



PYTHAGOREANISM & FREEMASONRY

ARTURO RHEGINI

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ARTURO REGHINI

PAGANISM
PYTHAGOREANISM
FREEMASONRY

by the Pythagorean Association



Arturo Reghini, in Scalea, in July 1914



PYTHAGOREAN ASSOCIATION

The Pythagorean Association, a direct and visible emanation of the initiation centre of the metaphysical-sacral tradition of pagan Roma, is linked, in the most absolute and rigorous orthodoxy, to the esoteric-sapiential nucleus of Scho/a phthalics.

The pagan and Pythagorean Tradition has perpetuated itself uninterruptedly over time, intact and pure in its adamant con kept, being the continuation of itself, since, as has been written with a most felicitous insight, "from Pi tagora to Virgil and from Virgil to Dante (and from Dante to n01), the 'ca tena of Tradition' was undoubtedly not broken on the land of Italy".

The golden thread of pagan and Pythagorean teachings was never extinguished and "its flame was never extinguished, religiously conserved and religiously transmitted from generation to generation by the chosen ones to whom the sacred deposit was gradually entrusted; so that the fund of esoteric doctrines was maintained, and the times

later in a large or small way were able to get to know them' (A. Gianola).

Transmitting the sacred legacy of pagan metaphysical doctrine and Italic Wisdom to subsequent generations: this is what the *Pythagorean Sodality* has done and will always do the past and coming centuries.

We invoke upon ourselves and upon the venerable Land of Italy, against every exotic infection of the spirit, the protection of our own. Living Gods.

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INTRODUCTION

Arturo Reghini, "a giant in body and spirit" (1), spent the esoteric environment in the first 50 years of this century with his action and example. His activity as a scholar of esotericism, and in particular as a profound investigator of Pythagoreanism and Freemasonry, made a powerful contribution to the understanding and affirmation of the values of that Life of the Spirit which he masterfully outlined in a series of lectures given at the Biblioteca Filosofica in Florence, which he directed, in the long run in 19907.

At that time, A.R. was only 29 years old. born in 1878, was just 29 years old and had the privilege, granted to the few, of having *fatally* met 'the brotherly brother of Armentano' a few years earlier.

(2), who initiated him by entrusting him, in the name of the Scuola Italica, the mission to carry out the Pythagorean studies, Italian Freemasonry and universal and political action.

Augusto Hermet, in a page of his *La ventura delle riviste* (1933-1940), gives us a vivid portrait of young Reghini: 'He outshone all others in stature, his short head with a well-blonded forehead under a cedar head of hair: Her eyes were a dim blue, lips were big and her cheekbones accentuated, her expression was that of a child sphinx; her cheeks were white, even after her adolescence they knew no razor, and her voice was intimately candid her dress always black" (3).

In 1906 he wrote, summoned by the Pythagorean School (4), some articles for the *Leonardo*, the famous and valuable magazine of the beginning of the century, and "participated — as reported by his friend and disciple Giulio Parise in the biographical notes preceding the aureo booklet *Considerazioni sul Rituale dell' 'apprendista libero muratore* — in the movement of "La Voce " and "La Fronda "" . he got to know Papini, Prezzolini and the "Lacerba " group.

(1) *The Acacia*, Year I, nos. 1-2, p. 47.

(2) A. Hermet, *La ventura delle riviste* (1903-1940), Florence 1941, p. 167.

(3) *Ibid.*, pp. 46-47

(4) Cf. B. Bisogni, *Sette enigmi di storia massonica*, Foggia 1981, p. 98.

Italy and in Rome, Ennius worked to root the concept of the Italicity of the doctrine of the sage of Samos' (8) .

There would therefore seem to be a very close relationship between the two terms, *italic* and *pita goric*, such that they can be used indifferently and in the same way to refer to the same reality. Recently, however, there have been those have wished to demonstrate their incompetence by counting a two-thousand-year-old tradition and pontificating on the appropriateness of using the term *italiota* as a more appropriate term to designate the School and the teaching of the first among the Philosophers (9) .

It seems to us, therefore, not entirely out of place to take stock of the situation and attempt to identify and explain the reasons why Pythagorean doctrine is to be considered, by character and origin, purely and eminently Italic.

First of all, in a preliminary way, it should be noted that, according to a version reported by Porphyry, Giamblicus, Ari Stossenius of Tarentum, etc., Pythagoras was of Etruscan father; and the legend that gives to one of his brothers the name of Tirreno and that tells us that one of the four sons of King Numa was called Mamercus, just like the son and the father of Pythagoras, does nothing but testify the Italian origin of Pythagoreanism. Evidently, in the memory of those who coined such 'legends' there was a memory, sometimes confused but deeply rooted, of a particular bond that connected source of Pythagorean teaching with Italic soil at its origins.

There is in particular a 'legend' that makes Numa a disciple of Pythagoras: 'The Roman king Pompilius spent his life in peace. And some say that, having become a pupil of Pythagoras, he took from him his laws relating to the gods, and received from him many teachings, for which he became a distinguished personality and was chosen as king having been called from a foreign country' (10). Livy and Dionysius of Halicarnassus report that even in their time there were those who believed in Numa's Pythagorean discipleship, and Plutarch enumerates the many plies and remarkable correspondences between the Pythagorean ritual rules and those related to the priesthood established by the Sabine king, which induced the Romans to give life first and subsequently to the Sabine king's priesthood.

(8) L. Ferrero, *Storia del pitagorismo nel mondo romano*, Cuneo 1955, p. 200 .

(9) R. Del Ponte, *What is Phthalic Tradition*, in: *Ways of Tradition*, Year XV, no. 57, p. 4

(Diodorus Siculus, V111, 14.

The anachronistic "legend"; for it should be noted that it "received its literary confirmation at the beginning of the 1st century B.C., but must have already been alive for some time in tradition and perhaps even at the very time when the royal law was being drawn up on the basis of a list no later than the 4th century B.C." (see also the following article). B.C., but it must have already living in tradition for some time and was perhaps even connected to the very period in which the royal legend came to be elaborated on the basis of a list no later than the 4th century" (11). And even though Livy and Cicero had taken it upon themselves to denounce the chronological error, it must not be forgotten that the legends of the ancients, however apparently devoid of historical foundation, always had their own hidden meaning, and there is nothing to prevent such a "legend" from referring to the fact, not at all unlikely, that both Numa and Pythagoras may have drawn a common source, from a single spiritual centre, the norms of their magisterium.

In this regard, it is perhaps not without interest to recall that the idea of an Italic philosophy, traceable in the origins of the Latin language and pre-existing on Italian soil at the appearance of Pythagoreanism itself, was already in Vico's mind and, supported on several occasions by Baldassarre Poli, G. D. Romagnosi, the historian of the medicine Salvatore de Renzi, Pamfilo Serafini, and Enrico Caporali, was reaffirmed by Giulio Buonamici in a paper published in *Ultra* in July 1990: "The opinion is not so recent that Pythagoreanism, as a complex of philosophical and religious doctrines, existed long before Pythagoras" (12).

The 'fables', 'legends' and 'myths' of the ancients are to be interpreted *cum grano salis*, and for them, as for the false etymologies, abundantly adopted in the writings of poets and philosophers, which baffle modern critics and scholars, who lack the slightest notion of the traditional sciences. It is obvious, in fact, that for *sub specie interioritatis* of the classics is not sufficient, the coarse Minerva that Simmachus reproaches Evangelus with in Macrobius' *Saturnalia*; rather, it is necessary to proceed according to the light of that Palladian Science Aporetica to which Kremmerz refers several times in his masterly work, Hieratic Science, known and applied by the ancients and of which a perfect parallel can be found in the Hindu *Nirukta*.

The hypothesis, therefore, of a pre-existence of Pythagoreanism on Italian soil does not seem entirely peregrine, and in this regard the

(The) L. Ferrero, *Storia del pitagorismo...*, cit., p. 142

(12) G. Buonamici, *Numa Pompilius, Pythagoras and the Etruscan civilisation*, in: *Ultra*, Year

1, n. 4, p. 137.

Pythagoras' journeys and contacts with the initiatic hierarchies and representatives of other traditions "do not necessarily imply - Guénon points out well - "borrowing" from the doctrines of such and such a people (at least as far as the essentials are concerned, whatever the questions of detail may be), but rather the establishment or strengthening of certain links with more or less equivalent initiations" (13).

It is unfortunate that Guénon does not recognise the Italic origin of Pythagoreanism and instead links it to a Hellenic spiritual centre, making it "the continuation of something that pre-existed in Greece itself" (14). Certainly, relations with the spiritual centre indicated by Guénon cannot be excluded, indeed they appear notable and not superficial; but here it is a question on our part of trying to identify, far as possible, the spiritual reasons why the Pythagorean sodality appeared and developed in Italy and in Italy uninterruptedly continued and continues to this day: it is a question, in short, of grasping the often mysterious links between the Fascio littorio and the Pythagoreanism (15).

Arturo Reghini, who, unlike Guénon, saw things from the inside and was aware, as a first-rate exponent of the *Phthalic School*, of the initiatory *corpus* of esoteric Pythagoreanism, always claimed, with his usual ironic and combative spirit that makes him so dear and sympathetic to us, the Italian character of Pythagoreanism. In one of the writings collected in this

volume, in fact, he expresses himself as follows: 'It is a bad habit of the foreigner (to devalue and fight Romanity - ed.)

which our past greatness (and the presentness of the future) disturbs our sleep; an ill habit that was, before the war, particularly prevalent in Germany. The fact that Pythagoras, Empedocles, Zeno, etc., were Italians, and that the philosophy of the Altai School left its indelible and powerful imprint on all later Platonic and neo-Platonic philosophy, and thus on all classical thought, does not seem to be of any importance to certain people; because Pythagoras, as is well known, is Greek, Asian, a pupil of the

(13) R. Guénon, *Traditional Forms and Cosmic Cycles*, Rome 1974, p. 61. (14)

Ibid.

(15) "... the unconscious instinct of the people, deeper than any table wisdom, seems to have already placed Italy under the ideal protection of Pythagoreanism, if the recognition of the Pythagoreans and symbol at the same time their highest mathematical achievements, has made it the symbol of Italy"; V. Capparelli, *La Sapienza di Pila gora*, Padua 1941, vol. I, p. II.

Egyptians, of the Druids, everything but Italian' (16).

A. Reghini's clear-cut stance cannot but lead us to the consideration that southern Italy was called Magna Grecia by the Greeks themselves.

Pliny recalls that "*ipsi de ea iudicavere Grai, genus in gloriam sui effusissimum, quotam partem ex ea appellando Graeciam Magnam!*" (17); and if the appellation "Great", which was certainly not attributed to her for merely geographical and profane reasons (the ancients always started from considerations of a superior, spiritual, sacred nature), should in some way allude to the recognition of a superiority of the Italic spiritual centre with respect to the Greek one, could the choice of Pythagora to found his School in Italy not represent, as in the case of Aeneas, a return to the ancient centre? But on this issue, which we have mentioned in passing,

We prefer not to elaborate further.

Rather, the reference and the parallel with Aeneas introduces us to an argument that in our view is definitive for the solution to the problem we have set ourselves: that is, to establish whether Pythagoreanism is fully entitled to be called Italic.

It has been excellently written that '*the Aeneid*, wanting to be written synthetically from a traditional point of view, is the poem that contains the sacred history of the peoples of the Peninsula who, through alternating events of war, came unite and form the nucleus of the future Roman lineage' (18). Now, there is no question that the peoples italics, indissolubly reunited with the sacred pact sworn between Latinus and Aeneas (*paribus se legibus ambae invictae gentes aeterno in foedera mittant*; XII, 190-191 - *Nulla dies pacem hanc Italiam nec foedera rumpet*; XII, 202) have in the latter their eponymous Hero. Hence, the Pious Aeneas, who represents and embodies the type of the Perfect Roman, the paradigmatic model of the Dardanid lineage, will be our point of reference; and the events connected with its initiation

(16) A. Reghini, *Le basi spirituali della Massoneria*, in: *Rassegna Massonica*, 1923, nos. 8-9. Carcopino, who in his valuable study on *La Basilique Pythagoricienne de la Porte Majeure* (Paris MCMXLII) states: "*The destinies of Italy and those of Pythagoreanism are indissoluble. When there was an Italic consciousness, it Pythagoreanised. Since Pythagoreanism coexisted, it is Italian*".

(17) Pliny, *Natural History*, III, 42.

(18) P. Fenili, '*Aeneid*', *Sacred Book of the Phthalics*, in: *A rthos*, Special No. 20, pp. 21 -22

ne, which is an Orphic-Pythagorean initiation, will provide us with evidence of the Roman and Italic (and not Italic) legitimacy of Pythagoreanism.

Naturally, we do not pretend to be able to convince anyone with our arguments, "because in order to be able to notice and understand allusions and conventional or allegorical references, it is necessary to know the object of allusion or allegation; and in this case it is necessary to know the mystical experiences through which the mystery and the epiphany from true initiation passes" (19); something, this, quite different and much more difficult, in terms of the necessary qualification, from mere academic research, conducted "scientifically" with a profane, moderate and anti-traditional method.

We will not dwell here on the Pythagorean inspiration of verses 725 et seq. (*spiritus intus alit totamque infusa per artus, mens agitat molem et magno se corpori miscet*) nor on Virgil's propensity to use the doctrine of numbers "Pythagoreanly". On the other hand, it would be all too easy to emphasise the aspects inherent to the Orphic-Pythagorean praxis of initiation, to the doctrine of *metempsychosis* repeatedly recalled by Servius in his very valuable commentary on Book VI, to the very fact, significant in itself, that Aeneas is presented to us as a Hero schooled by the Pythia (as G. Lebano would say), who is taught by the Pythian goddess. Lebano), who is inspired and possessed by the deity Apolline and that the meaning of the name Pythagoras is precisely that of "conductor of the Pythia".

We shall only indicate, and in a fairly concise manner, three moments of the Vergilian tale.

Servius, in commenting on verses 136 - 137 of the 6th Book of the Aeneid, which deal with the 'golden branch', makes a precise reference to Pythagoras and his teaching on the letter Y, a typically Pythagorean doctrine of which an echo remains in the 6th Blade of the Tarot: "*Novimus Pythagoram Samium vitam humanam divisisse in modum Y litterae, sci/icet quod prima aetas incerta sit, quippe quae ad huc se nec vitiis nec virtutibus dedit: bivium autem Y litterae a iuventute incipere, quo tempore homines aut vitia, id est partem sinistram, aut virtutes, id est dexteram par tem sequuntur: unde ait Persius traducit trepidas ramosa in compita mentes. ergo per ramum virtutes dicit esse sectandas, qui est Y litterae imitatio: quem ideo in silvis dicit falere, quia*

(19) A. Reghini, *L'allegoria esoterica in Dante*, in: // Ghibellino, nn. 7-8, p. 61.

re vera in huius vitae confusione et maiore parte vitiorum virtus et integritas latet. a/ii dicunt ideo ramo aureo inferos peti, quod divitiis facile morta/es intereunt" (20). Certainly based on elements of this kind A. Reghini could state that

"Aeneas descends alive into Hades, finds in the forest the myrtle twig of the initiates, and learns *de visu* the truth of the Orphic-Pythagorean mixtures about man and conditional immortality" (21). On the other hand, in his learned study on *L'Oltrètomba dei Pagani*, Carlo Pasca does nothing but reiterate the Orphic-Pythagorean origin of the Virgilian Catabasis: "It was traditional therefore before Virgil, and remained traditional for many centuries him, the poetic treatment of this problem, in the Orphic-Pythagorean and Platonic sense... Vergil is a link in this long chain" (22); and further on he adds: "... the whole passage of Book VI of the *Aeneid*, 724-51, is as if perfused with Ennian colour, and has several expressions, which seem peculiar Ennius" (23); with which we are led back to the Scipio and Roman Pythagorean environment.

Secondly, we do not consider secondary the circumstance, attested by the concordant testimony of the sources, that Pythagoras received an initiation into the Mysteries on the island of Crete. Porphyry reports: "When he came to Crete, he presented himself to the priests of Morgo, one of the Dattili ideí, by whom he was purified by the pious touch of lightning, lying prone by the king in the and by the river at night, redeemed by the wool of a black lamb. He also ascended to the cavern, which is said to be veiled with black wool, and then, according to the rite, he passed the three times nine days, and he cried to Zeus, and saw the throne that is annually set up for that god" (24).

Even Aeneas, before his descent into the underworld, mentally runs through the labyrinthine images carved on the doors of the Temple of Apollo, images that refer to the labyrinth of Crete and the story of the Minotaur; and Guénon relates the labyrinth's path with the initiatory trials and affirms that the labyrinth is a labyrinth of the underworld.

(20) Servii Grammatici, *In Virgili Aeneidos librum Sextum Commentarius*, 136.

(21) A. Reghini, *L'allegoria esoterica* . . , cit., p. 58.

(22) C. Pasca, *L'oltrètomba dei Pagani*, vol. II, Genoa 1985, p. 114. See also vol. I (Genoa 1981, p. 113): "... we note that even the Vergilian representation of the underworld goes back in this to an Orphic influence. In Book VI of the *Aeneid*, in fact, the poet indicates the point of the infernal path, where the road forks: one branch leads to the walls of the great Dite: it is the path of Elysium; the left branch instead leads to the seat of the impious, Tartarus".

(23) *Ibid.*, p. 115.

(24) Porphyry, *Life of Pythagoras*, 17.

but: 'We will also recall that at Cumae the labyrinth was depicted on the doors, as if, in a certain way, this depiction replaced the labyrinth itself here; and it could be said that Aeneas, when he stops at the entrance to examine it, actually runs through the labyrinth mentally, if not bodily' (25).

Another moment in the Virgilian narrative that needs a quick glance is the one concerning the heroes sojourning in the vast Elysium. Among the few who have the happy fate of being treated permanently (*et pauci laeta arva tenemus*; VI, 744) Virgil names, in addition to the three Heroes of the ancient blood of Teucer (Ilo, Assaraco and Dardano), the Thracian priest Orpheus, son of the Muse Calliope (*Nec non threicius longa cum veste sacerdos - Obloquitur numeris septem discrimina vocum - Iamque eadem digitis, iam pectine pulsat eburno*; VI, 645- 647) and his disce polo (or son) Museo (VI, 667 ff.), whom the sibyl turns to for news of Anchises.

The Museum is surrounded by a host of priests, vati, heroes and artists, all of whom have their foreheads crowned with a white bandage (*Omnibus his nivea cinguntur tempora vitta*; VI, 665), and it is well known how the infula indicated immortality and how the Pythagorean Empedocles of Agrigento had already adorned himself with it in life, according to his own testimony: "I among you an immortal god, no longer mortal, I am honoured by all, as is fitting, with bandages girded and with flowery crowns" (26).

Virgil's intention seems cleartherefore, to emphasise, with the explicit reference to Orpheus and the blessed crowned with a white bandage, how the underworld that welcomes the souls of the Dardanid lineage is that of the Pythagorean Orphic tradition.

In conclusion, we believe we can say that the VI Li he Aeneid, a sacred poem of the Italics, contains the dictates of Pythagorean Philosophy and allegorically describes the initiatic course of the Orphic-Pythagorean Mysteries, Mysteries to which Aeneas is introduced under the guidance of the Pythia inspired by Apollo; And if Virgil, whose authority can in no way be disputed, felt he had to make the progenitor of the *Roman Gens* an initiate into the Mysteries of Orphism and Pythagoreanism, it is evident that it is precisely in these Mysteries that we must recognise the specific form of initiation of the Aeneas and therefore, ultimately, of the

(25) R. Guénon, *Symbols of Sacred Science*, Milan 1975, p. 183.

(26) Diogenes Laërtius, *Lives of the Philosophers*, VIII, 62.

Romans. Nor are the reasons adduced by those who would have the Romans alien to Philosophy and hostile to the Pythagoreans valid, since it is precisely the cenacle of Symmachus, who guarded the deposit of the Tradition **Romana** before the spread of the folli lia of the cross, adherent to the *Mos Maiorum* and expert in the Mysteries marked out by Saturn, proposing to penetrate the arcane recesses of the Virgilian magisterium, decided to assign first place in the exposition to Philosophy, which "is the gift by excellence of the gods and the science of sciences" (27); and Macrobius, author of the *Saturnalia*, also dedicates a commentary to Cicero's *So gno di Scipio*, which is all steeped in Pythagorean science.

Now, it does not seem to us that the authority of Ennius, Cicero and Virgil, as well as that of Macrobius, Simmachus and Praetatus, can be questioned by the pale opinions of a professor at the Pontremoli Lyceum, to whom we would like to advise to reflect on the "consonances" between the precepts of the Pythagoreans and the ta bù of one of the highest hierarchies of the Roman priesthood: "In Roman custom and tradition we find no lesser resonances with evidently Orphic and Pythagorean elements: These followers of the sect and the Flamen Diale were forbidden to eat fava beans and were instructed to turn to the right prayer, and both of them had to keep the odd number in mind; and furthermore, in the Roman myth we find hints of the Pythagorean motif of the survival of the soul, as in the legend of Mares, thrice raised from the dead, or of Erulus to whom his mother Feronia gave a triple life, or finally in that of Virbius raised by Egeria. And finally, in Rome no less than among the Pythagoreans, dogs enjoyed a sad reputation and special sacrifices were made during the *Robigalia* and on other occasions, just as these were the only animals, along with the suckling pigs, with which the Pythagoreans celebrated bloody sacrifices; and finally, the Flamen Diale was forbidden any contact with dogs, because it would have contaminated him" (28).

In the introduction to A. Reghini's booklet *Considera zioni sul Rituale dell'apprendista libero muratore* Giulio Pari se, who continued A.R.'s work, writes: "To act on a social level, A. R. imagined a movement, the ideal content of which was declared in an article, written in 1913 and published in '14 in the magazine "Salamander", under the title: "Imperialism

(27) Macrobius, *The Saturnalia*, I, 21.

(28) L. Ferrero, *History of Pythagoreanism*, cit., p. 137.

pagan'. In it, A. R., referring to the best and universally recognised talents of the Italian people, to the common talent, to the genius of many, to the constant industriousness, to all that our land had given to humanity over the centuries, he hoped for a renewal of concerted action that would allow us to regain our lost supremacy in every field, spiritual, moral, artistic, legislative, commercial, etc.; and re-establish *the imperium* not with the violence of arms, but by becoming and being *better* than all other peoples. History teaches us that in Judaism, Christianity Islam, religious intolerance had its roots and bitter fruits, which paganism did not know; intolerance is contrary to all freedoms (and not just freedom religion, worship or thought); and in A. R.'s thought, in the vision of a universal society, the freedom of religion, worship and thought, the freedom of the people is not only a matter of freedom of religion, worship and thought, but also of the freedom of the people. And in A. R.'s *thought*, in the vision of a universal society organised according to the hierarchy of spiritual values, where *impe rtation* is synonymous with order and freedom, tolerance and mutual respect, these concepts were expressed with the adjective *paga no'* (29).

Giulio Parise regrets that 'this particular aspect of the thought of A. R. R.'s thought, which only the most intimate were able to approve" (30), has more often than not been misrepresented and misunderstood and has given rise to arbitrary deviations and derivations that do not correspond Reghini's original idea. Moreover, because in it and in the directives that can be drawn from it for action on a political and social level, we recognise a clear connection with the Scipio teaching expounded by Cicero in *De Repub/ica* ("it is a most holy thing to devote care to the safety of the homeland and if the soul is agitated and exercised by it, it will more quickly complete its flight towards this, its seat and its home"), we will attempt to comment on the most relevant aspects of Reghini's idea, with some reference, always possible, to the reality of our day.

The first thing to clarify is that *the Pagan Imperialism* advocated by Reghini constituted the line of action chosen and adopted, at a particular moment in Italian history, by a pagan elite that, spiritually and orthodoxically connected to the Prisco Italic Centre, had variously behaved over the centuries, often having to look after its own survival and the custody and transmission of the sacred deposit of Roman Tradition. It was to this elite that A. R.

(29) A. Reghini, *Considerations on Ritual*. . cit., pp. VII-VIII.

(30) *Ibid*, p. VIII.

when he stated in 1924 that 'the same pagan and Pythagorean initiatic chain, uselessly and secularly lost still exists today, *as it did in the past*, drawing its roots from those innermost depths that iron and fire do not touch' (31). He was the spokesman of this elite, as qualified as other.

It follows from this, without in any way detracting from the brilliance of wit and depth of culture, that the thought of

A.R. essentially reflects the positions of the Initiatic Circles

pagans who uninterruptedly transmitted the unquenchable Flame of the sacred Fire of Rome for long, dark centuries. And this shows how, in examining the writings of

A.R. one must always bear this in mind and not confuse man's opinion with leading idea of an elite.

Reghini starts from the fundamental and inescapable idea that there is an essential incompatibility between Romanity and Christianity: 'In our case,' he writes, 'there is a natural, fatal, profound, incompatible contrast' (32). *Natura le* is the contrast because the two natures, of the Roman and the Semite, and the two worldviews are antithetical: strength of love and

aggregation the one, of hatred and disintegration the other; *fatal*, because in it the paradigm of the eternal struggle between Rome and Carthage is reposed; *profound*, because, even though it manifests itself on the

historical level, it is inherent to the deepest and most causal aspects of history; *incomprehensible*, because there will never be any possibility of reconciliation between the Eagle and the cross.

The Vergilian teaching of *parcere subiectis ac debellare superbos* allows for no misunderstanding: Christians have never recognised the pre-eminent authority of the state over their superstition, so they are haughty and must be eradicated.

Kremmerz, Master of Magic and a highly authoritative exponent of the pagan initiatic current, also pronounced quite explicitly on the incompatibility between Romanity (and therefore the Western initiatic tradition) and Christianity, despite the mitigations due to contingent considerations.

(31) A. Reghini, *Nuvole nere*, in: *A tanòr*, year I, no. 7, p. 223.

(32) A. Reghini, *Pagan Imperialism*, in: *A tanòr*, Year I, no. 3, p. 69.

with the Christian religious tradition" (33) . Among other things, we have confirmation of this conflict from the testimony of a well-known exponent of the so-called Christian esotericism, PM. Virio, who in one of the letters collected in the booklet *Initiatic Correspondence* writes: "I have previously mentioned that there was a conflict between Erim and Formisano. Already between the father of Erim and the maestro of Kremm. there was a clash (Christian and pagan current) and indeed before that" (34) .

Nor is it possible here to overlook what he wrote in the As far back as 1910, an Epopta of the "ancient initiations of Magna Graecia", in one of the most beautiful pages we have ever read: "Initiation, gnosis, the alchemical secret are the same serpent that Christianity has always fought, since the philosophical marmaglia that Julian the Apostate saw triumphing over the initiated priesthood as a high tide of ignorance over knowledge" (35).

From the very beginning Christianity was characterised by its subversive charge, as well as its stubborn stubbornness against the luminous civilisation of Rome, which, in the first centuries of the Empire, ensured a prosperous, serene and beneficial peace to the "most beautiful part of the earth and the most civilised portion of the human race" (36). (36) The Christians began by not recognising the authority of the Roman state and unlike the other religions that freely coexisted in the empire, they opposed it with all their means and all their energy, preaching defeatism and refusing to make the symbolic gesture that even the Jews, jealous of their god, had accepted. Reghini clearly states this in one of the articles published below: "Christian preaching thus became the subversive leaven of the Roman state hierarchical conception and thus the cause of the Empire's downfall" (37).

Of course, we do not want to disregard the internal causes that played a role in the decline of the Roman state, but this in no way detracts from the seriousness of the sins of the Christians, who knowingly worked to crumble the edifice.

(33) G. Kremmerz, *La Scienza dei Magi*, Rome 1975, vol. II, p. 344.

(34) Paolo M. Virio, *Corrispondenza iniziatica*, Roma s.d. . , p. II.

(35) N. R. Octavian, *Gnosticism and Inaction*, in: *Commentarium*, Year I, Nos. 8-9-10, p. 209.

(36) Gibbon, *Decadence and Fall of the Roman Empire*, Rome 1973, vol. I, p. 43.

(37) A. Reghini, *Liberty and Hierarchy*, in: *Masonic Review*, 1923, no. 11, p. 13.

imperial and to erase all that great, noble and beautiful. And all this in order to replace it with their ignoble superstition, a source of dismay, pain and sorrow; a superstition with no traditional foundation because it was not recognised by the Jewish Sanhedrin itself (which was also qualified to judge on the matter); devoid of any spiritual component because it is structurally based on division and disunity, tending to divide rather than unite, to separate heaven from earth, spiritual authority from temporal power, citizens from their homeland, children from their parents, the body from the spirit, the 'creature' from the 'creator'.

Because of this chaotic, subversive, disruptive tendency, Christianity has always appeared diabolical and the enemy of the Spirit: "As for the effect of the action, the verb *symbollo* (riunì scò) is opposed to the verb *diaballo* (disunite, traverse, av verso); correspondingly, *symbolon* is the counterpart of "devil" (*diabolos*, transverse, adversary); and the attribution of dynamic and magical virtues to symbols to overcome diabolic oppositions and adversities is logically spontaneous" (38).

Christians adopted from the very beginning the same techniques later perfected and codified by the Society of Jesus. At first, in the face of the legitimate and unfortunately modest 'persecutions' of the Roman emperors, they opposed arguments of the kind used by Tertullian in his *Apology of Christianity*: "Examine, then, whether it is not already an indication of irreligiosity to stifle freedom of worship and prohibit the choice of divinity, so that I am not allowed to worship whom I wish, but am forced to worship whom I do not wish. No one wants to be worshipped, not even a man" (39); but once they had obtained dominance, with a metamorphosis that has the unbelievable, they unleashed the most implacable of persecutions against those who had still remained faithful to the ancient gods and cults of the Fathers. Seized with irrepressible fury, the Christian hordes demolished temples, destroyed statues, killed priests, all in the name of the one who naively, too naively, had histrionically preached the gospel of 'vultemoci bene'.

Obtained the temporal dominion, they whose reign is not where-

(38) Pietro Negri, *Knowledge of the Symbol*, in : *UR*, Rome 1980, vol. I, p. 84.

(39) Tertullian, *Apology of Christianity*, XXIV, 6.

be of this world, and obtained it by the daily and methodical exercise of every possible vice and wickedness: Falsehood, Syria, arrogance, threats, flattery, flattery, assassinations, lies, fanaticism; having power and established themselves in Rome, the 'Catholic' and 'Roman' Christians always pursued an anti-Italian policy, always invoked the foreigner to keep the limbs of beautiful Italy apart, always hindered and tried to suppress the fatal rebirth of the Eternal Idea that had insuflated the soul into pagan civilisation: and it was first the collaboration with the barbarians (40), the fight against Frederick II, the destruction of the Order of the Temple, the suppression of the Academies, prohibition even studying the classics, and then the bonfires, the inquisitions, the imprisonment of Cagliostro, the irreducible fight against the Risorgimento and finally the kicking of the donkey at the Hon. Mussolini who, at times clumsily, had dared to call for Romanity.

It is indisputable that from the very beginning there has been a kind of inverse equation between Christianity and Romanity (41): at each the rise of Christian superstition corresponds by fatal necessity to a retreat of Romanity, and vice versa. This is a axiom that can be derived from historical analysis, but which also proceeds from a fundamental opposition and antitheticity: Rome is Love and Immortality; the Church of Christ is contention and perdition. From this axiom it follows mathematically that as long as the centre of Christianity is established in the heart of Rome, Rome and Italy will not be able to rise to the splendours that are fatally destined for them.

The first breach in the papal walls reunified Italy and produced its beneficial effects; the second, definitive breach in the Vatican walls with the consequent removal of the "prophet of lies who lives on the right bank of the Tiber" from the sacred and venerable soil of Rome, a fateful event like the advent of Dante's Vergilian Veltro, will mark the definitive rebirth of the ancient glory that "in the Italic cor is not yet dead".

Ignoring the seriousness of the damage the Vatican does to Rome and Italy or, worse still, thinking that a final accommodation can be reached between church and state

(40) *The conflict between paganism and Christianity in the 4th century* (Essays edited by A. Momigliano), Turin 1975, p. 17.

(41) "One cannot fail to recognise that the prosperity of the Church was both a consequence and a cause of the decadence of the State"; *ibid.* p. 14.

is a pious illusion. The church in Italy and in the West has always been against the state and has unfortunately not only theorised its subjugation.

There is therefore no possibility of accommodation; there is no possible agreement; there are no elements that might suggest a continuity, naively argued by some, between the eagle and the cross or a possible relationship between them other than that of the eagle untangling the patibular symbol of Christians from its roots.

Ultimately, today as yesterday, the only watchword for a *restauratio virtutis Italiae* can only be that which was characteristic of Futurism and early Fascism, republican and anticlerical: Svaticanamento.

Sebastiano Recupero

PAGANISM
PYTHAGOREANISM FREEMASONRY

The domain of the soul .

The most elementary introspective analysis is enough to make us aware of the continuous workings of the mind; the very unfolding of life is linked, indeed largely constituted, by the succession of chains and chains of thoughts and ideas. Even during sleep, this ideological process continues and the human consciousness relentlessly continues to think and live.

With this continuous work, the mind connects the various objects of perception with itself and with each other; and, by analysing, discriminating, dividing, it tries to synthesise, understand, explain and thus satisfy the natural need to understand everything, or at least to be aware of its position in the world. This need to find one's bearings, to know the nature of the world and the ties that bind us is inherent to human nature; it drives children to the endless series of the most tiresome whys and wherefores; from the satisfaction this need springs the noble pleasure of the most vaulted human minds that scrutinise the profound mystery of the world; it agitates and preoccupies the minds of those whose brutishness has not reduced them to the condition of digestive canals.

And if instinct did not drive us to this activity of thinking, logic would. With a simple dilemma, Aristotle demonstrates the necessity of philosophizing. Because, either one must, or one does not need to philosophise; and in the worst of these two hypotheses, one must at least philosophise in order to prove that one should not philosophise. The very existence of the dilemma removes all value from the sceptical chorus that with various voices cries out vain and useless in trying to untangle the mesh of problems that encloses us.

Since it cannot be ruled out *a priori* that our way of life may have a connection and influence on our future, and since concern for one's own future is the usual guide for individuals and communities (as long as we have not moved beyond the utilitarian conception), it follows that knowing how to contain oneself can be very important.

• Lecture given in 1907 at the Philosophical Library in Florence

It cannot be established what is practical and impractical to do or not to do without speculating on it; that is to say, pro-Sophistic speculation is *a fortiori* an eminently practical and important thing; and the vulgar notion that only those who have time to waste are concerned with philosophy is but an implicit evaluation and... a vulgar concept.

For some problems, indeed for the most vital and essential ones, such as the problem of death, the nature and survival of the soul, and the hereafter, many use another implicit assessment to mask their laziness. It is not possible to deal with the other world now, we will deal with it when we get there. It would be so unnecessary, having to leave for centre of Africa, to consider all preparation and concern for the conditions of life in that country. They unconsciously give an empirical solution to the question of whether it is better or worse to deal with it before or afterwards; and if it is true that a problem cannot be set without having the elements, it is also true that it cannot be solved without imposing it.

The solution and thus the examination of the major problems of the vision and death, ego and God, not only corresponds a natural need of the human spirit, but also to a practical necessity because of the consequent repercussion of such a solution in the conduct and orientation of individual and collective life.

Now, it is important to analyse what means are available to us to solve these problems; what sources the individual can draw on to solve the problem existence and procure the compass, the foothold for life. For it would be a real crime to neglect, or ~~more~~ any of these means.

Religion and science are the two most important sources to which the human soul instinctively and subsequently turns to quench its thirst for knowledge.

Both of these sources suit a certain class of consciousness. There are consciences in which the emotional life is powerful and critical activity weak, consciences in which doubt sleeps and the flame of faith burns more or less brightly. These gratify religion. In other types of consciousness, on the other hand, analytical tendencies are developed and mystical needs are absent or latent. These sciences cannot stifle critical propositions with faith; it repulses them to leave it to an infallible pope or a system that is not a matter of faith.

theological task of thinking for them; their thought feels the need to live and rebels against the limitations that dogma would like to place upon it. For this type of conscience, the ideal source of light is science, that science born precisely from experience, research and speculation in a historical struggle with dommatic religion. They remain satisfied by the pleasure intrinsic to intellectual work, fulfilled by the results of scientific research and the steps forward made by science towards the solution of the universal mystery.

But there is yet another category of souls, whose thirst for knowledge is satisfied neither by one nor the other source. These souls, and there are now more of them than one would think, do not believe it necessary to choose between science and religion; they do not consider either one or the other to be indispensable, consider them insufficient, either separated or united, to completely quench the divine thirst for knowledge. They want to drink from the spring of springs, from the pure root of the *Esse re*. They care little for the light that the pulpit or the cathedra can give, if they can draw light from the very depths of the soul; they care little for the uncertain light outside, if within themselves and with themselves can have illumination. They cannot, nor do they wish to renounce the exercise of their own reason; they have no patience, no time, for life is short, to pursue the slow, albeit sure path of science, and they consider the individual analysis of the problem of existence to be possible, legitimate and effective.

Dominican religion opposes this quest in no

And even so-called positive science proves hostile to it, claiming a monopoly on scientific investigation and declaring anti-scientific all investigations that are not conducted with the means and criteria currently in vogue.

I have nothing to say to believers who are not averse to great renunciation, enjoy thinking by proxy; it is in vain to persuade by reasoning those who renounce the use of reason; but to those who are impressed by this attitude of science, or more precisely of individual scientists, I would like to say that this excessive respect for the authority of science is precisely at odds with the spirit of criticism which science honours. In such a claim, science exceeds its field, transcends the limits it has set for itself, denies its own history with the principle of free criticism, invades and tramples upon it.

is a domain not its own, the domain of souls. And just as religion cannot be allowed to enchain thought, science cannot be allowed to enchain the soul.

A brief analysis of the very nature of science, and of the methods and means it uses, will suffice to show us that science can declare extra-scientific, ultra-scientific subjective, mystical research, but it cannot declare it anti-scientific. Scientists are free to limit their field of enquiry, but not to condemn those who delve into fields they have neglected.

The method followed by science in the study of nature is an external, experimental or observational method. The scientist looks outside himself, around him; he examines nature as it appears to his five senses, which he endeavours to help and correct with the use of instruments and artifices, and collects the so-called *positive data*. From the comparison and synthesis of these facts results that body of knowledge about natural phenomena, the laws that govern them and the relationships that unite them, to which we give the name of science. Phenomena with common characteristics are grouped into classes, and these in turn into more general classes so as to constitute the true classification that is the scientific explanation.

I do not wish to undermine, but only to clarify the value of science. The edifice it has built is magnificent and sober; this is a fact that only *laudatores temporis acti* can take the pleasure in denying. But science has only to do with phenomena, with the appearance of things; can give us the relative value of things, it can prove that m divided by n equal to 3, but it cannot give us the value of m and n . And the admirable perfection of apparatus cannot annul the imperfection and above all the limitation of the senses with which we must observe the behaviour of these apparatuses. On the contrary, it is science itself that has made us aware of the degree of illusoriness inherent in the functioning of our senses, without being able to free us from this limitation and itself from the consequences of this *moment* of error.

There was, it is true, a period of time when many scientists deluded themselves that they could build on solid ground, that they could unshakably erect the edifice on the secure foundation of fact. It was the period of the positivist utopia, still immanent over thought in Italy. Subtle illusion of the ancient Isis, which revealed itself again before its revelators. The neo-

Contemporary critics have now done summary justice to the purported objectivity of science, and to the naive adoration of experimental fact they have countered their sceptical critique to show that fact exists only as a creation of the scientist, and instead of an impersonal science they have shown that there are as many sciences as scientists. *Tot capita tot sententiae*, as in the good old days.

And it is clear from the diverse and often contradictory theories of the various scientists that science is moving forward, but it moving slower than the impatient desire of its representatives. Despite all the progress, there does not seem to much progress towards solving the most important problems of nature. The constitution of matter, which physics hunts down by means of ever more infinitesimal aggregations, seems to be increasingly locked up in mystery; and man, body and soul, is still the living miracle that baffles itself. Over the nature of the human soul, its domain, its future, most serious scientific attitude is therefore agnostic.

Well then, given the inadequacy of science to solve absolutely the fundamental problems mankind, and its slowness to give us its relative resolutions and verbal explanations; and given, on the other hand, the acute urgency of the problem for individuals who are continually pressed for time, why do we not seek for ourselves by other means what science is still far from giving us? Why can we not have, alongside the slow and sure advance of the regular scientific army, the raid of the small handful; why can we not have the bold analogical speculation alongside the experimental ascertainment? The positive method shows us that in natural phenomena there is a connection, a correlation, an analogy corresponding exactly to the analogical faculties of the human mind; and, if Tyndall praised it theoretically, and Galileo Ferraris the practically, arriving from the analogy of electrical phenomena with those of light to the conception of the rotating magnetic field, where is the justification for that exclusivist idolatry of the positive method so common in every university oracle?

All those, who for having put their feet in a laboratory consider themselves the privileged possessors of the *scientific criterion* (a thing as indefinable as technique in the arts, the odour of sanctity in religion, and the bleu blood of the aristocratic classes), and who do not hesitate to dismiss as unscientific any mystical, occultish or religious research because it is not done with *their* above revered

criterion, they do not suspect in their blissful ease that they have spoken out of turn and confused the field of study with the method.

Actually, such research is not anti-scientific, it is extra-scientific or ultra-scientific because scientists do not want to or cannot penetrate this field.

The most mystical of all researches, the analysis of one's own consciousness, is as experimental as any other scientific research. Here too the method is the same, experimental and observational. But while in the former case the field of observation is outside, apparently at least, of us, in the latter it is outside; it is subjective rather than objective. And this is the fundamental difference that passes between the mystic and the scientist, and it is all in favour of the mystic; because this reflected analysis, this direct vision, while not immune from causes of error, is nevertheless exempt from the moment of error due to the imperfection of the senses and instruments, a perturbing element from which science cannot escape.

By other means, too, it can be shown that following the mystical method puts us in a more favourable initial position. The existence of the analogy in nature and the recognised simultaneity and universality of the manifestation of the three aspects of material, dynamism and intelligence in any phenomena and in any animal entity, seem to prove that there is no single atom or monad where the mystery life, in its three modes of matter, energy and consciousness, is not enclosed. Now, out of this infinite number of atoms that surround us on all sides and that penetrate or constitute space, there is a certain number, limited though it may be, with which we have a more direct relationship. These atoms constitute the small unit of which each of us is the supreme ruler, our body (or our various bodies), the vehicle and instrument of our consciousness, our kingdom and our prison at the same time. This *city of nine gates where the serene spirit dwells in bliss* is a kind of sphere of influence, a *hinterland* belonging to each one of us, and in much more direct relation to our consciousness than are the countries on the other side of the border. For, while the human consciousness has an immediate notion of what takes place within this *hinterland*, it has only a mediated notion of what takes place outside it; for the changes that take place in the external world, the phenomena of the universe, are only revealed to us by the grace of similar changes.

which manifest themselves by attunement in our organism, and thus come to affect our consciousness.

It therefore seems that it must be not only equally possible, but also less difficult to discover the secrets of life in our small universe than in the larger universe. This is what the ancient Kabbalists thought, as evidenced by that well-known Kabbalistic aphorism according to which he who wishes to know the mysteries of the macrocosm must first learn those of the microcosm; and this advice was given to men by the oracle of Delphi exponent of esoteric Greek thought: know thyself.

Now, this microcosm, this domain of the soul, this palace of ghosts where the soul dwells (to use the phrase from *Light on Path*) is not a leaden shroud that cannot be lightened, nor a prison from which one cannot escape, but rather a delicate, perfectible instrument, a marvellous magical apparatus of which many secrets are still undiscovered, a field of action and observation that can be made ever broader.

While keeping the centre, i.e. sense of identity, fixed, we can expand the boundaries of our sphere influence to the extreme limits infinity.

Analysing the nature of consciousness, one finds that the common conception of human consciousness, i.e. the conception of individual consciousness as separate from other consciousnesses and necessarily limited and dependent on its present small universe, does not correspond to the facts. Subliminal consciousness, study in hypnosis; in somnambulism and mediumship, is much larger and more perfect than ordinary consciousness.

F.W.H. Myers has not hesitated to attribute to the sublime consciousness faculties and powers without comparison more extensive than those of the ordinary consciousness, and Edward Von Hartmann has made of the unconscious a kind of practically omnipotent deity. All mystics, Eastern and Western, based on their personal experience, agree that human consciousness *samadhi* or ecstasy extends and transforms in a marvellous way.

W. James, the Bucke and Carpenter (1) dealt with this universal, cosmic consciousness, in which the sense of personal limitation is transcended. Bucke and Carpenter have reported and examined many particular cases of tra-

(1) Richard Maurice Bucke, *Cosmic Consciousness*. Edward Carpenter, *The Art of Creation and From Adam's Peak to Elephanta*.

sformation of human consciousness into cosmic consciousness. So that ordinary consciousness no longer appears as the only type of consciousness of which the human organism is capable, but as one of several possible types of consciousness.

There is therefore no reason to believe man inescapably bound to this lower type of consciousness, and transhumanisation is no longer a miracle but a spiritual experience that is possible, however rare.

The unfolding of life in space and time is most likely one of the causes that originates and maintains sense of separation of consciousness. Firstly, because the most certain result of mathematical and philosophical speculation is to let us know that we do not know what time and space are. Secondly, because numerous psychological phenomena are proving that our consciousness is not always a slave to the limitation of time space in the way they appear, but can in some cases transcend space and time and live infinity and eternity. For even in this present lower condition our consciousness is in a certain relationship to the infinitely distant in time and space; we now receive the luminous vibrations that started from their point of radiation in the most distant stars millions of years , and we continually radiate in sense waves of vibrations that spread out, obeying mathematical laws, in concentric spheres and spreading out to the furthest limits of the universe, like the ripples of water disturbed by the fall of a stone; and these emanations of ours will still exist and will continue their way towards still more distant points, when the elements of our body will no longer be governed and united by biological forces, but dispersed by death will obey only chemical and physical reactions. This universal penetration and connection explains the national solidarity, in the human, social or planetary organism, whereby the smallest part is inextricably connected and related to the others and one to the whole.

It is explicable that the relationship between consciousness and the body is generally believed to be unambiguous, because both the apparent factual condition and the Christian religious concept and the materialistic scientific conception that makes the soul a function of the corporeal organism lead to this result. But there are elementary experiences of hypnotism that show how

it is not necessary to accept this concept, and how the soul is not necessarily a product or function of organism, but can be an entity in its own right, and how the human body is capable of other consciousness than its own. A hypnotist can substitute his intelligence, his thought, his will for a hypnotised person; express, in a word, his consciousness through the body of the hypnotised person; and in this case it is certain that this consciousness is neither a product nor a function of that body. In the same way, a psychic can experience as his own the sensations of another person. This superposition of consciousness goes against the ordinary notion that several souls act simultaneously in one and the same body; but we materialise the concept of the soul by comparing it to a liquid, and by likening the body to a vase that cannot contain any other liquid when it is already filled.

The evidence, that arises from the complex of phenomena hypnotic and mediumistic and from mystical experience, shows that the body can behave like a copper wire that can be temporarily the vehicle several electric currents; and, with the other image, that the soul is rather like a ray of light illuminating a screen; now nothing prevents a second and a third ray of light and all the splendour of universe from being projected onto that same screen. And when all the light of the spiritual sun is projected and reflected on that humble screen, then the separate, human consciousness is transformed into universal, divine consciousness.

It is not true, therefore, that our consciousness is always and forever limited, the sense of identity is not at one with that of separateness, and we are not condemned to a passive countenance in the face of our current form of consciousness. While science concentrates its efforts on perfecting its methods and instruments of observation, we concentrate our efforts on the evolution of our consciousness, either by following natural impulse with will, faith and heroic fury, or by following the various technical methods of evolution and yoga.

There are still two other points on which I would like to linger for a moment. They are: the non-demonstrability and often non-communicability of the mystical experience, and the different attitudes between the mystic and the scientist with regard to the phenomena they deal with.

The observer of the external world and the philosopher who speculates on the phenomena of external nature remain simple

spectators of what they observe. Even when, by means of devices and artifices devised by him, the scientist seems to intervene, modify and almost fabricate new phenomena, in reality he is merely observing the explication of laws are independent of him, action has provoked under the special conditions he has provided for them. The observer of the inner world, on the other hand, is both actor and spectator, and to modify this inner phenomenon is to modify himself. It depends on him to make his field of experience broader, richer, more varied. And to the pleasure inherent in mental activity he adds the spiritual satisfaction of the amplification of consciousness. The second point is even more remarkable because it serves as a pretext for sceptics and opponents of mystical and occult methods to criticise their value. A physical or chemical or mathematical discovery is by its very nature communicable to all those who have the necessary and sufficient intelligence and culture, whereas the mystic is not able to demonstrate and often not even to communicate the result of his own individual experiences; and therefore these, even if true, remain useless for all others. The fact that these experiences are subjective means that in order to know them in the same way as the mystic, one would have to put oneself in an identical state of consciousness, i.e. be a mystic. And being of these experiences other than the ordinary activity of the mind, means that the truths discovered by the soul in these intimate raptures are not necessarily susceptible to a logical exposition. These experiences transcend human reasoning; they are only perceptible to that supreme self, to whom logic is but a chord of the sevenfold lyre.

Now it is true, and it is also a good thing, that the physical and natural sciences are susceptible to this popularisation, but we must not forget that in the final analysis, scientific theories and expositions are nothing more than a less empirical and coarse *verbiage* than the common *verbiage*. Reality, Truth is not such a thing as can be understood in the statement of a law, a theorem, or a syllogism. Logic understands, that is, it limits; and we are dealing with the unlimited, with the infinite that cannot be grasped. It is therefore necessary to move ourselves from the domain of the mind to the domain of soul, to go beyond reason and by means of Brunel's heroic fury to divine truth.

Before man can contemplate the face of the Sphinx, he must know, resolve and develop himself. And this work of transforming individuals is far more important

that does not the construction of the abstract scientific edifice. Because sciences rise and fall, and humanity remains. And it is not important for a man to believe in the Copernican theory that is the true rather than the Ptolemaic theory that is the false, if by so doing he only fills his mind with one notion rather than another. But it is important for him to develop his intelligence so as to understand that and why the Copernican is the true one; it is important for every man to progress in such a way as to conquer the truth for himself instead of receiving it from others.

To blame analyser of the inner world for not sharing his treasures with others is to do an unjust thing. He cannot substitute his work for that of others. Learning and perfecting oneself are in this field one and the same thing, and he cannot do more than teach others the method of perfecting themselves. Just as with food of the body it is necessary for each one to eat and assimilate for himself and cannot perform this function for another, so also with spiritual food. To attempt teach others the nature of the inner world would be like teaching octroi to a blind man. But behind the construct words and phrases and superficial erudition one would feel that the fundamental direct experience is missing. No treatise on optics can ever be as valuable as simply opening one's eyes to the light. To study the behaviour of the sea from the outside, or to discuss whether it is possible for man to float and move in the water, is more scientific, but not as convincing and safe as a brave dive; and no treatise on hydrodynamics can ever replace the simple experience of swimming.

Personal experience is queen in this domain of the soul, and absolute queen. No scientific experience, or external phenomenon, or philosophical speculation can replace it; no logical necessity, no dialectical objection can demolish it.

And when the soul becomes aware of this necessity, When the satisfaction inherent in mental speculation no longer satisfies it, then the soul no longer asks for optical treatises but for light itself, spiritual light.

Then the religious aspiration prevails in Pascal over the mathematical passion. And there is then no papal or university excommunication that can stifle these legitimate aspirations, for the soul is here in a domain that is strictly its own, where dogma and science would be intruders. It takes in

hand the sceptre and begins to govern this inner doom, perfects it, extends it, transcends it.

Beyond its current limits, the human consciousness interpenetrates into and of the universal consciousness, self becomes id god, individual the all, the one, the mighty Brahman, whose ineffable name only silence expresses.

The Life of the Spirit *

In a sense, a spiritual life is always and everywhere present. The extension of human knowledge has led to the recognition of a form of life and consciousness together in every species of organisms and material aggregates. The experiences of Bose alone would suffice to prove wrong the old prejudice that divided the world into two parts, the organic and the inorganic. And Schron's much-discussed experiences show that life and consciousness exist even in primordial organisms such as crystals. Wherever scientific analysis has been able to shed light, the universe has appeared to be permeated with life and intelligence; and perhaps in time we shall find that life and consciousness exist not only in the infinitely small but also in the infinitely large, and we shall return to that Pythagorean concept whereby Bruno called the sun and the stars intellectual animals. This Life of the Spirit that is diffused everywhere is not manifested in a uniform way, but presents infinite variations and inequalities, so that it is possible to classify the manifestations of spiritual life according to a graded scale, starting from the grossest forms of consciousness to arrive at the most exquisite, from the most rudimentary to the most complex. And in this sense we can still subdivide nature as we know it into the four kingdoms, mineral, vegetable, animal, and human; well aware that these are differences of degree and not of quality, relative and not absolute. The Life of the Spirit, of which we can scarcely trace the slightest expression in inorganic aggregations, is manifesting itself more and more clearly and powerfully as we pass from minerals to plants, from plants to the simplest animal forms, and then to the higher animals, the wild and civilised man, to the thinker, to the saint. And if we could give these measurements a mathematical precision and represent them with the abscissae of a diagram, we would obtain a curve which, starting from the point of origin of the co-ordinates, would have an abscissa of infinite magnitude at its point at infinity; that is to say, we would obtain a curve which, in its analytical expression, would give us an infinite magnitude.

* Lecture given in 1907 at the Philosophical Library in Florence.

would show how the evolution of spiritual life cannot stop in man and would show us the existence of ultra-human conditions of life in which the spirit would have an even fuller expression. This stage of the manifestation of the spirit, which in this progressive scale comes immediately after the human consciousness, and towards which the human consciousness inevitably, with mathematical certainty, proceeds, has, compared with the preceding ones, a wider and more intense expression of spiritual life, and in it is found par excellence the Life of the Spirit.

Of course, this super-human condition of consciousness interests us enormously because it is the one that is consecutive to ours, and towards which we must inevitably proceed; and in the face of this variability in time of the relationship between consciousness and matter, the abstract question of the nature of the relationship between matter and consciousness, which so preoccupies philosophers and scientists, becomes idle. Whether matter produces and evolves consciousness, according to the materialist thesis, or whether consciousness is expressed through matter by refining it, according to the spiritualist thesis; whether matter is *from the beginning* the cause, source and receptacle of all evolutionary possibilities, or whether the spirit contains within itself all potentialities, and is the evolutionary factor acting on and through matter, is an old and big question; and when we come to know what spirit and matter are, a knowledge we do not have for the moment, we may perhaps also understand the nature of their relationship. For the moment, let us content ourselves with noting that we are in the presence, and caught in the middle, of a double evolution, of Spirit and matter; and that life does not ask us for a cold, passive analysis of the abstract philosophical problem, but asks us and imposes on us an active participation in the grandiose kinetic and dynamic phenomenon of universal evolution. And who knows whether this much *vexed quæstio* of philosophy should not receive its natural solution precisely from the results of this evolution that are most directly relevant to us; whether the very natural unfolding of the Life of the Spirit does not bring with it as its intrinsic result the explanation of this question in the eyes of the spirit.

It is therefore of practical interest to seek to know better the present phase of evolution of the Spirit, and thus to make our cooperation in this great work of mystical alchemy more conscious and more intense. What are the ways of the manifestation of this Life of the Spirit, what obstacles to overcome, the path to follow, the practical conduct to adopt, what

changes that human consciousness must undergo in order to pass on to the next phase of consciousness, to that divine consciousness whose seed we inwardly feel; these are the real problems. vital minds .

Now, if we observe the changes that mankind undergoes, we can easily see that they are mental and moral rather than anatomical and physiological in nature. In our common general appreciation, we feel that the most beautiful fruit, the ultimate bearer of human evolution is not to be found in the magnificent physical organism of a Negro or a mighty wrestler, but in the height of thought and fineness of feeling that we so often find associated with weak and delicate physical organisms. The most important aspect of the contemporary phase of human evolution is certainly the inner one; and it is therefore natural that not physiology or anatomy, but rather psychology, inner analysis, can and must illuminate these questions. The light that this inner analysis gives us applies to the individual and absolutely only to him; but it is very likely that, at least in the broad outlines, the directive adapted to a single individual is also applicable to others, given the great similarity and kinship that we feel exists between all human beings.

The very analysis of life and our situation in relation to it will then give us the rule of life. That is, we will replace current empiricism, or blind and unconscious obedience to stimuli and feelings, or the directive determined by any religious or philosophical faith, with the simple teaching of life considered in its integral sense. To do this, we must examine ourselves and the causes that determine our action. And this I will attempt to do, not pretending nor wishing to give you a philosophical demonstration, simply drawing your attention to facts that are not usually thought of, so that you can draw your own conclusions.

If we try to identify ourselves by dispossessing ourselves of everything that is ours but is not us, we are reduced to an indefinable centre of life and consciousness, to a small intelligent atom in continuous relationship with an external world and an internal world. The set of these relationships, the succession of these reactions constitutes the life of the small atom, of this fragment of consciousness that possesses a sense of identity, a centre around which the rest of Universe extends.

Of the real existence of itself, the small centre of co-science cannot doubt; to doubt to exist is to perform an action, and to act one must exist.

Doubting the reality of the external world revealed to us by our senses is possible; more than possible it is scientific and philosophical. But to doubt the existence of this external world is not possible. Our senses will give us an imperfect and illusory image of it, but if a sensation comes to us, there must of necessity be a starting point for the sensation. Even those philosophical systems that conceive of the external world as a grand illusion, as a transient phantasmagoria, do not deny its existence, but, while describing it as illusory, admit the existence of this illusion.

Of the reality of the inner world, it is equally difficult to doubt; although since this is a personal experience that differs greatly from individual to individual, it will seem many that this inner world does not have the importance of outer. I am speaking now from a practical point of view; and I abstain at this point from the philosophical question, which according to one or the other general direction, sees in external impressions the cause and origin of all inner activity, or in external impressions only the stimulus that provokes inner action. That there is a relationship between the two is proved by our daily life. But now we are not interested in this abstract question; we are interested in ascertaining the existence of this inner world which exerts an undeniable action over the small conscious atom, an action that tends to direct its life along lines and rules that it proposes and sometimes imposes. cannot enter into the soul of each you and read the innermost secret, but the sense of analogy accepted by all in practical life makes me suppose that in all my fellow men this "Voice of consciousness" exists and lives.

This categorical imperative is not an imagination nor is it a philosophical device to hold up an ethical system; it is a reality of nature. Retreating into the stillness of the inner life, disentangling oneself for short time from the dense tangle of everyday life that draws our attention to itself, that grips, stuns and intoxicates us; arresting the mental whirlwind that carries us along with it, and sharpening one's gaze towards that dark and unknown abyss and overcoming the terror that comes from the disappearance of the familiar feeling of the ground beneath one's feet, each of us can attempt the great

Ocean of Consciousness and feel its immensity.

This Consciousness, which is not our ordinary self, that self that feels lost if it does not have the solid and usual ground under its feet, has an obvious character of positivity. In the universal polarity it is an active element, it belongs to the positivity pole. This element acts upon us, and we do not act upon it; we alone can resist, close our ears, or obdure. These two forms of consciousness: the ordinary one with which we usually identify ourselves and the other that appears to be us and is at least not another person, maintain a close contact, living in contrast or in good harmony.

The ordinary form of consciousness instinctively feels its smallness as much in the face of the vast external world as it does in the face of this obscure inner world whose purpose it not understand. Caught between the two, the small atom fears being annexed and fights for its preservation and development. Only analysis and experience can tell us whether this fear is well-founded. And it will not be idle analysis, because this fear is an obvious obstacle in evolution; just as the fear of a shady cock, which makes it reluctant and disobedient to the experienced hand of the driver, forbids man and beast to continue. Now if we accept the commonly adopted criterion for the evaluation of individuals; if we consider an individual to be the more evolved the greater and better his inner life; and if we admit that we instinctively seek and yearn for happiness; it seems logical to recognise that happiness cannot exist in the most evolved individuals, i.e. those with a high inner life, unless a condition of harmony in the inner life is established. And given the positive, unaccommodating character of the higher element of our inner life, there are only two ways to establish harmony. One is to eliminate (at least attempt to eliminate) this superior element; and this explains the inherent logicity of determined egoism and the dangerous persuasive force of this illusive mirage; or else to submit to, accord with, identify with this Life of the Spirit. That is, to allow this Life of the Spirit, manifesting and evolving, to replace the life of the purely human consciousness.

Of these two paths, one leads to the manifestation of that stage of Consciousness that in the equation of life lies immediately after the human bend; the other not to

a fuller manifestation of the Spirit, but to the victory of the beast. Free each one to choose in his own wisdom; for life in its broad intelligence lets those who desire it reap the bitter fruits of selfishness; and no doubt each one chooses according to his own usefulness and according to his needs; but it is up to us now to go towards the Life of the Spirit.

If we are to be honest, we must recognise that the obstacles that this broader spiritual life encounters in its unfolding come from within us. Prejudices, fanaticisms, mental biases can colour, distort and obscure this inner voice. But in addition to these mental obstacles, there are others of a more radical nature. The self-preservation instinct, which is the root of selfishness in us, is so powerful that almost everyone blindly obeys it without examining its nature and logic. That in its blindness this instinct can be the precise cause of those results it wants to avoid we know from daily life itself. How many times in a shipwreck, in a great fire does this instinctive fear not make more victims than the very calamity that causes its manifestation? We therefore know that we must be wary of it. This instinct generates our preoccupation with the outer world and the inner world from which we fear being destroyed or damaged. It pushes us to assume an antagonistic attitude in face of life, which we imagine to be contrary to us and unintelligent. It prompts us not to listen to or act upon the voice of the inner world, whose dictates we think we can hardly follow in everyday life. On the one hand, it makes us deny the intelligence of life, on the other hand, it makes us doubt practicality and intelligence of the innermost consciousness; thus coming to reserve the gift of intelligence to us alone in the infinite nature. And this not in a theoretical, speculative, abstract way, but in a practical, everyday, lived way. Because the conception, or rather the intimate feeling of self and the world as antagonistic terms leads to the struggle of the individual against other individuals and against nature; a fierce struggle barely disguised by the conventional forms of our civilisation, in which everyone fights with the constant fear of defeat and hypnotised by the ideal mirage of happiness, which the permanent conquest of a certain situation in the world should ensure. As if life were static and not kinetic, as if once a position has been conquered, the struggle should not continue to maintain it!

But what really solid argument authorises this lack of confidence in life, what evidence do we have that shows us that - life is our enemy, what reason not to consider life intelligent? On deep analysis we come to find that the thesis of life's intelligence is at least as tenable as the antithesis, and that therefore assuming a confident attitude is at least as reasonable as assuming the opposite attitude. In reality we deny that life is intelligent because it gives us pain; and in our vast ignorance we suppose that it is not intelligent to give us pain; whereas in reality we know too little about life to be able to deny that besides there being a cause of the existence of pain, there may also be a reason for its existence. And in this case, who would be at fault in intelligence, we or Life?

being so, and taking the two theses as equals, for why not try to adopt the confident attitude towards life? Why not test the value of confident attitude experimentally? In doing so, by changing our point of view with respect to life, life will also change in appearance for us. We will no longer see nature against us, but against our disharmonies with it. And when life gives us a painful sensation or hits us in a feeling, imposes a certain action on us or takes away that person or thing we are fond of, we will silence the blind selfish resentment; and, knowing that life is intelligent, in all its actions, we will try to understand what it wants, try to interpret life, and respond intelligently by harmonising with it. It as intelligence is directed to an intelligence; it is up to us to make use of our intellect, *to choose* and act accordingly. And vice versa, when we take the initiative, serenely expose to the intelligence of life what we ask, and leave it the elaboration of the results. The results, being the work of an intelligence that responds to us, must be intelligent and can be accepted as the best response that nature can give, whether or not they satisfy our particular desire. And they must be accepted not with a sceptical and critical yet resigned spirit, but with confidence, with complete trust, with joy.

An Indian poet, Ram Prasad, who made the banks of the Ganges resound with the sound of his vina a century ago, sang of this attitude of the soul, this trust in our mother

common, and expressed as veneration for the goddess Kali. In the East, the goddess Kali is represented as a naked flowing-haired woman of a blue colour so intense as to appear black, with four hands — two blessing, a third armed with a knife, and the last holding a bleeding head — garlanded with skeletons, and dancing, with her tongue out, above the prostrate figure of a man all white with ashes. This incarnation of Nature seen in her terrible aspect as destroyer, this figure so frightening to a Western mind, is loved by the Oriental who understands her.

And when Shiva, represented by the wretched human being prostrate at the feet and in the power of Kali, uses mystical sight of the third great eye, he then sees far more than pure semblance, and the deep contemplation of his heart makes him recognise in ecstasy the presence of the mother, the mighty creative and liberating mother. Ram Prasad sings: "Although the mother beats him, the child cries out: Mother, Mother!, and clings even tighter to her dress. Verily I cannot see thee, though I am not a lost child! I still cry out: Mother, Mother!".

We come into the world with this complete trust, driven by a force we do not know and which places us in one country rather than another, in one social class, in one time, in different circumstances. And we accept the conditions and proceed confidently and serenely at first; but then in time anxiety takes hold of us, and the fear of the future poisons our lives. But why should the human race live a life of anxiety and worry, and leave to the swallow the serene and confident flight, to the oak the sure confidence in soil and air on which it feeds? Must then our intelligence be less than the instinct of the plant and the animal? Why believe life wants our destruction? And what sense and scope does this destruction have? And what use, what advantage is there in distrusting this great force, Life, which certainly has not destroyed us so far, but has evolved us?

The fear of death, the fear that death means destruction, poisons the lives of a large number of men. And death certainly marks, if not the destruction, then certainly the disaggregation of the cells and molecules that made up an organism. The elements that made up the organism are not destroyed, it is their reciprocal relationship that is changed; it is the organism they made up that disappears. So when a building collapses, the bricks and stones remain, but it disappears.

that particular form formed by them. Now, this process of dispersal of the elements does not occur for the first time at the moment of death; it has already occurred throughout life, even while the organism remains. And just as the organism has been able to persist for years undergoing a complete change of its elements, why could not the consciousness, of which the organism is the expression, persist in the dispersal of its organism? What proof do we have that the dispersal of the organism must fatally drag with it the dispersal of consciousness? What scientific or philosophical argument allows us to deny the possibility of consciousness building a similar and even more beautiful edifice with the same or other bricks and stones?

Of the hasty conclusions that scientists of great erudition, of much observation, but of very little logic have reached, often driven by religious antipathies; that is all! And against these exaggerated claims stand the collective and individual intuition of mankind, the religious and philosophical thinking of the greatest civilisations, strong scientific arguments, an enormous amount of transcendental facts and phenomena, and the experience and personal authority of the giants of consciousness. Absolute proof of the survival of human soul cannot be given because absolute proof can only be given in mathematics; and in all other fields, a more or less great probability is the only proof we can achieve. The absolute proof of the survival of the human soul consists only in the personal experience of this survival, and therefore in the memory of the consciousness that it has passed death; and in this respect, we only know that there exist and have existed consciousnesses (Pythagoras, Plato, Buddha...) that have claimed to have the memory of such an experience or memory of another terrestrial life. All other arguments are capable of being contradicted and interpreted differently. It is

That is why the battle of philosophical and scientific arguments between the spiritualist and the sceptic has lasted for centuries and shows no sign of ceasing; and although, in my opinion, the spiritualist has the of the two, it is not possible to reduce the sceptic to the ground. The absolute solution of the problem can only consist in the direct experience and knowledge of co-science; that is, not scientific investigation or philosophical speculation, but the attainment of a certain stage of the inner life can provide the absolute proof sought.

And as we wait for greater explication of the Life of the Spirit to illuminate the mists that rise from matter, it is well to try to eliminate this fear of death, and this preoccupation of the future, which brings no advantage in practical everyday life, which does not alter whatever the laws of Nature may be, and only constitutes a bitter and unnecessary seasoning of existence. If we are inherently mortal, if we are indestructible, then any fear of the future has no reason to be hypothetical. And if we are inevitably doomed to destruction along with the death of the body, what is the point of struggling against the inevitable, what is the point of struggling against a future condition that cannot bring us pain, for good reason that we will no longer exist then, and what is the point of adding to the few years of our existence a continuous sense of pain? And if, again, our immortality must be earned by us, as occultism teaches, and depends on the identification of our consciousness with that which is eternal and real by nature, and on the detachment from that which is transitory and temporary, then this state mind serves only to paralyse the active work of the consciousness; just as fear and despair lead loss the inexperienced mountaineer whom calm and courageous action could have saved. And fear paralyses body and soul.

This is therefore an obstacle that must be removed. However, mental propositions have no great persuasive force; and the work of intellectual criticism, even far more formidable than the few criticisms now set forth, can only clear the way for the work that the spirit does from within to manifest itself.

And we come to the accusation often at mystics of impracticality. In the vulgar concept, the mystic lives a life of dreams and imaginations and is incapable of living the practical life. But those who hurl these accusations do not even suspect that there is a question to be resolved before they can judge in this way: that is, it must be seen whether their empirical criterion of practicality meets the true criterion of practicality, the practicality of life. And to see this, one must go back to the scientific question, from the scientific to the philosophical and from this to the mystical.

The failure to show practical aptitudes in ordinary life does not prove the absence of practical aptitudes, but only proves that, if they exist, they are not directed towards ordinary intent. And that mystics are endowed with practical faculties the life of some great

Christian saints, the miracles performed by Mazzini and Garibaldi, and the gigantic influence exerted over millions of beings by the founders of religions fully show. In truth, in everyday practical life itself, the mystic possesses an enormous power, because he is not held back by self-concern. That it is possible to live in the midst of men by completely following the inner voice, that it is possible to express in the body the Life of the Spirit without coming to a compromise with Mammon, few great ones have shown humanity. And even if in some cases the contrast between this superior way of living and all human weaknesses, miseries, fears, interests, incapacities, and wickedness has led to the death of the corporeal organism as a consequence, this result is no means a failure of the mystical life, it does not prove its impracticality. For there is no reason to regard the death of the body as the final event: no proof obliges us to regard death as the end of life and not as an act, a portion of life; and the destruction of the body can be the exponent of victory and not of defeat for the individual, that extreme moment of sacrifice can be the beginning of lasting liberation.

This extreme result is but a typical proof of parts of a general phenomenon. The phenomenon for which human evolution is not only the result of external reactions, but also, and perhaps even more so, the result of an internal pressure. And while the instinct of preservation would a natural form of expression of the voice of nature, which would drive us to use a tool as long as we can for a similar cry of economy as that for which we do not throw away a good garment, the supreme interest of the soul can in certain cases become so great that it requires the death of the body, the preservation of which then becomes of negligible importance.

And it is this spiritual pressure from within that gives us the ascending force. The spirit makes its way into us and evolves us; it is not evolved by us. If we accept the yardstick by which the moral faculties are esteemed the highest, and if we accord greater respect and recognise as superior, higher types a Saint Francis, a Buddha and not a Kant or a Napoleon, how can we explain such results by the law of survival of the fittest? If external actions on the individual, and the struggle existence were only factors in evolution, one could not explain the sentiments.

ments of sympathy and altruism characteristic of the highly evolved. Jesus as a product of the *struggle for life* is not precisely of dazzling evidence. So true is it out of logical necessity, a, shall we say, scientific school has gone so far as to see the finest champions of human flourishing only degenerates, inferior to the average and mediocre man, erected as the typical champion of humanity.

These difficulties disappear by accepting the concept brunian manifestation from the inside out. Superhuman consciousness presses into the human consciousness as the sap presses into the bark of the tree; it tends to blossom and appear as the divine blossoming of humanity. The development of the spiritual life is as natural as the development of a plant; and as the plant is capable of breaking through a wall in its instinctive search for air and light, so the spirit possesses such expansive force that it overcomes every limitation and every obstacle. Of course, just as there are ungrateful soils and fertile soils, so there are outer conditions, mental beds more or less favourable to the development of the inner life. Idealistic religions and philosophical systems are capable of fostering and sustaining a spiritual life; but a spiritual life based on a certain belief can easily collapse with a crisis of scepticism; and their usefulness is comparable to the usefulness of gourds for learning to swim. Gourds are undoubtedly very useful; but it must not be forgotten that the purpose is to learn to swim on our own strength. And philosophical and religious systems, from the point of view of human progress, are to be judged as a means of teaching and facilitating the passage from a lower mental or moral stage to a higher one, and as the sum total of permanent benefits thereby brought to mankind. From this point of view, the degree of truth contained in a system is of less importance than the result of its influence on individuals; and in this criterion of evaluation lies the secret of the tolerance, eclecticism and similarity of teaching of all true mystics.

The dogmatically materialistic mentality of the 19th century constituted a truly tremendous obstacle for the expression of spiritual life; but the arid and painful agnosticism of our time constitutes a condition of neutrality where the breath of the Spirit can act as a polariser. Spiritual life is superior to intellectual life; and in order to manifest itself in its purity, it is necessary to have the Spiritual Life.

simplicity must make itself independent of every faith and must overcome every philosophical system. Just as the seed must make its way through the hard bark of the kernel, and the tender seedling endure the cold nights before the first spring, so the budding spiritual life must pass through scepticism, must overcome doubt. Scepticism is one of the *fa si* of mystical life; *it is* for some mystics a dark night of the soul, it gives, according to one school of occultism, the initiation of Saturn.

Asceticism, the coenobitic life, can facilitate a communion of our consciousness with the universal consciousness; a Life of the Spirit that needs a *Coenobium* is a good thing. The flame must burn with such power that it feels no need of shelter from wind or water. And in a period such as ours, which has a general character of intense activity, the mystical life, if it is to be in harmony, cannot have a different character; contemporary mysticism will not be the contemplative Buddhist or Christian mysticism, but a mysticism of action.

We must not believe that it is necessary to create a special artificial environment to develop spiritual life, and thus achieve hothouse mysticism. Life *is* intelligent, and the conditions it offers us are not unsuitable for emergence of mystical life. We accept these conditions and adapt ourselves to them, not them to us.

And, exercising our intelligence, we attentively tend our ear to the two intelligent voices, of external Nature and the Inner nature. And, by understanding and following these indications, we will have there the permanent compass for life, a compass that no being lacks, and needle obeys the great universal polarity with precision and constancy. All Nature will then appear intelligent, and each of us will feel a full sense of our responsibility as an element and factor in that Nature. He will distinctly feel how Nature helps us with all her strength and demands from each of us the use of her energies to help in ourselves and in others the birth and development of the Life of the Spirit.

Can one say Freemasonry? -

In the May issue of the "*Rassegna Massonica*" a Brother 33 rightly argues that instead of Freemasonry it should be said in good Italian "Ordine dei Liberi Muratori".

The word Frammassoneria undoubtedly derives from the *Fran cese Franc-Maçonnerie*, and is nothing more than a special case of the derivation of Italian Masonic terminology from French. Other examples could easily be found: certain old rituals, and even some modern ones, speak of *travails* for work, of *quadri/long* (*carré long*), of *march* of the degree etc.. As one can see, if one were to stick to this criterion, one would have to revise the whole terminology, and one would have to call hammer the *maillet* (*maillet*, lat. *malleus*), *overseers* the *overseers* as they were called in the ancient Italian guilds, novices or *apprentices* the *apprentices*, workmen the *workmates*, and *master* masons the *masters*.

The expression "Free Mason", translated from the French *Franc-maçon* and the English *free-mason*, corresponds perfectly with the German expression *Frei-Maurer*, and has the defect of confirming with that prefixed adjective the democratic Masonic conception. In fact, the origin of that prefix *free*, *frane*, could not be established with certainty, and various interpretations and origins of the word have been argued in this regard. The French expression "*mestre mason de franche pere*", master *mason* of free stone, found in the mid-13th century, and the other "*mason defranche pere ou de grosse pere*" found after 1360, in which the expression *franche* indicates a stone that lent itself to finishing work as opposed to a coarser material, would lead one to believe that the Franks were called Franks because they were skilled in working in fine stone. Another interpretation derives the English *fre* masons from the ancient French *frere maçon*; yet another sees in the word *franks* nothing other than the French, the Franks, Frankish masons. In a similar vein, the *magistri comacini*, were sometimes called se-

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with the times, political dominance in their country, and the countries where they worked: Lombards, Germans, etc.....

On the other hand, we cannot agree with the statement that: *in our language Freemasonry and Freemasonry have no meaning at all.*

This is so untrue that indeed one can show how the word freemasonry, masonic, etc. has been used in Italia several centuries earlier than in France and England.

The word *Mason* is not found in England before 14th century (Cf. Gould. *History of Freemasonry*. Vol. I, p. 302 et seq.), the word *Masun* appears in France in 1217 (Cf. Gould. *His. of Freem.* Vol. I, p. 307), while the adjective *Mason* appears in Italy as early as the 10th century.

In the *Codex Diplomaticus Langobardiae* that forms tome XIII of the "*Historiae Patriae Monumenta*", Turin 1873, on p. 826-828, a notarial deed made in November 918 in Gravedona on Lake Como is reported. 826-828 there is a notarial deed dated November 918, made in Gravedona on Lake Como, by which a certain *Petelpertus de Graveduna* sells certain lands in Ponte and Clure (today Chiuro in the district of Ponte in Valtellina) to a certain *Alleni* from the same place in Clure, and also certain immovable property belonging, the manuscript says, to a *Maconian house*: "*ven do... mea portio de accessa tam in monte quam in planis, tam de poria quam et de solivo, qui pertinet de casa maconica*".

Merzario (Prof. Giuseppe Merzario. *I Maestri Comacini*; Milano 1893. Vol. 2), who reports this passage on page 288 of Vol. I. of his work, notes: "The Latin is barbaric, the words *poria* and *de solivo* are not understood, even if *poria* does not stand for *borea* (borea), and *de solivo* does not mean at noon (*solatio*). But the word *maconica* or *maçonica* or *massonica* is new for those times, and could be interpreted in the sense of a house made of masonry, where neighbouring houses were perhaps built of wood, or in the sense of a house of masons or union of Freemasons'.

However it should be noted (and Merzario is silent on this) that this is not an original map but a copy made in the 10th century, and therefore, strictly speaking, it cannot be ruled out that these words *poria*, *solivo*, *maconica* were misread and badly reproduced by the copyist. A note on page 827 of the "*Hist. Patr. monumenta*. Volume XIII" says: "I believe that the *maconica* house is a house made of lime and bricks or pie tre, and not of timber, as houses in general were in the cam pagne, especially in alpine places as Chiuro was".

In any case, even if the copyist substituted the expression *casa maconica* for another expression, it is a sign that at the time of the copyist, i.e. in the 19th century, the expression *casa maconica* was used and had a meaning. It therefore always dates back to an earlier period than the one in which the analogous French voice *maçon*, and the English voice *mason*, or voices close to these were in use in England and France. With this, the Italic origin of the word *mason*, and its priority and independence from the English and French voices remains demonstrated.

This barbarian Latin voice, which we find used in the *co masco* since at least 918 or the xno century, as well as the French voice *maçon* used anciently in central France, corresponds to the low Latin *machio*, used in the 7th century by Isid. lib. 19. *Orig.* ch. 8), and to numerous other related forms used in documents of those times, such as *macio*, *maco*, *macho*. Du Cange's *Glossarium Mediae et Infimae latinitatis* reports the words *machio*, *macho*, *macio*, *mattio*, whose meaning cated in French is *maçon*, and in Latin *latomus* (mason).

The word *latomus* is found in an inscription in Paris in 1257 (Gould. *Hist. of Freem.* vol. I, p. 307, footnote), and an English manuscript of 1396 identifies *latomos* with phragmassons: *lathomos vowels ffre maceons* (Cf. Gould. *Hist. of Freem.* vol. I, p. 307, footnote).

Isidore, who gives us the oldest mention of the word, but also gives its etymology: '*Machiones dicti a machinis, quibus insistent propter altitudinem parietum*'; an etymology that is, of course, far from certain, but neither is it to be dismissed out of hand.

Du Cange reports that the word *maco* is found in 1202 *apud D. Brussel tom. 2 de usu jeud. Pg. CLX: "Et pro duo bus maçonibus, et pro duobus jabris... "*

The word *Machoneria* is found in the *Charta Communiae S. Quintini Vicomand. anno 1237, ex Chartular. Monaster. S. Quintini in ins.ula pag. 156: "Construi fecimus nostris sumpti bus tres arcus lapideos, et illos tres arcus lapideos tenemur de omni Machoneria nostris sumptibus... "*

The entries *freemasonry*, *massonerius*, *massonus* are found respectively in the *Bullarium Fontn. MS. fol. 119*; in a Toulouse manuscript catalog of 1328, and in an Instruction. of the year 1304. This word is still used in the French language in technical masonry terminology to indicate what we today refer to as building, masonry.

But if today it *is* no longer used in this sense in Ita lia, *it* was used many centuries ago; and perhaps it also indicated the guild of masons.

The word Freemasonry is in fact found in a record of 21 Febb. 1400 of the deeds of the Duomo of Milan, construction of which, as Merzario reports, was almost entirely in the hands of the Mae stri comacini and especially the Campionesi. We quote the passage because of its importance: 'At that time, a profound disagreement had arisen between the Parisian Mignotto and our engineers regarding the solidity of the foundations, the order of the work and the method for carrying it . Having happened to be in Milan while the dispute was raging, three *French* engineers who had been sent to Rome, Si moneto Nigro, Giovanni Simonerio and Mermeto di Savoia, were, at Mignotto's request, invited to look at the works on the cathedral, and to give their opinion on them and the disagreements that had arisen. In the minutes in which the ideas of the three engineers are summarised, the following words are read: *Nos inzignerii et operari massonerie*; "we engineers and workers of Freemasonry" and further on: *Nobis videtur quod si habeant unum bonum Ma gistrum operarium massoneriae, qui jaciat cambiare...* ; "it seems to us that, if you have a good master of Freemasonry, who makes change ...)) Therefore, a freemasonry existed within the Duomo's factory: the three French engineers recommended that a good master, who knew how to carry out certain indicated works, be selected from it". (Merzario, *Maestri Comacini*, Vol. I, p. 289-290).

In this passage, Freemasonry can be understood in two ways, in the French sense of *maçonnerie* - building, and in the current sense of Masonic confraternity or guild of masons. Indeed, this second sense seems the more likely from the context. Nor *is* there any historical difficulty in interpreting the passage in this way, because not only did the French guilds and the English and Scottish guilds exist at the time, but the famous and ancient guild of Magistri Comacini was still flourishing, and worked on the construction of Milan Cathedral. And Merzario is inclined to attribute a curious and interesting piece of information from the writings of Matteo Paris, an English monk, to the Magistri Comacini, who recounts that in the 13th century, Ivo di Narbona came from France to Italy and was received in ComoMilan and Cremona "always in a segregated place, with the exchange of signs of one and the other "*semper in recessu accipiens ab aliis ad alios inter signa*". Now in Como, in Milan, in

Cremona were at that time the maestri comacini, to whom nothing prohibits the attribution of this segregated way of receiving *Nar bona Ivo*.

The word Freemasonry has therefore been used in Italy since the 10th century, or at least since the 12th century. In the 14th century it is still used today, and perhaps serves to indicate a Masonic body, a guild that has been worshipping the four crowned saints since the 6th century, and which probably, like modern Freemasonry, made use of identifying signs.

One can, it is true, observe that this word is indeed found used in Italy, but in Latin and not in Italian.

However, one should not exaggerate the importance of this obedience. In fact, first of all, we are not dealing with classical Latin, but with a very barbaric Latin, that is, very close to the vernacular, which is basically nothing more than the vernacular of the time, Latinised as best as possible, as can be seen from the few phrases quoted; secondly, it does not seem to us to be the case to create such a gulf between Latin and the neo-Latin languages, which in reality are still nothing more than Latin; and this especially in case of Italian, the most archaic of the neo-Latin languages. Dante only made a small distinction between Latin and vernacular, so much so that he exalts Virgil because 'he showed how much our language could'. And the day that educated Italians acquire a sense of this historical continuity of Latin in Italian, they will truly feel themselves to be the seamless continuators of the ancient *romani*.

We shall see on another occasion that similar considerations apply to other Masonic terms, for example the word *loggia*, a very Italian word, used by the masters of Como and Italian architects in the sense in which it is still used today in Florence and Tuscany (*Loggia del Bigallo*, *Loggia dei Lanzi*, etc.).

Regardless of the occasional cause prompted us to carry out this research, we believe was worthwhile to make known to Italian Free Masons these ancient documents of which foreign and Italian historians of Freemasonry make no mention.

The Bases Spiritual Bases of Freemasonry

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The Athanor publishing house, truly well deserving of masonic and initiatic studies in Italy, brings out the second edition of the Italian version of Ludovico Keller's work: *Le Basi Spirituali della Massoneria e la Vita Pubblica*. To tell the truth, the German title of the work: *Die Freimauerei Eine Einführung in ihre Anschauungswelt und ihre Geschichte*, is a little different, but this non-literal version sounds better and does not alter the meaning.

Keller is an authoritative writer on Masonic matters and holds an eminent place among scholars in Germany and beyond above topics historical masonic and related.

Keller won a competition organised by the Union of German Freemasons, which published the first German edition in 1911, giving the vision it contained of the essence and history of Freemasonry the character of a collective manifesto. A second German edition was published in 1918. It is, therefore, a work to which the intrinsic projects and the judgement and recognition of them by German Freemasonry are of importance. And, notwithstanding extensive criticism we will make, let us say at once, for the avoidance of misunderstanding, that we too are aware of the value of this book, which is probably the best of all the studies on Masonic history published in Italy. For Keller, Freemasonry is part of the secular struggle Humanism against Scholasticism, and is perhaps the greatest and most powerful manifestation of Humanism. In fact, Keller says that "*Freemasons, to whatever country or rite they belong*

they like to designate the whole of their ideas with the inclusive expression: Humanism (p. 2)'; and that in the series of the four Lodges gathered in London in 1717 was a treasure trove of ideas, traditions, thoughts, words, etc.. and among these was the concept of Humanism (page 28). And Freemasonry's traditional definition of itself as a philosophical-humanitarian association almost entirely coincides with Keller's assertion.

* *Masonic Review*, 1923, nos. 8-9.

It remains, of course, to be seen what is to be understood by the word Humanism; and it is necessary to do this in the knowledge that analysis of the concept materialised in a word often makes the easy agreement based on the illusion of meaning the same thing with the same word disappear.

The word humanism does not exist in the ancient Latin language and cannot be confused with the word *Humanitas*, as Keller has a great tendency to do, because the same difference runs between the two words as between humanist and humanitarian. When he states that '*the word humanism, closely akin to the word love (!), became the motto of the cultural unions of Greek origin that were later fought over by state cults under the names: Philosophical Schools, Colleges, Latomies and Lodges* (pg. 8)', we remain somewhat dubious, both because there is no philological affinity between humanism and love, and because it seems curious that cultural unions of Greek origin would have used a Latin word for their motto when we know that the opposite was case.

And we immediately notice how from this passage and from the whole book it emerges how Keller, too, obeys the watchword of German scholars, systematically exalt Hellenism, and always devalue and systematically fight Romanity. It is a ill habit of the foreigner whose sleep is disturbed by our past greatness (and the present of the future); an ill habit that was, before the war, particularly prevalent in Germany. The fact that the Italians were Pythagoras, Empedocles, Zeno, etc., and that the philosophy of the school of physics of the German school of physics was not only a matter of the past, but also of the future. The fact that Italians were Pythagoras, Empedocles, Zeno, etc., and that the philosophy of the Italic school left its indelible and trenchant mark on all later Platonic and neo-Platonic philosophy, and thus on all classical thought, does not seem to be of any importance to certain people; because Pythagoras, as is well known, is Greek, Asian, a pupil of the Egyptians, of the Druids, everything but Italian. When Keller despises "*the Roman society completely dominated by politics*, (p. 9)" he forgets that the science that Pythagoras reserved for himself to teach his disciples last was precisely politics, since it was the most difficult to learn, and he forgets to observe that in this difficult art of government, which Plato reserved for the wise, the Romans have shown a certain ability.

Keller attributes the union of Florence with the Greek world the first fruits of the great spiritual struggles under the leadership of Dante and Petrarch (!); and does not realise that, if in the Renaissance period the spiritual contact between the surviving Greek world and the

flourishing Florentine civilisation took place in Florence and not elsewhere, and gave rise to the appearance of the humanists, the obvious cause is to be found in Florence and not in Greece.

True Humanism began precisely then with Ficino, Pico della Mirandola, etc., who set out to introduce and harmonise Greek philosophy, Jewish Kabbalah and Christianity. A pre-eminent feature of humanism *is* the renaissance of classical thought and sensibility and the attempt to reconcile it with Christianity. This return to the realm of philosophy was followed with the Risorgimento by a similar return to the Pythagorean experimental method in the scientific realm (Bruno, Bacon, Galilei) with a similar attempt to reconcile the rose with the cross. And while it is true that the system of humanism contains a strong influx of Christian thought, *it* is also true that, since it essentially consists of a return to classical concepts, sentiments and values, humanism is in fact in antithesis not only with Scholasticism, but with everything in Christianity that is alien and repugnant to the pagan idea. And *it is* therefore less distant from Catholicism, so rich in pagan residues, than from primitive Christianity in the fullness of its virulence.

Keller instead draws a parallel between Judaism and Rome for the fact that Jews and Romans had a state cult, neglecting the profound difference between the two that the Roman state cult was independent of dogmas, cosmogonies, theories and intolerances; he then ties it all in with St. Paul's action and conception, and affirms that the Catholic Church has taken as the centre of its system the religious expression in the pagan-Israelitic sense. In front of this Catholic-Pagan-Jewish trinity, he sees or posits Hellenistic-Platonic-Christian humanism, Christian in the sense of St. John, of true, free Christianity.

And here, the whole thread of Johannite tradition, Gnosticism, heresies, esoteric Christianity and humanism as a product of Christianity is unravelled and exposed without uncertainty or hesitation. And the result is the overwhelming importance of the person of Jesus, with all the concepts, preconceptions and sentiments connected therewith, even in the face of the Masonic mysteries; forgetting that the Masonic mysteries refer to the eternal question of inner edification and therefore cannot have a close connection with particular concepts and profane sentiments relative and restricted to certain periods and places. In this the Keller mentality feels Christianity with

an intensity that is not matched in us Latinos.

What Keller has in common with the Latin Masonic conception is the idea of progress, and all those who have added to or substituted faith in Jesus for faith in progress will feel very weakness of this writer's work where faith in progress, in evolution, in the fatal perfection of mankind explicitly and implicitly escapes from all sides.

Let us note, *en passant*, that this belief in progress, as profane as ever and not contemplated in the Constitutions of the Anderson nor in the ancient *Landmarks*, has curiously ra dicated in certain Freemasonry, used to ask for light from the pro fane world instead of initiatory wisdom. Already in the Constitutions of the Grand Orient of France of 1 849, Freemasonry is defined as a philanthropic, philosophical and *progressive* institution based on the existence of God and immortality of the soul. As we know, precisely because of their faith in progress and in the conquests of free thought and secular science, the French Freemasons threw the great architect of the Universe and immortality of the soul overboard by a majority of votes, in order to remain clinging to their unlauded fetish of progress; and in the Geneva Conference of 1921, at which seven or eight symbolic Powers, including the two irregular Grand Orient of France and Italy (Palazzo Giustiniani), convened, a declaration of principles was proclaimed and signed, which defines Freemasonry as a philosophical, humanitarian and *progressive* institution. The declaration then specifies that it is concerned with *social progress*, because Freemasonry honours intellectual and manual labour equally, etc., etc.

These Free Masons, as authentic Free Thinkers, would feel sick to their stomachs if they had to renounce their belief in progress. And the idea they have formed of it remains firm through the decades, granitic, unchanging, stationary, incapable of the slightest... progress!

Of course, there was progress even before European thought invented it, and as there will always be progress, so man will always have a way to go, i.e. he will always have the satisfaction of realising that he is always progressing but arriving. Perhaps it is for this reason that Keller tells us that '*the true sage will always be and remain a man with his faults and weaknesses*' (p. 143); how else could he take the pleasure out of progressing further?

Freemasonry," says Keller, is an art, indeed the supreme art, which in the language of the initiates was also called the royal art: by this was meant art of life, i.e. the art of making one's own soul (as well as mankind) the abode of the eternal and thereby leading it to perfection" (p. 38).

To this definition, parentheses excluded, we completely subscribe. But it is impossible for us to agree with author as to the method he advocates for achieving this perfection of the soul, which according to him would be the Masonic method.

"The aim of life," Keller says elsewhere (p. 138), *was, according to this doctrine, the aspiration towards a moral perfection and (this was the most important point of thought) the individual could only perfect himself with the perfection of his brothers".* And he quotes (p. 139) Schiller, who said: *'the fellowship of spirits is the surest path to wisdom'.*

Now, given that life has a purpose, and given but not granted that the true sage will always remain a man with his faults and weaknesses, one wonders what kind of perfection will ever be that achieved through affraction of all imperfect people. And if perfection is subordinate to enfranchisement, and one has to wait for enfranchisement until the people have educated themselves and have attained, or nearly attained, perfection; then: so long as grass grows!

According to our knowledge, perfection (*teleté*) is achieved by implementing initiatory transmutation in the individual and amalgamating him with the G. - A. - D. - V. - .. Every single stone is roughened, squared, polished, turned into the cubical stone of perfection, and becomes an integral part of the Temple of Wisdom, on its own, irrespective of the stage reached by the other stones undergoing the same treatment and of the fact that there are stones that are not suitable for the Great Work.

According to Christianity, the redemption of the individual is accomplished through his communion with God the Father; and it does not seem that the concept of the equality of all men and their brotherhood and similarity is sufficient to exclude the fact that the righteous and the righteous kings will, in due course, have different fates. For *multi vocati sunt, pauci electi*. In order to give value to the Schiller's sentence, it is therefore necessary to understand the bonding of spirits not as a general bonding, but as the assimilation of a human spirit with that of a fraternal and superior spirit, if it is to be understood as a bonding of spirits.

with the Kabbalistic concept of the embryo or a similar concept.

A good half of the book is devoted to a comparative study of the means followed by the Catholic Church, free Christianity humanism respectively to achieve this end. But Keller appeals only to historical-philosophical-theological erudition, and his lack of personal initiatory experience and his lack of expertise in esotericism lead him to a regrettable misunderstanding.

So after saying that the Israelite state religion synthesised its ideal of the future in the Kingdom of God, he says that Christ also posited the Kingdom of God as the basic idea of his message. He thus confuses two quite different things: *the kingdom of heaven*, Jesus' *basi/eia ton ouranon*, which was not of this world, with the Jews' Kingdom of God; that is, he confuses a matter of conscience, metaphysical, theurgical, extra-temporal, with ideal of a future social order humanity.

According to the Catholic Church, this kingdom of heaven is reached through God's grace and the Church's means of grace. The power to redeem and to save is the prerogative of the Church; she, and she alone, possesses the keys to open and close the gates of the kingdom of heaven. Protestants have no such presumption. *"The supreme and ultimate aim for the representative of the right Protestant doctrine is in the spread and fulfilment of the Faith, in the individual, as well as in the world, for it is faith that procures the bliss of man and mankind in the future life (p. 90)".* Freemasonry, on the other hand, implements the transmutation of the rough stone into cubic stone, i.e. the Great Opera, and seeks to erect a temple to wisdom above the surface of the earth, instead of under the earth or *extra terram*.

Allow us to freely express our thoughts on the matter. Without fetishism and without rancour. We cannot accept the postulate of compulsory reverence for this or that prophet, indeed we must not accept it, for it is necessary to see whether, in the recipe of spiritual alchemy for the conversion of metal into gold, the ingredient of reverence is indispensable, sufficient, superfluous, indicated, useless or harmful. We set the problem from a coldly scientific point of view; and, in this problem of spiritual transmutation, fabricating a *totem*, a *taboo* or a *Deus ex machina* out of this or that historical character, is just as of place as in any other scientific, chemical or other problem.

physics or mathematics. We too, like Laplace, do not make unnecessary assumptions. Having said that, let us say frankly that it seems to us - that Catholics, Protestants and Freemasons deal with the same problem, and that there is therefore no final incompatibility. And the mutual discords and hatreds only stem from the incomprehension, incompetence, and profanity of each other.

When Jesus speaks with that simple, warm word of his about the kingdom of heaven, he gives the impression of one who speaks from experience and his hearers certainly had this impression because they noticed that he, unlike the other rabbi, spoke with authority. When his faithful cre teeth speak of the kingdom of heaven, they give instead the impression of a dyspeptic ruminant, uselessly chewing and gnawing on food that is not made for his teeth and stomach. Priests should have the ability to teach holy things in order to be worthy of their name; to teach them one must have learned them, and to learn them there is but one means: experience, direct, personal experience; for in this field *so/a fides non sufficit*, and as the Sendivogion says, and as the Rosicrucians said, experience and nature are the only possible teachers. The *power* to *dissolve* and to *bind* expresses in hermetic-alchemical language the ability to carry out the two phases of the fundamental operation of the Great Work synthesised by the commandment and in the sign of the exoterm: *So/ve et coagula*; and without the prior inte rperience this power cannot really be possessed and exercised.

Now we, far from becoming irreducibly antagonistic towards the Catholic Church or any other, are instead saddened by the fact that the Church does not possess or no longer possesses that spiritual wisdom which, it is said, Jesus bequeathed to Peter or John; and it seems to us that instead of staging the processions of the thaumaturgic arm of St Francis Xavier S.J., or miracles and apparitions of Pope Pius X, the healings of Lourdes and the stigmata of the friars, all stuff that doesn't make or break, it would be better to try to remove the long-standing rust on the *e/avis ligandi ac so/vendi*. Initiates into the Masonic mysteries do not claim any monopoly, but they cannot submit themselves to nominal hierarchies, not versed in sacred things. And they deplore this decadence or inadequacy of the Church all the more because they know its great social value, and because they feel its inadequacy.

They alone have the grave task of keeping the torch of Western esoteric wisdom still burning in the Pythagorean Pentalfa alight, and of ensuring that the civilised Roman world does not soon find itself in a condition of inferiority in the face of the Islamic, Indian and Chinese civilisations, which perpetuate a priesthood sometimes not unconscious of esoteric wisdom, and not always reduced to acting as a social brake and moral balm. Indeed, the power of the clergy cannot replace the wisdom of the priesthood. In the past, too, our brothers have repeatedly attempted to reconcile the rose with the cross; but their generous offers have been answered with inquisition, with derision, with persecution, so that the deprecated hydra of revolution and the corrosive action of science, with their sequel of troubles that it is useless to enumerate, have been stirred up against those who keep my place on earth, *my vacant place*. Shall we therefore continue along this path, shall we continue the construction of Solomon's temple without relying on them, who necessarily want to be our adversaries?

In Chapters IV and V of his book, Keller examines public life and today's culture from a Freemasonry perspective. These are two very good and interesting chapters.

The accusation levelled at Freemasonry of being a secret society is clearly rebutted by Keller. "*We absolutely contest that Freemasonry has the character of a secret society*", he says on p. 160; and he observes that this fact is recognised in all states, because while the codes of all countries condemn secret societies, they leave Freemasonry alone.

Take note of this, all those who have shouted at the scan dalo, and have shouted loudly as if the Capitol was in danger falling into the hands of the Gauls, because in our article in the April-May issue of the Masonic Review, we reported the similar statement of Br James Hu ghan, an authoritative English Masonic writer, though without pronouncing us on the matter. And instead of mincing words, let it be remembered that even without being a secret society, Freemasonry is a large family composed of all the brethren, and it is natural that it should maintain towards the profane world that reserved and demure demeanour whereby every family knows how to wrap up in family secrecy, for its own sake, the affairs of the house and knows how to refrain from airing its dirty laundry in the public square.

Another prejudice that comes out badly through Keller's work is that of democracy. And he is right to remind

give how the Platonic theory of the state, more or less taken up in his opinion by the various social utopias of the humanists (and he mentions Moor, Bacon, etc. but forgets Italians such as Campanella) constitutes a declaration of war against democracy. Recalling the spiritual principles of the Order, he condemns, from the point of view of ritualistic orthodoxy and humanistic tradition, the deviation in an atheistic materialist direction that has occurred in some Freemasonry. And he observes how the Order's two degenerations, democratic and , go well together, because *'natura/imo constitutes the spiritual ground for democracy, which, as the dominion of the masses, rests on the mechanical /i vellation* (p. 110)'.

And just as Freemasonry does not have to be materialist, nor democratic, nor socialist, Keller must recognise that neither can it follow, as in ancient times, Christian exclusivism. In the 18th century, says Keller, a current emerged which claimed that only Christians could be Freemasons, a principle that the Grand Lodge of England has always refused to acknowledge.

"The Temple of Wisdom that the Grand Lodge wanted to build, should, according to the maxims already professed by Come nius, be enjoyed by men, whatever race or religion they belonged to. How, moreover, would it have been possible for a Grand Lodge to have put Church baptism as a sine qua non condition for a true Mason, considering Pythagoras, Plato and the academies of the Greek republics as the founders of all Freemasonry? p. 148)".

Freemasonry must be spiritualist, aseptic, tolerant, with no preference for any religion or philosophical theory. And although traces of the primitive Christian character of the ancient Masonic fraternity remain among us, it seems to us that Keller exaggerates in considering himself authorised by this to say that among us

"these books (the Gospel of John) occupy the place that the Old Testament and the Mosaic Law have in the Christian state church p. 61)".

If the purpose of Freemasonry is the veneration of the invisible, and if the real art is what we have mentioned above, it is evident that these are problems of an inner, metaphysical order, outside and above any particular historical expression of the religious, cerebral and sentimental dreams of humanity. To give so much space in one's vision to Christianity is to commit an error of perspective, determined by the proximity in the

space and time, and one only has to ideally put oneself in the shoes of our Buddhist, Mohammedan or Taoist brothers to realise this. And we must remember that the only condition required by the constitutions to be initiated *is* to be free men, of that spiritual freedom.

who is so dear

as he who rejects life for her knows;

and one must therefore make all cerebral folds disappear and destroy all residual sentimental attachments, because in the universal consciousness of the initiate no differentiations due to historical period, race or religion can dwell. In this sense should be understood the cosmopolitanism of the initiates, of the Se thon and the Sendivogio who called themselves "the Cosmopoli ta"; and in this sense Cagliostro asserted: "*le ne suis d'aucun ne époque ni d'aucun /ieu*".

But the cosmopolitanism of Masonic science, like the cosmopolitanism of physics and chemistry does not, as some people claim, in bad faith, that Freemasons deny patriotism. This stolid accusation is answered by facts, and Keller is perfectly right when he demonstrates that the value assumed historically by the words and concept of fatherland and nation is in large part due to the action humanism, heresies, Protestant sects, and Freemasonry, which in their struggles against Rome found support in the use and valorisation of popular languages to subtract peoples from the influence of the Church of Rome, which was expressed through Latin language.

The principle of nationality *has* not only never been fought against, but has in fact been exalted to such an extent within the individual Freemasonry that Freemasonry *has* become one of the most powerful patriotic factors in Italy, Germany, France, etc., and if the brethren of regular Italian Freemasonry can ever be reproached, *it is* rather that they are dominated by such nationalist ardour that they concentrate their attention and activity too much on it. Keller's work *is* therefore highly recommendable to all brothers. Because of variety and importance of the problems it raises and often solves, because of the connections it draws between Freemasonry and the philosophical and religious movements of the past, because of the simplicity of its exposition, because of the good faith with which *it is* written, because of the love and esteem for Freemasonry that pervades it, it offers the reader much to learn, much to reflect on and study.

Morals and Masonic work *

Article 1 of the 'General Statutes of the Franca Massone ria in Italy. Second Edition. From the Printing House of the G.O. of Italy, 5812 (181 2)" says: *"The Institution of the Royal Frankish Masonry is one of the oldest monuments of human wisdom, and belongs to the class of Knightly Orders. Its aim is the improvement of mankind through its Members'.*

And the Statutes of 1 820, derived from them (General Statutes of Scottish Freemasonry. The most accurate and complete edition of those that have appeared to date in Cosmopolis. To the Or. of Na poli 1 820) , they say the same thing. In fact, Art. 1 says: *The Order of Free Masons belongs to the class of Knightly Orders and has for its end the perfecting of men".* And Art. 14: *'If the purpose of the Institution is the perfecting of man, it is indispensable that the Free Mason practise true morality, which supposes the knowledge and exercise of the duties and rights of man ... "* And Art. 15: *"Extending the purpose of the Institution to the perfecting of the whole human race, the Free Mason shall employ all means of fortune and ingenuity to achieve it".* These

Statutes of 1 820 were translated into Spanish by the F. Tadeo C. Carvallo of Caracas, because they were judged (together those of Milan of 1 806 and 181 2) to be the least incomplete and most authentic, and printed by Cassard in his authoritative work (CAS SARD ANDRES - *Manual de la Masoneria 6 sea el Tejador de los Ritos Antigua escoces, frances y de A doption* - Nueva York 1 87 1 , 6th edi. ; pp. 11 9 and 122-181).

Reprinted in 1 863 by Domenico Angherà, Vene rabile della Madre Loggia La Sebezia all'Or. -. of Naples, were then repeatedly printed with modifications in Ita lia. In the edition of 1923 (General Statutes of the Order of Free Masons of the Ancient and Accepted Scottish Rite for Italy, Italy, the Continent and the Colonies), the first article says: *"The Order of Free Masons of the Ancient and Accepted Scottish Rite belongs to the class of Orders of Chivalry. proposes the*

- New Era, 1925 .

improvement of men and the good of the homeland and humanity'.

Article 425 of our General Statutes states: *"The sole aim of the Free Masons is to perfect mankind"*, and for this it is necessary, as Article 343 prescribes, that the initiate possesses *"the activity and intellect to penetrate, develop and understand for himself the lofty sciences that the arcane Masonic institute offers its followers"*.

In a note on page 16 of the October-December issue of the *Masonic Review* said in this regard:

"But this refinement is not to be understood in a moral sense, as is generally believed, especially in Anglo-Saxon countries, but in an initiatory, scientific, sense.

The high sciences, which we consider, have as much to do morality as algebra or astronomy.

Whoever is unwilling or unable to understand this is destined to become and remain a good man, three times as good, but not an initiate'.

Since our thinking, perhaps through our own fault, has been misunderstood by some English brothers, we purposely return to this important topic to clarify it.

And let us first of all recall that ever since the Constitutions of Anderson, from all the regular Freemasonries that followed, it has been said that in order to join Freemasonry, one must be a man of good morals and good manners, i.e. a moral man in the etymological sense of the word (*Mos* in Latin, like *Ethos* in Greek, is nothing other than custom). This shows that the chosen layman, being already moral, does not need to become so in Freemasonry and that therefore the perfection to be attained by working in Freemasonry is not necessary.

to the rough stone to transform it into cubic stone refers to a different, higher field, and not to the moral field. It is therefore a mistake to believe that all real art consists in perfecting public morality in becoming a profane per- fect.

Furthermore, we observe that morality, precisely because it is essentially nothing more than a set of rules of social conduct and does no more than contemplate the relations of men among , is evidently *extraneous* to the operation that the Mason must, according to the statutes, carry out on *his own, alone*, in order to penetrate, carry out and know the *high sciences* that the arcane Masonic institute offers to the examination of its followers.

Of course extraneous does not mean antithetical. As for

learning chemistry does not have to be good, bad, moral or immoral; the same applies to the art of construction. Indeed, it would be naive to believe that one could learn chemistry at school simply by being good and not mollycoddling one's companions; such a belief would lead one to remain, as far as knowledge of chemistry is concerned, an ignoramus. The same consideration applies, of course, to every science and in particular to the supreme science, to metaphysical knowledge, which, having to draw on universality, must necessarily remove itself from the limitations of all contingencies. It is peculiar to mysticism to seek to attain "illuminating grace" through faith, feeling, devotion and morality. Science, the initiatory science like all others, on the other hand, is only based on experience. St Thomas, like Dante, starts from reason to arrive at faith, and not vice versa (which faith is by no means a philosophical or religious belief, but '*sustanzia di cose sperate*'). Therefore, those who believe that *it is sufficient or necessary* to rely on good feelings and good conduct to obtain initiatory perfection are victims a serious illusion.

If one were then to argue that morality is also a science, one would run into serious trouble, because the fundamental character of science is that it is true and that it is the same in all times and in all countries. The theorems of mathematics, the laws of physics and chemical reactions that are true today, were true yesterday and will be true tomorrow; they are true in Rome, as in Peking, and in Washington. For morality is just the opposite, it varies from place to place, from time to time; it is an observation that every traveller, from Herodotus to Marco Polo, has made. It therefore lacks that character of universal truth, which is the foundation of every science and of the *real* one in particular; and also for this reason it is not pagan morality, or Christian morality, or Buddhist morality, ancient or modern, that can suffice or be indispensable to achieve that perfecting of man of which the statutes and ancient masonic traditions speak. Historically, then, this refinement is the same as which was the object of, and was achieved in, the Eleusinian initiatory mysteries, in , as we know, catharsis or purification had no moral character, but simply a technical, ritual character. In short, just as neither the Gospel nor the Koran is ever mentioned in the treatises on Integral Calculus, and no one wonders or regrets this; so in the "great work of spiritual edification" does not enter and does not

can enter any philosophical or religious concept or belief. It is accomplished through the *virtues* (understood in the original sense of the word) of the human soul and the Great Architect of the Universe.

With this, we repeat for the avoidance of misunderstandings and alarms, one does not preach immorality, but puts morality and immorality at their true, eminently social level, which does not reach into either science or metaphysics.

As for the existence of a *universally* true morality, it can only be based on the universal characteristics life and man, and therefore to constitute it and to know it one must have attained full and absolute knowledge of life and human nature. It *is* therefore a *fruit of* man's perfection, and not the starting point; and it identified then, not with the contingent and transitory beliefs and customs of men, but with the nature of life, i.e. with the nature of the Great Architect of the Universe, and with the knowledge of the high sciences that the arcane Masonic Institute offers its followers. And the very name "Morality" no longer suits it, eti mologically speaking.

This attitude of ours *is* perfectly orthodox and between tional. According to Jesus, to enter the kingdom of heaven *it is* necessary *to* be born again and to come back as a little child, who in his innocence does not know what good and evil is, and has not yet learned to follow the morality of the environment in which he is born; and to *kidnap* the "kingdom of heaven" requires violence, not morality, says Jesus. In this way, according to the pre-Christian and post-Christian mysteries, and according to the Masonic mysteries in particular, the profane person dies to the profane life, is born again, learns to walk *indifferently on the black and white of* the lodge floor, and learns to know the flaming star through the free and intelligent use of his five senses, as the catechism of the second degree teaches.

Even the initiatory resurrection of the third degree has nothing moralistic about it. It only shows that to the experience and teaching of the five ordinary senses of the companion, oc runs to *add* something transcendent to become a master, and precisely those same means available to one who has left or surpassed human life and individual life. Such a conception, based on the indestructibility of the spirit, *is* perfectly orthodox masonically speaking, and *is* the herself who knew and followed Br Albert Pike. It is evident that the

Transhumanisation cannot be achieved by continuing to remain as human as possible, just as it is evident that it is not by increasing its numbers and perfecting the strength of its legs that Dante's worm can transform itself into the 'angelica butterfly, flying to justice without shields'.

On the Origin of Masonic Symbolism *

In the brief historical information (1) on the "Anderson's Constitutions" we saw how even before 1723 a distinction was made in Masonic guilds between operative and speculative Masonry. And while it may be that Cooke's manuscript, which dates back to the beginning of the 15th , with the expression *speculative*, simply means the practical science of masonry, there is no doubt that, when numerous *accepted* free masons began to belong to the Lodges, the expression *speculative* masonry was used to refer to the practical science of masonry, the expression speculative masonry served to designate the art or science of moral and spiritual edification, and the tools and operations of masonry work acquired or accentuated their value as symbols of the tools and operations of interior edification.

The manuscript found by Locke (1 696) in the Bodleyana Library and only published in 1 748, and which is attributed to the hand of Henry VI of England, defines Freemasonry as

"the knowledge of nature and the understanding of the forces that are in it"; and he expressly states the existence of a link between Freemasonry and the Italic School, because he affirms that Pita gora learned Freemasonry from Egypt and Syria, and from these countries the Phoenicians, flaming red men, brought it to the West (2) . The oldest Masonic manuscripts offer a curious mixture biblical and Pythagorean elements. In addition to Tubal-cain, Hiram, the Tower of Babel and the Temple of Solomon there is mention of Pythagoras, and Euclid; the Cooke manuscript says that Freemasonry is the main part of Geometry and that it was Euclid, a very subtle and wise inventor, who regulated this art and gave it the name of Freemasonry. It follows among others that the letter G within the blazing star indicates geometry and not *God*, as some writers claim, and since the five-pointed star (the pentalfa pi-

- *Masonic Review*, June-July 1 923 .

(1) Cf. *Masonic Review*. - January-February-March 1923 .

(2) Cf. Hutchinson - *Spirit of Masonry*; Preston - *Illustrations of Masonry*; De Castro - *Secret World IV*, 91 .

kabbalistic pentagram) represents man, *it is* therefore by virtue of the knowledge of Geometry (or Masso neria) man becomes enlightened; hence the blazing star, as an ancient ritual says, *is* the symbol of the Freemason shining with light in the midst of darkness.

The Bodleyana manuscript, agreeing with the most anti-Masonic manuscripts, therefore establishes the link between Freemasonry and Pythagorean Geometry, knowledge of which was in dispensable to enter the Italic School. And although the authenticity of this manuscript is not absolutely certain, *it is* very probable, and in any case the document deserves consideration because Anderson, who did not know it, makes the following point in his book

The "Book of Constitutions" expressly mentions the relations that existed between Henry VI and Freemasonry (3); and therefore there must also have been mention of it in some of the ancient Masonic documents that he used to compile his Book. And of the Pythagorean reminiscences in the "0/d Charges" *is* trace

-even in the oldest printed ritual (1 724) which (4) attributes a special value to odd numbers, in accordance with the Pythagorean tradition (5) .

Masonic symbolism, in addition to Pythagorean and bi-blue elements, *is* however rich in various and complex elements and derivations, Christian, Kabbalistic, Hermetic, Eleusinian, alchemical, etc. We wish to limit ourselves here to the symbolism that uses tools, materials and acts of material construction as symbols of spiritual construction.

Laurie writes (6): "today the Mysteries of Pythagoras are called the Mysteries of Freemasonry, because many of their symbols are derived from the art of building, and because *they are believed to* have been invented by an association of architects who were anxious to preserve among themselves the knowledge they had acquired". And to prove that the Pythagoreans used symbols derived from the art of building to administer instruction to those initiated into their fraternity, Laurie cites what Pro cio writes in his commentary on Euclid. Actually, the quoted passage from Laurie does not speak of symbols of a masonic character at all, and the only passage from Proclus that could authorise the claim is the one in the commentary on Euclid.

(3) See W. Alexander Laurie - The History of Free - Masonry and the Grand Lodge of Scotland, p. 49 .

(4) Cf. The Grand Mystery of Free - Masons discovered wherein are the severa! Questions put to them at their Meetings and Installations - London 1724.

(5) Cf. Verg. Bucolicon, Ecl. Vlll, 75 Numero deus impare gaudet.

(6) Cf. W. A. Laurie - op . c. 23 .

of Laurie's seems to us the following: 'Plato also teaches many admirable sentences about the gods by means of mathematical forms, and Pythagorean philosophy using these veils covers the sacred discipline of divine sentences' (7).

As we can see, this is a very generic reference to the use of geometric forms as philosophical symbols. In fact, a distant relationship can be established between the cubic boulder and the cube and the pyramid, which for Plato if not for the Pythagoreans (8) were the symbols earth and fire respectively. The Greeks gave, as we do, the name pyramid to any polygon obtained by projecting a plane polygon from a vertex, but the pyramid par excellence was that with a square base like the pyramids of Egypt. The Greek geometers called it that, says Ammianus (22, 15, 29), because like fire (*tou puròs*) it stretched out at the vertex. But Revillout (9) has shown that the Greek *pyramis* (pl. *pyramides*), used for the first time by Herodotus, is a slight corruption of the Egyptian *pirem-us* that designates the height of the pyramid. The Platonists and Neo-Pythagoreans recognised in it the schematic figure of fire; the classical etymology, undoubtedly erroneous, induced them perhaps partly and perhaps also some notion of some of the names given in Egypt to the pyramid of Cheops and others. The pyramid symbolised fire and the cube the earth (10); and in the Masonic cubic stone we have the union of the two symbols in one. Fire (the alchemical *zōlō*), the spiritual element is reunited with the purified terrestrial element, with the earth, with the polished stone, alchemically with salt. Another relationship between Freemasonry and the ancients is offered by the explicit and insistent mention that the ancient Masonic documents make of the seven liberal sciences; that is, of the sciences of the trivium and the quadrivium. Those of the trivium (grammar, rhetoric, dialectics) studied language, those of the quadrivium (arithmetic, geometry, astronomy, music) studied number. As is well known, one could not enter the Italian school without an aptitude for or knowledge of geometry; and the Cooke manuscript states that geometry is the pri-

(7) See Procli Diadochi in primum Euclidis Elementorum librum Commentarii- Leipzig 1870 - Prologue I, p. 22.

(8) Theonis Smirnaei - Philo. Platonici - Expositio rerum mathematicarum ad legendum Platonem utilium - Ree. E. Hillel - Leipzig 1878, p. 97.

There is a French translation with commentary by Dupuis - 1892.

(9) Revillout E. - Revue Egypt. 2nd année pages 305-309 - See Encyclopedia Britannica 11th edition, Vol. XXII, p. 683.

(Plato - Timaeus - trad. Acre; 1915 p. 145.

but the cause of all sciences, that is, of the other six. Much has been written about the relationship between Pythagoras and Freemasonry, and the famous Italian Masonic statutes of 1820 trace Freemasonry back to the Pythagorean school. There is also a work by the German Carl Oppel (1811) entitled "Pythagoras and Freemasonry", but we have not been able to view it; we also believe that Oppel did not find a specific comparison between Masonic symbolism and an analogous Pythagorean symbolism.

Before 1717, there were only the two degrees of apprentice and companion in Freemasonry. The latter was the true Freemason; symbols of the companion were the Pythagorean pentagram (flaming star), the initial letter G of geometry, the basis of the seven sciences of which the rituals prescribed the study of the companion, as the disciple of the Italian school had the duty to do.

To this is reduced the relationship, in the use of Masonic symbolism, between Freemasonry and the Pythagorean school. But not because of the nature of the symbolism, but because of that of the connoisseur, Masonic initiation is related to that of the ancient Italian school.

Masonic symbolism, on the other hand, is clearly used in the Old and New Testaments. Naturally, given the semantic formation of language, whereby every language, regardless of the specific purpose of individuals and schools, makes use of metaphor and metaphor itself, it is not the case to exaggerate the importance of this fact, and to see in it, for example, proof that Freemasonry [in the strictest sense of the word] existed at the time of Isaiah, or that Jesus belonged to the Order. Expressions such as foundation stone, cornerstone, foundation, keystone, pillars etc. lend themselves so easily to being used allegorically to express moral and spiritual edification, that the simple and sporadic use of such expressions is not enough to prove the existence of true Masonic symbolism. Thus it would be eccentric to claim this about the Neoplatonic philosopher and magician, Maximus of Tyre, the master of the Emperor Julia no, who calls (12) the *royal* and pastoral *art* that which has for its object the conduct of mankind; or about Tasso whose verse we recall (except for the error in 'Aminta):

"Use every regal art who wants the kingdom".

(11) Oppel Karl - Pythagoras und die Freimaurerei - Frankfurt 1861.

(12) Maxime de Tyr - Discours philosophiques; trad. par Formey - Leiden 1764 - Disc. XI, p. 173.

And likewise, it would be excessive to assume that true masonry symbolism is used in those passages of the Old and New Testaments where spiritual edification is spoken of, and the expressions: temple, cornerstone and *consi mili* are used. St Paul in his second epistle to the Corinthians (6:1 6) speaks of the Corinthians at the temple (*naos*, temple, vessel) of the living God. The sentence in Matthew (16:1 8) which says: Thou art Peter, and upon this rock I will build my church; and the passage in Matthew 7:24 have no greater significance in this respect. A more vici no use of Masonic symbolism is found instead in the passage from St Peter's first epistle (2:8) which states: "the stone which the builders (*oicodomuntes*) have reprov'd has become the head of the corner, and a stone of stumbling and a stone of snagging"; and the passage from Isaiah (28 , 1 6) above the cornerstone (*acrogoniaion*) quoted by St Peter (1, 2, 6) and St Paul (to the Ephesians 2, 19, 22) which makes extensive and explicit use of the symbolism of the cornerstone and the temple of the Lord. The reason for the name cornerstone referring to Jesus is given to us by Origen (De Christo 2, 39):

"Lapis angularis, is called, vel quia duos parietes and different, id est, de circumcision et praeputio venientes in unam fabri cam Ecclesiae jungit; vel quod pacem in se angelis et hominibus fecit". We do not translate in homage to the fig-leaf religion dominant today.

Only when this symbolism more precise, accentuated and acquires a systematic character and the appearance of professional jargon, is it the case to speak of a true walled symbolism. And this is the case with Masonic symbolism when it uses the terms: rough stone, polite stone, cubic stone, cutting and squaring stone for the building of the temple of Salomone etc.. This is also the case when the art of masonry does not limit itself to building on the basis of considerations of stability and aesthetics alone, but, by means of the configurations and relationships of the various parts of the building, thinks about expressing philosophical and religious concepts and sentiments, then it is elevated to the status masonry art, and rises to the dignity of esotericism.

The whole legend of the building of Solomon's Temple of Jerusalem must have had or acquired a similar character in fairly remote times among the Masonic guilds. In fact, already in the Bible and in Judaism in general, Solomon is renowned for his extraordinary wisdom; he was the wise king par excellence and his wisdom is said to have surpassed all others.

also that of the Egyptians (13). It then becomes proverbial in Christian literature, especially the apocrypha, and in Arabic literature, and even becomes legendary in the Middle Ages. Among the apocrypha of the Bible, a book entitled "The Wisdom of Solomon", by Philo the Hebrew or some Alexandrian, identifies this wisdom with God and the Logos and says that it pervades all things and is not subject to interruptions in the constancy of its influence; in a famous passage (Chap. VII) it says that it passes through all things because of its purity, and that in all times entering holy souls it makes them friends of God and the prophets (14). (14) And Solomon's wisdom is quickly attributed a magical character; e.g. according to a very interesting Kabbalistic legend Solomon ordered a demon to take Hiram, King of Tyre, into the seven compartments of hell, and on his return he revealed to Solomon all that he had seen there. And this character is attributed to him in the numerous Arabic works dealing with Solomon;

e. g. in the 'Thousand and One Nights' he is remembered as the ruler of demons by means of his magic ring. The famous "Solomon's clavicles", so widespread in the Middle Ages and still popular in the countryside today, make him the prototype of the magician and the sage (15).

Clothed in this character is also found in the masonry tradition. Solomon's temple is the temple of wisdom; and it is therefore not surprising that work is still being done on its construction today. The oldest Masonic documents deal extensively with the construction of Solomon's temple; and, given this allegorical character, those brothers who referred to it in composing the ritual of the third degree were well inspired. But to find the architectural allegory in a spiritual sense, more or less clear and accentuated, it is necessary from biblical and Pythagorean times to come to much more recent times.

Rossetti, the Italian patriot exiled to London for political and religious reasons, devotes an entire chapter of the 3rd volume his main work to researching the use of architectural and mural symbolism by medieval writers. He re-

(13) I King V, IO.

(14) Cf. The Book of Wisdom - Chap. VII, 22 f.

(15) See Solomon article in 'The Jewish Encyclopaedia' - Vol. XI p. 438 ff.

rope (16) the "*De Compendiosa Architectura et Complemento Artis Lullii*", and the writings of Francesco Colonna, born shortly after the beginning of the 15th century, who annotated the *Roman de la Rose* as a treatise on "love and architecture", where the two words are to be understood in the conventional sense of allegorical language.

And Rossetti notes curious identity between Dante's expression that calls "blind prisonhell and "miro ed ange lico tempio" paradise (17), and the stereotypical phrase of Masonic ritual according to which in the lodge "on batit des temples à la vertu, et l'on creuse des cachots pour le vice".

A much more explicit and extensive use of two essentially masonic elements, together associated, as symbols of the great work of initiatory palingenesis was made by the Cardinal Niccolò di Cusa. Rossetti, who also went fishing his documents with a lantern, makes no mention of this, nor do we know that it has been noted by others. For this reason and because of the importance of these passages, we will give exact translation from the Latin text.

Cusanus, German by birth, born in Cues near Trier in 1401 and died in 1464, was a man of immense erudition, and an ardent follower of Pythagorean philosophy. Another great Pythagorean, Brother Giordano Bruno of Nola, was inspired by him and conformed to a great extent. Among other things, it seems that Cusano was the first among moderns to support the heliocentric theory, taking it from Philolaus and the Pythagoreans. The two passages that follow are both part of Cusanus's "*Excitatio num ex Sermonibus*" (18); and there is a simultaneous use of Kabbalistic, Pythagorean, Platonic, Christian and *Masonic* symbolism.

"For the temple," says Cusanus, "built there (i.e. in Jerusalem) by Solomon was nothing more than a place for the vision of the gods, which the prince of the priests consulted, where the answers of the prophets were kept in writing, from which the priests investigated occult things".

And here is the second passage, which follows on the same page a little later: "The zealous soul, who is chosen in marriage for the son of

(16) Gabriele Rossetti - Il Mistero dell'Amor Platonico nel Medio Evo - London 1842 - Vol. II p. 507; Vol. III, p. 740, 741, 808. And cf. Francesco Colonna - Hy pnerotomachia Polyphili - Venetiis 1499.

(17) Dante, Inf. X, 58; Parad. XXVIII, 51; Rossetti - o.c., Vol. V p. 1477; Ma nuel du Franc-Maçon, p. 189 - Paris 1819.

(18) Rev. Pat. N. De Cusa Card. Opera - Basel 1565, p. 632.

God, who dwells in immortality, that is, the heavenly incorruptibility, in order that it may be glorious and worthy, conforms Himself in this world to the laws and customs of the bridegroom and adapts Himself to the transmigration, just as the stones (*sicut lapides poliuntur*) are polished which are to be transported to the temple building in Jerusalem where the vision of God is. And in order that all the stones may have their due measure, the *master* descends from Jerusalem to the rugged mountains of the desert, and shapes them and then cuts them to fit them and to place them in the holy building: Thus the wisdom of God descends from heaven into the flesh, and chooses the bride to wash with his blood, af until she is a bride, and knows (that she is) greatly beloved by the bridegroom, who gave himself in death for her. But the zealous bride who is called to the wedding of the lamb, that is, of her immaculate bridegroom, cannot celebrate the wedding except in Galilee, that is, in transmigration. It is therefore necessary for her to forget her father, to leave her land and her paternal family, and to leave the king who lusts after her beauty: just as in this world, the more noble brides are, the more distant spouses are often transferred to them'. The translation, if not beautiful, is nevertheless very faithful and allows one to weigh the value and meaning of all the expressions used in this exuberant symbolism.

These are the mystical nuptials of the king and queen, of the Sun and the Moon, from which the philosopher's stone or cubic stone, which is an integral part of the *holy dificio* of Jerusalem, is born. The master descends from Jerusalem into the desert (Dante's harsh desert, the deserted plain), he takes the stone from among the rough boulders (the crude stones), polishes it, purifies it, gives it the proper conformation, makes it suitable for transmigration from the desert to the temple where one has the vision of God, detaches it from its land and its native place and places it in the holy building. Thus wisdom descends from the celestial regions into the flesh (*verbum caro factum est*), it dies to the pure incorporeal life in order to identify itself with the bodily life of that bride whom it has chosen, and which it purifies with the blood that it sheds for her, the blood of the immaculate lamb, that is, the blood that lived until then in the pure spiritual regions. Thus the king of love for the beauty of a noble soul transports it so much further from the earth the more it is of a noble nature.

These nuptials of Cusanus are in accordance with the C ballistic doctrine according to which: '*Anima piena superiori conjungitur*' (1 9), and the Platonic conception of love according to which

(19) E1iphas Levi - La Science des Esprits - Paris 1865 - Chap. IV - Les Dogmes Kabbalistiques , p. . 161 .

there are four species of divine fury, and the fourth, which is of Black Veins and Love, is the best; which Venus Urania, says Platon, is not lascivious even by shadow (20). (20) This is a subject on which a great deal of nonsense has been said and is said by those who, in order to be less like angels than to swine, they cannot lift their noses from the trough in which they enjoy stirring the griffin. And therefore let us not reason, but watch and pass.

The identification man and more especially of the flesh with the earth, and therefore with stone, is very ancient. The very etymology of the word *homo*, *humanus* from *humus*, to which the Hebrew word Adam corresponds, proves this; and the Cardinal of Cusa was certainly aware of the biblical account of creation of man from mud. He, as is also evident from the passages quoted, very eclectic in the symbols he used, and moreover, he certainly had to speak not out of mere erudition. Such enlightened cardinals do honour to the Church to which they belonged, and it is right to acknowledge this. We do not know, however, how many there are in the Sacred College today; and, due respect, it seems to us that the seed of these plants has been lost in the Lord's vineyard for quite some time. In return, the bad weed of Saint Ignatius thrives.

* * *

This masonic symbolism used by Cusanus, who was archbishop of Trier, precisely at the time of the great activity of the masonic guilds in the construction of the great cathedrals of Cologne, Strasbourg etc. in the Rhine region, presents the historian of Freemasonry with more than one aspect worthy of reflection. The Masonic guilds were then somewhat dependent on these high prelates who called them to work, and the combination of the two concepts of material and spiritual construction was to be achieved naturally through the collaboration of both.

Some symbols, strictly masonic, were also used by alchemists. An alchemical manuscript in the Arsenal Library contains this account of an adept's *symbolic journey*: With the protection of the Most High *tetra pentagrammaton*, whose sovereign goodness has always preserved for me this precious means (*milieu*) *quod tenere beati*, in the

(20) Plato - Phaedrus - trad. Acri - Milan 1915; Vol. III, p. 294 and The Convite, Vol. II, p. 257.

my laborious pilgrimage between *the heavens* and the *stony globe*, I breathed and found my nourishment between the two poles of the Arctic and the Antarctic, in the highest heaven and in the sphere of Saturn, in the very beneficent con spect of Venus. Thanks to the favourable intro duction of Mercury, I was led into the Cabinet of the Sun ... where I recognised that the true and *master angolare* and *culjical stone* is the base and the true centre of the light, which itself emerges from the darkness of this white stone, of this anointing that teaches all things, of this heavenly wisdom that continually assists the throne of the Most High, from which this oil of joy, this balm of triangular life, comes forth " (21). Jacob, from whom we quote the passage, does not indicate the time to which the manuscript belongs, so that one could perhaps doubt its antiquity; but partly for the style and partly for other reasons it can be dated to the eighteenth century.

Analogies and identities between Masonic and alchemical symbolism are easily found in the works of the alchemists. Michael Sendivogius, known as the Cosmopolitan, who died at the age of eighty in 1646, likens the one followed by the holy philosophical art or *royal science* to a *royal way* (*via regia*). In his "*Novum Lumen Chemicum*" he relates the grain wheat to putrefaction and resurrection (22) and so does the anonymous Philalethes in the whole of the thirteenth chapter of "*Introitus apertus ad ocllusum Regis Palatium*", written in 1645. In these admirable works of ancient initiates, the grain of wheat has the same allegorical value that it has in the Egyptian mysteries, the Eleusinian mysteries, in the Masonic tradition; and that is contained in the intentionally dual character, hermetic and Eleusinian, of the step word of the second degree m. -., in accordance with the Hebrew and Greek significations of the word, as we have shown elsewhere on the basis of Hutchinson (23).

The blood shed by the Cusanus lamb is the blood that is exuded from the cubic stone. "Blessed are you," says the Sendivo-

(21) P. L. Jacob - *Curiosités des Sciences Occultes* - Paris 1862, p. 37.

(22) *Novum Lumen Chemicum* - Geneva 1653, p. 8 of the preface and p. 19 of the text; and *De Sulphure*, p. 142

The first edition of this work dates from 1607; and only the 'De Sulphure' is believed to be by Sendivogius, while the *Novum Lumen Chemicum* and the *Dialogus Mercurii* are attributed to his master, Alexander Sidonius or Sethon, also known as Cosmopolitan, and who died in 1604 as a result of torture.

(23) Arturo Reghini - *The Sacred and Step Words of the First Three Degrees and the Highest Masonic Mystery*. Todi 1922. The step words of the 2nd and 3rd degrees that do not exist in the Pritchard ritual (1730) appear in a work of 1745 (*Le secret des Mop ses révélés*).

gio (24), if you know that blood of Sulphur *is* that intrinsic virtue and since rity which converts and freezes living silver (mercury) into gold". For, *it is* said a little later, "Sulphur *is* more mature than the other principles, and Mercury does not coagulate except with Sulphur. Therefore our whole operation in this part *is* but to know how bring out from metals the sulphur with which our living silver coagulates into gold and silver in the bowels of the earth: which sulphur in this work is held in the place of the male, and therefore more worthy, and Mercury in the place of the female. From the composition and act of these two comes the Mercury of the philosophers'; and so we enter the closed palace of the king of Philalethes (25), Cusanus and Sendivogius (26). The square and compass were symbols used by alchemists since the early 18th century. In a work published in Frankfurt in 1618 (Joannis Danielis Mylii Tractatus III seu Basilica Philosophica) the hermaphrodite or Rebis is represented within philosopher's egg. A two-headed human figure (one head male, the other female) holds a compass in his right hand, a square in his left, stands straight above a dragon, and this stands above a winged globe, in which *is* inscribed a triangle and a square. This Rebis says Philalethes *is* the matter in the first work and *is rem ex re bina confectam juxta poetam: Res rebis est bina conjuncta, sed tamen una.*

A few years after the Sendivogion's death, a famous writing was published in Pa_rigi (1660) for the followers of the Art, the "do dici chiavi della filosofia", probably composed by Basil Valentine. "At the beginning of this book," writes Silberer (27), "one sees a magnificent copper engraving, whose affinity with Masonic symbolism *is* evident. As a complement to the symbol of *salt*, represented by the *cubic stone*, and placed right at the foot of the page, there is a clear reference to the earth and the co

if terrestrial; the rectification of the subject man) treated in the art is in fact carried out through the testing of terrestrial elements, in accordance with the precepts of the alchemists, who

They call Vitriol the beginning of the work and give the form of a maxim to the initials of this word: '*Visita interiora terrae, rectificando invenies occultum lapidem*'. Just below the centre

(24) De Sulphure - Geneva 1650, p. 159.

(25) Philalethes - Introitus apertus ad oclusum regis palatium, 1667.

(26) De Sulphure, p. 160

(27) Herbert Silberer - Probleme der Mystik und Ihrer Symbolik. - Wien 1914 p. 123.

of the engraving is the alchemical symbol the Mercury, the sun on the right and the moon on the left; and above the Mercury is the sulphur symbol, an equilateral triangle from the base of which hangs a cross. In the interior of the triangle a Phoenix rises from the flames; and above the vertex of the triangle stands crowned Saturn, with a scythe in his right hand and a corn pass in his left.

Salt, mercury and sulphur were, after Paracelsus, the three fundamental symbols of alchemy. In this engraving by Basilio Valentino, everything rests on the cubic stone. Above it, and under the influence of the sun and the moon, mercury is formed, uniting the cubic stone with sulphur, within which the Phoenix rises from the flames. Saturn, who holds in his hand the scythe of time and the compass of eternity, stands at the summit. The property of Mercury (living silver, mobile as thought) to fix itself and amalgamate with gold (the sun) and silver (the moon) makes it a precise and effective alchemic symbol, because as we have tried to explain elsewhere, the great work is carried out through amalgamation, the assimilation of the individual consciousness into the non-differentiated one.

The Rosicrucian Joachim Frigierius in his "Summum bonum" (Oppenheimii 1629) continually speaks of the lapis of the philosophers and says that "the spiritual stone is Christ who fills all things, and therefore we are the members of the spiritual stone and consequently we are *living stones*, drawn from this universal stone. Therefore, not only Peter but every Christian man is entitled to the name Cephas" (28). And the great Rosicrucian philosopher Robert De Fluctibus (Fludd) attributes the invention of music to Tubal-Cain, well known in Freemasonry, while Borrichius places the cradle of alchemy in Tubal-Cain's workshop (29).

Let us also remember that Elias Ashmole, Rosicrucian, alchemist, and influential Freemason, published his *Fasciculus Chemicus* under the pseudonym Jacques Hasolle in 1650, and the "Theatrum Chemicum Britannicum" in London in 1652. He was initiated into Freemasonry in 1646.

And finally, let us recall an old book the title: *L'Adepte moderne, ou le vrai secret des Francs-Maçons*,

(28) Cf. *Summum bonum quod est Verum Magiae Cabalae Alchemiae verae fractionis Rosae Crucis verorum subjectum* - per Joachimum Frigierium - Oppenheimii 1629; p. 20.

(29) Cf. Robert Fludd: *De Naturae similia seu technica* - Oppenheimii 1618 p. 164; 01aus Borrichius - *De Ortu et de progressu chemiae*.

Londres 1 747 , does not deal with Freemasons at all, but only with the transmutation of metals.

But we will return to the relationship between alchemy and Freemasonry, and for the time being we refer the reader to the works of Wirth, Hohler, Silbèrer, Katsch and Tschoudy (30).

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A temple reminiscent of the Masonic one is summarily described by Giordano Bruno in *De Monade, Numero et Figura* in the chapter entitled *Urbs Cabalistica* and which begins with the following verses:

Descriptit seclum, tetradis sub lege propheta, cui Domus est Quator laterum, Templumque quaternis cornibus adsur gens. Quadruplo ordine adesse columnas ad Quator coeli pia gas, ... (*Opera latina* - Naples 1884 - Vol. I, Pars II, pg. 385). And so in many respects the temple of the

City of the Sun by Tommaso Campanella is reminiscent of the Masonic temple and that of Solomon; and the great sacrifice is performed there and described by Campanella is nothing other than the representation of the supreme initiation (31).

The Italian philosopher wrote about 1602, in prison, this journey to the ideal city of the sun that he yearned for. About twenty years later, a great English philosopher, Francis Bacon, shortly before his death, wrote *The New Atlantis*, where he similarly imagines arriving after a great voyage to the distant island of Ben Salem, where humanity lives according to a social and civilised regime extolled by the author.

As we have mentioned in the brief study on the Anderson's Costs, which appeared in a previous issue of the Review, various authoritative Masonic writers trace back to the Rosicrucians, through Bacon's *New Atlantis*, the new universal and aseptic spirit imparted to the Order by the 1717-23 reformers. Certainly the great scientific and philosophical renaissance of the eighteenth century, of which Bacon was *magna pars*, must also have exerted some repercussion in the bosom of speculative Masonry. Bacon's strict scientific spirit and

(30) Katsch Dr. Ferdinand .Die Entstehung und der wahre Endzweck der Freimaurerei - Berlin 1897; Wirth Oswald - Le Symbolisme hermetique dans ses rapports avec la Franche - Maçonnerie - Paris 1 909; Hohler Wilhelm - Hermetische Philosophie und Freimaurerei - Ludwigshafen am Rhien 1 905; Tschoudy - L'Etoile Flamboyante - à l'Orient chez le Silence (Hambourg 1787).

(31) Tommaso Campanella - Città del Sole - Carabba edition, p. XIX, XLVI, and p. 5, 46.

the broad humanistic vision that informs the New Atlantis, the Socratic philosophy advocated in the Pantheisticon and Toland's Letters to Serena, to which the most eminent wits of England belonged (1720) and the free spirit with which Dupuy in his "Traitez concernent l'Histoire de France - 1651" dealt with the history and condemnation of the Templars, must certainly have promoted the idea of a new humanitarian society in place of the ancient Christian Freemasonry and also suggested the adoption of symbols drawn from paganism and Judaism.

But beyond this ideal link, there are other, more determined things in common with Freemasonry and Bacon's New Atlantis.

The inhabitants of the island of Bensalem (32) "thanks to their peculiar situation, and to the laws of secrecy towards travellers and to the rare admissions of foreigners, they know most of the habitable world blindfold, and are themselves unknown". This was exactly the situation of the Rosicrucians, and in general of any serious secret society.

In the kingdom of Bensalem, there is a Society of the House of Salomon, composed of wise men, whose house or college constitutes *the very eye* of the realm. The governor of the house of foreigners, explaining to the adventurous travellers, says: 'About 190 years ago there reigned in this island a king, whose memory we honour more than all others; not superstitiously, but as a divine instrument though a mortal man. His name was Solomone, and we esteem him as the *father* of our nation... Among this king's excellent deeds, one was of particular importance. It was the erection and establishment of an order, or society, which we call the House of Solomon, the noblest foundation, we think, that has ever been on earth, and the lantern of this kingdom. It is dedicated to the study of works and creatures of God. Some think that it bears the name of the somewhat corrupt founder, because it should be the house of Solomone; but the documents write it as it is said. And I think that it is so named after the King of the Jews, who is famous among you and is no stranger to us, because we have some of his works that you have lost: namely, the History of Nature, which he wrote of plants, from the cedar of Lebanon to the moss that grows out of the walls, and of all things that have life and mo-

(32) Francis Bacon - New Atlantis - Cassel's National Library - p. 146

to. This makes me think that our king, finding himself simbo lizing (i.e. agreeing) in many things with that king of the Jews (who lived many years before him) honoured him with the title of that foundation. And I am all the more induced to be of this opinion because in the ancient records I find that this order or society is sometimes called the House of Solomon and sometimes the College of the Six-Day Works, by which I am persuaded that our excellent king had learned from the Jews that God had created the world and all that is in it in the space of six days; and therefore he established that house to discover *the true nature of things* (so that God might have the greater glory in their making and men the greater fruit in their use), and he also gave it the second name" (33).

And finally, Bacon makes the "father of the ca sa of Solomon" say personally: "the purpose of our foundation is the knowledge of the causes and secret movements of things; and the enlargement of the limits of human empire, to effect all things possible".

The purpose attributed by Bacon to his House of Solomon is the same, even in the expression used, with the purpose and definition of Freemasonry given by the Bo dleyana manuscript. Also noteworthy is the assertion of the existence of an arcane knowledge of Solomon known only to the brothers of the College of Solomon, and the pursued enlargement of the limits of human power to effect all things possible.

These are the essential elements to measure what spiritual ties Freemasonry has, through the work of the Freemasonry founders of two centuries , to the ideas of Francis Bacon and to the wisdom of the mysterious brotherhood of the pink crosses.

(33) F. Bacon - New Atlantis, p. 157- 160

Freedom and Hierarchy *

Three articles by Costantino De Simone Minaci in the dissidents' paper (N.1 6-17- 18, 19, 20) on the 'Problem of Liberty' and 'Of Immortal Principles' deserve a brief response.

Minaci criticises us from the point of view of the initiatic tradition and accuses us of deviating from orthodox Masonic and esoteric doctrine.

Although it is not easy to summarise exactly the thoughts of others, it does seem to us that he *broadly* maintains: 1° That Jesus is a great initiate, indeed the greatest of initiates, and that therefore one cannot understand how one can be an initiate and dare to devalue his work, as, according to Minaci, some Masonic writers are wrong to do. 2° That the problem of freedom arises with Jesus, because his kingdom is everyone's, it is liberal, democratic. 3° That the traditional initiatory movements, namely the French Revolution with its immortal principles, the Freemasonry with its no less immortal trinomial, Mazzini with his rights and duties, also intend to the constitution of this liberal state already desired by the great initiate. 4° That to find an aristocratic regime supported by initiates one must go back as far as the Pythagorean Etherias, that is to say, to times before the descent of the great initiate into this valley of tears; and this because the ritual revolution of Jesus brought to the people (says Minaci) the spirit of love, and therefore after that the initiates no longer needed to support such regimes. 5° That in any case an illiberal government could be admitted if the hierarchy was indeed what it spiritually must be; but how, as initiates, can one sustain a hierarchy that is so only in name? 6° *Ergo* initiates of all peoples, let us unite and we defend freedom.

1° - All this reasoning rests on a postulate and an evaluation that we cannot accept with our eyes closed. The postulate states that Jesus is a great initiate, the evaluation complacently notes the democratic character

* *Masonic Review*, 1923, no. II.

of his work. As for the postulate, we know that it is accepted by almost everyone in Christian countries, and the imprecision of the word 'great initiate' facilitates this acceptance because everyone reserves the right to give it his or her preferred meaning. For all those who believe in him, it is natural that he represents the type of the great initiate; but this only proves that his preaching or what he has become satisfies certain cerebral and sentimental needs and tastes of many people. This kind of consideration, however, and the majority criterion count for little in matters of science. It is not by a referendum among so-called occultists, theosophists and the like that one can establish whether and to what extent Jesus was an initiate. It is obvious that to make a competent judgement, one must either be a bit of an expert; or one must limit oneself to judging by the logical compatibility of doctrines, premises and promises with contemporary and later factual data.

And it is understood that one cannot pass a calm judgement on the matter without first having freed oneself from any mental attachment for or against.

Conclusion: we cannot start from this postulate.

2 - As for evaluation, let us remember that according to Jesus' own clarifications, his kingdom was for the few and not for all; and it was by no means of this world. How one can relate it to social problems and discern in it a democratic character we really cannot understand. One must not have the slightest idea of what the '*kingdom of heaven*' and the '*communion of saints*' could mean to descend to such a gross interpretation and really devalue his spiritual position. Democratic intentions do not seem to us to be reconcilable with the recommendation not to throw pearls to the pigs; and, since Caesar must be given what is Caesar's and Jesus must be given what is Jesus', we gladly acknowledge that he was full of good intentions. Except that, as is well known, hell too is paved with good intentions; and it was not difficult to foresee that these expressions of his concerning the transcendent possibilities of conscience would have been understood as God did not intend by the crowds to whom he preached the good news. In the preaching of the love of the prosimus, one did not see the propaedeutics recommended by Jesus for overcoming the differentiation of the individual conscience and ascending to the communion of saints, and in the affirmed equality and similarity, one did not see the possibility theoretically common to all people.

men of goodwill to enter the kingdom of heaven; but therein lay the panacea for all earthly ills and the justification for democratic levelling tendencies. Christian preaching thus became the - subversive leaven of the Roman state hierarchical conception and thus the root cause of the ruin of the Roman empire.

Whether this constitutes a blessing for Christianity we do not wish to discuss; it is a matter of taste and , and everyone should keep his own. However, it is not fair to attribute the merit or responsibility for the prevalence of democratic tenets to Jesus alone. Even before him, there was a Brutus who sacrificed Caesar's life to republican ideologies, thus preventing him from accomplishing the great work he had conceived in Rome.

30 The Freemasonry English not has at all initially (1723) democratic political character. Its respect for the constituted government is explicitly and peremptorily stated in the Constitutions and has always been observed in its two centuries of history. Its *raison d'être* lies in its intention to constitute a centre of religious tolerance based on tradition and initiatory knowledge, in opposition to and above the wars and religious hatreds caused by the diversity of beliefs and the equivalence of prejudices and fanaticism. But when Masonry passed from England to France in about 1730, the masonic equality between brothers appeared in stark contrast to the gulf that separated nobility, clergy and bourgeoisie in secular life. The French bourgeoisie, which for a complex of causes

tended towards the demolition of the *ancien régime* transported the concept of *brotherly love* and of initiatory equality into the social field; and already around 1740 the political, anti-aristocratic, anti-clerical character assumed in France by Freemasonry began to

undermine monarchy, nobility, clergy in the name of fantastic natural human rights. The so-called Masonic trinomial is a late product of this address and the first to use it were the seigniors of a genuine Christian, Louis Claude de Saint Martin, if it is not due to the Theosophist of Amboise himself, or Philosopher Incognito. The utopia of the social contract, agitated in

at the time by Jean Jacques Rousseau and the various similar humanitarian ideologies then flourishing and smiling at the hopes of mortals completed the degeneration of French Freemasonry in the political sense, so that the new direction then appeared traditional to the inductees

In Italy, Freemasonry imported primitively from the in-

glesii felt the philosophical influence of Freemasonry and the German Enlightenment for some time before the revolution. Any trace of these ancient currents was, however, overwhelmed by the overpowering influence of French Freemasonry with the Revolution and the Empire. Thus Freemasonry imposed itself and spread in Italy under the form and conception that it had assumed in France and which then seemed *the* correct and traditional one. The Italian Masonic terminology gives evidence of this derivation from France: the word *maglietto*, for example, still used today instead of *martelletto* is a translation from the French *maillet* (lat. *Mal leus*), *pietra polita* instead of *levigata* is a bad version of the French *pierre polie*, *lupetto* is a version of the French *louveton*, which in turn is the phonetic and conceptual transformation of *Lufton*, the son of Gabaon, the generic name of the Mason according to the primitive English and French rituals; and other numerous proofs could be adduced.

The influence of the French Freemasonry on the Italian Freemasonry continued throughout the nineteenth century. The geographical proximity, the strong lyrical kinship, the intellectual and political prestige, the sympathy of many republican and Mazzinian freemasons the French political regime, not to mention the close or direct relations between the masonic powers themselves, facilitated and intensified the influence of the democratic masonic conception and tradition of France over its Italian sister masonry.

Moreover, Italian Freemasonry, like French Freemasonry, rather than determining intellectual direction of the profane environment, was subject to and followed all its currents. The prejudice of the Congress created a preoccupation *to keep up with the times*, not to be *outdone* (a small collection of idiotic phrases whose inconsistency Pareto showed), and with the utmost inconsiderateness it forgot and repudiated the Order's initiatory transitional wisdom and its own privileged superior spiritualist philosophical position, outside and above beliefs, schools, theories, religions and parties; and allowed itself to be carried adrift by atheism, materialism, positivism, evolutionism, socialism, economic determinism, humanitarianism, pacifism, by the religion of Free Thought, and from all the dreams and madness of insipid and profane ideology.

Once the field was left free for democratic methods even in one's own government, it was natural that the enthusiasm incom-

In the past, Freemasonry, which was founded on the idea that the Masonic Institution was not based on theories, and even less on outdated or surmountable theories, is an institution by its very nature immutable, secular, universal, aseptic, initiatory, and unconventional. Freemasonry is not based on *theories*, and even less on *outdated or surmountable theories*; it is an institution that is by its very nature immutable, secular, universal, aseptic, initiatory, above the transitory ideologies of *any* party, and, as for the Catholic Church, every *reform* and every *modernism* represents for it a vital danger that must inexorably be averted. The mistake made in 1906, assuming in the Constitutions an explicit and democratic political character,

following wrath youth/fury

of politicians full of enthusiasm but with brains full of ... had for Italian Freemasonry the fatal consequences that we all still deplore today: the schism of Freemasonry still necessarily enduring, with the consequent isolation of the irregulars from universal Freemasonry.

This is the nice service that the frenzy of politics and the ill-advised many of reforms to queue up the Order on the bandwagon triumphant God Progress has rendered to Italian Freemasonry. And let us hope that similar mistakes will not be made again.

It is therefore not true that Freemasonry is traditionally democratic. Thanks to the wisdom of its leaders and the strength of its hierarchical constitution, the Scottish Rite has been able, even in Italy, not to be distorted by this reform, remaining above any party and loyal to the ancient Landmarks. And this is the *masonic* reason for the contrast between the *masonic* direction followed by us and the democratic direction of those masonries that have established an international masonic association in Geneva where, instead of the Great Architect of the Universe, they think of the social progress to be implemented.

40 - To find so cially established initiatory oligarchies or aristocracies, it is indeed enough to go back to the Pythagorean Ethers. That they were later *overtaken* by the spirit of love brought about by the ritual revolution of Jesus, however, seems to us a statement more contradicted than confirmed by facts.

We do not want to fall into the clichés of anti-clericalism.

But we cannot forget the theories of St Augustine and the practice of St Dominic, the saint of such ardent faith... that he burnt the bodies of others to save their souls. And today in very Christian countries, the love of neighbour still fails to overcome hatred and prejudice of race and colour. Let us not insist, for ... humanity. It is therefore not possible to base on a state of affairs and a state of mind that Christianity has failed to implement and that remains and will remain a vain and pious wish.

Sagehood consists in taking the world as it is and not in assuming that it is as it would seem best to be. This so, it is evident that it is more convenient to entrust government to the wise rather than the less wise. It follows that the best government is hierarchical, in the etymological sense of the word. This is the initiatory Pythagorean and Dantean concept that rests the monarchical social asset on the analogy of the monad in unity. This is indeed the political, initiatory, Italian concept, which Pythagoras, Plato, Caesar, Augustus, Julian, Dante, Campanella, Napoleon and others not only supported theoretically but attempted to apply in practice with varying results. And this is the hierarchical concept that presides over pyramids of Scottish and informs the Royal Masonic Art.

5° - In Italy, the democratic ideology, more and more accentuating itself in the mad contest of who best served Mr Proletarian, ended up destroying itself. Even the mass of the populace ended up realising the necessity and fatality of a hierarchical regime, the usefulness of a governor, i.e. the one who holds the helm of state. In fact, the theoretical statutory popular sovereignty, which should have been exercised through free voting, was practically destroyed by the existence of parties and the need to join or align oneself with a party in order to give one's vote real value, as well as by the need imposed on the parties by the very requirements of mutual competition to impose such discipline as to submerge the freedom and sovereignty of the citizen registered or adhering to it.

The theoretical sovereignty of the individual citizen was thus replaced by the quasi-tyrannical authority of a few party leaders, and the constitutional regime was essentially altered, with the prerogatives of the crown, the parliament and the citizens being overwhelmed by the de facto condition. The views of Modigliani and Don Sturzo are not yet forgotten in this regard.

It was therefore clear that the one among the various parties that would prevail would transform their party discipline into government and state discipline. This the case, the choice was not between the democratic regime and the hierarchical one; but between the dictatorship of the proletariat that of Don Sturzo and that of Mussolini. The conscience of the Italians could not waver; and it was the collective instinct of national salvation, assisted by the intuition of the conscious, that gave fascism victory.

It is therefore pointless to weep over the corpse of a regime that had to be killed by one or the other, as the cyclical theory of forms of government observed and taught by Plato was to predict.

The religion of liberty has always observed more in word than in deed. See in Pareto (Treatise on General Sociology, 1553-54) how far partisan impositions went in practice to protect the freedom some by force at the expense of others. The delights of obligatory freedom made people freely desire a strong hierarchical regime.

6th - With this it becomes idle to go into whether or not the now dominant hierarchy responds, yes or no, a little or a lot, to the esoteric ideal of hierarchy.

We know very well that the *veltro* expected and prophesied by Dante is such that *he will not be fed by earth nor by veltro; but by wisdom, love and virtue*; that is to say, those same divinities, Minerva, Venus and Hercules that decorate our temples. But just as Dante, while waiting for the *veltro*, invoked and accepted Arrigo, so can Benito Mussolini be welcomed, even if, as Minacci seems to think, "he ignores the high religious relegation (?) of which the Masonic symbols contain the high ideal power". Too much would know that one should oppose Mussolini simply because he is not a great initiate or because his hierarchy is not perfect.

From the point of view of the esoteric hierarchy, the Minacci, who poses as an initiate, should understand that it is constituted by the actual natural spiritual gradation and that therefore there *can be no* debate whatsoever for it as to which path to take in this as in other contingencies.

It is for this reason that the concept of the 'Holy Empire' Scottish and Dante's imperialistic concept correspond, as we had occasion to point out two years ago (Nov.

1921) on this very Review. And this is why, long before the existence of Fascism, R. V. Palermi operated and wrote in this sense, and in this sense, the

Freemasons then belonging to the Philosophical Rite (and today to the Scottish Rite), not least the undersigned, operated and wrote since 1911.

Furthermore, Minaci should remember that there is an art realm based on knowledge unknown to the layman. Man's penitent mechanism makes him susceptible to the currents of thought, and the sages therefore always have the possibility of making themselves heard and exerting their influence. Ultimately, above men and the initiates stand the great fates that are above even the gods; and the initiates can only aspire to recognise them and to co-operate consciously and intelligently in their manifestation in the mortal world. We could say more and with less obscurity, but of certain things *it is* well to speak in a manner fully intelligible only to the *“sons of the Art”*, and to speak of them for the more

alta terra et caligine mersas.

First contacts between Hermeticism and Freemasonry

From the writings of Buhle, Ragon, and the more recent writings of Hohler, Silberer and Wirth, it is evident that contacts have taken place between Hermeticism and Freemasonry since the early 17th century.

An example of the earliest contact between mural symbolism and alchemy can be found in the works of Cardinal Nicolò da Cusa, the great 15th century Pythagorean philosopher, and precisely in two passages of the *"Excitationum ex sermonibus"* (1), which we have already dealt with and reproduced in an article *"On the Origin of Masonic Symbolism"*, published in the June-July 1923 issue of the *"Masonic Review"*.

But there are a number of other contacts, perhaps even more ancient in origin, between the masonic guild tradition and the tradition, which, if we are not mistaken, have not yet been observed by writers of hermeticism and writers of masonic studies.

In at least ten of those ancient *mura todi* documents, which are known under the name of *'Oid Charges'*, there is mention of a *singular (sic)* freemason figure, who seems to us to be an obscure but important medieval alchemist.

In the Ms. of the 'Grand Lodge', written in 1583, and published for the first time by the Hughan in his *'Oid Charges'* tro vasi the following passage concerning this Freemason (2):

"Curious men of art (*craft*) travelled widely in different countries, some to learn more of art and skill, and others to teach those who had but little skill, and so it came to pass that there was a curious Freemason by the name of Naymus Graecus who had been at the building of the Temple of Solomon, and he came to France and taught the science of Masonry to the men of France. And there he was

• *New Era*, 1925, no. 4.

(1) Rev. Pat. N. de Cusa Card. *Opera*, Basel 1565, p. 632.

(2) See *History of Freemasonry and Concordant Orders*, Boston and New York 1891, p. 189.

one of the royal progeny of France whose name was Charles Martel, and he was a man who loved art well and attracted this Naymus Graecus and learned art him ...".

The same story is found in Ms. Wood of 1610, in M. Buchanam, published for the first time by Gould (3), and in eight other manuscripts of the 17th century and the beginning of the 18th century (4). In the Tew manuscript (T.W.), an important manuscript which bears the title "The Book of Ma sons" and which is perhaps earlier than 1680, but whose last redaction must date according to Gould (5) from before the Reformation (1534), the same thing is also recounted. Expounding the contents this manuscript the Gould writes (6): "We make the acquaintance of a *singular Freemason* who witnessed the construction of the Temple of Solomon, who comes afterwards to France, and teaches the craft of Freemasonry to the people of this country; he is referred to under the name of Mammongretus and Memongretus. But *the t* has been misread in place of a *c*, and it can be confidently stated that the Grecus we find in the manuscript of the Grand Lodge and in those of the Sloa group is well the last part of the name, which was originally written. Nevertheless, the precise form of the two first syllables of the word cannot be reconstructed; it is almost certain that it begins with an M, as we can deduce from the spelling of the word in other manuscripts more closely related to that of Tew: Maymus, Marcus, Mamus, Minus etc. and the personage the scribe had in mind was perhaps Maimonides, i.e. King Moisé ben Maimon (also known under the name of Maimuni), who died in 1204 and wrote about the Temple of Jerusalem; the compiler no doubt took him for a Greek'.

This identification of the 'singular freemason' with the famous author of the 'Guide to the Lost', besides being completely arbitrary, it also has the defect of being forced to presuppose a truly strong ignorance in the compiler of the manuscript, because one has to be very ignorant to see a Greek in perhaps the most famous of Hebrew writers.

Instead, it seems to us much simpler and more natural, without bi-

(3) Cf. R. F. Gould, *History of Freemasonry*, London 1887, Vol. I pp. 93- 100

(4) *Ibid*, I, 97.

(5) See R. F. Gould, *Histoire Abregée de la Franc-Maçonnerie*, Brussels 1910, p. 223.

(6) *Ibid*, p. 224.

I dream of calculating on the hypothetical misunderstandings of others, nor of high spelling, to identify the singular Freemason of these ancient Masonic documents with the alchemist Marcus Graecus, author of a well known "*Liber ignium ad comburendos ostenes*", in which we find among other things the oldest mention of the cannon-pol A late 13th century manuscript copy of this book exists at the *Bibliothèque Nationale* in Paris, and another manuscript copy from the same period at the Royal Library in Munich. It first printed under the First Empire on the initiative of Napoleon himself; then in 1842 and 1866 by Hoefer in the two editions of his

'*Histoire de la Chimie*', in 1891 in French by Poisson, and finally Berthelot published a critical edition in 1893 .

Berthelot, who dedicates chapter four of the first volume of his work '*La Chimie au Moyen Age*' to the study of the '*Liber Ignium*' notes that Marcus Graecus is not known in the history ancient (Greek) alchemy and does not appear in the texts of the '*Collection des Alchimistes Grecs*'.

But since a Mark alchemist is repeatedly mentioned in Senior Zadith's "*Tabula Chemica*", and is also mentioned another Latin alchemical work derived Arabic, namely in a commentary on the *Turba Philosophorum* (14th century), and sic as he is also quoted in Arabic alchemical works, it follows that there must have existed, under this author's name, a work on alchemica in Arabic of some authority that is related to the tradition of the ancient Greek alchemists.

Whether this alchemist mentioned in the Arabic texts and those of the *Turba* and the Zadith is the same as the one who wrote the *Liber Ignium* is a question that Berthelot has asked himself, without, however, being able to resolve it; But it is sufficient and interesting for us to note that the texts that make up the *Liber Ignium*, although unpublished until the early 19th century, had been known since the 14th century, because they contain a series of articles that are common to the 14th-century treatise *De Mirabilibus*, due a pupil of Albertus Magnus.

Furthermore, in works by Cardano, Porta, and Biringuccio, whose first editions date back to the 16th century, Marcus Graecus is mentioned by name; and Berthelot reports the existence another manuscript copy of this book in England.

He concludes by saying that it appears to be a translation.

Latin translation, made in the 12th or 13th century of one of those technical treatises of recipes transmitted and reworked incessantly since antiquity, through the Arab East and Latin West.

There is therefore nothing to prevent us from admitting that the compiler of the original Masonic manuscript, who made mention of the singular Freemason Marcus Graecus, had knowledge of this alchemist whose skill in "greem> firecrackers and in all operations through fire was so well known.

And it is quite curious that the symbolism of 'chewing works' plays a very large part in gunpowder', which is, as we have seen, first mentioned in the *Liber Ignium*.

Naturally, the assertion that this singular Freemason would have assisted in the construction of the Temple of Solomon should not be taken literally, but in its allegorical meaning: the author of the manuscript, order to highlight the exceptional initiatory value of Marcus Graecus, i.e. his skill in the "Art", places him in direct relation with the source of the Masonic tradition, making him one of those who assisted if not participated in the building of the Temple of the Holy City, symbol of the inner and universal sacred Temple, i.e. of the supreme spiritual hierarchy, transmitter, heir and deputy of the primordial and eternal initiatory tradition.

This would show that at the beginning of the 16th century, there was a more or less clear and precise awareness in the masonry guilds of the connection of the masonry brotherhood with the tradition of 'sacred art' and the knowledge that the same mystery was hidden underneath both masonry and alchemical symbolism.

This becomes even more interesting when we relate it to another important detail, contained in these same manuscripts that speak of Marcus Greco, as pure in more ancient Masonic documents, and which also belongs to the pure Hermetic tradition.

An ancient hermetic tradition tells how the ancient wise men, before the flood came, engraved the seven liberal arts on tablets so that they could survive.

According to this tradition, Hermes Trismegistus was the first to find these tablets in the valley of Hebron after the flood; and it was from him by means of the 'emerald table' that these sciences, and in particular the science, were later discontinued.

An ancient operetta on alchemy, attributed to Albertus Magnus (1193-1280), relates the tradition in this way (7):

"Alexander the Great in his travels found the sepulchre of Er mete, the father of all philosophers, full of all treasures not metal, but gold letters, written in the table of Zarad (*in tabula Zaradi*), the writing of which is also contained in the last books Galen composed...".

A famous Italian alchemist, Bernardo Trevisano (1406 - 1490) (8), reports the tradition more extensively: "The first instaurator of the art of chemistry, after its oblivion following the Flood, was Hermes Trismegistus, as we read in the memorial books of the history of ancient deeds, in Imperial, and in the exposition of the smaragdina table made by Claveto This man (Hermes) is written in the scriptures (*Bibliis*) that he was the first to enter the valley of Hebron, and there he found seven stone tablets, on which were written by the wise men, before flood of the waters, the seven liberal arts, each one only in its pious principles, so that they would not fall into oblivion ... Since the flood Er mete preceded all in this discovery, by means of the tablets he found in the valley of Hebron, in which place Adam had placed himself after his exile from Paradise Eden. From Hermes it came to many others by means of the little book he wrote: *tavola smaragdina*". After, the good Trevisan brings back the smaragdine table.

Giovan Francesco Pico della Mirandola, citing various opinions on the origin alchemy, also reports this tradition (9): "Others prefer Hermes Trismegistus as the principle of the chemistry faculty written in some stone tablets found near the city of Hebron".

A writing from the second half of the 16th century, attributed to Gerhard Dorn, one of Paracelsus's main disciples, puts the tradition as follows (10): "Adam, the first who practised and invented the arts and this (chemistry), by means of the light granted to him by God, the knowledge of all things

(7) Cf. Alberti Magni - *De Alchemia in Theatrum Chemicum*, 1692, Vol. 527. Cf. also the *Opera Omnia* of Albertus Magnus - Lugduni 1651, end of XXI tome.

(8) Cf. Bernardi Trevisani - *De Secretissimo Philosophorum opere chemico*, in *Theat. Chem.*, 1602, I, 774. See also in Mangeti - *Bibliotheca Chemica Curiosa*, II, 388. A French edition also exists (Antwerp, 1567).

(9) Cf. Joanni Francisci Pici Mirandulae - *De Auro*, in Mangeti, II, 563.

(10) Gerardi Dornei - *Congeries paracelsicae Chemiae de transmutatione metallorum*, in *Theat. Chem.*, 1613, II, 592. See also Mangeti, II, 44. Dorn's writings appeared in 1567, 68, 69.

before and after sin, foretold that world would be reborn by means of water, or rather chastised, and little but destroyed. Hence it came to pass that his successors erected *two* stone tablets on which they carved all the natural arts from their beginnings, and in hieroglyphic characters, so that this omen would also be noticed by posterity, and a mature foresight would be served in the time of future dangers. After the flood Noah found one of the tablets in Armenia under Mount Araroth, by means of which the rapids of the upper firmament and the lower globe and the courses of the planets were designated (11). Therefore the universal notions, in this way devoted particularly in several, remain diminished in their strength, so that this separation makes these astronomer and magician, other kabbalist, and the fourth alchemist, who vulgarly Abraham Tubalchaim astrologer and arithmetician maximum brought them from Egypt to the region of Chanaan (12)"

Coming to a time much closer to our own, in a writing attributed to one of the various hermeticists who hid under the pseudonym of Philalethes (second half of the seventeenth century), we find the following version of this hermetic tradition (13): "Some want this science derived from Enoch (14), who foresaw the flood and wrote the seven liberal sciences (including chemistry) on tables, leaving them for posterity. In fact, Hermes, having entered the Hebron valley, found what today are called the smaragdines, and from there he learnt his wisdom".

And a slightly older author, in a first attempt at criticism, examines this tradition as follows (15): "The tradition for

(The) In the emerald table, the relationships between what is above and what is below are precisely established, as well as the functions of the Sun, Moon and Earth, hermetic understood.

(12) It is interesting to note that in this 16th century post-Paracelsian text, only one thing is already made of Vulcan the alchemist and Tubalchaim the arithmetic maximum, of whom Tubalchaim is mentioned in the oldest known Masonic document, the Matthew Cook Ms. compiled, according to Gould, at the beginning of the 15th century.

(13) Cf. Philalethes *Tractatus de Metallorum Metamorphosi*, Chap. II, in Mangeti, II, 679.

(14) Enoch, son of Cain, who gave his name to the first city built, Enochia, is also a character who appears in ancient Masonic documents. According to the ancient manuscript cited in the previous footnote, "in this city the science of Geometry and Freemasonry was invented and cultivated". Of course, the 'city' is also a symbol equivalent to that of the temple we spoke of earlier. Enoch in Hebrew means initiate. The Bible mentions an Enoch, son of Jared, sometimes confused with Enoch son of Cain, who did not die, but was raised from the world and called to the Lord.

(15) Cf. *Commentary/interpretis Tabulae Hermeticae* by W. Christoph. Krieger 1657, in *Bibliot. Chem. del Mantiga*, I, 384.

which, centuries after the Flood, this table in a cavern near Hebron was taken from the hands of the woman Zara by the corpse of Hermes, holds in all its parts, if it is understood to refer to Sarah, wife of Abraham". At this point Kriegsmann, who in another of his works had endeavoured to prove that Hermes is none other than Chanaan, Noah's nephew, observes that there is concordance time and place, since Chanaan and Sarah are of the same time and the place, says our author, is all right, since the city of Hebron was built by Heth, son of Chanaan, that is, of Hermes, to which Abraham had set himself.

This opinion is shared by Borricchio, who reports what Kriegsmann writes in his *De ortu et de Progressu Chemiae* (1668). We do not believe that Kriegsmann and Borricchio are correct. We have in fact seen that the text Alber to Magnus, known and quoted by Trevisanus, says that it was Alexander the Great who found in the tomb of Hermes the "tabula Zaradi"; the terminal *i* will have been taken later for the suffix of the genitive, and with the easy dropping of the *d* here we are in the presence of Zara, which Kriegsmann makes the woman Sara. Instead, it is much more likely that the tabula *smaragdi* became the tabula *zaradi* through deformations of the word, which has the forms *smaraldi*, *smaraudi* and copyist errors.

Basically, this tradition credits the discovery of these seven (or two) stone tablets to Hermes, who thus became the father of all philosophers. The tablets were carved and prepared by the Ancient Knowers or Enoch.

Let us now compare this hermetic tradition with the Masonic tradition contained in *0/d Charges*.

Ms. Matthew Cooke, dates back to the beginning of the 15th century predates the Trevisan, after speaking of the four sons of Lamech, namely Jabal, Jubal, Tubal-cain and Naama and the various arts and sciences they discovered, continues (16): "And these four brothers knew that God would take vengeance for sin, either by fire or by water. And they did much to save the sciences which they had discovered, and took counsel among themselves, and exercised all their talents. And they said that there were two kinds of stone of such virtue that one, called marble, would not be burnt, and the other called lacerus would not be submerged in water. And so they decided to write all of them down.

(16) Matthew Cooke, Ms. in the *History of the Ancient and Honorable Fraternity of Free and Accepted Masons* - Boston and New York, 1891, p. 180

And so, if God had avenged Himself by fire, the marble would not have burned, and if by water the other would not have sunk, and they incited their elder brother Jabal to make two pillars of these two stones, i.e. of marble and of "Lacerus," and to write upon these two pillars all the sciences and the arts which they had found, and he did so. And so we may say that he was the most wise in science, for he first began and led them to their goal before the flood of Noah.

Fortunately knowing of the vengeance that God would send, the brothers did not know whether it would be by fire or by water. They knew by a kind of prophecy that God would send one or the other, and therefore they wrote their sciences upon the two pillars of stone. And some say that they wrote upon the stones all the seven sciences. As they had in mind that a vengeance would come, so God sent his vengeance, and there came such a flood that the whole world was submerged and perished except eight. These were Noah and his wife and their three sons and their wives, from whom all the world descended, and they were called Shem, Ham, Japhet. And this flood was called Noah's flood, because he and his sons were saved from it. And many years after the deluge, according to the chronicle (17), these two pillars were found, and the chronicle says that a great scholar (*clerk, clericus*) Pythagoras found one of them, and Her mes the philosopher found the other, and they taught the sciences that they found written on them

We note that in the French original of Bernar do Trevisano's work, which is found the 1741 edition of the *Bibliothèque des Philosophes Chimiques*, the tables carved by the Wisemen are marble. In this Masonic document, and in the chronicle to which it refers, the tables are two, as in the variant of the Hermetic tradition given by Dorn; there is one made of marble as in the variant given by Trevisano, one of them is found by Pythagoras and the other by Hermes, as in the Hermetic tradition.

The Ms. of the 'Great Lodge' (1583) and likewise the Bucha nam Ms. tell almost the same thing. The only difference is that the non-submersible stone, in them becomes *Laterno* (and in the

(17) It refers to a 'Polycronicom' previously mentioned. According to Gould, it would be the Higden's Polycronicom; but we found nothing there that we have reported.

manuscript Tew becomes later, i.e. brick), and the credit for the discovery of the pillars is attributed to Hermarine alone. "The great Hermarine," says the manuscript of the "Great Lodge" (18), who was the son of Cubye, who Cuby was the son of Semm, who was the son of Noah. The same Hermarine was afterwards called Hermes the father of wisdom, he found one of the two stone pillars, and found the sciences written upon them, and taught them to other men[>].

Ms. Buchanam says (19) exactly the same, and she goes even further into the tradition, calling Ermete, with the traditional phrase of hermeticism: father of all sapient.

It seems clear to us that we are in the presence of the same tradition. The tradition of the masonic art and the tradition of hermetic art both carry the memory of their derivation from and identity with the tradition sacred, divine and royal art.

The 'Old Charges' trace and derive the masonic or geometric art Enoch, Tubalcain and Hermes, presenting the titles of the nobility and initiatory purity of the Masonic Brotherhood.

And when, in the 16th and 17th centuries, certain hermeticists such as Elias Ashmole and other *adopted* Freemasons came to learn about the Mura tradition through these and similar documents, the similarities we have found could not escaped them, and they must have been convinced that the two traditions differed only in the symbolism they used, but not in their origin, nor in the doctrine concealed beneath the different veil.

This would explain why at a certain point (1613) the Masonic symbols of the square and compasses made their permanent appearance, replacing the purely hermetic ones in certain symbolic figures used by the Hermeticists, and would explain the particular interest of the Hermeticists in Freemasonry and vice versa, and the flourishing of hermetic symbols and purely hermetic degrees from the very beginning of the foundation of the Grand Lodge of London.

infiltration and influence of Hermeticism would find its full justification in the existence of these ancient contacts

(18) Cf. *History of the Ancient and Honourable Fraternity of Free and Accepted Masons*, p. 188.

(19) See R.F. Gould - *History of Freemasonry* - London 1887, Vol. I, p. 95.

between Freemasonry and hermeticism, predating, and by far, the golden age of Maier, Basil Valentine and the other hermetists and rosacrossants who made use in their work allegorical figures of masonic symbols such as the square, the compass and the cubic masonry.

The existence of hermetic degrees in the Ancient and Accepted Scottish Rite (whose motto: *Ordo ab Chao* has a precise reference) is therefore perfectly natural and justified.

Similar conclusions would probably be reached by comparing the Masonic and Templar traditions, since the symbolism of the building of the Temple must necessarily present points of contact with the symbolism of the liberation and defence of the Temple; and just as the similarities of the Hermetic and Masonic traditions could not have escaped the attention of the Hermeticists, so the Templars could not have escaped certain analogies between the two traditions and between the Masonic and Templar symbolism; which makes the tradition that the Templars at the time of the persecution sought and found refuge under the cover of the Masonic guilds at least plausible or significant, and fully justifies the existence of the Templar degrees in the Ancient and Accepted Scottish Rite.

The Democratic Initiation *

Costantino De Simone Minaci is absolutely fed up. And his indignation as a *well-wisher* quivers and erupts in the pages of the 'Fenice' of 5 December 1923 .

He is unable to understand how, after so much splendour of democratic civilisation, there still exist, eternal gods, heretics of my strength, reprobates who dare to make apologia for hierarchical regimes from an initiatory point of view, preventing him and his *sozii* from banishing unchallenged the word of the perfect armoury between democracy and esotericism.

With the admirable correspondence of thought and action to these paladins of liberty, unable to take away my freedom to expound my heresies, Minaci summoned and stirred up against me the big brothers of the various democratic fights and the resellers of the stockpiles of exotic and stale occultism.

'Is it possible,' Minaci wonders (p. 2, No. 29 of the Fenice), that today, after a century of tremendous struggles, of uninterrupted work, of martyrs and heroism of the whole of the Masonic spirit, it is possible that from the bosom of Universal Freemasonry, men who claim to be sons of an art that was once called royal (and not popular or plebeian, or immeasurable and democratic Minaci!) advocate (sic) the return to the tyranny of a supposed divine right (and who spoke of divine right? What does divine law, or natural law and similar elusive abstractions have to do with the evaluation of spiritual hierarchies?). If this can happen, and I it can because Arturo Reghini in the Masonic Review represents the trustworthy man (too kind, please) of those who call themselves Sovereign Grand Commander of a rite that defines itself as legitimate, is it not absolutely necessary to denounce to the brothers scattered around the globe the sinister game of a handful of men who hoist the banner political absolutism on the Masonic House? The article that Arturo Reghini wrote on the occasion of my modest philosophical considerations, modest considerations but dictated by an ardent faith in the

* *Masonic Review*, 1924, nos. 1-2

well, it is an astonishing, scandalous, revelation (what stylistic flourishes!) of the sectarian spirit of his companions, and of an environment shipwrecked in the ugliest denial.

Protest imposes itself, logical, fatal, necessary. None of us hesitates, and the courage of truth is the highest virtue of free man.

Bravo Minaci, bravo! Denounce and protest, that's exactly what needed to be done. *A vi- brata* protest is directed at him, a *fed agenda* (of *thistles*) is revived, and the left-wing game of right-wing tendency goes straight to the dole.

Which on reported tirade, with all the rest, comes between my head and neck because of, it seems impossible, my article on

"Freedom and Hierarchy" in *Masonic Review* (Nov. 1 923), which really could not be more measured and peaceful. But since in it I did not admit that all men can, and indeed by evolution must, become initiates, Minaci is annoyed and fiercely goes on the attack. He wants democratic initiation, *à la portée de tout le monde*; and he asks himself indignantly:

"How does Reghini suppose that the true initiation person finds humanity incapable of evolution?"

Well, dear Mr Minaci, I not assume anything. I prefer facts to theories and beliefs. And I observe that today, as in the past initiation is an aristocratic, esoteric thing. Even in our times, in the Masonic Lodges, it is examined whether or not the profane are worthy and likely to be initiated; which shows that not everyone is considered capable of initiation. It may not be democratic, but it is so. This is a statement of fact and not *"sophistry or a means of camouflaging a special conception of mine as an authority"*.

That in the future, very much in the future, things should go of verse, it does not seem to me at all proven or even true similar; and therefore I disregard it as ... *of the year forty*! I leave to Schuré the belief in God's evolution and to men of good will the expectation of the reign love and light, of the earthly paradise where the lion will play the part of the rabbit, and the wolves, having become vegetarians, will no longer play the game with the tender lambs.

For my own part, I do my utmost not to let automobiles roll over me and run me over with theories. Such reservations to Minaci have the effect of assertions, even paradoxical ones, it seems; and he does not hesitate to say that my assertion does not hold water.

and, as he rather vulgarly expresses it, passes in the tupperware of useless quarrels.

To appease him, I should recite the *humiliter se subiecit* and turn to the true faith in Madonna Evolution and the Holy Progress. But since they belong to that shipwrecked environment etc.. and as those who want them must be given them, so I want to give them to Minaci. Whom, o ye of good conscience and uprightness, *'has never made parados salient assertions. In various writings of a mystical character and intuitive mental forms, he has expressed in occult journals a series of philosophical conceptions, sometimes in an artistic style'*, and sometimes in a ... non-artistic style, as we shall see. Ah, have you never made paradoxical statements? But you are crazy, Don Costanti is not!

Here's what Minaci (No. 16-17-18 of the Phoenix) leaves out, after shelling out several: *'Napoleon had been brought before the court of infinity, and his downfall was decreed. He was inconvenienced by God'*. And if this is not parados salt, it means that Minaci has got used to shooting the 420, and for that there Y!ole more. But since history tells us that Cola di Rienzi, Michele di Lando, Masaniello and other pure heroes of democracy have also fallen, and since it is probable that the Eternal Father was not even tickled, it seems reasonable doubt the wisdom of certain verdicts and shootings.

And here is an essay in artistic style (*Art Nouveau, made in France*): *The Masonic order repeats its entire moral value from the spirit of spiritual evolution'*. Pleonasms aside, the speech goes like a charm. This *"spirit of spiritual evolution"* is surely the specific one that allowed those pagan peoples who *"agitated without high faith in the destinies of mankind"* and *"had their knowledge detached from high thinking"*, because *"no supreme legislator had democratised their laws"*, to understand something. Jesus came, *"the initiates have felt its exalted power, the children of ancient knowledge have learnt a new one, their work will be inspired by the new symbols because the former have changed and acquired the luminosity of other spheres"* (The Phoenix No. 16-17-18). See what a hoot!

With *luminosity (!?)* things immediately took a different direction; the Latins put an end to their frivolous perditum po of jus, fas and mos, with their eagerness to put

order in the known world, and they began (and it was time) to give themselves over to high thinking. The empire went to the dogs, but in the end it was an undemocratic regime, and therefore all the better: *write an cor this, cheer up...*

And so, thanks to the categorical imperative and the simultaneous freedom of consciousness, thanks to the spirit and luminosity, mankind evolves; and at every turn, mushrooms and initiates spring up.

Minaci then, if he doesn't come out on top, is now almost at the top; although according to him it is impossible to reach a conclusion because *initiation is an undefined ladder upwards*'.

However, one really has to know a lot to go off on this broadside, i.e. be shot at in the form of an intuitive: *"There is perhaps one central secret that is unknown to everyone in the Western world today, and which the highest assemblies do not know"*. Here we are faced with the usual rut of Oriental supremacy with the Three Wise Men, the Mahatmas and the marabouts of the Theosophical Society, the perfect awakened, etc. But let us take comfort in this; with time, with straw, with progress, and above all with democracy, without God's inconveniences, who knows if we in the West might not be able to catch this one central secret too!

It is just a pity that we will not be able to savour it in peace, far from the next one; but that we will have to continue for all eternity (and even afterwards) to climb the undefined ladder of evolution.

But unfortunately this is the case, otherwise there would be no more Progress, and the people would remain profane; and this would be an injustice, an immorality, a sham! And only a heathen, without religion, without faith, without humanity, without love for his fellow, without charity and pity for creatures, without reverence for immortal principles and the achievements of free thought, in a word without enlightenment, can admit such horrors, and exclaim: *Odi profanum vulgus et arceo*.

The Pythagorean ban on Beans *

We know that *cannabis indica*, opium, cocaine, peyotl... exert an effect on the brain functions and on the mind; therefore it cannot be ruled out with a motto of humour that something similar may also happen with fava beans; only unprejudiced experience can tell us something in this respect: and this is precisely what has happened to us unexpectedly and without prejudice. We have simply ascertained an "effect" as they say nowadays; and *supposing* that other human organisms do exist and have existed which are not altogether dissimilar, we have observed that this fact may well explain and justify for them the inhibition of the broad beans, especially in the case where it is expedient that the mind should not be disturbed. The reason for this Pythagorean inhibition is not known with certainty; many discordant and implausible ones are given. Scholars of Pythagoreanism do not report our explanation, but *it also* appears in ancient literature, as shown by the passage of Cicero who states that it is believed (*putatur*) that the ingestion of fava beans deter mines in the mind the restlessness. The question is whether the mental restlessness is a consequence of the swelling of the brain or of the belly. Even if the swelling of the belly accompanied or terminated the action over the mind, it is not right to say to the philosophers to whom Cicero alludes that the ingestion of the broad beans swells the brain and thus determines the disturbance of the mind. This absurdity was not said by the Pythagorean philosophers, and Cicero attributes it to them so that he can easily refute it with a witticism. Moreover, Cicero does not say that he refers to the ancient Pythagorean writers at all, and it may well be, since the explanation is not found in Pythagorean literature, that he drew it from those groups of Roman Pythagoreans in those times or a little later appear around Nigidius Figulus or from predecessors of those who made up 28 of the Pythagorean confraternity that gathered in the underground Pythagorean basilica near the Porta Maggiore. The 28 is also a perfect number in the modern meaning of the word, derived equally from that

*. *Initiatic Studies*, January-June 1950.

ancient, i.e. 28 is a number that is equal to the sum of its divisors excluding the number itself. is, however, another reason that makes 28 a perfect number, taking the word perfection in the Greek etymological sense of the word, which is also the sense of perfection according to Pythagoras, Aristotle, and Dante, i.e.

completeness. It is perfect in the same way that 4 and 10 are perfect: 4 is the first number after the triad of the first three numbers, 10 is the first number after the first three number themes (and also in the decimal numbering system it is the first unit of the higher order and because it is linked and identified with 4 in the relation of tetractis : 1+ 2+ 3+ 4= 10), and 28 is the first number following the theme of the three enneads; furthermore, its *pitmene* remainder of the division by 9 is unity.

Carcopino in his book on the Pythagorean basilica of Porta Maggiore (cf. Jerome Carcopino - *La basilique pythagoricienne de la Porte Majeure* - Paris, 1927, p. 255) shows that the members of the Pythagorean confraternity to which the basilica belonged numbered 28, based the observation already made by Mrs Strong (Mrs. Eugénie Strong - *The stuccoes of the underground basilica near the Porta Maggiore in the Journal of hellenic studies*, XLIV, 1924 p. 65 - 111) that the funerary stuccoes of the basilica were not intact. Eugénie Strong - *The stuccoes of the underground basilica near the Porta Maggiore in the Journal of hellenic studies*, XLIV, 1924 p. 65 - 111) that the funerary stuccoes of the basilica cell numbered 28. Carcopinus notes that this number of 28 Pythagoreans coincides with the number of Pythagoreans who, according to the dialogue between Polycrates and Pythagoras preserved under the name of the epigrammatist Socrates from the Patatine Anthology (*Antologia Patatina*, XIV, 1) constituted the very school of Pythagoras. In this dialogue, in fact, Polycrates asks Pythagoras how many athletes he is leading in his house towards wisdom; and Pythagoras replies: I tell you.

Polycrates. Half study the admirable science of mathematics, a quarter study eternal nature, seventh practise meditation and silence, and there are also three women, of whom Theanus is the most distinguished. Here is the number of my pupils who are also those of the muses. The root of this equation of the first degree is the number 28; and the way the problem is stated shows that Pythagoras was interested in showing that it is a perfect number.

We are interested to note that, according to this statement attributed to Pythagoras himself, some of the disciples practised meditation. For these disciples, the precept of abstaining from fava beans was most opportune for not disturb the tranquillity of the soul, and as the

ban was in this way connected with the most jealous part of the esoteric activity of the school, already in itself famous for its mysteriousness, it was natural that the reason for the prohibition should remain shrouded in mystery, although it is not proven that the false explanations given for the use of the profane go back to Pythagoras himself. And on the other hand, the use of broad beans as nourishment might well have been permitted to those who did not practise meditation, as Ari Stossenius asserts.

The thorny issue of broad beans is thus completely resolved.

Transcendence of space and time

For more than a year now, some very interesting articles have been appearing in this journal on two very important issues, which are usually referred to by two rather unfortunate names: the question of the "fourth dimension" and that of the "eternal premonition". These are, as is well known, two hypotheses that have long been put forward to explain 'contribution' and 'premonition' phenomena respectively.

It was with this in mind that Ing. Francesco Amato also adhered to them in his articles published in the May-June 1925 and September-October 1925 issues of "Mondo Occulto", while Dr. Ernesto Bozzano, in his articles published in this same magazine in the November-December 1924, July-August 1925 and November-December 1925 issues, opposed them, advocating instead the use of the "Occult World" as a means of promoting the "Occult World". Dr. Ernesto Bozzano, in his articles published in this same magazine in the November-December 1924, July-August 1925 and November-December 1925 issues, opposed them, advocating instead the hypothesis of dematerialisation and consecutive rematerialisation to explain the phenomena of contribution and resorting to various hypotheses including that of the "omniscience of causes" on the part of the psychics, to explain the various species of premonition phenomena.

We must immediately make a preliminary observation, and it is this: even if the hypotheses advocated by Bozzano were to come into play in the phenomena in question, it would not follow that the hypotheses of the fourth dimension and of the eternal present would be excluded, since in some cases could be used to explain the aforementioned phenomena, and even if these hypotheses were to be absolutely discarded for the explanation of the aforementioned phenomena, it would not follow that they could not be used in other cases for other problems and that they should be excluded from the list of possibilities. In other words, it does not follow from being considered useless, inadequate and inappropriate for explaining particular phenomena that such hypotheses are certainly absurd and must be discarded as a matter of course.

Bozzano could have declared that he did not feel the need to resort to any other hypothesis than the ones he advocated.

- *Occult World* - Year VI, March-April 1926, no. 2.

thesis, and the question would be reduced to examining whether such hypotheses are appropriate, sufficient and reliable. But Bozzano, who in his book (*Dei Fenomeni premonitorii*, Milan 1914) had already endeavoured to liquidate the hypothesis of the eternal present, even proposed with the above-mentioned articles to "free the field of metapsychics from two hypotheses that are contrary to reason and logic, in that they are unthinkable" (*Mondo Occulto*, Year IV, no. 6, p. 241). And a little further on (*ibidem* p. 250), he does hesitate to affirm that the hypotheses of the "eternal pre sente" and the "fourth dimension" must be considered scientifically absurd and untenable "as they are , because they are in flagrant contradiction with the dictates of reason, with the fundamental attributes being, with the principles nature and with the laws of universe".

Holy smokes! We must confess that in reading these lines, we could not help but feel a tinge of envy and despondency. But, overcoming this sense of abasement, and while we do not in any way think, in our poverty, that we too should claim to know the fundamental aspects of being, the principles of nature and the laws of the universe, we would like to try to bring a little order to the approach to these two blessed questions and a little precision to the terminology improperly used to describe them.

First of all, it is necessary to examine whether the pairing of the two questions, made and accepted by both Amato and Bozzano, is legitimate and conveys nothing, without either of them giving any reason or justification. Amato, in fact, affirms that considering the hypothesis of a fourth dimension as absurd leads to the affirmation of the idea of out of time as absurd; and therefore to the exclusion of the "eternal present" (*Mondo Occ. An. V, No. 3, p. 11 7*) Bozzano calls the hypothesis of the fourth dimension the sister of that of the "eternal present" (*Mondo Occ. An. V, No. 4, p. 157*), and says that by excluding the hypothesis that psychics perceive events by purely mental induction, and admitting instead that of the eternal present, psychics would perceive future events by true direct vision through the fourth dimension of space (*Mondo Occ. An. IV, No. 6, p. 248*). Now, if the reader will have the necessary patience, he will be able to persuade himself that there is no reason to connect the two issues, which are clearly delineated and mutually independent. For the moment with

tion has been arbitrarily made. Bozzano, whose articles are, for a scientist, not a little dommatic, affirms that human intelligence is logically forced to admit the idea of infinite space (*Mon. Oc. An. IV, No. 8, p. 241*), and likewise of infinite time both in the past and in the future (*ibidem*, p. 242 and 247). For him, it is an axiomatic truth that Time and Space form an integral part of Absolute Reality (*ibidem*, pg. 246); and since, as Bozzano goes on to say, Time and Space are the necessary conditions being, and to deny them is tantamount admitting the existence of absolute Nothingness, which cannot be done because it is unthinkable, "the reality of the existence of Space and Time becomes an absolute certainty" (*ibidem*, pg. 2).46); and therefore "Time and Space cannot be suppressed, and if a Beyond exists, we shall have to conceive of the other life as a state in which there will cease to exist not Time, but the (subtolineature of our) notion of Time, not Space but *the (idem* as above) sense of Space"; where the use of the determinative limb implicitly proves that Bozzano does not have, and believes for certain that no one can have and that there is no notion of time and space other than the only one known to him, the usual human notion.

Let us note *en passant* the use or rather the abuse of capital letters for Space and Time, made to induce in the reader an unspecified and mystical sense of reverence. If we wrote *Pope* and *King* we would evidently intend to manifest our reverence for the King and not for the Pope; and the use of capital letters would have a purpose and would mean ; but can Bozzano tell us what is the difference between Time and Time, between Space and Space? Pareto, in some passages of his fundamental work, has already made a mockery of these systems; Bozzano, on the other hand, still lingers on them with complacency. But, apart from these trifles, what really makes an impression is the intransigent attitude assumed by Bozzano, from which an irremediable materialist mentality transpires. He goes so far as to feel the need to subordinate even God to space and time; God, for Bozzano, can only exist within the universe. Here are his precise words: 'Not even God could exist outside Space and Time, since a being, insofar as it is a being, cannot exist ... in the non-existent' (*Mon. Oc. An. V., No. 4, p. 158- 159*). This attitude is diametrically opposed to the attitude of Plotinus who said: "It is not the soul that is

in the body, but the body in the soul; it is not God who is in the universe, but the universe in God'; words in which one feels the confidence of one who speaks *from experience*, and in which naturally the concept of interiority, of being contained, understood, is not to be understood a spatial sense; because it makes sense to speak of an object that is contained within another object or of subject that comprises another; but one cannot establish such a concept of inclusion between such heterogeneous things. But the authority of the great neo-Platonist, for Bozzano, does not even seem to exist.

Bozzano does not care about the old scholastic distinctions between time, duration and *aevum*; he does not reflect that such distinctions were also of value to Dante (who, passing from the human to the divine in his ascension, simultaneously passes from time to eternity); he is not moved by the similar distinction between *tem po* and duration also made by Descartes and Newton, he is not shaken by seeing Kant define time and space as forms *a prio ri der inneren Anschauung*, mere *subjective* conditions of *our* way of considering things, and Schopenhauer time, space and the law of causality as the conditions of our existence; all this does not exist for Bozzano, he ignores any distinction between empirical, immanent and transcendent space and time. For him, there is only the space and time of empiricism; that is, three-dimensional infinite space and one-dimensional infinite time.

Now, that human reason is logically compelled to admit the absolute and necessary real existence of such space and that time is not at all true. Bozzano can be persuaded of this by reading the first two chapters of the very valuable work: "*Fisi ca di oggi, filosofia di domani* (Milano 1910)" by the illustrious scientist Antonio Garbasso of the University of Florence. Garbasso observes how it is necessary to keep the three problems separate: *a*) what time is, *b*) where the notion of time comes from, *c*) and where its measure is to be found (and similarly for space). On the retina of the human eye two-dimensional image of the object of vision is drawn; and Garbasso observes that the sensation of the relief and distance of the object is obtained by the adaptation of the crystalline lens and the effort of convergence of the two visual rays. Garbasso shows how the adaptation of the crystalline lens and the effort of convergence ~~is~~ *a single parameter*, which when combined with the two coordinates of surface vision gives three

dimensions; and he reproduced these conditions with the means of the laboratory, showing that to photograph a rectangle placed on a screen a displacement is necessary to focus it according to distance, and that in this way *only one parameter* is introduced, and that space therefore has three dimensions. All this, however, is *only* true in an isotropic and homogeneous medium; and by means of ingenious experiments in optics, which for the sake of the nature of this journal and to save space we will not go into here, Garbasso has succeeded in *demonstrating hopefully mentally that in an isotropic but non-homogeneous medium space has more than three dimensions*. Exactly so!

Nor is it worth saying that all these considerations of optics are invalidated by the sense of touch, which assures us that there are three dimensions of space and no more, because it is well known that the coordination of tactile space with visual space takes place through the education of the tactile sense, which is subordinate to the visual sense. This for space. As for time, Garbasso notes that its only characteristic is its *irreversibility* \times (so that the second principle thermodynamics applies to it), a characteristic not enjoyed by the directions of space. The question of

absolute value of time and that of its measurability therefore remain unaffected. "It is therefore permissible, concludes the Garlow (*o. c.*, p. 36), to refer the notion of space to optics and to conclude that this idea, like that of time, is not given to us a priori, according to Immanuel Kant's nomenclature, but rather arises from the habit of external phenomena". Consequently, it is enough to escape (*sipossibile est*) from the custom of external phenomena in order to no longer be the slave of this notion of space and time. And so the exclusivity of the existence and absolute reality of Space and Time as conceived by Bozzano remains *experimentally* discarded.

If above is not sufficient to show how it is necessary to renounce the illusion of absolute time, Bozzano and the reader can better understand this necessity by reading the chapter on the "relativity of simultaneity" in Einstein's work (A. Einstein: *La Théorie de la Relativité restreinte et généralisée*, Paris 1921, Chap. IX, p. 21-23); where Einstein *demonstrates* that two simultaneous events with respect to a moving train are not simultaneous with respect to the railroad, and vice versa; and shows how, in order to remove the apparent incompatibility between the law of propagation of light and the principle of relativity, it is necessary to abandon the notion of absolute time,

i.e. independent of the state of motion of the reference system, a notion that Physics had always tacitly admitted. We will not go into this subject for the reasons stated above.

Without going into the difficult, on the other hand, an elementary analysis of our notion of time is enough to ascertain that it presents itself as a *continuum*, i.e. that the idea of instant and interval between immediately consecutive instants is an abstraction that does not correspond to reality, but only to a concept of limit. In other words, there are no 'moments'; each moment, and among them the present moment, is nothing more than the purely abstract, theoretical limit of separation between before after, past and future. Therefore, to admit the real and exclusive existence of the fleeting moment is equivalent, since the past and the future do not exist *at present*, to admitting that nothing exists. It is therefore necessary not to be deceived by the habit, which arose from the practical needs of measuring time, and not to forget that moments are nothing more than *fictitious entities*, and that, effectively and consequently, past, present and future either constitute a continuous whole or they do not.

This temporal continuum always *passes* in the same direction, so that, once an origin and a unit of measurement have been fixed, a number (*a* coordinate) is sufficient to fix the position of any instant with respect to the origin or vice versa. The flow of time can thus be represented as the movement of a point that always proceeds in the same direction along a line (which can be imagined as *open* like a straight line, in which case it never passes through the same point, or *closed* like a circle, in which case it passes through the same point an infinite number of times, or can even be imagined as having other courses). For those who do not step outside this line, i.e. those who live in the linearity of time, the past, the present and the future exist only as the present; or rather, to express themselves in the words of St. Augustine, the present exists as intuition, the past as memory, the future as expectation.

This is the case if the correct graphic representation was rectilinear; but this would already change, in part, if time were to be represented, even in the case of human intuition, by a closed line or an interlaced line. But, even so, it makes sense and is legitimate to ask the question: does this linearity of time have a relative or

absolute? Is time, which is linear for us, equally and necessarily so for every conscious being? What is certain is that in hyper time, for example in two-dimensional time, the multitudinous vision of several moments or stretches would become just as possible as the simultaneous vision of several points or segments of a line from a point outside the line, and this without affecting the chronological succession of the individual points or instants.

Similar considerations can be made for space. Space, too, presents itself as a *continuum*; and geometric points, lines, surfaces and volumes are nothing more than abstractions, boundary concepts, geometric entities with which geometries are created, i.e. sciences that are not concerned with the relations between these abstract notions and the experimental elements of the physical world, *but only* with the logical chaining these notions to one another. For the necessities of practical life, the determination of the relative position of one point in relation to another leads, based on our intuition space, to taking one point the origin, three holy directions for it as co-ordinate axes (Cartesian, orthogonal) and a unit of measurement above them. Unlike time, however, we can set the direction above the co-ordinate axes, and change it if we like.

These three notions, of the continuum, three dimensions and measurement, have interesting relationships with the human senses, which the reader will find developed in the paragraph on "the psychological problem of acquiring spatial notions" in "*Questioni riguardanti le Matematiche elementari* raccolte e coordinate da Federico Enriques. Bologna 1912, Vol. I, Art. I".

The general tactile-muscular sensations, belonging to the whole skin, give by themselves those general relations inherent to the line and surface, which constitute in geometry the theory of the continuum, and which are like the foundation of the other geometric properties (the graphic and metric). If we add to the general tactile-muscular sensations those of the special touch, i.e. of the organ taken as the seat of constant comparison (only the hand), we obtain the notion of congruence, i.e. the metric notions, while the sensations of sight give us the graphic notions and not the metric ones. Thus "the three differentiated branches of Geometry, i.e. continuum theory, metric Geometry and projective Geometry, having regard to the acquisition of their con-

fundamental concepts, appear connected to three orders of sensations: to the general tactile-muscular sensations, to those of the special sense of touch and of sight". We thus find that projective questions are functions of the sense of sight; and therefore the notion of the three dimensions (or to be more precise, the three directions) of space is a function of the sense of sight.

Time, on the other hand, is mainly connected to the sense of hearing, which distinguishes the duration of a noise, and rhythm or musical *tempo*. To sum up, space and time have character of a *continuum*; time presents irreversibility, differing in this from the three directions of space, the human notion of time is one-dimensional, that of space ; time is mainly connected with hearing, space with sight. The heterogeneity between space and time thus seems clear enough to show that the coupling of the two problems of transcendent space and transcendent time, and in particular the linking of the two problems of the fourth dimension and eternal present in a mutual dependence and solution, is unjustified and arbitrary. The question of the existence of a two-dimensional hypertime is independent of the question of four-dimensional hyperspace; and a positive or negative solution to the problem of the "fourth dimension" does not drag with it the question of the "eternal present", and vice versa.

And now another matter must be made clear. When Bozzano, quoting the English mathematician T. O.

Todd, who says that mathematicians' speculations about a fourth dimension of space do not serve to prove the concrete existence of this dimension, is perfectly right.

Paradoxical as it may seem to a layman, it is certain that geometry *today* is a purely abstract science, completely independent of any intuition of physical space; it is a construction with a *purely logical value* from which nothing can be deduced either for or against questions concerning the nature of physical space. "The truth is," says Whitehead in one of his excellent books (*An Introduction to Mathematics* by A. N. Whitehead, p. 242-244), "that the 'spaciness' of space does not enter into our geometrical reasoning at all. Spatial perception accompanies our sensations, perhaps all of them, certainly many; but it does not seem a necessary quality of things that they should exist in one space or in

a space of *any kind (in one space or in any space)*". And Einstein writes: "The propositions of mathematics, insofar as they refer to reality, are not certain, and insofar as they are certain they do not refer to reality (*La Géométrie et l'Experience* par Albert Einstein. Paris 1921, p. 4)". Therefore, the existence of a geometry of a four-dimensional space proves nothing either in favour of or against the existence of a concrete four-dimensional space and a possible notion of it. And as for the alleged absolute character of infinite space, while nothing can be deduced from geometry in the physical world, it is certain that the development of non-Euclidean geometry has led to the notion *that the infinitude* of our space can be doubted without disagreeing with the laws of thought and experience (Riemann, Helmholtz). This is how Einstein expresses verbatim in Chapter XXXI, entitled: 'the possibility of a finite and nevertheless unbounded universe', of his aforementioned book on the theory of relativity. Bozzano has only to compare these words with his apodictic statements on the absolute reality of infinite space and time.

Ing. Amato is then perfectly right to complain about the terrible confusion that Bozzano makes when he transforms the question of the existence of a four-dimensional hyperspace into the perfectly absurd question "of the existence of fourth dimension of space", where he implies that space can only be three-dimensional. To ask a fourth dimension can be found in three-dimensional space is in fact just as absurd as asking if a surface can contain volumes; but it is too easy to demolish opponents by attributing bestiality to them, and in this case no one has ever thought, as Bozzano supposes (*Mon. Oc. An. IV, No. 6, p. 243*), of applying the hypothesis of the "fourth dimension of space" to a three-dimensional geometry. If the hypothesis of the existence of a four-dimensional space really consisted in supposing that the three-dimensional space is four-dimensional, Bozzano would be justified in declaring such a hypothesis absurd and unthinkable; but, even if there is someone capable of making such a confusion (we know certain "great masters", who scribble about arithmosophy, who are capable of much more!) Amato does not belong to this category and has good reason not to want to be forced into it. We have seen from the outset that for Bozzano the two hypotheses of the "eternal present" and the "fourth dimension of the

space' are unthinkable, and therefore contrary reason and logic, they are irrational and therefore to be excluded. This, says Bozzano, unlike the inconceivable (but rational and legitimate) hypotheses, such as that of the "omniscience of *cau se*", which "we must logically admit the possibility, without arriving at an understanding of it" (Bozzano, p. 4). of which 'we must logically admit the possibility, without arriving at an understanding of it' (*ibid.*, p. 243). Now, in order to demonstrate that these two hypotheses are indispensable, he equates them with the hypothesis that in a "transcendental world there may exist an arithmetic other than ours, according to which two plus two adds up to five" (*ibid.*, p. 242); and he bases his entire argument on this assimilation in order to condemn these hypotheses as absurd and unthinkable. On this assimilation he insists on p. 243: 'why three dimensions, instead of four or five'? I merely observe in this regard how this formidable question is equivalent to this other: "Why, why, do 2 plus 2 add up to four, instead of five, or *six, or seven, so on?*"; and again, finally, in the same article (*ibid.*, p. 250): "Why, why, why, why, why do 2 plus 2 add up to four, instead of five, or *six, or seven, and so on?* 250) : "If there were those who believed that science and philosophy had to claim the right to wander freely even in the chaotic heights of the most ungainly abstraction, then I would point out to them that they are obliged to accept as legitimate even the hypothesis that in a transcendental world 2 plus 2 adds up to 5, or 6, or 7, and so on, a hypothesis that is in every respect equivalent to the hypotheses of the "eternal present" and the "fourth dimension of space", all three contain the same element contrary to reason, logic and common sense.

As can be seen, Bozzano states that these assumptions are equivalent, but does not support with any argument the boldness, certainty and insistence of this assertion. And the serious thing is that no justification can be found, because it can be demonstrated quite simply that this assimilation is arbitrary and erroneous.

In fact, that two plus two make four is not a hypothesis that can be true or false or substitutable; because *four* is nothing but the name used to indicate the result of the elementary operation that consists aggregating to two units two other units of the same kind, and before giving it this name one defines this operation and proves the existence and uniqueness of its result. So if the result (sum) of this operation were given another name (as indeed happens when passing from one language to another), and called Four with a capital letter, or Five with the hypothesis for the Bozzano impen-

sible, of changed there would be nothing but the name. Similarly, the Germans use the word *kalt* (English *co/d*) to indicate not hot but cold, the Spaniards use the word *aceite* to indicate oil, and we also say that bread is very cold when it rises hot from the oven.

But issuing the hypothesis that the sum of two plus two *can* vary, not in name, but in fact, cannot because it is not permissible in mathematics to make hypotheses that contradict previously proven theorems; and in this case, the uniqueness of the sum theorem would be repudiated.

In the field (Archimedean) arithmetic, therefore, cannot make the hypothesis that the sum of two plus two is variable because there is a theorem that proves the uniqueness of the sum. But that the result of a sum can vary is not an unthinkable hypothesis; indeed, it is even what happens e.g. in the sum of polygons, where in order to obtain the uniqueness of the result of the addition of two or more polygons, it is necessary to introduce the concept of equivalence and to disregard the concept of equality. Now, in the question of the transcendence of space and time, there are no uniqueness theorems that preclude the field of hypotheses, and therefore the hypotheses of the "eternal present" and the "fourth dimension" are not at all comparable to forbidden hypothesis that two and two make five; and they are not at all purely verbal hypotheses, devoid of any value. Nor is it true that these three hypotheses contain the same element contrary to logic, reason and common sense, nor that the hypothesis of the 'eternal present' would lead to the suppression of time.

In the case of contributions, the explanation by means of dematerialisation and subsequent rematerialisation is more plausible than that by means of four-dimensional hyperspace. The arguments put forward by Bozzano, especially in his last article, in favour of the first of these two hypotheses are indeed of great value, even though they not resolve the question in a conclusive manner, as Bozzano claims. This is because of the reasons that we have set out beforehand.

In favour of the hypothesis of successive molecular disintegration and reintegration is the fact that such a process has already taken place in the phantom apparitions; against it is abrupt way in which contributions appear and disappear, which is in line with what happens when a line is placed on or removed from a surface and the abrupt way in which it is possible to make the

light projections and the shadows of objects. We note *en pas sant* that when Bozzano takes issue with those who, by way of example, resort to the hypothesis of the existence of living beings in two dimensions, i.e. without depth, which he usually declares to be absurd and unthinkable, he has not thought through the fact that in our daily lives there are beings in two dimensions, which have the characteristics of living beings (mobility and intelligence), and of which we have constant experience. These mysterious beings are the shadows, in particular our shadows! And better still, the characters that live on the cinema screen.

Conceding, therefore, that the phenomenon of the contributions can be explained by hypothesis sustained by Bozzano, the question of the existence of a space (Euclidean or otherwise) with four dimensions, and in general the question of the transcendence of space, remains unresolved, and can only be resolved *by mental experiments*. And by this we do not at all and necessarily mean by laboratory experiments performed on objects and subjects and interpreted by the intelligence of a distinguished scientist-observer.

Indeed, we mean to allude to inner experiences. For example, the sensation of coming out *within* that one experiences in the initial phase of certain ecstasies (which Bozzano can *also* obtain with an adequate dose of certain herbs or principles, which we won't go into here) fits in very badly with the ordinary notion of space.

For our part, we cannot forget the truly exceptional experience we had the good fortune to be a part of some fifteen years ago. An initiate, whom we will designate with the initials A. A., took a sheet of paper and drew a spiral on it. He took a sheet of paper, drew a spiral on it and next to it the symmetrical spiral (one right-handed, the other left-handed), and then asked us if we could conceive of other spirals of a different nature. We answered negatively that we could not. Well, he said: look. We looked, and our minds *saw* two other spirals as distinct from each other and from the former as the right-hand one was from the left-hand one. It was a flash. No matter how hard we tried, afterwards, to recall to mind this transcendental vision (or, if one considers it advantageous to call it that, this hallucination), we never succeeded in bringing back to our consciousness that which he had recognised as evident, natural and indisputable. To our request for a second representation, he said: "Look!

tion, A.A. replied that it was enough to have had such an experience in one's life. What we recounted, of course, fell apart as we were perfectly awake, healthy, calm and in the midst of 'normal' life

Now the symmetrical figure of a plane figure respect to a straight line situated in the plane of the figure also belongs to this plane, and coincides with symmetrical figure taken with respect to the orthogonal plane passing through the straight line that functions as the axis of symmetry. It follows from this observation that, if one imagines that an infinite number of planes perpendicular to the given plane pass through a straight line in a plane (as is the case in a hyperspace of four dimensions), the symmetrical figure does not vary with the variation of the orthogonal plane; it is always *the same* as *that* obtained three-dimensional space (and even in two dimensions without leaving the plane). It is therefore not *enough* to resort to other dimensions. The matter *also* transcends the hyperspatial notion.

For those who have had similar experiences, the question of the "transcendence of space" presents itself with a certain urgency and need; and it is not at all possible to subscribe to what Vincenzo Cavalli writes and Bozzano reports adhering to: "We are and remain spatial and temporal beings, closed within the limitation and forced into division; and every speculative effort to break the circle of our psychological nature and go beyond the orb of our logical potential is in vain, and falls into the void ... ". These are purely arbitrary assertions, inspired a materialistic mentality, worthy indeed of those who seek *material* proofs of the existence of *spirits* and do not conceive that one can

healthy to make efforts that are essentially different from speculative efforts. It is true that the foetus, no matter how hard it tries, cannot go beyond the uterine life and experience the extra-uterine life.

uterine life, if not by dying to the uterine life and being born to the life of the day (so at least it is generally believed); but it would be a mistake to allow oneself to be led by a misplaced analogy to maintain that in such way man cannot overcome human life except by dying a physical death. It is not always logical to rely on the analogy; nor is it always necessary. Must we therefore repeat that there is initiatory death, the death of mysteries (Jack London's *little death*), the death of the old man according to Christian terminology (to be understood, however, esoterically and not morally and devotionally)? We must dun-

que remember that there is birth to 'new life', the Pythagorean palingenesis (which is not reincarnation), the second birth of the new man, the resurrection of the mysteries?

Myers makes the observation that "in a universe where instantaneous gravitation operates inexplicably, human minds need not be open to the recognition of other mysterious transmissions, and they must consider themselves ready to conceive of other environments and invisible coexistences, and in a certain sense to be disengaged from the conception of space, considered as an obstacle to communication or cognition" (Frederic W. Myers, *The New York Times*, p. 4).

H. Myers: *Human Personality and its survival of bodily death*, 1903; Vol. II, p. 262). Consequently, Myers admits the hypothesis of the fourth dimension (something that Bozzano, although referring to Myers, did not think to mention), and precisely says that "just as the child fails to grasp the third dimension, so it may be that we (adults) are failing to grasp the fourth, or whatever the law of that higher knowledge is that begins to relate fragmentarily to man what his ordinary senses cannot discern" (*ibid.*, Vol. I, p. 277). Such emancipation from the limitations of time appears more difficult to Myers; more difficult but not impossible. "To imagine the future as known," writes Myers, "except by inference and contingently, to any mind, is at once to incurr the iron clash between free will and determined fate, absolute precognition" (*ibid.*, Vol. I, 262); and "even more unwelcome is the advent of a further view, that the future already exists in fact, and that the apparent progression of time is a human subjective sensation; and not inherent in the universe as that which exists in an Infinite Mind" (*ibidem*, II, 262).

As can be seen, Myers' attitude is not categorical; he adduces reasons extrinsic to the question of fact such as that of the contrast between free will and fatality, or he makes a matter of taste, of liking. His opposition is so profoundly recessive that he goes so far as to consider 'the totality of terrestrial existence as an absolutely instantaneous phenomenon' (II, 273).

Bozzano opposed Myers' conception in his book (Bozzano Ernesto: *Dei Fenomeni premonitorii*, Roma 1914, p. 7) on the grounds that 'if this were the case, it would mean that the coexistence in the physical world of the totality of the acts of each individual, which cannot be separated from the corresponding coexistence of all the states of consciousness correlated to the acts themselves, would be impossible to separate from the coexistence of all the states of consciousness correlated to the acts themselves'.

yes, it would follow that the transcendental Ego of every child in the womb would instantly pass through all the states of consciousness corresponding to all the events, of life!". But 'in this case,' says Bozzano, 'how to conceive the struggle existence? Human progress? The moral responsibility and spiritual perfection of the individual?' These are arguments, these, completely unrelated to the question and as insubstantial as those invoked by Lattanzio and S. Ago stino to deny the possibility of the existence of the antipodes.

In his more recent writings, to tell the truth, it seems that Bozza has thrown at least part of this ballast overboard, or at least realised that such arguments cannot be brought to bear in field of scientific analysis; so that objections he now raises against Myers' hypothesis are as you know more appropriate and actually touch on its weak side. Let us say, however, that the change is only partial because even today he persists in affirming that accepting the hypothesis of the omniscience of causes "it is worth noting that an important theoretical result would be obtained, and that is that the formidable question of 'Free Will' in face of 'Fatalism' would be annulled, since this question is connected with premonitory manifestations". This argument, which relates to an extraneous or at least secondary question, is the only one Bozza now adduces in support of accepting the hypothesis of the 'omni science of causes'; for it is not called an argument to claim that it is legitimate (*Mon. Oc. An. IV, No. 6, pg. 250*), that it appears rational and necessary (*ibidem* , pg. 248), and that it is necessary to admit its possibility (*ibidem* , pg. 242); statements that not even too concordant and that suggest that Bozzano's thought is basically not well defined in this regard.

Except that conferring on the human subliminal consciousness the divine and infinite power of the "omniscience of causes" seemed a bit strong to Bozzano; and in his book he tried to overcome the drawback by introducing other auxiliary hypotheses: the fatality of a single human life, reincarnation, the writing of events in the astral plane, and the transmission of premonition by elevated entities, and this especially to explain the phenomena of "trivial" premonition, i.e. of little personal importance to the psychic.

This, however, only introduces superfluous elements and assumptions, and evades and displaces the real issue; for-

For whether it is the subliminal consciousness, whether it is the elevated entities, whether it is the Eternal Father himself who makes use of 'omniscience of the *cau se*', it always remains to be known how the hell they do it, and to be examined whether this rational deduction from cause to effect is really sufficient and adequate and such as to exclude the overcoming of the linearity of time.

More recently, in order to free himself from the idea of conferring divine omniscience on human subconsciousness, Bozzano has taken the same position as Osty in his recent book (Dr. Eugène Osty: *La connaissance supra normale* Paris (Alcan) 1923) namely that the predictions of the psychics are expressed within the relatively narrow limits of the events concerning individual human personalities in relation to the psychics themselves. This is not correct, and we shall see this with examples. Nor is the accuracy of the other circumscription affirmed and put forward Bozzano and Osty, namely that the psychics perceive future events more and more clearly as the events themselves draw nearer in time, a circumstance, says Bozzano, that would lead one to presume that they do indeed foresee the future by virtue of the law of causality, if there could be no other explanation for such a circumstance (assuming it exists). is sufficient to reflect that even in the phenomena vision and hearing, perception becomes increasingly clear and detailed as distance increases, for reasons inherent in the functioning of the senses and the laws of optics and acoustics, without any deductive processes of any kind coming into play; and if this happens for vision, why could something analytical not happen for the phenomenon of foresight, with the same exclusion of any rational process?

Another argument put forward Bozzano to combat the hypothesis of the "coexistence of the future in the present" is that it does not explain the anomaly that in many cases of premonitory phenomena the essential escapes prediction. He says (*Dei fenomeni premonitorii*, p. 144) that "in such a case, the entire picture of future event should (?) present itself before the psychic vision, and therefore it would be incomprehensible how the psychic could perceive in advance the insignificant parts of the outline and remain subjectively blind to the central representation of the event". Now, apart from the should, one could not, peradventure, make the hypothesis that the whole picture presents itself, but is not

remembered? And why should this anomaly invalidate the hypothesis of the coexistence of the future with the present and not at all invalidate the theory of rational deduction on the basis of the law of causality, as if even then it did not appear natural that the essential and not the secondary should be perceived in preference? But *fast but not least*, is Bozzano so sure that he knows what *the essential* is?

As you can see, it would be an exaggeration to say that this hypothesis of the 'omniscience of causes' victoriously answers all demands and objections. But an argument an

The reason, in our humble opinion, for not attributing at least a certain class of premonitory phenomena to a rational deduction on the basis of the law of causality, is this: Up to the present day, not single psychic has yet been found who, in real cases of premonitory phenomena (which would require a formidable display of a powerful power of deduction), has ever noticed the unfolding of such a process in his consciousness. Is it not strange that all psychics are so ... psychic?

Except that it can be objected that this *must be* so, because when there a symptom of even fugitive reasoning, it would obviously be licit to classify the phenomenon among subconscious cerebrations and not see in it a case of premonition at all. A distinction must therefore be made between pseudo premonitory phenomena and genuine premonitory phenomena; and the characteristic

of the latter would be that they do not present the slightest trace of subconscious rational work. It's a nice characteristic, to say the least, for phenomena that one would like to explain.

tion by means of an almost infinite explication of the rational capacity for deduction!

A few examples will clearly show the difference between genuine and apparent premonitory phenomena. We could pick and choose these examples from the cases reported by Myers in the "*Proceedings of the S. F. P. R.*", or from those in Myers' own work already cited, or in Bozzano's, but we prefer to report cases from the personal experiences of a close friend that we can answer for as if they were our own. Those who do not trust us can find in the above-mentioned collections and in others entirely similar cases to the following:

Case 1. - "I have always been particularly sensitive to atmospheric disturbances; the approach of a thunderstorm gives me

a feeling of uneasiness, malaise, excitement that disappears with the first discharges of electricity and the fall of rain. It sometimes happens, as this malaise appears even a few hours before the storm, I do not understand the reason for it at the time; but it also happens sometimes that, as there can be no other decisive cause for this malaise, I can deduce that a storm is approaching and even make the *pro feta*. Thus, on a beautiful evening in the summer 1917, in the Asiago area, while sitting at the canteen of my company (30 miners), and since this condition had suddenly arisen with particular intensity, I announced to my colleagues that a violent storm was about to break out, which the calm and serene atmosphere seemed to exclude. After less than an hour, a storm blew so hard that a large number of fir trees were uprooted by the force of the wind, and the Guelpach torrent swelled up and swept away sections of the road.

Case II. - "11 18 May 1896 I was passing through the Ponte alla Carraia in Florence; and looking at the backdrop of the horizon towards the distant Apuan Alps, I noticed its gloomy and bright appearance. I don't know how, I felt a strange impression, and exclaimed: What earthquake weather! It was a silly sentence, because I had no experience of earthquakes either. But the earthquake came, and quite violently, two or three hours after the prediction had been made.

Case III. - In the summer of 1911, I was in Viareggio, and every day around two o'clock in the afternoon, I got into the habit of taking a siesta on the roundabout of the Felice factory. At that hour, there was never anyone there; and it was a real pleasure to lie down on a seat or on some ropes in the coolness of the mistral wind that rises at that hour, smoking a cigarette, digesting in peace and allowing oneself to be pervaded by the clear and serene sense of the sky and the sea around. One day, while I was so busy doing nothing, a young boy of about ten years old came along with a fishing line and consciously started fishing a few metres away from me. But about three quarters of an hour passed without the patient little fisherman having caught anything. Suddenly, he pulled up the line to check if there was still bait, and I, who until then, absorbed in my *re-ries*, had not opened my mouth, felt impelled to say: 'Quick, quick, drop the line, now you'll catch the fish. The advice was immediately carried out: and I was already reproaching myself for the carelessness with which I had let slip without reason

that crazy talk, when already the boy, all happy, up the line. It had been an instant; dropping the line and catching the fish had been one and the same. The system seemed excellent to the little fisherman who, pulling the fish off the hook, begged me: Give it back, give it back! Sensitivity? Omniscience of causes? Certainly I felt, and *did not reason*; and I felt so clearly and surely that I did not hesitate to manifest the sensation, overcoming the scepticism of reason, which for once could not prevail.

The first of these phenomena undoubtedly belongs to the category of apparent prediction. In this case, the prediction is obtained through observation, analysis, and the interpretation of a special condition of sentience. In the second case, too, we are dealing with a form of sentience that is rare in humans, but common in many animals; however, in this case, the previous experiences that in the previous case allowed the rational prediction of the event are missing. In the third case, the predicted event occurred at such a minimal distance from the prediction that this phenomenon was included among those of exceptional sensitivity rather than premonitory. A common feature of these three cases is that the prediction was made a short time after the event, and in full normal consciousness.

Here are now some cases of true premonition: Case IV. - "At the end of 1917 I was serving as an officer in the 7th Phonotelemetric Section, in Val Lagarina. On one of the last nights of the year, I dreamt that I was together a brother of mine, a Bombardier officer, who at that time was attached to the Command of the 10th Bomber Regiment, in Vicenza. We were together at his canteen when suddenly the electric light went out three times in a row. It was the agreed (but ignored by me) signal of the imminent arrival of enemy airplanes. Everyone got up; and I followed my brother. We descended the stairs and went out into the open. In the darkness here, we took off running towards a nearby shelter. We had to cross a square unknown to me, bordered on one side by a portico, the arches of which could be glimpsed. Suddenly, from behind a column, a person emerged and, due to both haste and the darkness, bumped violently into my brother, who fell to the ground. I stopped and tried to help my brother up, doubting whether had hurt himself. But he got up immediately, saying it was nothing, and we resumed our run, arriving at the entrance.

of the shelter that the roar of the engines and the roar of the first bombs were already echoing through the air.

This was the dream, very vivid. It was so vivid that I was disturbed by it, and I thought that some trouble had actually happened to my brother, and I had been telepathically affected by it. And since I knew that an old friend, Comm. Giulio Bertoldi, was at the Vicenza Prefecture, sent there at his request to make himself useful by serving in the war zone, I wrote to him for information. I was relieved to hear that the aeroplanes had indeed come (it was not an exceptional event), but nothing had happened to my brother.

I did not think much more about the dream; and I was about to go on my long-awaited leave in mid-February 1918, when an unforeseen service phonogram ordered me to go to the Piave to take command of the 1^a Sezione Fonotelemetrica. From the Val Lagarina to the middle Piave the road passed through

Vicenza, where I stayed overnight and saw my brother again. Now, happened that evening is useless for me to recount; it was my dream of two months earlier that came true in all its parts, with the same identity as two successive showings of the same *film*. And of the dream, and its identity with the event that was taking place, I remembered and became aware as soon as the electric light went out three times. I have had other similar experiences, but this is the last case, I remember best, and which seems more important to me because having written about it, reporting the dream, two months earlier to Comm. Bertoldi, it is necessary to exclude the hypothesis of paramnesia".

This is an authentic and typical case of premonition. Here it is a whole picture of events that is foreseen, and which is repeated in the reality of linear time with mechanical and absolute precision. In short, it is *the same* thing, seen. To reason no trace. It should also be noted that this example does not take place at all, as Osty and Bozzano maintain, within the relatively narrow limits of the events concerning the individual personalities put in relation to the psychics. In fact, given the chain of warfare across whole of the immense front, and the correlative displacement and dislocation of our and the enemy's individual kingpins, to foresee two months earlier even the spoiling of a single individual, as well as a nemical air raid on a particular spot and on the very evening when the

two brothers were together, as well as the passage of that unknown passer-by and his emerging from the back of that column, actually involved the knowledge of the causes, actions and reactions on the entire war front, the connection of the events of millions of men, not to mention the consideration of the possibility or otherwise of political events within, as well as the weather conditions. And such a frightening work of deduction rational would have been done without being aware of it, without even feeling the slightest headache?

Could one therefore be omniscient, knowing everything, except for one thing: to know everything?

Prophetic sensations of the future occurred to us even in our normal consciousness and we will merely report that in an article we wrote in October 1914 and published in the spring of 1915 in the 3rd issue of the magazine "Salamander" we spoke explicitly about the "future Congress of Paris" for peace negotiations. This was four years later, as can be seen. But far more marvellous was the pre-diction made on this same subject by the initiated A.A.. A.A., whom we spoke of in connection with the transcendence of space.

Towards the end of September 1917, certainly before Caporetto, he sent us a photograph of himself, over which the initials C.X. were written in large letters across it. II, each followed by a dot (except the middle I), and at the end by a question mark. Underneath were the initials of the name. In the letter accompanying the photograph, he invited us to investigate the meaning of that mysterious inscription, which seemed to indicate the number 112 written in the Roman manner. We tried, but every attempt was unsuccessful (and it couldn't be any other way), and no matter how hard we tried, and no matter how much he asked us, we could not solve the puzzle. We ended up concluding, annoyed, that certain forms of mystery did seem in good taste either.

The war years passed and also part of the months of the armistice or peace; and one day, when we had almost forgotten this episode, A.A. returned to the subject, asking if we had then managed to decipher the mystery. We explained that we had even forgotten what the letters were, but that we kept the photograph. Having tracked it down and brought it to him, he gave this interpretation, which related admirably to the political meeting in Paris at the time:

C= Council, X= ten, II = two, i.e. two Italian representatives in the Council of Ten.

Here we are in the presence of classical oracular prediction, in a much less sibylline form than many famous oracles of antiquity. And one will have to agree that in 1917 it was not easy to predict such minute circumstances of the peace talks.

Another case of truly marvellous prophecy, also relating to war, manifested itself in a mediumistic séance. We leave the floor to the protagonist of the cases already reported.

Case V - "I had been in San Martino Buon Albergo, near Verona, for about a month, attached to the Headquarters of the Group of Phonotelemetric Sections of the 1st Army, commanded by Lt. Ing. Menotti Riccioli of Florence, an excellent friend of mine. The se de of our office faced the railway, where for weeks there had been great transit of men and material for the imminent and tense advance. On the evening of 20 October 1918, Riccioli had the fantasy of holding a . His wish was shared and accepted by the sergeant and the corporal of the office, and since none of the three had any experience in the matter, they insisted that I also participate in the seance. To satisfy them I agreed. Having made a perch or small table of circumstance with three legs, we sat around it; but after three quarters of an hour of waiting, annoyed at the null result, I left. The other three continued; and the session must have been really interesting, because the next morning I found them all moved and shocked by the impression. Some had cried with emotion. They told me, on the morning of 21 October 1918, the minutes where the dialogue that took place typologically between Riccioli and the "Mazzini" spirit was recorded. In this report, which must still be among my papers of the time, there was the day-by-day chronicle, or rather the story of was about to take place over a period of more than twenty days. There was the start date of the offensive, the crossing of the Piave, the entry into Vittorio Ve

neto, the date of armistice, the date of entry into Trento and in Trieste, the date of German armistice, the date of the Kaiser's abdication, and the revolution in Germany was foretold, etc.... In short, such a block of events, so sensational, rapid and definitive, that, despite our great confidence in the action we knew was imminent, it seemed madness to hope. That very morning, Lieutenant Padoa, a mathematician and astronomer, who was later attached to the Rome Observatory, came in and

we narrated the whole thing. Lieutenant Padoa, who was much more sceptical than the rest of us, took note of the predictions anyway, and then had to face the evidence of the prodigious occurrence of the predicted events. Nor did the dialogue-prophecy stop there. At Riccioli's request, "Mazzini" made prophecies concerning the post-war period, announced an uncertain period of about three years, but categorically ruled out (to the disappointment of some of those present), the advent of the republic in Italy, stating that the monarchy would continue to exist despite the critical period.

These three cases of premonitions, so different in the way they are expressed (dream, oracle, mediumship) refer to the great events of war and politics that have taken place in recent years; and the complexity of the causes involved is such that to view these premonitions with the hypothesis of the "omniscience of causes", i.e. to see in them the result of a rational deduction on the basis of the law of causality, seems to us to be a disproof. It should also be noted that the last example in no way refers to anyone's personal events.

We have, moreover, so far refrained from discussing the 'law of causality'; but even if we refrain from entering into such a thorny question, we cannot remain silent on the fact that the very concept of causality, of the cause-effect relationship, which presupposes a temporal precedence of the cause, seems incomprehensible to us if we do not accept the idea of a time

"continuous", in which past and future are on a par with the present. In short, trying or believing to evade the problem of the transcendence of time in the particular question of the phenomena of premonition by attaching oneself to the hypothesis of the omniscience of causes and thus of causality seems to us to be an illusion; since the problem of the transcendence of time returns inexorably to the surface in relation to the law of causality itself.

The cases in which instead of temporal succession there is a "simultaneity" of perception are very numerous; and Bozzano himself has observed "how everything contributes to demonstrating that psychic perceptions in a spiritual environment present the peculiarity of being expressed in terms of 'simultaneity', contrary to analogous perceptions in an earthly environment, which are expressed in terms of succession". (Cf. *Light and Shadow* November 1925, p. 560). And again he observes how such modes of 'synthetic' perception are realised in an exceptional way even in earthly existence; and

is reminiscent of the well-known phenomenon of the panoramic vision of *mo ribondi*, who subjectively perceive, in terms of *si multaneità*, the entire succession of events of their *esistenza*.

Another phenomenon that is also inexplicable with the intervention of the rational faculties alone is that presented by the miracle calculators, such as those of the *Annaudi* type, which with dizzying speed, almost instantaneously, give the result of very complicated operations to be performed on numbers consisting of even a large number of digits, which, performed in the ordinary way, with the use of logarithm tables and even of calculating machines, take time even for experienced calculators.

The transcendence of the ordinary limitations of time by the human consciousness therefore emerges and imposes itself in numerous and varied cases: the phenomena of true and proper premonition, in dreams, while awake, through mediumistic and esoteric means, simultaneity of perception, panoramic vision of the dying, synthetic vision of spiritual environments, instantaneousness of calculation by miracle calculators, instantaneousness of the transmission of gravitation. The question of the transcendence of time presents itself with a demand and insistence that it would be futile not to recognise.

Typical premonitory phenomena also present, as we have already pointed out, the important characteristic of such absolutely exact repetition, even in the minutest details of the picture of the predicted events, as to give the psychic the impression of seeing the *same thing* twice. This absolute precision and the fact that no psychic has sense of perceiving by means of rational deductions, but rather of simply *seeing*, as if he were witnessing the event itself, exclude, again in our humble opinion, the theory of the "omniscience of causes" from the list of those that can explain premonitory phenomena with a certain plausibility; and they exclude not only the necessity but the convenience of resorting to a hypothesis recognised as inconceivable by its own supporters.

The only merit of this hypothesis, in the final analysis, is that it allows those who, like materialists, accept the postulate of the absolute reality of Space and Time, as perceived by men, to remain tenaciously clinging to their fetish.

Before bidding farewell to the reader, we must ask him to apologise for having too long abused his patience by entertaining the question of the transcendence of space and time so extensively. In return, we make a solemn pledge not to return to this subject again, even if we had pulled our hair out.

It was not our purpose, indeed, to rekindle polemic that took place in these pages between Amato and Bozzano, nor to enter into contention against one or the other; but simply, as an abstraction from people, we wanted to bring in our own experiences and reasons in support of the spiritualist conception and in opposition to the arbitrary assertions or denials of those who uphold the narrow and material thesis of the mere existence of absolute space and time. And, since the question of the "fourth dimension" and that of the "eternal present" are not matters to be decided by private quotation between two disputants, but matters of interest to everyone and in particular to the readers of "Mondo Occulto", it seemed to us not only opportune but also legitimate to discuss them, in order to show the inconsistency of assertions that, given the authority of those who support them, run the risk of being accepted by many who a little inclined to swear in *verba magistri*.

Treatises on physics and physiology gloss over the mystery surrounding the phenomenon of image straightening, which would immediately lead one back to a reversal in four-dimensional space; but to deal with this problem would have obliged us to enter a field in we do not feel sufficiently competent; we have therefore refrained from doing so, lest Apelles' admonition to his cobbler: *Ne sutor ultra crepidam* be addressed to us as well.

Deiresto, even though we are dealing more with the mathematical and physical side of the question, in which *we have* some competence, we have refrained from contributing new theses and theories, and have confined ourselves to sustaining and showing that we must leave open that door that Bozzano and the materialists to bar. But, allow us to foresee, we are very much afraid that our arguments cannot be rationally challenged with solid, pertinent and reasonable arguments and that

only to be answered with gratuitous assertions, idle talk, digressions, appeals morality, to the holy cause and, even worse, with irrational and sentimental reactions. If this were to happen ... we would, of course, feel even more sure that we were right.

In the logical-experimental sciences, sovereignty rests with experience, and in the face of facts and truth, there can be no causes to defend, nor are taken sides admissible. When the Pythagoreans discovered that the diagonal of the square was incommensurable with the side, their geometric conception of segments (made up of a *finite* number of points), which was the basis of their geometry and thus also of their philosophy, was invalidated, and had to be abandoned. When, *after twenty-five centuries* of study, the true nature of the relationship between the circumference and its diameter became clear, all those who persisted in wanting to solve the problem of squaring the circle with the square and the compasses and with equations with rational coefficients had to give up their claims.

In the same way, the need to conceive of the finite, four-dimensional universe, which is only approximately comparable to a three-dimensional world, arises today through Einstein, in such a way that a small portion of a spherical surface is comparable to a portion of a plane, so that Galileo's principle and Newton's theory are only approximately true.

And in the same way, again, the phenomena we have been dwelling on present the need to take a step, to detach ourselves from the empirical, coarse and habitual conception of absolute space and time, and to allow in the consciousness, in place of the fragmentary and analytical vision of time and space, the synthetic perception, the unlimited, cyclic vision of the third eye, the eye of Shiva, the cyclopean, titanic eye of those who are not only terrigenous, but, as a matter of fact, not only terrigenous, but, as a matter of fact, titanic, and not only terrigenous, but, as a matter of fact, titanic, the synthetic perception, the unlimited, *cyclic* vision of the third eye, the eye Shiva, the *cyclopean*, titanic eye of those who are not only terrigenous, but, like the Hesiodic cyclopes and the Orphic initiates, are children of Uranus and Gaia, of mother earth and the starry sky. We may, therefore, make our own the profound words of the sixth chapter of the "Book of the Dead": "I am yesterday, today and tomorrow, and the power of rebirth. I know the abyss is my name".

Of Symbolism and Philology *

in relation to metaphysical wisdom

Ad numina by appointment

We will base these studies on the metaphysical axiom of the universal equivalence of every condition and moment of being. If the universe is to be considered in accordance with its nature, every contingency and limitation must be given the value that infinitesimals are given in integration, and then the continuous variations that appear to constitute life are reduced to having equal weight due to the inevitable compensation of one thing with another in the whole and the virtual permanence of all possibilities in every time and space. Of this synthetic vision, the only one suited to the nature of things, logic can only give us the negative idea; and it is logical, because the only reasonable way of considering life transcends reason. Theories and systems, because of their necessary limitation and relativity, can only give us mental representations of an incomplete and inexact vision; and theories that contradict this axiom of universal equivalence must be wrong.

This axiom is therefore like a touchstone to test the speculations of the mind. For example, the impossibility of a general improvement follows as an immediate corollary. If we want to give the words progress and evolution a sense of improvement or perfection in addition to the etymological sense of succession and unfolding, we are in opposition with our axiom, and in order to give philosophical and univocal clothing to a sentimental human aspiration, we fall into a bad kind of theology. The humanity of one historical period, as a whole, is neither inferior nor superior to another, its position in relation to the universal being remaining unchanged. Humanity is today what it was yesterday and what it will be tomorrow, always equally earthly, material, *humble*, and incapable of rising to the level of the universal being.

* *Ultra* - August 1914.

even to the simple conception of the true nature of knowledge; and if contemporary Europeans believe in good faith in their own superiority, they can ~~lack~~ their pride and metaphysical obtuseness.

Similarly, create and destroy, beginning and end are words that in the light of our axiom cannot and do not make any sense; and the concepts they represent are merely limits within which, in order not to get lost, the coarse human mentality circumscribes itself, limits that derive from having given a chronological interpretation to the ancient cosmologies (to the Hebrew one in particular) instead of grasping the purely ideal succession of a metaphysical classification. And if none of the innumerable aspects and degrees of consciousness, of sensibility and mentality can arise or disappear, if nothing can be born or die, it follows that there have always been and will always be, potentially at least, the gradations of consciousness that we know. We are therefore led to believe that man has had in the past the same organic possibilities of knowing that he possesses today; and, in saying this, we cannot, of course, speak only of those aptitudes and faculties whose manifestation is ordinarily perceptible, but we must, on the contrary, speak of all possibilities; and we must consider them not from a limited, human point of view, but from a synthetic point of view as possibilities of being explicable in man; and in particular we must make known to being the eternal possibility of having full human consciousness of its identity, and thus to man of recognising himself and being the unlimited consciousness. Just as today, man can not only logically recognise his own corporeality, but can also, according to our experience, come *to feel* immaterial, to have a sense of his own pure sentience, swallowing up all sensations in the bottomless abyss of his spiritual essence, absorbing himself into himself and remaining only himself; so too, in the past man must have had this possibility of sinking into the world of pure interiority.

We thus obtain, through experience, the perception immediate of this immateriality of ours, whereas Emanuel Kant came to its intellectual recognition by way of argument. After having ascertained the simplicity of the soul (*Kant, Leçons de métaphysique* publiées par Poelitz, translated by Tissot, Paris, 1843, p. 281), he deduces the impossibility of the soul being material, in which case it must be divided into two parts.

bility and therefore not simple (p. 294). And from this he draws the proof of the immortality of the soul: "The consciousness of the simple self proves that life is not in the body, but in a particular principle which is different from the body; that consequently this principle can also subsist without a body, and thus see its life increase, far from diminishing. *Such is the aprio re proof* of the immortality of the soul; it is drawn from the knowledge of the soul, and from its nature, which we perceive *a priori*" (p. 320). And here, according to Kant, is what happens at the moment of death: "When the soul leaves the body we no longer have sensible intuition of the world, we do not perceive the world as it now appears, but as it really is. The separation of the soul from the body therefore consists in *the substitution of spiritual in tuition for sensible intuition, and this is the other world*" (p. 339).

This substitution occurs forcibly with death, which disaggregates the sensory organism, but of course nothing prevents it from happening earlier by other means. In fact, spiritual intuition must by definition be independent from the corporeal organism, and thus also from the existence or non-existence of it; it is natural that death brings this substitution of intuitions, but to identify this substitution with the separation of soul from the body would be quite

arbitrary, and if the possibility of *transfiguration* is usually denied, leaving the body alive, this is due to the empire that the material dualistic

conception that gives the body a reality comparable to that of consciousness has over minds today. Now, it is not a question of separating the soul from the body, but rather of overcoming the ordinary condition of consciousness of humanity, which feels alive only in sensitive intuition and in the concomitant mental and sentimental activity.

Nor does overcoming this conception necessarily mean moving from it to another, for overcoming can also occur, not by replacing, but by adding

the new to the old condition of consciousness. In analysing possible proofs of the immortality of the soul E. Kant argues that no argument for

or against the thesis of the immortality of the soul can be drawn from experience, because all experiences and observations take place in the state of union with the body. "We," says Kant, "cannot observe anything

in us except in this state of union. These experiences do not prove what we can be without the body, because they take place with the body. If

man could

detached from its body, the experience could then experience what it would be *without* the body. But such an experience is not possible, just as one cannot experience what the soul would be without the body' (p. 328). this experience should be impossible Kant does not say, but it is to be presumed that he thinks that it cannot be done that the body is not when it is; and that therefore, having ascertained the persistence of the body in any condition of consciousness, a *pure* spiritual experience is impossible during corporeal life. But he does not seem to take into account the fact that in this surpassing of sensitive intuition is also included the surpassing of the ordinary way of conceiving the existence of the body; and that therefore this objection disappears for the consciousness because of the surpassing itself. After all, because of our immateriality, which Kant admits, every experience is inevitably and purely spiritual; the body, for us at least (and only for us), is reduced to being a spiritual perception, a way that we have of feeling; its existence for us is in us and not in it; the only conception is this, on the other hand, that agrees with the metaphysical view that modern physics is forced to have of matter in general, and in particular of human bodies too. The body, therefore, cannot exert an action in this ill-named detachment of the soul from the body, because the event is entirely spiritual; or in other words, it is not intuition that is a function of the body, but on the contrary the body functions as a function of intuition; with regard to this question, is intuition that must be taken as an independent variable and not the body; and for the spirit, i.e. for us, whether the body is awake, asleep, is there or is not there is, as far as the overcoming of sensitive intuition is concerned, indifferent, because for the acquisition of spiritual intuition it is indifferent whether sensitive intuition is eliminated or not. The two intuitions can therefore coexist in a double nature and life, human and transhuman.

That if we were then to study the *inverse function*, that is, consciousness as a function of the body, the birth and death of the body would then be the extremes of the interval of variability of the function. The interval would in turn be subdivided into many intervals of two kinds corresponding to the waking and sleeping phases, separated by *points of discontinuity* of the function; and the very extremes of the interval would be points of *discontinuity of the second kind*. And just as in analysis there are methods for re-establishing the continuity of a function at singular points, one

could investigate the possibility and means of re-establishing the continuity of consciousness from the waking to the sleeping phase and vice versa. The same could also be done for the extremes, with a procedure corresponding to the extension of an analytic function beyond its field of existence by means of power series developments. The question of the possible existence of essential singularities for consciousness could be examined, and as a consequence of the axiom of equivalence, the *entire transcendence* of consciousness could be demonstrated.

The precision of this terminology would help to clearly show the various possibilities, but since it presupposes a certain familiarity with mathematical analysis that not everyone possesses, we shall refrain from using this language.

In order to pass from that spiritual experience, to which we are accustomed and which is given to us by sensitive intuition, to that which appears to be the real spiritual experience, and which is given by pure spiritual intuition, it is logical, moreover, that man should, if not eliminate, at least make himself master of sensitive intuition, placing it under the complete dominion of his will. And the moment in which man comes to paralyse his senses completely in his mind is so similar to the moment bodily death in various respects and consequences that it is only natural that this spiritual crisis should be associated with death.

When actual death occurs, it cannot have any effect on the obtained spiritual intuition, whereas human sensitive intuition is permanently lost. The permanence of spiritual intuition gives the being who already possesses it the way to link the new spiritual life in his consciousness with the life that comes to an end with death, that is, it gives the being the way to remain conscious of his own continuity. The attainment spiritual intuition also brings with it the proof and the conquest of an *actual* immortality, because the *new life* that is thus initiated is independent of the life and condition of the body, and since in this case this life does not begin but continues with death, the consciousness of the body is not the same as the life that ends with death.

transhumanised human has elements to survive. In the ordinary case, however, there is no consciousness of one's own immortality, just as there is no consciousness of life before birth. The no

immateriality is therefore not enough to experience true, conscious immortality, but the experience of immateriality renders it possible and proves it at the same time. In a paradoxical phrase, one can therefore say that in order not to die, one must

t is to know how to die before dying. The practical solution to Hamlet's anguished problem: 'To be or not to be, that is the question' is therefore this: 'To be *and* not to be in the same, that is the answer'.

These possibilities were, in accordance with the axiom of equivalence, also known to the ancient sages, and for now we need only mention Dante who

corruptible still, to immortal century went,
and was appreciably

so as to be able to say of himself:

I who to the divine from the human, To
the eternal from time had come ... ;

but before going on to trace how the ancients sought to express and recall this knowledge of theirs and draw men's attention to it, let us take one more step in our metaphysical ascent.

Having thus grasped the sense of its own immateriality (consciousness very different from the idea of this fact that can be rationally obtained by a negative way), universal life also comes to be felt in a way that transcends the understanding; and the intuition gradually comes to internalize the sense of universal immensity, the perception of power, purity, serenity, infinity, peace and metaphysical bliss. Naturally, the sexual hysteria of Christian saints and the sense of Buddhist compassion for the victims of the great wheel have nothing in common with this sense of the descendant; and if the general illusion of being able to catch it by climbing up the slopes of philosophical idealism is painful, it is laughable to see it identified, as Carpenter did, with the feeling of socialist solidarity. We were saying, then, that spiritual intuition, coming into ever more intimate contact with being, - leads to a sublimation, to an enlightenment.

and identification with the universal being. Thus man finds in the *samadhi* the *Brahma-vidya*; he is unified by enlightening himself, he is illumined by identifying himself with each other, he comes to *legem for lucem*, to *lucem per legem*.

For those without spiritual intuition, these words and ideas have no real meaning, just as the words light, sun, see for a born blind person have no very precise significations. But for those, without altering or

losing sensitive intuition, that is, without going mad or dying; they attain these supra-human conditions of life, they are ideas and words that refer to experience and knowledge *vis suta*. And just as the seers are easily recognised among themselves in a way that is mysterious to the blind, so the enlightened ones in the midst of humanity constitute almost another race; they are the adepts, the heroes, the children of the Sun. A born-blind man cannot be taught to see by studying a treatise on mathematical optics, but a cataract can sometimes be *operated*, an operation not without its difficulties and dangers; and similarly the adepts know better than others that

Trasumanar significar per verba

One could not,

and are well aware of the difficulties and risks in the work of the metaphysical floodgate; it is not for nothing that it has been called the great work.

Perceptions due to metaphysical intuition are like others susceptible to expression, but their effability cannot serve to give men communication, because the essentially symbolic and conventional nature of language makes it a means of communication (and a mediocre one at that) only between those with similar or equivalent experiences. The same applies to other symbolism. Hence another reason, in addition to the fundamental one we have already seen from the beginning, for the relativity of all explanations, the vanity of all rational teaching; hence the inanity of *all Weltanschauungen*, and the fundamental error of all religions that aim to preach truth by accepting a creed. The word "*teach*" itself indicates its fatally symbolic character, and the consequent indecipherability of a teaching to those who do not have the key to experience; for to teach is to put in signs that are meaningless to those who do not have the knowledge of their value; that is to say, a teaching can only deal with what is already known, and its effectiveness is proportional to the extent of the prior knowledge; and in the lived world, experience alone can take the place that postulates have in the world we have created of pure mathematical sciences. Thus in fields where even elementary experiences are lacking, any communication by means of *teaching* is impossible. The preaching of a religious doctrine is then a true aberration, for it is really not knowing that believing is knowing.

An idea, even an incorrect idea, is only an idea and not knowledge; let alone what happens when ideas are clouded by sentiment, morality, right and wrong, fanaticism and similar ills.

The ancient sages and our truly great philosophers have always known these things, and we shall see this at length later. Let us remember Plato, for whom the human faculty to recognise a truth consists in a kind of reminiscence (anamnesis), in a forgetting of a forgetfulness, therefore, a liberation from the state of amnesia of the truth in which lives; and therefore the attainment of wisdom requires and consists in a change of consciousness. The same concept is found in Hierocles' commentary on the Golden Verses. And our Campanella with much greater precision condensed the solution to the critical problem in the formula: *Sentire est scire* and in the other: *Co gnoscere est esse*, and in one of his Latin works he wrote: *co gnitio divinorum non habetur per syllogismum, qui est quasi sagitta qua scopum attingimus a longa absque gestu, neque modo per auctoritatem, quod est tangere quasi per manum alienam, sed per tactum intrinsicum* and this concept was also repeated in the sonnet "Anima immortale" (Campanella T. *Poems*, ed. Papini, vol. I, p. 36).

But even recognising the vanity of all preaching and the inadequacy of all teaching, even knowing that the gnoseological problem ultimately boils down to an ontological problem, it was natural that the ancient sages used language as a symbol to express their knowledge. In this way, they also provided themselves with a human mode of communication and achieved the twofold aim of imprinting the language and thus the mentality of the people with basic concepts that were not erroneous, offering them subtle and almost spontaneous suggestive recollections, and of leaving indelible traces of their passage, which, recognised by the mystical pilgrim, constitute a sign and proof of the good path they have travelled.

The idea of tracing ancient wisdom in language is already found in Plato. In the *Cratylus* Socrates argues in turn the two opinions; that there is a name for everything that belongs to it by nature, and that the property of names lies in the consent of men; a matter that had already been discussed by Indian grammarians. Plato, therefore, while advocating the naturalistic interpretation of language, attempted to trace the archaic wisdom of the Greeks in the Greek language. According to Plato

not everyone had the office of imposing names, but rather the hono-
maturg should only be the legislator, the rarest of all men, assisted by and
supervised by the dialectician, i.e. he who possessed according to the pla-
tonic concept of dialectics the science of things. In the Cratylus, Plato
sought to rediscover the true meaning of words, especially those that
referred to eternal things and the order of nature, because, according to
him, the greatest care must have been taken in the formation of these
names, and it did not seem im possible to him that some names had been
formed by a power more divine than that of men. But Plato's etymologies
are so arbitrary and fantastic that they cannot be said to stand up to our
glottology, and he himself gives the impression that he does not attach too
much importance to the examples he gives, but is more concerned with
his theory of the wisdom inherent in language.

The importance that Jews attached to the meaning of the
words, especially proper names, which were the key to the esoteric
interpretation of sacred texts; and the same can be said of the Gnostics who
felt the influence of Judaism, Christianity and Neo-Platonism at the same
time. Ori gene, in his book against Celsus, wrote that in some wine and
sacred names were hidden admirable virtues and that therefore they should
not be translated into a foreign language, probably alluding to the magical
virtue of the sound of the names, for example the virtue of the secret name of
the divinity that even today the Jews do not pronounce; and similar
considerations could be made with regard to the *mantras* and the Indian
sacred words; but we will leave this subject completely aside. Similarly, we
will also leave aside the Kabbalistic system of interpreting names by means
of the numerical value of the component letters, and the consistent creation of
names on a numerical basis, of which the word *abraxas* or *abrasax* is a
typical example. A typical example of this is the word *abraxas* or *abrasax*, a
name indicating the totality of the manifestations emanating from the
supreme God, so fre quent on the Gnostic and Basilidean monuments, and
whose nu meric value 365 clearly indicates the symbolic meaning ($a = 1, b =$
 $2, r = 100, a = 1, x = 60, a = 1, s = 200$; cf. Matter, *Histoire du Gnosticisme*,
vol. I, 41 1); nor will we deal with the so-called judicial astrology that is
based on similar procedures.

According to the oldest Egyptian ideas on the constitution of man,
one of the most important constituent parts was the *ren* , the name; and
according to Vedanta, the *aham kara* constitutes the being

individual by giving it the nama, i.e. name, the essence, and the for ma, rupa.

The idea of the relationship between things and words can be found expressed in the well-known scholastic precept: *Nomina sunt consequentia rerum*, which Dante cites in the *Vita Nuova*, and applies in the *Commedia* (Prg. XIII, Par. XI, XII, etc . . .). Raimon do Llull, a contemporary of Dante, also attached great importance to

meaning of names; he intended to define things according to the their own names and not with synonyms, and explained the names by means of etymologies. We will give below a very important example of these etymologies from the great Majorcan alchemist. Bruno and Campanella, who called himself la campa nella, la squilla dei tempi a venire, and in general all those who, more or less directly relate to the spirit or tradition of the Italic school, adhere to this concept, and even happily resort to anagrams to express their ideas. Luigi Borri, for example, the occultist who died two centuries ago in Castel Sant'Angelo, had written on the door of his house this sibylline warning: *si sedes non is*, which when read in reverse gives the other meaning: *si non sedes is*.

Giovanni Battista Vico, in his book *De antiquissima Ita lorum sapientia ex linguae latinae originibus eruenda*, proposes to find in the origins of the Latin language the vestiges of the antiquissima sapience of the Italians. For he found in the Latin language words of such learned signification that it seemed to him that they could not come from the casual and unreflective custom of the people, but rather from the forces of some internal doctrine; And since these phrases existed even when the Romans were only a people of warriors and farmers, Vico, in order to explain the presence of such words in the Latin language, went back further to the two cultured nations from which they might have received them, namely the Ionians and Etruscans, attributing the origins of the Latin learned language to the *Italic philosophical school* and to the wisdom of the Etruscan priests and augurs.

In the above-mentioned work, Vico expounds a number of observations and considerations mainly concerning philosophical locutions and often sees very just and profound things. In Vico's time, however, the modern science of language had not yet come into being, and he could only make comparisons between the Latin and Greek languages; Plato then moved within the very restricted circle of Greek dialects, and it is natural that they could not achieve much. However, the aptitude

Their approach this question was, after all, in line with that of contemporary comparative philology, which also sees as deposited in language all the wisdom of mankind, and which in semantics also places the intervention of the human will among the various factors that have contributed to the development of a given language. And indeed, whereas twenty years ago comparative philology, under the influence of evolutionary theories imbued with materialism, reduced itself to the laws of phonetics and etymology alone, seeing everywhere the work of natural changes due to inflection and pronunciation in general, today comparative philology affirms that *the only real cause of language development is the intelligence and will of man* (Breal, *Essai de semantique*, p. 7). 7), and gives as much importance to phonetics or the science of sounds as to semantics or the science of meanings.

Following in the footsteps of these great ones and with the help of philology, therefore, we wish to rediscover in language and especially in our Latin language the ancient internal doctrine, imitating ourselves only on subject of transhumanisation. We will also make use of comparative mythology and, when necessary, resort to the symbolism of the ancient initiations.

Nor do we need to justify our researches by accepting the theory of some philologists, Trench for example, who believe that language was given to men as soon as was ready-made, and who cite the superiority of morality and the depth of knowledge inherent in language as an argument in favour of their thesis. This theory, which presupposes an initial moment for language, runs counter to our assertion of equivalence, not to mention that it would be very difficult to say by whom language was taught to mankind; and we shall leave it to others to speculate on the language spoken by Adam and Noah and on the formation of languages at the time of the Babylonian tower. That a particular language has a beginning is beyond doubt; we know, for example, that Italian did not exist at one time, but it would be impossible to specify the moment in which it began to exist, and we know that it was formed by a gradual transition from Latin. Thus LatinGreek and Old German show clear traces (in the duals, for example) of a derivation from earlier archaic forms, and even Sanskrit allows us to glimpse the existence of an earlier language with a richer grammatical structure.

But the recognition of this derivation of languages

the one from the other does not exclude Plato's and Vi co's view of the inner doctrine, nor does it imply the concept of perfectionism in the evolution of languages. The theory of the superiority of our languages over the ancient ones and of their evolution from barbarian languages rests in essence only on the usual preconceived notion that everything, universe, earth, mankind, language, must have had a beginning; but the facts show that even today there are poor, savage languages, and that four and five thousand years ago there were very rich and almost perfect languages. Nor can it be said that the greater precision of meaning that words have in our languages constitutes a superiority over ancient languages; diversity is not always inferiority.

The Chinese, for instance, who are no less civilised than the Europeans, have a tendency to give their ideograms as much synthetic, multiple, indeterminate meaning as possible; and the language thus responds to the synthetic and analogical genius of that people, and lends itself, as no European language could, to expressing that Taoist metaphysics whose fundamental lines can be traced even before Lao-tseu in Y-king and Fu-hsi.

The development of the languages from one to the other does not Plato's and Vico's opinion, because the ancient sages and priests still had the possibility, if not to create language, then at least to shape it, to adapt it to their own intentions, skilfully taking advantage of the opportunities and characteristics offered by each language. It is thus comprehensible why the sacred language of the three Vedas and the Upanishads was called *Sanskrit* (san = Greek sun = Latin cum; and crita = Italian creato) i.e. cum-fectum to indicate an almost artificially made language. This becomes even more significant when one remembers that the Sanskrit script was called *deva nagari*, where *deva* is our divine and *nagari* is probably linked with *naga* = snake and metaphorically initiated. And we will not mention the sacred character of Egyptian hieroglyphics. In languages such as Chinese and ancient Egyptian that had ideographic writing, the writing itself was symbolic and made it possible to bring together and express allegorical meanings with the same characters; in languages that did not offer such an opportunity, however it was necessary to resort to other means to express synthetic concepts and knowledge between them; and these means were the metaphorical sense of the words.

and the philosophy inherent in their etymology, the numeric symbolism of the letters of the alphabet, anagrams and inversions, to which were added pantacles, hierograms, emblems and sim boluses of all kinds.

- Modern linguistics has shown how much Vico, the Condorcet and others had glimpsed. Today we know, that is, that the formation of language takes place largely through a metaphorical process by means of a continuous passage from a more or less concrete significant to an increasingly abstract and immaterial one. For words that refer to mental activity, this fact is, as we shall see, very clear. We must make an observation in this regard. While philologists have been able, starting from the known meaning of words relating to intellectual speculation, to link them to their material meaning, it is not so easy to do the same for words relating to metaphysical experience; mental activity is common and experienced by all men, metaphysical intuition by very few. Philologists have been able to descend from the metaphorical to the material, but could not have risen from the concrete to the intellectual if had not had intellectual experience. In a similar way we will have to proceed with regard to metaphysical experience, and it is also for this reason that we have seen fit to preface a rapid intellectual exposition of the metaphysical position, and that we will necessarily have to resort to spiritual experience to explain the reason for certain metaphors and the meaning of certain symbols.

Let us observe, for a start, that the very relationship between no me and knowledge, which we have dealt with, is indicated from the ^{common} etymology of the two words. They derive from a common Indo-European root *gnā* – know; from this root comes from the Sanskrit *na-man* for (g)*na-man* (no me) and *igna-na* (knowledge), the Gr. *gno-sis* (wisdom) and *nous* (mind), the Lat. *no-men* (co-(g)-no-men) and (g)*no-sco* (co-(g)no sco) and since *no-bile* – (g)*no-bile* is also attached to the same root, it follows that to *ennoble* means to give knowledge. Turning to German, *tenuous* of the root *gna* becomes, in accordance with Grimm's law, an average, and we have *kennen* – knowledge and power and English *know*. By understanding a well-appropriate name, one can form a fairly exact idea of the thing named, but one must not forget that to recognise whether the name is appropriate, it is necessary to indicate the name of the thing.

experience of the thing itself. And for metaphysical wisdom, direct experience is necessary, and only the knowledge of the words with which it can be expressed is vain; metaphysical experience, we repeat, the only one capable of giving knowledge, is not replaceable in any way.

We have said that language formation consists largely of a metaphorical process. We can account for this fact for words concerning thought even without leaving the Latin language. *Pensiero*, e. g. comes from the Latin word *pensare*, frequentative of *pendo*, which in Latin means as much to think as to weigh; and the same can be said of *de-liberare* deriving from *libra* (weight and also balance). The words *comprende re* (lat. *cumprehendere*) to take together and thus contain in itself, and *capire* (lat. *capere*), from which the two senses of the Italian *capable*, make us aware of the limiting nature of the mind; and the same sense of limiting, enclosing is connected to the words *conceive*, *concept*, from lat. *con-cipere*, deriving from the same root; and the metaphorical sense of mental conception comes from the concrete sense of feminine conception. The word *per-ceive*, on the other hand, although coming from the same root, has a less limiting sense.

The words *reflection*, *application* express quite well the mind's *modus operandi* to explain a complete thing, a complication and make it simple (sim-plex – sine

-plica). The French *saisir* for understanding contains similar meaning.

The word *cogitare*, from *cogere* or *co-agere* originates, according to Breal, from ancient shepherding, and literally means to push together; and from signifying the act of the shepherd pushing and gathering his herd within a corral or stable, it has come to indicate the effort of one who thinks or concentrates his ideas on a given subject in order to reach a conclusion. The same metaphor is in the German *sich sammeln* (to gather yes) as *sammeln* also means to join together. Calculate in to reckon with stones (*calculations*), *discern* means to discern, to separate, and the word *critique* of Greek origin has the same meaning. *Con-ider-re* means to study the position of the stars (*sidus* – astro pl. *sidera*) to plot an auspicious omen (from the flying ahead – *prope* ire of birds) or *dis-astrous* (*dis* – bad). In *di-vertere*, *errare*, *de-lirare* (*lira* – furrow), going out of the way, the same metaphor is found.

The result of mental work is expressed by the two words *seeing*, *knowing*; comparing mental perception (and an-

transcendent) to the perceptions of the two senses sight and taste. The same happens in German (*Seher*– sapiente) and in Greek (*oi-* from– sapere) which corresponds to the Sanskrit form *veda*, from the Indo-European root *vid*, from which the Sanskrit *vetti*– know and *vidya*– wisdom. The same metaphor is in a large number of words including circumspection, perspicacity, enlightenment, vision, idea, history, argument, imagination, prudence. Even in ancient Egyptian, the same ideogram (an eye) denotes sight and science.

A much less limiting sense than that of the words *capere*, comprehend, conceive relating to functions proper to the mind, have the two words *intellect* (*inter-legere*) and *intendere*, the latter of which can refer not only to the action of the mind that tends in the direction of something, but also to the will, to the intention. The words *dis-mendicare* and *ram mentare* are ; *s-corda-re* reminds us that for ancient Italic philosophy the heart and not the brain was the seat of the soul, so *excors*, *ve-cors* were stupid, demented; *rap present* means to be present again (present from *prae sum*), the German *erinnen*– make re-enter and the English *re-collect* show their metaphorical meaning. To the Latin *memoria*, *memini*, *moneo* corresponds the Sanskrit Greek root *mna* (*ma nati*), which gives *mnaomai*, *mnesco*, *mnesi* and is the intensive form of the root *ma man* that we will see shortly.

On the other hand, it is common in every linguistic family to use the image of a pot or vessel to indicate the head. *Te sta* in Latin means precisely pot or vessel of baked earth. *Ca po* (gr. *cephalos*) is reattached to the root *cap* of *capere*; *reason* (lat. *ratio*) is proportion, arithmetic counting; and *ingenuity* is the ingenious nature.

The word *mind*, Lat. *mens*, Sanskrit *manas*, contains within itself the sense of limiting, measuring, and of deluding, lying; it comes from the Indo-European root *ma*– measure, which is found in *mens-is* (month) and *mensura* (agrimensura) and in Sanskrit *manu* (man), German *mensh*, English *mann*.

Three facts emerge from these etymologies: the metaphorical procedure from the concrete to the abstract, the analogical comparison mental perceptions with those of the senses, and the idea of limitation connected with the mind and its function. If we now go on to analyse the etymology of the words referring to spiritual life, the first two facts remain but any idea of limitation disappears. The word *experience* is already immune to any sense of

limit, indicating only the act of crossing a condition, *ex* p-er-ire: it is a word, as you can see, of magnificent anatomy. *Intuition*, the faculty transcending reason, indicates

Simply the turning of the gaze towards an inner world, *the in-tueri* is therefore a function that has nothing to do with the phenomenal world. The same metaphor is in the Sanskrit root *gah*, from which *gah-aya-ti* (to penetrate, to understand); and in the word *initiate* from *initium*, *in-ire*, to go inwards. The etymology therefore makes initiation consist in going towards that mode of being which, in opposition to external, ex- existing things, can be called the inner world, towards the inner essence of the world hidden by the ex-intrinsic appearance, just as the interior of an object is hidden by the surface. The surface is nothing but the appearance, the appearance (lat .*facies*) of things, and even this illusory appearance of things would not be possible without the underlying reality (lat . *res*, thing), just as a surface can only exist materially as the external limit of objects with a thickness, it cannot exist without a consistency.

Our deepest interest naturally lies in *inter esting*, in coming to live the inner life; and to find an inter est in ordinary ex istence is etymologically and intrinsically an absurdity. The illusion comes from imagining oneself to exist, when in fact, consciously or unconsciously, everyone is always *naturally* obliged to be; and therefore the way to recognise reality must consist of a *sorption*, a *recollection*, a *concentration*, a *traction*, as Giordano Bruno used to say; all things, as we can see, that have nothing to do with reasoning, with speculation, and even less with feeling and prayer, which is the demand for the fulfilment of a desire, addressed to who knows whom. By this means one obtains *trans-figuration*, *trans-formation*, *trans-human-tion*; and one transcends (*scandere*– *salire*) space (ecstasy– *ekstas*) time (*tra-secular*), matter (*trans-substantial*).

The word *contemplation* derives its current meta-physical meaning from an ancient sense of divination and magic.

Templum, in fact, a contraction of *tempulum*, diminutive of *tempus*, indicated, according to Varro, a separate portion and especially the space that the augur marked out in the heavens with his wand in order to circumscribe a given limit within which he made his observations on the flight of birds, and also meant the space that the augur marked out in the sky.

ficated a portion of the field consecrated by the augur and destined for religious purposes. From this primitive Etruscan-Roman meaning, it passed to the present day in much the same way as the words *de siderare*, *con-sider-re*, which passed from the astrological to the sentimental and rational sense.

Finally, if we turn, to conclude these preliminary considerations, to the words concerning immateriality in the human being, we find that almost all of them compare the spirit to air or wind, which, among concrete things, have the appearance of immateriality compared to soils and liquids; and this is also because the body loses its *spirit* when it *breathes* out, taking its last *breath*. The words *animo*, *anima* (Gr. *anemos* = breath, wind) also have the same sense, and derive from the Do-European root *an*, which in Sanskrit gives *an-i-ti* = to breathe out, *ana* = breath, *prāna* = pra+ an. The Greek word *psyche* is related to the same root *sphu* from which comes spirit. *Pneuma*, from which *pneumatico*, used by the Gnostics to indicate spirit, has the same sense; and Dante is a little suspicious of Gnosticism when in the Pater Noster (*Purg. XI*) he indicates with the expression *dolce vapore* the holy *pneuma*, the holy spirit (Sanskrit *Ananda*). The Indo-European root *dhii* = to stir, Gr. *thuos* = incen

so, *thuo* = shake, gives us very interesting forms: the Sanscrit *dhuma* = smoke, gr. *thuma* = incense, lat. *jumus* = smoke; and also gr. *thumos* = soul, Russian *dumati* = think, from which *duma* = advice and the three Polish words *duch* = breath, *duch* = spirit, *duża* = soul. From breath derive the three Hebrew words *nephesh* = animal nature, *ruach*

= the rational nature, and *neshi'im* = the spirit; and the ancient Egyptian *sen* (cf. Abel C. *Einleitung in ein Aeg. Sem. Indo Europ. — wurzel wörterbuch*) originates from the Semitic word spirit. A curious example of an inverse process is offered by the word *gas*, which Van Helmont took from the Dutch *gest*, spirit, to name gases.

By concentrating, therefore, by refining oneself, by spiritualising oneself, one accomplishes the Great Work, the operation of the Sun, which the smaragdine table expresses by saying: thou shalt separate the subtle from the dense, and the dense from the subtle. Thus man indulges and passes from the agitation of existence to the stillness and idleness of pure being. And this too is clearly indicated by etymology. *Agitate*, in fact, which means in Latin to think, is the intensive form of *agere*, to do; and *agitation* brings together the three senses of action, thought and restlessness, a very interesting polysemy. It is

contrasted with the Latin *otium* (idleness, peace, well-being) for *au tium*, from *av-eo* (cf. *ave*), I am well; the idleness sung by Virgil and Horace, the idleness that according to Aristotle and Dante leads the human being to perfection, the idleness that *ennobles* man and is therefore the *pa dre* of all virtues.

In our quick examination of some of the Indo-European and mythical voices that designate the human spirit and soul, we came across the recurring comparison with breath and wind. In the European and Asian languages belonging to the large linguistic family, which, without attributing to Sanskrit any priority or excellence over its other sister languages, philology clarifies the Indo-European linguistic family, we still find other entries to designate the human spirit and being and the universal, in which the basic metaphor has a less concrete nature than those already examined, or is even unavailable. This certainly does not suffice to demonstrate a lesser metaphysical faculty in the Semitic race, but it does prove the great antiquity of certain of our roots that refer to being, and consequently the archaic philosophical maturity of that great *Proto-Aryan* people, whose existence and characteristics philology is outlining, although without being able to establish the location and without in any way claiming to attribute primogeniture to one of its sister languages. The temporary tendency to recognise the Orientals as having a greater capacity for abstraction therefore finds no philological comfort, and depends on the disorientation that the European mentality has undergone at the hands of Christianity, a disorientation of which very few are aware, and from which it is necessary to free oneself as from every other deformation and limitation in order to be able to achieve that serene and free metaphysical perception, which is the basis of the *natural* philosophical and social superiority of the Italians. We are well aware that this assertion of ours will seem almost absurd to most, but before denying it, one must be able to judge, and to judge spiritual superiority one needs metaphysical experience, and it is also necessary to have the factual elements to be able to compare peoples with one another. The elements available and exposable in this respect are very few for Rome and Italy, although we will deal with some of them later, when the ideological order of our studies allows us to do so. In the meantime, let us resume our philological analysis.

The word *ūtman*, the supreme consciousness, from which the *ūtma* human, offers us an example of a voice that has no root well

sure, although it may perhaps be connected with the Greek *autmen*, and *at mos*– vapour (atmosphere). For the verb — to be — the Proto-Aryans had two roots, one for abstract being, the other for concrete, physiological *esse* re; a distinction that is missing in Hebrew. In

Sanskrit they are respectively *as* (which also functions as a copula) and *bhu*; and in Greek *es* and *fu*, and likewise in *West*, *JUL*, in the Teutonic languages (*sein*, *bin*, *to be*) and in the Slavic languages (Polish *jestem*– I am, and *by*– *fu*), although the primitive distinction of their meaning has not always and clearly remained associated with the way the two roots are used. Their primitive meaning is not well known; the Max. Müller ("Lect. on the Science Language", 1864, p. 349) gives *as* the primitive sense of breathing, and connects it with *asu*– *vi* tale breath, which appears in the Latin *os*– mouth, and *asura*– living being; but this is far from certain. As for the primitive meaning of the root *bhu*, we know nothing about it. The root *as* also connected with *Sat*, the being, of the Vedantine trinity: *Sat*, *Cit*, *Ananda*; while *Cit*, the consciousness of *Sat* in relation to his bliss (*A nanda*) derives from the root *ci*, *cit*, which had the primitive sense of *colligere*, the root from which the San scrito *citta*, thought, and the Latin *s ci-o*, *scien-tia*, also derives.

Another root whose primitive meaning is unknown is *budh* (*b6dh-ati*) which means waking up, observing, knowing. From it come the entries *buddhi*– supreme intellect, *b6-dha*– science, awakening, *buddha*– the awakened and others. Os we serve, of past, that this identification of the acquisition of knowledge with awakening corresponds perfectly to the Platonic *ana mnesis*, and is then also found in Taoism since according to Chang-tseu human life can be considered as a great dream and death as a great awakening.

Atma and *Buddhi* are, as is known, according to Vedanta, the two more abstract elements constituting man. *Buddhi*, also designated by *Mahat*, the great (gr. *megas*, lat. *magnus*), and which is the intellectual but not rational principle, produces, by individualising itself, individual consciousness or *ahamkara* (the ego-creator), and this in turn produces the other human principles, first among them the inner sense *manas* (lat. *mens*), whose original sense we have already seen. The *Atma* thus manifests *itself as jivatma*, as a living being (from the root *jiv*, of Gr. *bi os* and Lat. *viv ere*), and envelops itself in a series of *mayas*, of absolutely illu sories envelopments, which are *vijnana-maya*, *mano-maya*, *prana-maya* and

anna-maya; where *vijnana* means knowledge, *mano manas*, and *anna* means nourishment and derives from the root *ad*, *man giare*, which is in the Latin *edere*. It would be very interesting to add to this Vedantine terminology of the constituent elements of man, and we would then find that Sanskrit, as Schlegel said, is all imbued with metaphysics, which is also the case, though not so visibly, with Latin; but in so doing, we would deviate too much from our subject, which not *aham-kara* but rather *aum kara* and the study of the path that leads to this highest consciousness.

Let us therefore resume our examination of the names of the deities, which in the ancient Oriental languages present a very rich synonymy. For some words it is quite easy and, as we shall see, extremely instructive to trace them back to their primitive meaning; for others, on the other hand, the task is very arduous and sometimes beyond the possibilities of modern philology; *Brahman* e. g. and *Apollo* are names that we are not yet able to trace back to their root with certainty. The origin of the neuter pronoun *san-*

J 'Q *tat*, used to indicate being, is lost in the mists of time; but the use of the neuter is already profoundly significant in itself. In this sense, it is found used in the well-known formula (rtf the JJI "ftf *tat tvam asi*— you are that, and obser

Let us note in this regard how *tvam*, besides being the Latin *tu*, is also an abstract suffix corresponding to the Greek *tes*, and the Latin *tas*, so that *tattvam* is the *quidditas*, the reality; and the formule also comes to express the meaning: you are the reality.

The word God derives, as is well known, from the Latin *deus*, and is one of the few Latin words concerning religion that have survived the Semitic-Christian flood; the Hebrew *vh* did not have the power to replace our *deo*. This *pa rola*, which is found in all Indo-European languages, derives more or

less directly from the root *div-* ^{phthi} (*div-ja-tz*) which means to shine and also to joust. The Sanskrit *diva-* sky and *di-* ^{ter} *van-* day are immediately derived from it; ^{ter} *deva-* indi- cates the divinity and also the king precisely because the divinity is cele- ste; in the Sanskrit *deva* there is the basic sense of celestial, and as celestial luminous; just as the Italian *celeste* has the dual sense of celestial, divine and azure, celestial. The etymology of the word God thus takes us back to the idea of light, splendour; and in the languages of the Indo-European family the root is found now with its primitive meaning of light, day, now with the meaning

metaphorical of divine thing. In the Rig-Veda the root *div*, to the native name *Dyaus*, denotes the personified sky, and is sometimes called *Pila Dyaus* or *Diaush-pitar*, the father sky, a word that seems almost intact in its Latin form */uppiter* (*piter* instead of *pater*). This distinction between the generic deity *deva* and the god *Dyaus*, also exists between the Greek *teos* (for *devos*) and *Zeus*, and between the Latin *deus* (for *deivos*) and *lavis*; and this fact proves that it must have already existed at the time of the great proto-Aryan empire that comparative philology is evoking. This root appears in its original sense in the Greek *endia*, in the middle of the day, and in the Latin *dies* (ital. *di*) *diu*, *diurnus* (ant. *diusnus*) from which the Italian *giorno* (day). The Latin idioms *sub diu*, *sub divo* and also *sub love*, *sub Apollo* for *sub coelo* are also evidence of this deification of the sky. The Zendo *daeva*, which phonetically corresponds so precisely to the Sanskrit *deva*, with very frequent change of meaning took on the sense of demon, demon in the modern sense of this word, which also had no evil meaning. In Lithuanian and Old Prussian (*dewas*) the root continued to appear, but then the Gothic *Guth* of unknown root took over and gave the German *Gott* and the English *God*.

Other ancient names for the supreme deity are the Sanskrit *Bhaga*, corresponding to the ancient Slavic *Bogu*— God and *boji*— divine, and perhaps to the Phrygian deity *Bagaios*, corresponding to the ancient German *bushka* and the Latin *jagus*, the god of the beech tree; and the Sanskrit *Asura* that we have met above. *Asura* in the Rig-Veda is the supreme spirit that reigns in the sky, and from the Sanskrit to the Persian with the usual passage of the sibilant in aspirate gives us *Ahura-Mazda*, the wise spirit. Another main Vedic deity is *Savitar*, identified with the sun in less archaic times. The Semitic names of the deities and their symbolism will only be dealt with later, because they do not present this metaphorical sense of abstract light and splendour, and their interest is connected to other issues that we will need to deal with later.

The etymology of the most widespread, oldest words used by several peoples together from the European-Indian family to designate divinity has thus led us to the observation of an ideological connection between the concepts of light, sky and God. The metaphor that draws the name of the sky and the name of the deity from brightness thus seems familiar from the earliest times to our lineage. Having established this, it is easy to predict that the su-

The first deity must naturally be identified with the Sun, the shining star par excellence in the sky; or at least that the Sun must be regarded as an important, if not the supreme, deity; or that it must be regarded as the abode, the garment, the most direct manifestation of his first deity. Indeed, philology proves to us that this spontaneous association of the ideas light, God, Sun has indeed taken place, and thus sheds its light on solar religion, and consequently on solar myth.

But, let us be clear, we do not mean to say that this is the sufficient cause or a sufficient cause to make the Sun the supreme divinity, and that therefore everything is explained and every other element is derivative or superfluous; we do not mean to say that the primitive meaning of the words indicating the divinity is cause and origin of the solar cult; but, on the contrary, we merely wish to frame this association of the Sun with God, and of God with light, and this concatenation of facts, ideas, and vocabulary in that supreme synthesis which the sages of all times and places achieve through conscious integration of totality. The solar cult and the solar myth have a naturalistic basis, and precisely for this reason not a materialistic one; for by saying listic nature we do not at all mean imitating ourselves in any much less restricting ourselves to human perceptions alone. In essence, the etymological association we have highlighted is but one element in a whole indefinite set of facts; for us, it has the character of a simple philological confirmation of a metaphysical perception, and we make use of it in our exposition because it can represent a relatively persuasive verification of knowledge attainable asceticism.

However, the observation of the close link between the words and thus the concepts of light, sky, God, day and sun in the language and mentality of the Indo-European peoples, and this from prehistoric times, which only philology among the human sciences can scrutinise with its penetrating gaze, is always of great interest to us, because it highlights the importance of the sun as an absolutely fundamental element Indo-European religious conceptions. And since the same is true of the two oldest known non-Indo-European civilisations, the Egyptians and the Chaldeans, the result is that, without dealing with Far East, we can see in the religion of the Sun the ancient universal religion of the human race.

Buddhism and Christianity, the two most widespread religions of today, are but unfortunate derivations from this archaic, eternal, universal religion; they are but schisms, heresies, sentimental surrenders to human meanness, and are but passing clouds beyond which the divine sun of our fathers still shines, for those who know how to elevate themselves.

Let us therefore see what most important names of the sun are in Indo-European languages.

In the Rig-Veda and the Atharva Veda the sun is called *sva* and in the Iahur-Veda it is called *suva* from the root *sva* which means splendour and thus also indicates heaven, *svarga*, and heaven, *sva-loka*. In the Vedas, the Sun is also personified in a God who carries gold in his hands and scatters it among his worshippers and in the Veda comments he is called *Savitar* and becomes a priest dote to whom, having cut off a hand in performing a sacrifice, the priests make one gold. *Savitar* comes from

from the root $\sqrt{\text{sva}}$ which means to generate, and is applied to the so fruitful par excellence; in the Avesta, the sun is called with perfect correspondence *hu*; and the gothic *sunna*, ted. *sonne*, ingl. *sun* are voices that have an obvious relation to this ancient root. In the Gita, the Sun is mentioned several times and is called *surya vivasvat*. The voice *surya* also occurs in hymns and pro-

comes from the root $\sqrt{\text{sur}}$ = *sur* (*sur-a-tl*) meaning to shine, from cui *sur*. God. It is a contraction of the other root $\sqrt{\text{sva}}$ of equal meaning; from it the zendo *hvare* (gen. *hiro*)-sun, and the Greek *Seirios* for *sverios*, the star Sirius.

The word *aurora* from the ancient *ausosa* and *aura*, i.e. splendore, and the Greek *éōs* and *aura*, morning air, and the Sanskrit *ushéi*, aurora, all come from the root *ush* meaning burning king, in Latin *uso* and then, due to the usual phenomenon of rotacism, *uro*; a root still visible in the Italian *ustione* *Ushéi* also means in Sanskrit combustion, and *ush* is the morning light; and the German *ostan* and the English *east* to indicate the cardinal point where the dawn breaks probably come from the same radi ce. Curtius from this same root *ush* and its form ampliated *vas* also draws the Greek *èlios*, *eelios*, Doric *aèlios*, me diante a hypothetical intermediate form *aye/ios* = *ayse/io*. I Sa *auselii* (*aure/the*) called the sun *ausel*, and the Etruscans *usi*; the Latin *sol* probably latches on to this same root. The Italians would therefore be the *A uso*-

nii, almost as the Chinese are the children of heaven.

Another Sanskrit name for the sun is *harita*, and refers to the golden yellow (*han*) colour of the sun's ray of light, *harina* meaning white, sun, from the root *hr*, *har*, *ghr*, *ghar* meaning */ucere*. This root passes into zendo with *zairi*– yellow, and in Slavic the guttural becomes palatal and gives Russian *jletyi* and Polish *co zolty* to mean yellow and *so/nze* and *sionce* respectively to mean sun. English *yellow* and German *gelb*– yellow still derive from this root.

We have therefore found four Indo-European roots *div*,

ghr, *ush*= *vas*, *sur*– *svar*, all four common to several languages of the Indo-European family, and all four used for in divinity, the sun, the light, the day, the splendour.

We have limited ourselves to considering the Indo-European languages alone; but the assimilation of these concepts is so natural that one can without doubt foresee the existence of similar approaches outside our race as well. For example, in the primitive hieroglyphic writing of the Sumero-Akkadians, God had for an ideogram the

figure of the sky divided into its eight fundamental houses and *fo* netically *an*. And in Egypt since the prehistoric times of greatness of Heliopolis, prior to the earliest dynasties, the Sun God, the god *Rii*, who was the supreme deity in Heliopolis and thus in Egypt, had as his ideogram the sun disc with the central point, ideogram that is still found in the

our astronomical ephemerides. Well, the ideogram *01 rà* means sun as well as light, day; and the name of the God written alphabetically in hieroglyphic characters followed by the ideo-

determinative grammar *::, ? rà* also means it sun, lu ce, ^{gi}– orno.

And since we are in Egypt, we note that the ideogram of God was a sparrow hawk resting on a shelf, one of those ideograms called by enigma, which we shall later find in the so-called Book of the Dead, and which may also have had some spiritual kinship with Dante's '*di Dio*', or Jupiter's eagle.

Finally, we note that in China such a direct connection between the Sun and the deity does not exist at all.

The deity is also in China identified with the sky; the symbol

of the sky used by Fu-hsi is precisely the trigram Kien = of Fu-hsi. Doubled, it gives the first of the sixty-four hexa-grams of the Yi-King, representing the sky, the dragon and the

sage; but the connection between heaven and divinity does not rest on the splendour of the sky and its metaphorical sense; it is an entirely different mindset that we will leave out without a trace.

The character * – t'ien also has the primary sense, lost in the mists of time, of the one God; and has the secondary sense of visible heaven; and is therefore also used for day.

Finally, we note that the character 日 – jé, meaning sun and also day, is but a deformation of an older character that is not at all similar to the Egyptian ideogram.

The same roots that we have encountered for the names of the sun, light, day, and aurora, are consistently found used to indicate gold.

The word gold from the Latin *ausum*, which has become *aurum* by rotacism clearly descends from the root *ush* of *aurora* and *aura*; and when Virgil describes Aeneas wandering in the wilderness, illuminated by the uncertain moonlight, in search of the golden twig initiation, necessary to cross the river that *living bodies* cannot pass, and to be able to ascend to the temple of Apollo, covered by a golden roof, and overlooking the wilderness and cavern of the sibyl; and he expresses the immediate appearance of the eleusinian branch with the words

Disk/or unde auri per ramos aura refulsit

has all the air in that play on words of being aware of the close, mysterious kinship of the two voices.

Leaving aside the rich Sanskrit and Persian synonymy that denotes gold by its colour, e.g., *su varna*, the beautiful colour, *la*, the flaming, *agnibha*, bright as fire and the like,

note the names हरण्य – *hiranya*, *harana* – oro coming from the same root *ghr*, *hr*, *ghar* that gave us the names of the sun *hari ta*, the flame *hrni* and the corresponding ones in the Slavic and Teutonic languages. Sanskrit *harana* corresponds to Persian *zar* – gold Old Slavic *zlato*, Gothic *gulth*, German *gelt*, English *go/d*.

We thus have for the two most important Slavic languages these similarities: in Russian gold is said *soloto* and sole *solnze*, in Polish gold is *złoto* and sole is *slonce*. The two Polish words *swiatlo* and Russian *swiat* meaning light, although very close phonetically to the previous ones due to the pronunciation of the Slavic *l*, are instead reattached to the root *svar* that we know. Attempts have also been made to bring the Greek *crysos* – gold back to the root *ghr*, but the

derivation persuades little, all the more so since, as this voice is common to other Mediterranean but not Aryan languages (*crysos* also means gold in Phoenician), one is inclined to see in it one of the few words of Greek that the Greeks took from that great Mediterranean empire whose existence philology and archaeology are now delineating over four thousand years ago. (Cf. Meillet - *Aperçu de la langue grecque*, Paris, 1913).

Nor is the association of ideas between the sun and gold exclusive to the

Indo-European languages. The Hebrew '(l)t- *aul-* gold is also akin to the words *or-* light, *aur-* fire.

And the ancient Egyptian  -*neb, nub-* gold is phonetically related to *nebat* fire and *neb-* lord.

The connection between the concepts is thus established: divinity, light, sky, sun, gold even in those far-off times that only through philology is it possible for mankind to investigate. It is so deeply ingrained in language and mentality that it permeates and colours religions, philosophy, mythology, science and literature from the Vedas to the present day. One only has to examine our literatures to verify this.

The moon is similarly connected with the idea of its white light, and its splendour with that of silver. Moon from Latin *ucna, forge*, from the Indo-European root *ruc-* shine, which appears with this sense in Greek *lyk (amji like)*, and in Latin *lux, lucere, lucerna*. The Greek *selene* also has the sense of splendour, *selas*; and the Sanskrit *candra* for *candra mas*, the moon, means luminous, and used as a neuter noun indicates gold (Cf. Grassmann - *Worterbuch zur Rig- Veda*). *Argentum*,

on the other hand, the Greek *argyros*, derives from the root *raj* colouring, from which the Sanskrit *rajas*, colour, passion, or from the related *radice raj-* shine, rule, govern; thus we have *raja tam-* silver, *rajatas-* white, *arjanas-* light, *arjuna-* shining; and in a metaphorical sense *raja* which is the Latin *rex, regis*. The connection between moon, white and silver is not as philologically evident as that between sun, yellow and gold. Yet the natural analogy in the conception of the correspondences makes it so spontaneous that it is not surprising to find it

consecrated by astrology, alchemy and religion.

And since the sun and the moon are the two most important planets, giving this word its etymological sense of wandering, wandering in the heavens; and since seven are the planets and seven the colours expressed by refraction in the rainbow, it is understood that the

led many peoples to find the colour corresponding to each planet, and to establish accordingly whole theory of correspondences between divinities, planets, colours, metals, and with the days of the week for those peoples who divided the lunar month into four portions of seven days by means of syzygies and quadratures of the lunar revolution. In these matters Uranus and Neptune are not, of course, to be included among the planets; and in their place must be placed the Moon and the Sun. The seven planets are therefore: Moon, Mercury, Venus, Sun, Mars, Jupiter, Saturn, ordered according to their progressive distance from the Earth, an order that has been used in Egypt since ancient times and is that of Ptolemy's geocentric system. The Italic school taught, as is known, the heliocentric system; but for this, as for all questions of spherical astronomy, it is irrelevant whether one accepts the heliocentric theory or not; and therefore the Sun must also be included among the planets.

If one looks for these correspondences between the planets and the
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tales, gold and the sun are consistently found associated; so pure moon and silver whereas for the other planets there are variations. Dimeschqui, an Arabic author quoted by *Chrowl son (Sur les Sabeens*, t. II, pp. 380, 396, 544) says that the seven metals are related to the seven planets, and that among the Sa

bei, heirs of the Chaldeans, the seven planets were worshipped as deities; each had his temple and in it his statue. The Sun had a statue gold, the Moon of silver, Mars of iron, Venus of copper, Jupiter of tin, Saturn of lead, and Mercury had one made by amalgamating all metals. In the Mithrycian mysteries one finds something similar; Celsus in a passage quoted from Origen, where he expounds the doctrine of the Persians and the Mithrycian my, says that they used certain symbols representing the revolutions of the stars and the passage of souls through the stars (as in the Paradise of the Divine Comedy!); among other things, there was a staircase with seven doors and a last door at the bottom, the sixth was silver and the seventh of gold.

Archaeology confirms tradition and shows the anti
chity. We know in fact that the *ziggurat* of Borsippa, which the Chaldeans identify with the legendary tower of Babel (*bab-ilou* - the gate of the Sun) and which, according to the testimony of King Nebuchadnezzar, was unfinished from time immemorial, consisted of seven superimposed terraces, each consecrated to a different God, and painted in the God's own colour (cf. Oppert, *Etudes Assy-*

riennes, and Oppert, *Expédition en Mésopotamie*). And later, at the time of the greatest Assyrian greatness, the correspondence *sussi ste*; under one of the cornerstones of Sargon's palace were in fact discovered seven tablets of different metals commemorating the foundation of the building (706 BC) and one of them is made of gold. The correspondence between the planets and the days of the week was also found among those peoples who, like the Latins, not have the week in their calendar. To convince oneself of this, it is enough to place the planets in the Ptolemaic order, make the moon correspond to Monday, then move on to the planet that comes four places later and one finds Mars-Thursday, count four more, starting again after Saturn, and one finds Mercury-Thursday, and so on to Jupiter-Thursday, Friday-Thursday, Saturday, Sunday. Saturday is a Hebrew word that took over from Tibullus's *Saturni sacra dies*, which in English is still *Satur-day*; Sunday is the *dies dominicus* or *dies so/is*, and in English is still *Sunday* (ted. *Sonntag*). These designations were already in use at the time of Augustus, although the week was not introduced into the Roman calendar until the time of Theodosius.

The sun and gold are also found associated in the Bible; the sun is called a golden vessel (Job XXVIII, 17), a golden crown (Psalms XXI, 4) and a golden cup (Cant. V, 15).

If we turn to Greece, we find gold and the sun connected to each other from the earliest age. In a Homeric hymn, Helios, the personified sun, has shining eyes, face and hair, and a golden helmet on head.

Pindar begins his fifth ode of the Isthmians with these words: "Mother of the Sun, Theia, known by many names, it is to you that men owe the preponderant power gold", and elsewhere he likens gold to sunlight. And in mythology, Heracles, having passed beyond the Pillars of Hercules, annoyed by the rays of Helium too close, stretches his bow against the God; and Helium, admiring his boldness, lends him his golden ship so that he can sail the immense river. Gradually, gold was even conceived as being produced by the sun; an Alexandrian scoliast, commenting on a passage in the theogony of Hesiod, who called Theia the mother of the sun and the moon, says: "From Theia and Hyperion comes the sun and from the sun comes gold"; and Proclus in his commentary on Plato's Timaeus maintains that the sun produces gold, the moon silver, Saturn lead and Mars iron. The identification became so customary that the same signs were used as alchemical symbols of the metals that served as

astronomical and astrological symbols of the planets.

The oldest document of this identification of the astrological symbol of the sun with the alchemical symbol of gold dates back to the 3rd century A.D; it is found in the 10th Leiden alchemical papyrus, published and commented on by Berthelot in a magical work from which some of this information is taken. In the 10th Leiden papyrus, the sun and gold both have the with the central point as symbol; the moon and silver have the half moon as symbol, and other planets and metals also have the symbol in common.

But we will have to deal more extensively with Greece and Rome later; and while limiting ourselves to our topic, initiation, we will find that in classical and Italian literature, the sun continually maintains this correspondence with gold.

like golden mirror sunbeam
(Par. XVII, 123

In summary, we can therefore say that the etymological analysis of the words designating Godbeing and man has led us to the recognition of some truly fundamental metaphors. In the deepest layers of the mental subsoil reached

from the philological pickaxe, light is the natural symbol of cono scence; the sun, the luminous par excellence, the light itself per sonified, is flaming body of God, his dwelling place, is visibly God, the giver of light and warmth and life to men and all beings.

The aspiration and object of the philosopher, of the one who loves wisdom, is enlightenment; and since enlightenment is effected by becoming the light, the sun itself, the enlightened one is naturally identified with the sun. Moreover, gold being closely connected with the sun, conquering gold, becoming gold, fabricating gold become synonymous with conquering the light, with becoming the sun. Gold and sun become the natural symbols of light, of wisdom, of God; and uniquely corresponding symbols. Associated with the other fundamental symbol of the allegorical death and rebirth of man, which is the pivot of the usual intellectual exposition of spiritual asceticism, they immediately give rise to the two parallel and equivalent initiatory myths: the sun myth and the gold myth. Whereas the simple assimilation of God to the sun leads to the sun cult.

And by that, mind , we do not intend to establish a

any chronological order of derivation or formation between the ideas God, sun and gold from the ideas light, wisdom or vice versa. The order we have followed in the development of our subject is and will continue to be an order of pure expository convenience, and in accordance with the axiom of universal equivalence we limit ourselves to outlining the existence, coexistence and connection of these facts, concepts and symbols; and we leave to others the fabrication of evolutionary processes, pseudo-naturalistic theories and flashy cobwebs that the first irreverent fly is enough to break through. These fragments of knowledge and all the other innumerable fractional perceptions must be reduced to the common denominator of our axiom before we can attempt their integration between the limits of more and less infinity.

Similarly, we do not even raise the question of the chronological priority or the derivation of the wisdom of one people from that of another; the criterion of the philosophical and social superiority of a people does not really consist for us in the mere antecedence of a few centuries, nor in the richness of symbolism, but we make the assessment by weighing the actual integral practical wisdom. We do not go in search of the earliest civilisations, or the famous cradle of mankind, which seems to be indicative of the intellectual well-being of those scientists whose heads are still clogged with Jewish cosmogonic prejudices; it is enough for us to ascertain that there have always been wise people in the sense we attribute to this word, for this possibility is organic in man and does not depend on climate, race or a specific form of civilisation. The ways of expressing the nature of this intrinsic wisdom and consciousness, and the ways of coming to it, can vary and be more or less conspicuous and precise, although they must necessarily have something in common or similar when expressing the same fact. And just as in every place the winds come and go from all parts, and it is as sure to ask from which region of the earth the air has come to the altar; so metaphysical wisdom is the heritage of all those who in every place and time identify with it.

Just as there are regions above the earth that are colder and warmer, more fertile and more arid, so there are regions where the plant begins to grow better than elsewhere. Language and race are not the causes of this metaphysical superiority, it naturally appears in the place, in the soil, in the air itself. Rome, *Roma caput mundi*, the eternal city, also manifests itself historically as one of these magnetic regions of the earth. The metaphysical primacy

And if we speak of the golden and solar myth in Egypt, Chaldea and Greece before dealing with the Roman wisdom, it is not because this one derives from the one that the less cannot give the more, but because, following the logical line of our logical analysis, it is more convenient to deal first with the golden and solar myth, so that our whole exposition will be more understandable. Thus, in dealing with Rome, we will use, as far as possible, confirmatory elements that are accessible to all, and we will also make use of those authors of the imperial period who, being as knowledgeable as we are about language and oriental symbolism, also made use of it. Having thus clarified the purely expository value of the philological used and the mythological one we will use, let us return to our subject.

Gold's connection to the sun is not the only reason why it is an excellent symbol of wisdom. Rare and widespread at the same time, unalterably pure, by atmospheric and almost all chemical agents, considerably heavy, an excellent conductor heat and electricity, chosen, when circumstances permit, as the best possible currency, and thus a natural synonym for all wealth, for everything valuable; it presents itself as the symbol of metaphysical treasure, of divine light. Even today, the instinctive intuition of the race links together facts that seemingly bear no relation. Certain voices, harmonious and pure, mysteriously fascinating — such as Garibaldi had — are called golden voices; and it does not seem that this, in the current conception, is because of the full and deep timbre of its gold, or at least not only because of this; rather because of the indistinct perception of a spirituality that is acoustically revealed in the golden enchantment of the voice, as it is revealed in the magnetic, penetrating splendour, in the flashing of the gaze of certain beings.

All these facts and others placed in mental relation with the physical and metaphysical phenomena observed, come to correspond in the reference of the symbols: sun, fire, gold, etc. ... to the other secondary symbols: darkness, water, earth, etc... To see in the ancient religious metaphysics the mere further intellectual development of this fundamental symbolism would be gratuitous eumerism; for he who saw and he who sees

clear in the world of the spirit did not and does not have to rack its brains to create a theory, but only needs find in the human world the words and analogous or similar phenomena to plot the most exact and clearest possible symbolic expression. However, once the elements of this symbolism have been established,

Once the metaphysical equation has been expressed by means of the algebra of analogy, it is natural for those who do not have the spirital vision to be tempted to replace it by operating on the established correspondences through a purely algebraic development of the question, in order then to go back, by inverting the procedure, from the results obtained formally to the transcendent reality and to infer metaphysical truths analogically. The vanity of these attempts should be self-evident, yet this is not the case if one is to judge by the number and obstinacy of the theory-makers. Analogy exists in nature and is fatally at the basis of language and all other expressions; but the analytical method, like the logical method, cannot replace experience; both can serve as confirmation, verification, expository aid, but no more. There is no doubt about the path to take in order to descend from the top of a branch to the base of the trunk, but whoever wants to take the opposite path, even knowing which is the top to reach, is faced with bivium, with a plurality of possibilities which, only by combination, he will be able to overcome exactly. Not to mention that the metaphysician descends the road with the sole purpose of expressing what he has perceived, and not in order to attain knowledge; for, as we have seen, knowledge is a matter of pure being, and not a matter of coming and going along a road from a point of departure to one of arrival. These points in the face of immeasurable reality are equivalent, and to explain one thing by the other is like drawing water from the Danaids' bucket. We are well aware that even this exposition of ours cannot take the place of the spiritual discipline, which alone can lead to knowledge; yet there is always a certain difference between speech and discourse, and one can at least attempt to break down the fantastic philosophical, scientific and religious scaffolding with which the theses are wrapped and padded.

human beings. One must clean out the stables of Augias before becoming immortal!

We will see later that the Sun and Gold symbols, referring to the symbolic death that precedes palingenesis, will constitute the essential elements of the Sun myth and the Gold myth. But to immediately give an example of the association of physical phenomena, simbo-

corresponding to similar concepts of metaphysical reality, we see how the coexistence of the one universal consciousness with the various consciousnesses of beings is naturally expressed through our symbols. Being is by definition universal, if it can be defined at all; but there is also the apparent multiplicity of being in so many beings wrapped in the semblance of matter. Well then, the sun, the symbol of being, presents a similar phenomenon; reflecting in the water, it duplicates itself in its image, and, if the waters are agitated, the sun multiplies itself in so many single reflections, whose apparent existence depends on the reality of the one sun. The correspondence is so perfect that it becomes perceptible through the sense beauty. And here, without a doubt, is in germ a whole symbolic ascetic discipline; to reconstitute unity, to achieve the integration beings, it is enough to dominate the agitation of the water, to achieve inner *calm*, to live in pagan philosophical idleness, for *sedendo ac quiescendo prudentia et sapientia anima efficitur sapiens*.

The solar myth and the golden myth belong to classical antiquity, to Egypt, Chaldea, Greece, and Latium, where the institution of the mysteries flourished with the related ceremonial initiation. The Italic School had no myths; its symbolism was the purest and most abstract possible, numerical symbolism. In es sa few ceremonies, in spite of the Italic origin this word; a hard spiritual gymnasium, a sensist mysticism, integral, empirical and transcendent, a metaphysical yet so cial vision; and the luminous serenity of the pure Calabrian sky.

But, although not having a true solar myth, the Italic School also knew and used the universal symbolism of the Sun and Gold; and even today the precepts said to have been collected and handed down by Lisi, Pythagoras' disciple, are called *Golden Verses (Epeta crisa)*. In Italy, too, the legendary Golden Age was called the first legendary age, the happy time when Sa turn and justice reigned over the earth; and, when Virgilius, the Pythagorean Virgil, wished for the return of this golden age in the rising empire, and prophesied, to bring it about, the coming a divine child, whom' evil Christian heads have presumed to be their Jesus, he expressed himself thus:

Tu modo nascenti puero, quo ferrea primum
Desinet, ac
toto surget gens aurea mundo,
Casta, fave, Lucina: tuus jam regnat Apollo.

Egl. IV, 8.

And in the course of the centuries, as Rome grew in power and came into closer contact with oriental peoples and especially with the Greeks, the indigenous mysteries of Ceres and Bacchus came to be identified with those of Eleusis and Dionysus; and the solar myth and golden myth became familiar to the writers of the golden age of Latin literature. Later taken up by Alighieri and Campa nella, they are thus, even now, understood and used by Italian initiates.

The esoteric allegory in Dante *

Underneath the literary meaning of the *Commedia*, i.e. Dante's peregrination through the three realms of Hell, Purgatory and Paradise, an allegory is undoubtedly hidden. There is no need for Dante's explicit statements on the subject to be certain. This allegory is not simple, but multiple, and commentators usually recognise two aspects of it, the moral and the political.

The moral, or philosophical-moral interpretation sees the Comedy as depicting the path that man must take to overcome sin and attain virtue in order to escape hell and purgatory and gain paradise through moral perfection.

This allegory, like the literal sense of the sacred poem, undeniably has a distinctly Christian aspect, even though it abounds in pagan elements; and on the basis of Aristotle, St. Thomas and Scholasticism, it has been profoundly penetrated by commentators.

The political allegory is based on the struggle between the empire and the papacy, and the persecution of the *templari* by Philip the Fair and Clement V also features prominently. Of course, there are passages susceptible to moral interpretation alone, others clothed in political symbolism alone, and still others involving a dual moral and political interpretation. The political allegory is almost always very transparent and many times Dante even dispenses with any veil and makes his entire vision manifest, while still letting the message be scratched. The moral allegory has such a Christian appearance as to authorise all Christians and all those hasty to conclude to attribute a Catholic orthodoxy to Dante, while the political allegory reveals to us with all certainty a Dante partisan of the empire and bitter enemy of the Church, openly defending that order of the Templars condemned and fiercely persecuted for heresy by the Church, a Dante who exalts Caesar, the Roman Empire, classical civilisation, and whom he elects as his guide,

* *New Covenant*, September-November 1921.

master and lord Virgil Pythagorean and imperialist.

The reasons that induced Dante to use allegory are therefore not of a political nature, inherent in his position in the struggle between Guelphs and Ghibellines, because in that case it would be natural to find the veil thicker in the passages that deal with politics, whereas the veil is thicker in the passages that deal with subjects of morality, philosophy, religion, metaphysics; and sometimes, no matter how hard the commentators try, they fail to clarify the meaning, or each one ends up being different from the others.

So what is the reason that drove Dante to the use of allegory, even at the cost of not being easily understood? Poet's fantasy? Passion for enigmistics? Certainly not, for we know that a doctrine hides beneath the veil of strange verses. And if the appearance is Christian, could not the choice differ from the appearance? Could not the doctrine so jealously concealed be heterodox, very heterodox? Surely Dante would reek strongly of heresy and be an enemy of the Church on religious as well as political grounds? The professions of Christian faith that he repeatedly makes are not enough to remove the doubt. For if he was a heretic or pagan and did not want to end up roasted, he was forced to profess himself Christian. And especially since he wanted to take the pleasure out of extolling Virgilius, Caesar, Rome, good world, the Latin blood of the people, and the emperors who had a gentile or pagan appearance, it was necessary to allay suspicions in some way by also making an apologia for Christianity. It must be remembered that in those times Christian charity could indulge itself will; the numerous followers of that St. Dominic who in the heretic strikes animated by the most holy zeal to save souls (as well as the crumbling Church) went about their business, and Dante himself had human bodies already seen burning. What the point of Cecco d'Ascoli, when it was possible to devote his life and enormous intellect and wisdom to a grandiose political and religious project? In spite of his professions of Catholic faith, Dante had friends who sought as God was not, and heretics of the mould of Sigieri he quietly shoved into heaven, while populating hell with popes. Dante himself was accused of heresy according to ancient documents, and according to his early commentators. Dante's pagan heresy was argued by Foscolo, and then by Rossetti with an enormous array of arguments, and finally by the Catholic priest Aroux. A

Jesuit who wanted to critique Rossetti's works received such an exhaustive reply from him that he never spoke again.

It is not to be borne in mind that even in appearance Dante does not always slavishly follow St. Thomas; he openly differs from him in very important matters; e.g. in the doctrine

eschatological (*Purg. XXV* 88- 102) to adopt a theory of the shadows of the dead that is in perfect agreement with the pagan conception.

From the very beginning, he is inspired by Virgil, from whom *he only* takes the beautiful style that has done him honour. His poem is but a comedy; and however one understands the word, in the Mo derisian or Dionysian sense, one is always led away from the apparent Christian sense. Broadly speaking, the *Commedia* is a development of the 6th canto of the *Aeneid*, and Dante repeats what Virgil makes Aeneas do. Aeneas descends alive into Hades, finds in the wilderness the myrtle twig of the initiates, and learns *de visu* the truth of the Orphic-Pythagorean mysteries about man and his conditioned mortality. And even Dante, corruptible again, treads the same path with the same purpose and using the same symbolism.

The fundamental purpose, as is now well known and proven, of the Orphic, Pythagorean, Eleusinian, and Isiac mysteries was to give the initiate true knowledge of the principles of life (Cicero

-*De Lege* II, 1 4), bliss, privileged immortality. This was achieved by means of initiation, which consisted of preliminary cathartic practices, symbolic ceremonies and veritable ecstasies, as Plutarch, Apuleius and other ancient writers affirm and as is now recognised by modern writers (e.g. Macchiorus-Zagreus). In this way man was rege ned and after death the Elysian fields awaited him.

The subject of the Comedy is man, or rather the regeneration man, his metamorphosis into an angelic butterfly, Apuleius' Psyche. It is therefore the same subject as the mysteries. It is not only the moral qualities that change; Dante purifies himself degree by degree, passes through various and numerous crises and consciousnesses, falls as a dead body, faints, comes to his senses, falls asleep, revives in the One, his mind comes out of itself, becomes illusioned, becomes indolent, becomes internal, becomes infiltrated, becomes filled, passes to the divine from the human, to the eternal from time, and finally frees his soul from every cloud of mortality. This is not a moral refinement, it is a true palingenesis of the whole being that is realised in the symbolic journey. The veil conceals not only mo-

als about sins and virtues, but the exposition of changes in the pilgrim's conscience.

The two rivers of the earthly paradise are an obvious impregnation of the Orphic-Pythagorean mysteries.

Recent archaeological discoveries have uncovered the so-called Golden Laminæ of Turin, which were buried with the Orphic deceased, to whom they were meant to serve as viaticum when he arrived in Hades. There he encountered two fountains, that of the Lete and that of Mnemosyne, that of oblivion and that of mementoes. Drinking from the water of the Lete, the deceased lost all memory, and ended up, miserable unconscious larva in the mud. Drinking at the fresh spring of Mnemosyne he was saved, and went among the immortals, into the Elysian fields. The formula contained in the Orphic minnetta stated: 'I am the son of earth and heaven stel lato. Let me quench my thirst at the fresh spring of Mnemosyne, that I may be a divine deity and no longer mortal'. This is the meaning of the Orphic invocatory formula; and this Orphic-Pythagorean conception is analogous to the eschatological conception of the Eleusinian mystics, and is developed in the Platonic theory of souls and knowledge. Dante, in order to better affirm the pagan character of the catharsis of purgatory, from which he emerges pure and willing to ascend to the stela, introduces at the end of the cantica not only the Lete, but the less familiar Eunoè (*Purg. XXVIII, 131; XXXIII, 127-145*), as he calls it, that "his deadly virtue revives", so that gives the dead the resurrection, the second birth.

Dante would also like to sing in part the sweet well that never satiated him; but the combination is that he has no longer long space, all the papers warped to this second cantica are full; and above all *he no longer leaves him in lofren of art. Ade /ante, Pedro, con juicio*. We are in the midst of a pagan mystery.

And whoever considers what Dante's guide was, understands that he had to lead him there. Dante, lost in the wild and rugged wilderness of Christian prejudice and ignorance, finally comes into contact with Virgil, the personification of esoteric wisdom, this voice that for a long silence (ten centuries of the vernacular era) *seemed to be faint*; and Virgil immediately presents himself in his quality of initiate, who has transcended human nature:

"Non uomo, uomo già fui" (Not man, I was already a man); and it is for this reason that Dante takes him for a duke, master and lord to initiate him and make him immortal.

Now the pagan conception did not grant urned souls true survival; they led Hades

an immemorial life of unconscious larvae; and only the initiated, heroes and those whom Jupiter abducted to the highest consistory were immortal. And Christianity had the upper hand over the mysteries, because it democratically put salvation and immortality *à la portée de tout le monde*.

It was enough to go and be baptised and believe that Jesus had risen to be saved. A real bonanza for all the poor in spirit, and for all the delinquents to whom the mysteries closed door. Arnobius even blurts out that he became a Christian because Christianity, unlike the mysteries guaranteed immortality to all.

Dante, who takes Virgil as his guide, and who treats pagan In view of the whole question palingenesis, did he also think that not all men could eternalise themselves, that Christian beliefs were not sufficient for the purpose, that foolish sheep and proud Christians had no right of citizenship in the eternal city, and must end up among the lost people? It would seem so, since it was not from priests but from Brunetto Latini that he learned 'how man eternal'. Examining Dante's work without preconceived notions and taken sides, one comes to recognise in the spiritual re-birth through the metamorphosis brought about by initiation the fundamental subject of the *Commedia*, the doctrine hidden under the veil of strange verses.

Dante's allegory therefore has a very important mystical, metaphysical, truly esoteric aspect. An aspect that has still not been recognised. It also eludes Rossetti and Aroux, who, although they refer back to the classical mysteries for the interpretation of the allegory, always refer to the ceremonial part of them. And it is natural that this should be so, because in order to be able to notice and understand the allusions and conventional or allegorical references, it is necessary to know the object of the allusion or allegory; and in this case it is necessary to know the mystical experiences through which the mystery and the epopt of true initiation passes.

For those who have some experience of the genre, there is no doubt about the existence in the *Comedy* and the *Aeneid* of a metaphysical-esoteric allegory, which veils and exposes the successive stages through which the consciousness of the initiate passes to become immortal.

The symbolism Dante uses most frequently is that of navigation, of wandering. He is a skin for the deserted piaggia, for the narrow pass, for the rough di-

sert<1 , Jn:n ie il 'water that ran there, is a sailor for the sea. Especially the symbolism of the sea, the na ve, the sail is always used to deal with inner facts.

It is this *veil* that he lifts to run better water; and as he himself says, it is under this *veil* that doctrine is concealed.

It is an archaic, Mediterranean, pagan symbolism, already used by Virgil and Ovid. It is also used by Christians who speak of ships and naves in their temples, referring to the ship of St Peter. But this ship is the result of one of the many approvals made by the followers of the Asian prophet; it is none other than the ship of Janus; of a purely Roman god, the husband of Venilia, the goddess of the sea and springs, and the inventor of shipbuilding. can see what becomes of Ulysses' enterprise in the Comedy. Ulysses, the navigator par excellence, has such an ardour to become an expert in the world, in human vices and valour, that he is not overcome by the sweetness of his son, pity of his old father, and the due love of Penelope; and for this reason he sets out for the high open sea; and after having sailed so far out to become old and tardy, he finally arrives at that *narrow mouth*, where Hercules marked out his cares so that *man* should not put himself further than three. But Ulysses and his companions do not turn back because of this; on the contrary, they remember that they were not made to live like brutes but to follow virtue and knowledge; and therefore they venture with mad flight into the high pass to obtain the experience of the world without people, behind the sun; that is, of that condition in which the conscience lives an entirely interior life, beyond and beyond all celebration due to the human senses, and in which there are neither people nor sun.

But this a very perilous water and not everyone can pull themselves ashore and turn to look at the pass that did not let go. never a living person, and which can only be overcome by those who die a mystical death. It is an insane passage (*Parad. XXVII*), a very ardua, non pilleggio da piccola barca (*Parad. XXIII*), and there is to be overwhelmed and submerged by the sea of being that closes in on the reckless. This is what Dante says, after having premised: (*Inf. XXVI*, 21) "più l'ingegno affreno ch'io non soglio".

But Dante does not go like Ulysses to his fortune; he is guided by Virgil, who is wiser than he understands, and by a hidden path he reaches the stars. In order to run better waters, he raises the sail of the ship of his intellect; and after the various practices and ceremonies that he undergoes in purgatory, he ritually purges himself and, revived in the fountain of Eunoe, emerges renewed with new leaves,

pure and willing to ascend to the stars (*Purg.* XXXIII). Then it is appropriate to invoke the good Apollo at the last work (*Parad.* 1). At Beatrice's appearance, one becomes as Glaucus did at the taste of the grass that made him a consort at sea with the other gods (*Parad.* I, 69-70), that is, one feels oneself die and become immortal like Glaucus, that Glaucus who says of himself: *Ante tamen mortalis eram, sed scilicet altis deditus aequoribus* (Ovid. *Met.*) Dante does not know how to say anything else and excuses himself by saying that: "Trasumanar signifi car *per verba* Non si poria; però l' esempio basti a cui esperien za grazia serba" (*Parad.* I, 70-72). *Per verba* one cannot, but *per erba* one can.

He no longer has the illusion of the material world, he has an alto sense of reality: "thou art not on earth, even as thou believest" but thou sittest at thy proper place; for as he says in *Conv.* IV, 28 : "the noble soul returns to God, as to that place, whence it departed when it came to enter the sea of this life". What happens to non-noble souls is not said.

And now that he feels of the distant world mortal (*Par.* II) he feels able to guide not to others who are in a small boat, but to those few who stick out their necks in time to the bread of angels, the ambrosia that makes them immortal like the herb of Glaucus. It is true that the water he takes never runs; but he has all the pagan wisdom to assist him: "Minerva breathes, and Apollo and nine muses show me the Urse" and Dante encourages these few navigators to put their ship calmly through the high salt, serving its furrow before the water that returns equal; and he promises them wonders to be equal to those seen by those glorious Argonauts who followed that other navigator who conquered the Golden Fleece (*Parad.* II, 1-18). And indeed, having reached the end of his navigation, and arrived at his aspect with infinite *va lore* (*Parad.* XXXIII), he comes to see that in his *pro bod*, bound with love in a volume what for the universe is squared. He thinks he has seen the universal form of this knot, and is as admired by it as Neptune was when he saw the shadow Argos, or rather the ship Argos, the first ship that sailed the seas. The few who have served him to end thus see that Dante fulfils the promise made to them in Canto II.

This explains this passage, which is one of the most obscure in the entire poem. But, mind you, a true explanation can only be given to those who pass through similar experiences; for

this is a mystery that 'he who does not experience it cannot understand'; and I can only repeat the words of Apuleius after the initiation:

Ecce tibi rettū/i, quae, quamvis audita, ignores tamen ne cesse est (Apuleius -*Metam. XI, 23*).

Catholic intolerance and the State *

The July issue of the magazine 'Gerarchia', directed by Benito Mussolini, contains in its place of honour a magnificent and very important article by Vilfredo Pareto entitled 'Li bertà'.

For the instruction and intellectual enjoyment of the readers of our Review, it would be good to quote this piece of writing by the great Italian sociologist in its entirety; however, it is not within our hearing, and we can only reproduce the part that seems most directly interesting to us, advising readers to make the effort to read the rest in "Hierarchy". The importance

of the paper derives both from the exceptional competence of the author, the special character of the magazine in which it appears, and the interest of the topic at this political moment and the concern it arouses in part of the Italian people.

Vilfredo Pareto, distinguished thinker for whom I deserve the sociology has risen to the dignity of a logical-experimental science, taking the step that physics took three centuries ago thanks to Galileo, the scientist who, in the cyclopean 'Treatise on General Sociology' and in his other writings, with powerful argumentation, imposing culture and delightful irony, demolished errors and prejudices of the people and scientists, attacking at the same time human and Christian religions, the myth of progress and freedom, Protestant moralism and the ideology of the Hegelian people, demolished the errors and prejudices of people and scientists, attacking at the same time the humanitarian and Christian religions, the myth of progress and freedom, Protestant moralism, Hegelian ideology, the false positivism of Comte, Ardigò and Spencer, socialist and communist madness, etc.; in this article he beats the hell out of the "General Sociology". In this article, he beats the fetish of liberty and the ideologies connected with it into the breach; meanwhile, he also has the opportunity to deal with the current Catholic revival.

Here is what he writes on the subject:

"There remain other dangers, chief among which are those that may arise from one who puts on the garb of a friend in order to do, albeit unintentionally, work that is not that of a friend; who appears and may want to do good, but instead succeeds in doing evil.

"For example, you have to be careful of the way that opens with

* *Masonic Review*, 1923, nos. 8-9.

raising taxes on farmers and landowners, or otherwise depressing them, either to satisfy ethical precepts or financial dogmatism. Farmers are the nation's mainstay of stability, and for a government there is little choice; it must either take its foothold on them, or seek it on the 'subversives'; and it cannot fall somewhere between one and other.

"Another example. Another example is the threat of a dedication to the Catholic party, which demands more than it wants and can give, and which can therefore be the cause of no small damage, as was already the case in other countries, for example in France, at the time of the Restoration and at the time of the Second Empire, while keeping others silent. In Italy it seems more moderate, but also hints at wanting to draw public authority beyond the limits that historically appear beneficial to it and to the nation. The declamations on "immovable literature", the claim to give Catholic clothing to schools, and even the burning of Protestant Bibles are excesses with effects that are not serious for the moment, but that could, as they grow, become similar to those of the "missions to the interior" of the French Restoration, or in more recent times, similar to those of the clerical demonstrations under the presidency of Marshal Mac Mahon.

"History certainly shows that there is more evil to be feared than good to be hoped for from restrictions on religious 'freedom'. Fanaticism does far more harm to religious sentiment than tolerance. It is good that the State respects every religion, including the one named after 'free thought', and that it does not me nomicallly attempt to impose any"

"Similarly, if freedom of teaching can be re

I would like to add, but for heaven's sake let not the regents of our universities hear me say so, that the theories of Marx are just as valid for experimental logical science as the theories of many opponents of socialism. I would like to add, but for pity's sake, let the regents of our universities not hear me, that Marx's theories are just as valid for logical and experimental science as those of many opponents of socialism, or of official socialists, who are well disposed to plutocratic demagogu; so well tarnished by the late lamented

G. Sorel, or of the 'humanitarians' and Tolstoians)). We entirely agree with what we have quoted. The

Pareto, who showed in his works the preponderant importance of illogical sentimental factors, of "residuh) and the

"derivations" in political phenomena, he considers here with the unscrupulous eye of the superior and competent observer these manifestations of Catholic intolerance, and his conscience as an Italian and historian leads him to warn the government against the danger.

Freemasonry was the first major organisation that

Historically, for more than two centuries, it has taken religious tolerance as the cornerstone of its attitude. The Willemstadt Congress of 1780, insisting on this attitude, did no more than follow and apply the Constitutions of 1723. Freemasonry is an eminently spiritualist, non-confessional, tolerant association. It fights neither religion, nor religions, nor Churches. It only fights religious intolerance from whichever side it comes and the abuses that intolerance would presume to commit in the social terrain.

Between the spirit of serene Masonic tolerance and the demon of Catholic intolerance the contrast is fatal; but it is not Freemasonry's fault if in matters of intolerance the Catholic Church, the Catholic party, the Catholic mentality excel above all. Masonic tradition and love of country therefore agree in inducing us to a justified opposition against Catholic intolerance.

And since we know in what high esteem Benito Mussolini deservedly holds the great sociologist, whose courses followed at the University of Lausanne, we believe that the Maestro's thought, expressed in Mussolini's magazine, at least substantially coincides with the Duce's thought, and therefore we are pleased to state that Pareto's authoritative warning can have an unofficial, if not official, character.

It is understandable that Catholics, nationalists, Jesuits and all the sons of priests are working hard in the country, in the parties and in the Vatican to impose themselves on the government, to take advantage of the moment and of our weakness. For this reason, the campaign against us and against Mussolini based on petitions and alleged revelations is not only unworthy and unsuitable from a Masonic and patriotic point of view, but it is also wrong in its basis. The dissidents who, in agreement with Palazzo Giustiniani, are conducting such a campaign, reason as follows: Mussolini is a ge suite because he protects priests and condemns Freemasonry please them, Palermi is a Jesuit because he supports Mussolini, he

the writer of these pages is a Jesuit because he supports Mussolini and Palmeri, the reader of these pages is a Jesuit because he reads them, and on and on.

It seems to us that this reasoning is wrong at the bottom whether.

We cannot accuse Mussolini of Jesuitism because of his conciliatory policy. We well understand that Mussolini places himself before the Catholic Church in a different position from that held by a universal, secular, initiatic association such as Freemasonry. Another task and another function. He is a statesman and, from the point of view of science or political empiricism, he must take into account, for the nation's sake, that the Catholic religion is still of great importance in Italy.

We do not think that in the reality of spiritual life it can rightly be considered the dominant religion in Italy. Rather,

it seems to us today to be the believers for whom the assistance of the guardian angel, the temptation of the devil, the nightmare of damnation, and spiritual concerns constitute intensely experienced daily realities. A large part of Christian belief has lapsed into prescription in the very consciousness of the faithful; and, as Pareto has shown, what can be said to be alive today, *catholicly* alive because it is professed and revered by all or almost all, is only Christian morality, the morality of the fig leaf, the *myth of the* Christian faith, the Christian morality of the Christian faith.

virtuist with all its prejudices. As for rest, in Italy at least, religious indifferentism dominates. It is an old national characteristic that has allowed us to remain indifferent to the religious struggles of the past centuries in which Germany, England and France have participated so passionately.

The pagan heritage and the splendour of the Church, seen and appreciated closely, explain, according to Machiavelli, this fact. But even taking this into account, if there is a Catholic religion, there is a Church, there is a mentality, there are sentimental needs to which it gives rise, and there are social effects that it determines. The head of the government cannot and must not disregard all this, even without serving the government.

The people, it is said, need a religion or a substitute for it. And if religious fanaticism presents dangers, we have also seen that there are also dangers and harms in appealing only to the needs of the belly, the only ones recognised by 'economic determinism'. Purely social and patriotic considerations are therefore sufficient to justify Mus-

soles of enlivening spiritual values, capable of strengthening the social structure and increasing national moral strength. And our Order, which has initiatory spiritualistic knowledge and patriotic sentiment as its basis, is drawn by its very nature to foster any such intentions.

But all those who, despite being profoundly spiritual, do not belong to the Catholic confession, either because they follow other confessions or because they prefer research or knowledge to belief, cannot of course allow themselves to be perverted by the claim made by Catholics, for whom the re-establishment of spiritual values means using material expedients to create a privileged position for the Catholic Church, to align the State with the Church, to fight the Jews, Protestants, spiritualism and theosophy, to vilify Mazzini and to disband Freemasonry. The identification of spiritual values with Catholic beliefs would be a swindle against the nation.

Among others, a spiritual tradition still exists in Italy. indigenous, pure, Pythagorean, Roman list, not exotic in origin and character. It is a glorious spiritual chain that from Pita gora, Virgil, Ovid, Boethius, Dante, Bruno, Campanella, is to Caporali, is still perpetuated today. And the spiritualism of the Masonic mysteries, traditionally of Pythagorean origin, is reconnected in the consciousness of many brothers to the classical mysteries of the imperial era, and is more than ever alive, Italian-style, pagan. If anything, it would be logical for preference to be given to these spiritual, purely Italian values. But we do not claim support. We do not claim to possess the truth, nor that there is no salvation outside of us; we do not proclaim that we have superhuman assistance, nor that we have an infallible leader, nor that we are the dominant religion; but we *do* have faith in ourselves and in the value of our school and wisdom; We are not, as some think or would have it, a society in disintegration; and therefore we do not feel the need to artfully grab privileged positions; nor to be supported by the government and maintained with the money of all the taxpayers of the state, even those who think differently from us.

Without the support of the secular arm and the celestial commendations, without flaunting the privatisation of salvation, we undertake our work of spiritual enlightenment, and it is enough for us that Catholic fanaticism does not find in the government the help it needs to stifle the great and free Masonic and Italian spiritualist tradition with persecution. And this we ask

not for us, used to overcoming misunderstanding intolerance and profane and theological hatred over the centuries, but for the future greatness of our homeland, for the glory and power of western civilisation, which cannot fully manifest itself without the free flowering of the mentality, the soul, the ancient Italic wisdom.

If the Empire is to be worthy of the name, if it is to be the rightful heir and continuator of the Roman Empire, must consciously reconnect with all that imperial, pagan, profoundly spiritual life, which, submerged sixteen centuries ago by Nordic barbarism and Jewish democracy, still permeates the innermost part of the race. This is what Napoleone felt and knew, even though he used the concordat.

The article by Vilfredo Pareto, authoritatively admonished king, comforts us in our hopes, and allows us to predict that intolerant Catholic fanaticism will not find complicity in the government.

That is why, as Italians and as free masons, we give our consent to Benito Mussolini. He is a great 'builder' and therefore, by nature, must agree with all of us builders.

For the XX September *

The Holy Empire

Most Powerful Sovereign Grand Commander and Grand Mae stro, Fj.: Car.: of the Ris.: XX September Lodge and Visitors. In accordance with the prescriptions of traditional Masonic rituals, the walls of this Temple, representing the Universe, are adorned with the three statues of Hercules, Minerva and Venus. To these three deities of our ancient religion correspond three attributes of which they are like the symbol and personification: strength, or rather power, potency, virtue in the Roman sense Wisdom and Love. These are the symbolic pillars by which, according to Masonic catechism, the loggia.

And these same three words:

Fecemi la divina potestate,

Supreme Wisdom and First Love

he saw Dante at the top of a door, at the *beginning of* that "high and sylvan path", which from the "wild forest" and from the "lost people" was to lead him first to initiation into the terrestrial Paradise and then to the true and proper initiation into Paradise. And then because, according to the ancient hermetic saying, which is above runs to that which is below and vice versa, above these three *pila stri*: love, wisdom and power, not only the Univer so stands, not only the Masonic temple that is its symbol, but also every empire and every well constituted society; and another great Italian, whose important work, Fra Tommaso Campanella, (*Del senso delle cose e della Magia* - Laterza, Ba ri, 1925) is now being published for first time in the original Italian text, in his "City of the Sun", immediately after the same supreme Head called Metafizio he sets three collateral Principles, Pon, Sin, Mar which means Power, Wisdom and Love.

The Masonic tradition and the greatest Italians with it, I therefore affirm the necessity to govern well to combine Po tence with Wisdom Love.

* *Era Nuova*, 1925, No. 6. Speech delivered by Arturo Reghini for the anniversary of 20 September 1925 in the Loggia XX *Sel/embre* in Rome.

And we say wisdom or wisdom and not science to indicate that the kind of knowledge that the Power needs is not science, or the human sciences as a whole, but the science of sacred things, the sacerdotal science, the prerogative of true priests and of those religions in which not a simple ritual liturgy, not an empty theological erudition, but an effective, full knowledge of the sacred mysteries is handed down and perpetuated. In that case, religious wisdom and philosophical wisdom concur and are identified: otherwisereigion proves unequal to its task and the function of assisting and escorting imperial authority falls to philosophical authority alone.

At the time of Dante and according to Dante's judgement, the hierarchy of the Roman Church was not up to the task, having strayed and become corrupt. Here is how St Peter himself expresses :

*"If I transcend,
Marvel not; for, as I say, Thou shalt see
them all move.
He who usurps on earth my place,
My place, my place, which is vacant In the
presence of the Son of God;
Fact has of my cemetery cloaca
Of blood and stench; whence the perverse Who
fell from up here, down there is appeased. "*

(Para. XXVII, 1 9-28)

Consequently, the great imperialist, persecuted and exiled by the Guelph side, supported the Empire in its age-old and fatal conflict with the Church. In *De Monarchia*, Dante, asserting and demonstrating the necessity, the fatality and the right of the universal Roman Empire, resolutely opposed the claims of dominance and even of simple papal interference, stating that imperial authority depends directly on God (*De Monarchia* , III, 13, 1 6) and that the two luminaries (The Sun and the Moon, which also appear in our Temples), do not represent the Pope and the Emperor, the Church and the Empire (and therefore cannot, by such an illegitimate comparison, make the Emperor shine by reflected light), but that, in any case, even if one admits it, the Moon does not depend on the Sun (*De Monarchia*, III, 4), and that the Emperor owes the Pope filial *reverence* and no more (*De Monar chia*, III, 4; 1'6).

Consequently, *civil*, imperial *authority* had to be

absolutely sovereign over religious authority, and any participation of the Church in temporal power had to be absolutely denied and destroyed. Therefore Dante cursed Co stantino, to whom he attributed the ruin of the world, for having his ill-advised donation (Dante did not know that this was a historical forgery to give legal value to the misappropriation perpetrated) abandoned Rome to the Church (Par. XX, 60), and cursed the "confusion of regiments" harmful both to the spiritual authority of the Church and to the well-being of the Empire. And for having wished, hoped and prophesied with such passion and tenacity the fall of the temporal power of the Popes, it is worthy of Dante that on the anniversary of the 20th of September the thoughts of Italians and especially of Italian Freemasons rise up in gratitude towards him, the prophet of our race.

But it was not enough for Dante to take away the Church's direct do temporal dominion. He aimed to remove the empire from all inge nence and dependence on the authority of the Church. For him, the empire was the ultimate goal of human civilisation, it was necessary for the happiness of the world, because only a universal and unified government could ensure universal peace, as had been the case the time of Augustus, and if the Roman people had conquered the empire, it was by right, by the will of God, because by nature the Roman people were destined to rule. *"Not by force was (empire) primarily taken (for the Roman people), but by divine providence, which is above all reason. And in this Virgil agrees in the first of Aeneid, when he says: in the person of God speaking: To them (i.e. to the Romans) I set neither ter mine of things nor of time; to them I have given empire without end. Force, therefore, was not the motive cause, as those who quibbled believed, but was the instrumental cause, as the blows of the hammer are the cause of the knife, and the soul of the hammer is the efficient and motive cause; and so not force, but reason, and even divine reason, was the cause of the Roman empire. (The Convivio, IV, 4).*

Consequentlyimperial authority proceeds directly from God, and the Church does not have the power to grant the emperor the authority he possesses, because such power would have to receive it *"from God, from itself, or from another emperor, or from the universal assent of mortals"* (De Mon. III, 14), all of which Dante refutes, depriving the Church of the right and the possibility of exercising authority over the emperor even through the enticement of popular suffrage. Of the re

I am, Dante observes, that Jesus himself, by allowing himself to be condemned by the imperial judge, recognised his legitimate jurisdiction (*De Mon.* II, 13); just as the Church, by accepting Constantine's donation, implicitly admitted to being under him.

In conclusion, and referring the reader who wishes to know more to Dante's "minor works" (which are great despite epithet that designates them), and especially to *De Monarchia* (which the Church has placed on the index), we can safely say that Dante wanted imperial authority to be absolutely sovereign, immune and independent of all influence, interference and religious consecration. And therefore the fall of the temporal power of the Popes that is commemorated today represents only the beginning of the implementation of that imperial sovereignty that Dante hoped for and prophesied.

Imperial authority, however directly dependent God, however strictly separated from religious authority, was not left to itself in Dante's conception. It had to be united with philosophical authority, so that the Power, assisted by Wisdom, could happily rule. Here is what he writes in this regard: *And it (philosophical authority) does not repulse imperial authority: but that without*

this one is dangerous; and this one without it is almost weak, not by itself, but by the disorder of the people: so that the one the other, most useful and full all vigour. And for

is written in that of Wisdom: Love the light of Wisdom, all of you who stand before the people; that is to say: Let philosophical authority be united with imperial authority to good and perfect rule. Oh wretches, that at present you rule! and oh most miserable that you are righteous! for nothing philosophical authority joins with your

so that to all may be said that word from Ecclesiastes: Woe to thee, land, whose king is a child, and whose princes eat at mane; and to no land may be said what follows: Blessed is the land whose king is a child, and whose princes feed in season, and not at leisure. Take heed, ye enemies of God, to the flanks, ye who verily

Of the regiments Italy you have taken; and I say to you, Charles and Fe derigo regi, and to you other princes and tyrants; and look who sits beside you for counsel; and note how many times the day of this end of human life (the happy life) for your counsellors is pointed out to you. It would be better for you as a swallow to fly low, than as a kite to fly high over things that are very high. (Convi-

via, IV, 16. Dante himself comments on this passage further on, *ve di: Convivio*, IV, 16).

Which philosophical authority it is necessary to join with the imperial to well and perfectly rule is easy to determine and results from the *Convivio* itself; for Dante himself says:

I say and affirm that the Woman, with whom I first fell in love, was the beautiful and most honest daughter of the Empire of the Universe, to whom Pythagoras named philosophy.

And elsewhere he says, referring precisely to the words and concept of Pythagoras that philosophy is *„amistance to wisdom‘*.

And that he should be inspired by the Italic school, even in this, could be presumed by remembering that his initiator was the Pythagorean Virgil, the imperial poet, who had left him only to entrust him directly to the protection of Beatrice, that is to say, to Pythagorean philosophy, and who, being the daughter of the emperor of the universe, from whom the Roman empire, for the purpose of human happiness, is wanted, clearly and eminently deserves the name Beatrice.

Dante's imperial conception, like every traditional monarchical and hierarchical conception, is based on

the initiatory monistic conception of the universe. The Pythagorean monad corresponds politically to the oneness and unity of the supreme governing, i.e. the monarchy in the etymological sense of the term. This initiatory concept, implemented in Occidente by the great genius of Caesar, so extolled Dante, and whose name still designates the emperor today, even in the barbarian languages (Kaiser, Tsar), undermined and then destroyed by the barbarians and the Christians, fatally surfacing in the Middle Ages, followed and fought over by all the initiatory associations and currents of Occidente, is also the basis of the social concepts of Eastern and Far Eastern wisdom. The Muslim concept of the Califfato, the Hindu concept of Chakravarti, the Chinese imperial concept and the Japanese imperial concept are its most notable manifestations.

In the ancient, purely Masonic tradition, this concept is adumbrated in the social symbolism of the Temple of Knowledge in whose construction the Free Masons work. And for the Empire and against the Church worked and fought the Templars, instituted for the liberation of the, destroyed by the Catholic Church for this reason (and not because of the pretexts used to slander them and make them invisible), and of which the 30th degree of the hierarchy of the Ancient and Accepted Scottish Rite continues the ritual tradition. Empire was the aspiration and goal also of the

Rosicrucian. In the famous "*Conjessio*" attributed to Andrea Valentino it is said that "*a government will have to be established in Europe like that of Demea in A rania, where only sages govern, a concept that if not taken from the "Generale Riforma ma dell 'Universo dai Sette Savii della Grecia e da altri letterati pubblicato di ordine di Apollo-*, contained in Boccalini's "*Ragguaglio di Parnaso-*, is certainly very close to it.

And even today in several of those organisations that more or less genuinely rightly and derivatively relate to the Rosicrucians, the head of the Order is called: *Imperator*.

In "Scottish" Freemasonry, the concept of the "Holy Office", besides appearing in the manner indicated above in the 18th. and 30th. degree, is also found at the apex of the pyramid (which is its masonic symbolism) since the 32nd. and 33rd. degree are based upon it. The Princes of the Royal Secret who form the Consistory of the 32nd. degree of the present hierarchy, and who before 1786 constituted the 25th. and last degree of the Rite of Perfection, represent in fact the great army that must take the field to liberate the Temple of Jerusalem from the hands of the infidels , and to establish the "*Holy Empire*", which is nothing other, according to ancient rituals, than the Kingdom Reason, Truth and Justice. And the Constitutions of 1786, on which all the Supreme Councils of the world are based, sanction the Scottish tradition of the "Holy Empire" even in the hierarchical terminology, calling the Head of the Supreme Council the Sovereign Grand Commander (Commander), the Grand Minister of State, the Grand Secretary of the Holy Empire, the Grand Treasurer of the Holy Empire, the High Dignitaries and Officers.

Napoleon I, "our brother and protector of the Order", as the Scottish Rituals of the first Supreme Council of Italy (1805) tell us, exhuming the legions and the eagles, reconstituting the Empire, infrenando sotto his authority that of the Pope, giving his son the augural name of King of Rome, solemnly celebrating in 1813 the centenary of the destruction of the Templars, he showed his understanding of the task to be performed, and seemed almost inspired by Dante's imperial tradition when at the moment of the coronation, with a thoughtful gesture he removed the iron crown from the hands of the officiating priest and placed it on his head with *his own hands*, affirming that God (and not any other authority) had given it to him. And he showed himself conscious of the character of the Scottish Rite, favouring its development and action and honouring its philosophical authority.

If we are to believe Samuel Paul Rosens account (a Polish Jew who, after having passed through all the graces of Freemasonry, rebelled against it and trafficked in its secrets, authentic or not), Freemasonry would not have limited itself to a platonic aspiration, but would even have worked towards the realisation of the universal empire with the capital city of Russia. In any , according to Rosen in his book *Enemie Sociale-Histoire documentée de la Franc-Maçonnerie de 1717 à 1890 en France, en Belgique et en Italie. Paris 1890*, presided over by the Jesuit Mgr. Léon Meurin, who in his book: "*La Franc-Maçonnerie, Synagogue de Satan* " - Paris 1893 brings and makes his own, as a head accusation against Freemasonry, *the instruction given to General Garibaldi, and that given to HRH the Prince of Wales.*

We also quote verbatim from page 264 of the Italian version of Meurin's book (*La Frammassoneria, Si nagoga di Satana per Monsignore Leone Meurin S. I. Arcive scovo — Vescovo di Port-Louis, version by Sac. Angelo A c quarone - Siena, at the Clergy Library Office - 1895. Constitutes Vol. VII of the 'Clergy Library'*):

"After having overthrown the temporal power of the Pope, our infamous and mortal enemy, with the help of Italy and France, we shall weaken France, the support of its spiritual power, with the help of our power and that of Germany.

And a day will come when, after the complete division Europe into two empires, the Alemannic Empire of West and the Russian Empire of East, Freemasonry will unite them into one, with Rome at the head

that of the entire Universe". This is the satanic plan of the 'set ta' denounced by the renegade Freemason Rosen and by the authentic and faithful Jesuit Meurin, to whom we will devote a small parenthesis.

This Mr. Meurin, was the most knowledgeable theoretician of the anti-Masonic school of the Hièron, of Paray-le-Monial, according to which *College historique du Hièron*, Freemasonry is al tro than the Kabbalah, and an instrument of Semitism. A serious scholar, the Hebraist Paul Vulliaud in his book on *La Kabba le Juive* (1923), vol. II, pp. 302-307 , has shown that Mgr. Meurin, master and doctor of the Hièron, and editor of the "*Novis simum Organum*" was a mighty beast, despite the fact that he too was entitled to the congratulations that Fr. There would be much to add to what Vulliaud says. This for example: Meurin reports as

a variant of the legend of Hiram (albeit altering it to make better use of it in his defamation) that he takes from another clerical defamer, namely Saint

- Ablin (Alex. de) - *Les Francs-Maçons*, 1862, which deals with it for about twenty pages saying he took it from the Freemasonry of adoption, while in fact it exists neither in the Freemasonry of adoption, nor in the ordinary one, being simply contained in a novel by Gerard de Nerval, who having passed to the Eternal Orient a few years earlier could not call the Catholic defamer of Freemasonry a thief and a liar. On the interpretation of this spurious legend, duly reported by Saint - Albin; and then by Meurin and Taxil (and badly reproduced by De Castro and Bacci without making history) rests the indictment against Freemasonry by the one and only wise champion of the Society of Jesus. To close this parenthesis, we will say again that this Jesuit, and with him all the anti-Masonic writers of the clerical "sect", hunts the high cries about the interpretation given in Freemasonry to the word *Tubalcain (possessio orbis)*, clearly ignoring that it is exactly the one given by St. Isidore and St. Jerome, as anyone can immediately verify by consulting the Patrology of Migne (Vol. 82 and Vol. 23). After which it can be argued that if the other volumes of the "*Clergy Library*" are of this strength, one goes rather badly even when it comes to simple erudition.

Ending the parenthesis, and back to us.

Whether or not the accusation of imperialism levelled at our great brother Giuseppe Garibaldi is justified, we can ascertain that, even if he wanted to make Rome the capital of Italy and perhaps a single government that would extend its authority over the whole world, in the form of an Empire as Dante hoped, or a universal alliance of peoples or a European confederation, the aspiration towards a third Rome, the seat of a unified state body, was certainly not, in Dante, Mazzini and Garibaldi, to the detriment of love of country, because for the greatness of Rome and Italy these great Italians suffered, worked and fought so ardently and purely that few could have equalled or surpassed anyone else. And let it be said that we too feel powerful love for our homeland, which we do not intend to sacrifice in any way and to any authority, even though we feel that we must not and cannot, in its own interest and for its own glory, abstain from the needs and

the destinies of all mankind, which we would like to see governed by a universal and unique, wise and beneficent power, designated in the tradition of Scottishism by the name of Holy Empire. It is not out of expediency that we follow this line of empire, for if today many speak of empire, we can show that we have been ahead of our time, and the brethren will well remember our words and deeds from many years. But we do not pretend to any originality; we speak as Scottish Freemasons, to whom it is our lot today to interpret and expound our tradition, and to act and speak in inspiration and subordination to it, to the Scottish tradition, which agrees perfectly with the Scottish tradition.

with the Pythagorean, Roman and Dantesque traditions.

The need to replace the European and world chaos with a single government that frees Europe and the world from the frightening consequences of a new conflagration, which may arise from the competitions of the various states into which Europe is divided, is beginning to be universally felt. The West aspires to reconstitute its unity, to which perhaps the fate its civilisation is also linked. And since this derives from the civilisation that the Roman empire extended in its universality to the then known world, and is after all still a Roman civilisation, it seems quite justified to return to Rome from which it sprang, and was implemented and spread, as its centre and pivot.

Of course, our traditional and initiatory aspiration to the 'Holy Empire' has nothing to do with the currents of a universal character, which are based on profane conceptions of a predominantly economic nature, such as socialism and Bolshevism and other currents and movements that have arisen and been inspired by foreign countries; but similarly has nothing to do with movements that would like to establish an empire for the benefit of a particular people, as Germany has attempted, and as is said to be desired by the "Elder Saviours of Siom), and has nothing to do with those imperialists who dream of an empire limited to the Catholic portion of the West, for the use and consumption of the Society of Jesus. To think of reconstituting the empire with the help of those currents that destroyed it, that wanted to destroy it, and of the destruction they mentioned and boast about, strikes us as absurd. The Church, which, according to Machiavelli, was the cause of Italy's failure to constitute itself as a nation, when France, England, Germany and Spain were constituting as a nation, was therefore the cause of our very serious inferiority in the face of all three nations due to the secular delay of our constitution.

united and independent state, a delay for which we are still bitterly suffering the consequences today, the Church, which has opposed us every way throughout the entire period of our Risorgimento, cannot serve to establish the empire. If it did, it would do so in its own interest not ours. And indeed it aims at a purely Latin empire. While we Freemasons think of the whole of Christendom, of the whole of the West, which must be unified, fortified and elevated, giving full and free rein to all the ancient energies of its genius, stifled but not destroyed with the fall of the Roman Empire.

And finally, once again we repeat with Dante that imperial authority must be sovereign, independent of religious authority, and joined instead to philosophical authority, i.e. wisdom that only initiation can give.

The Veltro

The classics of Imperialism, philosophers, politicians, prophets together, are four: Virgil, Dante, Machiavelli, Mazzini; all Italians. There are two who have most consciously translated the idea into action: Caesar and Napoleon, who are also Italians.

Virgil, the storyteller of origins, the forger of verses for facts, he believed he saw around him the precursor signs of the last age produced by the Sibylline Books, and prophesied the descent from heaven of a child who was to establish the Golden Age. The prophecy seemed to come true with the birth of Jesus, and the pagan poet seemed to give the hand of the Hebrew prophet, *David cum Sybilla heads*.

We say 'seemed', because if one wanted to apply the Virgilian prediction to Jesus, one would have to admit that it has not yet been fully realised, because it is quite true that Jesus was born (and also than dead), but the Golden Age is still to come. It is true that don't be furious!

But all doubt seems to disappear when we remember that Virgil was a Pythagorean, and that the fulfilment of this prophecy, to a Pythagorean, at that time, must have seemed certain and imminent. In fact, the Pythagorean philosophy, which reduces and sums up everything in the universal Monad, leads directly to the monarchical concept; the unity of the Monad corresponds to the unity of power, the monarchy; and the Founder of the Italic School, in his Sodality of Croton, implemented the social concept as well as he could.
unitary.

Now when Virgil wrote, political unity had been attained over most of the known world by that immemorial Genius of Caesar, who knew how to run the gauntlet, and in due time, march on Rome. The Pythagorean conception, the ancient prophecy of the Sibyl, and the fullness of time said it was natural and therefore fatal that a divine progeny should descend from heaven in time to crown the work. This is the Virgilian Veltro.

Dante, for whom Virgil is duke, master and lord, has in the air of being similarly inhaled when, a più ripresente,

• Empire, 24 April 1923.

He prophesies, and invokes the coming of the Veltro, to make the she-wolf die grief, and in anticipation to make the commentators suffer greatly. The imperialist political conception has the same Pythagorean approach in both poets. Centuries and centuries of Italian and European history revolve around this central idea.

Dante's Veltro is in no special way Arrigo Imperatore, nor any other specific character; the Veltro is divine man who, given the constitution of the world, *must fatally* manifest himself sooner or later. Dante, with ardent affection, waits for the sun to dawn; his heart hastens, invoking its coming, but his mind *knows* that so it is written. His faith in the fatal advent of a true Emperor rests on his prodigious metaphysical, so cial, scientific knowledge. Like Virgil, he is a Vate in the classical sense of the word.

This consciousness of the political becoming is coupled with the pious, secure consciousness of the Roman people's natural right to hold the Empire.

Virgil affirms that it is the Roman *people who are the regere imperio populos*; Dante repeats it; Mazzini will repeat it later with one and the other. Romanity was still so alive in the world that even if he had been a German, like Albert, the Emperor would still have been Roman. But Dante wants the seat of the Empire to be in Rome and from Rome to derive prestige; because Rome, and only Rome, possesses, almost by magic, universal and eternal character. And this natural predestination to the Empire, this *virtue* of the Roman people, powerfully felt by Mazzini, exiled and poor, fuelled his tenacity and faith in the destiny of the third Italy, when the sacred Roman empire seemed to have been acquired forever by the House Habsburg.

The Roman virtues, the indigenous ones, have the requirements necessary for an office empire. First the fortitude, the virtue of the warrior, the steadfastness of the people who do not bend to the ravages of war, today and then as at Canne; then the virtue of measure, of balance; the political *prudentia* of government, justice, the social virtue of the citizen, temperance, the virtue of man in private conduct. Congenital, healthy virtues, independent of beliefs and extra-social sanctions. Virtues of all and for all, and not of the few such as faithhope and charity, virtues of and for saints, intended for ultra-human if not inhuman purposes. These are the foundations of the natural law of the Roman people; these

the virtues it needs to have.

The Emperor, the one Dante hoped for, the Veltro, will not feed on earth or pewter, but on Wisdom, Love and Virtue. Human virtues and even the ordinary virtues of the saints are not enough. One runs the direct divine inspiration, one must, like the divine Julius, empathise with Jupiter, with that 'who reigns above. The supreme earthly power must feel its unity with the Monad. He must reign by divine will and by divine right. Yessir, by divine right, O inconsolable courtiers of the sovereign people! *Vox populi non est vox Dei*. That the

imperial state, moreover, must derive and derive } directly from God is not only a corollary of Philosophy he is also the dominant religion by boq:ca of the Apostle Paul: *Omnis potestas a deo est*. And undoubtedly this thought inspired Napitagonica, on the day of coronation as King of Italy, he removed the intermediaries, he placed the crown on his own head. And well he did because if, as the affirms, Id God stamped in him the widest footprint of his si pose creator, from God himself he was aroused and predestined. The Veltro is therefore perfectly in his place at the top of the hierarchy. Manzoni spirito

When the hierarchy does not exist, the social order precipitates. When the Emperor indulges in personal sentiments or tends to turn the Empire to the benefit of non-predestined people, Fate, to which the Gods are subject, befalls him and his work. Charles V goes out of his mind, an incredible stubbornness deters Waterloo, on the Marne and on the Piave miracles are noticed.

Today, Italy is healing. The ancient virtues are surfacing. The sacred soil of the fatherland expresses the superb legions that Augustus loved; and the masses are cleansing themselves of the Asiatic disease. *Roma locuta est*; and the people are already tending their ears to the words of resurrection, they are already turning their eyes to the precursor signs of the new dawn. And in truth, the people will know how to live austere, virtuously, if the Duce has the faith and the Roman reverence for the gods of the Fatherland; may we, on the natal day of Ro ma, read the signs according to the custom of the Fathers and declare the omens auspicious.

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