from time to time about the secrets and mysteries of Freemasonry as a system of morality veiled in allegory and illustrated by symbols. We doubt, however, if anything so said or written takes us so near the mark as to what those secrets and mysteries really are, their origin and antiquity, or proves so clearly and convincingly the original source of all Masonic knowledge, as the important work with which Mr. Churchward has enriched the already formidable mass of evidence in reference to the Craft. Up to the present, in fact, as the author states in his preface, no other writer has "given the true and correct origin of this wonderful Brotherhood." He claims to have done this in the work before us, the result, as he tells us, and to which the book itself bears abundant testimony, of many years' study, labour, and research.

Mr. Churchward believes, and gives ample proof in support and elucidation of his belief, that "the principles and tenets of the Craft are the truest copy we have in existence, handed down from generation to generation, of the Eschatology of the Egyptians at the time when their Mythology and Belief were perfected, and that they built the Great Pyramid of Ghizeh in Egypt as a monument and lasting memorial of their religion."

This, then, goes to establish Mr. Churchward's contention that "Egypt is the key and cradle of the mystery, and that the Great Pyramid of Ghizeh is "the first true Masonic Temple in the world, surpassing all others that have ever been built"—a well-proven hypothesis that should make the Great Pyramid the recognised Masonic Mecca for all time.

There can be no doubt that natural religion, or human ethics founded on close observation of natural law, was the foundation of our Masonic system, a foundation first and superficially laid in a past remote that even the imagination is baffled in attempting to realise it. On this the ethical superstructure was gradually reared, and the ancient Egyptians, as we now find conclusively proved by Mr. Churchward in his intensely interesting studies and researches on the subject may well have been so impressed with its antiquity, ancient even to them in their remotest ages, and so imbued with the pious desire to preserve it till time shall be no more, as to have inspired them in the building of the Great Pyramid for that purpose. That the marvellous mechanism of the heavens should have been realised by the philosophic seers of antiquity as the work of a superhuman Architect, and that human instinct should mould its morality on the model thus presented to the mind's eye, appear naturally enough, the one as the inevitable sequence of the other. Freemasonry is universal, and will be enduring because nature, on which it is founded and framed, is

universal and will be lasting; and it is because nature, countless ages ago, was pretty much what it is to-day, that we find many of the signs and symbols of remote antiquity identical in every respect with those distinguishing the Freemasonry of the present day. Mr. Churchward's text, forming a handsome volume, is illustrated by a series of coloured plates and diagrams, with which it is liberally embellished throughout.

"The Inquirer," 10th June, 1899.

FREEMASONRY:

A SURVIVAL.*

The fulness of the title given to the book anticipates its main conclusions, which are, first, that the Egyptian religious system was a system of Freemasonry; secondly, and by consequence, the rites, ceremonies, symbols and passwords of Freemasonry now, are but a modernisation of the Ritual of the Nile Dwellers. And not of the Nile Dwellers alone, for there are sculptured symbols which show that similar ideas prevailed in Assyria and in Mexico; and the author attributes to them everywhere a vast antiquity. Dr. Churchward is a Freemason himself, having attained to the 18th degree, and he is so convinced of the analogy between ancient and modern, so far as those eighteen stages go, that he believes he can learn the secrets of the degrees beyond the 18th by a careful study of the "Book of the Dead." There seems nothing at all impossible in his contention. Freemasonry must have had an origin; the origin is lost in antiquity, the rites are now performed traditionally and without full understanding of their meaning; and the explanation now offered seems likely and appears adequate.

What, then, was the object of the Egyptian in his rites? "To know Osiris in his forms of manifestation was the secret of power; to understand Osiris in all his names, all his places, conferred the Crown of Illumination." But in the attainment of that knowledge there were many stages which must be traversed. "The Initiate must pass through the fiery ordeal and be proved as adept; like Paul, who was epopt and perfect, thus showing that Paul was a Mason and initiated into the highest degree. The Adept must be justified in the Tribunal of Truth before he could emerge from the shadow of the halls of death into the immediate presence of the Source of Light. The Justified must become the Illuminate. The Illuminate must be consummated as Master before he could obtain the innermost mansion of the divine house."

Dr. Churchward has much to say about the Great Pyramid, and the blindfold progress of the Postulant through its mysterious portals and passages, everything being symbolical of spiritual truth. The text is illustrated with coloured sketches of the Pyramid interior, the door of entrance, and various symbols familiar to Masons. It is among Masons chiefly that the author expects to find readers. But if his contention is sound, Freemasonry assumes a more general

interest, since none of us can be indifferent to the essential ideas of an ancient and world-wide religion.

It is wonderful that such a relic of a pre-Mosaic faith should have come down to us with the ancient features still recognisable. We deplore the ravages of time in destroying manuscripts. We would give gold for an earlier Gospel, we would offer gold and pearls for the original documents of Genesis; and here in our midst is a living ritual, which is perhaps six thousand years old! From the commencement, and through all these ages, the moral teaching has been much the same, as testified by symbols which were early figured and are still in use. The Mason's "square" is depicted in the ritual, and formed the seat of the divinities of Truth, Justice, and Law. "It was first employed in squaring the stones of the builders, and next in squaring the conduct in the sphere of morals." "Much is made in Masonry of *acting on the square*, and here is the foundation of the whole matter." "The end of Masonry was to show the life that must be led on earth to attain the Throne of Glory, and the trials the spirit would be subject to until that was accomplished."

Comparing the modern Brotherhood with the ancient, Dr. Churchward says:—"Our principal tenets are the same . . . and we Freemasons have practically the same signs and symbols in use now as with the Egyptians, who had the different degrees, with knowledge and secrets restricted to each. . . . The principles and tenets of our craft are the highest principles of Morality, Charity, Truth, and Justice, which we have received as a sacred legacy from our forefathers, teaching us by sign and symbol those duties we owe to others and ourselves to guide us through this dark life in to everlasting light and happiness." G. ST. CLAIR.

* "Origin and Antiquity of Freemasonry, and its Analogy to the Eschatology of the Ancient Egyptians, as witnessed by the Book of the Dead, and the Great Pyramid of Ghizeh, the First Masonic Temple in the World." By Albert Churchward, M.D., &c. Published by Causton and Sons, Eastcheap, 1898.

Translation of Review contained in "*Le Progrès religieux de Genève.*"

THE ORIGIN OF FREEMASONRY.

Freemasonry, as it exists to-day, is a modern institution; it was organised in 1717. The Grand Lodge of London, which at that time drew up its constitution, compiled the Masonic charters which we still possess, the most ancient of which date back to the twelfth century; it borrowed its ritual from the few and ancient lodges which existed even at the end of the eighteenth century. The eternal principles of brotherhood and charity were, with the documents that we have just indicated, the principal source whence sprang this celebrated association.

If the historical origin of Freemasonry is perfectly well known, it is no less certain that the institution has had its antecedents, and that one can find, very far back in

the course of past centuries, traces of analogous societies and corporations. The question is to know just to what extent it is legitimate to trace back. Certain authors have not feared, in effect, to trace back to the Temple of Solomon and his architect Hiram, the first Freemason; others again have not hesitated to see in Adam the father of all Masonic lineage.

Mr. Churchward, himself a Freemason, has just propounded in an interesting book containing numerous plates, indispensable to such a subject, a new solution of the problem. According to him, Freemasonry is the legitimate successor of an ancient philosophy—eschatology—a philosophy of the life to come, of which the great Pyramid of Ghizeh is the principal existing monument.

The English author has searched with the greatest care in divers countries of the world, amongst the paintings and mural sculptures of the ancient temples, for the existence and reproduction of Masonic emblems, and he has reaped an abundant harvest. The ruins of the religious buildings of Uxmal in Mexico present the appearance of being both square and triangular in shape, with figures of the *square*, the *double triangle*, the *tor*, &c. in which the author does not hesitate to recognise Masonic indications. An ancient temple of North America offers analogous particulars. Even Assyria and Japan afford similar proofs. But it is above all in Egypt that the similarity increases between, what we will call for the sake of simplicity Egyptian Freemasonry, and actual Freemasonry. We here find the *lengthened square* (Esne Denderah), the *square* (Book of the Dead, &c.), which is the seat of Osiris in the Hall of Judgment, the *triangle*, primitive form of the pyramid, a sacred symbol because the pyramid is the type of the pyramid of the heavens. The *circle with the centre*, one of the hieroglyphic signs of the solar god Ra, image of the sun's disc, representative of the polar star, figured representation of the power of the Supreme Being, &c. It is only the Kaaba, the cubicle temple of Mecca, which does not furnish an argument in support of the thesis of the author.

Mr. Churchward concludes his work by a detailed study of the interior of the great Pyramid of Ghizeh, where he finds in some sort, cut and figured in the stones, the beliefs and practices of Freemasonry.

The book that we have briefly analysed has been written by a believer and an enthusiast; we have read it with interest, because a breath of high spiritualism penetrates and animates it. As to the historical theses maintained by the author—they appear to us to be very contestable. That which is lacking in the scientific construction, which the author has attempted, is the linking together, logically and historically, of the rings of the chain which he has found scattered over the four corners of the earth, and of the most diverse ages. Hence the interpretations that he gives us of the traces which he has discovered of the ancient building of Freemasonry are to be accepted with caution.

There yet remains something of this learned investigation in the past; it is the coincidence and similarity of the employment of certain symbolical signs representing religious or philosophical ideas or materialising facts of morality. Had the researches of Mr. Churchward established these proofs link by link we should have derived very much knowledge from him.

"Daily News," February 13th, 1899.

THE SECRET OF SECRETS.

The secret of Freemasonry has been so well kept, that the profane multitude can find only one explanation. There is no secret at all. However this may be, Mr. Churchward offers to the world a work on "The Origin and Antiquity of Freemasonry." Mr. Churchward is "M.D., M.R.C.P., M.R.C.S., F.G.S., P.M., P.Z., 18 degrees, &c." But he is not 33 degrees, he frankly confesses, nor has he been deemed "worthy of the Purple." Critics equally destitute of the Purple, and unable to write themselves P.Z., have, naturally, a diffidence in approaching Mr. Churchward's book. He may be right, but, on the other hand, a person who is 33 degrees, or in the Purple, may know better. When he cites Mr. Gerald Massey and M. Le Plongeon among his authorities, diffidence turns to distrust, for Mr. Massey's theories are mystic, and M. Le Plongeon does not win the confidence of cautious walkers in the difficult field of Central American antiquities. Masonry, we read, "must be a remnant of some ancient philosophy." To prove this Mr. Churchward should work backwards from the known. What was Masonry in the last century, what in the seventeenth century, what do we know about it a hundred years before that? Not much, if anything at all; but as Masonry has symbols, and as every religion and superstition has also symbols, these are likely to coincide now and then by accident. It can then be argued that Masonry is of Babylonian, Egyptian, or any other archaic origin, because similar symbols occur all over the world. For example, the Svastika, the three legs of the Isle of Man, the decorative patterns of our marked rocks and standing stones, with many other symbolic devices, occur almost everywhere. But, if they once had a meaning, it does not follow that they had the same meaning in China, Peru, Greece, Germany, and Scotland. Nobody can argue that there was ever any connection between men who drew these patterns in Egypt and men who design them now as Masonic symbols.

Of this fact a well-known example may be cited. Masonry must have originated among masons. But the Australian blacks are not masons; no trace of a native stone building occurs on the whole continent. Yet fifty years ago Captain Sturt, in or near North-West Queensland, reported in unquestioned good faith the use of "Masonic signs" among wild blacks. Mr. W. E. Roth, a trustworthy observer, discovered, lately that the "Masonic signs" were parts of a system of Sign Language, by which the natives can communicate information to each other silently and from afar. Thus a black, riding beside Mr. Roth, asked him to halt because a mate of his, a hundred and fifty yards ahead, was on the track of a hen emu and her brood. Not a word had passed, and Mr. Roth told his companion that he was an untruthful person. But presently the boy in advance returned, with the maternal emu and some of her chicks. He had flashed the facts to Mr. Roth's companions by signs

of fingers, arm, and wrist. These signs, which are very numerous, must accidentally include some "Masonic signs," whence Captain Sturt inferred that the blacks possess Freemasonry, though of masonry itself they are absolutely ignorant. Now if Mr. Churchward, or any one else, can prove that Masonic signs are survivals of the sign language of Australians and Red Indians, nothing can be more curious and interesting. But we do not know that any such effect has ever been made. Mr. Churchward prefers to try to show that Masonry is derived from the "eschatology" of ancient Egypt, whereof the Great Pyramid is a kind of manual in stone.

The Mayas of Central America are credited, by M. Le Plongeon, with similar lore—"11,000 years ago." When Dr. Brinton, or any other Americanist of recognised scholarship, is converted by M. Le Plongeon, we may listen to him. But stars and triangles found in Yucatan will not persuade us that M. Le Plongeon has found "the family of Osiris" in Central America. Symbols were, first, decorative merely; then, in different places, different symbolic meanings were assigned to the decorative marks: Most of our patterns on our prehistoric "cup and ring-marked" stones occur, with sacred symbolic meanings, in Central Australia, as any one may read in Messrs. Spencer and Gillen's recent book. But because concentric circles mean an emu or a kangaroo in Central Australia, it by no means follows that they had any such significance in Britain, where emus and kangaroos never existed. In the same way stars and triangles may (for all we know) have meant "the family of Osiris" in Egypt. But it would be crazy to argue that in Yucatan they also mean the family of Osiris, who was not known at that address. An "oblong square" (*sic*) may occur anywhere, and, anywhere, may have a symbolic sense attached to it. But the sense varies at pleasure. "The square thing" is "the square thing" anywhere. Nobody needs Egypt to teach them that elementary fact. That the Mayas of Central America got their knowledge from Egypt, or the Egyptians from Central America, can never be proved, or even suggested, by the recurrence of similar symbols in both countries. Nor is anything proved or hinted by the similarity of Egyptian and Masonic signs. "Moses A and B were the first G.P.'s," says Mr. Churchward, and Caleb may have been the first P.Z. for what we know; but no kind of proof is even offered. There is no sort of use in all these assertions. Freemasons, with a desire to affiliate themselves to ancient Egypt, must try a different path. They must "try back" from the Masonry of the eighteenth century, and produce their documents at every step. Certain decorative marks are practically "universal" in the history of ornament. Some of those marks have been adopted by Freemasons, but when, where, and from what sources? This is a fair subject of study, but nothing can be less logical than to maintain that because the marks are "universal," therefore Freemasonry which now uses them, was also universal, and has a mystic divine revelation as its basis! This kind of reasoning may be used to prove anything, but really, of course, proves nothing. The secret is well kept.

"*Guy's Hospital Gazette*," 17th June, 1899.

ORIGIN AND ANTIQUITY OF FREEMASONRY.

By ALBERT CHURCHWARD, M.D. (Sir Joseph Causton & Sons.)

Dr. Churchward has written a book on this subject that will probably be read by the outside public as eagerly as by Guy's Masons. The obscurity of the subject and the ever-increasing conviction that the proudest boasts of Masons may have some historical basis, renders any attempt at elucidation very interesting. The uninitiated will doubtless cavil at the mathematical figures portrayed, and dub the explanations fantastical, but to antiquarians and earnest Masons the book will be full of interest.

Searchers into a Masonic past have hitherto turned their eyes to the comparatively modern Jewish system for explanations of their traditions. The tendency nowadays is to explore the more ancient mysteries, those of the Chinese, the Hindu, the Egyptian, and most interesting of all, the curious signs recently noticed in remote and ill-known parts of Mexico and Central America.

Dr. Churchward holds the key to the mysteries to be in Egypt, and brings forward much evidence to that effect.

The connection of medicine with mystery was very marked during the Middle Ages, and has not entirely ceased at the present day; but in the ancient days of freemasons that this book speaks of, the Egyptian priests (? Masons) were the doctors (!) of the day, and there is something appropriate in the interest displayed at the present day by doctors in the Origin of Freemasonry.



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