

The Order of the Eastern Star

In addressing the issue on the Order of the Eastern Star, or it's parent organization, The Masonic Lodge, many well intentioned people have joined the ranks of these Orders on the presupposition that they are based on the belief in the true and living God. However, a closer examination of its origin, character, adepts, rituals, and the similarity of rites performed in the mystery religions of antiquity will no doubt challenge every sincere individual, to weigh the facts as to who is being worshipped in these Orders.

The Order of the Eastern Star takes it's name and general motto from Matthew 2:2b, "For we have seen his star in the east, and are come to worship him." (1)

"Now when Jesus was born in Bethlehem of Judea in the days of Herod the King, behold, there came wise men from the east to Jerusalem, saying, where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

The wise men came from the east to Jerusalem in search for this new born King, in order to worship him. The star did not appear to them in the east, but appeared to them from the west. Israel was forbidden to worship the host of heaven, which consists of the sun, moon, and stars.

"And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the Lord thy God hath divided unto all nations under the whole heaven." (Deuteronomy 4:19)

In the Bible, we find an account of idolatrous worship restored by Manasseh in the house of the Lord, that God considered evil and an abominable practice like unto the heathens.

"Also he built altars in the house of the Lord, whereof the Lord had said, In Jerusalem shall my name be for ever. and he built altars for all the host of heaven in the two courts of the house of the Lord. And he caused his children to pass through the fire in the valley of the son of Hinnom: also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards: he wrought much evil in the sight of the Lord, to provoke him to anger.

"And he set a carved image, the idol which he had made, in the house of God, of which God had said to David and to Solomon his son, In this house, and in Jerusalem which I have chosen before all the tribes of Israel, will I put my name for ever . . ."
(II Chronicles 33:4-7, 9)

So Manasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than all the heathen whom the Lord had destroyed before the children of Israel.

The Masonic temple, is supposed to be a prototype of Solomon's Temple, which was in those days, the house of God. In Masonic symbolism, the temple of mortal life is symbolically represented by the Temple of King Solomon which was on Mount Moriah.

Like Manasseh, it is therefore possible to be engaged in idolatrous worship even in an edifice erected to God. In Amos 5:26, Israel was guilty of having a tabernacle for the images of their god.

"But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to your selves. Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon (Acts 7:43)

The wise men who came in search for Christ, were not preoccupied with his star, except that, it made them aware that a King was born. They sought the one for whom the star represented, and his name was Jesus.

If those who are involved in Eastern Star are really seeking the King represented by that star, then Jesus would be the central focus of all that is done to the end that souls are saved; and less emphasis would be placed on going through a labyrinth of rituals, and taking oaths of secrecy, but rather to the altar in repentance and true salvation, recognizing the cross and the shed blood of Jesus Christ.

To the Mason or Eastern Star the East has *other* special significance. Not in the sense of seeing Christ's star, but symbolically in gaining power and knowledge.

The East is one of the four cardinal points. It is the direction in which the sun rises and consequently the East symbolizes power and knowledge.

The woman in the East is symbolic of knowledge and the man in the East symbolizes justice. Since all virtuous and desirable things are found symbolically represented in the Chapter Room, it becomes the duty of the Man and the Woman in the East to see that all of these elements are preserved. It is equally the duty of all of the officers and members alike to see that none of these things is defiled. (3)

The question then is, what is the insignia of the Eastern Star representative of? Is it the light of Christ or of Satan who transforms himself into an angel of light, according to II Corinthians 11:14?

Origin and History

Adoptive Lodges such as the Eastern Star have existed during different periods in Masonic history. It's degrees were considered to be Androgynous, or degrees for both men and women; but because of lack of uniformity it's efforts usually failed.

Masonry for women, or Adoptive Lodges, of various kinds, would spring up from time to time. The widow of Charles I of England, daughter of Henry IV, and sister of Louis XIII of France, is said to have

been the author of Adoptive Masonry, in the seventeenth century. She is said to have formed a society of women to whom she communicated certain signs and passwords.

In 1712, in Russia, Catherine the Czarina obtained from Peter the Great, permission to found the Order of St. Catherine, an Order of Knighthood for women only, of which she was proclaimed Grand Mistress. This was a quasi Masonic body.

In the eighteenth century there were four Grand Mistresses of the Order of St. John of Jerusalem, which was an emanation of early Masonry.

There is also a story to the effect that Female Freemasonry originated in Holland in 1741, through a woman who secretly witnessed the initiation of her father into the Masonic Order. This is scarcely credited.

In 1771 the Order of Perseverance was established at Paris by several Nobles and Ladies. It was said to have originated in Poland, but had little of the Masonic Character about it.

The real date of the establishment of Adoptive Masonry in France, however, may be placed as 1775, when the Duchess of Bourbon was appointed to the position of Grand Mistress of Adoptive Masonry. Her installation was a very fashionable function, in which about a thousand persons of the elite of French society are said to have assisted.

In 1801 Adoptive Masonry established itself in Holland, where it reigned until June, 1810, when it was peremptorily forbidden.

Adoptive Degrees

The Adoptive Rite consisted of four degrees: Apprentice, Companion, Mistress and Perfect Mistress. The first degree was purely symbolical and introductory, intended rather to improve the mind than to convey any definite idea of the institution.

The second degree depicted the scene of the temptation in Eden, and the Companion was reminded in a lecture of the penalty incurred by the fall.

The third degree alluded to the Tower of Babel and the confusion of tongues as a symbol of a badly regulated lodge, while Jacob's Ladder was introduced as a moral lesson of order and harmony.

The fourth degree represented Moses and Aaron and their wives, and the sons of Aaron. The ceremonies referred to the passage of the Red Sea by the Israelites, and the degree was said to symbolize the passage of men from the world of change and discord to a pure land of rest and peace.

The officers of a Lodge of Adoption consisted of Grand Master, Grand Mistress, Orator, Inspector, Inspectress, Depositor, Depositrix, Conductor, and Conductress. The business of each lodge was conducted by the Sisters, the Brethren being looked upon as assistants only.

The room was divided into four sections: the west representing Europe; the east, Asia; the south, Africa; and north, America. Two thrones were erected in the East for the Grand Master and the Grand Mistress, before them was placed an altar, while to their right and left were placed eight statues representing Wisdom, Prudence, Strength, Temperance, Honor, Charity, Justice and Truth.

The members sat in two rows, to right and left, at right angles to the two presiding officers: the Brethren armed with swords in the back rows, and the Sisters in the front rows. (4)

Eventually, many societies or adoptive rites were organized in the United States; none were successful until 1868, when Mr. Robert Morris of Kentucky, developed the degrees in its Initiatory form and giving the order the name, The Eastern Star.

His aim was to involve female relatives of masons, who up to this time, were not eligible to receive Masonic degrees. Through Adoptive Masonry, women were instructed on the proper mode of recognition when among Masons, how to use signs, passes and Cabalistic mottos in order to secure help in times of distress. Likewise, the Masons would be able to enlist support from the women for their charitable endeavors.

The first chapter of the Order of the Eastern Star was organized in Mississippi before the Civil war, but interest lagged until the organization was perfected in 1868. Robert Morris, the inventor of the Order, was a Mason in high standing, and the author of Masonic textbooks of standard authority with the craft. The Order of the Eastern Star is modeled after Freemasonry to a certain extent, and has been called Adoptive Masonry, or the Adoptive Rite (5)

The history of the Eastern Star can be broken up into three era's, which are:

The first Era extended from 1850 to 1866, under the leadership of Dr. Rob Morris, Poet Laureate of Masonry.

The Second Era extended from 1860 to 1876, under the leadership of Robert MaCoy of New York.

The Third Era extends from 1876, when the General Grand Chapter, Order of the Eastern Star, was established, to the present time. (6)

In the Eastern Star, there are three governing bodies: (1) General Grand Chapter, (2) Grand Chapter, and (3) Subordinate chapters. On 24 February 1937, the dedication for the International Eastern Star Temple and headquarters took place in what was once the Perry Belmont Mansion, in Washington, D.C.

Officer Stations of the Eastern Star

A complete chapter requires 17 officers, with not less than nine officers present when conferring degrees.

The chapter is symbolically arranged to represent the four cardinal points of the compass. Situated in the East are the Worthy Patron, and the Worthy Matron. In the West is the Associate Matron. In the North is the Associate Conductress and in the South is the Conductress.

The other officers are the Treasurer, Secretary, Chaplain, Marshall, Warder, Sentinel, and organist which are stationed in various areas within the chapter.

In the center of the chapter is a five pointed star with an altar and an open Bible. The five pointed star also represents the five points of Fellowship in Masonry. (Foot-to-foot, knee-to-knee, breast-to-breast, hand-to-back, and cheek-to-cheek.)

It is here that the five Central Jewels are stationed; representing the offices of the five heroines honoring each degree. There is a special significance ascribed to each. Each ray consists of the five mystical colors. Four of the degrees are associated with the seasons or equinoxes and solstices.

Heroine	Mystical	Season		Foundation
Degree:	Colors:	Eg./Sol:	Flower:	Stone:
Adah	Blue	Spring	Violet	Turquoise
Ruth	Yellow	Summer	Jasmine	Topaz
Esther	White		Lily	Diamond
Martha	Green	Winter	Fern	Emerald
Electa	Red	Autumn	Rose	Ruby

Initiation and Ritual

After the chapter is officially called to order by the Worthy Patron, the Worthy Matron presides in the east. The officers take their stations, and at the proper time, each officer declares the purpose of their office. After the regular business meeting takes place, if there are any candidates to be received by initiation, the **Associate Conductress** goes to the preparation room and begins to prepare the **Candidate(s)**.

A.C.: Do you believe in a Divine Being, who is God of the Universe? Candidate: Yes, I do. A.C.: Friend, this life is a labyrinth through which we all roam blindly and, alas, all too frequently in ignorance. It is well to learn from the experience of others, profiting by their wisdom and example. Those whom experience has taught may impart their knowledge to the unenlightened. Allow me therefore, as one who knows

the intricate mazes of our Rite, to act as your counselor at this time, preparing you for the ceremonies of initiation.

[Following this speech the Associate Conductress proceeds in the preparation of the candidate, removing her hat, gloves and wrap. She then throws a thin white veil over the head and face of the candidate and conducts her to the door leading into the Chapter room. The associate Conductress gives the usual raps.] (7)

From this point on, more dialogue takes place as the Associate Conductress escorts the candidate(s) waiting to receive the degrees of the Order. The lights may be lowered and soft music played during the entrance of the candidate and the following speech of the Conductress. The Conductress opens the door and leads the candidate into the room. (8)

More dialogue take place in which the candidate is introduced to the officers. The candidate (s) is welcomed into the chapter and is told the purpose of the Order of the Eastern Star. Each candidate is asked to make a solemn pledge before the secrets of the degrees are communicated.

"But before I can communicate to you the secrets of the Eastern Star degrees, whereby you can make yourselves known to Masons, it is necessary that each of you should make a solemn pledge of honor that those secrets shall be kept inviolably in your possession.

For any one of you to go out and expose to others what we so secretly tell you here would not only be fatal to your own character for truth, but would destroy all the advantages of the Order itself. Its great value consists in its being kept in the hands of proper persons. I am happy to inform you that, although many thousands of ladies have received it, and they, scattered through every section of the country, no instance is on record of any lady having dishonorably exposed it. Nor, indeed, do we fear that such a misfortune can ever occur.

A lady who makes us a pledge of honor, such as I require of you, pledges her very soul; the honor of a woman is more to her than life itself. Those of you, therefor, who give us such security, may safely be trusted with our most cherished secrets. (9)

The candidate being willing to assume the obligation, pledges her soul in exchange of receiving the secrets of the Order. The Conductress leads the candidate to the altar to receive the obligation.

The candidate is led to the Altar while music is played or sung. While she kneels, facing the East, a Bible is placed in her hands. She holds it open against her breast, fingers interlaced over the book, thumbs holding the edges against her breast. The music continues softly. The Worthy Patron calls the Chapter to rise (by the three gavel blows), and he himself takes his position at the East of the altar. He gives the Obligation, which is repeated by the candidate. (10)

After the chapter is seated, the 'Covenant of Adoption' is shared with the candidate (s). The 'Covenant of Adoption is a spiritual submission to the authority of Masonry and its god. The candidate comes into relationship with and is a partaker of the rights and privileges of the Order. Yet, in Romans 8:15, it says,

"For we have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father."

The Conductress takes the candidate around the star to the first degree represented by "Adah" or the first ray. As the initiate is taken through the labyrinth, she is taught signs and passes that are used to open the "Five Gates of the Order".

If the purpose of the Order is to worship Jesus; Christ himself said, *"I am the way, the truth, and the life: no man cometh unto the Father, but by me. (John 14:6b)*

No where in scripture does it instruct the church that in order to worship the Lord, or to be recognized by other believers, we must pledge our souls in order to take an obligation, receiving secret signs and passes as part of our worship.

There are five degrees in the Eastern Star represented by five heroines, whose stories allegedly are based on the scriptures. To study the different text as presented in the Bible, in contrast to that found in the degrees is quite a notable difference.

In the first degree, or Daughter's Degree, we find an allusion to the story of Jephtah's daughter found in the eleventh chapter of the book of Judges. Jephtah, in desiring that the Ammonites be delivered into his hands, made a vow to God saying,

"Then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt offering." (Judges 11:31)

Further study reveals that upon his return, his daughter, (name not given in scripture), was the first to come out to meet him. Seeing her, he rent his clothes, because he could not go back on his vow. The truth of the matter is that his daughter was not killed.

"And she said unto him, My father, if thou hast opened thy mouth unto the Lord, do to me according to that which hath proceeded out of thy mouth; for as much as the Lord hath taken vengeance for thee of thine enemies, even of the children of Ammon.

And she said unto her father, Let this thing be done for me: let me alone two months, that I may go up and down upon the mountains, and bewail my virginity, I and my fellows.

And he said, Go. And he sent her away for two months: and she went with her companions, and bewailed her virginity upon the mountains.

And it came to pass as the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed: and she knew no man. And it was a custom in Israel, that the daughters of Israel went yearly to lament the daughter of Jephtah the Gileadite four days in a year." (Judges 11:36-40).

Contrary to the scriptures, the sign of this degree alludes to Adah's refusal of having her face covered before being killed.

SIGN: "A lady having a veil on, in the usual manner, first pulls it down over her face, then three times in succession raises it, by taking one corner with the right and the other with the left hand, and when lifting it the third time throws the veil over the top of her head, and holding on to the corner looks up . . . A Mason seeing this sign takes a card, writes his name on one side of it, and on the other writes, Alas, my daughter! Which is the pass." (11)

The second degree, is the "Widow's Degree", which is taken from the story of Ruth. In the book of Ruth, it tells the story of a family from Bethlehem-Judah, who during the time of famine moved to Moab. After continuing there the husband of Naomi died. Later her two sons, Mahlon and Chilion died, who were married to women of Moab.

Sometime thereafter, Naomi heard how that the Lord had visited his people, decided to return back to her homeland. It was then she encouraged both her daughter-in-laws to return to their families. But it was Ruth who refused to leave her side.

"And Ruth said, Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me.

(Ruth 1:16-17)

The story in this degree, is portrayed differently. Ruth was of the nation of Moab, an idolatrous people. She married a man named Mahlon, formerly a citizen of Bethlehem, who had taken up his residence in the land of Moab, where he died. He was a worshiper of God, and by his pious example and teachings she was converted to the true religion. a few happy years followed, and then the calamity of widowhood came upon her. Upon his death-bed he solemnly exhorted her, for her soul's sake, to leave the dangerous company in which she would be thrown, and go to the city of Bethlehem, where dwelt the people of God. (12)

The scriptures, do not support the details presented in this degree in that Malhon was a true worshiper of God and as a result, Ruth was converted. It was her mother-in-law that she was so drawn to and made a commitment to serve her God.

SIGN: "Take anything convenient, as a handkerchief or newspaper, in each hand, to represent handfuls of barley heads, filling the hands and sticking out a few inches. Then extend the hands in front as if to display their contents, and next cross the wrists on the breast, the contents of each hand pointing upward toward the shoulders, also looking upward. The sign alludes to Ruth holding out two handfuls of barley to Boaz, and appealing mutely to God. A Mason seeing this sign, writes his name on one side of a card, and on the other writes, "Who is this?" which is the pass of this degree." (13)

The third degree, is the "Wife's Degree", based on the story of Esther, who became queen in place of Vashti. After Mordecai learned of Haman's plot to kill the Jews, he sent messages to Esther, part of which he said,

". . Think not with thyself that thou shalt escape in the king's house, more than all the Jews. For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this? (Esther 4:13b-14)

In this degree, please note that it is explained that Esther, often gave counsel to the king and that he often admitted his indebtedness to her. "No sooner did she learn of this cruel edict than she promptly resolved to save her people or perish in the same destruction. The king had often admitted his indebtedness to her any request she might make of him, even 'to the half of the kingdom' . ." (14)

SIGN: "Lay open right hand on the breast, then on top of head, then throw hand forward and upward, palm out, and height of the eyes.

The sign alludes to the manner of Queen Esther's appearance before King Ahasuerus, as explained in the history of the degree.

A Mason seeing this sign writes on one side of a card his name, and on the other side, "What wilt thou?" which is the pass of this degree, and presents the card to the lady." (15)

The fourth degree or "Sister's Degree" is based on the story of Martha whose brother Lazarus had died and was brought back to life by Jesus, found in St. John 11:1-45. According to this degree,

". . The structure of Freemasonry in its obligations, emblems, and principles is so peculiar, that we, Master Masons, above all other men, are taught to respect undeviating faith in the hour of trial. The great doctrines of Masonry are all borrowed from the Bible. Our devotion to Masonry is chiefly founded upon this, that we believe the Bible to be the Word of God, and therefore our principles, which are derived from the Bible. were written by the finger of God . . ." (16)

In Morris' Dictionary, Article "Christian Masonry," we read:

"The Orders of Knight Templar and Knights of Malta together with many of the degrees and orders in Scotch Masonry are intensely Christian in their doctrines, their ceremonies also embody events in the life of Christ. Some of the side and adoptive degrees have the same reference i.e., the Cross and Crown, etc. This fact of course forfeits the claim of such degrees and orders to be styled Universal Masonry." (17)

SIGN: "Clasp hands, and kneeling, look upward in an imploring manner. The sign alludes to the appeal of Martha on first meeting Christ after the death of her brother Lazarus.

A Mason seeing this sign writes his name on one side of a card, and on the other writes, "Believest thou this?" which is the pass of this degree. He then hands the lady the card. (18)

The Fifth is the Benevolent Degree or "Mother's Degree". It is taken from II John, in which the elder mentioned in this scripture is referred to as the the elect lady. No where is she mentioned as "Electa" as so named in this degree. An elaborate story is told how that she came from a noble family, was wealthy, and lived in a mansion. Years later, she faced martyrdom and would not recant her faith in Jesus Christ.

Subsequently, her family was put in a dungeon, and later martyred. The scriptures do not support this.

SIGN: "Hands crossed on the breast as if clasping something to her bosom, at the same time looking up. The sign alludes to Electa's clasping the crucifix to her bosom, representing her love for the Saviour.

A Mason seeing this sign writes his name on one side of a card, and on the other writes, 'Love one another,' which is the pass of this degree." (19)

After being received into the Order, prayer is made, the candidate (s) is reminded of the solemn obligation taken. The Conductress then assists by demonstration. The cabalistic word is F.A.T.A.L., and the cabalistic motto which is, "Fairest Among Thousands, Altogether Lovely."

Eastern Star Funeral and Memorial Service

When a member in good standing of the Eastern Star dies, the Chapter sends a flower arrangement shaped as a five-pointed star, made up of the mystical colors of the Order.

It is interesting to note that regardless of whether or not a person confesses Christ as Savior, by the mere fact of being in the Order, qualifies the deceased to be in the company of the saints.

"W.M.: Sisters and Brethren, in this thoughtful hour we have met together to tender our offerings of respect and love for our departed sister, and to reveal our sympathy for those to whom she was nearest and dearest. In the midst of our sorrow we are confronted with serious thoughts. We reflect that this dear sister but yesterday was one of us, and today is gone, leaving this beautiful world of ours for that building of God, a house not made with hands, eternal in the heavens.

She has passed beyond the influence of earthly praise or blame. She is ready for the Divine summons, "Come ye blessed of my Father, receive the kingdom prepared for you from the beginning of the world."

"Our sister walked among us in constancy and with courage, and in departing she has left a tender memory of her virtues and loveliness. She has finished her course in faith, and she has laid hold on eternal life. Before our Altar she studied with us the high principles of our order, and hast professed a good profession before many witnesses. In her life she exemplified the noble virtues taught in our Order.

She was true to her convictions of right, faithful to her duty, constant and loyal to friends and family, hopeful and trusting, in time of trouble, and always charitable and truthful. Having served God with constancy on earth she will be hereafter with the blessed company of His saints." (20)

Each year a memorial service is held to honor those members who have died during the year. The altar is draped in black and an Urn and other items used by the deceased when they were alive are used in conjunction with music and songs. A list of names are read and a speaker makes a memorial address.

In Ezekiel 8:14, a similar practice was taking place.

"Then he brought me to the door of the gate of the Lord's house which was toward the north; and, behold, there sat women weeping for Tammuz." (They were having a memorial service for Tammuz.)

Tammuz was "a Syrian idol mentioned in Ez. viii. 14, where the women are represented as weeping for it. It is generally supposed that Tammuz was the same deity as the Phoenician Adonis. The fabled death and restoration of Adonis, supposed to symbolize the departure and return of the sun, were celebrated at the summer solstice with lamentations first, and then rejoicing and obscene revels." (21)

To get a better understanding of Tammuz, we must refer back to Nimrod, who according to Genesis 10:8-10, became a mighty one on the earth. He was a mighty hunter before the Lord and began to establish his kingdom, the first of which was Babel. Subsequently, he became the leader and king. This was the beginning of his kingdom.

Who is BAAL? (G.F. Taylor) - "Baal is a contraction of the Hebrew word *Balal*, meaning "to confound". It is from this same word that *Babel* is derived. So, in fact, *Baal* and *Babel* come from the same word in Hebrew. At once, it becomes evident that Baal, inasmuch as he was once a man, was a Babylonian. Just as we are called Americans, from the name of the continent on which we live; just as others are called British, others French, etc.; so this man was called Baal, because he was in some way connected with Babel . . ." (22)

The worship of Nimrod would become known as the worship of Baal. His wife Semiramis was also worshipped as a goddess. As different cultures developed, this same worship became known under different names.

In mythology, versions may differ in culture, but the nature of the legend is essentially the same of his death and resurrection. Which is also reenacted in the Legend of Hiram Abiff. Not only did Nimrod become the sun or vegetation god, who was also the reincarnated Tammuz, or son of Nimrod and Semiramis. In the Egyptian culture, this trinity is known as Isis, Osiris, and Horus.

"The Sumerians themselves knew that Ninurta was the same as the "vegetation god", Damuzi (or Tammuz), "son of the Appsu" - the shepherd of mankind whom classical mythology knew as Adonis and whose catastrophic departure or death became the focus of ritual lamentations for many hundred of years. " (23)

In ancient ritual Saturn appears as the stationary sun or central fire at the north celestial pole.

When Saturn ruled the world, his home was the summit of the world axis: with this point all major traditions of the great father agree. Even today, in our celebration of Christmas, we live under the influence of the polar Saturn. For as Manly P. Hall observes,

"Saturn, the old man who lives at the north pole, and brings with him to the children of men a sprig of evergreen (the Christmas tree), is familiar to the little folks under the name Santa Claus.

"Santa Claus, descending yearly from his polar home to distribute gifts around the world, is a muffled echo of the Universal Monarch, the primordial Osiris, Yama, or Kronos spreading miraculous good fortune. His polar abode, which might appear as an esoteric aspect of the story, is in fact an ancient and central ingredient. Saturn, the "best sun" and king of the world, ruled from the polar zenith. But while popular tradition locates Santa Clause at the Geographical pole, the earlier traditions place his prototype, the Universal Monarchy, at the celestial pole, the pivot of the revolving heavens." (24)

"In the ancient Egyptian Heb-Sed festival," he goes on, "the king ascends to the throne of Osiris, where he is deified as the great god's successor. To certify his authority as Universal Monarch, he launches four arrows toward the four corners, then assumes his throne, turning to the four cardinal points in succession.

"By facing the four directions the king repeats the feat of the great god; for the Universal Monarch, occupying the steadfast center (or fifth region), ceaselessly turned round about, sending his rays of life through the four divisions of unified space.

"The classical historian Diodorus tells us that when the name Osiris is translated into Greek it means "many-eyed" - "and properly so; for in shedding his rays in every direction he surveys with many eyes, as it were, all land and sea." To Osiris, Herodotus compares the Greek Dionysus - a god who, in the Bacchic Hymn, shines "like a star, with a fiery eye in every ray."

"By facing the four directions and by sending forth the four directional streams, the Universal Monarch becomes the god of four faces or four eyes. Homage to thee, O thou who hast four faces, reads a line of the Pyramid Texts. Osiris, as the Ram of Mendes, is the god of four faces on one neck.

"The Hindu Atharva Veda speaks of the "four heavenly directions, having the wind as lord, upon which the sun looks out." This, of course, can only be the central sun, who is Brahma, a god of four faces. The myths also attribute four faces to Shiva. The central sun Pragapati takes the form of the four-eyed, four-faced, and four-armed Vivvakarman, the "all maker." Agni, too, faces in all directions, as does Krishna . . .

". . . There can no longer be any doubt that the four-eyed or four-faced god is Saturn, for the sun-planet appears in Babylonian myth as Ea (Sumerian Enki) - a god of four eyes that "Behold all things." The Phoenician El-Saturn has four eyes, as does the Orphic Kronos (Saturn). The Chinese Yellow Emperor Huang-ti _ identified as Saturn - is also four-eyed.

"The four eyes, or four faces, become intelligible only in connection with the five regions - the polar center and the four divisions ranged around it.

"Residing at the immovable center of the Cosmos, Saturn was the stone or rock of foundation - the prototype of the cornerstone (situated where the four corners meet). The four beams of light which radiated from the Saturnian stone appeared to sustain the world wheel at its "four corners", so that, in many myths, the life-bearing streams are synonymous with the "four pillars of the world."

"In the mystical traditions reviewed by Manly P. Hall (Masonic, Hermetic, Qabalistic, Rosicrucian, etc.), the planet Saturn looms as the elementary power of creation. The planet-god "was always worshipped under the symbol of the base or footing, inasmuch as he was considered to be the substructure upholding creation," states Hall. (25)

I know that this was a long series of quotes on the subject. But, notice the similarities of the rays or four cardinal points and the role of the Worthy Patron (Master Mason), whose throne is in the east, in comparison with and the worship of the star-god, Saturn.

F.A.T.A.L.

The five-pointed star or Pentagram, is the signet of the Order of the Eastern Star. Yet, it is known by many other names in Occult circles, such as, Sirius, the Blazing Star, and the Pentalpha. This star is not the "star of Bethlehem", but is commonly used in ritual magic. It's prince is not Jesus Christ . . . but the prince of darkness.

Mr. Larry Kunk, cited a very interesting statement made by Mr. Albert Pike, "Lucifer, the Light-bearer! Strange and mysterious name to give to the Spirit of Darkness! Lucifer, the Son of the Morning! Is it he who bears the Light, and with its splendors intolerable blinds feeble, sensual, or selfish Souls? Doubt it not! "(26)

The star is also the symbol of Baphomet of Mendes, (the Satanic Goat), or Osiris, which is the centerpiece of "Adoptive Masonry", the order of the Eastern Star..

ENDNOTES

1 Shirley Plessner, *Symbolism of the Eastern Star* (Chicago: The Charles T. Powner Co., 1956), pp. 195-196.

2 James Strong, S.T.D., LL.D., *Strong's Exhaustive Concordance of the Bible* (Lynchburg: The Old Time Gospel Hour) p. 63 ref. #4481.

3 Shirley Plessner, *Symbolism of the Eastern Star* (Chicago: The Charles T. Powner Co., 1956), pp. 50-51.

4 F.A. Bell, *Order of the Eastern Star* (Chicago: Ezra A. Cook Publications, Ltd., 1992), pp. 12-15.

5 *Ibid.*, p. 18.

6 General Grand Chapter, *History of the Order of the Eastern Star* (Chicago: The Charles T. Powner Co., 1989), p. 18.

7 F.A. Bell, *Order of the Eastern Star* (Chicago: Ezra A. Cook Publications, Ltd., 1992), pp. 61-62.

8 Ibid., p. 63.

9 Thomas Lowe, *Adoptive Masonry Eastern Star Ritual* (Chicago: Ezra A. Cook Publications) pp. 23-24.

10 F.A. Bell, *Order of the Eastern Star* (Chicago: Ezra A. Cook Publications, Ltd., 1992), p. 66.

11 Thomas Lowe, *Adoptive Masonry Eastern Star Ritual* (Chicago: Ezra A. Cook Publications) p. 31.

12 Ibid., 36-37.

13 Ibid., 39.

14 Ibid., 44.

15 Ibid., 46.

16 Ibid., 53.

17 Ibid., 54.

18 Ibid., 52.

19 Ibid., 59.

20 F.A. Bell, *Order of the Eastern Star* (Chicago: Ezra A. Cook Publications, Ltd., 1992), 197-198.

21 William Smith, *Smith's Bible Dictionary* (Westwood: Barbour and Company, Inc., 1987), 300.

22 International Seminary, *Be Successful in Your Ministry I* (Plymouth: International Seminary), Series: 2/Lecture: 31 p.2.

23 David N. Talbott, *The Saturn Man* (Garden City: Doubleday & Company, 1980), 17.

24 Ibid., 42.

25 Ibid., 133-134.

26 Larry Kunk, *Freemasonry: The Secret Doctrine* (Fishers: Ephesians 5:11, 93), 22.

Bibliography

Bell, F.A. *Order of the Eastern Star*. Chicago: Ezra A. Cook Publications, 1992.

General Grand Chapter. *History of the Order of the Eastern Star*. Chicago: Charles T. Powner Co., 1989.

Kunk, Larry. *Freemasonry: The Secret Doctrine: Ephesians 5:11*, 1993.

Lowe, Thomas. *Adoptive Masonry Eastern Star Ritual*. Chicago: Ezra A. Cook, Publisher.

Plessner, Shirley. *Symbolism of the Eastern Star*. Chicago: The Charles T. Powner Co., 1956.

Smith, William. *Smith's Bible Dictionary*. Westwood: Barbour Books, 1987.

Strong, S.T.D., LL.D., James. *Strong's Exhaustive Concordance of the Bible*. Lynchburg: The Old-Time Gospel Hour, unknown.

Talbott, David N. *The Saturn Man*. Garden City: Doubleday & Company, Inc., 1980.