

# The Museum Collection

No.22

## Mystic Buffaloism



A series of lectures by Knight G. W. Watson  
delivered at Ye Olde Mulberry Tree Lodge,  
North Durham in 1910

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2nd Edition

**R.A.O.B.**



GRAND LODGE OF ENGLAND

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Knight G. W. Watson's  
**ESSAYS**

ON

**“Mystic Buffaloism”**

GIVEN AT

“YE OLDE MULBERRY TREE” LODGE  
FELLING

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Price .. .. Half-a-Crown

All profits to be devoted to the Widows and Orphans  
Fund which has just started in the Province of  
North Durham

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Robinson, Hebron and Co., Sunderland  
January 1914

## **INTRODUCTION**

### **“Mystic Buffaloism”**

This book in the series of Museum Collections is the latest in a long line of documents which have been loaned to me as they play an important part in the history of the R.A.O.B. and is copied almost exactly as I can from the original (and very poor) copy, the original booklet size has been enlarged to fit in with the current size of the Museum Collections.

The typeface has been changed to Bookman Old Style and the size has also been changed to 12 point to make it a lot easier on the eye.

This publication deals with the series of short lectures given by Brother W. G. Watson, K.O.M. to the members of the Ye Olde Mulberry Tree Lodge No.961 which started life in the Northumberland & North East Durham Province and then moved to the Province of North Durham.

It is steeped in ancient Egyptian history, and is another example of the writings of those students of the occult such as Dowling and Humphrys and many other very prolific writers.

These essays were given over a period covering 1st March 1910 to 24th May 1910 but it took four years for this second edition to be published.

Thanks are extended to Brother Martin Curtis R.O.H., Grand Chamberlain G.L.E. 2009 for the loan of the original book.

Read and enjoy.

## Also available in the Museum Collection series

- No.1 General Laws of the Royal Antediluvian Order of Buffaloes.
- No.2 Minutes and Proceedings of the Finance Committee August 1895.
- No.3 Culshaws Story of the Royal Antediluvian Order of Buffaloes.
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- No.5 Minutes of the first meeting of the Grand Primo Lodge of England.
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R. A. O. B.



GRAND LODGE OF ENGLAND.

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## PREFACE

These small essays have been written amid the pressure of professional duties; and, although I have only given you a drop in the bucket as it were, still it will take away the slur that some uncultivated brothers give us as a reason for their non attendance at our lodges, namely: "that there is nothing in our Order".

Knowledge gathered from rubbish is not truth, but is delusive. Knowledge must be illuminated by wisdom in order to know the truth. The soul is the real you, and is that which thinks; so aim deliberately, to think for yourselves, make your mind your real servant and don't allow it to be your master, then our lodges will soon be refined, and purity of thought will bring out character; and if our Primo's will aim for the best in the order, intelligent people will join.

If any brother who is searching for light, wishes me to answer any question dealing with this book, let him write to me and I shall endeavour, as an occult student, to answer him.

All profits are to be devoted to the Widows and Orphans Fund which has just started in the Province of North Durham.

I remain, yours respectfully,  
G. W. WATSON,  
K.O.M., K.G.H., C.C.C.

38½ Roker Avenue,  
Monkwearmouth,  
Sunderland.

Al cheques and P.O.'s. to be made payable to  
S. T. BIESTERFELD, K.O.M., K.G.H.  
162 Portland Road  
Newcastle on Tyne

## **Primo G. W. Watson's Essay**

on

### **“Are we Antediluvian?”**

*Given at “Ye Olde Mulberry Tree” Lodge, Felling, on  
March 1st, 1910*

**N**ow I am not responsible for the allegorical or symbolical veiling of our ritual, because both were done before my time as a student.

I can only deal with them in the same way that other students have dealt with them, namely, not to disclose too much of the riddles of the universe to the eyes of the profane who, in all probability would only make mischief were they entrusted with the knowledge and power only intended for the wise; consequently they are hidden behind allegorical and symbolical veils. Therefore, if we are practical brothers, we must take them as they are written, and endeavour to understand them as they are presented to us; and before we alter anything let us be sure they are placed in the hands of practical brothers. I now write for those in our Order who desire enlightenment.

In the first place, let me take you on a journey to the oldest city in the world, namely, Bismaya, in Assyria, about 10,000 years back. There the excavators have found two official seals, representing a buffalo depicted couchant, seated as human and erect on its hind legs. These seals, in short, show you that Buffaloism entered largely into state craft of that remote period.

If I journey with you to the dynasty of Menes, 7,000 years back, here is displayed bull worship in all its mystery. Sir A. H. Layardo, the great excavator, says “many of these bulls weigh over 50 tons each, and he had



to engage 300 men to pull the cart on which the bulls were laid”.

The first and original mysteries are those of *Isis* and *Osiris*, or the mystery of the cow and the bull; but bull mysteries were always considered the most solemn of their religion. And you ask me, Have we a religion? Yes, but not a creed.

The first degree symbolises the universe and its creator. The second degree symbolises *man*. The first degree get their primo's to think for them; the second degree, like the bull, think with their mighty heads.

Again, let us keep on with our excursion, and you must consider yourselves ruled by *Amasis*, one of the great rulers of Egypt with its twenty thousand inhabited cities, entered by 100 gates; they could be put on the field of battle at a moments notice, 200 chariots and 10,000 fighting men at each gate. At your approach to any of these gates a sentinel would spring out, and if you were poor the inhabitants would vie with each other who should first receive you, in order to have an opportunity of exercising their hospitality; and if, as I want you to be, a member of their craft, the admittance was granted and your journey to the temple begins.

Now while travelling you can see how many signs and salutations such as “It is better to be lower than one's own kind than higher of an opposite”.

On another great arch you would see “I am whatever hath been, and is, and shall be, and no mortal man hath yet pierced the veil that shroud me”. On another you would see “Cult of Abraxas”. Now this was misleading to those who were not initiates, for the last word *Abraxes* was really telling those initiated into the cult that they had found out there was 365 days so many hours and seconds in a year; so you see that Egypt's 300 signs would have to be

studied before you could understand the same. Karia and Spain has only 30, and it is from Egypt that the present Roman Alphabet was selected. Now Lower Egypt, or the Delta as it is called, is very flat land the Nile overflowing once every year; this would compel them to survey, thus teaching our old Primo's geometry.

From the foregoing remarks one easily sees that, having always the sky serene and the earth level, our Egyptian Hierophants or Primo's were the first to regulate the year.

**Take Physic.** The sick were not abandoned to the arbitrary and caprice of the physician, he was obliged to follow fixed rules made by older Primo's than himself, and on no account could he deviate from them, under penalty of death, because the rules were laid down in the sacred books of the dead, so our Primo's had to specialise and he became a masterpiece of his own particular craft; and it is only a few years back in that the "City Physician" was taken out of our ritual. It appears to me that we shall soon have nothing left but the chaff to look at, and all that connects us with the past struck out, but history will repeat itself.

**Libraries.** Under this heading we are always pleased to have access to a store of enlightenment but our Primo's had the first library ever put together by man, under the heading:- "Remedies for the Diseases of the Soul". How rightly was this named, for when the soul is cured of ignorance the dangerous parent of all other maladies are gone.

But let us proceed on our imaginary journey to the temple, because as 'Pilgrims Progress' says, we have to overcome cowardice, for on our way *Procrustes* the Attican highwayman is always ready with his band, if we are not ever on the alert, to rob and bind us to his peculiar shaped bed which he took a took great delight in either stretching



or maiming the brothers as they passed to and from the temple. Many a good primo has met his fate by this man's hands, for if the stretching didn't kill them, or they did not die by the pieces he cut out of them they arrived at the temple in a helpless condition. Now this has only been taken away from our ritual during the last few years. Many an old buff can remember the stretching or cutting done in lodge rooms, but so much horseplay was gone into that the brothers thought it was only fun; history never crossed their minds, so another allegory bit the dust.

We find in history that Bro. Brindsley Sheridan, in 1787, first turned our order into horseplay, which is only now emerging from that state. In proof of this a play was introduced at Drury Lane Theatre, by Brindsley Sheridan, called "The School for Scandal", and he made one of his characters take the part of "my lord the buffalo", and this part was entirely a farce which would not improve our order. Following this up, we had the same farce enacted about three years ago, by a Knight of our Order; and again, not later than last week, at a lodge in Gateshead, the same was repeated; the brothers meant well, but a knowledge of these things is needed in our order before we attempt them.

Now let mc return to Egypt again, having safely passed the highwayman, and enter that broad paved a venue, flanked on either side with great statues of bulls carved out of solid stone and placed on appropriate pedestals And when we take into consideration that these avenues were frequently more than half a mile long, with hundreds of these bulls on each and the buffalo temple itself towering in sombre grandeur at the end of this avenue, an absolute mountain of carved work, some idea may be formed of Egyptian civilisation; more especially if we people this avenue with crowds of citizens all eager to see the



primos with their splendid robes and jewels. all coming to attend the bull mysteries at the temple.

So here I will leave you, for this week, standing, as it were, without the precincts of mystery, gazing at the tyle of this temple, one is struck with the workmanship the richness of jewels diffused over every part of them, and the just proportion and beautiful symmetry of all parts, in which their greatest beauty consisted. This tells me our primos were the greatest architects, painters and sculptors the world has ever seen, and, in spite of the rude band of time which commonly deadens or destroys them, still defies scientific men of today to say otherwise.



## **Primo G. W. Watson's Essay**

on

### **“Sound”**




*Given at “Ye Ode Mulberry Tree” Lodge, Felling, on  
March 15th, 1910*

**N**ow, brothers, I will continue my imaginary journey of last week. You will remember I tried to prove that we were antediluvian, and took you to various parts of Egypt 10,000 years back; I then left you facing the buffalo temple and viewing the avenue of buffaloes, some of them measuring 20 feet in length and cut from a single block of syenite.

Now when you near the Tyle you observe they are shaped like triangles or pylon, then you advance and give the usual knocks. Now as knocking creates a sound, sound will create vibration; and I want to prove that, as we are a symbolical order, everything we do represents nature; now sound in itself is one of the most perplexing of phenomena; our ancient primos know this, for Primo Pythagoras said “everything from a grain of sand to a man is vibrating at its own rate, and round its own centre, which is its keynote”. Take the human voice, when a brother is speaking or singing in a lodge the voice appears to come from the brother’s mouth; this is a delusion. What we recognise as voice exists in the ether and what we call voice strives in etheric waves on the drum of our ear and so conveys what we call voice to the brain, and from that via media to our intelligence. Speaking of the brain just reminds me that our latest science is that the brains originate with a cell, then build one upon another till a pyramid is formed, from which tree like branches emanate

and throw off more branches as far and as fine as a loom suddenly a thought springs into action, the edges of the brain are lit up in colour, along the loom goes the message till it arrives at the pyramids when it receives a fresh impetus and down it goes to the cell. Now it behoves us to build or cultivate the right kind of cell in order to advance the pituitary body of the brain, therefore sound and form meant the same thing to our Egyptian primos.

In order to experiment with this let us take a large tambourine, the parchment being tightly stretched, on the top of which sprinkle a little black emery powder, then with any instrument sound the note A; this note if persisted in will set in motion certain vibrations in the ether which will so effect the parchment that the powder will arrange itself into a definite form which you may chronicle by making a drawing of the same; now change the note to B the powder will make another set of vibrations, and so another definite form will appear and we find all the letters of music do the same thing a definite form for a definite note. Therefore take your stand now outside the tyle, and, having placed your tambourine with the emery powder upon it inside the door, knock from the outside three knocks; instantly vibrations are set in action and the powder, you will observe assumed the shape of a pyramid thus **A**

Now the first perfect form that was ever erected in Egypt was the pyramids, and the three knocks is a reminder to the brothers that form is the basis or starting point of our order. If an architect shows a plan you first have the ground floor thus  and next the elevation  if you place them together you will have formed a  cone thus which is the proper shape of flame or light the very word pyr means fire and does this not signify our Egyptian origin, and again, if you look at it closely four pyramids make their appearance.



Salt in solution proves, when its molecules clustering together begin to deposit themselves as a solid, the first shape they assume is that of a triangle of small pyramids or cones, and the very next geometrical figure in manifested nature is a square or cube and, Primo Penfield says, the particles of earth being cubicle those of fire are pyramidal.

The triangle that you make at the tyle door represents the figure 3, and when you knock once your symbol represents a strong nature in which power is to create truthfulness and separateness which stands for No.1.

When you knock twice you represent spirit and matter; when you knock three your symbol represents that you are wishful to become Christ like, to heal the sick and bless the world. It stands for the blessed trinity. Take a part of your ritual, viz.:

Rejoice, rejoice and who shall mar  
The glories of our mystic *STAR*.

This star which is in the form of a double triangle, drawn one through another, was the official seal that King Solomon placed upon all documents and was a symbol of the great *all that is*, therefore beyond this a brother cannot go. So you will observe by the double triangle that the pyramid was regarded by the ancient primos as a perfect symbol, therefore you cannot wonder why King Cheopps ordered his vaults to be made after that shape.

In speaking of the pyramids of Egypt, it may be regarded as the height of Egyptian civilisation. The greatest accuracy in stone was reached during the fourth dynasty, when the pyramids of Cheopps or Khufu was constructed with an average error of less than 1 in 15,000 in length, and of even less in angle. In the 12th dynasty the granite sarcophagus of Senurset II was wrought with an average error in straightness and parallelism of under one seven-

thousandth part of an inch; and the modern world gazes with amazement at the pyramids of Egypt and wonders how such a gigantic monument could have been built in the days of the world's childhood, for it took 100,000 men 30 years to build it and all they got in repay was onions, garlands, etc., and, as Tennyson says in his beautiful lines respecting the death of Cleopatra, the last ruler of Egypt:-

"I died a queen; the roman soldiers found  
Me lying dead, my crown around my brow;  
A name for ever.

And as one of the last ruling powers of Egypt".

I must not close this paper till I tell you why we call the first degree brothers kangaroos. If you were to take a new born baby and also a new born kangaroo, place them together for anyone to pick out the child you would find this impossible as both are marsupial reproduction, or pouch bearing animals. The kangaroo is the synthetic expression of all past animal evolutions, and dates back to the Eocene age about 3,000,000 years back, therefore bound to be antediluvian. But that is not all, look at its shape and you will find it is pyramidal, therefore is the first inkling of a buffalo lodge. You see your old primos were no dummies, everything harmonised. Again, the pouch it bears, into which young spring for safety when attacked by the dingo wolf, its natural enemy, to be borne away by the mother to a place of safety, proves it to be a good symbol, for is not the buffalo lodge our mother when the ravening wolf "*want*" attacks us.

It is these beautiful symbols which make the order an intelligent one, and should be held by all buffs with reverence, for they command the respect of all men, no matter what their station in life, and if you all aim for progress you will build yourself into the R.A.O.B. and the R.A.O.B. will build itself into you.



## **Primo G. W. Watson's Essay**

on

### **“Hands all round”**

Given at “Ye Olde Mulberry Tree” Lodge Felling, on  
March 22nd, 1910.

**N**ow the first thing that astonishes me in this subject is, how many brothers there are who live in this enlightened age who, although quite cognisant of the utility and marvellous construction of the human hand, yet are seemingly incapable of connecting it with the brain which guides it, for every hand is the tool of all tools and the thumb alone will prove the existence of a creator for when a brother enters the lodge room and prefixes in the usual manner, his hand lies in position for any brother to read. In the time of the great gladiators many a defeated warrior has turned to a callous hearted audience for mercy, only to be met with the fearful sign of the thumb turned down and the hand clenched; in other words it meant death. So we find still in our modern world a return to the Chinese custom of tracing a criminal by the pore marks of the thumb and index finger. Now when a brother enters a lodge room his prefix is three fingers and a thumb seen and one hidden. The question is, why hide one? I will attempt to explain the reason.

The thumb is the key to character and represents power. The Romans recognised its special properties and called it the pollex, meaning the same as power. Many of our Esquimaux tribes have a tradition that women first originated from the thumb of man, and even up to the present era we show our appreciation and respect for this important member by such expressions as under his or her thumb, and even a child, whilst in its babyhood and



its little mind under the control of others, the brain is dormant, therefore the thumb is concealed by the other fingers; but as soon as the child evinces temper, at once the thumb becomes prominent, indicating the awakening of the individual personality.

All weak minded and mentally deficient people including epileptics have weak thumbs, some indeed so undeveloped as to be almost shapeless and to appear limp and flabby, so that you see it would not do to hide the thumb, because the brothers want to see if self confidence stands pre-eminent, then they know he is not open to suggestion but power.

Now the next, is the first finger, and is called Jupiter, and named after the planet, in Egyptian times it was called the father, and if this finger was dominant and strong, the desire to rule was very much marked. In proof of this Napoleon was the possessor of such an abnormal forefinger as to reach almost to the tip of the middle finger while Queen Elizabeth, Queen Victoria, Lord Chief Justice Coleridge and Justice Cotton all are note worthy examples of the jupertarian qualities as expressed by the forefinger, and if you want to judge a good brother, or a worthy host, see that his first finger is long and strong and well developed, with a good balanced thumb.

Now the next finger is called Saturn, and has from remotest ages been considered a wonderful and important one in human destiny. It takes its name from the planet Saturn, probably from the fact that this finger is usually the longest on the hand, just as Saturian people are the tallest of the seven types of mankind. Now long before the Egyptian dynasty, it was called Magnus on account of its size, and Medicus because it was often used for mixing potions in medicine as well as for anointing parts said to have been effected by the evil's eye, whilst the

Romans called it Infamas or Impudius and used it for expressing disapproval at places of public entertainments, and if you felt contempt for any acquaintance, or you held them in disfavour, all you did was, extend the middle finger and close all the others.

Now to have a real Saturn finger, it should be at least a quarter of an inch longer than any other finger, this would signify that you would be thrifty, and prudent, depending greatly on your own responsibility, you will often be misunderstood in youth, and it is a very old saying, when young, you will have anything but money, but when old, nothing but money.

Now the shorter this middle finger is, means, the deficiency of all these qualities above mentioned, and if you have a crooked and badly formed middle finger it predisposes to hatred of all mankind, and even criminal tendencies, if it leans towards the third finger, you have an inclination to be too risky in speculation, and if you would like to recognise a brother that is a bad loser, watch his middle finger, and if it leans towards the third, you are assured.

Now in taking the thumb and two fingers collectively, you can see these three at any of your art galleries, for Sir Monier Williams says that the Egyptians, Greeks, and Hindus, all commence their worship by twisting and twining the fingers and hands, all contending that the supreme occupied every Part of the hand, as a separate form, therefore his appeal to his heavenly God, must have been as real as we worship Almighty God. When a Moslem makes profession of his faith he joins the thumbs and index fingers, the Latin priests does the same in mass once he has touched the consecrated host he blesses the congregation with the two first fingers extended, all others being shut, and your own Egyptian primos or hierophants bestowed their blessing on the brothers the same way.



Desparelles says the extension of the thumb and two fingers with the others closed, mean strength, power, fatality, and is exactly the same sign that appears on Hugh Capet's Seal, and the French hand of justice which is on the end of the staff, represents power over earthly kings; and if you were to go to Egypt, this same hand is worn round the neck of all wonder workers, and means the hand of supremacy, did it ever occur to you that this was the same hand that Moses, of the Bible, drew out of his breast before Pharaoh, and goes to prove how ancient are our symbols, why, anyone going to the arch of Jerusalem can see the same hand painted red and personifies positive might. All Indian Temples this hand is carved in red, Yoroaster had hands of gold and silver; and was also on the Sceptre of Siva and even the Romans had an open hand on all their standards.

M. Perrot says, the open hand symbolises prayer, and Shakespeare says, do you bite your thumbs at us, and in another part of his plays, he remarks by the pricking of my thumbs, something wicked this way comes; so you see the hand is an emblem inherited and carried on by all nations of people, even the early Christians had their hand of God or, as they would say, the hand of God was with them proving that the hand terminates each ray of the heavenly light and seem to bring down, and hold out to mortals the ankh or sign of life.

So therefore., brothers, when you regularly do symbols, try and think what you are doing, and if you have conquered matter, you can say as our Egyptian Primo's said, Ankh, Uza, Seub, which means in English, life, health, strength; this was always the salutation of the Pharaohs as we have one today.

Now, after passing the middle finger, we come to the third or finger of Brilliancy, or ring finger, for apart from

the mysterious properties ascribed by the ancient writers, it is still in the present day the fingers that plays so great and prominent a part in the most important event in our existence over which we have absolute and complete control.

In olden days it was customary to place the wedding ring first upon the thumb in token of man's obedience to the will of God the Father, then upon the first and second fingers respectively as representing Christ and the Holy Ghost, then lastly on the third, to signify that next to the Divine Trinity, man's whole life should be devoted, to his wife, the golden ring being the mystic emblem of eternity; another reason for the selection of this particular finger for the wearing of the ring, came from the Egyptians, for they believed a vein or nerve extended from the third finger to the heart, and as it was the only finger which is not swollen or visibly effected by gout, they also called it Apollo, it being the divinity of the Greeks, the Romans also thought that it was associated with the life giving rays of the sun, because it is placed in the centre of seven planets, the poets asserting that the instrument which Apollo plays, is a harp with seven strings, and this is certainly true, for the possessor of a dominant finger, Apollo attracts the attention of the other six types, and whether extolled by admirers or envied by rivals is always successful in making his presence felt, and to be successful, the third and first finger should be about the same length, which will give it balance between ambition and brilliancy. If the third is longest, the artistic or business tendency is on the ascendancy, if it is as long as the middle finger the brother will take great chances in everything, gambling with money, life, or reputation.

So I have at last arrived at my little finger, which represents the planet Mercury. It is the fourth finger, and of all types none have so powerful a talent for oratory as

the one represented by a long finger of Mercury and if it reaches the first joint of the third, standing away from the hand when used in drinking or writing, it is a true indication of self assertion and ready speech. If it reaches the first, joint of the Apollo finger, its qualities are accentuated, the Chaldeans called it Nebo, and many occult students think that this will be the physical home for the majority of our humanity, also that he belongs to our chain of worlds.

In the mystic signatures of the planets, it is recorded that Mercury in the heavens representeth the subtile vital spirit, and is therefore seldom separated from the sun any great distance, keeping always in his beams, as the vital spirit accompaneth the soul.

So good or bad luck came, and on my roof did light  
Like noiseless snow, or as the dew of night;  
Not all at once, but gently, as the trees  
Are, by the sunbeams, tickled by degrees.  
Alone then I wait  
Silently,  
Patiently,  
Cheerfully,  
Even though late.  
Time will bring him and fate.  
On such a year  
And a day.  
In some way,  
He will obey,  
Nay, there's no fear,  
He will come, he'll appear.  
This heart can tell,  
Knows him well,  
Feels him near,  
Ah! he's here.  
So it befel,  
As I knew, that all was well.

Therefore, looking at human beings around us on every side, we may see them in every stage of development, showing themselves forth by hand or bodies according to the point in evolution which they have reached, living on



plane after plane of the universe, functioning in region after region, as they develop the vehicles of Consciousness. Our hand or our Aura shows just what we are, we add to it as we live in the true life, we purify it as we live noble and cleanly lives; we weave into it higher and higher qualities. Is it possible then, for any city philosophy to be more full of hope or strength, or joy than this, and everyone, who, in his own life, is showing the growth is, as it were, a fresh realization and enforcement of that message everywhere in our order the first fruits are appearing, and the whole world shall one day be ripe for the harvest, and shall accomplish the purpose for which the logos gave it birth.





**Primo G. W. Watson's Essay**

on

**The Word "City"**

*Given at "Ye Olde Mulberry Tree" Lodge, Felling, on  
March 29th, 1910*

**N**ow to study this question I shall have to pass over many of the less great thinkers, and come to a wonderful man, whose influence still exists in the world and whose name was Pythagoras. He was born at Samos, about the year 580 B.C., and at a very early age he started to learn occultism, and became so perfect that he travelled into Egypt for further education, and entering the temple became such a scholar that he was initiated into the mysteries of the priests of that famous land of the Pharaohs.

Now this was an honour rarely given to a foreigner, he soon formed a school of his own in the Grecian city of Southern Italy, and he taught them not the things of the earth, however useful and true, but the things that are above the earthly level. They were taught to live for wisdom only, for he would say, show me the nations' alphabet and I will tell you the character of its people. In course of time the Pythagoreans became very powerful, his students venerating him as a God, in fact, he gets the name of coining the word philosopher. He it was who taught Mathematics, Astronomy, Transmigration of soul; he also supposed that the planets must be arranged in an orderly way, as a string may be divided, so that, as they moved, they made a mighty chord, or harmony of music; the moon, he contended, was nearest the earth, so it gave the highest. Saturn was the farthest planet, then known, and he remarked, it gave the deepest note; so, as a thinker,

he ranked as one of the best, and the date is not really known, but somewhere about 602, he was made Grand Primo (Hierophant).

Now let me try and inform you how I know he was a member of our Order. We cannot fully estimate what we owe Pythagorus, who upheld the doctrine that the sun was at rest at the centre of the universe, and that the heavenly bodies all moved round that centre, and when you know this knowledge was gained by looking, at the Tanis and Dendra Zodiac, the latter is 6000 years old, and that every 2,000 years a new sign came into existence; you cannot wonder at Pythagorus spending most of his leisure time looking at the signs of the Zodiac and hoping to be the first to discover the next as it made its appearance in the heavens. Now, just for a moment let us try and follow Primo Pythagorus in his study of the sun and its family.

The sun is like a great furnace of heat and light in the centre of the universe, around him travel for ever a wonderful family of worlds which we call planets, they all go round the sun in the same way, but some members of the sun's family are so far away that it takes them many years to go round him. Our earth goes round the sun once in a year, but Neptune, the most distant planet, goes round only six times in a thousand years, and is 2,750 million miles from the sun, just try and imagine what space is —

Names of Planets.	Miles from sun.	Length of year.	Number of Moons.
Mercury	35,000,000	88 days.	0
Venus	66,000,000	224 „	0
Earth	93,000,000	365 „	1
Mars	140,000,000	686 „	2
Jupiter	483,000,000	12 years.	7
Saturn	870,000,000	29 „	9
Uranus	1,754,000,000	83 „	4
Neptune	2,750,000,000	165 „	1

Now don't imagine for a minute that this is all the sun's family, for you have Meteors, who also travel round the sun, and in November one often sees shooting stars; it is because the earth during this month, is apt in her path to cut across a very large number of these tiny wandering bodies, so producing the above results.

Many of these things are seen by Astronomers only to be lost again. In proof of this, the comet of 1744 took 122,683 years to come back, the comet of 1844 took 102,050 years to travel back, and if we come to our more modern times, we find Donati's Comet of 1858, taking 2,000 years to make a straight revolution, so that it will be the year 3,900 before you see it again, and if I bring you right up to date, Haley's Comet has not been seen for three quarters of a century, yet that same comet has been seen at regular intervals by mankind for nearly 2,000 years, and is to be seen again in the back part of April, 1919, with a tail millions of miles long, and at the present, the question that I want to place before you is, will the earth receive a shock through passing right through the tail of this comet, as it must do? my answer is, No, because they forget that the tail is so rarefied and spread over such a great distance, that it must, be impossible for such a shock to be felt, the only thing I can see is that the light from the tail contains a very poisonous gas called synanogen, and this will be very tiny. Besides, we are protected by a thick covering of air, and between the two it will end like the comet of 1858. No shock and the sight so beautiful that some new wines were introduced called the comet wines.

So imagine Primo Pythagorus trying to unravel the mysteries of the sun and his family, when lo, another sign made its appearance. At once a symbol had to be given to it to establish it for ever, and he named it Taurus. Now this is Latin Sanskrit, and means Bull or Buffalo,



and as only primos were allowed into the temple, like your own Grand Lodge, it meant he had to get a name so that the plain brothers would know one of their members had discovered it, so he looked again, and what did he find? that the sign he had discovered was in a division of the Zodiac and the largest of 164 stars, so he called it a city, so to the inner brothers of the temple, it was Taurus, and on all regalia's the word City was placed, and in other words means bull philosophy or the highest philosophy in existence.

Now what was this philosophy? I have already told you he believed in transmigration of souls, and when a new born baby breathes the breath of life, it takes into its little body the breath that is filled with the colour from the Zodiac, it absorbs its rays and breathes from centre to circumference, from circumference to centre. The thousand of individual cells in its little body takes up this breath, and claims as its own, the purity of the colour depends upon the development of the individuals begetting offspring, you may get twins, but each will select or attract the colours about him that he is attuned to, and live in the vibrations to which they respond. Now, how can I support Primo Pythagorus' theory? Well, Clairvoyants tell us that each body is enveloped in an aura, and this aura is a mass of colours and as the person gets advanced in the ego of the soul, so these colours assume the more intelligent colours of yellow, orange, pure primrose; the astronomers tell us that each planet has its coarse and finer parts, because, loaded with minerals, they each revolve about at their own rate of vibration, for instance, when copper is exposed to the air, its finer parts, which form upon the surface, are verdigris, this makes the astral colour of the mineral copper. Iron throws out the red, found in iron rust, in coal we find the iridescent colour of the prism. Our Chemists tell us that time whiteness of

chloride of silver, is converted into blackness, if exposed to blue, while a yellow light leaves it unaltered; this explains why storms occur, it is because the colours don't blend, the colours which emanate from Taurus are Red and Citron. You can at once see that if all these colours, the rays of which are attracted by you, with your aura must have some effect on your constitution, just imagine the sun's rays blotted out; therefore as you are a miniature of the universe, it remains with you how you develop your aura body, for all great types of human kind exist in the mind of the logos before they are made manifest in the matter of our earth, first the idea, then the manifestations and the seven great types, which are made to make up the humanity of our globe, for we are told by Mrs. Besant, that fifty years from now the nucleus is first formed of a new race, and, 700 years from now the new race with its sixth sense has begun, that is, let me suppose that you desire to hasten the coming race with its pituitary body, let your highest point of mentality, intellect, power of thought show forth and you will develop the sixth sense, the sense through which all these astral cognitions, astral emotions, show themselves, down in your own waking consciousness, this part of the brain very much puzzles many of our doctors and scientific men, and is called the pituitary body and will produce the race of people called by Haeckel, the lemurian race; if you doubt that there is such a thing as the aura body, just listen to Baron Reichenbach's experiment in the eighteenth century, he was an enthusiastic investigator into some of the marvels of nature. He placed a strong magnet into a dark cellar, then invited one at a time to go into the cellar and see if they could find it. Many were unable to do so, but others went straight towards it, in each case they stated they had seen a luminous blue flame, it was very clear and ethereal in character.

It is a matter of experimental knowledge that man has a sphere of influence in the same sense as the magnet. Another gentleman called Edmund Gourney, of the Psychical Research Society, conducted some very interesting experiments in the same manner.

So now in conclusion, not for the want of subject matter, but my ten minutes is up, and if you want to succeed in any desire, the first step must be fixity of purpose by will power; secondly accumulation of magnetism or force by earnest desire; the third direction, by Wisdom, the essence of the learning of the ages, with these three essentials, the result must be success, as your city philosophy is the highest, you can say with Galileo, who was cast into a dirty dudgeon there to end his days through the prejudice and ignorance of the inquisition, and on his dying bed signed a documents which ended like this —

Though you fear me, though you doubt me,  
I shall win whate'er befall:  
Though you jeer me, though you flout me,  
Truth and I against you all.  
Though you chain me, though you burn me,  
Yet the earth and aura moves;  
And though you taunt and jeer me,  
It still moves in spite of all.





## **Primo G. W. Watsons Essay**

ON

### **“Royal Candles”**

*Given at “Ye Olde Mulberry Tree” Lodge, Felling, on  
April 5th, 1910*

**N**ow, the first thing that strikes me on viewing this subject is, why do we use lights and are they sanctioned by the Grand Lodge of England?

Modern Science tells us that all phenomena can be traced up to two points, the things we sense with our own eyes, smell, taste, hearing, feeling, or revolve in our minds in the shape of reasoning, without one single exception in the line of causation, are simply variants of one or the other of positive or negative in nature, in short, every brother learns by these four lights that he cannot take the prerogative out of the universal dominion of these two opposites, so in their symbolic presentments in a R.A.O.B. Lodge the S.P. and the C.M. are placed opposite each other, one is coloured red and the other blue (esoteric), the C.M's. are the same (exoteric).

Now if you take an imaginary journey to Egypt you will find all temples and even buildings are supported by two columns, one coloured red and the other blue. The great universe, in a R.A.O.B. sense is the temple of God. His wisdom, supports this on two opposite columns, viz.: positive and negative, and as R.A.O.B. Lodge is a symbol of the universe so it is supported by two columns, namely the S.P. and the C.M. You can at once see that into these two columns the whole Lodge merges, symbolically they are the lodge. If you look out the word lodge from any Encyclopaedia Dictionary will get a better idea of the same.

Now just keep this idea in your mind regarding why the lights are red and blue, and let us turn to the hull mysteries of ancient Egypt; these mysteries were conducted in one of the chambers their colossal Temples, this chamber was made perfectly square on all side.

Inside this cube chamber the mysteries were enacted; now when we unfold a cube into six square you get the figure of a cross. This explains why every minor lodge should have their royal lights, because the red lights (male) streaming towards the blue lights (female) must necessarily cross each other, and it is called the metastasising point, when done conversely, for it forms a cross.

And here we have arrived at the proper place to put the royal making chair, the four lights being much higher than the initiate, the metastasising point must in a literal, as well as a symbolical sense, be directly over the initiates head, this point in Egypt was called the eye Osiris or according to modern rendering, the eye of God. The Hindu's, copying this, called it the eye of Siva, the Hindu God; Siva is always represented in mythology as being accompanied by a bull or buffalo, so you see in a buffalo sense, the metastasising point would mean the eye of God searching into the soul of the initiate while he is being enlightened, so that, to place the making chair anywhere else is confusion. Buffaloism is a symbolic order; to be true to Buffaloism you must be true to its symbols.

Let us look at another great lesson this cross teaches, or, in other words, the four lights. Mummification started in Egypt 2,000 years B.C. and quite truly it has been said by Maspero, that Egypt is only the facade of an immense sepulchre, for after it was abolished in 700 A.D., the approximate number of bodies embalmed during that period was 420,000, and not later than Feb. 1st, 1908,



Professor Maspero came across a great find during his excavations in Egypt, and on that date the Cairo Museum became the possessor of Queen Hathor Henttaui, wife of Pinstem 1., also Seti 1., and Amenhotep 1. These, if sold, would realise about £10,000. Now what do we find in this? that on every occasion of a burial in Egypt, the hands were always crossed, so forming the same seal that our lights symbolises. Again, look at the link of brotherly love, the pipes crossed, all have this same cross, representing the combination of qualities, without which we could not evolve, namely, positive and negative of four lights. These lights, if the brothers would only study them, is the key to unlock the whole of your order, and that it explains the whole of natural phenomena. The principles, however, are so well understood in science, that this bare mention of its existence must be sufficient.

The four lights burning in a lodge, represent the four degrees of our order, and if you are fond of problems, the four lighted candles represent North, East, West, and South; there again you have that cross of positive and negative, and if you take the initial letters of the above four words, you will find it gives the word news, or, in a buffalo sense, the word enlightenment. In regard to the coining of words, Bull's eye is only a contamination of the Egyptian conception of the eye of Osiris, or in common parlance, the eye of the Bull. Here is another great problem for you, the cross, when dissected, makes three letters, L.U.X. meaning light it also symbolises nature with the sun in the centre.

And if you make the cross by placing the right hand over left, it means that the dexter arm which is the right arm, or the arm of good potentialities, is placed over the sinister arm, or arm of bad potencies, therefore the next time you give the symbol of brotherly love, think what lesson it conveys, and that everything you do has an



object, and not as most brothers think, that there is nothing in our Order, and that it is burlesque freemasonry and is nothing but a comical off shoot from that learned and powerful organization. What a mistake brothers! why, Buffaloism has existed from time immemorial, whereas freemasonry, as a society, cannot be traced any further back than the year 1614, which was about the time that the celebrated Rosecrusial manifesto or pamphlet called *Frama Fraternitatis* made its appearance and convulsed the whole of scholastic Europe as to what was its meaning; but Buffaloism, and I repeat that there never was a time in mans civilised history, in which Buffaloism did not exist as a Society, and that the initial letters of our Order, R.A.O.B., is a tetegramme or letter symbol, in itself an encyclopaedia of the whole mysteries of the universe; the more you study it the more you know, and in the fountain head of the much used expression in our lodges "to be enlightened". I will carry this further, most people feel the fascination that lies behind Egypt, yet I believe that Egypt derived her civilization from the Mayas in Yucatan, Mexico, for their architecture was the precursor of Egypt, and Babylon, their religion was passed from the continent to continent, they were great astronomers, and good painters of pictures, they also carved statues, and this in existence prior to any date known to history.

The grammatical form of the Mayas, language was similar, and about one third of the Egyptian vernacular that has been reclaimed by modern scholars are Maya words, and if we take the Greek language there is a large percentage of Maya root.

Now then, here is my point, even the Maya's cross was the symbol of their rain God, the reason for this is that the constellation called, the Southern Cross, appeals perpendicularly above the horizon as a harbinger of life, and regeneration at the end of the winter drought, just

before the first May showers descend to refresh the parched earth and renew nature. It was also a sign of life to come, that the cross called Tau was in Egypt, placed in the hands of all mummies, and it is only lately you have taken it away from your ritual, thus taking one of the grandest bits of Antediluvian Buffaloism out of your order. If you take the word Maya and analyse it, you will find it means Earth and Water; so I find that the Mayas always painted things of a divine nature, blue. Following this up, the Egyptians did the same, and candles have been used from time immemorial, and if you read Dean Farrar's book on Jerusalem, you will find the wicks of the candles there were made from the cast off clothing of the priests, and often 6,000 people would be at the feast of the tabernacle. You can get a picture of these colossal candles by reading Surenhusuiss Mischna II, 260.

So, in conclusion, not for the want of subject matter, but my ten minutes is expired, let me entreat of you not to discard your four candles, they are symbols of divinity and teaches many lessons, let all primos read and understand this lecture, and they will say with me, that the recognition of light as a symbol in the R.A.O.B. must ever be acknowledged by all right thinking brothers for our two great Pillars. Harmony and Philanthropy carries the same weight in it as the mandate of the Creator, let there be light. From the earliest ages the cry of light has sounded, men have fought and struggled, and even died, all to bring light on the path of their fellow creature. Is it not then imperative that we must not for our own benefit, but each to shed the light of philanthropy and good fellowship on the poor and suffering creatures who cross our path, and on entering a lodge, the first thing they should see is enlightenment. Also, don't forget, the right hand is positive, therefore the primo's hand for the gavel, the left hand is negative, therefore the C.M.'s hand for

the gavel, any other style is against the rules of the order, and introducing that which is not Buffaloism, for oh, with what tenacious grip do they cling to that spinning jenny; it is absolutely worthless in meaning, for the right things to use are the four lights when they are alight, strict business has to be done, when they are out, liberty hall follows, and so in the words of Cardinal Newman —

Lead kindly light, amid the encircling gloom,

Lead Thou me on;

The night is dark, and I am far from home,

Lead Thou me on;

Keep thou my feet, I do not ask to see

The distant scene, one step enough for me.





## Primo G. W. Watson's Essay

on

### "The Emblem"

*Given at "Ye Olde Mulberry Tree" Lodge, Felling, on  
April 19th, 1910*

Now tonight, we shall peruse together our Emblem, and the first two things I shall unravel is the monogram G.L.E. and the Buffalo standing beside the same. Egypt was always the happy hunting ground for herds of buffaloes, they simply roamed about wild, and as they belonged to the ox family, and their numbers being strong, the Egyptians always picked out a special variety to be held as sacred; therefore buffalo mysteries were ordained for the ordinary people. Now the sacred bull of the Aspian mysteries of Egypt was called Apis, or, as they said in Grecian language, Epaphus. Magnificent temples were erected to him, and extraordinary honours were paid him while he lived, and at death Egypt went into deep mourning. In the reign of Ptolemy Lagus, the bull Apis died, and the funeral expenses amounted to £13,000, and after the last honours had been paid to the deceased God, or that which was a symbol of God, a successor had to be provided, but he had to have the official stamp as it were; this bull, on no account, to be without the white spot on his forehead in the form of a crescent, on his back the figure of an eagle, upon his tongue that of a beetle, and so the edict of the Pharaohs went forth, and before the mourning gave place to joy, another Apis would have to be found, then festivities and rejoicing would begin, the new God was bought to Memphis to take possession of his dignity, and there installed with a great

number of ceremonies, and in history you find Cambyses returning home after a severe struggle with the Ethiopians, only to be beaten, and returning home from that fearful expedition, he saw the people full of gaiety and, praise to God for having found their Apis. Gambyses, thinking it was an insult to his losses, ran his dagger into the Bull, and so it died of its wound, so great was his indignation, but Karma will have its effect, he had set up the cause, and God will revenge all those that insult piety, for we find that Cambyses one day, on getting astride his horse for an expedition, his sword slipped out of its scabbard, and he received a wound in the exact same place as he had given the bull Apis and so died from his wounds.

We learn one lesson from this, that Isis and Osiris, meaning the Cow and the Bull, were the first Egyptian mysteries. Then the Israelites changed it to a calf, for we read that Moses and Aaron arrived at mount Sinai, and Moses went up the mountain to receive the law, the Israelites, after waiting some considerable time, got Aaron to make them a Golden Calf out of the gold earrings of the people. Moses, returning soon after, dropped the tables of stone, wherein the law was written, for to his dismay, they were breaking the laws he had set down; he therefore took the calf and burnt it in a fire, ground it to a powder and threw it upon the water and made them drink it. Here are some more secrets of our order. Moses, being it learned scholar of the Egyptians, he would take the golden calf and burn it with nitre and common salt, thus he would obtain a soluble salt of gold, he would reduce this mass to powder, and by casting it upon the water he would impart into it a most disagreeable taste, it would be like drinking ink, thus it would make a lasting impression on the mind of the people who were in a gross state of ignorance. Another way in which he could have dissolved that gold by a fusion with an alkaline sulphide, for



instance, a mixture of lime and sulphur would answer, or sulphide Of calcium, or sulphide of sodium would all produce the same results. Now from this part of the Delta, it went to the other extremity of Egypt. Jereboam set up the symbol of piety, then through Platonism, Neoplatonism, Gnosticism, Manischoeism, until we arrive at the 8th of December, 2,000 years ago, when a great philosopher and poet was born, called Quintus Horatius Flaccus. Up to his time, Buffaloism assumed many names, but its high teaching still remained intact, such as letters, chemistry, astronomy, language, etc. The Bull mysteries were always ensouled in its ritual, and such correlations of Buffaloism, known as the Essenes, are veiled in our emblem, under the heading of Essex, and the cult of Abraxas is another of which, the two letter A.B. in our tetragramme give us the key. The Roman Collegia will also be found to be studded with Egyptian lore, and where Roman rule was overthrown by the Goths, they more or less adopted the civilisation of the conquered, still we find the same cultures Sodalites etc., flourished, but under different names.

Hence, in the middle ages, Secret Fraternities and Guilds were very common; the Templars, whose most potent symbol, was a bearded and horned head which they called a Buffomet. Now this is just a corruption of the word Buffalo. Now just notice this same corruption in our word gatta, it is taken from the word gat, which means a goat, and this was a leading symbol of the Templars, just as we say kang-a-roo's to your seats, and it must be admitted, the Templars play a most important part as via-media for the handing down of our ancient mysteries to modern times, for on the 15th June 1215, King John signed the Magna Charter in the presence of many Buff Knights, Master of the Templars, and others, and so our order travelled on till it reached France, and in a book by



Maunder and William J. R. Coates' Biographical Treasury, page 151, you will find that it says, three occult Students, whose names were veiled as George, Cooper, Murray, performed certain Egyptian mysteries in a vast mansion in the Rue Saint Honore Paris, with the elector of Hanover as Grand Hierophant or Primo, on the 7th August, 1785. Now from here, Cooper being desirous of spreading occultism, determined to try London, and having a great personality being in earnest, his arrival into London was marked with great enthusiasm. Crowds flocked to hear his lectures on the Wise Men of the East; the fashionable world was no less curious than the rest of mankind; all flocked to see him. Amongst the notables who visited him at his private addresses in North Audley Street and at Whitcomb Street, where the Egyptian mysteries were carried out, was the leading light of the theatrical world, called Richard Brindsley Sheridan, this was in 1786. He was made a member of the same about that year, both being intelligent men, they were mutually attracted. Yet, don't miss the difference, one was brilliant with occult intelligence, the other belonged to the Bacchanalian spirit of the times. Reducing everything down to a farce in proof of this; read his plays, and you will find in 1787, he produced a Comedy at the Drury Lane Theatre, and one of the acts depicted a farcical representation of the Egyptian mysteries. Now about this time, Cooper published his celebrated letters to the English, for which he was bitterly attacked by M. de Morande, editor of the *Courrier de L. Europe*; this is the usual fate of all occultists, and to put a stop to it, Cooper issued a challenge, in which he offered on Sept. 3rd. 1787, £5,000 if M. de Morande could answer him a problem in occultism; he failed, and was laughed at in consequence. Sheridan, in the meantime, was using diplomatic tact, and rose in the order as Primo; but I find Cooper declined

from initiating him into the mysteries of our order, so he got his friends to shift to Wekin Tavern, Broad Court, Bow Street, from where they shifted to the Harp Tavern, opposite Drury Lane Theatre. Now it was here that another celebrity was initiated into our order and made by Primo Richard Brindsley Sheridan, he was no other than George IV when he was Prince of Wales; this hostelry has only lately been pulled down, and in a room at the rear was a brass plate with the date and year of His Royal Highness's initiation, and shortly after 1806 for Edward Walford, in his old and new London, see vol. 3, page 279, he gives particulars, which brings the order up to this date. We hear that Richard Brindsley Sheridan died in 1816, and you can at once easily see that if no instruction has been given you, it is impossible for intelligence to reign in a lodge, all is chaos, so we find a party of actors opened a lodge in Bower's Saloon, near Canterbury Theatre of Varieties, from there they changed to St. George's Tavern and as things became Most conflicting an argument over the Rye house fete tickets, ended in the splitting up of our Order into 22 R.A.O.B. Banners; this would be about 1870 and from this date the G.S.B. was formulated, and the G.L.E is a split from the G.S.B., and each banner has the remnants of the proper ritual and ceremony which is utterly ignorant of what Buffaloism really is, the concrete confusion emanating from those can be better imagined than described; and in conclusion, let me say the whole of your signs and passwords are on the emblem, thus breaking up forever this 1822 nonsense that has been published in Laurie's Gems.

So, in passing on to the next, we come to the animal worship of ancient Egypt; this was, as I have already said, maintained to a high pitch of civilisation, the original motive being the kinship of animals with man, each place or tribe had its sacred species that was linked with the



tribe, the life of the specie was carefully preserved, and if used for worship after a given time, was killed and sacramentally eaten by the tribe. In the prehistoric time the serpent was sacred. Figures of the coiled serpent was hung up in the house and worn as an amulet. In a temple of Amenhotep II., at Benha, in the first dynasty the serpent was figured in pottery as a fender round the hearth; the hawk also appears in many predynastic figures; the lion is found both in life size and carried as standards; the scorpion was similarly honoured in prehistoric ages, the Baboon was an emblem of Tahuti, the god of wisdom, and in coming down to our emblem, I find the vulture was the emblem of maternity, as being supposed to care especially for the young hence she is identified with Mut, the mother goddess of Thebes; the Queen Mother have vulture head-dresses, the vulture is shown hovering over kings to protect them, and a row of spread out vultures are figured on the roof of the tomb passages, thus protecting the soul.

Now we must pass on to the dove which Noah, who was a Buff, sent out for knowledge in speaking about the deluge; one is reminded that other countries have their deluge; take for instance, the lest continent of Atlantis, this was said to be the source from which we derived our early civilization of Greece, Egypt, and Asia Minor. The inhabitants of this Island were a mighty nation, who dug canals, built temples and palaces, and in pursuit if trade or warfare extended their Empire over the whole of the then known world, but the whole Island is said to have been utterly destroyed by a deluge, vanishing everybody and everything in a single night. The great philosopher, Plato, says, 9,000 years ago there was situated over the straits, now called the pillar of Hercules, the great Island of Atlantis. Now this island was a great size, larger than Asia and Libya together. It was founded by Neptune the



God, who divided the land among his ten sons, that were born to him by a mortal woman, and the eldest was called Atlas. He was made King of all the Island, and he made his brethren princes under him, and as time went on the divine spark of their soul grew faint, and they waxed insolent, and thus in the very plenitude of their power they provoked the Gods, who determined to destroy them, and one day and night the whole thing was lost, for more than 2,000 years this question has interested the scientific world as to whether one or more of the group of islands that are situated in the Atlantic, the Azores, Maderiera Isles, Salvages, and the Cape de Verdes are not the remains of this lost continent. Investigations have shown that the bed of the Atlantic Ocean varies greatly in depth, and, that in the neighbourhood of these islands it is shallow than anywhere else, and it is possible to map out, though somewhat roughly, more than one plateau at a considerable elevation above the rest of the ocean bed.

Now as I have spoken about seals, I shall pass this one, only mentioning that I hope you observe the eye of Osiris. This brings me to my last symbol, namely, the Knight on the other side of the G.L.E. Knight comes from the word Cniht and Cnihthad and in a secondary sense we have the German word Knecht, signifying a servant or a military attendant; in a third sense, it is equivalent but not identical, with the Latin word Miles. Tacitus the great historian states, the German tribes celebrates the admission of young men into their warrior ranks with much ceremony, the qualifications of a candidate were carefully inquired into, and if considered worthy, he was presented by the chief of the tribe, or his father, with a shield and lance, the weapon from immemorial appertaining to knighthood; upon this shield a device would appear to indicate to what tribe he belonged, or

under which chieftain's banner he fought. This was the origin of various devices being portrayed or emblazoned on the shield, although certain warlike exploits or incidents were displayed upon such shields from time to time. To govern and interpret the meaning of such designs, a knowledge called heraldry, sprang up, which still governs and regulates the granting of arms and devices, etc.

Knighthood, from a very early age, was a singular institution of brotherhood in arms. It creates a relation between two or more knights by voluntary agreement, and was regarded as of far more intimacy and stringency than any other bond. Brothers in arms were supposed to be partners in all things except the affections of their lady loves; the engagement lasted throughout life, even to drinking one another's blood. There were other knights who enjoyed their title through feudal privileges or tenure having received land for services rendered to a conquering king, their title was transmitted from father to son, but these were very differently held in popular estimation to those who had won their spurs, that is, done signal exploit of valour recognised by the title conferred. The chief feature in the creation of a knight was the accolade, this was sometimes conferred on the field of battle, the candidate kneeling, was struck by the flat side of a sword across the shoulder by the King, Prince, or most celebrated person then present. In times of peace however, it was surrounded with many additional observances. It may be interesting to you to learn the process of inaugurating was commenced on the previous evening by placing the candidate under the care of two esquires of honour, who were to be the governors in all things relating to him; the first thing they directed was that he be shaved and have his hair cut, he was then conducted to an appointed chamber where a bath was prepared, hung within and



without linen and rich cloth; after being undressed and entering the bath, he was attended by two grave and ancient knights who instructed and counselled him, touching the order and feats of chivalry; at the conclusion of their discourse, they poured some of the water over his shoulders and having placed the sign of the cross on his left shoulder, retired. The candidate was now taken from the bath and put in a plain bed without hangings, where he remained until dry, when the esquires put him on a while shirt and a brown russet robe with two long sleeves and a hood like a hermit or monk, he was then led to the chapel; a joyous procession with minstrels and rejoicings, after being regaled with wines and spices, all retired excepting the candidate. The two Esquires, the Priest and Chandler and the watch who kept the vigil of arms till sunrise with prayer and praise, at daybreak the candidate made his confession to the priest and heard morning services, partaking of the sacrament, and offering a taper and a piece of money sank in it, near the lighted end, the first to the honour of God, and second to the honour of the person making him a knight. Returning to his chamber to rest, he was summoned by the knights and minstrels arousing him. Dressed in distinct garb, he rode, accompanied by his retinue, to the hall where his Knighthood was about to be conferred; the Prince or Knight to perform the ceremony now entered, the candidates sword and spurs, which were usually of gold, were handed to him. He handed the right spur to some Worshipful Knight, and directed him to fasten it to the candidate's right heel, the knight kneels, and placing the candidate's right foot on his knee, affixes the spur, and signs the knee with the sign of the cross; another knight performs the same kind of ceremony with the other, the sword is now girded upon the candidate by the installing knight, who embraces him, and lifting his right hand,



strikes the candidate lightly on his neck or shoulder, saying, be thou a good knight, and kisses him again. Once again he is led to the chapel, where he promises to support and defend the church, ungirdling his sword and offering it as a token of fealty at the altar, and as he comes out, the master cook claims spur money, saying, if you do anything contrary to the order of chivalry, which God forbid, I shall hack the spurs from your heel. Let every brother think of this when they are making a fool of the order, for our cry should be, advance Buffaloism. We have truth on our side, and truth being mighty, must prevail.



## **Primo G. W. Watson's Essay**

on

### **“Numbers”**

*Given at “Ye Olde Mulberry Tree” Lodge, Felling, on  
May 17th, 1910*

**N**ow, tonight, I am going to try and deal with one of the most fascinating features in Buffaloism, namely, Numbers. When you open or close a lodge, the first thing you do after giving the frontal sign of the initiates of Egypt, is to make a ring and count up.

Now, before going any further, I want to speak about. this ring, Electricity, the one great force which is being so rapidly and so many ways pressed into the world's service, which contains positive and negative, these two forces of nature not only permeate more or less, all substances in nature, but they unceasingly emanate from each brother in circles, as they sit or stand in the lodge room, or passing from their system into the surrounding elements, it forms around each one their electric or magnetic circle from which we either make or mar each others company, and just as our thoughts are, so will the aura be, and though the various system takes this communication without personal contact, yet it is done through the nerve that constitutes our individuality or personal identity. You can see at once it is stupid to talk of mystic stars andd rings without knowing the meaning of such. Numbers is entirely the same, they are ideographs of human reasoning, each number expresses a mental problem. Without numbers Buffaloism would collapse into an idiotic gabble, and nothing but numbers could restore it to sanity again. Very careful study will convince the searcher after truth of the

amount of wisdom which can be obtained by the knowledge of the mystic properties of numbers. It is related that, that remarkable though much abused man Count Cagliostro won huge sums of money at the Paris gaming tables by his skill in this branch of Quabbalistic art. Three distinct times he told the Baroness de la Motte the winning number in the Paris Lotteries, but declined to tell her the fourth time, on the grounds that he had already given her enough information to make three fortunes with. It is a very old custom of the Jews to change the name of a person sick unto death, in the hopes that by this act better conditions would be bought to bear upon the material welfare of the sufferer, for the old Rabbinical philosophy was, prayer, charity, change of name, change of actions; these completed their annual evil decree. So in order to start you with this fascinating subject I will commence by giving you the good, bad, and doubtful numbers, and also a table for ordinary purposes.

The good numbers are:- 1, 3, 4, 7, 10, 17, 19, 23, 24, 25, 27, 30, 31, 34, 37, 40, 46, 53, 55, 61, 64, 69, 70, 73.

The bad numbers are:- 2, 5, 6, 8, 12, 14, 15, 16, 18, 22, 26, 28, 32, 33, 35, 39, 41, 42, 43, 44, 48, 50, 53, 57, 59, 60, 62, 63, 66, 68, 71.

The doubtful numbers are:- 9, 11, 13, 20, 21, 29, 36, 38, 45, 47, 49, 51, 54, 55, 58, 63, 65, 67, 72.

Now in order to let you see how to work numbers, let me give you my table for ordinary purposes:-

A equals 1	G equals 3	M equals 4	T equals 4
B ... 2	H ... 8	N ... 5	U ... 6
C ... 2	I ... 1	O ... 7	V ... 6
D ... 4	J ... 1	P ... 8	W ... 6
E ... 5	K ... 2	Q ... 1	X ... 6
F ... 8	L ... 3	R ... 2	Y ... 1
S ... 3	Z ... 7		



Then let us take a celebrity for an example, namely, Napoleon Buonaparte, if you take each letter and apply the table you will find when added together Napoleon makes 41, bring it down to its digits by adding the two together and 5 is the result; this number stands for fire, struggle, competition, strife, light, anger, understanding, and justice, then take Buonaparte it is 41, bring it down to its digits and you have again five, add the two fives together and you get ten; now the combined name means virility, self confidence rise and fall, manifestation of power, the hand of God. Now if he only kept that number things might have been different, but he took out the u in Buonaparte and called it Bonaparte, thus making his combined name number come to 13, the symbol of this number is death,, skeleton, with a scythe reaping down men, a number of death deception, and destruction.

This sensational result agreeing as it does with all that is known of Napoleon, is neither obtained by chance nor guesswork, but proves that there must be some power aback of numbers. Now then we will start with one as you already know it stands for truth, the sun is the symbol which it represents, it seeks to be a flame to light up dark places, the air always vibrates to one, and is found in all things, but is unseen.

No. 2 represents a person that is born from January 20th to February 18th, and the symbol is Aquarius, it is a fixed airy sign, and means love, nature, music, the intellectual and refined side of life. Those born in January have a good disposition and is very clever mentally those born from the 1st to the 10th of February, they are suspicious, they lack the full portion of concentrativeness due to Aquarius; those born from the 10th to the 20th of February are born students of nature. Now collectively their constitutions are not strong, stomach, kidneys and rheumatics are often their complaints, but great care must

be taken of all bones, and very slow progress, it is an unfortunate number, much hardship has to be endured.

No. 3 represents a person born from December 21st to January 19th, and the symbol is Capricorn, it is the 10th sign, a cardinal and earthly one, and means ambitious, fond of building high ideals, they are economists, painstaking, those born from the 1st January to the 10th are liable to obstinacy, lacking in energy and push, while those born in December are too hesitating, their ill-health arises through melancholia, and is a fortunate number.

Now we come to No. 4. It is always regarded as a good number, and represents a person born the same as number one, with the sun it was always symbolised as the Emperor, also as a cubic stone, some called it the key bearer, others called it the door of the east, in tetragrammation or shuddering name of God was composed of four Hebrew letters Good, and the same number of letters spell deity in many languages, let me prove this:-

Jabe is Samaritan for God.	Adad is Assyrian for God.
Allh is Arabian	Esar is Turkish
Itga is Tartar	Deus is Latin
Theo is Greek	Dieu is French
Golt is German	JHVH is Hebrew

The figure four was composed of the first mark one united with the triangle, and was an ancient symbol of the uprightness of man holding the triangle of divinity, for, in oriental philosophy, the man consists of a triad of spiritual principles, and it quaternary of lower principles; therefore —

No. 1 means the animal body.

No. 2 means life or vitality.

No. 3 is the astral or second degree password.



No. 4 is the human soul which characterises humanity in the present generation; the figure 4 represents fire, air, earth, water, also four points of the compass with magnetic attraction towards the four corners of the earth. There is also four seasons of the year, four winds striving on the great ocean of the atmosphere, and in astronomy there is outlined in the heavens four times a year by the polar star, and constellations of Ursa Major, a particular symbol called the hammer of the world, or swastika, the Egyptians 3,500 years ago used it for a charm, and on this charm they had four lines of poetry thus —

May the four winds  
From the four corners of the earth  
Gently and sweetly  
Upon you blow.

And you who are students of the Bible, turn to Genesis and you will find God created the lights of the firmament on the fourth day, and the number in the Maya tongue is one of the meanings of the word can, for the word can is the root word of much, implies power, intelligence, and wisdom in the Maya tongue, ability, like our own little English word can. It must not be forgotten that at the present time more than one of the potentates of oriental countries are called khans, so take heed lest you lose your hold on the divine triangle, when the storm winds of life beat against you, for in union with that mysterious trinity is your only hope of immortality.

No. 5 represents a person born from June 21st to July 21st, and their symbol is cancer, it being the fourth sign, makes it watery, cardinal sign, and collectively it is bad for they are timid and retiring, very sensitive, they love to be noticed and at the same time unassuming, and not anxious to come forward, they are romantic, in fact you never know how you have these people, some, times they have a tenacious will, their constitution is not very strong;



if you work out H.M.S. Cobra by your table you will find 14 is the number, now bring it down to its digits and 5 is the result, a very bad number, you see the same vessel broke in halves. The Directors of the Cunard liners pay a large amount of attention to the power of numbers, in the naming and fitting out of their ships. On their newest boat, the Caronia, no cabin is numbered 13 or 113, and if you work out the name you will find it numbers 19, which is one of the best of numbers; the sister ship, Carmania, is 17, you see Another good number. Now let me get on as my time is getting on; the next number is 6.

No. 6 is anything but a good number, and represents people born from April 21st to May 20th, and their sign is a negative, earthly sign and fixed, called Taurus, this makes them honest, solid, patient, plodding conservative, careful in speech and action, they always want situation where authority is established, they have their will and desires, concealed until provocation releases them, then it escapes like an explosion and he becomes as mad as a bull. H.M.S. Crane works out at 6, and you see, it being a bad number, it met its fate by the Russians.

No. 7 represents people that are born from March 21st to April 20th, their sign is Aries, and must be fortunate for their frank, outspoken, venturesome, self-assertive, sensitive, intellectual, motto is number one, you can easily see why this is a good number for it represents true nature, for there are:-

- 7 openings in a man's head.
- 7 internal organs in a man's body.
- 7 inflections in a man's voice.
- 7 motions of the hand.
- 7 evacuations from a man's body.
- 7 processes of digestion.
- 7 dynamic forces in play in a man's body.
- 7 processes of reasoning.

all of which are simply correlations of the seven working powers of the universe. Dr. Wynn Wescott says the 7th hour decides whether a new born child will live or not, in 7 days the cord falls off, and so right up to walking, this seven goes on repeating itself, then death does claim its own, and in the words of Wordsworth:-

Our birth is but a sleep and a forgetting  
The soul that rises with us our life's star;  
He's had elsewhere its setting,  
And cometh from afar.

Robert Browning in Evelyn Hope:-

Delayed it may be for more lives yet,  
Through the worlds I must travel not a few,  
Much to learn and much to forget  
Ere the time come for taking you.

No. 8 represents people who are born between September 22nd to October 22nd; they are great lovers of justice for their sign is Libra, ambitious, attraction and repulsion, it is the beginning of a broader and stronger vibration, the pendulum of life swings with a broad clear sweep, and though bad in its qualities, it represents Justice with the sword and the balance.

No. 9 represents people who are born between October 23rd to November 21st, and is called Scorpio, it is another watery and fixed sign, therefore is a doubtful number, they are tactful, discreet, tenacious and magnetic, they do not work for gain, they have more power than any other number, of course there is always two sides to every sign, but I am dealing with the whole month, therefore you must give and take, my object is merely to let you see what can be done with numbers. H.M.S. Wasp equals 9, and this ship was lost off Tory Island, and the cause was error in Navigation. Now if you have a nine in your age, you take notice some remarkable change will take place, it is always a doubtful number.



No. 10 represents people who are born between September 22nd to October 22nd, and is called Libra, because they are great lovers of justice; it is an airy cardinal sign, they are sensitive, fond of pleasure, ambitious, generous, artistic, grand foresight, their constitution is fairly strong, and if temperate life is led, they are not liable to much sickness; they make good musicians.

No. 11 is a doubtful number, and represents those born from February 19th to March 20th, and their sign is Pisces. When down in spirits, they are inclined to worry and become very gloomy and despondent, they are imitative, very generous, they will take upon themselves any responsibility if it serves to a good and useful purpose; they often show a better front than they can maintain, for they fear failure. Some of these individuals are tricky and very deceptive, while the other side are honest and sincere, they do wrong through lack of stamina. February being the best side of the month, the 10th of March to the 20th they are very restless, having large self esteem, and love all psychic phenomena. It is no practical individual who is born at this time, the constitution is not very strong, diseases of the blood and often consumption arises.

No. 12 is my last sign of the Zodiac, and it is Gemini, an airy mutable sign, and rather bad on account of them living more in the mind than in the feelings, they love educational work, they often feel they would like to be in two places at once, and having two situations, they are nervous, restless, irritable, which causes them to worry; those born in the last 10 days of May are pure types, always between two fires, rarely sticking to one thing for any length of time; those born during the first 10 days of June are more balanced, and those born from the 10th of June to the 20th are more decisive and live more in the human side of life; so in stopping here, see what your



own vibrations are, then sound your note and let vibrate until the closed cells are opened, and memories of the past help you to reach higher planes in the present; sing your birth song over and over again until it becomes a well known path leading to ideals, all this explains why soldiers, when crossing a bridge, always get out of step because if they were in step they might just ring the note that was in tune with the bridge and down would fall all the atoms. Let us then try and understand something of Buffaloism.



**Primo G. W. Watson's Essay**  
on

**"The password of the Second Degree"**

*Given at "Ye Olde Mulberry Tree" Lodge, Felling, on  
May 24th, 1910*

**K**arma is an unfamiliar word to western ears; it is the name adopted for one of the most important of the laws of nature. Ceaseless in its operation, it bears alike on planets, systems of planets, races, nations, families, and individuals, in fact, no spot or being in the universe is exempt for the operations of Karma, but all are under its sway, punished for error under it, yet Beneficially led on through discipline, rest, and reward, to the distant heights of perfection. It is a law so comprehensive in its sweep, embracing at once our physical and our moral being, that it is only by paraphrase and copious explanations, that one can convey its meaning into English; for that reason the Sanskrit term Karma was adopted for it. You must therefore understand that this is not a being but a law; the universal law of harmony which unerringly restores all disturbances to equilibrium. In this, theory conflicts with the ordinary conception about God, built up from the Jewish system, which assumes that the Almighty, as a thinking entity extraneous to the Cosmos builds up, finds his construction inharmonious, out of proportion, errant, and disturbed, and then has to pull down, destroy, or punish that which he created. Now this has either caused thousands to live in fear of God, in compliance with his assumed commands, with the selfish object of obtaining rewards and securing escape from his wrath, or has plunged them into darkness, which comes

from a denial of all spiritual life. But as there is plainly, indeed painfully, evident to all human beings, a continual war, not only amongst men but everywhere through the whole solar system, causing sorrow in all directions, reason requires a solution to the riddle. The poor, who see no refuge or hope, cry aloud to God who makes no reply, and then envy springs up in them when they consider the comforts and opportunities of the rich. They see the rich profligates, the wealthy fools, enjoying themselves unpunished. Turning to the teachers of religion, they meet the reply to the questioning of the justice which will permit such misery to these who did nothing requiring them to be born with no means, no opportunities for education, no capacity to overcome social, racial, or circumstantial obstacles. "It is the Will of God". Parents produce beloved off springs who are cut off by death at an untimely hour, just when all promised well; they too have no answer to the question "why am I thus afflicted?" But the same unreasonable reference to an inaccessible God, whose arbitrary will causes their misery.

Now for my point; Karma is a beneficent law, wholly merciful, relentlessly just, for true mercy is not favour, but impartial justice; or, as judge says:-

My brothers! each man's life,  
The outcome of his former living is;  
The bygone wrongs bring forth sorrow and woes,  
The bygone rights breed bless;  
This is the doctrine of Karma.

No act is performed without a thought at its root, either at the time of performance or as leading to it.

These thoughts are lodged in the part of man which we call manas or mind, and there remains as subtle but powerful links with magnetic threads that enmesh the solar system, and through which various effects are



brought out. The marvellous modern experiments in hypnotism show that the slightest impression, no matter how far back in the history of the person, may be awakened up to life, thus proving to you it is not lost but only latent. Take for instance, the case of a child born, humpbacked and very short, the head sunk between the shoulders, the arms long, and the legs curtailed. Why is this? His karma for thoughts and acts in a prior life. He reviled, persecuted, or otherwise injured a deformed person so persistently or violently as to imprint in his own immortal mind the deformed picture of his victim; for in proportion to the intensity of his thoughts will be the intensity and depth of the picture. It is exactly similar to the exposure of the sensitive photographic plate whereby just as the exposure is long or short the impressions in the plate are weak or deep. So this thinker and actor, the Ego, coming again to rebirth, carries with him this picture, and if the family to which he is attracted for birth has similar physical tendencies in its stream the mental picture causes the newly forming astral body to assume a deformed shape, by electrical and magnetic osmosis, through the mother of the child; and as all beings on earth are indissolubly joined together, the misshapen child is the karma of the parent, also an exact consequence for similar acts and thoughts on their parts in other live. Now here is an exactitude of justice which no other theory will furnish; why the very appearance of geniuses and great minds in families destitute of these qualities, as well as the extinction from a family of the genius shown by some ancestor, can only be met by the law of rebirth.

Napoleon I. came in a family wholly unlike him in power and force; nothing in his heredity will explain his character; he said himself, as told in the Memoirs of Prince Tallyrand, that he was Charlemagne. Only by assuming for him a long series of lives, given the right line of

evolution, or cause for his mind and nature and force to be brought out, can we have the slightest idea why he or any other great genius appeared at all.

Mozart, when an infant child, could compose orchestral score; this was not due to heredity, for such a score is not natural but is forced, mechanical, and wholly conventional, yet he understood it without schooling. How? Because he was a musician reincarnated, with a musical brain furnished, by his family and thus not impeded in his endeavours to show forth his musical skill. But stronger yet is the case of blind Tom, a negro, whose family could not by any means have a knowledge of the piano, a modern instrument, so as to transmit that knowledge to the atoms of his body, yet he had great musical power, and knew the present mechanical musical scale on the piano.

I could go on giving you hundreds of examples like these, among the many prodigies who have appeared to the world's astonishment. In India there are sages born with complete knowledge of philosophy, and doubtless, in all ages, the same can be met with, and whether we look at the new born babe flinging out its arms for self protection, or the animal with strong instinctual power, or the bee building a cell on the rules of geometry, it is all the same; it's the effect of karma acting either in the mind or physical cell, for, under what was first laid down no atom is devoid of life, consciousness and intelligence of its own, for in the case of the musician Bach, we have proof that heredity counts for nothing, for his genius was not born down his family line, it gradually faded out. These abstract thoughts will, at least, let you see that actions and law are one. No action can escape the law; thoughts, desires, aspirations, emotions, are all actions on their respective plains; all transformations of appropriate energies; all subject to invariable law; you cannot think a



single fleeting thought which is not subject to law, thus sweeping for ever from the mind the belief of cheap repentance and easy forgiveness. Here then lies our choice; if we cannot alter the law then choose what transformation you will bring about; for while we live we must act, for all our actions, whether right or wrong, are equally governed by law, but the choice between the two is ever with us, therefore it must be seen that the sweep of never erring justice is too wide to be confined within the limits of one short life on earth. It cannot be limited by what we observe between birth and death. We reap effects from, and even before, the moment of physical birth, and we produce causes up to the moment of physical death. We come into the world with ready made characters and we are landed into a definite environment which differs more or less from the environment of all other men. Why? Because never erring justice rules all the worlds; because we produce the causes of those effects, engraved the lines of that character, earned, that specific environment in previous lives on earth, and must now reap as we have sown, therefore, if you find a man's desire naturally sown towards evil, it is because he has, in past lives, educated himself to evil, and if he is righteous and charitable, long suffering and full of sympathy, it is because, in his past existence, he has cultivated these virtues; he has followed goodness and it has become a habit in his soul. Thus every man his own maker, he has no one to blame for his imperfections but himself, no one to thank for his virtues but himself. Within the unchangeable laws of righteousness each man is absolutely the creator of himself, and of his own destiny; in fact moulds himself. There is no other way in which he can develop. You might as well try to raise a teak tree in a night as to raise a righteous man in a day. Vengeance is Mine, saith the Lord-this is absolutely out of place to anyone who believes



in law. A law that could be broken would be only a temporary rule, which might prevail in a chaos but not in a cosmos.

Each contains within the inner tabernacle the supreme court, prosecutor, defence, jury and judge, whose sentence is the only one without appeal. We do an evil action; the accusation, prosecution, defence, verdict, judgement, and sentence, are all involved in the act itself, then we reap the reward. Do we not see this in life; having forgotten the cause we produced, we may think the effect very unjust, but bad memory does not affect the law of karma; wild oats sown in youth are reaped in age, though the sower may completely forget the sowing. But did we ever hear anyone complain of receiving an unexpected legacy, yet the recipient of that legacy would be very indignant if he happened to lose something. Again, effects do not always appear immediately, an action which is a cause may extend over quite a long time and the consequent action, which is the effect, may extend over but a short period. We may, for instance, take a month to make an explosive, and the explosion when it does occur, may occupy only one second; on the other hand we may wind a watch or clock in ten seconds and it will take a week, and in some cases a year to run down. The stored energies can only be liberated when the conditions permit. In the case of the clock there is the action of the escapement, etc., and in the explosive there is the application of a match. Again, if you throw a stone, you transmit the muscular energy of your arm into energy of motion; let go the stone at the proper moment and you know it will fly off with a definite momentum in a definite direction; you know this, because you know the law; the action begins immediately, but if the stone lodges on a ledge above the ground, the conditions would not appear until the stone was pushed off its support, when energy of position would

at once begin to change into energy of motion. Let us see action and reaction in our bodily activities; a man overeats-that is, organism takes in by compulsion and stores up under unheeded protest, energies it does not require. Overeating is the action, the reaction is seen in the effort of organism to rid itself of these energies by affording the conditions for escape; this reaction is usually manifested by disease or pain, but disease is not a thing in itself, it is a name given to the conditions of an organism which is ridding itself of un-required energies, positive or negative; so you see we cannot cure any disease, neither can we catch one, it is another loose term; having, by our own actions, filled our systems with useless energies, a kindly microbe,- smallpox, typhoid, cholera, etc., affords the conditions for the necessary reaction for the change of energy from stored to active, and if the change is wisely dealt with we should soon get rid of useless encumbrances, so you see that it is well to have a right attitude of mind, to all beings, even microbes; and it is quite conceivable that the bacilli of so called infectious diseases are provided by nature to enable us to recover that equilibrium of energies called health, which has been disturbed, through our ignorance of the law, and which we are unwilling or unable to recover otherwise.

Thus, as soon as you know the law it is easy to follow out the process for ourselves. Once we see that energy may be stored, and effects postponed, it becomes obvious that karma may be classified under three heads. First, there is our past or accumulated karma, the whole karma we have stored in the past, the effects of which have not yet been experienced. Secondly, there is our present karma, or karma we are now entered upon, that portion of the store of which, in the life we are living, we are experiencing the effect. Thirdly, there is the future karma we are now making and storing, the effect of which we shall experience in the future. Now, in these three



problems we find an explanation for many of life's problems. The little causes only liberate the great stores of energy which really produce the great results. In some of the Alpine districts a word, when spoken above a whisper, may bring down an avalanche. Why? Because the sun and wind, which have stored latent energy in the mass of ice and snow, which has then become so poised, that the slightest disturbance will bring about the change of latent into active energy, energy of position into energy of motion. It may be asked. by some brother present, if all action is subject to the law of casually, are we not bound by inexorable necessity to act as we are acting, and through all future time go on so acting, for if cause succeeds cause in an endless and unvarying order, each cause, as it becomes effect, being the exact equivalent of its preceding cause, both in degree and kind, where does the possibility of liberation come in? It would seem to me that final freedom can only be discovered in that heart of being where the basis of action, the field, of action, and the witness of action - the three aspects of being - are merged in being itself; where the doer, the doing, and the deed are one; but listen to Sir Edwin Arnold on this point:-

“If ye lay bound upon the wheel of change,  
And no way where of breaking of the chain,  
The Heart of boundless Being is a curse,  
The Soul of Things fell Pain.  
Ye are not bound! the Soul of Things is sweet,  
The Heart of Being is celestial rest;  
Stronger than woe is will: that which was Good  
Doth pass to Better-Best.  
Ye suffer from yourselves. None else compels,  
None other holds you that ye live or die,  
And whirl upon the wheel and hug and kiss,

Its spokes of agony, its tire of tears, its nave of nothingness”.

The choice between good and bad action, though it must be made, does not offer any escape from the consequences of action. We are no more tied by our good acts as by our bad ones. Freedom lies in the principle of will which is



neither cause nor effect; pure will is that which determines the choice of action but it does not act itself, it is eternally free.

The first step towards liberation is the balancing of action. This then is the first determination of the will, and if you have, by past actions, set up any tendency to do wrong the law of inertia decrees that the wrong shall go on repeating and reacting until you bring some changing cause into play which counter balances them. Further action then ceases. In this way an egotistic tendency may be stopped by the creation of an altruistic tendency, for if you feel hatred towards another you can cause that particular emotional stream of action to cease utterly, by forcing yourself to feel to that other kind and gentle thoughts. This balancing is called harmony, but the balancing of action is not enough, it will only lead to suspension, which is not freedom. One way only must we free ourselves, and that is by wisdom. Wisdom can only be obtained by renouncing the fruits of action; we must perform our duty as a duty or as kant say's, as if the maxims of our conduct might become universal law. Results we must yield to the Self Divine the Universal Self of all Beings. The scientific use of the imagination may help us to understand this difference between the results of action done with attachment or selfishly, and of action done with no attachment or selfishness. Jasper Niemand has put it thus:- "We imagine that when a man does a selfish deed, good or bad, or thinks a selfish thought, it goes forth into the swift and subtle oetheric world as a specific vibration, coloured, so to say, with his mental and moral colouring, bearing his stamp as it were, in that vibratory ratio which is he own". We can fancy it issuing, a tireless energy, into that oether which powerfully responds to the tremor of a thought, and thus affecting. Modern science tells us the far stars with its dynamic

palpitation, on the confines of a system, this energy must return, and it does thus react, naturally, along the line of least resistance, to the sphere or base from which it emerged, and which powerfully draws it, bringing with it all that it has gathered to itself in the course of its journey, and taking effect in manifold ways upon the doer, the creator, to whom it has returned.

Now imagine the reverse of this case and conceive an unselfish man, acting only from a sense of duty, and in accordance with the progressive tendency of evolutionary laws; as by its light he sees mankind are one and inseparable. His acts will have no personal colouring they create no specific self condensed and contrary currents or discords in the etheric medium, but pass on into the harmonious ocean of life about us, in waves as universal as its own. Bearing no personal impress, they have no cause to return to his sphere, which pulsates with the surrounding harmony and broadens into the eternal. Thus you see, he that hath thoughts without desire, ever self conquered, free from longing, reaches perfectly consummated freedom from karma, through renunciation. It might be thought that a belief in inflexible law, in rigid justice, destroys compassion, or that because we believe that everyone is getting what they deserve we need not give them assistance in any way. This, to my mind, is very shallow; we cannot in any case interfere with the law, therefore we need not fear to let every right feeling have full sway, nor can we tell or judge when each other's suffering shall cease. If to one is awarded suffering, to another it may be his karma, to relieve that suffering. It may be your karma to be menaced by dire consequences, and mine to avert those consequences; so until we know that we ought not to act in a deed of mercy we can safely do what our best feelings dictate. And now for compassion; take the case of a man who stumbles



and falls and his legs are broken; when he loses his balances the earth pulls him down, according to the law of attraction, and his legs are broken according to the law of cohesion; knowing as I do that the whole physical occurrence is governed by inflexible laws and that the pain he must endure is also governed by its appropriate laws, equally inflexible, must we therefore leave him to suffer? The proposition is too absurd to need refutation. So far then that a belief in justice destroys our compassion.

It is compassion which is at the very root of our innate sense of justice, for our justice will not have another injured, because it anticipates pain, which would befall the other by the infliction of the wrong, consequently it has its origin in compassion, which makes possible the anticipation of pain.

Compassion is accordingly the moving spring of all our genuine sense of justice; compassion is no attribute it is the law of laws, eternal harmony, the very essence of the universal soul; compassion and law are two perceptions of the same thing; the unity that is at the root of all. He who has become one with the law, he who has attained perfect harmony has thereby become master of compassion. So accurately balanced is the perfect harmony of his sphere, so delicately tuned is his nature to all natures, that his compassion is too vast, like, in the case of Jesus Christ or Charles Dickens, to be entirely conceivable to us. He feels, in fact, the misery and joys of all the world; therefore in dealing with life first, you must have the seven principles: - absolute spirit, mind, matter, will, akasa or aether, or life. In place of the absolute, you can use the word space; the first differentiation, speaking metaphysically is spirit, along with which will appear matter and spirit. Will is the force of spirit in action, and life is the result of the actions of aether or akasa moved by the spirit.



The astral body which is the model by which the molecules can arrange themselves, compose of matter of very fine texture as compared with the visible body, and has a great tensile strength, so that it changes but little during a life time, while the physical alters every moment. It is flexible, plastic, extensible and strong, and the matter of which it is composed is electrical and magnetic in its essence; it has the real organs of outer sense organs, in it are the sight, hearing, power to smell, and the sense of touch; it has a complete system of nerves and arteries of its own, for the conveyance of fluid, which is to that body as our blood is to the physical; there it is that the hypnotizers of the present day are dealing with the subconscious perception and the latent memory, and after death the astral is released and can repeat reflexly and automatically what the man knew, said, thought and saw. So you see by this, the mother must, by magnetism, draw the astral, and the model pushes the eyes, nose, mouth, etc., into shape, and if the ideas and imaginations of the mother, which has the power of acids and sharpened steel, shrivel up the astral leg in its first growth, the molecules have no model, therefore the child cannot have a leg. But where we find a man has had his leg cut off by the doctor and still] feels his leg on, it is because nothing will injure the astral after birth; then, as karma teaches us, that from day to day, through innumerable visits, which we call lives, to this earth and other spheres, gives full scope to the law, and we need not feel discouraged, for by each failure we learn something; not a single effort can be wasted. And thus we become, although progressing by applied wisdom through the stages of “entered apprentices to that of master builders”, conscious doers of the will of the self divine one with karma, co-workers with nature.

