

The Museum Collection

No.10

The History and Mystery of Buffaloism



***The Nine Lectures
by
Primo J. P. Dowling***

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Introduction

The contents of this book are a copy of documents given to me by members of the Grand Lodge of England and the Grand Lodge of England Limited.

I have copied these pages as faithfully as I can and corrected any spelling mistakes as and when they occurred.

I have no idea if there was ever an original booklet as the pages in my possession are typewritten (in most cases very badly) on to foolscap paper.

Images I have used are those that I have drawn and some which have been downloaded from the internet.

In the following pages where the initials O.R. occur, this refers to the Old Ritual as used by the Grand Lodge of England Limited and a few other Banners, issued under the auspices of the R.A.O.B. League of Light.

Although the contents purport to be steeped in history there seems to be a distinct resemblance to another organisation which has its roots firmly established well before ours and whose ceremonies can be seen to be closely allied to our own.

The subject matter is a very in depth look into the mystery surrounding our Order and can be very interesting to the historical student or very boring to those who like a bit of light reading.

It has been a pleasure for me to be able to key in all the contents and I hope you enjoy reading same.

*Mick Walker ROH Grand Primo 2006
September 2008*



*Fraternally yours,
J. P. Dowling.*

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THE HISTORY AND MYSTERY OF BUFFALOISM

Lecture 1

To every Brother Buff, when one is in quite a reflective mood, the thought must often have obtruded itself, what, after all, do I know about Buffaloism.

True, I can work myself in and out of a Buffalo Lodge: I know when I meet a man on the ordinary business affairs of life, whom I have never before, whether or not that man is a brother by his responding to certain Signs I may give him or the contrary.

If I am a Primo, the mysteries enacted in both Lodges, viz: P. & K. are familiar to me. I know the rules governing the policy of the Banner under which I am enrolled fairly well, and many other similar matters connected with the R.A.O.B. but beyond these, what do I know?, Practically nothing.

The origin of my Order beyond an uncertain rumour, and even that is fast dying out, is unknown to me, I am accustomed to one ceremonial mysteries performed, both at P. & K. making of which no explanation is given to either initiate, nor any promise held out that an explanation can be obtained in the proper quarters, should the curiosity to know, which is frequently the case, be aroused in the mind of the initiative.

When I come to reflect on these matters I find that I am equally in the dark as to the meaning, the why and the wherefore let me say, for the mysterious laying out of an R.A.O.B. Lodge. I can see the major and minor officers of the Lodge wearing different coloured collars and regalia of which no explanation has ever been given beyond this;

that one colour typifies one officer, another colour another officer, and so on; but why these colours should have been selected and who selected them, is all Greek to me, and so with all other matters connected with the laying out of an R.A.O.B. Lodge. Instinctively I feel that there is a reason all I am accustomed to see and hear, but when I question myself for that reason, a dead blank stares me in the face; through this blank it seems hopeless to me my mind will ever penetrate.

When I was made a Primo after working hard for that honourable distinction in the Order, I remember when I was ushered into the Primo Lodge my mind being startled at the complete volte face in the order of procedure which greeted my senses there; everything seemed to me to be turned upside down, I longed to know what this strangeness meant, there must be a reason for what I saw and heard; but beyond the importation of the signs and passwords of a Primo being given to me, no explanation was forthcoming. There again was another blank, more dense and more impenetrable than the first, in this complete ignorance and bewilderment have remained ever since.

Often have I sought for more light on these matters and have questioned much older Primos in the Order than myself for information but much to my regret and disappointment, I have found them as much in the dark as myself, until wearied with fruitless questioning I have come to the conclusion that my (after all things are considered), laudable curiosity for some explanation on the matters indicated is never likely to be satisfied.

Such I know, are some of many musings of many thousands of Buffs all over the world and as the education and consequent intelligence of the age in which we live, advance, such musings and mind questionings with the brothers of our glorious order will become more acute, and

restlessness to know will grow with the desire to learn, and laudable aspiration must be gratified. These lectures will go a long way to satisfy this great want.

Personally, I can say that ever since my initiation as a Buff this wanting to know what our mysteries meant was always strong in my mind, and being informed at my initiation that our Order sprang from the City of Lushington, held at the Harp Tavern, Russell Street, Drury Lane, London, frequently betook myself to that society. There I found everything conducted as a ceremony as unlike Buffaloism as is the proverbial chalk from the proverbial cheese, and what is perhaps more to the point, none of the Lushingtons knew anything of the RA.O.B. offshooting, but as this part of our inquiry will be fully gone into in another lecture, I will pass the dissimilarity as indicated over now, until the time comes to deal with it properly.

And so time rolled on, but my curiosity to know never abated, when about sixteen years ago, after years of hunting up evidence, I came across a clue, the particulars of which will be given later. This clue I followed up and found to my great satisfaction that it led from one discovery to another, until the truth dawned upon my mind that Buffaloism was really what our old Ritual said it was, "One of the most Ancient and Honourable Orders ever formed by Man". Indeed I will go further than this and say it is the most learned in archaic law ever conceived by man, that's what Lord Balcarres MP said. When he was initiated into the Order at the Rose and Crown, Chorley about 1903 he address the members of the Lodge is pregnant with truth.

"It was evident to him" said his Lordship, "that the ceremony he had just passed through was perhaps only one and nothing more dating back into remote years of antiquity".

The foregoing, brothers, are the words of a Peer of the Realm, a university educated man. What our illustrious brother surmised, this will be made abundantly clear in these lectures.

To cut this part of my lecture as short as possible, let me say piece by piece I have built up our noble Order into what it really is viz : a Majestic Archaic Temple in which is stored all the wisdom of the ages: this Temple, brothers, is your property as our old ritual informs us, "It has long been hid from you: you must regard me merely as its doorkeeper, the door is now about to be opened, I invite you all to come in and survey the splendid treasures which should have been yours to enjoy long ago".

This first lecture will be more or less an introductory one; this is unavoidable for so great are the issues involved in this enquiry, on startling and at first sight so revolutionary to what many of us regard as Buffaloidism, that it would be very stupid on my part to spring these matters on which these lectures will treat, to Lodges in a measure first preparing the minds of brothers for what is about to be advanced.

In the first place, brother Buffaloidism is not to be understood without first consulting our Old Ritual, and thoroughly, as I have done, studying that Ritual: Our Old Ritual up to the present time, is the only direct literary work we have; how it has been of priceless service to me, and before this enquiry is half way through, it will, I feel sure, be of priceless value to you.

Do not lose sight of your Old Ritual; when you come to know its value you will speedily weed from that noble production certain innovations taking the shape of a new reading at an invitation that has been supplanted of late, in place of old readings.

In the second place, I am not a Freemason, and if I by chance happen in this enquiry to stumble certain Masonic ordinances, symbols, or allegories, I shall do so in complete ignorance that they are Masonic; but this, I feel assured, that the common basis on which all Ancient and Archaic Secret Societies have been, and are built up viz: symbolism and allegory, is as applicable to Buffaloism as it is to them; but where this similarity comes in I don't know, nor do I wish to know, without being properly initiated to know. Were I an initiated Freemason or Rosicrucian, I think it is more than probable that my vows of secrecy to those noble institutions would preclude me from writing these lectures: as the matters stands being simply an Archaic science student, and a Buff whose intentions are to trend in these lectures on Buffaloism only, I have a free hand to state which I know to the brothers of My Own Order bearing on that Order. Buffaloism, I find to be built up on Occult Science Lines, and Alchemy, astrology magical occultism is open to all with a trend of mind for that class of study.

This brings me to examine, but very briefly, into a belief still held by some Buffs, that Buffaloism in its rites and ceremonies used at “a making” is burlesque Freemasonry, that Buffaloism in short is nothing but a comical off shoot from that learned and powerful organization.

This belief, I shall show you, has no foundation, in fact in as much Buffaloism has existed from the remotest period of time, and was first started as our Old Ritual informs us, “soon after the creation of man” where as Freemasonry as a society cannot be traced back further than the year 1614, which was about the time that the celebrated Rosicrucian Manifests or pamphlet, the “Foma Frotegnitatis” made it's appearance and convulsed the whole of Scholastic Europe as to what was its real meaning.

Any brother who is curious on this point, had better consult Thomas-de-Quincey's learned work on the Rosicrucians and Freemasonry, published by Ward, Lock and Co. Warwick House, Salisbury Square, London. E.C. Of all the works I have consulted on this matter, the above seems to me to be the most reliable; also consult note 'A' in the appendix to these lectures, there the matter will be further treated.

To cut this introductory matter as short as possible in order to present to the Order the meanings of ceremonial Buffaloism, apart from the two avowed subjects of our Order, viz: Philanthropy and Conviviality, the former of which we are practically perfect in, no Order in existence doing so much Benevolent work with the limited funds at our disposal that we do wherever a helping hand is required. I say it fearlessly that in such Benevolent work the Buffs are so many angels in trousers, whatever they may be in other respects, in short so many are the benevolent works we have done in the past and contemplate doing in the future that the name of a Buff and a charitable man are fast becoming convertible terms. My Province, brothers, is not to interfere with the practically perfect which is your great benevolence, but to help you understand your mysteries, to put you in possession of your history, and in general to place the entire Order on to an intellectual pedestal that will command the entire respect of all, learned or uneducated.

In order to do this, I shall divide this enquiry into sections, viz:

- 1st That there never was a time in man's civilized history in which Buffaloism did not exist as a Society (see our Old Ritual which informs us that our Order came into existence soon after the creation of man, and mark also the number of

learned authorities I shall refer you to in support of our old Ritual statement; these authorities you can refer to at your leisure.

2nd That in consequence, the commonly received notion amongst us that the R.A.O.B. sprang from a bibulous society called City of Lushington held at the Tavern, Russell Street, Drury Lane, London, has no foundation in fact.

3rd That the initial letters of our Order, viz: R.A.O.B. is a tetragramme or Letter symbol, in itself an encyclopaedia of the whole mysteries of the universe; the more you study it the more you know, and it is the foundation head of the much used expression in our Lodges, 'To be enlightened'.

4th That the names of persons given in our Ritual are divided into two sections viz: ancient historical names, and modern historical names; the ancient historical names are -

NOAH)	
SOLOMON)	
SAMSON)	Note the two 'esses' here
BROTUS)	

MARK ANTHONY and a woman, viz: Cato's daughter. These will be shown to be keys wherewith to unlock the Ancient History of our Order.

The modern historical names comprising the second section are as follows:-

WILLIAM the CONQUEROR (He was no Buff)

HENRY the 2nd

THOMAS A BECKETT

RICHARD the 1st

EDWARD the 3rd

RICHARD the 2nd

HENRY the 4th

SIR JOHN FALLSTAFF (the largest Buff we ever had)
EDWARD the 4th
THE DUKE OF CLARENCE
THE EARL OF ESSEX (mark the 'ESS' and the 'EX')
SIR WALTER RALEIGH
GEORGE COPPER MURRAY of blessed memory
and Queen Elizabeth, another woman.

The rest of the names mentioned, such as George 4th, Smith, Lille, Cook, Keen, Grimalde, Charles Dickens, Richard Brindsley, Sheridan and Sims Reeves, who, without doubt, were made Buffs, has no place, however, in our Ritual proper, such names were mentioned as complimentary innovation, they are pure and simple interpolations and owe their existence in our Ritual to the lively imaginations of some brothers who flourished about 1844, brothers, who according the usage of those times, drank well, but not too wisely, to them is also due certain loud interpolations to be found in the old Ritual, and all the boisterous fun tacked on to the passage of the initiate through "The Khyber Pass" together with the questionable functions tacked on to the C.B. and B.P. all of which of late years have been wisely dropped; but with them, I regret to say, the pregnant with meaning Archaic symbols, which expressed so much, as well. This would not have been done, which I come to treat of the symbolism of an R.A.O.B. Lodge in my next lecture you will understand.

The second section of modern historical names it will be shown are in there turn, keys wherewith to unlock the history of our Order in England, commencing about 800 years ago, and continued up to the year 1780. There the record proper of our English history, as recorded in our Ritual, stops. The brothers are particularly asked to note the two

sections of names, and to associate those with the two divisions of our passwords (save one) the sign they make, the two candles burning on the C.P's and the C.M's rostrum, the two major officers, viz: S.P. and C.M. rostrum, and the two animals which figure in our Order, viz: The Buffalo and the Kangaroo, and last but not least, the two women, viz: Cato's daughter and Queen Elizabeth.

- 5th That Buffaloism, like all Archaic Secret Societies, such as Tresmegirtions, The Hermetic Brethren and Vehm Jerich, the Tauranii, the Echerians, The Rosicrucians, Freemasonry, etc, is clotted in allegory and veiled symbols.
- 6th That a properly constituted R.A.O.B. Lodge resolves itself when explained, into one of the grandest and most expressive symbols ever devised by the human intellect to typify the mysteries of the universe and man's place therein. It was this collective symbol viz: an R.A.O.B. Lodge, that probably struck the mind of our illustrious brother, Lord Balcorres, M.P. already noticed.
- 7th That the ordering of a Primo's Lodge is in turn a grand symbol of the highest knowledge attainable by man. Great care will be exercised here, so that only Primos will understand what is advanced, but a full untrammalled explanation can be given in any Primo's Lodge, convened for that purpose, irrespective of Banners.
- 8th The full meaning of our signs and passwords can only be given orally, the risk run of betrayal is too obvious to impart this information in any other way. As soon as one Lodge is enlightened, the same can enlighten another and so on.
- 9th That strange as this announcement may sound to you now, it is impossible to open an R.A.O.B. Lodge

without Queen Elizabeth, Isis, is present in the person of one of its officers in that Lodge, and also, as much as I regret the circumstance, which however, rarely happens by Cato's daughter, the visit of this lady amongst us need never happen if we keep evergreen in our hearts the motto of our Order, *Nemo Mortalium Omnibus Horis Sapit*, and that 'There has been but one Buffaloess' - there can never be another.

My next lecture will be devoted to the full meaning of the layout of a Buffalo Lodge. What is the meaning of the colours of the regalia? Why the S.P. and C.M. face each other? what are the right colours of the candles to be burned on the Rostrum of each? Why you must never take the prerogative out of the hands of either of your major officers? what is the proper meaning of the phrase 'to be enlightened' why are the pipes crossed at a making; the reason they are marked in the manner they are and why they are broken.

In short, the full meaning of a buffalo Lodge will be laid open to you, and when you come to know this so much hidden grandeur ever emanate from a 'boozing' society like the City of Lushingtons was in its palmy days, and with this knowledge, will forever depart from us that ridiculous slander under which we have all more or less suffered, that the R.A.O.B. is a drinking fraternity.



EXPLAINING THE SYMBOLISM OF AN R.A.O.B. LODGE

Lecture 2

Mysteries, sciences, and philosophies of the highest type exist in Buffaloism, but the knowledge of them in our Order has long since died out, leaving us nothing but husks of ceremony with regard to our mysteries to wonder at and ceremony “without explanation is mummery”.

Buffaloism, brothers, is very old, in all civilised countries of the past no matter their age, there existed Buffaloism. The statement that we are Antediluvian or over 4,000 years old is no figment of some humorous imagination. When Buffaloism was started as a fraternity, or Order, men thought, spoke, and wrote in symbols. To this conclusion the most learned men on the subject both of Europe and America have come.

This ancient symbolic language has been called ‘the mystery language’ for the reason that the symbols used contain so many mysteries. The more we interpret these old world symbols the more astounded do we become at what the old symbol makers knew.

The chief exponents in our time of this mystery language are Prof. Ralston Skinner, of Cincinnati, author of ‘Hebrew Egyptian Mystery’ - Hargreave Jennings, author of ‘The Mysteries of Rosicrucians’ - Gerald Massey the famous Egyptologist - Dr. Wynn Westcott, a learned Freemason, and many others.

Perhaps the most conclusive proof I can point to you that this symbolic language existed in the old times is to direct your attention to the hieroglyphics of Egypt and other ancient centres of civilisations, these you will find in museums of antiquities throughout the world, more particularly to the British Museum in London.

If then Buffaloism started its existence over 4,000 years ago (it is much older than that) it was when this symbolic language was in everyday use; consequently the laying out of a Buffalo Lodge must essentially be symbolic in its character.

With regard to the science of the present day and the science known in the ancient times, bearing upon R.A.O.B. symbolism, I shall in order to avoid discussive matter state what is well known to every scientist at present time, that electricity is the agent nature uses to account for the various phenomena in the universe.

This agent was quite well known to the ancient Egyptians as it is to us; in their spoken language they probably called it 'Akasa' but when they wrote out the word electricity they used a symbol like a letter 'O' that meant electricity in writing with the ancient Egyptians; see in connection with this symbol the S.P. holds up to the initiate (page 11 of O.R.).

Modern science of late years has split up what in common parlance is called the electric fluid into seven parts or correlations; COLOUR is one of these correlations, of which there are seven viz; violet, indigo, blue, green, yellow, orange and red.

Here brothers, we get the origin for the colours of our regalia, all with the exception of black viz; the C.P's regalia; black only can take the prerogative out of the S.P's hands (see O.R. page 6).

This mystery must be explained in another lecture. The Key of Wisdom turns in a seven lock seven times.

Electricity in the universal opinion of scientific men is the working power of the universe; this fact was as well known to our ancient Primos (Hierophants they were called in those days) as it is to us. It is not a moot point with some scientists whether or not they did not know more

than we do concerning this wonderful electricity; a great compliment this to our old primos, and one that Buffs ought to be proud of.

An R.A.O.B. Lodge, is, I have already said, a symbol of the Universe, a lesser universe within a greater universe, and when they come to know more of Buffaloism you will discover that you are that Lodge, and in conforming to the enlightenment of your Order you will build yourself into your Lodge, and your lodge builds itself into you; but more of this later on.

Seven, then, is the number of electric correlations necessary to work the business of the greater universe, an R.A.O.B. Lodge being a symbol of the Universe, seven is the number of minor officers necessary to work that also.

As these statements of mine may sound somewhat dogmatic, I must substantiate them by authority and quote one from a member; viz; the learned Oriental scholar Mr. Subba Powe as quoted by Dr. Wynn Westcott, a learned Freemason, in his work on numbers page 36, published by the Theosophical Company, 7 Duke Street, Aldephi, London, says "The ancients, including the Egyptians, expressed the working powers or forces of nature by the number seven", these he names which the student can trace as representing seven Egyptian Deities symbols of forces, distinguished by six colours and one black.

In addition to the seven minor officers, an R.A.O.B. Lodge possesses two major officers, viz S.P. & C.M. These major officers are represented by the colours red and blue; these Egyptian called primary colours, because they found that all colours are only variants of red and blue, into blue and red all colours merge, or emanate from. The same fact has been also discovered by modern scientists, but our Old Primos were first in the fields in making this discovery.

Here we have a very substantial reason why you must

not take the prerogative put of the hands of either S.P. or C.M. because they are not subordinate colours, being primary; but the other colours viz; the minor officers, are subordinate to them.

With regard to brothers not in office in an R.A.O.B. Lodge, they collectively are represented by the brothers who are.

The two major officers, powers, or forces of an R.A.O.B. Lodge are also symbolised by two candles burnt on the S.P.'s rostrum in front of him so as to be visibly before him. These candles must be coloured, and the proper R.A.O.B. colours are red and blue, and not mixed up as they are now, because when they are not red and blue they symbolise nothing but confusion.

The two coloured candles are also symbols of the two poles or opposites of nature which we call positive and negative; the ancient Egyptians called them Osiris (positive) and Isis (negative) and symbolised them in figures reproduced here, and anyone at all acquainted with hieroglyphics will point out to you in the British or other museums.



Osiris



Isis

These two poles of the universe as symbolised in our coloured candles (exoteric) the S.P. and C.M, (Esoteric) have, in our R.A.O.B. sense most wonderful and far reaching meanings, our Buffalo sense of them transcends in wisdom or enlightenment anything that modern science have yet discussed, at the same time so far as modern science has yet reached, such entirely agrees with our

Buffalo sense or interpretations of these two symbols. I will give you one instance of this agreement; Modern science says that all phenomena can be traced up to two foci, that everything we sense with our eyes, smell, taste, hearing or feel, or revolve in our minds in the shape of reasoning, without one single exception in the line of causation, are simply variants of one or the other of these two opposites in nature; they are, in a modern scientific sense, the ultimate courts of appeal, in short scientifically considered, the student of nature must not take the prerogative out of the universal dominion of these two opposites. Just so in their symbolic presentment in the R.A.O.B. Lodge the S.P. and the C.M. are placed opposite each other, one is coloured red and the other blue (esoteric) and the two exoteric symbols, viz; the candles coloured also red and blue, are also placed opposite, The S.P. and C.M. positions in the Lodge are thus:

S.P.

0 0

0 0

C.M.

The two candles burning on the S.P's rostrum, positions are thus:

O

O

These four dots when connected up with lines make various symbols, some of these will be explained directly.

Just as in nature, two opposites in our lodges are the ultimate courts of appeal, and that is the supreme reason why you must not take the prerogative out of their hands; if you do, your temerity costs you a 'd'.

The S.P. in judgement inflicts this penalty - (esoteric meaning) - Orisis or Bull sitting in Judgement Hall as Amenti.

Now 'D' is the initial letter of the Latin word, Denarius, a Roman silver coin, worth 10 Deni; both Denarius and Deni are terms the Romans borrowed from ancient, to them, sources, and, as I shall show, are Egyptian in origin.

With regard to the two coloured opposites in nature, viz; red and blue, already described, I must refer the brothers for confirmation of this, Hargreave Jennings' learned work on the Rites of the Rosicrucians published by Chatts & Wirdus, Piccadilly, London, On page 224 he gives us this old Egyptian Symbol, thus; and says one was coloured red and the other Blue. Here we have confirmation for the proper colours of your candles, and also for the colours of the S.P's and C.M's regalia.

A man when he stands upright (and what a volume could be written on this word 'upright') is a symbol of a column; columns support buildings, more particular temples. It is impossible to erect a temple without columns, the great universe, in an R.A.O.B. sense, is a temple of God. God, in his wisdom supports this on two opposite columns viz; the S.P. and C.M. Into these two columns the whole Lodge merges, symbolically they are the lodge. The above symbols a symbol of these two columns or pillars.

The following is the full representation of the R.A.O.B. symbol according to Hargreave Jennings, as indicated above.

RED - (Male)

BLUE - (Female)

The curious brother will be interested to learn that our tetragramme R.A.O.B. spells the name of the blue column or pillar, and is alluded to in our O.R. page 11.

The circled oval represents other Buffalo mysteries which can be explained to Primos and Knights.

'Great and mighty spirit of the blue pillar assist us'.

The red column or pillar in our O.R. is alluded to thus:
'Feather heeled Mercury lend us thine aid'.

Or in plain words, we invoke, these two pillars or columns of the universe to pour enlightenment into the minds of the newly made brother.

The allusion in our O.R. page 8, that most men are fond of woman alludes to an R.A.O.B. sense to the blue column.

Seven, then, is the number of the minor officers of an R.A.O.B. Lodge, to make any more, as has been done, is to make confusion. The names of these officers are as follows:-

CITY SECRETARY or more properly CITY SCRIBE.

CITY MINSTREL

CITY TYLER

CITY BARBER

CITY ALMONER corrupted into Aldermen of Benevolence.

CITY CONSTABLE and

CITY PHYSICIAN.

The innovation of C.R. is an assistant C. Secretary, or scribes, City Taster there never was such an officer until about 60 years ago, and City Waiter is only an acolyte of the City Almoner.

It will be noticed that the word City is in frequent use in Buffaloesm: a few words to explain this mystery will not be out of place. An R.A.O.B. Lodge you must ever bear in mind, is a symbol of the universe - another symbol or a collection of symbols, the Ancient Egyptians used to express their cosmic thoughts was their creation of the signs of the Zodiac, of which every brother is yearly made familiar in Old Moores Almanac. These signs are very old; they are to be found on the oldest Egyptian monument viz; the Ranis Zodiac (estimated at 6,000 years) the Denaera Zodiac is older than the Tanis one. There are twelve signs, or symbols which form the Zodiac, amongst which is the symbol of the Bull or Buffalo; this is called Taurus, and is the chief symbol of the Zodiac; our ancient primos called this a City (see Secret Doctrine published at 7 Duke Street,

Adelphi, London. Vol. 1 Zodiac section). All the rest of the signs they called habitations; this, is further exemplified by a learned Belgian Freemason, M. Ragon, in his Franc - Maconnere Occulte, who says that the word city with the ancients was their symbolic way of expressing the establishment of a doctrine or system of philosophy. For further explanation of this consult Vol. 11, page 795 of the Secret Doctrine already indicated.

Hence, brothers, is the origin of your word city, in a Buffalo sense it simply means the Bull philosophy, and I shall show you in another lecture the Bull, or Buffalo philosophy, as synthesised in the two objects of our Order, viz; philanthropy and rational conviviality are the highest pursuits a man can be engaged in, when brothers mention the word City in our Order, it means, according to our Buffalo sense, the highest philosophy in existence.

In addition to the seven minor officers, we have the two Major ones viz; S.P. and C.M. Now we come to some of the mysteries that lie ensouled in buffalo Numbers 7 and 2, thus:

$$\begin{array}{r} 7 \\ 2 \\ \hline \text{make } 9 \end{array}$$

This figure 9 is a repeating number. Multiply 9 as many times as you have a mind to, 9 is the product to wit, twice 9 are 18. 1 and 8 added make 9, thrice 9 is 27, 2 and 7 make 9, four times 9 are 36, 3 and 6 make 9, and so on as many times as you like to repeat the process.

The Buffalo reason for this is to multiply as many philosophies, sciences or doctrines as you please, which we will call cities, or Lodges, the same are governed by the seven forces of nature, and the two opposites.

As numbers and their signification have a peculiar interest with most men; I shall devote the next lecture to the consideration of Buffalo numbers.

When two opposites of the two opposite symbols ensouled in the four candles are burning in an R.A.O.B. Lodge, viz; two on the S.P's end two on the C.M's rostrums they form this figure,

o	o
o	o

a symbol of the four corners of the universe, viz; North, East, West and South if you take the initial letters of these four words and arrange them in a line thus; NEWS.

We get the word 'news' or enlightenment, from the four corners of the universe, the above letters making collectively the word 'news' are Egyptian symbols of two intelligencies, you can find them engraved on granite and inscribed on papyrus in their proper colours viz: blue and red, which I hope to show you later on. My research, the Order can have for the asking. I am only too pleased to give them, in short, each of the letters as indicated above, when their symbolic character is unfolded, is the light of the candle to which it applies,

I especially invite the attention of the more thoughtful brothers of the R.A.O.B. to the above sentence, and more especially to the words in Italics and small capitals.

Just a few more words on this most impressive R.A.O.B. symbol before I close this lecture.

Seven we have seen is the number of our minor officers viz:

With another line drawn at the bottom we get the letter Z thus, and a second line crosswise (in all two address) we get the symbol which is, if you examine it, a double seven twice repeated, or the Buffalo number 4 (see next lecture) and when interlinked forms our great Buffalo symbol of the Hexalpha Star which the primos hold up to an initiate at a making. See our O.R. pp 11, thus.

‘Rejoice, rejoice, and none shall mar
the brightness of our mystic star’.

This grand symbol is the seal of buffaloism; it originated with the Egyptians. It is also a symbol of the great all that is; therefore beyond it a man cannot go; this symbol is the Kebalistic, Grostic, Rosicrucian, etc, mystery of ‘Daemon est Dense Inversus’, I merely give this for the guidance of brothers who may be interested in Occultism. See also Secret Doctrine, Vol.11 pp 274.

Primos, a further consideration of the number 7 applied to man reveals the following;

There are seven openings in mans head (Primos mark this). There are seven internal organs in a man’s body. viz: stomach, liver, heart, spleen, pancreas (sweet bread) and kidneys, and if an additional lung or kidney be added there being two each side, to the above seven, we get hold of our Buffalo No. 9.

There are seven infections in a man’s voice, viz: acute, grave, circumflex, rough, smooth, long, short. The hands make seven motions, viz: up, down, right, left, before, behind and circular. There are seven forces, and perspiration. There are seven processes of digestion, viz: Mastication, swallowing, gastric, pyloric, duodenic, biliary and lacteal.

There are also seven dynamic forces in play in a man’s body, seven processes of reasoning, and many other instances of which play in a man’s body, are simply correlations of the seven working powers, in the Universe, and is the reason for the why of the seven minor officers of an R.A.O.B. Lodge. These considerations lead up to the obvious, viz: man being made in the image of God. An R.A.O.B. Lodge being also a symbol of God, man must be an image of the symbol or both.

This is the explanation of the statement on page 4, lecture 2, which states that 'you are that Lodge', viz; R.A.O.B. etc. A little reasoning on the part of my brothers will confirm this. Most reluctantly I find my space in dealing with Buffaloism numbers is exhausted; the subject is so vast that I can only give you hints, and must conclude with a very brief notice of another Buffalo number, the figure 3, made familiar in the marking, of the pipes used at a making. These pipes, as every brother is aware, are worked with three rings, take one of these pipes by itself so marked, it resolves itself into an imitation of the wand of Mercury, called the Caduceus. Mercury in Mythology, is the messenger of the Gods, his Egyptian name was Hermes.

The Three rings on the pipes resolves themselves into three O O O a symbol of the Egyptian Trinity viz: Osiris Omnipotent, Osiris Omnipresent, Osiris Omniscient. The word Osiris in Egyptian means Bull or Buffalo, and the three Egyptian prefixes 'OM' mean creation, preservation and transformation, The Brahmins of India copying from the Egyptians, spell the prefix OM, AUM, which means exactly the same as OM (See Louis Jacalliot's Occult Science in India, page 9) published by John Lovell and Co. Worth Street. N.Y.

Brothers will also notice the four points of the symbol, if connected with lines (and light always goes in straight lines) form one side of a cube; a cube has six sides - a common dice counter is an example of a cube.

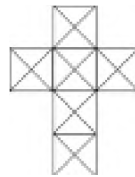
See the word Lodge in the Dictionary.



Conclusion of No. 2 Lecture on the Symbolism of an R.A.O.B. Lodge.

I shall now enfold a great R.A.O.B. mystery on which I advise the brothers to direct their most earnest attention; the far reaching scope of this mystery is so great that I regret I can on this occasion only give you hints.

The Ancient Egyptians Primos conducted their Bull mysteries, of which ours is an imitation, in one of the chambers of their colossal Temples. This chamber was perfectly square on all sides of it, inside this cube chamber, the Egyptian Bull mysteries were performed. Now when you unfold a cube into six squares you get this figure.



And when applied to the mystery chamber of the Egyptians each SQUARE as indicated above. The two ends of the mystery chamber 22 - the two sides etc.

The floor and ceiling of the mystery chamber forms the great figure of a cross, and when we are in an R.A.O.B. Lodge and unfold that, we also get a cross. The mystery brethren, is a key with which you can unlock all your mysteries, to wit, your crossed pipes and crossed link, the seal of your lodge, to be shown presently, it is a cross, and other examples to be dealt with later on when the four candles are burning in a R.A.O.B. Lodge properly coloured according to their symbolic character, thus:

Red.	Blue.	
o	o	S.P.
o	o	C.M.
Red	Blue	

The red light (male) streaming in a straight line towards the Blue light (female) and conversely forms this symbol.



The symbol of the crossed pipes or chocum, two other lines also connecting the blue and red in a double aspect (two again) forms this figure.



Or the two ends of our Alphabet, viz; or A & Z or in other words the poles of writing, the Alpha and Omega of the Greeks, who borrowed all them from our old Primos. A further explanation later on.



BUFFALO NUMBERS

Lecture 3

We are more or less interested in numbers. Without the aid of numeration civilised society would cease to exist. Society would speedily lapse into the worse form of Barbarism were you to strike numbers out of its resources.

Equally so this is the case with Buffaloism. Without numbers, Buffaloism would collapse into an idiotic gabble, and nothing but numbers could restore it again to sanity.

Let us look for a moment at numbers so familiar to all, viz: 1, 2, 3, 4, 5, 6, 7, 8, 9, 0.

What are these but symbols or ideographs of human reasoning; each one expresses a mental problem evolved from long trains of thought, and finally set down as symbols of that thinking. One illustration of this will serve for the whole. Take figure 1; when you see that, it strikes the mind with quite a different impression, as does the figure 3, because you say the figure 3 not only involves the figure 1 but the figure 2 also, and so on with all the rest of the figures that preceded it; this is so self evident that any further remarks would only be a waste of your time.

Now the great master of figures that ever lived, or will live, was a Buff; his name was Past Grand Primo Pythagoras; he was born 580 years before the Christian era; his birth place was Samos, an island in the Aegean Sea.

Our illustrious brother received his knowledge on numbers from the Egyptian Primos (Hierophants they were called) and so great was his knowledge on numbers and their mysterious properties, that everyone who has since gone into this question has simply been amazed at what our brother knew.

What little I am about to give you on Buffalo numbers I have culled from our Past Grand Primo Pythagoras; nothing will come from myself; all the credit is due to him.

The great Buffalo number, according to Pythagoras, is the number 4; this number ensouls all other numbers, to wit - 4 added to the preceding number 3 makes 7, this added to the preceding 2 makes 9, this added to the preceding 1 makes 10, and 10 is the basis of the decimal system of computation, which, in its turn, is purely Pythagorean and Buffaloistic, as will be shown presently.

The figure 4 (Pythagoras wrote this number in a symbol, thus:) is symbolically represented in our Lodges by the four candles burning, two on the S.P's rostrum, and two on the C.M's. These, when linked up make a square as already explained, the symbol of Pythagoras for the figure 4, each candle burning throws out a light; the four burning candles mean complete enlightenment. The more you study these matters the more clear this will come to you.

Our four letters, R.A.O.B. is a higher symbolic form of writing, 1, 2, 3, 4; the explanation of this is, however, a Primo's property and cannot be given here, otherwise I could show you some very curious and instructed things relative to those four letters and figures; it was this that first gave me my clue to unravelling our mysteries.

Pythagoras said the figure meant God; the original Anglicised name for God, the brothers must understand was Good, a word of four letters. It is curious to remark how the word God, or Good, comes out in various languages, to wit;

Egyptian the word God is spelt AMUN

Hebrew the word God is spelt IHVH or YHVH

Assyrian the word God is spelt IDAD

Persian the word GOD is spelt SYRE or SIRE

Greek the word God is spelt THEO or THEOS

Latin the word God is spelt DEUS
Samaritan the word God is spelt JABE
German the word God is spelt GOTTE
French the word God is spelt DIEU
Turkish the word God is spelt ESAR
Tartar the word God is spelt ITGA
Arabian the word God is spelt ALLA or ALLAH.

Some of the above I have worked out as meaning the same thing as R.A.O.B. and have no doubt that a scholar could work them all out in that direction.

Brothers who are very curious for more enlightenment on this remarkable number had better consult Vol.2. Secret Doctrine, pages 625 and 656; subject Tetragrammaton or four letter words.

It will be seen in Lecture 2, devoted to the symbolism of an R.A.O.B. Lodge that 7 is the number of the minor officers of that Lodge, and reasons stated why this should be the number; a further consideration of this Buffalo number will, I think, be interesting.

As already stated in the above Lecture, the Universe is a symbol of God; an R.A.O.B. Lodge is a symbol of the Universe, consequently also a symbol of God.

Now, we are told in the Bible, viz; Genesis, that "God created man in his own image, in the image of God created he him, male and female created he them".

It is far from my purpose to drag anything like religion into these questions, and whatever the brother's belief in that direction may be, the same shall be scrupulously respected by me; but this I must say, to my mind with Buffalo enlightenment to guide it, the above quotation from Genesis contains a profound truths. Let us see how it works out:

- 1st The Universe is a symbol of God (admitted by all occult science thinkers).
- 2nd God created man, according to GENESIS, in his own image, and consequently man, in a minor degree, must also be a symbol of the Universe and of God.
- 3rd As described in Lecture 2, 7 are the working powers in use by God to build up and sustain the Universe; 7 is also the number of minor officers of an R.A.O.B. Lodge. If man is a symbol of the universe or image of God, as stated in Genesis, 7 should have something to do with his make up as a man.

Let us now see if it has.

Firstly, man has a body; secondly life animates that body; thirdly man has a form; fourthly, man has passions; fifthly, man has reasoning facilities, sixthly, from experience man gets his wisdom; and seventhly, man is endowed with a principle, called by many spirit or soul.

Modern esoteric scientists say these 7 divisions of man are fixed and unalterable, and, for the brothers information it gives me great pleasure to say were first discovered by our ancient Egyptian Primos. A further consideration of the number 7 applied to man reveals the following:

There are seven openings in a man's head (Primos mark this). There are seven internal organs in man's body, viz; stomach, liver, heart, spleen, lungs, pancreas (sweet bread) and kidneys, and if an additional lung and kidney be added, there being two of each, to the above seven, we get our old Buffalo number.

There are seven inflections in a man's voice, viz: acute, grave, circumflex, etc. (see conclusion of lecture No. 2).

A reference to one more R.A.O.B. symbol before I close.

When you make, the link at the opening and closing of an R.A.O.B. Lodge, you repeat what the ancient Egyptians did at the opening and closing of their Bull mysteries. This link is called by Loius Jacolliot in his "Occult Science in India" page 100 published by John W. Lovell, & Company, Worth Street, New York.

"THE FRONTAL SIGN OF THE INITIATES"

He there, gives a wood cut of our opening and closing link, the brothers are requested to bear in mind that India mysteries are borrowed from the Egyptian Apis or Bull mysteries: from there through Greece and Rome, and to us here in England.

As I remarked at the opening of this lecture, I am not sanguine that esoteric Buffaloism will, until a long time has elapsed, become popular with our brothers. All brothers are not students, what to me is a pleasure, would be a pain to others, but if I have succeeded in convincing you that there are mysteries in our Order worthy of the attention of the highest intellects, I have put in your hands a weapon with which you can parry many unkind thrust and stab made against Buffaloism by ignorant and unenlightened persons. I have also robbed absentee brothers of their excuse for such "absenteeism" viz; that there is nothing in Buffaloism, and one thing I hope I have done, viz; to instil into the minds of all the greater reverence for our truly ancient Order.

It will be obvious that the knowledge of Archaic mysteries existing in the R.A.O.B. will in no wise interfere with the avowed objects of our Order, Viz; Philanthropy and rational Conviviality. There may, however, be times, in order to vary the monotony of Lodge in Order and Liberty Hall of which so many of us complain, in which these Lectures will provide the means for short discussions, more particularly when a new brother is made, so as to leave on

that new brother's mind a healthy impression, viz; that what he has just been told at his initiation, that "Buffaloism creates a superior character in man, above all other Societies, whether physically, intellectually or morally" is not a jingle of words, as some are apt to regard them.



Lecture 4

In the three lectures which have already appeared I have shown you some of the Buffalo or Bull Archaic mysteries that lie ensouled on the laying and ordering of an R.A.O.B. Lodge. This has been done in order to bring more coherently home to your minds the immense importance for a Convict Archaic Ceremony to be used in the making of a Buffalo.

That this ceremony should be in accord and not discord with our R.A.O.B. symbolism and mysteries; is so self evident to a logical mind, that I think I can fairly challenge the whole Order to produce a Buff, who after the matter had been explained to him, would have the temerity to say anything to the contrary, the above to my mind, being a fair statement of fact, and entirely devoid of fancy. Let us now consider a Buffalo making, the symbols and their explanations to be found in the same.

Every brother worthy of that name in our Order whenever a making is announced to take place, experiences a thrill of pleasurable anticipation at such prospective snatching from an unenlightened world of one of its members and when the ceremony is over satisfaction sits kindly on his mind that such a previously unenlightened factor has become one of us.

Some of us wonder what is in store for the Order in the personality of our new made brother, or to put it in a Buffalo sense whether his individuality has been enlightened, and the Tree or Taw of Buffaloism has been actually planted in his soul. The desirable friction of a making alone can tell, all we can hope for is the wish that it has and that in a few years hence our new made brother by honest work, work himself into the highest office the R.A.O.B. has to bestow on the deserving.

Now I wish to draw your attention to the word “planted” as it occurs in our Ritual, to wit:-

“The mists of ignorance which have so long dimmed your mental sight, or understanding, will in a few minutes, be symbolically removed, by the bondage being taken off your eyes, and the Tree or Taw of Buffaloism will be ‘planted’ in your soul”.

This is what the S.P. informs the initiate will take place (see pages 5 and 6 of our Old Ritual). The above quoted sentence, brothers, has a world of meaning in it. For instance, gardeners tell us that if a plant shrub or tree of value be not properly planted, the odds are against it thriving and coming to maturity and fruitfulness. Weeds, gardeners also inform us, which only encumber the soil, sucking up the nutriment intended for the sustenance of the plant or tree of value, will grow or thrive no matter how they are planted.

The lesson I want to draw from this is when we make a brother according to our present methods, do we properly plant the Tree or Taw of Buffaloism in our new made brother’s soul? Is our gardening scientific and proper, giving a warrant that the best results will follow? In a sentence, are our methods Buffaloistic, that is the question? From my point of view, one of reasoning on a basis of close adherence to facts in furtherance of that view will enable you to see eye to eye with myself, I am of the opinion that our planting as indicated is most defective, that it is not Buffaloistic, and being so defective that a reason is at once forthcoming why we lost so many newly made, or in other and more direct words, why so many of the newly made so soon drop off after their initiation, and the Order knows them no more. In the first place, we hold out hopes to a new made brother at his initiation that

“Buffaloism” creates a superior character in man, above all others societies, whether physically, intellectually or morally.

Our new made brother is told that, certainly if the benevolence of our Order is intended to cover these promises, we do fulfil them, but I am in a position to prove, which my brothers can also verify, that this covering is not regarded by the new made brother as a fulfilment of the promises indicated. The majority of the new made, more particularly those with the intellectual trend of the times strong upon them, to restrain which in order to better the status of the Order generally should be our first aim, are conspicuous for their absenteeism, They are made, they attend our meetings a few times, and then they drop off and when questioned as I have questioned them, their answer is almost parrot like in its uniformity, viz: ‘I could see nothing in Buffaloism’.

Let each lodge tax its own experience, let it carry its memory back say for a period of three years and recall the number of its makings during that time, When they have done this, the truth I feel sure, will dawn upon them that a screw in our Buffalo machinery is loose somewhere. The loose screw to my thinking, first lies in our unimpressive making, nearly all Buffalo symbolism, (and what claims the mind more to any subject than symbolism) has in our ceremony or ceremonies now in vogue, been struck out, and there is little or no Archaic dramatic element in a modern making, in many instances what ceremony is used is conducted in a most careless fashion, and when the S.P. is destitute of elocutionary powers, as it very frequently happens is, a making resolves itself into a bald unmeaning mummary. I am sorry to be compelled to use words so trenchant as these, feeling sure they will hurt the sensitiveness of some implicated, my love for the Order

generally must, however, be my justification in using them. The loose screw can also be indicated in our absolute methods in conducting our business.

The monotony of L in O and L.H. begins to grow oppressive even on minds of old Buffs, the effects of its despotic retention on the minds of your newly made with any intellectual, has, is to leave the impression that in the main, Buffaloism is “nothing but a sing song and chaffing society” that is the way absentees have expressed themselves to one in a sentence, they fail to see how such proceedings can carry out the promises already indicated which was made to them at their initiation, hence their loss of interest in the Order. Now, with regard to a making, of which this and the following two lectures will treat, can any brother who has been round the three principle Banners, viz; G.S.B., G.L.E. and G.E.B. as I have done, and watched the ceremonial now in vogue, in each a greater amount of ceremonial confusion?

With meaning, innovators guiltless of R.A.O.B. Archaic Knowledge, have so chopped up an old ceremony once in vogue disfigured with lewdness, I admit, but for all that was replete with R.A.O.B. SYMBOLISM and scholarly erudition, that little or nothing of our grand symbolism and historical allusions has made angels weep. In proof of this statement let any brother compare any ceremony now in vogue at a making emasculation of an R.A.O.B. symbolism set at a making has taken place appears to be this.

Our modern R.A.O.B. ceremonial innovations, compilers ditto, finding certain Bacchaic ordinances tacked on to the C.B. and C.P. the opening ceremony of cutting down and stretching etc. and the presentment of the initiates, the passage through Hades, the measurement of the initiate, the binding of the initiate, the official proceedings

of C.B. and C.P. with the sublime lessons to be derived from such, and throughout the whole of the ceremony all have been suppressed as it appears to me because certain Bacchanalian brothers, with Primo Brindley Sheridan to lead the way in the early part of the last century, disfigured the purity of an old Buff making with a lot of boisterous Bacchaic tomfoolery, and the nonsense, in a sentence our modern Buff innovations and ceremony makers, for want of knowing better looked only at the tomfoolery, and not understanding the symbols on to which that tomfoolery has tacked, has suppressed the whole, hence the meaningless ceremonies from an R.A.O.B. standpoint now in vogue at a Buffalo making. In short, when we consider this modern innovation business, both with regard to Brindley Sheridan's innovating business or Bacchaic orgies which used to disgrace our makings up to 30 years ago, and our own up to date substitutions in order to suppress them, substitutions in which as I have said all, or nearly all, R.A.O.B. symbolisms have been suppressed, at the same time one is reminded of the common saying true in the main that history repeats itself, viz: in the disgraceful limitation orphic mysteries, as compared with the original Eleusinian of which R.A.O.B. mysteries are more or less a copy and Plato's condemnations of the former.

Let not the Brother imagine that the old R.A.O.B. Ritual in vogue at the making of a Buff in England over a hundred years ago, and before Brindley Sheridan's time, now restored and the Order in its Original purity is my production, I disclaim all originality in this matter, and the only credit I can claim is research, and the collection of scattered fragments with an occasional few words of my own in order to piece up those fragments into the consistent whole as the Old Ritual is now presented. Brothers who are interested in this kind of research will find their clues as I have found mine in Old and New London published

by Cassels and Co. There they will find a short account of the City of Lushington, Society, held in the Harp Tavern near Drury Lane from which Buffaloism is supposed to be an off shoot, more of this later.

The Old Ritual as now presented to the Order is a magnificent bouquet of R.A.O.B. Archaic flowers in which nothing is mine but the ribbon of research which ties them together. Far be it from me to say that what I have presented to the Order is the last word that can be said on behalf of our O.R., some brothers in the future imbued as I have been with R.A.O.B. research may alight on something that has escaped my notice, some jewel of Buffalo wisdom hidden in a symbol which I have overlooked, these when found can, of course, be incorporated with that now published, but for all practical purposes the O.R. as now presented is covered symbolical piece of mechanics for the making of a buffalo and being such is far superior to the notch potch of shreds and patches compiled by good intentioned ignorance and consequently all but destitute of any symbolic value at a making no matter the section or banner using the same. It is not my intention save in a very cursory manner, to take up valuable space by recapulating the dire confusion which now reigns in the Order with regard to our historic symbolism, brothers are finding this out for themselves. I am merely in these lectures voicing a rapidly growing discontent which I have every reason to believe these lectures will fan into a demand for a general reform, the sooner the better for Buffaloism.

To the point, let any brother go round the lodges as I have done and notice what the heads of different Banners have done both in our Lodge presentments and in the ceremonies used at a making. I shall not, save in a vague way, particularise where these so called modern innovations can be found, where the cap fits let them wear it. In one lodge not 100 miles from Clapham Junction,

London, the S.P. has three lights (candles) burning on his rostrum, sometimes these are white, at another time all blue, and then all red and so on, just as the erratic fancy of someone who says the candles dictates. In the same lodge the C.B. is converted into a Phrenologist who knows so little of his business that when told by the S.P. to examine the initiates head for the bump of benevolence does so at the back of the head instead of the front. The office of the C.P. appears to be suppressed altogether. To the credit of this Lodge, the regalia, practically considered is correct with regard to colours.

In another lodge not far off from the above, but under another Banner both the C.P. and C.B. are suppressed altogether, there are no such officers, and the Regalia of the minor officers, what are left of them, are all one colour, viz; a dark blue which to say the least for it, it is a R.A.O.B. symbolical abomination. Three candles in this Lodge are burnt, two at the S.P's Rostrum and one on the C.M's, which from an R.A.O.B. standpoint is meaningless. What are technically called 'Blinkers' are used in this Lodge at an initiation, another R.A.O.B. symbolical abomination. In another Lodge Hammersmith way, the Regalia is all one colour, a deep scarlet trimmed with gold facing. In another Lodge Oxford Street District, four candles are burnt, the proper number, but of any colour which suits the fancy of the buyers, and the colours of the regalia are so mixed up as to be void of any symbolic value. Instance of similar confusion could be given ad infinitum.

The lecture so called, under the different Banners, differ in their wordings at an initiation in a marked degree, not the slightest effort has been made as to uniformity. The same can also be said as to order of procedure at a meeting but symbolic confusion is reached at a making in some Lodges when the initiate is seated with his back turned towards the S.P. The cutting down and stretching an

initiate, his passage through the shades of Hades, his being bound and measured, etc, is as far as I can see, suppressed by all Banners, the result being a weak and unimpressive ceremony and nearly utterly destitute of R.A.O.B. symbolism. The only bit of pure Buffaloidism retained by all Banners is when pipes are crossed and broke, but why they were broken was up to the time of the O.R. in the year of grace 1904 an utter mystery to modern primos and kangaroos alike. This reflection is also true with anything else of a symbolic character in R.A.O.B. No one seems to know anything of the subject. Being located in London I am not in a position to say as an eye to eye witness whether or not the same confession as indicated reigns in the provinces as it does in the Metropolis but from enquiries I am given to understand that it does, and if so, such circumstance to say the least of it is most deplorable and calls from all to whom Buffaloidism is dear at heart, for a speedy and drastic reform. It seems to me and I think with reason, that we don't take a sufficient amount of pride in our Lodges, that in short, a fund should be opened in each Lodge as it has been in the Bolingbroke Lodge, Battersea, for the purpose of purchasing suitable lodge garnishing so as to make our lodge presentments more improving and consequently more attractive, this fund of course, to be purely voluntary. With regard to the R.A.O.B. sections or Banners, the way these are multiplying is ridiculous. At the present time I have counted the following; G.S.B., G.S.C., G.S.B., GIBALTAR SECTION, G.L.E., G.L.E. Ltd., G.E.B., R.T.V., R.U.C., M.C.E.B., R.B.B. and E.G.H., and these do not in anyway exhaust the roll, in fact, the cry is "still they come", each existing banner having innovations (with regard to Ritual of their own). The confusion thus presented is appalling, giving instances of the confusions which reign in the Order, with regard to our symbolism must cease with one more instance not for paucity of

material to delate upon solely on ground of usefulness. It is said, with truth, however deep we may go, there is still a lower depth before us. This is certainly applicable to the confusion with regard to symbolic Buffaloism at present in vogue. I refer to this lower depth in the pipe breaking in use at some of the Lodges when a raising to second degree is being formed.

No word could possibly be too strong to depreciate such a practice. I trust I may never see it repeated. I refer practically to the raising on 15th December 1904 not far from Nine Elms. Those to whom this dire R.A.O.B. symbolic confusion refers please take note.



Lecture 5

In looking over the preceding Lecture, as indicated, I find I have omitted in detailing the numerous examples of confusion which, unfortunately, governs our ceremonial at a making, that one of the principal Banners (there may be more) has actually suppressed the Curfew Bell, one of the three foci of sound in evidence at an initiation, viz, the knock at the Tile, the mimic thunder in passing through the shades of Hades, and the sounds produced from the Curfew Bell, as indicated, is sufficient to show the great dearth of symbolic knowledge which governs the Order at the present time. The confusion that could allow such an important matter as the Curfew Bell to be deleted is most deplorable.

An R.A.O.B, Initiation, brothers, opens with SOUND, viz. the three knocks outside the tile; do not loose sight of this. Sound, in itself, is one of the most perplexing of phenomena, our Ancient Primos gave great attention to it; to them sound also meant FORM; hence they opened their Bull, or Buffalo mysteries with sound as we do now.

It will be necessary in order to enable you to understand the mysteries of an R.A.O.B. initiation, to say a few words on sound as symbolised in the three knocks outside the tile.

Take the human voice, for instance; when a brother is speaking, or singing in the Lodge, the voice appears to come from the Brothers mouth. This is partly an illusion, what we recognise as voice, exists in the ether that ensouls the air of the lodge; all the brother does is to set up certain vibrations in that ether and what we call voice strikes in etheric waves on the drums of our ears and so conveys what we call voice to the brain, and from that via media to our intelligence.

A stored-up song, or speech, on the cylinder of a phonograph does exactly the same thing, viz; the setting up of vibratory waves.

But what concerns us in the great mystery of sound is its relation to FORM. Sound and form with our Ancient Egyptian Primos meant the same thing. Let me explain this in a simple manner.

Take a large tambourine, the parchment being tightly stretched, sprinkle on the top of the parchment a little black emery powder, then sound the note A from a flute close to the tambourine; this note, if persisted in for a short time, will set up certain vibrations in the ether already indicated which will so effect the parchment that the emery powder will arrange itself into definite form, which you can chronicle by making a drawing of it. Then change the note 'A' to say 'E'. The emery you will find under another set of vibrations arrange itself into another definite form, and so on with all the seven notes in the musical scale, a definite form to a definite note.

The mystery of the three knocks means the production of the first perfect form, viz, a Pythagorean symbol for the numeral or figure three (3). The three knocks is a reminder to the brothers that form is the basis or starting point of our Order. Let us analyse this a little.

The first perfect form is composed, as will be seen, of three lines and three points; the three knocks are the three points or foci, and the three lines connecting up those points are the etheric radiations, producing the agency of knocking the first perfect form as indicated; this form if numbered from the points as follows:- that is say, from right to left, yields the following.

The Base or foundation of the first perfect form which will be noticed is that of an Egyptian Pyramid. The numbers come out 1 & 3, these added together make 4, our Buffalo

number par excellence (see the preceding Lectures); and the figure 4, or the Pythagorean which means 4 is also the number of our Tetragrammaton R.A.O.B. which in turn is the basis or foundation of Buffaloism.

If you reverse the numbering of the three points of the first perfect form according to our method of reading, viz; from left to right, thus you get the same results, and when the letters R.A.O.B. are read either from left to right or right to left, according to the symbology of the letters, you get the dual aspects of the four candles burnt in an R.A.O.B. Lodge.

There are other, and inner leanings to this first perfect form as symbolised in the three knocks; and these are, however, a Primo's property and as such cannot be given here.

Speaking of SOUND in relation to FORM, it is a fact that with some sensitively educated to sound ears, that if you take them blindfolded into a factory in which some article is being made from the raw material which enters into such manufacture they will describe the shape of such an article from the sounds they hear.

Brothers will do well if in their quiet moments they ponder over this question of sound and form, if they do, enlightenment of a most pleasing nature will strike upon them and enable them to see much better than I can describe many of the inner mysteries of Buffaloism.

Having very briefly disposed of the three knocks and explained some of their meanings, the S.P. is informed by the Tile "that an unenlightened" (the brothers will begin to realise now the full meaning of the word unenlightened) seeks to become a member of our Ancient and Honourable Order.

The next questions of the S.P. to the C.T. are merely ones of policy, until we come to the question of the S.P. as

to the age of the unenlightened, which must not be under 21, or three sevens, no one being eligible for initiation until this mystic Buffalo number is reached.

The next questions of the S.P. regarding the height of the coming initiate (see our O.R. pp2.) is most important; and had our modern compilers had the necessary knowledge when they deleted the cutting down and stretching the candidate to the required Buffalo height; viz; three cubits and a span, which they have done, they would, I feel sure, never have been guilty of the vandalism complained of.

The cutting down and stretching a candidate, which every Buff who has been in the Order as long as I have will readily remember, has two explanations.

First, a historical one; and secondly, a moral or ethical one. The historical explanation is as follows:-

Let the brothers consult J. Lempriere's Classical Dictionary, and turn to the sections, Eleusinian Mysteries, and Procrustes. Briefly stated the Eleusinian Mysteries were more or less a copy of our more Ancient Apidian or Bull mysteries; the brothers will find a lot of Buffaloism in the above learned work.

Procrustes was a noted Attican or Grecian Highwayman, whose favourite hunting ground was the neighbourhood where the above Grecian mysteries were performed. Procrustes, we are told by Lempriere, had a bed on which he used to lay his captives; if they were too long he used to cut them down until the measure of their bodies fitted the length of the bed; if they were too short he put them under a rack and stretched them to the required length. Procrustes' favourite quarry were those going to and from the mysteries as indicated, and many initiates were put on the Procrustean bed and killed in the manner described.

This historical legend has been handed down to us through the long roll of the centuries and preserved in our

Order by the mock cutting down and stretching which old Buffs will recall to mind and again revised and made historically correct by the publication of our Old Ritual, and this explanation of that part of it.

The moral, or ethical explanation of our cutting down and stretching a candidate, is to my mind far more instructive, and is as follows;-

The proper Buffalo height according to our Old Ritual (see pp.4) is three cubits and a span. This wants explanation. The measure of a cubit, according to Dr. John Kitto's Cyclopaedical Biblical Literature, pp. 222, published by Adam and Chas. Black, Edinburgh, 1862, varies in inches according to the length of the various oriental nations using such as a measure; the word itself is derived from the Latin word 'cubitus' the lower arm. In Lloyd's Encyclopaedic Dictionary, page 6000, the explanation of a cubit thus stated:-

"A measure of length usually from the elbow to the tip of the middle finger, but to a certain extent varying in different nations".

I have given these two authorities as to the measure of a cubit, because so much hangs upon it in a Buffalo sense.

The Buffalo cubit following, or rather originating all oriental custom of cubital measurement, starts from the bend of the lower arm (where the C.P. bleeds his patient, see page 7 of our Old Ritual, explanation of this later on) must have measured 21 inches (three sevens), and a 'span', another measure, measuring from the tip of the little finger to the extreme end of the thumb across the fully opened out hand would measure 9 inches (three threes). Three 21 inches and three 9 inches added together make 6 feet, or two three feet, culminating symbolically into the six points of our Buffalo star which is a symbol of all that is. (see preceding Lectures).

Six feet then is the proper height for a man, hence the S.P. says, when he is informed that the initiate after being measured by the C.C. is "Three cubits and a span, worthy Primo" says "The right measure for the making of a prosperous, true and good hearted Buff", such being the case he is no longer considered a prisoner in the hands of the C.C., who is told to release him; and the S.P. further says to the sponsor "Take our future brother to the Royal making chair". Later on I shall show you that the three threes of this measure is intimately related to the three rings we mark on a pipe at a making. (The Royal Making Chair will be found to be connected with R.A. of our R.A.O.B.).

I cannot, however, pass this measuring business by without saying that, there is a vast amount of symbolical mystery attached to the fingers and thumb of the hand; the Ancient Egyptians placed every finger and the thumb under the domination of one of their Gods or Goddesses (these meant with our old Primos powers of forces in nature) our modern scientific palmists copying, or borrowing rather from the wisdom of Egypt have done the same thing, and placed the little finger under the dominion of Mercury (see feathered heeled Mercury, P.11. O.R.). Mercury is the same as the Egyptian Hermes. The next finger the palmists place under the sun, or the Egyptian Osiris, the soul of the Bull, or Buffalo, the middle or next finger under Saturn or the Egyptian THOTH, from which root we get our word (THOUGHT), the next or fourth finger, under Juniper or the Egyptian R.A., the first two letters it will be noticed of R.A.O.B., and the thumb under Venus, or the Egyptian Isis, or I.O. symbolised by our blue candle.

I commend the above Buffalo problems to my Occult Science Brothers in the Order, more particular R.H. Oldershaw, H. Broughton, H. Mayall, J.W. Lewis, S. Whitehead. Sir Frank Stidson, W.F. McCann, Howard C. Woodman, and many others whose letters and repute

showing them to be well versed in Occult Science matters is most agreeable to me.

In the hand measurement of the span, viz: the seven minor and two major, they will find a whole volume of Buffalo wisdom, more particularly if they link up man's hand with man's mind.

Just a few words more in order to clear up a point, I trust the brothers will not associate what I have said regarding the hand and Palmists as an acquiescence on my part with much of the charlatanry in vogue at the present time with fortune telling from reading the lines on the hand; I merely refer to the subject in this to what the Egyptians knew of the science of Palmistry, which was quite a different thing to what is generally understood as Palmistry; or fortune telling in our times.

Having thus far cleared up, in a Buffalo sense, the meaning of three cubits and a span as being the proper height of a Buff, which, of course, will be understood in a symbolical sense and not in a literal one, many brothers under or over that literal height of 6 feet, can be, if they will it, six feet in their minds and actions. That is to say, honourable, upright men, men whose souls would revolt against doing anything not becoming a man to do, for that is also what is meant in the Buffalo measure of the three cubits and a span, for when a brother places his right hand over his left breast, and says, I did not do so and so, or I did not say so and so, and the S.P. asks him, "On the honour of a Buff?", and the brother answers, still keeping his hand as indicated, "On the honour of a Buff, worthy Primo". Such an answer in a Buffalo sense is the most solemn oath a brother can take. Brothers can work out for themselves now great is this solemnity from the enlightenment given in this and preceding Lectures.



Lecture 6

Having in the preceding lecture disposed in a very brief manner, I admit, of what may be called the historical side of the cutting down and stretching a candidate for initiation into the R.A.O.B. in order to get at his initiative proper height already explained, I will now pass to other matters in connection with our ancient customs of cutting and stretching.

Brothers who are curious for further information on the historical episode in our Order, had better consult any of the standard works on Grecian History, the exploits of this famous robber, Procrustes, and his equally famous bed.

My purpose now is to further consider the moral or ethical side of this cutting down and stretching business; for that is what the writer of our Old Ritual intended to convey when he wrote for Englishment in the latter part of the seventeenth century,

Now the ethical lesson to be drawn from this, the first stage on an R.A.O.B. initiation, is so obvious that the wonder comes in how came such a beautiful moral lesson ensouled in such cutting down and stretching to be cast on one side of late years, as has been done.

Taking the bare fact into consideration that the whole of the Order, as far as I can learn, has thought proper to expunge from this ceremonial the cutting down and stretching, I am compelled, obvious as the lesson to be drawn from it is, to explain it.

Those who have the O.R. will see that the question put by the S.P. is as follows: "What is the height!", to which the C.T. replies "Nine feet nine inches, Worthy Primo". At which answer we are informed 'the Lodge laughs in derision'. But why do they laugh, and why do they exclaim 'Too tall, too tall, cut him down, cut him down'. That is to

say, get rid of his worldly unlightened presumption and bluff if he wishes to become one of us; Buffaloism cannot admit a man so insanely possessed.

As soon as he is symbolically cut down (see the Old Ritual) the S.P. asks again as to the height, and is informed by the C.T. "Three feet three inches, Worthy Primo". At this answer the Lodge again laughs, and exclaim "Stretch Him, stretch him", and why? Because they know that such an answer implies a presentment on the part of the candidate of a hypocritical self abrogation, that finding conceited inflation of his own importance of no help towards gaining admittance into our Honourable Order, resolves upon an equally objectionable expedient of under rating himself. But this he finds is not a fit state of mind to be in the making of a Buffalo. It is only after the S.P.'s THIRD time of asking (I must ask the brothers to note number 3 here) as to the candidate's height that the Lodge is informed by the C.T. "about three cubits and a span Worthy Primo" that in answer to this information we are informed in the O.R. (see page 2) the Lodge exclaims: 'That is better, much better'.

They say this because it gives them an assurance that the candidate is in a fit state of mind to be made; this being so, the S.P. says:-

"ADMIT HIM".

I must here call the brothers attention to the C.T.'s answer "about three cubits and a span" and more particularly to the word 'about'. The word about qualifies the candidate's present mental condition. It simply makes HIM eligible to come amongst us; for Buffaloism admits nothing human to enter its sacred precincts unless that which it admits bid fair to turn out a MAN, in every sense of the term, and now let us consider what a man is from a Buffalo standpoint.

In order to simplify this part of my lecture, I shall not take you to the records of Egypt, or in other words to the writings of our Old Primos, for the reason that you may have some trouble in getting them, but shall refer you to our Old Bible, viz; Genesis, Chapter 1, verse 27 - it says, "and God said let us make man in our own image, in the image of God created he him, male and female created he them".

The sense in the above quoted is exactly as taught by our Old Primos as to the creative power and purpose of Osiris the soul of the Bull or Buffalo. In innumerable passages of both the Egyptian writings and the Bible, Osiris and God are held up to mankind as models to follow, viz; a sweet blending of above and justice; this in its essence is what Buffaloism teaches; viz; to strive to be God like, and when you are in strict Buffalo sense "three cubits and a span" (see preceding lecture) you are a man, and walking as such, a reflex of God, or in other words a presentment of loving help to those in need of assistance, as Osiris, according to Egyptian writings, or as God according to Biblical writings has given you ALL YOU POSSESS, so must you, being a man and a Buff, and in the image of God, give of your substance to your less fortunate creatures, but as our Old Ritual commands you (see page 10), "WHENEVER A POOR BROTHER CROSSES YOUR PATH GIVE HIM WHATEVER YOU CAN AFFORD WITH A CHEERFUL HEART, SAYING, TAKE THIS AND FARE BETTER ELSEWHERE".

This, Brothers, is our Buffalo religion in our mystic star which the Primo holds up (see page 11 of our Old Ritual) at which shrine no brother, if he strives to be "three cubits and a span" need be ashamed to bend both his head and his knees, and explain "so mote it be" or "Amen".

We are next informed in our Old Ritual (page 5) that the lights of the Lodge are lowered and the Initiate led in

blindfolded, destitute of his coat, his shirt sleeve on the right arm rolled up to the elbow, his waistcoat unbuttoned, his collar and necktie in disorder as if from a recent struggle etc.

I regret I cannot go into the symbology of a man's dress here, each article of dress a man wears has in a Buffalo sense its own symbolical meaning; this explanation is essentially a Primos property, but I am compelled, in order to make my explanations clear to those in the first degree of Buffaloism, to make a guarded exception with that article of dress which immediately covers the trunk of a man, viz. his shirt. The origin of the word "shirt" is purely Egyptian; our word "short" is a derivation of what the Egyptians meant by it, viz; a short garment or in other words an apron (see Lloyds Encyclopaedic Dictionary, page 385, Vol. IV) both shirt and skirt are doublets from the Egyptian root, SHRI. The apron worn in Buffaloism and other Orders has its origin as indicated in Shri, which is also the root to shrine, i.e. to grant absolution from sins committed; it is also the root for scribe, to write, that is to scratch with a stylus (see further explanation of bleeding the initiate).

There are several explanations for the disordered state of dress of the initiate; our Old Ritual inferentially given as one when it says, after describing this disorder "as if from a recent struggle". The inference I draw from this passage, which I hope will commend itself to the Judgement of the Order, is as follows - the initiate was on his way to be initiated into the Elcuinsian Mysteries when he was waylaid by Procrustes, the Attican Highwayman, but succeeded in escaping from the clutches of that notorious robber with the loss of his coat, and flies to a Buffalo Lodge as a place of safety in a state of disordered dress from that struggle. This I think is the historical meaning of that passage.

The disordered dress is also symbolical of the disordered, or unenlightened state of mind which the initiate is in before he is made or enlightened etc. The semi darkness in which the Lodge is placed when the initiate is allowed to enter it has various symbolical meanings (a) it typifies the darkness of the mind of the initiate (b) it is a reminder to the brothers of their once unenlightened condition, enjoining them to be compassionate (c) it is also a reminder that before the light came to the world there was darkness (see Genesis, Chap. 1 verse 2), which also is the Egyptian teaching (d) darkness was always a prelude to the mysteries of initiation (see J. Lempriere's Classical Dictionary, subject Eleusinian Mysteries) (e) Darkness and light are the basis of the Occult science postulate "Daemon est Deus inversus" which all Occult Science students will readily understand, but which is essentially a Primos property to explain. The S.P. then says (also most solemnly and in slow measured voice) "Do you most unenlightened individual, bearing the name of enter this Lodge of the Royal Antediluvian Order of Buffaloes of your own free will and consent? Answer truly, and as your heart dictates". The candidate having answered "I do", the S.P. says, "seize and bind this unenlightened".

The OLD RITUAL then describes how this is done by a rope.

The word 'rope' is derived from the Latin word *rapis*, meaning a throwing down, carrying off by force, securing by force, etc., this for all intents and purposes may be taken to be the meaning of a Buffalo binding, viz; the reduction of the initiate to a quadi state of helplessness; but with his right arm left free and this according to symbolic Heraldry means all that is favourable, auspicious and propitious in the initiate is left free; but the left arm, or similar arm is bound down and this according to symbolic Heraldry means all the bad qualities, inauspicious

and ill omened potencies of the initiate is placed under restraint; in fact the binding of a candidate in its highest Buffalo meaning, all that is good in man shall have liberty of action as symbolised by the Dexter or right arm being free.

Symbolical meaning of coat or article of dress worn by Ancients in lieu thereto, worth looking up, shirt / skirt from Egyptian root SHRI.

And all that is bad in man shall be placed under restraint, as is symbolicised by the sinister or left arm being bound.

Now, a rope is made of hemp, and I shall be prepared to show on some subsequent occasion, that from out of the various species of hemp, such as *Cannatus sativa*, *Senseviera*, or bowstring hemp, *musa texillis*, or manila hemp, etc., from which ropes are made; it was the *Cannatus India*, or Indian hemp, which was used by our Old Egyptian Primos not only on account of its Occult visionary imparting properties when infusion it was drank but because the plant assumes a pyramid form. (see plate in Vol. LV, page 160 of Lloyd's Encyclopaedic Dictionary, and the explanation of this in No. 5 Lecture, page 2) This plant has a seven sectional leaf, also a male and female flower, in short, the whole plant is a direct symbol of a Buffalo Lodge, (See explanation in preceding Lectures as to our seven minor officers, and two major ones, and the male and female aspects of the latter).

I merely mention this to show you how deep are our mysteries that lie ensouled in Buffaloism, and how proud every Buff should be that he is a member of one of the most learned and ancient Orders in existence.

The initiate, being bound by rope, which from our standpoint means bound by the Lodge, a dead silence for the space of about one minute ensues. I am much tempted

here to explain what this silence means, but must refrain otherwise I shall, if I yield to my impulse, swell these explanations out to a large size volume, I must on this question of silence, invoke the aid of my occult science brothers in the Order to explain to their brothers who are curious on this point, some of the mysteries of the “voice of silence” and proceed.

All then being silent in the semi darkness of the Lodge for about a minute, the S.P. saying, in solemn tones, “Lead him through the dark and cavernous shades of Hades”.

Directions are then given in our Old Ritual how this ceremony is to be performed.

Here I must say a few words as to the explanation of this most sublime ordinance, and the lesson it conveys of our ancient mysteries.

The Egyptian Doctrine of the underworld and the Grecian conception of Hades are practically the same thing. In point of fact, Greece borrowed her conception of Hades from the Egyptian doctrine of the underworld, and as every library possesses a copy of J. Lempriere’s Classical Dictionary, which gives a full description of Hades, I refer the Order to that description to enable them to understand what the writer of our Old Ritual, who was a learned Egyptian Mason, meant by the passage, “Lead Him thro the dark and cavernous shades of Hades”.

For a still further enlightenment as to the meaning of Hades let the brothers read Ulysses in J. Lempriere’s Classical Dictionary; that story, symbolically understood, contains many of the mysteries of our initiation ceremony; of course, I mean as set down in our Old Ritual, Indian Hemp (hashish) smoked by Orientals and called Egyptian (Bull weed) symbolised by tobacco (Buffalo) weed.



Lecture 7

Having disposed of that part my original Ritual which enjoins the cutting down and stretching of an initiate, and also measuring the same in order to get the true Buffalo height of a MAN, viz: three cubits and a span, which it will be noticed with regard to the measuring is only arrived at after the candidate has passed through the “dark and cavernous shades of Hades”. This passing, or passage is equivalent in the ancient Egyptian sense, or theology, to the passage of the initiate thro’ the underworld, of the Osirian or Bull religion.

Very deep Buffalo or Bull mysteries are involved in this passage. These I must pass by for the present, and regret the necessity, otherwise instead of nine lectures to complete my subject, I shall require several more. It will be also noticed that when the S.P. has expressed his satisfaction at the result of the measurement (see page 4 of the O.R.) he goes on to say “City Constable, release your prisoner” (what depth of meaning there is in these few words) “and hand him over to Brother..... (his sponsor) who has introduce so eligible an unenlightened to our notice”.

This being done the S.P. continues addressing the sponsor “Brother take our future BROTHER to the Royal making chair”.

Directions are then given in our O.R. how this, in connection with other ceremonies, i.e. the chair ceremony, etc, is to be done.

Now, brothers, I must claim your particular attention regarding the proper position in Lodge of the Royal Making Chair, inasmuch as a very considerable proportion of our mysteries hinge on this position and I regret to say to such a depth of confusion that the Order descended at the present time (see note 4 Lecture bearing upon this) that

unless I give you a paramount reason for what I am about to say, this lamentable confusion may still continue, and our ordinances from an Archaic standpoint, made to assume the ridiculous every time the confusion, as indicated in Lecture 4, is persisted in.

In the first place in order to get to the proper position of the Royal Making Chair when an initiation is on, I must refer you back to Lectures 3 and 2, there you will find the figure of the Hermetic or Egyptian decusagae cross, thus:- This is the cross the S.P. makes with the pipes so familiar to us all, As soon as the S.P. makes this cross, the Lodge chants (see pp.11 O.R.) pronouncing the cross a CHARM. (Brothers who are desirous of fully understanding the word "CHARM" had better consult any good dictionary to wit, Lloyd's Encyclopaedic Dictionary Vol. 11 pp.161). They will then better understand what the learned Occult Science Author of the O.R meant by the word "CHARM".

Now, where the pipes touch each other, which should be on the middle ring of each pipe, and also where the two lines touch each other in Hermetic Cross, as indicated, this is called the METASTISISING point. This point it will be noticed radiates off into four divergent directions, i.e. two slanting opposites striking upward, and two slanting opposites in a downward direction, the full explanation of this mystery is a Primo's property, but an occult science student will know its meaning, i.e. Daemin est Dens inversus.

This metastasising point is abundantly evident in the working of natures laws, and as an R.A.O.B. Lodge is the synthetic expression of the general cosmic analysis, this is what in a general sense the X means.

Were it to serve a useful purpose, I could give you great numbers of instances in natural phenomena alone where this is in evidence; the principle however is so understood

in science that this bore mention of its existence in cosmic phenomena must be sufficient.

Now to apply the X and its metastasising point for the proper position of the Royal Making Chair. In our Lodge when a making is on - the four candles burning in the Lodge, and here let me strongly advise a certain banner in our Order to get rid of its modern innovation of three, viz., two on the S.P's rostrum and one on the C.M's as being absolutely meaningless from an R.A.O.B. standpoint.

The four candles burning are the four points of the R.A.O.B. charm, the rays of light from the S.P's candle radiating by attraction towards the C.M's Blue candle and vice-versa must necessarily be the metastasising point in Lodge - UNDER THIS POINT THE ROYAL MAKING CHAIR MUST BE PLACED.

To place the chair anywhere else is confusion; Buffaloism is a symbolic Order; to be true to Buffaloism you must be true to its symbols. And why must the Royal making chair be placed in this position? This is the reason why.

The four candles when burning, are placed much higher than the initiate is when seated, the rays of light they emit stream over the initiate and the metastasising point in a lateral and symbolic sense is directly over the initiate's head; this point in Egyptian religion is called the eye of Osiris, or according to our rendering the eye of God, The Hindu's, copying from the Egyptians called it Siva, the Hindu God. Siva is always represented in that mythology as being accompanied by a Bull or Buffalo.

In our modern R.A.O.B. sense the metastasising point means the eye of God searching the soul of the initiate while he is being enlightened into our mysteries. This, brothers, is the reason why the Royal or R.A. chair must be placed as indicated. R.A. it will be noticed are the first two letters of the R.A.O.B.

It may seem strange, but never the less, it is true, from this sublime Egyptian conception of the eye of Osiris, or in common parlance, the eye of the Bull, comes the saying "A Bull's Eye". Ancient targets at which soldiers used to practice at arrow shooting, had this eye on them, to hit was considered good marksmanship; our rifle practice with scoring in the Bull's eye is only a continuance and contamination of the original sublime symbol. The eye of Osiris is also strongly in evidence in the manner it is used in various societies, secret and otherwise, viz; a human eye set in the maze of radiating beams.

The rose placed in the middle of the Rosicrucian cross another, etc. etc. The sun has been called from time to time immemorial the eye of God - this most certainly was one of the meanings the Egyptian attached to the metatastasising point of the Hermetic X. The Cross symbolized nature with the sun in the centre; the sun is the source of all light and the cross when dissected forms three letters, viz; L.V.X. which spells LUX, the Latin word for light, hence the meaning of the word enlightenment as frequently used in our Lodges. When the S.P. crosses the pipes he symbolically enlightens us; when we cross arms in the link and clasp hands, we symbolically enlighten each other and this is the essence of Brotherhood.

As an echo of how strict our symbolic ceremonies once were brothers who call to mind when we link how particular the S.P. and C.M. are that this should be properly done, viz; always with the right arm over the left, that is to say the Dexter arm, the symbol of our good potences, is placed over the sinister arm, or the symbol of our bad potences.

It would be well for Buffaloism were we to exercise the same vigilance over our other mysteries as we do over this, so that our beautiful and instructive ordinances when properly carried out should teach us the lesson intended,

and refrain from our lamentable slip shod methods we have drifted into which teach us nothing.

I trust, after this explanation as to the meaning of the charm and proper position of the initiate in the charm, that the symbolic sense of others in the Order as well as myself, who have taken the pains to know what Buffaloism means, shall not be outraged at seeing three candles burning in R.A.O.B. Lodges and the initiate placed in any other position but the RIGHT ONE.

The S.P. then says "Kangaroos to your seats". Here I must disagree by asking, does anyone in the Order, no matter the Banner or degree, know what Kangaroo means in Buffaloism.

But, now to the Kangaroo. Exoterically, the Kangaroo is a symbol of a Buffalo Lodge, its pyramidical shape is the first inkling of this; the pouch it bears, into which its young spring for safety when attacked by the bingo wolf, its natural enemy, to be bourne away in safety by the mother in swift leaps is another; for is not a Buffalo Lodge our mother, and a place of safety to the brothers where the ravening wolf won't attack them? These and many more exoteric presentments of an R.A.O.B. Lodge are to be found in this animal, but esoterically the Archaic lessons to be derived from the Kangaroo are practically innumerable. Firstly it is the synthetic expression of all past animal evolution and consequently antediluvian, its history dates back to the Eocene age, and perhaps even to the anterior to that; as far as we know with regard to its modern presentment it is essentially of Australasian origin, that is to say, Antipodean, to Europe, a symbol of the universality of Buffaloism and also in its occult sense, the TWO LOWER prongs of the Hermetic X as the horns of a Bull are the TWO HIGHER.

In the Encyclopaedia of Anatomy and Physiology, by Robert B. Todd, M.A.F.R.S. published by Longman, Brown, Green, Longman & Roberts Vol. 111 page 257 will be found a lengthy article on the Kangaroo from which the brothers will be able to pick out valuable information why the learned author of our O.R. introduced this animal, the Kangaroo, into our mysteries, sufficient, however, to state, the Kangaroo is a survival of the gigantic Diprotodon, and that in its turn was the connecting link with a host of Reptilian Kangaroos, bringing the whole matter with one sweep into the Arcanum of the Egyptians who always symbolized wisdom or enlightenment under the form of the serpent or other reptile forms.

The Kangaroo is a marsupial or pouch bearing animal. Professor Seeman, F.S.S. in the popular "Science Review", Vol.V.pp.18 gives some valuable confirmation of the extreme antiquity of this animal, and in the "Secret Doctrine", Vol.11, page 684 occurs this remarkable passage. "Marsupials are post human", and consequently it is easy to account for the general resemblance between their embryonic stages and those of man, who necessarily embraces in himself and epitomises in his development "THE FEATURES OF THE GROUP HE ORIGINATED".

The above keys, which I now hand over to the keeping of the Order, have enabled me to unlock this great R.A.O.B. Mystery of the Kangaroo; but as a Lecture will be devoted entirely to the further elucidation of this Mystery, shall now pass on to other matters.

The S.P. after enquiring if all is secure in the Lodge (see p.4. O.R.) then delivers his lecture to the seated candidate.

The Lecture speaks for itself in a great measure. There are several points in it on which I should like to dilate; one of which now however, I must notice, viz. on page ? occurs the name of Geo. Cooper Murray, of blessed memory; but

who Geo. Cooper Murray was no one in the Order of our times has had the slightest idea; like all the rest of our mysteries, this knowledge has died out.

The brothers will notice, when I point it out to them, that there are three names given, viz. George Cooper Murray; they will also remember there are three knocks on the tile, also three rings on the pipes, they will also notice that each word has six letters that our mystic star has six points, viz;



Each of these points in the higher Occultism are represented by three letters synthesising into one which is a symbol of a word, that in short, the entire name is a TEMURA (six letters) which they will find embodied in stone in countless churches with six pillars in front at the PRONAOS of the Temple.

The above is the Key which unlocks the mystery of George Cooper Murray which is simply a very transparent veil, when understood, for giving us the name of our Grand Arch Primo who founded Buffaloism in England in the latter part of the 17th century.

This name I consider should form a password either to a K.O.M. or R.O.H. therefore I shall not give it here. I have enlightened two brothers as to the name, Primo R.H. Oldershaw, of Nottingham, and Frank Stidston K.O.M. London, who are pledged to secrecy as to divulging it further until the times comes for doing so.

While I am on this subject it will be as well to state that the first Buffalo Lodge established in London was called the Harpocerates Lodge, which means the son of a Bull or

Buffalo. From the word Harpocrates we get the ridiculous Brindsley Sheridan's innovation of Harponian.

The next point in the S.P.'s lecture, which I must not pass over, occurs on page 6 of our O.R., where he informs the initiate "that the bandage (please bear in mind this is a certain Banner in our Order that the substitution of "blinkers" for a bandage is a direct R.A.O.B. profanation) will be removed from your eyes, and the Tree or Tan of Buffaloism will be planted in your soul".

In most of our modern making Rituals, the word "tree" has been retained, but "Tan" struck out; why this has been done I shall not pause to enquire, one thing however, is plain, that up to twenty years ago Buffaloism, notwithstanding certain items of tomfoolery introduced into it by the Brindsley Sheridan clique, was essentially a symbolic order; symbolic ordinances met the eye at every turn, allegories were numerous, and to the mind of the scholar, Archaic Science to wit our original prismatic regalia, and all honour to the G.E.B. for retaining our original symbolism in this particular intact, strongly in evidence the regalia as generally worn by most Banners, which with the exception of the G.E.B. are worthless in a symbolic sense, but piece after piece of our most Ancient symbols, Allegories and Archaic love have been of late years stripped off the body of Buffaloism until nothing but a confused mixture of husks remain, nothing but a tangle of patches to remind the Archaic student of the magnificent vestments from which they have been torn. The Lecture following will deal with various symbolic mysteries as set down in our O.R. viz; the sublime offices of the C.P., C.B. and the curfew Bell, all of which a certain Banner becomes enlightened as to what the C.P., C.B. and Curfew Bell mean in Buffaloism, let us hope it will show the same amount of alacrity in reinstating those most important R.A.O.B. mysteries as it has in suppressing them.

Lecture 8

In my last lecture I promised the brethren some of the explanations attached to the offices of C.P., C.B., and the custom of the Curfew Bell, all of which I regret to say have been more or less, through well meaning ignorance, emasculated, or otherwise entirely deleted by the various Banners of the R.A.O.B. In the G.S.B. they have in London been deleted entirely, i.e. there is no C.P., no C.B. and no Curfew Bell; thus making the ceremonial confusion which reigns in Buffaloidism, worse confounded.

In agreement with the above indicated promise, I will now roughly explain what the C.P., C.B., and the Curfew Bell mean in our most ancient and Honourable Order.

On page 6 of our O.R. now published all other Rituals now in vogue in the various banners of the R.A.O.B. at making are absolutely worthless from a Buffalo standpoint, the sooner they are done away with and the O.R. now in the hands of the Order, evidently written by a learned Egyptian mason, reinstated, the better for Buffaloidism.

On page 6 of the O.R. the S.P. enquires "Is the City Physician in the Lodge?" to which the City Physician replies, "I am here, Worthy Primo".

Simple as this answer on the part of the C.P. appears, there is a world of meaning in it, more particularly when we go back to those remote eras in the history when Apisism, Bullism or Buffaloidism (these three words mean the same thing) was the chief instrument in the hands of the rulers of a mighty Empire for governing the various nationalities that made up that Empire.

Here it becomes necessary in order to properly impress the minds of the brothers with that reverence for our ancient mysteries and customs as ensouled in all the mysteries set down in our O.R., of which the C.P., C.B.

and the Curfew Bell form a part, a most important part to boot, to say a few words on the outward aspects of Buffaloism as they struck the minds of the inhabitants of Ancient Egypt, dating back from the time of Menes, 7,000 years ago, and up to 2,000 years ago. Within that immense stretch of historical time of 5,000 years, our Buffalo mysteries practically reigns supreme, as a state instrument for the government of the vast Empire of Egypt, whose grandeur as a civilization has never been surpassed, not even by Imperial Rome in the palmy days of the Caesars whose wisdom, (the wisdom of Egypt) has never been excelled by any nation ancient or modern, and the quotation arises if it ever will be, Egypt from its conception as a nation, has been the schoolmaster of all the nations that succeeded it, as it is the schoolmaster now. We as Buffs, should feel honoured in having such an illustrious tutor, and should most certainly follow the example of the wise, and have our intellects before the great wisdom of Egypt, as little of which is contained in our O.R.

The Egyptian word for Bull was Isis; according to Egyptian wisdom all animal and vegetable creations were possessed of what they call K.A. as we should call it a vital principle. They saw that as soon as the K.A. was removed from a created something, something whether a horse, sheep, bull or vegetable, or any other animated entity ceased to exist, in our language, it died; before the K.A. or vital principle was in the minds of the Egyptians, superior to its mere encasements or what we should call its body; the principle or K.A. of the Bull or Buffalo they called Osiris. The brother will find a full description of Osiris in Lempriere's Classical Dictionary under that head.

I am fully aware in dealing with Egyptian metaphysical concept of the K.A. and a yet further consideration not yet touched upon, viz the B.A. that my explanations scarcely

go deep enough to satisfy the requirements that would be expected from an Occult Science Student; in this, however, I must remind such a one that practically I am dealing with a body to whom such matters are more or less strange, but notwithstanding are sufficiently acute to discern the salient features of the case as presented, as I am endeavouring to do, in a practicable manner; no study, no matter its name, is of the slightest use unless it has a practical side of it.

The Bull in the form we sense that animal, with the Egyptian, was a symbol by which they wrote our English words "the fecundating power of nature. They erected vast temples in which they celebrated their Bull mysteries; these temples were so colossal in size that our principle church in England, viz. St. Pauls, London, compared with these would be a cottage compared with a large size gentleman's Mansion.

The approach to those Bull Temples consisted of a broad paved avenue, flanked on each side of it with the statues of Bulls considerably larger than the Lions in Trafalgar Square in London, which flank the base of Nelson's column; these Bulls were carved out of solid blocks of stone and placed on appropriate pedestals and when it is taken into consideration that these avenues were frequently more than half a mile in length, with hundreds of such Bull statues on each side of it, and the Bull Temple itself towering in sombre grandeur at the end of this avenue, a mountain of carved stone work, some idea may be formed of Egyptian civilization more particularly if we people this avenue with crowds of Egyptian citizens, high military commanders in their glittering armour, the nobles of the Court of Egypt in their splendid robes, merchants, artificers, etc. going to or from the avenue to attend or depart from the celebration of the Bull mysteries in the Temple.

That this is no fancy sketch, the ruins of these avenues and temples existing at the present time, and visited by thousands of tourists, bear witness.

This short and most imperfect description of the grandeur of old Egypt, from which we derive our mysteries as set forth in the O.R., is necessary in order to enable the brothers to understand the importance of the offices of City Physician and City Barber, for their equivalents were always in evidence when an initiate was being initiated into the Bull mysteries in Egypt.

The Anglican dress with the Author of our Old Ritual has presented these mysteries to us, is a correct and faithful copy of the Ancient Bull mysteries already indicated, that is to say, as far as we know of them through the media of the Ellusian and other mysteries of antiquity, which were copies of the Ancient Egyptian Bull Mysteries. See Robert Gould's (Barrister at Law) Monumental Work on the History of Freemasonry, Vol.1 P.13 1886; edition published by T.C. Jack, 45 Ludgate Hill.

Here is an exact representation of our original Bull or Buffalo's head as recognised by our Ancient Primos, and as worn on the Togas of Roman and Grecian Buffs, a full explanation of this Buff symbol can only be imparted to Primos.

Now, let us analyse what the two words City Physician mean in Buffaloism, In order to do this we must first try and understand what they meant with the Ancient Egyptians, whose Hierophants or Grand Primos (these names mean the same thing) conducted the great Bull mysteries of that mystic land.

Our word City, or its equivalent in Egyptian symbology, did not mean in that symbolism a large town as we understand the word, but a doctrine, a philosophy, a system of science combined with ethics of a deductively

Character. The Ancient Egyptian Primos reasoned on scientific matters deductively, and not inductively as we do; the Baconian axiom “Fiat Exparimentum” which may be taken as the “fond et orlgo” of our Western scientific methods found as place in Egyptian scientific reasoning.

The Egyptians had a system of premises fixed and unalterable, from these they reasoned, this system modern science is only just beginning to understand.

Taking these facts for our guide, we must, in order to understand Buffaloism, discard entirely our Western notions as to what the word meant with the Egyptians, whose wisdom I have already said has never been excelled, and in all probability, never will.

On Lecture 2, will be found references to some learned authorities, that the word ‘City’ with the Ancients, meant a doctrine or philosophy, and were it necessary, further proof of this contention could be given in fact that the far famed City of Troy is now being regarded by scholars in that light; the crystal and gold domed Cities as mentioned by Herodatus (see his second book EUTERPE, - published at Oxford, by Henry Slate, 1837) also some under this category.

Theologians also regard the City of Zion, so much quoted in song and prose by Christians, in the same light, viz. a doctrine or philosophy. The fact that no large town with us can claim to being a City without a Cathedral, a synonym for a Doctrine must also be taken into consideration; being a connecting link which links up modern concepts on this matter with ancient.

Broadly stated, a Buffalo City, as we call our LODGES, mean in a Buffalo sense, the Bull or Buffalo doctrine or philosophy. That this is the meaning intended to be conveyed by the writer of our Old Ritual is unquestionable to my mind, and, if necessary, I could give such proof of

this as would silence the most captious who contend for the contrary.

This being so, our next consideration is to understand what the word “physician” means in our Order. Here again we must try and understand what our Ancient Grand Primos understood by this word, and not confound their meaning by what we think the word “physician” means according to our Western notions.

In order to do this, let me start by referring the Order to Lloyds Encyclopaedic Dictionary, Vol.5 p. 503; there we are informed that one of the meanings of the word physician “was a student of nature or cosmic philosopher” and consequently a teacher of the same.

This, most certainly, was the meaning the ancients attached to our word “physician” and in our R.A.O.B. sense the word is a synonym for the Phrygia Dactyles or learned philosophers who officiated at the Eleusian mysteries performed at Eleusis in Greece, which mysteries were an imitation of our Bull mysteries in Egypt, from which we get our R.A.O.B. mysteries (see Freke Gauld’s Masonic Work already indicated). One of the mysteries performed at Eleusis was a peculiar kind of dance, of which the shuffling of the feet in an R.A.O.B. Lodge refers; also a peculiar kind of music or dirge, (see our O.R.) refer to this Phrygian Dactylic music.

And, now, mark what the S.P. says at a making when he is informed that the C. Phys, that is to say the teacher or philosopher of our Bull or Buffalo mysteries is in the Lodge.

“Look to the state of the unenlightened and report to us”. Here the word ‘unenlightened’ governs the sense of the S.P.’s question; the S.P. directs the C.P. to examine his inner, and not his physical, condition, the Egyptians placing this factor first, which done, the C.P. says, “The

candidate I find is excited, worthy Primo, blood is rushing too freely to his head, he must be bled". (Bleeding here is purely symbolical).

To this the whole Lodge tones in deep sonorous voice "What, more blood, ANOTHER SACRIFICE". Here it is that the S.P. gives utterance to the remarkable words, which show what an important officer the C.P. is in Buffaloism, to wit, S.P. "The prerogative, brothers, for once, is out of my hands" etc. (see p.6. O.R.)

That is to say, the S.P. admits that in enlightenment the C.P. in his official capacity, viz. a professor and teacher of the Bull philosophy, is superior to himself, and emphasizes this fact by saying further on "But I will ask **our** (mark the word 'our' and not 'MY') City Physician if he does not think etc; to which the C.P. gives his opinion, etc. (see p. 7. O.R.).

It would take up too much space to go into the symbology of the word "Blood", which occurs to this part of an R.A.O.B. initiation; those who wish to know what the author of our O.R. meant by it I must refer them to Dr. Kitto's Cyclopaedia of Literature, p.156; also to the Encyclopaedia Britannica Articles, Sacrificial Ordinances.

What I would have call the Order's attention to more particularly at this part of the initiation, is where the bleeding takes place, viz. at the bend of the bared right or Dexter arm of the initiate, the symbol of our good potencies (see Lecture, VI) that is to say, mark these words brothers, (AT THE VERY COMMENCEMENT FOR TAKING THE RIGHT MEASURE OF A MAN) This is where the bleeding takes place; take this in conjunction with the symbolism of blood, which roughly considered means LIFE, and the brothers own intuition will convey to his mind what a beautiful lesson this R.A.O.B. Ordinance conveys.

The Lodge then chants:

“See how he bleeds, watch the flowing blood,
Omen for evil, omen for good”.

The word ‘omen’ here, in connection with the bleeding, refers to the general custom amongst the Ancients for fire casting state policy by Augury; the Augurs of Ancient Egypt, Greece and Rome and colleges in which the state AUGURS were trained, and some parts of the human and animal body still bear names, such as the ‘Omentum’ or ‘Sacrum’ etc. in connection with this practice of Augury. These institutions of the Ancients have been ridiculed by the shallow minded student of modern times, much however, could be said to show that surgery had a deductive scientific basis; be that as it may, I am simply explaining what our O.R. means in accordance with the symbolism on which the WHOLE OF THAT RITUAL is based, and leave such controversial questions for others to settle.

The C.P. next informs the S.P. that the initiate requires “MENTAL REFRESHMENT” (see p.7 O.R.)

Directions are then given how this can symbolically be given. Here brothers, comes in our great Buffalo mystery of SALT.

This sublime mystery, when I was made at the end of the Brindsley Sheridan Bacchanial regime of Buffaloism was, I must say, of such questionable character, and all old Buffs will bear me out in this, that it is not altogether to be wondered at that it was suppressed. The only evidence as far as my knowledge goes of the survival of the salt mystery, is when it is mixed with spirit and burnt, and this is done in many Lodges at the present time; but this is not Buffaloism, the practice, on the contrary is a profanation of Buffaloism. Were a little of the Nitrate of Strontium mixed with the spirit instead of common salt, the effect would be more striking and no profanation of great R.A.O.B. salt mystery would occur.

Probably there is no substance in existence from a symbolic aspect that has been more written about than salt; one could very well write a fairly large sized volume of most interesting matter to Buffaloes on this subject alone, consequently, I can only give a few hints and references on the salt symbol as it applies to Buffaloism.

In the first place, salt crystallises in cubes or squares, and this in all probability was one of the reasons why the Bull initiates of Ancient Egypt were not permitted by the Hierophants to eat salt (see Hargreaves Jennings's Rosicrucians) particulars of publication already given; the cube being the form into which salt crystallises being the symbol 4 and four, as will be seen is also one of the symbols of God corollary obvious. This is what the C.P. means when he says "Mental Refreshment, Worthy Primo" and also to what the S.P. refers when addressing the Lodge (see p.8. of our O.R.)

In a further elucidation of our great Buffalo Mystery, Salt, I must refer the brethren to Dr. Ketto's Self Sacrificial Salt Article, p. 705 of his Cyclopaedia also to the Encyclopaedia Britannica word 'salt' and to some curious customs in connection with eating salt, as set down in Lloyd's Encyclopaedic Dictionary, Vol. VII p. 237.

The salt ceremony, as set down in our O.R. must always be performed at an initiation if we wish to be true to the ancient custom of our noble illustrious and grand Order.

THE PREROGATIVES OF 'REGALIA' AND LODGE POSITION ATTACHED TO THE OFFICE OF CITY PHYSICIAN

1. When a City Physician is elected, either a R.O.H. or K.O.M. should be selected to fill it; when such are not eligible, a primo. A Kangaroo cannot under any circumstances be selected to fill the office of C.P.
2. The C.P. cannot also, under any circumstances, be fined. Whatever he may say or do in a R.A.O.B. Lodge must be regarded as an 'Imperium in Imperis' or a government within a government. This wise ordinance for benevolent purposes when properly managed leads to a fruitful replenishment of the Rofal Bowl.
3. The collar of the C.P. must be black, trimmed with silver lace, the symbol of the great Buffalo axiom 'Demon Deus Inversus' which in its turn is an explanation of everything pertaining to Buffaloism.
4. The C.P. is the officer in an R.A.O.B. Lodge who can take the prerogative out of the S.P's or C.M's hands. His word is law hence no Brother should be elected to the office unless he is well versed in the mysteries of our Order. Should the S.P's ruling (when required) or any question be questioned, the same can only be gone into in the Primo's Lodge, i.e. a monthly, quarterly or yearly Council; but never dealt with in a Kangaroo's Lodge. Kangaroos should be trained to regard the C.P. as an officer who can do no wrong.



Lecture 9

As this is my last lecture of the present series of nine, I must give you as much enlightenment as possible.

We have seen in the proceeding lecture what an important officer the C.P. is in the correct carrying out of our ancient mysteries.

Let us now consider another most important officer in our mysteries, viz. the C.B. or City Barber. In many Lodges for the want of knowing better, they have suppressed the C.B., in other Lodges they have turned him into a modern phrenologist whose ridiculous manipulation of that science and art amounts to stage clowning, pure and simple.

For reasons I cannot go into now, a man's hair, especially his beard, has with the ancients ever been invested with Occult considerations of a most complexing metaphysical character.

The Ancient Egyptians, from whom we derive our mysteries, enacted laws to regulate in what form a man's beard should be cultivated, whether the same was real or false; in point of the fact, in those far distant times a man's status in society was known by the arrangement of his beard.

The Egyptians, as a rule, were clean shaven people, and



when the beard was not real, they attached a beard case to their chins; when you see the picture of a man depicted in the Hieroglyphics with a beard case shape (1) you know that a God is meant, when the shape (2) a king, and when the beard case takes another form a private person, and so on.



Taking their ideas on beards from the Egyptians, succeeding nations also had their beard regulations; the curious brother will find illustrations of this in the Bible, viz. Psalms CXXXIII, 2 Samuel XIX, 24 Ezra IX, Isaiah XV, 2 Jeremiah XII, 5, 2, Samuel XX, 9, and so on.

Any Encyclopaedia, especially the Britannica, subject "Beard" will furnish a fund of information regarding the importance the Ancients attached to the beard, and consequently to the Barbers of those times. Charles Mackay, L.D.C. has written a valuable essay on the hair and beard (see his work "The Memoirs of extraordinary popular delusions", page. 296 published by Geo. Rutledge & Sons, Ludgate, London). The perusal of this essay will be found to be full of information for Buffs.

Now our O.R. (P.7 & 8) is most emphatic on the subject of the candidates hair and beard. The S.P. informs the Lodge that all initiates in our Ancient Bull or Buffalo mysteries, were entirely divested of both hair and beard and gives instructions to the C.B. to cut off a small portion in order to symbolically conform to the usages of our Ancient Customs.

It was at this juncture, when I was made, that much disgusting tomfoolery which all old Buffs will remember also, came in. It was quite right to do away with the tomfoolery, it was suicidal to our interests in the Order to delete the symbol indicated as well.

The learned author, Hargreave Jennings, in his Rosicrucians, page 281, gives reasons why both hair and beard were considered obnoxious to the sacerdotal mind. The Egyptians were governed by Priest, anyway 'the Priest both shaven and shorn' has become an axiom, inasmuch ecclesiastics have been noted in all ages as a clean shaven and shorn cult, and in the main they continue so to this day.

In countless pictures representing monks and saints, the same are represented shaven and shorn, and in many instances with a ring of hair around the top of the head, this ring, when traced up to its origin will be found to be the symbol of the Osiris the soul of the Bull or Buffalo.

Did space permit, I could clearly prove that shaving the beard and shearing the hair, originated with our ancient Primos who conducted the Bull mysteries in the colossal Bull Temples described in the preceding Lectures, and that all subsequent conformation to the practice in ecclesiastical cults, including what the C.B. does, or should do, at our initiations, to be nothing but a continuation of the same mystery.

Whenever you see the figure of a man depicted in Egyptian glyphs completely shaven and shorn, you may safely ascribe such to mean an initiate of the Bull mysteries of old Egypt, or in common parlance, a Buff, and, although I have no direct evidence to give you at present, Hierophants SQUARE shaped Beretta worn when conducting the Bull mysteries, and in his official capacity of Osiris on earth, the ring of hair already alluded to would have been seen when the Beretta was removed. Osiris was a judge who delivered judgments in the Halls of Amenti, the presentments of judges, to wit, the Lord Chief Justices wig of England, such as nothing but an initiation of the Egyptian Wafi (see the sphinx).

The round black spot on top of the wig is the symbol of both Isis and Osiris (see p.258 Jennings Rosicrucians), French and Italian Judges wear the square shaped Beretta in imitation of our Ancient Primos who sat as Judges The brothers need no reminder of the chief functions of S.P. in our Lodges, who sit as a judge and adjudicates on charges brought against brothers who break our laws, our rules, and ordinances, the origin of our Buffalo judgement seat

is found in that of Osiris, the Bull, sitting in judgement (corollary). To be true to our ancient customs, the S.P. should wear either a judges wig or an ancient Primos SQUARE shaped Beretta. It is obvious since shaving and shearing were held in such importance by the Egyptians, that there were officers set apart for that purpose, hence the origin of our C.B., you must not suppress this important Officer as the G.S.B. has done, you must not make of him a phrenologist as the G.E.B. has done, you must simply reinstate the C.B. on the lines laid down in our O.R., that is to say if you wish to be true to Buffaloism.

I shall now deal with a most profound Buffalo mystery, and with it close for the present the explanations of our Ancient mysteries.

On p.8 of our O.R. occurs the statement -

“Buffaloism began its existence when B was the first letter in the alphabet”. All old Buffs will remember they were told this when they were made, of late years this importance has dropped out of our modern Rituals, for the reason our modern reformers were ignorant of the vandalism they were guilty of in doing so. I shall restore this mystery, with the hope that our grand O.R. will soon be reinstated also.

For years I have puzzled over this matter, until at last I was rewarded with a flood of enlightenment, some of which will now be imparted.

Take first our tetragramme R.A.O.B. Now, according to universal Asiatic custom, reading it from right to left, the way of the sun, not left to right according to western custom, consequently in accordance with the above custom, the letter B would be read first, hence B is the first letter in our alphabet, viz: R.A.O.B. also stands as initial Bull, Buffalo, Bee, Beetle, both the Bee and Beetle played an important part in the Ancient Bull mysteries;

our word "Royal" is symbolised in the Hieroglyphics by a Bee. The sacred Bull of Egypt had to have the mark of the BEETLE on his tongue, otherwise he was rejected. Bull, Buffalo, Bee and Beetle constitute the four Buffalo B's having the same meaning as R.A.O.B. which also means "Om, mani, Hoond", (see Scribner's Magazine, Sept. 1881, p. 735). It will be noticed that there are three 000's in this quotation answering to the three aspects or Trinity of Osiris or Bull, and the three rings or three 000's on the pipes.

The letter B finds its origin in two triangles side by side and two triangles or Pylons were erected at the entrance of every Bull Temple in ancient Egypt, that is to say at the mouth of the temple these semi triangular in shape of towers, in an esoteric sense, correspond to the mark of the Beetle on the sacred Bull's tongue, i.e. his mouth.

Many instances could be given of the Bull's 'Mouth', being used as a sign for commercial purposes, which will, like the Bull's eye, have descended to us from the Egyptian origin.

The letter in the Greek alphabet is Aliph or Alpha, which means a Bull, a corruption, no doubt, from the Egyptian Apis, which means both Bull, Bee or Beetle, or three out of four of the Buffalo B's, the fourth B in its highest sense can only be understood by K.OM's or R.O.H's in our Order.

Taken these and a multitude of other reasons into consideration, the curious brother will be able to make out a strong case, as I have a conclusive one, that when Buffaloism commenced its existence B was the first letter in our Buffalo alphabet. On this subject St. Luke, one of the four Evangelists, is as far as Christianity is concerned, the Patron Saint of Buffaloes. St. Luke is always associated with a Bull, when the Pope issues a decree it is called a Bull, the word Luke according to the philologist, whose name for the moment I forget, is derived from LUX, which

means light. When the S.P. asks "What would you most like to see" etc, the answer is light. That is to say, according to Christianity Luke, light or Bull light (see the association of Luke with LUX and both with BULL). St. Luke was also a physician (see Lloyd's Encyclopaedic Dictionary Vol. IV page 652) ergo a Bull physician, or, in other words, our C.P, who is the only officer in the R.A.O.B. lodge who can take the prerogative out of the S.P's hands, he is immaculate, being a dispenser of Bull light when he removes the bandages for it is he, and he alone who has the privilege of removing the bandage from the initiate's eyes so that he can see the light.

The conclusion of our grand mysteries, that is to say what little I know of them, I hope I can give in a further series of lectures.

And now for a few valedictory words; when the first lecture of this series was put before you, and let the Order know they owe this appearance to A.E. Lawrence, or Worthy Editor, who, in my opinion, has sacrificed the best years of his life to the uplifting of our Order.

This Lecture found Buffaloism at the lowest ebb of its symbolic existence; indeed so great had become the emasculation of our Ancient Symbolic Ordinances, that practically none of an etheric nature existed (see No. 4 Lecture in this series). This Lecture in no wise exhausted the dreary roll Buffalo valdalism.

The using intelligence of the times, seeing little or nothing in the miserable remnants of our symbolism left us, has sought to still further emasculate the R.A.O.B. and even to change its name. The ceremony performed on the 5th October 1905, Maida Hillway, London, under the G.E.B. notwithstanding its beautiful choral service used on that occasion, was a black NIGHT for Buffaloism. Let those to whom these words refer take note. They will never quench

Buffaloism, for that came in soon after the creation of man, and will last as long as the human race endures.

On reviewing the lectures, I am satisfied with the enlightenment given in so small a space. A Buffalo Lodge, when properly laid out, is a symbol of the Universe. This, Brothers, you will admit, wants space to give the outlines of, the immensity of such a subject must strike (but the flippant minded) I mean those who in our Order who see Buffaloism, to quote Primo R. Oldershaw of Nottingham's remark (nothing but a glorified tap-room) with awe and reverence. I have endeavoured in my Humble way to instil into the receptive minds of my brothers some of my own emotion when I think what Buffaloism has been in the past, and what it is bound to be in the future,

The Amalgamation Movement, now in full swing, is right in going back to first principles, viz; ONE ORDER, let its leaders understand our mysteries and go back to them.

The seeds sown by the Lectures have fallen, some on barren soil, some on rich, from the latter is springing the goodly TREE; or TAW; of Buffaloism, which in the near future will bless humanity with a blessing as cosmopolitan as Buffaloism itself. Those who are labouring to uplift our Order, I enjoin them to keep fighting on. TIME, my brothers, fights with us, you may be regarded as a visionary and a crank, as I have been, by those in our Order, whose souls seem centred either in mere Western concepts of Occident modes of thoughts, or in animal enjoyment. This my brothers, whoever he may be, whoever is working on Lecture lines, you must expect. Many of our brothers forget the motto of our Order 'Nemo Mortalium Omnibus Horis Sapit'. You who are really enlightened must exercise charity towards the unlightened in our Order, whose minds are not evolved to grasp the sublime mysteries of an R.A.O.B. Lodge.

Progress has always been marked by obstruction, the uplifting of our noble Order from the mud and mire of mere creature enjoyment must necessarily be slow work. TIME, however, has struck the hour for this uplifting, there is a wide spreading interest in our Order towards higher ideals. To all who work for this uplifting let them regard themselves as honoured in being selected by a higher power for this noble work,

The dawn of intellectual Buffaloism is already breaking in roseate hues over the entire world, chasing away the clouds of obscurity from men's minds, and causing the chains of ignorance to fall away from them (see our O.R. p 5) Buffaloism will, as it is doing now, Link up mind with mind and the silken threads of Brotherhood, and although these threads may appear weak to the unenlightened, they are stronger than bands of steel.

Buffaloism will, when it is better known, beat swords, bayonets and machine guns, together with all the horrid implements of war whose use periodically shocks and horrifies the thoughts of all men who think, by converting this fair earth into a human shamble, into plough shares and pruning hooks until peace sits smiling on a world of Brothers.

This, my brothers, who are working for the uplifting of the Order, is what you are looking for, therefore faint not.

This is a lesson that a Buffalo Lodge teaches you, the light in your minds burns steadily, see that you kindle the same light in others that you are at present enjoying, a thousand candles can be lit from the flame of our candle; regard yourself as that one,

Let me in my last words enjoin you to cherish your ancient customs, they were formed by men whose wisdom has been the admiration of all times, this wisdom is ensouled in your Buffalo symbols, allegories and

ceremonies, they are the foundation on which Buffaloism is built, take them away, your Order becomes a RUIN, such practically it was when these Lectures were issued, fight then for the reinstatement of your ancient customs, take no heed of obstructions, obstructions would keep the R.A.O.B. in obscurity. We seek to make of it an Institution that will command respect of all men, no matter their station in life, therefore my enlightened brother, fight for progress, and in so doing you will build yourself into the R.A.O.B. and the R.A.O.B. will build itself into you.

Personally, I have given nothing in these Lectures that in any sense can be called original; what has been advanced is simply a revival of a part of what has been, and should I never complete my task, I shall rest content knowing that my Occult Science student belonging to our Order in the future will be able, from what has already been given, to complete what I have left undone. To such a one, I address a few words.

When these words reach your eye, I shall be recalled by the 'Great Breathe' back again into subjectivity. Work, my brother, on Trismegastian lines, viz; Mosaical LOCK with SEVEN wards SEVEN TIMES.

On the above advice you will find all the mysteries of Buffaloism rest, which, of course, you will mean Harporcratism. "Valest Quantum Valere Potest"

And now, my brothers, for the present, farewell, like many a writer before me, when he finds his work drawing to a close, my pen falters and sadness sits heavy on the thought that I may not be spared to address you again, brighten, however, in the recollection of the many letters from all parts of the world, couched in loving terms for enlightenment the Lectures have given the writers of those letters.

These letters have been my reward, a reward far greater than I expected. To all who have written me, let me here send them a responsive note of my sincere thanks. I have done my poor best with an intricate subject; the full harvest I shall never see; from what has been done let others glean that harvest. Before, however, there can be reapers, there must be sowers. I feel content in being selected by a higher power to be a sower of seeds in the grand scheme of R.A.O.B. Brotherhood that is destined for our Order in the future. In my humble way I have endeavoured to live up to our Buffalo ideal, sometimes succeeding, sometimes failing, anyway, attempts have been made to reach the great desideration of a man's life as set down by Buffaloism, viz. to be THREE CUBITS AND A SPAN.



The End