

Section Six:

Books Outlined and Examined

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- Document # 3: The Lost Keys of Freemasonry
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Hall's position in Masonry is attested to by his obituary in the November, 1990 edition of The Scottish Rite Journal (the official publication of the Southern Jurisdiction of the Scottish Rite, U.S.A.); it stated:

"Illustrious Manly Palmer Hall, often called 'Masonry's Greatest Philosopher,' departed his earthly laborers peacefully in his sleep on August 7, 1990....He is best known for writing The Lost Keys of Freemasonry (1923)... and, of course, his monumental Encyclopedic outline of Masonic History, philosophy and related subjects...(he) received the Scottish Rite's highest honor, the Grand Cross, in 1985 because of his exceptional contributions to Freemasonry, the Scottish Rite and the public good...Like Grand Commander Albert Pike before him,...Hall did not teach a new doctrine but was an ambassador of ageless tradition of wisdom that enriches us to this day....".

This is the same man who said:

"The true disciple of ancient Masonry has given up forever the worship of personalities. With his greater insight, he realizes that all forms and their position in material affairs are of no importance to him compared to the life which is evolving within. Those who allow appearances or worldly expressions to deter them from their self-appointed tasks are failures in Masonry, for Masonry is an abstract science of spiritual unfoldment." (p. 64)

"The true Mason realizes that behind these diverse forms there is one connected Life Principle, the spark of God in all living things. It is this Life which he considers when measuring the worth of a brother. It is to this life that he appeals for a recognition of spiritual Unity. He realizes that it is the discovery of this spark of Unity which makes him a conscious member of the Cosmic Lodge." (p. 64)

"The true Mason is not creed-bound. He realizes with the divine illumination of his lodge that as a Mason his religion must be universal: Christ, Buddha or Mohammed, the name means little, for he recognizes only the light and not the bearer. He worships at every shrine, bows before every altar, whether in temple, mosque or cathedral, realizing with his truer understanding the oneness of all spiritual truth. All true Masons know that they only are heathen who, having great ideals, do not live up to them. They know that all religions are but one story told in divers ways for peoples whose ideals differ but whose great purpose is in harmony with Masonic ideals." (emphasis added) (p. 65)

The Lost Keys of Freemasonry

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W. L. Wilmshurst
New Edition, 1980

Freemasonry Its Hidden Meaning

by George H. Steinmetz

published by
Macoy Publishing and Masonic Supply Company, Inc.
and distributed by
The Charles T. Powner Company

copyright 1948, 1976

(Remember, in August, 1992 the curator of the Grand Lodge of The Empire State, New York, said that anything published by Macoy is reliable for Masons and accurate about Masons, and the Powner Company states of itself:

"Order with confidence from a firm which has
continuously served the Craft since 1867"

Preface

"'The archetypal image of the wise man, the savior or redeemer, lies buried and dormant in man's unconscious since the dawn of culture; it is awakened whenever the times are out of joint and a human society is committed to a serious error.' (C. G. Jung, Modern Man in Search of a Soul)

In the present era, when indeed, 'the times are out of joint,' Freemasonry should eagerly embrace the sacred opportunity of awakening the torpid consciousness of the leaders of the masses to the real truths of Masonic Wisdom. This is my prayer and my hope; and this desire has inspired me to present in this treatise the elucidation of those Masonic truths as I have been given the light to see them."

Publisher's Foreword 1976

"...(the author) forces one to think anew on those rites and ceremonies which he experienced --- those symbols that were presented to him as a candidate. (emphasis added) In thinking on them, one necessarily arrives at new and surprising conceptions and the inner light by which Masons work.

Why has Freemasonry continued to be revered through the centuries? You will want to read and re-read the way Mr. Steinmetz expresses his philosophy of what he believed to be the Hidden Meaning of Freemasonry for a workable, interesting and a satisfying way of life."

Foreword

"Masters of Lodges, officers and coaches are continually being asked questions by those of inquiring minds which they are all too often unable to answer. **The necessary information can be obtained only from the continual and persistent study of the writings of those Masonic students who have placed their thoughts and researches upon the written page, thus conforming to the admonition to the 'well informed brethren' to impart knowledge to the lesser informed.** (emphasis added)

In this book Brother Steinmetz has created an elementary textbook and guide for the study and understanding of the esoteric meanings of Masonry. He is eminently well qualified (emphasis added) to undertake this task, being well versed in the Mysteries, a student of Hebrew, a clear, logical thinker, realizing the necessity for continued Masonic education. Since it is intended for the use of the beginner rather than for the advanced Masonic Scholar (emphasis added) there are many quotations from the monitorial work to facilitate its use...

A careful study of this book will implement the student with proper and plausible explanations of many of the symbols and allegories contained in the three degrees, and will stimulate him further to pursue the study of the deeper esoteric meanings of our exceedingly rich ritual. It must not be forgotten that although the Grand Lodge system dates from the year 1717, Masonry or the thing called 'Masonry' has existed from the beginning of man. (emphasis added)

This instructive, thought-provoking book should be in the hands of every English speaking mason. The study and possession of the knowledge contained in it will bring about greater understanding, fellowship and brotherhood among those who are privileged to be members of this Honorable Institution." (emphasis added)

--- Herbert H. Schultz, M.D., P.M., 32nd degree

Chapter II Masonry --- Religion

"In Morals and Dogma Pike offers the following definition: Freemasonry is the subjugation of the Human that is in many by the Divine; the conquest of the appetites and passions by the Moral Sense and the Reason; a continual struggle, effort and warfare of the spiritual against the material and sensual. That victory, when it has been achieved and secured, and the conqueror may rest upon his shield and wear his well-earned laurels, is the true HOLY EMPIRE."

The time has arrived for Masonry to make its position clear, to not only admit, but rather to declare, that it is religious...An attitude to the contrary may have been excusable in the past, as the vast majority of Masons, ignorant of the esoteric teachings, were equally ignorant of the fact that those teachings constitute religion. (emphasis added) This has never been true of the Great Masonic Scholars of the past, all of whose writings show their recognition of the religion in Masonry." (pp. 12-13)

Chapter IV Evolution

"In Egypt more has been learned from the temple ruins and hieroglyphics found on other monuments and on the walls of tombs. That knowledge has brought to light more Masonic allegory and symbolism, as evidenced in their beliefs and practices. Unquestionably our third degree derives from the Mysteries of Osiris, or from the still more ancient legend from which the Osirian myth itself originated. (emphasis added) This notwithstanding that some Masons see in the third degree the 'enactment of a tragedy' which occurred at a later date in history. It is of interest to note that some modern psychologists claim all these 'tragedy' legends stem from the same ancient source. Historically true or false, it is a psychological necessity, and had there been no Osiris, no Hiram, no Christ, man's mind would have been compelled to fashion one." (emphasis added) (pp. 34-35)

Chapter V Secret Doctrine

"There is a **SECRET DOCTRINE** in Freemasonry. That secret doctrine is concealed, rather than revealed, by the very lectures which, we are told, offer a 'rational explanation' of the ceremonies of initiation. If we were to accept these 'rational explanations' as final, and seek no further, Freemasonry would be a farce. (emphasis added) (pp. 43-44)

"For the rank and file, the symbols were used, if at all, for ethical analogies, and they were as ignorant of the underlying meanings, as are most Freemasons of today. (emphasis added) They but served the purpose of being the preservers of its mysteries. As the reincarnating soul is said to choose the body and environment best suited for its growth and evolution, so may it be that these Operative Lodges were chosen to form the 'body' for the spiritual teachings of the secret doctrine." (emphasis added) (p. 45)

"The purpose of the mysteries was to teach the candidate the secret of making of himself the perfect man. (emphasis added) Symbolically, it is the secret of progressing the right angle triangle to an equilateral triangle. As no 'whole' can be complete and perfect except its parts be complete and perfect, their instructions were divided into three parts, or grades. The first dealt with the physical, the second with the psychical, and the third with the spiritual." (p. 47)

Chapter VI Entered Apprentice

"Masonry has but one mission -- to teach the truth of our being, which will fit the mind for its destined place in the Universe." (p. 68)

"It is the intention to discuss only those questions of the proficiency examination as will illuminate the Secret Doctrine." (p. 72)

"What makes a man a Mason? Is it the mere promise to 'do certain things' and 'refrain from doing certain other things' which we term an 'obligation'? More correctly, this but binds him to the Fraternity, makes him a MEMBER of the material organization we call a 'Lodge'; but it in nowise makes him a Mason. That which makes him a Mason is 'THAT OBLIGATION' each individual owes to Deity." (emphasis added) (p. 75)

"Here is the 'obligation' which makes a man a Mason: (emphasis added) The 'OBLIGATION WE ARE UNDER TO LOVE THEE'; the 'obligation' to PRACTICE OUT OF THE LODGE THOSE GREAT MORAL DUTIES INCULCATED IN IT'; the 'obligation' to 'improve oneself in Freemasonry'; to grow from the potential to the Ideal Man. This development may be attained by the practice of the cardinal virtues and by conforming one's life to the plans of the Supreme Architect as it is given to understand them." (emphasis added) (p. 76)

Chapter VII Entered Apprentice Lecture

(Further extensive quotations from Mackey are given.)

"According to the quotation, three things are essential. First, acquire a 'virtuous education'; second, it is 'only by our own endeavors' and lastly, 'by the blessing of God.' Again the 'Ask, Seek, and Knock' is evident. We alone must do the 'educating.' We must do the 'striving.' We cannot expect Universal Law to DO FOR US that which, by its very nature, it can only DO THROUGH US. Only after we have done our part, and of our own volition have helped ourselves, may we expect the 'blessing of God' -- the working of Universal Law. IT MUST BE OF OUR OWN FREE WILL AND ACCORD!" (emphasis added) (p. 90)

"Peoples who worshipped the Sun faced the East, where the physical light first appeared each morning. This is the 'rational explanation' of the Master rising in the East. However, the esoteric significance of this custom has its origin in occult philosophy. This philosophy is of the Great Masters of India, who are said to have first discerned and promulgated it. It teaches the essential truth of man's being, and this knowledge of the East traveled westward with man's migration to the West. Therefore the ancients 'looked to the East' as the source of INTELLECTUAL and the SPIRITUAL LIGHT, just as we look to the East or to the Master of the Lodge for Masonic enLIGHTenment. (emphasis added) In passing, the writer cannot resist the opportunity to remark what glorious progress Freemasonry could enjoy if the Masters of our Lodges understood Masonic symbology, and fitted themselves to be IN FACT one of the 'lesser lights' of the Lodge over which each presides. The craft might not then look to them in vain for enlightenment. (pp. 90-91)

(Extensive quotes are given from Pike, pp. 92-93)

Chapter IX Middle Chamber Lecture

"'ASTRONOMY' and 'ASTROLOGY' were not differentiated by the ancients; they were one great science. The WORD 'astronomy' is fairly modern and came into use about the fifteenth century. Thenceforth it has designated the science which treats of the celestial bodies, their magnitudes, motions and relationships one with another. 'Astronomy' connotes none of the implications of the word 'Astrology.' As we today understand the meaning of 'Astrology,' it is the science by which the effect of the celestial bodies upon human affairs is determined. Obviously it is 'Astrology' and not 'Astronomy' which is recommended to the Mason as a subject of study. I say 'obviously' because ancient secret doctrine, which is concealed in Masonic allegory and symbolism, teaches EVOLUTION as surely as Darwin ever taught it; REINCARNATION and the LAW OF NECESSITY or KARMA, which are included in, and are a part of, the teaching of scientific astrology. Neither need the Christian Mason shudder on being told Masonry embraces such teaching. If he feels any repugnance at the thought it is because those who today profess those teachings, such as the Buddhist and the Hindu, have distorted these Divine truths as greatly as Christianity has the sublime teaching of the Master Jesus.

There is no NEW religion. There is but ONE RELIGION. The ancient Hebrew believed in evolution, reincarnation and karma, as well as astrology. That book we call the 'Holy Bible' is still full of references to all three, in spite of the fact that much has been expurgated." (emphasis added) (pp. 122-124)

(further quotations from Encyclopaedia of Freemasonry by Mackey, pp. 128-129, 130-131)

Chapter X Master Mason

"The apron is worn by the evolving man, up to and including his attainment of 'completeness.'" (emphasis added) (p. 154)

"...only two questions and answers shed any further light on the esoteric doctrine. Of all the material creation man alone can declare, 'I AM.' But those words are far more than a declaration of a material fact. To so declare is recognition of consciousness -- a statement of recognized individuality. AN AFFIRMATION OF DIVINITY -- for ONLY God, and man, made in His image, can declare, "I AM." Not in the mere statement, but rather in the complete realization of its implications, is the power we seek, for it is an affirmation of immortality.'" (p. 157)

Chapter XI The Great Moral Lesson

(Extensive quotes from Mackey, pp. 172ff)

Chapter XII Master Mason Lectures

"'Only those are truly Masons who enter their Temple in reverence, who seek not the ephemeral things of life but the treasures which are eternal, whose sole desire is to know the true mystery of the Craft **that they may join as honest workmen those who have gone before** (emphasis added) as builders of the Universal Temple.'" (Manly P. Hall, p. 176)

(Extensive quotations from Pike, p. 180-181)

"Previously, a psychical exposition of 'traveling in foreign countries' was advanced...To him who in actuality has 'PASSED' to the degree of Fellow-craft -- who, within himself, has been RAISED TO THE SUBLIME DEGREE OF A MASTER MASON -- comes that wisdom and ability to recognize the true meaning of 'traveling.' He discovers that the country in which he seeks to travel is but a 'foreign country' to the 'MATERIAL' man; that it is the TRUE HOME-LAND of the SPIRITUAL MAN -- that it is THE SPIRITUAL REALM!" (p. 190)

The Men's House

by Joseph Fort Newton

copyright, 1923
by The Masonic Service
Association of the United States

(Much of this book is quoted in the Masonic Altar Bible
and in the Little Masonic Library)

Chapter I The Men's House

"In a Lodge of Masons in London, during the Great War, I saw men of all the great religions of the world, and nearly every sect of Christendom -- Protestant and Catholic alike -- **kneel together at one Altar, lifting up hands in prayer to one God and Father of all!**" (emphasis added) (pp. 24-25)

Chapter II The Mission of Masonry

"Of no one age, Masonry belongs to all time; of no one religion, it finds great truth in all. **Indeed, it holds that truth which is common to all elevating and benign religions, and is the basis of each; that faith which underlies all sects and over-arches all creeds, the sky above and the river bed below the flow of mortal years.** (emphasis added) It is not a religion, still less a cult, but it is a worship in which all good men may unite, that each may share the faith of all." (p. 34)

Chapter III The Ministry of Masonry

"Holding aloof from separate sects and creeds, it has taught all of them to respect and tolerate each other; asserting a principle broader than any of them -- the sanctity of the soul and the duty of every man to revere, or at least to regard with charity, what is sacred to his fellows. **Our order is like the crypts underneath the old cathedrals -- a place where men of every creed, who long for something deeper and truer, older and newer than they have hitherto known, meet and unite.** (emphasis added) Having put away childish things, they find themselves made one by a profound and child-like faith, each bring down into that quiet crypt his own pearl of great price ---

'The Hindu his innate disbelief in this world, and his unhesitating belief in another world; the Buddhist his perception of an eternal law, his submission to it, his gentleness, his pity; the Mohammedan, if nothing else, his sobriety; the Jew his clinging, through good and evil days, to the one God, who loveth righteousness and whose name is 'I AM'; the Christian, that which is better than all, if those who doubt it would only try it -- our love of God, call Him what you will, manifested in our love of man, our love of the living, our love of the dead, our living and undying love. Who knows but that the crypt of the past may yet become the church of the future?" (emphasis added) (pp. 56-57)

"Such is the ministry of Masonry to the individual -- lifting him out of the mire and setting his feet in the long, white path marked out by the footsteps of ages; and through the individual it serves society and the state." (emphasis added) (p. 65)

Chapter IV The Geometry of God: A Masonic Sermon

Chapter V The Bible In Masonry

"And yet, like everything else in Masonry, the Bible, so rich in symbolism, is itself a symbol -- that is, a part taken for the whole. It is a sovereign symbol of the Book of Faith, the Will of God as man has learned it in the midst of the years -- that perpetual revelation of himself which God is making mankind in every land and every age. Thus, by the very honor which Masonry pays to the Bible, it teaches us to revere every book of faith in which men find help for today and hope for the morrow, joining hands with the man of Islam as he takes oath on the Koran, and with the Hindu as he makes covenant with God upon the book that he loves best.

For Masonry knows, what so many forget, that religions are many, but Religion is one -- perhaps we may say one thing, but that one thing includes everything -- the life of God in the soul of man, and the duty and hope of man which proceed from His essential character. Therefore it invites to its altar men of all faiths, knowing that, if they use different names for 'the Nameless One of a hundred names,' they are yet praying to the one God and Father of all; knowing, also, that while they read different volumes, they are in fact reading the same vast Book of the Faith of Man as revealed in the struggle and sorrow of the race in its quest of God. So that, great and noble as the Bible is, Masonry sees it as a symbol of that eternal Book of the Will of God... (emphasis added)

None the less, much as we honor every book of faith in which any man has found courage to lift his hand above the night that covers him and lay hold of the mighty Hand of God, with us the Bible is supreme. **What Homer was to the Greeks, what the Koran is to the Arabs, that, and much more, the grand Old Bible is to us.**" (emphasis added) (pp. 83-85)

(This same quotation appears in the Masonic Altar Bible copyright 1924, 1925, 1929, 1930, 1932, 1933, 1935, 1939, 1940, 1951, 1952, 1953, 1957, 1958, 1960, 1962, 1967, 1968, published by A. J. Holman Company, p. 5; it also appears in the Little Masonic Library Volume III, pp. 153-210; it also appears in the Little Masonic Library Volume IV, pp. 171-219 in an article entitled, "The Three Degrees and Great Symbols of Masonry", by Joseph Fort Newton)

Chapter VI Religion and Masonry

"At once it will be seen that Masonry is one of the forms of the religious life, seeking to bind men together in faith, freedom, and friendship." (p. 89)

"At least, in this informal way I hope I have made it plain that religion is a vital and living reality, and that Masonry is one of its myriad manifestations." (emphasis added) (p. 95)

"Here is the whole matter -- the very genius of the Religion of Masonry: (emphasis added) the upward look which links our fleeting mortal life with the spirit and will of God; the practical expression in fraternal service to our fellows in their sorrow and need; the inward integrity which realizes in character the supreme moral values." (p. 96)

Chapter IX THE DOCTRINE OF THE BALANCE

"Readers of Albert Pike will recall the stately pages with which Morals and Dogma (emphasis added) closes, setting forth, in a manner unforgettable, the Doctrine of the Balance. Many had taught this truth before time out of mind, no one more impressively than the man to whom Pike was richly indebted, but his exposition is none the less his own. With vast labor he brings together his findings, showing that to this result the wisdom of the ages runs, what the sages have thought equally with what the mystics have dreamed." (emphasis added) (p. 113)

"Sympathy and Antipathy, Attraction and Repulsion, Fate and Freedom, each a fact of life and a force of nature, are contraries alike in the universe and in the soul of man, wherein we see eternity in miniature. As the earth is held in its orbit by the action of opposing forces, so truth is made up of two opposite propositions, as peace lies in the union of motion and rest, and harmony is the fruit of seeing war. Here he finds the solution of the problem of the One and the Many, of the Infinite and the Finite, of Unity amidst Manifoldness; the principle of Balance, the secret of the universal equilibrium.

'...And, finally, of that Equilibrium, possible in ourselves, and which Masonry incessantly labors to accomplish in its Initiates and demands of its Adepts and Princes (else unworthy of their titles), between the Spiritual and Divine and the Material and Human in man; between the Intellect, Reason, and Moral Sense on one side, and the Appetites and Passions on the other, from which result the Harmony and Beauty of a well-regulated life.' (Morals and Dogma, pp. 859-860)

...For it is the high service of Masonry that it puts a man in the straight path which the wisest of the race have walked, leading him midway between the falsehood of extremes, and bringing the highest teaching of the past to the uses of the present." (pp. 114-116)

"By the same token, in religion Dogmatism affirms everything, makes a map of the Infinite, and an atlas of Eternity, so certain is it of things whereof no man knoweth. It talks of God as if He were a man in the next room. It knows the origin of all things, and the final destiny of humanity. Doubt denies everything, questions the competence of the human mind to know Divine things, leaving us with the assurance that nothing is certain but uncertainty; nothing secure but insecurity." (p. 118)

"Of this fundamental paradox of life the Cross is the symbol. Older than Christianity, -- as old, almost, as human life, -- it is the supreme symbol of the race." (emphasis added) (p. 119)

"After this manner we expound the Doctrine of the Balance, as taught by Pike, reminding our Brethren, as we remind ourselves, that the wisdom of life lies in freedom, serenity, and forgiveness, in victory by self-surrender to the highest laws of life, and that we dare not turn either to the right or the left. By such teaching men become happy and free; in this way we may grow old without being sad, and wise without being cynical; and learn, at last, that everlasting gentleness which is the highest wisdom man may win from the hard facts and the often strange medley of his days. Let us also lay to heart the prayer quoted by Pike:

'Let Him, the ever-lasting God, be always present in thy mind; for thy mind itself is His likeness, for it, too, is invisible and impalpable, and without form. As He exists forever, so thou also, when thou shalt put off this which is visible and corruptible, shalt stand before Him forever, living and endowed with knowledge.'" (p. 121-122)

Chapter XI KNIGHTS OF A NEW CRUSADE

"If you ask what shall be the goal of a New Crusade, my reply is, the rescue of America and its leadership in the service, of humanity -- the making of a better social order and the winning of a warless world!" (p. 132)

"When all is said, the best service any man can render to his race is the building of a noble, refined, heroic moral character. Such men are in very truth the salt of the earth, without which the whole human fabric rots and falls to pieces. Here our gentle and wise Freemasonry -- being a society of men seeking goodness -- helps to make all holy things more radiant, all divine things more real." (emphasis added) (p. 134)

Chapter XII MASONRY IN AMERICAN HISTORY

"Ponder the problems now before the world -- the limitation and final abolition of war; the snarling, snapping, racial rancor now so keenly felt in a world in which people are jammed together, and have not yet learned to live together; the clash of class hatreds, which makes industry often look like a jungle; the demand for new feats of social engineering in behalf of education and the health of humanity; and above all, **the need of some unifying faith, or principle, to give coherence and cohesion to the world,** (emphasis added) that we may add a sagacious, forward-looking Human Providence to the mercy of a Divine Providence, making the future something different, something better, than the weary round of glory and decay which tells the story of the past." (pp. 144-145)

"Here we must build and build together, joining hearts and hands with the Eternal Creative Good-will, each race adding its unique gift and vision to the common task and enterprise, if we would realize the greater America that is to be.

'The New Age stands as yet
Half built against the sky,
Open to every threat
Of storms that clamor by,
Scaffolding veils the walls
And dim dust floats and falls
As moving to and fro, their task
The Masons ply.'" (p. 146-147)

Chapter XIII THE CORNERSTONE OF THE FUTURE

"The third degree is one of the most profound and thrilling dramas on earth, seeking to initiate us, symbolically, into the Eternal Life." (emphasis added) (p. 153)

Chapter XVIII ALBERT PIKE

"Tonight you have heard the story of Albert Pike...It is an inspiring record, in which all his fellow citizens, whether Masons or not, should have an honorable pride -- a record which should set all thoughtful men thinking as to the investment of their own power of light and leading." (pp. 197-198)

"At last he found, to his amazement and joy, that Masonry is the Ancient Greater Mysteries in disguise, Hermetic sages having poured their venerable and lofty teachings into its simple symbols -- the teaching, that is which Plato went to Egypt to study, into which Pythagoras was initiated; older than the oldest religion, held as a secret since the dawn of time, and imparted to only a few elect souls in each age. Here, as Pike saw, is the true antiquity of Masonry, and its chief claim to honor and respect -- a sacred vessel holding in its symbols the oldest and highest wisdom of the race." (pp. 199-200)

"All this beauty and promise, be it noted, Pike saw in the Old Blue Lodge -- he had not yet advanced to the higher degrees -- and to the end of his life the Blue Lodge was the chief object of his solicitude and hope. Because there he found universal Masonry, all the higher degrees being, as he held, only so many variations, elaborations and improvisations upon the symbolic motif of the Blue Lodge...It was a grief of his life that, owing to the apathy of men, and their seeming love of secrecy and show rather than reality, he was not able to do more for the Blue Lodge. He did not want to see Masonry lose its ancient prestige and become a mere social and faintly beneficial collection of clubs, and more than any other one man he has saved it from such an apostasy." (pp. 201-202)

"And it was in that year, after years of high intellectual toil, that Pike published Morals and Dogma, -- a monument of industry, scholarship, and genius. Time does not permit me to review that book here, except to say that there is no other like it for richness of thought, beauty and grace of style, and a certain large, gentle, far-seeing, finely-poses sagacity of simple moral and Masonic wisdom....The further one goes into the book the richer it seems to be, as though one were climbing a tower and looking out upon an ever-widening horizon, until at length he attains to the sublime Doctrine of the Equilibrium -- the poise of the soul between Wisdom and Power, Justice and Love, Necessity and Liberty, Self and Society, Reason and Faith;" (emphasis added) (p. 211)

"By such large and prescient wisdom Albert Pike lived and labored, and it is therefore that he still lives, not only as a part of the great body of influence and law, as a spirit subtly coloring and giving beneficent tendency to this order, and through it to this age, but as a distinct and memorable figure whom we recall this night -- tall, stately, with long white hair, his large brown eyes full of kindly light, his face blushing like a child's at merited praise -- a vision of spiritual refinement and intellectual beauty." (emphasis added) (p. 214-215)

The Lost Keys of Freemasonry

by Manly P. Hall

Originally published in 1923, copyright 1976 by
Macoy Publishing and Masonic Supply Co., Inc.

Publisher's Foreword

"The leading Masonic scholars of all times have agreed that symbols of the Fraternity are susceptible of the most profound interpretation and thus reveal to the truly initiated certain secrets concerning the spiritual realities of life. Freemasonry is therefore more than a mere social organization a few centuries old, and can be regarded as a perpetuation of the philosophical mysteries and initiations of the ancients. This is in keeping with the inner tradition of the Craft, a heritage from pre-Revival days." (p. v; this foreword was written in 1976 by Macoy Publishing)

Preface to the tenth edition, 1967

"It became evident to me that these sacred institutions and colleges were the custodians of a universal wisdom, and conferred upon their initiates the keys to a sublime science or art dedicated to the regeneration of man and the reformation of human society. Moved by this conviction, I wrote The Lost Keys of Freemasonry." (p. xi)

"Feeling that the time had come for all men who believed in the dignity of the human soul and the utility of enlightened ethics to stand and be counted, I petitioned for membership in the Masonic Order in 1954. In November of that year I was raised in Jewel Lodge N. 374, F. & A. M., San Francisco, California. A year later I took the Scottish Rite Degrees, and am a member of the San Francisco Consistory M.R.S. In 1961 I received the Investiture of Knight Commander of the Court of Honor.

I am happy to say that the admiration I had so long held for the Masonic Order was increased and deepened by a more intimate knowledge of its principles and a closer personal communion with my Brethren. (Manly P. Hall, 32nd degree K.C.C.H., Los Angeles, 1967) (p. xii)

Introduction

"Freemasonry, though not a religion, is essentially religious. Most of its legends and allegories are of a sacred nature; much of it is woven into the structure of Christianity. We have learned to consider our own religion as the only inspired one, and this probably accounts for much of the misunderstanding in the world today concerning the place occupied by Freemasonry in the ethics of our race."
(emphasis added) (p. xv)

Thus we may say that a Christian is one who receives his spiritual ideals of right and wrong from the message of the Christ, while a Buddhist is one who molds his life into the archetype of morality given by the great Gautama, or one of the other Buddhas. **All doctrines which seek to unfold and preserve that invisible spark in man named Spirit, are said to be spiritual.** (emphasis added) (p. xv)

"That which gives man a knowledge of himself can be inspired only by the Self -- and God is the Self in all things.
(emphasis added) In truth, He is the inspiration and the thing inspired. It has been stated in Scripture that God was the Word and that the Word was made flesh. Man's task now is to make flesh reflect the glory of that Word, which is within the soul of himself. **It is this task which has created the need of religion -- not one faith alone but many creeds, each searching in its own way, each meeting the needs of individual people, each emphasizing one point above all the others."** (p. xvi)

"Most of the religions of the world are like processions: one leads, and the many follow. In the footsteps of the demigods, man follows in his search for truth and illumination. The Christian follows the gentle Nazarene up the winding slopes of Calvary. The Buddhist follows his great emancipator through his wanderings in the wilderness. The Mohammedan makes his pilgrimage across the desert sands to the black tent at Mecca. Truth leads, and ignorance follows in his train. Spirit blazes the trail, and matter follows behind. In the world today ideals live but a moment in their purity, before the gathering hosts of darkness snuff out the gleaming spark." (p. xxii)

"The true Masonic Lodge is a Mystery School, a place where candidates are taken out of the follies and foibles of the world and instructed in the mysteries of life, relationships, and the identity of that germ of spiritual essence within, which is, in truth, the Son of God, beloved of His Father.
(emphasis added) The Mason views life seriously, realizing every wasted moment is a lost opportunity, and that Omnipotence is gained only through earnestness and endeavor."
(pp. xxiii-xxiv)

"Freemasonry is a philosophy which is essentially creedless. It is the truer for it. Its brothers bow to truth regardless of the bearer; they serve light, instead of wrangling over the one who brings it. In this way they prove that they are seeking to know better the will and the dictates of the Invincible One. No truer religion exists than that of world comradeship and brotherhood, for the purpose of glorifying one God and building for Him a temple of constructive attitude and noble character." (p. xxiv)

"The Average Mason, as well as the modern student of Masonic ideals, little realizes the cosmic obligation he takes upon himself when he begins his search for the sacred truths of Nature as they are concealed in the ancient and modern rituals. He much too lightly regard his vows, and if he would not bring upon himself years and ages of suffering he must cease to consider Freemasonry solely as a social order only a few centuries old. He must realize that the ancient mystic teachings as perpetuated in the modern rites are sacred, and that powers unseen and unrecognized mold the destiny of those who consciously and of their own free will take upon themselves the obligations of the Fraternity." (emphasis added) (p. 11)

"The initiated bother realizes that this so-called symbols and rituals are merely blinds fabricated by the wise to perpetuate ideas incomprehensible to the average individual. He also realizes that few Masons of today know or appreciate the mystic meaning concealed within these rituals. (emphasis added) With religious faith we perpetuate the form, worshipping it instead of the life, but those who have not recognized the truth in the crystallized ritual, those who have not liberated the spiritual germ from the shell of empty words, are not Masons, regardless of their physical degrees and outward honors." (p. 13-14)

"In Freemasonry is concealed the mystery of creation, the answer to the problem of existence, and the path the student must tread in order to join those who are really the living powers behind the thrones of modern national and international affairs...A Mason is not appointed; he is evolved and he must realize that the position he holds in the exoteric lodge means nothing compared to his position in the spiritual lodge of life." (emphasis added) (p. 18)

"Think, Brothers of the Craft, think deeply; for if truth exists, you have it, and if truth be within the reach of living creature, what other goal is worth the struggle?" (emphasis added) (p. 22)

"There are three great steps in the unfolding of the human soul before it completes the dwelling place of the spirit. These have been called respectively youth, manhood, and old age; or, as the Mason would say, the Entered Apprentice, the Fellow Craft, and the Master Builder. All life passes through these three grand states of human consciousness." (emphasis added) (p. 33)

"The Entered Apprentice may be termed a materialistic degree. The Fellow Craft is religious and mystical, while the Master Mason is occult or philosophical. Each of these is a degree in the unfoldment of a connected life and intelligence, revealing in ever fuller expression the gradual liberation of the Master from the triangular cell of threefold negation which marks the early stage of individualization." (p. 52)

"It is in the spiritual temple built without the voice of workmen or the sound of hammer that the true initiation is given, and there, robed in the simple lambskin of a purified body, the student becomes a Master Mason, chosen out of the world to be an active worker in the name of the Great Architect." (p. 60)

"Masonry is eternal truth, personified, idealized, and yet made simple...Only the pure of heart, regenerated and transmuted, may pass the sanctify of its veil....for Masons walk on hallowed ground, sanctified by the veneration of ages." (emphasis added) (p. 61)

"By the jury of his acts, each man is judged." (p. 62)

"The true disciple of ancient Masonry has given up forever the worship of personalities. With his greater insight, he realizes that all forms and their position in material affairs are of no importance to him compared to the life which is evolving within. Those who allow appearances or worldly expressions to deter them from their self-appointed tasks are failures in Masonry, for Masonry is an abstract science of spiritual unfoldment." (p. 64)

"The true Mason realizes that behind these diverse forms there is one connected Life Principle, the spark of God in all living things. It is this Life which he considers when measuring the worth of a bother. It is to this life that he appeals for a recognition of spiritual Unity. He realizes that it is the discovery of this spark of Unity which makes him a conscious member of the Cosmic Lodge." (p. 64)

"The true Mason is not creed-bound. He realizes with the divine illumination of his lodge that as a Mason his religion must be universal: Christ, Buddha or Mohammed, the name means little, for he recognizes only the light and not the bearer. He worships at every shrine, bows before every altar, whether in temple, mosque or cathedral, realizing with his truer understanding the oneness of all spiritual truth. All true Masons know that they only are heathen who, having great ideals, do not live up to them. They know that all religions are but one story told in divers ways for peoples whose ideals differ but whose great purpose is in harmony with Masonic ideals." (emphasis added) (p. 65)

"All true Masons know that their work is not secret, but they realize that it must remain unknown to all who do not live the true Masonic life. Yet if the so-called secrets of Freemasonry were shouted from the housetops, the Fraternity would be absolutely safe; for certain spiritual qualities are necessary before the real Masonic secrets can be understood by the brethren themselves....Within the Mason's own being is concealed the Power, which, blazing forth from his purified being, constitutes the Builder's Word." (emphasis added) (pp. 69-70)

"A Mason cannot be ordained or elected by ballot. He is evolved through ages of self-purification and spiritual transmutation." (pp. 71-72)

"As the Master Mason labors in accordance with his vows, he slowly weaves this spotless robe out of the transmuted energy of his efforts. (emphasis added) It is this white robe which must be worn under the vestments of state, and whose spotless surface sanctifies him for the robes of glory which can be worn only over the stainless, seamless garment of his purified life.

When this moment arrives and the candidate has completed his task -- when he comes purified and regenerated to the altar of wisdom, he is truly baptized of the fire and its flame blazes up within himself." (emphasis added) (pp. 89-90)

"When the mason has built all these powers into himself, there radiates from him a wonderful body of living fire, like that which surrounded the Master Jesus, at the moment of His transfiguration." (p. 90)

"Early Masonic historians such as Albert Mackey, Robert Freke Gould and Albert Pike were of a single purpose in their efforts to establish a definite correspondence between the Hiramic legend of Freemasonry and the Osiris myth as expounded in the initiatory rituals of the Egyptians. In Morals and Dogma of the Scottish Rite, Albert Pike sums up briefly the writings of Plutarch on the allegories of the Osirian cult and even calls attention to the probability that the Virgin weeping over the broken column is Isis, the Mother of Mysteries, lamenting the death of her husband and brother whose body was hidden in the great pillar in the palace of the King of Byblos.

Vindicated from any taint of heresy by such illustrious precedent, the modern student of Masonic philosophy and symbolism may therefore direct his attention to the antiquity of the Craft, confident that a scholarly examination of ancient theological and theogonic systems can but add luster to his Order and credit to his own name. Too long has Freemasonry been diverted from its proper ends into strange and irrelevant courses, but in each generation a few of the better informed brethren, through their untiring efforts, have assisted in preserving the high philosophic aspect of the symbols of the Craft." (emphasis added) (pp. 101-102)

A New Encyclopaedia of Freemasonry
And of Cognate Instituted Mysteries:
Their Rites Literature and History

by Arthur Edward Waite, P.M., P.Z.
copyright 1970

"Moreover, as we proceed through the Craft Grades, and as I shall shew fully hereafter, we find that Emblematic Freemasonry becomes in the Third Degree a summary reflection of the old Instituted Mysteries and that it portrays the story of the soul in paths of spiritual experience." (p. 55)

"In several mythological legends the emblematic period between divine death and resurrection is triadic and is spoken of roughly as three days,, though there is an exception in the case of Osiris, whose dismemberment necessitated a far longer quest before the most vital of his organs was left out as finally lost....It is to be observed in this connection that during the mystical death of the Candidate in the Master Grade the time of his interned condition is marked by three episodes, which are so many attempts to restore him, of which the last alone is successful." (p. 109-110)

"It is only in the First Degree that the Candidate is instructed to build by his own efforts an edifice which is somehow himself, in the leading of a new life henceforth...In the Sublime Degree of Master-Mason he hears of direct relations between man and his Creator, with suggestions of judgment to come. He is brought also face to face with the great mystery of Raising. The three technical and official words corresponding to this successive experiences are Entered, Passed, Raised. If we seek to understand them according to the counsel of self-building in the First Degree, they are states and stages of development in the history of one who has (a) undertaken to acquire the symbolical and spiritualized art of building the house of another life, (b) has reached therein a certain point of proficiency, and -- in fine -- (c) has attained the whole mystery. He has learned how to illustrate in his own personality that 'new birth in time' which is mentioned by Bacon..." (emphasis added) (p. 156)

"To sum up therefore: under this their palmary aspect, when taken together in their sequence, (1) the Degrees of Craft Masonry have as a main object the building up of the Candidate into a House or Temple of Life, while Grades outside the Craft aspire to fit him, like a living stone, into a Spiritual Temple, 'meet for God's service'; (2) they present also in symbolical order certain notions concerning a new birth, a life which follows thereon, a figuration of death and thereafter of resurrection; but these are developed by other systems as mysteries of spiritual experience. As regards the first of these points, the Candidate is counselled to work towards his own perfection under the light of Masonry...As regards the second point, we find vestiges only -- and then by way of implication -- concerning new birth and life..." (emphasis added) (p. 157)

"That the God dies and the God rises, that Adonis is rendered back to Venus, that Proserpine is recovered by Demeter, that Osiris is taken up in his restored body to heaven, and that therefore the Candidate was led to expect a more perfect and beautiful life in a pure land lying under a pure sky may not have been the whole teaching of the Ancient Mysteries:...It may be near or far, but a time of the world is coming when the office of Masonic symbolism, as it stands now on the surface, must pass utterly away, unless it can be raised as the tabernacle of a deeper meaning and irradiated by a spiritual significance which can minister to the growing needs of the 'holy spirit' of man. The purpose of my Masonic life is concerned solely with a work in humility to that end." (p. 175)

"It is granted at once that there is an important root analogy between the death and resurrection of a god - whether Osiris, Adonis, or Dionysius -- and the Mystery in chief of Craft Masonry." (p. 189)

"The search after God is the only business of religion and His attainment is the fruition thereof...It is the attainment of that state in which we no longer walk by faith but by sight also....In an old, encompassing and always suggestive phrase, practical religion is the life which does come in fine to know of the doctrine. It is the glory of righteousness in this life and beyond. And the end is comparable to the eternal rest of Buddha. It is the knowledge of Unity which, according to Krishna, is above wisdom. It is the Sufic union of the lover and the Beloved. It is in a sense the Epiphany of Pythagoras, the vision from above -- that is to say, the manifestation of the centre....it is the attainment of the Kingdom of God; it is St. Thomas of Aquin's foretaste of the Beatific Vision; it is Ruysbroeck's secret marriage of the Soul with God." (emphasis added) (p. 194-195)

"I have given some intimations already on this subject, so unsearchable in any light derived from the kingdoms of this world, so clear and full in the light of the Mystical City and the Eternal Kingdom. **There is always more to say; but he who follows this light and attains the end therein realizes in his own person, within his own measures, the Birth, Life, Death and Resurrection of Christ, after the same manner that the story of the Master-Builder is realized personally by every Master Mason.** (emphasis added) The position cannot be put more plainly, and it matters nothing that it is a conspicuous elucidation of small things by great; it matters nothing whether the analogy was present in the minds of those who gave us the Ceremonies of Emblematic Freemasonry, as now worked and conferred....I am in the position of Plato and the sacred hierarchy on the intellectual thrones, who saw otherwise than Aristophanes and Lucian." (p. 282)

"It is therefore as if the Candidate on his initiation had been born anew into the universe or that a door had opened to admit him into another, analogical cosmos. Indeed at that pregnant moment when he is restored to light, he discovers himself in the symbolical representation of a new world; and when he is told subsequently that he is the cornerstone of a new foundation from which he must build up himself, he should realize -- if his be the gift of insight -- that from such point of view the just, perfect and regular Lodge is also his own symbol, a representation of that state which he is called to attain." (emphasis added) (p. 393)

"The third fact is that in an important High Grade of a philosophical kind, now almost unknown, the Master-builder of the Third Degree does actually rise as Christ -- as we have found in its proper place. It follows that although the Opening and Closing of the Third Degree and the Legend of the Master-Builder, with all their speaking mystery, may seem to come from very far away, **they are not so remote that we cannot trace them to their source.**" (p. 421)

"In the recension of Albert Pike..." (Pike is quoted throughout this book) (p. 432)

Volume the Second

On page 27 the Golden Book is portrayed.

"...the fundamental doctrine of the mysteries is Pre-existence...It should be understood, however, that the various Orders of Initiation do not always and all begin their work of transmutation at the same point." (p. 290-291)

"Whosoever is capable of election to the Kingdom of Heaven is a fit and proper person to be made a Mason." (emphasis added) (p. 309)

"The idea of re-embodiment, and more especially that form which restricts the mode of its operation within a single planet of the solar system, occurs definitely in only one Masonic Rite -- as it happens, being that of Memphis." (p. 326)

"There is one form of Sacramentalism which characterizes the highest Orders of Initiation, and is found -- at least as an implicit -- in all their Grades. It is usually overlooked because it is easy to miss the great things unless they are in patent evidence and are written -- so to speak -- in the starry heavens. It is comprised in the simple statement that all true initiation is concerned with communicating, by the mediation of symbols, a new life, the pageant of an inward generation." (emphasis added) (p. 331)

"...the Mystery now in question is presented to the Candidate as the final evolution of the traditional history in the Third Craft Degree. I have referred to it at length in these pages, and it will be enough if I remind my readers that he who was Master Builder under the aegis of the Old Law rises under the New Law as Christ. The Christ of Nazareth rises in the power of the Word made flesh, but the Candidate at a memorable moment in Masonic Ritual is raised, and it is not in his own power. (emphasis added) His story is to continue thenceforward like that of Craft Masonry itself, which is left at a loose end and requires a sequel to complete it." (p. 333)

"I believe that this calls for translation into another form of language, but the fact is sufficient for my purpose that it presents regeneration as a beginning and not the end of a process. (emphasis added) Those who having experienced it proceed on the path which it opens and walk thereafter through another world of live, even as the Entered Apprentice -- from the moment of being made a Mason...We are dealing with veridic experience in both cases, but the doctrine of the New Birth is one of awakening from material life into that of the soul..." (p. 334)

"I have spoken of the new birth as it is intimated in the symbolism of Instituted Mysteries, but have made it obvious by various allusions that it is not confined thereto, nor is it peculiar to one creed or one ecclesiastical system. It has been insisted upon in every age and experienced among all peoples, though it has not been called invariably by the same name. Even among savages in Africa I have heard somewhere that there is a tradition concerning regeneration." (emphasis added) (p. 334)

"The Secret Doctrine of the Union is foreshadowed by all these Rites. At this point a question arises as to what is involved precisely in the idea of union with God. If we accept the philosophical doctrine of Divine Immanence, there is a sense in which that union exists always." (p. 416)

"It is after these three preliminary states that a soul passes the threshold and so enters upon grades of real experience, which are shadowed forth in the secret Orders by revelation of symbols." (p. 417)

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in Five Volumes

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Volume Five

"The Meaning of Masonry"

Preface

"Only the first half of the lecture is here used, because the particular dissensions with which it dealt in the second half have, happily, ceased to exist; but this part of the address is one of the clearest and noblest expressions of the Meaning of Masonry ever uttered or imagined." (Vol. V, p. 2)

Biographical Sketch: Albert Pike

"Albert Pike found Freemasonry in a log cabin and left it in a temple. **He was the master genius of Masonry in America, both as scholar and artist. No other mind of equal power ever toiled so long in the service of the Craft in the New World. No other has left a nobler fame in our annals.**" (emphasis added) (Vol. V., p. 3)

"Pike was made a Master Mason in Western Star Lodge No. 1, Little Rock, Arkansas, July, 1850, and the symbolism of the Craft fascinated him from the first, both as poet and scholar. Everywhere he saw suggestions, dim intimations, half-revealed and half-concealed, of ideas which could not have had their origin among the common craft masons of old. He set himself to study the Order, his enthusiasm keeping pace with his curiosity, in search of the real origin and meaning of its symbols. At last he found that **Freemasonry is the Ancient Greater Mysteries in disguise, its simple emblems the repository of the highest wisdom of the ancient world, to rescue and expound which became more and more his desire and his passion.**" (emphasis added) (Vol. V, p. 6)

"Freemasonry is more ancient than any of the world's living religions. So I came at least to see that its symbolism is its soul." (Vol. V, p. 7, quote from Albert Pike)

"All this beauty, be it noted, Pike found in the old Blue Lodge -- he had not yet advanced to the higher degrees -- and to the end of his life the blue Lodge remained to him a wonder and a joy. There he found universal Masonry, all the higher grades being so many variations on its theme. He did not want Masonry to be a mere social club, but a power for the shaping of character and society." (Vol. V., p. 7)

"So far Pike had not even heard of the Scottish rite...He seems not to have heard of it until 1852, and then, as he tells us, with much the same feeling with which a Puritan might hear of a Buddhist ceremony performed in a Calvinistic church. He imagined that it was not Masonry at all, or else a kind of Masonic atheism." (Vol. V., p. 7)

"In 1859, he was reported dead by mistake, and had the opportunity of reading many eulogies written in his memory. When the mistake was known, his friends celebrated his 'return from Hades,' as it was called, by a festival." (emphasis added) (Vol. V, p. 8)

"Again he took up his labors in behalf of Masonry, revising its rituals, and writing those noble lectures into which he gathered the wisdom of the ages -- as though his mind were a great dome which caught the echoes of a thousand thinkers. (emphasis added) By 1871 the Scottish Rite was influential and widely diffused, due, in part, to the energy and genius of its Commander. In the same year he published "Morals and Dogma," (sic) a huge manual for the instruction of the Rite, as much a compilation as a composition, able but ill-arranged, which remains to this day a monument of learning. It ought to be revised, rearranged, and reedited, since it is too valuable to be left in so cumbersome a form, containing as it does much of the best Masonic thinking and writing in our literature." (emphasis added) (Vol. V, p. 9)

"So passed Pike. No purer, nobler man has stood at the altar of Freemasonry or left his story in our traditions. He was the most eminent Mason in the world, alike for his high rank, his rich culture, and his enduring service. Nor will our Craft ever permit to grow dim the memory of that stately, wise, and gracious teacher -- a Mason to whom the world was a Temple, a poet to whom the world was a Song." (emphasis added) (Vol. V, p. 11)

Holy Bible
Heirloom Bible Publishers
copyright 1964

Containing:

"The Building of Solomon's Temple"

Pages for recording significant dates in Masonic Membership

Masonic Presidents

George Washington in Masonic Apron

"Free Masonry and the Holy Bible"

Compiled and arranged by
C. H. Stauffacher, D.D., L.L.D. 33rd degree
and Charles P. Roney, D.D.
Assisted by notable Masonic authorities

"The Internal Workings of Freemasonry"

"Moreover, the internal operations of Freemasonry are preeminently religious..." (emphasis added) (p. 10)

"Masonry, successor of the Mysteries of antiquity, follows these ancient methods of instruction. This becomes more evident in the Ritual, Rites, and Ceremonies of the Fellow-Craft Degree. Instruction is given by symbols, similar to the philosophy of the ancient mystics, and there is marked out for the Fellow-Craft a path of study, of meditation, of investigation, of intellectual progress -- all of which means progress in the search for Truth." (p. 11, column one)

"As a Master Mason, he is taught the last, the most important, and the most necessary of all Truth, that having been faithful to all his trusts, he is at last to die, and to receive the reward of his fidelity...his soul returns to God who gave it and his body which returns to dust shall be raised, incorruptible and glorified and qualified for entrance into the Grand Lodge of the Celestial City of God. By the instructions of that notable legend and of the entire Ritual, it is implied that we have been redeemed from the death of sin and the sepulcher of pollution. The essence of principles illustrated in the third degree brings ultimate triumph to every true, tested, tried and faithful Master Mason." (emphasis added) (p. 11, column two)

"Masonry became the depository of Divine Truth in its symbols, traditions, legends, and mysteries and has preserved Truth though all the centuries of the past. (emphasis added) In the ritual and teachings of this Degree (32nd) advanced light and progress in the search for Truth all supplied to the serious student of Masonry , and by the revelations of truth through many agencies of past history." (p. 20, column one)

"Apron --

Q. What is the origin and symbolism of the Masonic practice of presenting an apron to all initiated members?

A. It appears certain that the use of an apron or some equivalent investiture, as a mystic symbol, was common among the ancients....Hence in the ritual of the First Degree the initiate is presented with the pure white lambskin apron as a reminder of 'that purity of life and rectitude of conduct which is so essentially necessary to his gaining admission into the Celestial Lodge above, where the Supreme Architect of the universe forever presides.'" (emphasis added) (p. 33, column one)

"Bible -- Sacred Book of Judaism and Christianity.

Q. What distinction is given the Bible in Freemasonry?

A. Masons accept this Book and believe in it as the Law of God; it occupies the rank of one of the three great Lights of Masonry. Among Masons the Bible is regarded as both a revelation and a symbol of the will of God...." (p. 34, column two)

"Covenant of Masonry --

Q. What is meant by the 'Covenant of Masonry'?

A. A covenant is a contract or agreement between two or more parties on certain terms....The breaking of a covenant is subject to stated penalties; the Masonic Covenant definitely states the penalties for violations....As one advances in Masonry the Masonic Covenant is repeated and expanded; each succeeding Degree has its own Covenant, but the covenants of preceding Degrees are never done away with or impaired. The most important and essential ceremonies of Freemasonry symbolize and sanction the Covenants of each Degree." (p. 38, column two)

"Mystic Tie --

Q. What is the significance of this term?

A. Certain tenets and symbols of Freemasonry are spoken of as mystical in the sense that they are known and understood only by those who have been given the rites of the Order. In a similar sense the term 'Mystic Tie' refers to the sacred and inviolable bond which unites members of the Fraternity in the esoteric doctrine of Freemasonry. This tie grows out of the vows of eternal brotherhood, irrespective of differences in race, nationality, material and social conditions, and religious affiliations. Men of the most discordant opinions in other matters are united in one fellowship, meet at one altar, unite their energies in the one great objective of the Order, and are appropriately called, 'Brethren of the Mystic Tie.'" (emphasis added) (p. 51, column two)

"Threstle-Board --

Q. What is signified by the Trestle-board?

A. ...In speculative Masonry, the legend of the Trestle-board or Hiram Abif has significant meaning. The Trestle-board becomes to the Mason a symbol of the natural and moral law, designs, and rules of procedure prepared by the Great Architect of the universe by which he is guided in the building of his own moral character and in the erection of that house eternal in the heaven, not made with hands." (p. 61, column two)

"Winding Stairs --

Q. To what does 'winding stairs' refer and what symbolism is given to them in Freemasonry?

A. Commencing at the porch of the Temple, there was an impressive series of winding steps leading up to the middle chamber. According to Masonic legend, there were fifteen of these steps. In the Ritual of the Fellow-Craft Degree the Winding Stairs are given important symbolic uses. To a Masonic understanding...In the Entered Apprentice Degree, the candidate passes from darkness and begins his course within the mysteries of the Temple, or in the Divine light of God's presence. In the Fellow-Craft Degree he makes progress in his search for light...Continuous self-improvement becomes a solemn duty; perfection is to be the end sought which he will find at the top of the fifteen steps..." (emphasis added) (p. 65, column one)

Holy Bible

copyright A. J. Holman Company
1924, 1925, 1929, 1930, 1932, 1933,
1935, 1939, 1940, 1951, 1952, 1953,
1957, 1958, 1960, 1962, 1967, 1968

"Structure of Freemasonry"
"George Washington Masonic Memorial"
"Presidents Who Were Masons"

"Brief History of King Solomon's Temple and Citadel"

"The First Authentic Restoration of
King Solomon's Temple and Citadel"

"Side Elevation of the House of God and Sacred Court"

"Porch of Judgement"

"The Holy Place in the House of God"

"The Most Holy Place in the House of God"

"Exterior of the House of the Forest of Lebanon"

"Bird's Eye View of King Solomon's Temple Palace and Citadel"

Miscellaneous Detail

"The Porch of the Pillars"

"A Masonic Creed"

"...Character determines destiny..."

"The Great Light in Masonry"

"...all good men are agreed that within the covers of the Holy Bible are found those principles of morality which lay the foundations upon which to build a righteous life...Adopting no particular creed, forbidding sectarian discussion within its lodge rooms, encouraging each to be steadfast in the faith of his acceptance, Freemasonry takes all good men by the hand and leading them to its altars, points to the open Bible thereon and urges upon each that he faithfully direct his steps through life by the Light he there shall find and as he there shall find it." (p. 5)

"Charge to Master Masons"

"If we, as Masons, are to obey this injunction which each of us has received, we must have a proper conception of just what the Great Light is and how it has come down to us. And our understanding may well begin with recognition of the significant fact that the church and religion did not grow out of the Bible. The Bible grew out of religion and the church (emphasis added)....all filled with the revelation of God's love for man, His purpose for man and man's effort to reach up to Him." (p. 5)

"The Bible in Masonry"

by Rev. Joseph Fort Newton

"Scriptural Quotations and Allusions in The Masonic Ritual"

"As to direct quotations no question can arise, but certain phrases are used in the ritual in a context quite different to their scriptural connection (emphasis added) and may with equal probability have been drawn from common speech."

"The direct textual quotations require no comment except the obvious one that references to the New Testament do not appear to have been made with evangelical or other dogmatic intent." (emphasis added) (p. 6)

"And yet, like everything else in Masonry, the Bible, so rich in symbolism, is itself a symbol -- that is, a part taken for the whole. It is a sovereign symbol of the Book of Faith, the Will of God as man has learned it in the midst of the years -- that perpetual revelation of himself which God is making mankind in every land and every age. Thus, by the very honor which Masonry pays to the Bible, it teaches us to revere every book of faith in which men find help for today and hope for the morrow, joining hands with the man of Islam as he takes oath on the Koran, and with the Hindu as he makes covenant with God upon the book that he loves best.

For Masonry knows, what so many forget, that religions are many, but Religion is one -- perhaps we may say one thing, but that one thing includes everything -- the life of God in the soul of man, and the duty and hope of man which proceed from His essential character. Therefore it invites to its altar men of all faiths, knowing that, if they use different names for 'the Nameless One of a hundred names,' they are yet praying to the one God and Father of all; knowing, also, that while they read different volumes, they are in fact reading the same vast Book of the Faith of Man as revealed in the struggle and sorrow of the race in its quest of God. So that, great and noble as the Bible is, Masonry sees it as a symbol of that eternal Book of the Will of God... (emphasis added)

None the less, much as we honor every book of faith in which any man has found courage to lift his hand above the night that covers him and lay hold of the mighty Hand of God, with us the Bible is supreme. What Homer was to the Greeks, what the Koran is to the Arabs, that, and much more, the grand Old Bible is to us." (emphasis added) (p. 6-7)

**Questions and Answers
One Hundred and Sixty
Questions and Answers
compiled from the Works of**

**Albert G. Mackey
And many other Eminent Masonic Authorities**

by C. E. Patterson

**Pertaining to the Symbolism of Masonry and its
Connection with the Bible**

The following questions and answers are intended to convey to the average Mason the information every Mason desires without taking the time to do the research. It is the ultimate desire of Masons to be well informed not only on the exact phraseology of the ritual but also its esoteric meaning. It is for the benefit of these members of the Craft seeking more Light that this work is especially arranged.

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"Doors of Masonic Knowledge

50. What is one of the lamentable weaknesses of masonry?

That the newly initiated candidate is left to shift for himself, and not instructed that there is more to Masonry than just a few grips, signs, and passwords. He has received the key, the degrees, and it is necessary if he desires to leave the rut of ritualistic routine and inform himself on the nature and character of the institution. He may enter the recesses of its caverns with Masonic pick and shovel, in search of the jewels hidden there, and invest himself with the rich fruits of Masonic knowledge all the days of his life." (p. 82, column one)

"First Landmark

61. What is the first Landmark of Masonry?

The modes of recognition are, of all the landmarks, the most legitimate and unquestioned. They admit no variation; and if they have suffered alteration or addition, the evil of such a violation of the ancient law has always made itself subsequently manifest. The fact that they can never be changed." (p. 82, column two)

"Heaven

76. What is the Masonic allusion to Heaven?

Symbolically speaking, Heaven is the Foreign Country into which the Master Mason seeks to enter, in search of wages. Heaven, the higher state of existence after death, is the Foreign Country." (p. 83, column two)

"Hoodwink

82. What is the symbolism of the hoodwink?

It is a symbol of secrecy, darkness, and silence. It is a mystical darkness which the mysteries of our art should be preserved from the unhallowed gaze of the profane." (p. 83, column two)

"Ineffable Name

84. What name is claimed by the Jews to be an open sesame to Deity?

The Jews are quite aware that the true pronunciation of the word is lost, and regard it as one of the mysteries to be revealed in the days of the messiah they hold, however that the knowledge of the Name of God does exist on earth, and that he by whom the secret is acquired, has, by virtue of it, the powers of the world at his command. Hence they account for the miracles of Jesus by telling us that he had gotten possession of the Ineffable Name." (p. 83, column two)

"Lambskin

96. What reference has the Lambskin to masonry?

It is the symbol of innocence, and the badge of a Mason." (emphasis added) (p. 84, column one)

"Master Mason

110. What is the symbolism of a Master Mason, and how represented?

The Master Mason represents man, when youth, manhood, old age, and life itself, have passed away as fleeting shadows, yet raised from the grave of iniquity, and quickened into another and better existence. By its legend and all its ritual, it is implied that we have been redeemed from the death of sin and the sepulchre of pollution; and the conclusion we arrive at is, that youth, properly directed, leads us to honorable and virtuous maturity, and that the life of man, regulated by morality, faith, and justice, will be rewarded at its closing hour, by the prospect of eternal bliss." (p. 84, column three)

"Mystic Tie

114. What is the Mystic Tie of Fraternalism?

That sacred and inviolable bond which unites men of the most discordant opinions into one band of brothers, which gives but one language to men of all nations and one altar to men of all religions, is properly, from the mysterious influence it exerts, denominated the mystic tie; and Freemasons, because they alone are under its influence, or enjoy its benefits, are called 'Brethren of the Mystic tie.'" (emphasis added; p. 85, column one)

"Wages of a Master Mason

156. ...The Free and Accepted Mason, on the other hand, performs work, and hence his reward is interior and spiritual. The enlightened brother finds his reward in the grand and gratifying results of his studies, and in the joyful results of his Masonic deeds." (p. 87, column two)

Symbolism of Freemasonry
or
Mystic Masonry
and the
Greater Mysteries of Antiquity

by

J. D. Buck, M.D., R.T.S., S.R. 32nd degree

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Third Edition Published by
Charles T. Powner Co.

"The object set before the neophite in his search for the Lost Word, is, that he may travel in foreign countries and receive Master's wages. The wages of a real Master is knowledge and Power to travel where he will in space."
(emphasis added) (p. 43)

"Initiation and Regeneration are synonymous terms. The ritual of Freemasonry is baed on this natural law, and the ceremony of initiation illustrates, at every step, this principle, and if the result attained is a possession rather than a regeneration, in the great majority of cases, the principle remains none the less true." (emphasis added)
(p. 44-45)

"The candidate is taught, not merely to tolerate another's religion, but to respect it as his own; though still adhering to that into which he was born. To make reasonable this obligation, he is shown through the kabalah or Secret Doctrine that, at the heart of every great religion, lie the same eternal Truths. (emphasis added) Forms and observances only differ....Many degrees have been Christianized only to perish; as every degree eventually will if circumscribed by narrow creeds, and dwarfed to the bigoted apprehension, so as to exclude good men of any other communion. Is Jesus and the less Christos, because Christna was called 'the Good Shepherd?' or because the Mexican Christ was crucified between two thieves? or because Hiram was three days in a grave before he was resurrected?" (pp. 46-47)

"Masonry is the Universal Religion only because, and only so long, as it embraces all religions. For this reason, and this alone, it is universal and eternal." (emphasis added)
(p. 47)

"Furthermore, the Sacred Books of all religions, including those of the Jews and the Christians, were and are no more than parables and allegories of the real Secret Doctrine, transcribed for the ignorant and superstitious masses. All commentaries written on these Sacred Books, whether on those of Moses, the Psalms and the Prophets of Judaism, the Gospels of the Gnostics and Christians, or those written on the Sacred Books of the East -- the Vedas, Puranas, and Upanishads -- all either make confusion more confounded when written by one ignorant of the Secret Doctrine, (emphasis added) or, when written by initiates, but ring the changes on, or further elaborate the parables and allegories." (p. 50)

"It is, furthermore, easily demonstrable that the Secret Doctrine came originally from the far East, and is the Primitive Wisdom Religion." (p. 50)

"Every soul must 'work out its own salvation,' and 'take the Kingdom of Heaven by force.' Salvation by faith and the vicarious atonement were not taught, as now interpreted by Jesus, nor are these doctrines taught in the exoteric Scriptures. They are later and ignorant perversions of the original doctrines. In the Early Church, as in the Secret Doctrine, there was not one Christ for the whole world, but a potential Christ in every man. Theologians first made a fetish of the Impersonal, Omnipresent Divinity; and then tore the Christos from the heart of humanity in order to deify Jesus; that they might have a God-man peculiarly their own." (emphasis added) (p. 57)

"All the ancient Mysteries had the true doctrine, and the early Christians had it. Masonry, uncontaminated by the disciples of Loyala, had and has it also." (p. 57)

"Jesus is no less Divine because all men may reach the same Divine perfection. Again, it will be urged, 'There is no other name given under Heaven or amongst men whereby ye can be saved.' But this is the Ineffable Name, which every master is to possess and become, and salvation and perfection are synonymous. It has also been shown that every act in the drama of the life of Jesus, and every quality assigned to Christ, is to be found in the life of Krishna and in legend of all the Sun-Gods from the remotest antiquity." (emphasis added) (p. 63)

"This principle of Justice is Law Universal, and this principle of Brotherhood and the perfectibility of man's nature through evolution necessitate Reincarnation. The number of souls constituting Humanity, though practically innumerable, is nevertheless define. **Hence the doctrine of pre-existence taught in all the Mysteries applies to 'every child of woman born;'** all conditions in each life being determined by previous living." (emphasis added) (p. 63)

"Masonry does not preach a new religion, it but reiterates the New Commandment announced by Jesus, which was also announced by every great reformer of religion since history began. **Drop the theological barnacles from the Religion of Jesus, as taught by Him, and by the Essenes and Gnostics of the first centuries, and it becomes Masonry.** (emphasis added) Masonry in its purity, derived as it is from the old Hebrew Kabalah as part of the Great Universal Wisdom-Religion of remotest Antiquity, stands squarely for the Unqualified and Universal Brotherhood of Man, in all time and in every age. To Christianize Masonry, or to narrow it to the sectarian bounds of any Creed, is not only to dwarf and belittle it, but must inevitably result, as among warring sects, has always resulted with religions, insetting brother against brother, and Lodge against Lodge, and result in final dissolution." (pp. 66-67)

"The consummation of initiation is the Perfect Master, the Christos, for these are the same. They are the goal, the perfect consummation of human evolution." (p. 86)

"Masonry not only nowhere denies this deeper meaning to its symbolism, but many writers have admitted it and expatiated upon it, but very few seem to have been able to discern the real meaning." (emphasis added) (p. 145)

Annual Address of the
Most Worshipful Grand Master

of

The M. W. Grand Lodge of Texas

December 7, A.D. 1961, A. L. 5961

"There are many of our Brethren who have paid dues for twenty, thirty or forty years, and now when bad health has developed and their earning power is gone, their pride will not let them come to us, and we must go to them. My Brethren, if you could read the letters that I receive from these Brethren who have arrived at the very time of life when they could enjoy the happy reflections consequent upon a well spent life, and could die in the hope of a glorious immortality; and you and I are guilty of letting them go suspended, (emphasis added) you would realize that is time that we should awake and rededicate ourselves to the great teachings of Freemasonry. That includes being kind and helpful to each other and most especially to our less fortunate Brethren. Yes, my Brethren, let us Awake --Rededicate." (p. 7, May, 1961)

"Each year we behold the havoc of the scythe of time; but all men, whether Jew or Gentile, whether accepting the Nazarene as the Saviour or only as a great teacher, have found comfort in the Resurrection. Thus, those who have left us have arrived not at the end -- but at the beginning." (p. 24, "Report of Committee on Fraternal Relations") (emphasis added)

"An old Chinese philosopher of the Fourth Century B.C. was once chided by friends for failing to mourn properly over the death of his wife. He said 'at the hour of her death I did feel very badly but -- I soon realized that she had already existed without form of substance before her birth. Then substance was added to her spirit, and the substance took its natural form, and the next stage was birth. Now, by another change, her spirit has left her substance -- a change as natural as the sequence of spring, summer, autumn and winter. She is now peacefully and naturally in Eternity." (IBID)

The Secret Teachings of All Ages
An Encyclopedic Outline of
Masonic, Hermetic, Quabbalistic and Rosicrucian
Symbolical Philosophy
Being an Interpretation of the Secret Teachings
concealed within
the Rituals, Allegories and Mysteries of all Ages

by

Manly P. Hall

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"The Masonic Legend of the building of Solomon's Temple does not in every particular parallel the Scriptural version, especially in those portions relating to CHiram Abiff. According to the Biblical account, this Master workman returned to his own country; in the Masonic allegory he is foully murdered. ON this point A. E. Waite, in his New Encyclopedia of Freemasonry, makes the following explanatory comment:

'The legend of the Master-Builder is the great allegory of Masonry. It happens that his figurative story is grounded on the fact of a personality mentioned in Holy Scripture, but his historical background is of the accidents and not the essence; the significance is in the allegory and not in the point of history which may lie behind it.'

CHiram, as Master of the Builders, divided his workmen into three groups, which were termed Entered Apprentices, Fellow-Craftsmen, and Master Masons." (LXXVII)

"Albert Pike mentions several forms of the name CHiram: Khirm, Khurm, and Khur-Om, the latter ending in the sacred Hindu monosyllable OM, which may also be extracted from the names of the three murderers. Pike further relates the three ruffians to a triad of stars in the constellation of Libra and also calls attention to the fact that the Chaldean god Bal -- metamorphosed into a demon by the Jews -- appears in the name of each of the murderers, Jubela, Jebelo, and Jubelum." (LXXVIII)

"if, as there is ample reason to suspect, the modern Freemasonic Order was profoundly influenced by, if it is not an actual outgrowth of, Francis Bacon's secret society, its symbolism is undoubtedly permeated with Bacon's two great ideals: universal education and universal democracy. The deadly enemies of universal education are ignorance, superstition, and fear, by which the human soul is held in bondage to the lowest part of its own constitution.. **The arrant enemies of universal democracy have ever been the crown, the tiara, and the torch.**" (LXXVIII, column two)

CXIII

The Qabbalah, the Secret Doctrine of Israel

"Albert Pike, quoting from Transcendental Magic, thus sums up the importance of Qabbalism as a key to Masonic esotericism:

'One is filled with admiration, on penetrating into the Sanctuary of the Kabalah, at seeing a doctrine so logical, so simple, and at the same time so absolute. The necessary union of ideas and signs, the consecration of the most fundamental realities by the primitive characters; the Trinity of Words, Letters, and Numbers; a philosophy simple as the alphabet, profound and infinite as the Word; theorems more complete and luminous than those of Pythagoras; a theology summed up by counting on one's fingers; an Infinite which can be held in the hollow of an infant's hand; ten ciphers and twenty-two letters, a triangle, a square, and a circle, -- these are all the elements of the Kabalah. These are the elementary principles of the written Word, reflection of that spoken Word that created the world!' (Morals and Dogma)"

Freemasonic Symbolism

"If the Hiramic legend be interpreted according to the symbolism of the ancient Mysteries, it assumes the dignity of a philosophical exposition of the redemption of the human soul..." (emphasis added) (CLXXIII)

"Thought the oracles be silenced and the House of the Mysteries be now but rows of ghostly columns, still shines the spiritual glory of Hellas with luster undiminished. Though Zoroaster, Hermes, Pythagoras, Plato, and Aristotle are now but dim memories in a world once rocked by the transcendancy of their intellectual genius, still in the mystic temple of Freemasonry these god-men live again in their words and symbols; and the candidate, passing through the initiations, feels himself face to face with these illumined hierophants of days long past." (emphasis added) (CLXXVI)

The Mysteries and Their Emissaries

"Albert Pike, who has gathered ample evidence of the excellence of the doctrines promulgated by the Mysteries, supports his assertions by quoting from the writings of Clement of Alexandria, Plato, Epicetus, Proclus, Aristophanes, and Cicero, all of whom unite in lauding the high ideals of these institutions...Wisdom, it was maintained, lifts man to the condition of Godhood, a fact which explains the enigmatical statement that the Mysteries transformed 'forming beasts into divinities.'" (emphasis added) (CXC VII)

"In the midst of the debate a fierce voice rang out. The debaters stopped and turned to look upon the stranger. Who was this man who had suddenly appeared in their midst and transfixed them with his oratory? They had never seen him before, none knew when he had entered, but his tall form and pale face filled them with awe. His voice ringing with a holy zeal, the stranger stirred them to their very souls...As the stranger sank into a chair exhausted, a wild enthusiasm burst forth. Name after name was placed upon the parchment: the Declaration of Independence was signed. But where was the man who had precipitated the accomplishment of this immortal task -- who had lifted for a moment the veil from the eyes of the assemblage and revealed to them a part at least of the great purpose for which the new nation was conceived? (emphasis added) He had disappeared, nor was he ever seen again or his identity established. This episode parallels others of a similar kind recorded by ancient historians attendant upon the founding of every new nation. Are they coincidences, or do they demonstrate that the divine wisdom of the ancient Mysteries still is present in the world, serving mankind as it did of old?" (emphasis added) (CC)

"Religion wanders aimlessly in the maze of theological speculation. Science batters itself impotently against the barriers of the unknown. Only transcendental philosophy knows the path." (emphasis added) (CCIV)

The Lost Word Its Hidden Meaning

by

George H. Steinmetz

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Macoy Publishing and Masonic Supply Co. Inc.

Dedication

"To the Masonic Research Group of San Francisco who are striving to hasten the day when the chrysalis of that living, pulsating, Spiritual Masonry shall emerge from the cocoon of the 'Dead School,' which now entombs it, and assume its rightful place in the affairs of men intended by the Supreme Architect."

Foreword

"Through the rituals and lectures of the Degrees of the Scottish Rite, the modern Mason comes to know and to appreciate the great teachers of the past, the noble philosophers, the inspired seers, and the illuminated mystics, whose lives and teachings have contributed so largely to the essential progress of mankind. The wonderful work of that most learned Sovereign Grand Commander of the Ancient and Accepted Scottish Rite for the Southern Jurisdiction of the United States, General Albert Pike, has greatly advanced the philosophical side of modern Masonry. His scholarship has pointed the way to the restoration of esoteric Mystery. To his genius the Order is indebted for a broader and deeper vision of the origin and destiny of the Fraternity. Through him the modern Brother comes to realize the place of Freemasonry in the descent of the sacred Mysteries of antiquity." (emphasis added) (pp. ix-x)

Manly P. Hall (author of The Lost Keys of Freemasonry)

Preface

"This eternal teaching of Yoga, spake I unto Vivaswat, whom men call the Sun -- the Lord of Light. And he in turn communicated it to Manu, the reigning spirit. And he in turn transmitted it to Ikshwaku, the founder of the solar dynasty. And from him it was passed on from higher to lower degree, until it was known to the Royal-Sages.

'But, know, O Prince, that as the years have passed by, this noble teaching hath decayed and it slight hath grown dim. Almost lost hath become its inner spirit, and men know naught but its letter. Such is ever the fate of Truth among the race of men.' (The Bhavagad Gita Part IV. Paragraphs II and III.)

How truly this describe the origin and present state of Freemasonry is only too well recognized by those who love Masonry more for Her Great Hidden Truths than for Her Ritual and ethical teaching." (p. xiii)

"In comparison with the antiquity of the languages of the Orient the English tongue is young and lacks sufficient vocabulary adequately to express metaphysical concepts." (p. 1)

"The orthodox Christian thinking of most Western peoples in general and English speaking peoples in particular also contributes to the difficulty. Their basic understanding of the words necessarily employed is so rooted in their orthodox associations that the subtle changes in meaning are not readily accepted by the mind." (p. 1)

"Spiritual Man -- He who has attained 'Cosmic Consciousness' -- 'Spiritual consciousness' or the 'Lost Word' whether 'within or without' the physical body." (p. 3)

"God -- ...Used here, reluctantly, for want of a better short descriptive word, 'God' will be understood to mean that Supreme, Impersonal Intelligence which we credit with being the directing force of the Universe. In Freemasonry this handicap is partially overcome for us by the descriptive phrase: 'Supreme Architect of the Universe.' (emphasis added)

"Lest any misunderstanding arise in the mind of the reader because of these repeated references to the 'Holy Bible,' it should be noted that substitution of the 'Holy Bible' for the 'Volume of the Sacred Law' is a modern adaptation of the English speaking Lodge. Obviously ANY Sacred Book is meant, for many jurisdictions using the term 'Holy Bible' recognize jurisdictions where the Koran, Hebrew Bible (Old Testament only) or the Vedas are regarded as the 'Sacred Volume.'" (emphasis added) (pp 5-6)

"The entire worth of the Bible as a guide to morals and ethics is contained in the decalogue, the 'eleventh commandment' -- 'love thy neighbor as thyself' and the 'Golden Rule' -- 'And as ye would that men should do to you do ye also to them likewise.' (emphasis added) These could easily have been incorporated into the Masonic Ritual, saving the initiate the labor of seeking them out for himself, for what more can one learn of morals and ethics throughout the whole of the Bible, and what more is taught of them throughout the whole of Masonry?" (emphasis added) (p. 6)

"The Bible verifies, confirms and elaborates the truths of which Masonry informs in its degrees. It is in fact the Key to the Secret Doctrine in Freemasonry..." (p. 7)

"The Secret Doctrine, being the real secret of Freemasonry, is not divulged even to the candidate." (p. 10)

"The Secret Doctrine in Freemasonry cannot be too strongly stressed. Firstly, because there are those, in the Order, who in their lack of knowledge claim that it does not exist; secondly, because the seeking Mason can gain no further light than is shed by the ritual itself, until he starts his quest for the REAL SECRETS of the hidden Mysteries of Freemasonry -- and they are found WITHIN THE SECRET DOCTRINE!" (p. 12-13)

"Despite all the evidence which science marshals to support its theory of evolution, orthodox Christianity disputes its findings. Adopting a fundamentalistic attitude and accepting, literally, the Biblical account of the origin of man, the Church proclaims man to be a 'special creation' of the Creator." (p. 24)

"The intelligent orthodox Christian is forced to turn his back on the prompting of his intelligence and accept a theory which his intellect informs him is an absurdity in the light of his material and scientific knowledge." (p. 24-25)

"Literally, LOOK TO THE EAST. Turn to the Sacred Books of the East and it is discovered that the Bible is but a fragmentary synopsis brought by those first 'travelers' who migrated from India to Egypt and Chaldea where the doctrine was treasured by priest who carved it in hieroglyphics upon temple and tomb." (emphasis added) (p. 25)

"Certainly no theological doctrine of one people exclusively enjoying a divine revelation could ever have arisen -- a doctrine which has blinded us for centuries to our noble inheritance of universal human aspiration, not limited to the history or the experience of any one people." (emphasis added) (p. 26)

"While many present day Masons may scoff at the mention of astrology in connection with Freemasonry, the fact remains beyond dispute that much of its symbolism is of astrological origin and cannot otherwise be explained." (p. 37)

"This passage is one of the outstanding and most obvious references to reincarnation left in the Bible (we use the word 'left' advisedly, as there is evidence to indicate that most references to reincarnation have been studiously deleted). It is worded almost verbatim in the language of some of the Eastern Sacred Books: 'He shall go no more out,' i.e., go no more out into the material -- no more incarnate. This has reference to one who has completed his 'rounds,' achieved the spiritual realization of 'Nirvana,' and therefore freed from the 'wheel.'" (p. 58, footnote)

"The Old Testament is allegory, history, nomenclature and numerology, combined and entwined. NO warning is sounded when media used to conceal or reveal the truth, as the case may be, are changed. Also, it contains innumerable astrological references which cannot be understood in any other light. To a great extent the Old Testament is an exposition of the negative aspects of Universal Law. The 'cause and effect,' the 'eye for an eye and tooth for a tooth,' of Karmic Law and Action. It explains how NOT to live, and recites the effects of the violation of Law....it is instruction for the Entered Apprentice and the Fellowcraft, it is PREPARATORY to the third degree." (pp. 73-74)

"The advent of the 'EXAMPLE,' the PROTOTYPE' or the 'MASTER,' changes all this. The New Testament contains instructions on the spiritual plane. Herein the ESOTERIC instructions are not so heavily veiled as in the Old Testament, although even in the New Testament deeper meaning is present than apparent on the surface. Now the MASTER MASON is told POSITIVE aspects of Universal Law." (p. 74)

"This statement is not to be construed as an attempt to introduce Christian theology into Masonic teaching. Masonry is Universal and recognizes no CREEDS, taking truth wherever it is found. That Jesus, the man, lived is conceded by even a vast majority of non-Christian creeds, the Jew acknowledges him to have been a Great Teacher. Some Christian creeds declare him to have been 'conceived by the Holy Ghost, born of the Virgin Mary,' others refuse this dogma, attribute to him no supernatural birth and claim he 'achieved Christhood.' Occult teaching largely agrees what this latter thesis and points to him as a 'prototype' of the perfect man -- the goal toward which the ENTIRE HUMAN RACE is evolving. We are here referring to the Master strictly in that sense -- one who has Mastered himself in the fullest sense of the expression." (emphasis added) (p. 74, footnote)

"The three degrees allegorically inform of the evolution of man from the purely physical man, the Entered Apprentice; through the acquisition of the psychical, the Fellow-craft, to the experiencing of the spiritual by the Master Mason. Likewise the Bible allegorically depicts the volition of man from his material beginning -- Abraham, through the acquisition of the psychical -- Isaac, and the combining of the two in one being -- Jacob." (p. 97)

Krishna

"The story of Krishna is recounted in the Vidas of the Hindus....(Note the introduction of the analogy of the lamb with purity, thousands of years prior to the Hebrew Scriptures.)" (p. 99)

Osiris and Isis and Horus

"The beginning of the Osirian legend predates 4000 B.C.... There is some question among authorities whether Osiris was originally thought to be a god who descended to earth and ruled as a human king, or a king who ascended to heaven and became a god." (p. 104)

"Osiris succeeded the sun-god as king on earth, aided in his government by Isis, his sister-wife." (p. 105)

"Set killed Osiris...Isis departed with the body for Egypt, intending 'more decent internment,'...Set stole the body and ...cut it into twenty-eight pieces...Isis found twenty-seven, but the twenty-eight, the phallus, could not be found." (p. 106)

"Isis...gave birth to a son, Horus, who was to be the avenger of his father...The general thesis is the overcoming of the evil principle by 'the Son of the God' -- the triumph of the

forces of enlightenment over those of darkness and error."
(p. 108)

Jesus

"Jesus is sometimes mystically referred to as 'the widow's Son.'" (p. 111)

"We have reviewed the outstanding events in the lives of three of the saviors. There are many more 'saviors' in recorded history." (emphasis added) (p. 112)

"This is purely an astrological allusion. It is the thesis of the teaching of Karma and Reincarnation that man is reborn time and time, and time again. Each reincarnation, or rebirth, is under on the signs of the zodiac, successively. Hence to reach perfection man must perform the 'twelve labors' i.e., be born, and labor through a material life-time under each of the zodiacal signs. Allegorically this is depicted by Hercules (humanity) performing his 'twelve labors,' upon the completion of which Prometheus is bound." (emphasis added) (p. 113, footnote)

The Hiramic Legend

"The efforts made to discover the origin of the Hiramic legend show that, while the legend in its present form is comparatively modern, its underlying principles run back to remotest antiquity. It is generally admitted by modern Masonic scholars that the story of the martyred CHiram is based upon the Egyptian rites of Osiris, whose death and resurrection figuratively portrayed the SPIRITUAL death of an and his regeneration through imitation into the Mysteries. CHiram is also identified with Hermes through the inscription on the Emerald Table. From these associations it is evident that CHiram is to be considered as a prototype of humanity; in fact he is Plato's IDEA (archetype) of man. As Adam, after the Fall, symbolizes the IDEA of human degeneration, so CHiram through his resurrection symbolizes the IDEA of human re-generation." (p. 122)

The Messiah Concept

"Beyond reasonable doubt the Messiah Concept had its origin in the early stellar cult, but that was succeeded by the lunar cult which in turn gave place to solar worship." (p. 126)

"Many Masonic authorities are of the firm conviction that the Hiramic legend is an outgrowth of the legend of Osiris." (emphasis added) (p. 134)

"It is not our intention to review the endless arguments as to the divinity of either Krishna or Jesus." (emphasis added) Regardless of whether or not they were mystically conceived, there is little room of argument that the stories told about them and their legendary background partake of the incidents and are of the essence of the legend of the 'Dying God,' and it has been determined that the origin of that legend is the journey of the sun through the zodiacal signs of the heavens." (p. 136)

"At this point it seems appropriate to inquire into the features which the legends of Krishna, Jesus, Osiris and Hiram have in common." (emphasis added) (p. 136)

"The prevalent idea that the cross, as a symbol, is limited to Christianity is disproved by even the most superficial analysis of its place in religious symbolism. It is thousands of years older than Christianity, and has its beginnings in the dim past as an esoteric symbol of the ancient Solar Religion when men worshipped the sun and derived their theology from the heavenly bodies." (p. 144)

"What then is this thing called 'SALVATION'? From what are the various saviors intended to 'save' man?" (p. 156)

"It is but to be brought from the material to the spiritual; that we must be 'saved' from the material because all man's thinking, all his actions for untold millennia, have been directed toward the material and physical...man must return to his forgotten inherent spirituality. **The saviours save only when it is recognized they are but examples pointing the way to travel.**" (emphasis added) (p. 157)

"Perchance our investigation of 'Cosmic Consciousness' may result in the discovery of that which we seek. There we may find the reason for man's slow evolution through those phases we discovered symbolized by Abraham, Isaac and Jacob. **We may discover why brief but glorious glimpses of what MAN MAY BE have been vouchsafed by such saviors as Osiris, Krishna, Jesus and Hiram.**" (emphasis added) (p. 158)

"Turning to William James we read: 'In Hinduism, in Neoplatonism, in Sufism, in Christian Mysticism, in Whitmanism, we find the same recurring note.' -- and -- 'The certainty of God's 'grace,' of 'justification,' of 'salvation.'" (p. 171)

"These diverse authorities give ample evidence of the reality of the state of consciousness we are investigating. They leave no question of the actuality; of the fact that man has and can experience an exaltation or spiritual illumination far above the self-conscious experience of the average individual. **The questions yet unanswered are: Is the acquisition of this consciousness a happenstance of evolution, or can it be voluntarily and knowingly acquired by any individual desiring it? And if the latter is affirmatively answered, what connection has such a consciousness with the Secret Doctrine of Freemasonry?**" (emphasis added) (p. 173)

"It is our studied opinion that the OBJECTIVE of Freemasonry is the acquisition of spiritual cognition; that 'possession of the Master's Word' is but another the synonymous words or phrases for cosmic consciousness." (p. 186)

"Fortunately, for the seeker of Light as well as the Masonic Order, we need not accept this dismal outlook, for we can turn to numerous Masonic authorities who will verify our thesis of a secret doctrine in Freemasonry which far transcends its moral and ethical teachings." (p. 187)

"The degrees of initiation are but the degrees of the evolution of the God in man." (emphasis added) (p. 190)

The Secret Doctrine in the First Degree

"Both the baring of the left knee in preparation and later kneeling thereon, together with the stepping off with the left foot, have far more significance than explained within the lectures. Ward says, 'The left knee being made bare is an interesting and ancient custom in initiation rites. The reasons why the knee should be bare is in order that the naked flesh may come into contact with Mother Earth when the obligation is taken....' (p. 198)

"The candidate is presented with a lambskin apron 'because the lamb has in all ages been deemed an emblem of innocence.'" (p. 200)

"The symbology of the lamb has its origin in the astrology of the ancient Solar religion." (p. 201)

The Secret Doctrine in the Second Degree

"This is the PSYCHICAL DEGREE in Freemasonry..." (p. 208)

"It is in this degree that the intellectual foundation is laid for the understanding of the spiritual degree which is to follow." (p. 208)

"When this has been achieved, when the self-conscious individual has developed and utilized the talents which self consciousness has bestowed upon him, then and only then is he duly and truly prepared to begin his real journey, to TRAVEL IN FOREIGN COUNTRIES." (p. 213)

The Vein Of Evidence in the Third Degree

"That the third degree deals with the spiritual, no qualified Masonic authority will dispute." (p. 214)

"Even the color of the Lodge, Blue, which has given rise to the expression 'Blue Lodge', conveys a veiled hint...Thus it is seen that 'Blue Lodge' is 'Perfection Lodge' and the very name is indicative of that state of being which one strives -- not immortality, hereafter, which all Masons profess to believe they will then attain, but a realization of that immortality HERE AND NOW -- COSMIC CONSCIOUSNESS!" (emphasis added) (p. 215)

"The third degree is referred to as 'THE SUBLIME DEGREE OF MASTER MASON.'...its sublimity is of the essence -- THE SECRET DOCTRINE -- and NOT its obvious moral and ethical lesson." (p. 218)

"Many Masons, who are cognizant of the implications of the secret doctrine, mistakenly look for them only in the working of the various degrees, and entirely overlook the fact that they are present at all times, even in the prosaic stated communications when no degrees are conferred." (p. 221)

"...but symbology is the primary vehicle used, both to illustrate the exoteric teaching and to conceal the Secret Doctrine....The three stages of the ancient Mysteries were, Initiation, Purification, and Illumination..." (p. 231)

"There is a formula for acquiring Cosmic Consciousness and that method must be followed. Throughout the ceremonies of the Lodge we are given those instructions whereby we may attain the end sought. In the Great Light, which is so earnestly recommended to us for study, we discover the same secret doctrine illustrated by diverse symbols..." (p. 239)

"Be still -- and know -- that I am God' 'Be still,' quiet the physical and mental activities -- 'go into the silence' and 'KNOW' -- not the 'knowing' of the intellect but that intuitive, inner conviction; not the logical conviction of the mind but the realization of the ego -- 'THAT I AM GOD' -- the final recognition of the All in All, the unity of the Self with the Cosmos -- the cognition of the DIVINITY OF THE SELF!

'AND YE SHALL SEEK ME, AND FIND ME, WHEN YE SHALL SEARCH FOR ME WITH ALL YOUR HEART.'" (p. 241-242)

"The Meaning of Masonry"

by
Albert Pike

read before
the Grand Lodge of Louisiana,
by Request, in 1858

re-published in Little Masonic Library

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The Masonic Service Association of the United States,
1924

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Richmond, Virginia

"We think that the world without our Temples is deeply interested in the continuance or restoration of peace and harmony within; and that every Mason who encourages or by apathy permits dissensions within the walls that veil our mysteries from the world's eyes, is an enemy, not of Masonry only, but of that world's advancement and prosperity."
(Volume V, p. 14)

"It is indeed true that the world at large, the statesmen and the men of business, are not in the habit of attaching much importance to the peaceful operations, the active efforts and silent influences of Masonry. Some even think evil of the order; to others its pretensions are the subject of mirth and food for ridicule; while probably the general impression is that it is a harmless and inoffensive association, rather laudable for its benevolent propensities, its charities, and the assistance its members mutually lend each other; but one in which the world at large is in no wise interested..."
(Vol. V, p. 14)

"Such are the questions which it is demanded of me to consider. To do so, it is evidently necessary first to settle what Masonry is, and what its objects are, and by what means and applicances it proposes to effect those objects."
(Vol. V, p. 15)

"(Masonry) is not ephemeral or transitory....It is enough to say that its origin is hidden in the mists and shadows of antiquity." (Vol. V, p. 17)

"What then, is the morality of Masonry? (Vol. V, p. 19)

"Masonry inculcates upon the master, care and kindness for the slave whom God has placed in his power and under his protection. It teaches to the employers of other men, in mines, manufactories and workshops, consideration and humanity for those who depend upon their labor for their bread, and to whom want of employment is starvation, and overwork is fever, consumption and death...." (Vol. V, p. 21)

"The Mason is devoted to the cause of Liberality and Toleration, against Fanaticism and Persecution, political and religious; to that of Education, Instruction and Enlightenment against Error, Barbarism and Ignorance." (Vol. V, p. 33)

"Toleration, holding that every other man has the same right to his opinion and faith, that we have to ours; liberality, holding that, as no human being can say with certainty, in the clash and conflict of hostile faiths and creeds, what is Truth, or that he is surely in possession thereof; so every one should feel that it is quite possible that another, equally honest and sincere with himself, and yet holding the contrary opinion, may himself be in possession (emphasis added); and that whatever one firmly and conscientiously believes, is truth, to him; -- these are the mortal enemies of that Fanaticism which persecutes for opinion's sake, and initiates crusades against whatever it deems, in its imaginary holiness, to be contrary to the law of God." (Vol. V, p. 33)

"For he knows that Intolerance and Bigotry have been infinitely greater curses to mankind than Ignorance and Error." (Vol. V, p. 33)

"That is equally the purpose and mission of Masonry: 'To diffuse useful information, to further intellectual refinement, to hasten the coming of the great day when the dawn of general knowledge shall chase away the lazy lingering mists, even from the base of the great social pyramid...' (Vol. V, pp 34-35)

"The Order says, in its charge to those who are to preside over its Lodges: 'You are not to allow any assembly of the body over which you may preside, to close, without recalling to the minds of the brethren the duties of a Mason. That is an imperative duty. Forget not, that more than three thousand years ago, Zoroaster said...Nor that more than two thousand years ago, Confucius repeated...' (Vol. V, p. 38)

"To respect all forms of worship, to tolerate all political and religious opinions; not to blame, and still less to condemn the religion of others; not to seek to make converts; but to be content if they have the religion of Socrates; -- a veneration of the Creator, the religion of good works,

and grateful acknowledgment of God's blessings." (emphasis added) (Vol. V, p. 38)

"Masonry is as little a religious sect as it is a political party. As it embraces all parties, so it embraces all sects, to form from among them all a vast fraternal association. The morals of antiquity, of the law of Moses, and of Christianity, are ours. **We recognize every teacher of Morality, ever Reformer, as a Brother.** No one Mason has the right to measure for another, within the walls of a Masonic Temple, the degree of veneration which he shall feel for any Reformer, or the Founder of any Religion. **We teach a belief in no particular creed, as we teach un-belief in none.** In all religions there is a basis of Truth; in all there are fragments at least of pure Morality. All that teach the cardinal tenets of Masonry, we respect; all teachers and reformers of mankind, we admire and revere." (Vol. V, p. 46)

"We do not tell the Hebrew that the Messiah whom he expects was born in Bethlehem nearly two thousand years ago, and substituted a better faith in the place of the law of Moses. And as little do we tell the sincere Christian that Jesus of Nazareth was but a man like us...**Masonry, of no one age, belongs to all time; of no one religion, it finds its great truths in all.**" (emphasis added) (Vol. V, p. 46)

"Thus it disbelieves no truth, and teaches unbelief in no creed...It is not a religion, but a Worship; and one in which all civilized men can unite; for it does not undertake to explain, or dogmatically to settle those great mysteries, that are above the feeble comprehension of our human intellect." (Vol. V, p. 47)

"...whether everything Material and Spiritual was created by the Deity out of nothing; or whether matter and He were co-existent, and creation only the moulding into shape of chaos:...**whether the universe was God, or God was the soul of the Universe, pervading every part of it; or an independent existence, separate and apart from the Universe** (emphasis added)...whether with ever-present and ever-recurring immediate personal action He produces the continual succession of phenomena and effects; or whether those effects are but the results of an unchangeable law enacted by Him in the remote ages of Eternity." (Vol. V., p. 48)

"So it has been truly said by another, that **'every religion and every conception of God is idolatrous, in so far as it is imperfect; and as it substitutes a feeble and temporary idea in the shrine of that Undiscoverable Being, who can be known only in part, and who can therefore be honored, even by the most enlightened among his worshippers, only in proportion to their limited powers of understanding and imagining to themselves His perfections.**" (emphasis added) (Vol. V, p. 50)

"In all ages, the golden threads of Truth have gleamed in the woof of Error. Fortunate the Mason, who, by the Light of Wisdom, the True Masonic Light, first Emanation from the Deity, can discern the golden threads, God's hieroglyphics, written when Time began; and read them aright, as they were read by our Ancient Brethren in the early ages!" (Vol. V., p. 52)

"Such are the mysteries of the great Universe of God; and yet we would fain know by what process He created it; would understand His Powers, His Attributes, His Emanations, His mode of existence and Action; the plan according to which all events proceed, -- that plan profound as God himself;..." (Vol. V, p. 57)

"The Ancient Landmarks of Freemasonry
as Adopted, Followed, or Undecided
by the Forty-Nine Grand Lodges of the United States"

published by The Masonic Service Association,
January 15, 1940

published in the Little Masonic Library

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Macoy Publishing and Masonic Supply Co., Inc.

"(Albert Mackey) the great Masonic scholar clarified and brought into focus a question which up to his time had been nebulous and inchoate. That he would doubtless wish to revise and change his list, in the light of modern research, in no way distracts from the incalculable service he rendered the Craft in his original compilation." (Vol. I, p. 69)

Twenty-one Grand Lodges either have formerly adopted Mackey's Landmarks or accept them by custom.

Masonic Burial Services

by Robert Macoy

Ezra A. Cook Publishers Ltd. 1983

"Almighty and Heavenly Father -- infinite in wisdom, mercy and goodness -- extend to us the riches of thy everlasting grace. Thou alone art a refuge and help in trouble and affliction. IN this bereavement we look to thee for support and consolation. May we believe that death hath no power over a faithful and righteous soul! May we believe that, though the dust returneth to the dust as it was, the spirit goeth unto thyself. As we mourn the departure of a brother beloved from the circle of our Fraternity, may we trust that he hath entered into a higher brotherhood, to engage in nobler duties and in heavenly work, to find rest from earthly labor, and refreshment from earthly care..." (pp. 11-12)

"...we should so regulate our lives by the line of rectitude and truth, that in the evening of our days we may be found worthy to be called from labor to refreshment, and **duly prepared for a translation from the terrestrial to the celestial Lodge, to join the Fraternity of the spirits of just men made perfect.**" (emphasis added) (p. 16)

"...And having faithfully discharged the great duties which we owe to God, to our neighbor, and ourselves; when at last it shall please the Grand Master of the universe to summon us into his eternal presence, may the trestle-board of our whole lives pass such inspection that it may be given unto each of us to 'eat of the hidden manna,' and to receive the 'white stone with a new name' that will insure perpetual and unspeakable happiness at his right hand." (pp. 24-25)

(The white stone refers to the possibility of being "black-balled" in the Lodge. It is hoped, the Mason prays that he will not be black-balled by God.)

"The lambskin or white apron, is the emblem of innocence and the badge of a Mason. It is more ancient than the Golden Fleece or Roman Eagle; more honorable than the Star and Garter when worthily worn..."

This emblem I now deposit in the grave of our deceased brother. By it we are reminded of the universal dominion of death." (p. 25)

History and Evolution of Freemasonry

by Delmar Duane Darrah 33rd Degree
Past Grand Master, Grand Lodge of Illinois
For thirty years Editor
Illinois Freemason

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Re-Published by The Charles T. Powner Co
1979

Chapter XXV: The Religious Element

"In the arrangement of their system the early Masonic fathers took the Holy Bible as their guide. They did not as it commonly supposed make the Holy Bible one of the landmarks an act which initiates the introduction of religious dogmatism into the society....It is, of course, the privilege of every man to conceive religion as his conscience may dictate and if **there are men who accept Freemasonry as their religion** and who zealously try to live up to its precepts and who strive to obey its obligation of serving man on earth and God in the universe then those men should have the right to accept **Masonry as the religion to which they can subscribe without being pointed out as moral recluses, whose future happiness is seriously impaired because of their lack of affiliation with some denominational society.**" (emphasis added) (p. 293)

"At the present time there are strong indications of a tremendous revolution in the moral and religious world, the universal result of which points to the establishment of a religion of humanity. When that time shall come it cannot be doubted that Freemasonry will shine with a lustre undimmed." (p. 299)

"**The religion of Masonry knows neither creed nor dogma nor sectarianism.** Every Lodge is the home of harmony. Every altar is a sacred anvil on which is tempered the bonds of brotherhood. **The Mason is taught to see God in everything, to behold Him in every page of nature's book, to use reason for his lamp, education for his guide, and humanity as his chief interest.** Masonry discards as non essential much of the formalism which envelops the old religious ideas, and establishes as its tenets those great truths to which all men can subscribe." (emphasis added) (p. 299)

"Those early founders of Masonry conceived a system of moral religion at whose shrine all men might worship, the Christian, the Catholic, the Protestant, the Confucion, the Buddhist, the Mohammedan, as well as others who are willing to acknowledge a supreme being and live a life of moral rectitude. Thus there has been evolved a religious society, which has been charitable enough to recognize good whether it be found in the Bible or Koran, or in the Moral Code of those who have sought the higher things of life." (emphasis added) (p. 300)

Chapter XXVI The Questions of Landmarks

"Roscoe Pound, the distinguished jurist, who gave the subject much unbiased study, suggests the following which may be safely recognized as landmarks of the fraternity:

- (1) belief in God
- (2) belief in the persistence of personality
- (3) a 'Book of the Law' as an indispensable part of the furniture of the Lodge (emphasis added)
- (4) the legend of the third degree
- (5) secrecy
- (6) the symbolism of the operative art
- (7) that a Mason must be a man, free born, and of age..." (p. 312)

"In the absence of any central or governing body and the fact that much of the evolution of Freemasonry has been the outgrowth of individual effort and interpretation, the results of which have many times been accepted as literal fact, without the question of authentication entering into the transaction, it can be readily understood why that which is a landmark to one group of Masons is not such to another, and that the subject will ever continue to be one of confusion and doubt until the Masonic world shall, through a united effort, settle this much mooted question once and for all." (p. 312)

Chapter XXVII: The Color Line

"Regardless of the apparent regular way and manner in which Negro Masonry was introduced into the United States, the question of its legitimacy has been one widely discussed and over which there has been much controversy due largely to racial prejudice. **The status of Negro Masonry in this country was perhaps never better defined than it was by Albert Pike in 1875, when he said, 'Prince Hall Lodge was as regular a Lodge as any Lodge created by competent authority. It had a perfect right to establish other Lodges and make itself a Mother Lodge. I am not inclined to meddle in the matter. I took my obligations from white men, not from negroes. When I have to accept negroes as brothers or leave Masonry, I shall leave it. Better let the thing drift.'** This very frank statement by Albert Pike sums up the exact feeling that is exhibited toward Negro Masonry at the present time." (emphasis added) (p. 319)

Chapter XXXV: The Unattained

"The rule and guide of Masonry declares that in the beginning God created man but there is no evidence to show he finished him. He made him in the rough and started him on his evolution, a fact which becomes more and more apparent everyday of the world." (p. 402)

A History of the York and Scottish Rites of Freemasonry

by Henry Ridgely Evans, Litt.D.
Inspector General

Honorary of the A & A Scottish Rite of Freemasonry
for the Southern Jurisdiction of the United States

published in Volume III Little Masonic Library

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Epilogue

(while this appears at the end of his book, it is
quoted here because of its significance)

"I have now reached the end of my labors, but the subject has by no means been exhausted. To do full justice to the Higher Degrees of Freemasonry would require volumes. But to the busy man of affairs, who demands his information in highly condensed form, who has not time to do intensive research work in fields extraneous to his regular vocation, doubtless this little book will appeal. **To those who love to dive deeply into the sea of knowledge, I recommend the writings of Mackey, Pike, Gould, Clegg, Conover, Addison, Macoy, Sachse, Kuhn, Parvin, and Carson, from all of which I have liberally drawn...** (emphasis added)

And so as we advance in the arcana of Freemasonry, which is worthy of the finest scholarship, we learn something new with each degree we take that proves useful in molding our ethical, philosophical and religious outlook; that draws us closer to our brothers of the Mystic Tie; and arouses our interest, perchance, in studies that never appealed to us before." (Vol. III, p. 68)

"Let us begin at the beginning, and ask: 'What was the great secret of the prototype of Freemasonry...The first problem of Euclid demonstrates the generation of the Equilateral Triangle by the intersection of two circles....That part... has been called the **Vesica Pisces**, because of its supposed resemblance to a fish's bladder. But it also the emblem of a fish, which was the ancient anagram symbolical of Christ. The **Vesica Pisces** is emblematical of regeneration or new birth." (Vol. III, p. 5)

"The Grand Secret of modern Freemasonry, let me say at this juncture, is an open secret. It no longer has anything to do with the builder's art. It is a philosophy of Deity; an effort to reach out to the Divine Unity; to aspire to the stars; to know God and in knowing Him to know eternal life. There was a time, in the ancient world, when the Unity of Deity was taught only in the Mysteries to initiates of approved worth....Modern Masonry has a mission along with the churches: To preserve the knowledge of God and to transmit that knowledge to posterity...Freemasons believe both in Science and Philosophy. In front of the House of the Temple in Washington are two colossal sphinxes, one with eyes staring at the scene before it, denoting the active principle or science; the other with eyes half closed in meditation, symbolizing the passive principle or philosophy." (p. 7)

"Into Freemasonry have been poured the irradiations of the mystical schools of antiquity. Particularly is this so in the higher degrees of the Order, such as the Scottish Rite, where undeniable traces of Cabalism, neo-Platonism, Rosicrucianism and other mystical cults are plainly discernible." (p. 8)

"Albert Pike, in compiling his Magnum Opus -- the rituals of the Scottish Rite -- gave due recognition to the symbols and ceremonies of the Egyptian religion, for to have ignored these would have been to ignore one of the fountain heads of Masonry. I know of no more impressive degree in the Rite than that of Inspector Inquisitor (31st degree), with its awe-inspiring portrayal of the judgment hall of Osiris." (p. 9)

Mormonism and Freemasonry: The Illinois Episode

by Mervin B. Hogan, P.M.
Secretary, Research Lodge of Utah

Published in The Blue Friar , October 19, 1976
Re-published in Little Masonic Library
Volume II, Pages 265-326

"...The Book of Mormon...went on sale at Palmyra, New York, on March 26, 1830. Some of its earliest readers immediately linked this new publication with Freemasonry." (p. 267)

"...two very evident factors prompted this....upstate New York was at that very time embroiled in the early phases of the seething, emotional throes of the viciously destructive Anti-Masonic Movement. Secondly, The Book of Mormon presents numerous leading or intimating terms and phrases which quite naturally direct the informed reader's thoughts toward the craft." (p. 267)

"In the 'Book of Helaman,' chapter 6, verse 22 is found '...they did have their signs...and their secret words; and this that they might distinguish a brother who had entered into the covenant...' In the 'Book of Ether,' chapter 8, verses 15, 18 and 22 contain, respectively, the phrases: '...did administer unto them the oaths which were given by them of old...' '...they formed a secret combination, even as they of old...'; and '...whatsoever nation shall uphold such secret combinations, to get power and gain, until they shall spread over the nation...". (p. 267-268)

"The ordinary layman of the time and locality immediately identified or related such expressions with Freemasonry." (p. 268)

"The articles of faith of the Church of Jesus Christ of Latter-day Saints...We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel." (p. 269)

"When appraising these discourses by the Prophet, his listeners should have borne in mind that he had the advantage of some fifteen years' lead time in his study and command of Masonry." (p. 278)

"It might be parenthetically noted, as a suggestion to any person concerned over a possible claimed or alleged involvement of the Masonic ritual with the Mormon temple endowment ceremony, that Joseph Smith had known for a decade and a half somewhat more than he could possibly have learned quickly about masonry by acquiring formal membership in the Order at Nauvoo." (p. 278)

"The Saints were at one time good masons; unhappily they wanted to be better...." (p. 279)

"Understandably, but mistakenly, the general public semantically considers the Order of Freemasons to be the epitome of that category and consequently relates Mormonism and Freemasonry at that same wellspring. This image is undoubtedly enhanced further by the discussion of secret societies and 'Master Mahans' in The Pearl of Great Price and the Mormon Inspired Version of the Holy Scriptures." (p. 286)

"Surely, with that simultaneous background, it must be readily acknowledged that Mormonism and Freemasonry are so intimately and inextricably interwoven and interrelated that the two can never be dissociated." (p. 287)

"Many members of The Church of Jesus Christ of Latterday Saints have asked the question Why did Joseph Smith become a Mason in Nauvoo?" (p. 289)

"The first five Presidents of the Church: Joseph Smith, Brigham Young, John Taylor, Wilford Woodruff, and Lorenzo Snow were all made Masons in Nauvoo Lodge. Also, practically every member of the Hierarchy was or became a Mason shortly after the Prophet was raised to the sublime degree of Master Mason." (p. 290)

"It is seen that Freemasonry was closely related to the Mormons throughout those formative and growing years." (p. 290)

"The relationship and involvement of Mormonism and Freemasonry are matters of almost limitless extent with externally all boundaries somewhat cloudy and frustratingly indistinct." (p. 297)

"Freemasonry among the Mormons was not merely a fraternity nor a shallow and trivial fraternal experience; it was what it really is -- a genuine religious brotherhood." (p. 308)

"I declare emphatically, categorically and unequivocally that Freemasonry has no incompatibilities as to principles or philosophy with Mormonism; and with like voice, state that there is no validity whatsoever to the unfounded charge: 'The Mormon church is an organization, the teachings and regulations of which are incompatible with membership in the Masonic Fraternity.'" (emphasis added) (p. 323)

The Relationship of 'Mormonism' and Freemasonry
by Anthony W. Ivins

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Masonic Authorities Reviewed by the Author

History of Free Masonry
by Mackey

Morals and Dogma of the Accepted Scottish Rite of Free
Masonry
by Albert Pike

History of Grand Lodge of Iowa, A. F. and A. M.
by Joseph E. Markham

History of the M. W. Grand Lodge of Ill., Ancient Free and
Accepted Masons
by John C. Reynolds

"A Mason who may become a member of the Mormon Church is in no way restrained from affiliation with his lodge, nor does the fact that he is a Mason in any degree bar him from receiving the highest order of priesthood that can be conferred upon man, viz, the Melchizedek Priesthood." (p. 9)

"The conception of God herein set forth differs so radically from that held by Masons generally, that the question may well arise whether those who accept it would, or could, fit into the Masonic institution or system." (p. 50, quote from 'Mormonism and Masonry' published in 1925 by the Grand Lodge F. & M. of Utah, by S. H. Goodwin, P.G.M.)

"The present writer is convinced that the years which saw the preparation and publication of the Golden Bible of this new faith witnessed the pre-natal influence of Masonry upon Mormonism, proof of which lies thickly sprinkled over the pages of the Book of Mormon." (p. 67, quoted from 'Mormonism and Masonry')

"In Book I, pages 31-39, the author of 'Mormonism and Masonry' devotes two entire chapters to a discussion of what he calls 'Resemblances' between certain rites, ceremonies and symbols, which he says are practices by the Church, which he infers are taken from Freemasonry." (p. 86)

"Whether there are resemblances between the ordinances administered in the temples of the Church and those administered in Masonic Temples, the writer does not know, He has made no effort to find out." (p. 89)

Holy Bible

Masonic Edition Cyclopedic Indexed

Copyright 1923, 1924, 1926, 1932, 1934, 1936, 1941, 1942

"Progressive Steps in Masonry"

Free and Accepted Masonry

"The Following Quotations Are From Albert Pike's
Book on 'Morals and Dogma.'"

"The foregoing selections from Scripture, slightly paraphrased are peculiarly appropriate by reason of their reference to the principal symbol of the degree. See 2d chapter of First Epistle of Peter, and the 28th chapter of Isaiah." (p. 13, column one)

(Note for this syllabus: The Scripture which is "slightly paraphrased is I Peter 2:5. As quoted by Pike it states:

"ye also, as living stones, be ye built up a spiritual house, an holy priesthood, to offer up sacrifices acceptable to God."

As translated by the King James Version, I Peter 2:5 states:

"Ye also, as living stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

The highlighted portion of I Peter 2:5 is that part which is "slightly paraphrased." This is so in every verse of Scripture used in the Masonic Ritual, except the York Rite, the Name of the Lord Jesus Christ is removed.)

Questions and Answers Relating to Characters, Places,
Words and Phrases Use in Symbolic Masonry

(Taken from material of Mr. Charles H. Merz's,
Ask Me Brother, by permission of the publishers,
Macoy Publishing Company)

- Q. Innovations in Masonry: What is said of them?
- A. **No man or body of men can make innovations in the body of Masonry.** (emphasis added) (page 23, column three)
- A. Masonry: The probable antiquity?
- A. It is admitted that masonry is descended from the Ancient Mysteries. These were first arranged when the constellation Leo was at the Summer Solstice. The Solar allegory proves this a fact, and would take us back to 4200 years B.C. Thus the Antiquity of Masonry is written in the starry heavens." (p. 24, column two)

A Bridge to Light

by Rex R. Hutchens, 33rd Degree

Foreword by

C. Fred Kleindnecht, 33rd Degree
Sovereign Grand Commander

The Supreme Council, 33rd Degree
Ancient and Accepted Scottish Rite
of Freemasonry
Southern Jurisdiction
United States of America
1988

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Thirty-third and last degree
of the Ancient and Accepted Scottish Rite of Freemasonry
of the Southern Jurisdiction
of the United States of America) "*Mother Council of the World*"

"The cover illustration is an Eastern scene to commemorate the tradition that the East was a source of wisdom. The young seekers of knowledge on the left are invited to cross over the bridge; that is, to receive the teachings of the Scottish Rite, that they might stand in the light of knowledge, symbolized by the rainbow. The sage on the right is reading a book; this should teach us that reflection and study never cease if we are to be truly wise."

"We, the Committee on Rituals and Ceremonial Forms, unanimously approve the publication and distribution of this edition entitled A Bridge to Light." (eight signatures are affixed)

Foreword

"We have sought, not to teach men the truth, but rather a way to the truth. Each must find it for himself. We seek only to be a guide." (p. vii)

"The apex of our teachings has been the rituals of our degrees and Morals and Dogma, written by our beloved Sovereign Grand Commander Albert Pike. The latter, once widely read, has become less so today....Many factors have conspired to bring about this condition, but chief among them has been a shift in educational priorities in America, particularly after World War II as the teaching of science and technology began to overshadow the humanities....Thus man come to Morals and Dogma sadly deficient in the foundation Pike rightly expected his readers to have.

A Bride to Light seeks to overcome this difficulty by presenting passages from Morals and Dogma which best reinforce the teachings of the ritual of the degrees. It is hoped that these degree summaries and the accompanying citations from Morals and Dogma will encourage our members to investigate more fully the profound teachings of the Rite and learn how to apply them in their daily lives..." (p. vii)

"I believe that the publication of this work could truly be the dawning of a new day in our Jurisdiction." (p. vii)

C. Fred Kleinknecht, 33rd degree
Sovereign Grand Commander

Introduction

"Always difficult, the changes in educational emphasis in America made the lectures in Morals and Dogma almost incomprehensible to many. Thus after 1974 it was no longer given to the candidates. This was, in certain respects, an unfortunate decision. Contained within its pages are some of the most profound teachings of the Rite. At least partially as a result of its complexity, few books have had such a wide distribution and yet been so little read. (p. 2)

"These teachings are not a random collection of moral precepts but are rather an organized and coherent system of doctrine relating to the perfectibility of human conduct...Pike expresses this idea in Morals and Dogma: 'Step-by-step men must advance toward Perfection and each Masonic Degree is meant to be one of those steps' (p. 136) and '...to that state and realm of...Perfection...all good men on earth are tending...' (p. 538)" (p. 3)

"(A Bridge to Light) was designed to act as a bridge between the ceremonies of the degrees and their lectures in Morals and Dogma....There may be the need for repetition in studying the lectures in Morals and Dogma. Great will be the reward to him who persists in this effort, however, and the result must be a clearer understanding of Masonic conduct." (p. 4)

"Each summary concludes with a review of the duties and lessons of that particular degree contained in Morals and Dogma." (p. 5)

Rex R. Hutchens, 33rd Degree

The Lodge of Perfection

Introduction to the Ineffable Degrees

"These degrees, the 4th through 14th, are called the Ineffable Degrees because their principal purpose is the investigation and contemplation of the ineffable name of Deity. The word 'ineffable' derives from Latin *ineffabilis* which means something which should not be spoken....Pike expresses this well in the 14th Degree lecture:

'The Deity is thus not an object of knowledge, but of faith; not to be approached by the understanding, but by the moral sense; not to be conceived, but to be felt (p. 222).

In the 27th Degree lecture Pike suggests that the inconceivability of God forces us to withhold criticism of any human description which can hardly be more inaccurate than our own.

'Why should we attempt to confine the idea of the Supreme Mind within an arbitrary barrier, or exclude from the limits of veracity (truth) any conception of the Deity, which, if imperfect and inadequate, may be only a little more so than our own? (p. 650-651).'" (p. 9)

The Concepts of Deity and the Lost Word

"Each culture has formed its conception of God into a particular myth and practice best suited to the experiences of the people and the limits of their conceptions. Masonry seeks to teach no doctrine of faith except that universal doctrine of the brotherhood of man and the oneness of God. Therefore, even though it is not a religion, it is a worship. Those who take offense at this are themselves laboring under the limits of their conceptions. Thus Brother Pike has wisely counseled us to be tolerant even of intolerance." (p. 12)

"The virtues taught in this degree (fourth degree) --silence, obedience and fidelity -- are conveyed directly through the opening, the obligation taken by the candidate and the oratory given to the candidate. These virtues are also illustrated symbolically. The placement of the candidate's right hand upon his lips is a symbol of silence or secrecy. This position is derived from statutes of the Greek child-deity Harpocrate, who was adopted from the Egyptian deity Horus, also represented on the apron of the 21st Degree. The son of Osiris and Isis, Horus was the victor in the battle against Set (or Typhon as he was called by the Greeks and Pike) who was the principal agent of evil in the Egyptian pantheon. Thus, silence is one of the virtues through which good triumphs over evil. The jewel of this degree, a key of ivory, is also an emblem of secrecy and serves as a reminder that we are the custodians of the True Word; it should be locked up in our hearts." (p. 18-19)

12th Degree

"Believe that there is a God; that He is our father; that He has a paternal interest in our welfare and improvement; that He has given us powers, by means of which we may escape from sin and ruin; that He has destined us to a future life of endless progress toward perfection and a knowledge of Himself -- believe this, as every Mason should, and you can live calmly, endure patiently, labor resolutely, deny yourself cheerfully, hope steadfastly and be conquerors in the great struggle of life (Morals and Dogma, p. 195)." (p. 95)

"We must, of necessity, embrace the great truths taught by Masonry, and live by them, to live happily. 'I put my trust in God,' is the protest of Masonry against the belief in a cruel, angry, and revengeful God, to be feared and not revered by His creatures (Morals and Dogma, p. 196)." (p. 95)

14th Degree

"Perfect truth is not attainable anywhere. We style this degree that of Perfection; and yet what it teaches is imperfect and defective. Yet we are not to relax in the pursuit of truth, nor contentedly acquiesce in error. it is our duty always to press forward in the search; for though absolute truth is unattainable, yet the amount of error in our views is capable of progressive and perpetual diminution; and thus Masonry is a continual struggle toward the light (Morals and Dogma, p. 223)" (p. 107)

"Pike believed this Book (The Revelation of the New Testament) was both a demonstration of Persian influences on Christianity and an example of Kabalistic teachings found in the New Testament...

'The Apocalypse or Revelation, by whomever written, belongs to the Orient and to extreme antiquity. It reproduces what is far older than itself...It is a particular application of the ancient [Persian] myth of Ormuzd and his Genii against Ahriman and his Devils; and it celebrates the final triumph of Truth against the combined powers of men and demons. The ideas and imagery are borrowed from every quarter; and allusions are found in it to the doctrines of all ages. We are continually reminded of the Zend-Avesta, the Jewish Codes, Philo, and the Gnosis.

...The Christ of the Apocalypse, First-born of the Creation and of the Resurrection, is invested with the characteristics of the Ormuzd and Sosiosch of the Zend-Avesta, the Ainsoph of the Kabalah and the Carpistes of the Gnostics. The idea that the true Initiates and Faithful become Kings and Priests, is at once Persian, Jewish, Christian, and Gnostic (Morals and Dogma, pp. 272-273)" (p. 114-115)

25th Degree

"This Degree is both philosophical and moral. While it teaches the necessity of reformation as well as repentance, as a means of obtaining mercy and forgiveness, it is also devoted to an explanation of the symbols of Masonry; and especially to those which are connected with the ancient and universal legend, of which that of Khir-Om Abi [Hiram Abif] is but a variation; that legend which, representing a murder or a death, and a restoration to life, by a drama in which figure Osiris, Isis and Horus...and many another representative of the active and passive Powers of Nature, taught the Initiates in the Mysteries that the rule of Evil and Darkness is but temporary, and that that of Light and God will be eternal (Morals and Dogma, p. 435)" (p. 220)

"On its [the soul's] return, it restores to each sphere through which it ascends, the passions and earthly faculties received from them: to the Moon, the faculty of increase and diminution of the body; to Mercury, fraud, the architect of evils; to Venus, the seductive love of pleasure; to the Sun, the passion for greatness and empire; to Mars, audacity and temerity; to Jupiter, avarice; and to Saturn, falsehood and deceit; and at last, relieved of care, it enters naked and pure into the eighth sphere or highest Heaven (Morals and Dogma, p. 439-440) (p. 222)

28th Degree

"Every religion was, in its origin, an embryo philosophy, or an attempt to interpret the unknown by mind; and it was only when philosophy, which is essentially progress, outgrew its first acquisitions, that religion became a thing apart, cherishing as unalterable dogmas the notions which philosophy had abandoned...The history of religion is the history of the human mind; and the conception formed by it of Deity is always in exact relation to its moral and intellectual attainments. The one is the index and measure of the other. (Morals and Dogma, pp. 650-651)

32nd Degree: Master of the Royal Secret

"The Royal Secret:

It is the secret of the Universal Equilibrium.

---Of that Equilibrium in the Deity, between the Infinite Divine Wisdom and the Infinite Divine POWER, from which result the Stability of the Universe, the unchangeableness of Law, and the Principles of Truth, Justice, and Right which are a part of it; and the Supreme Obligation of the Divine Law upon all men, as superior to all other law, and forming a part of all the laws of men and nations.

---Of that Equilibrium also, between the Infinite Divine JUSTICE and the Infinite Divine MERCY, the result of which is the Infinite Divine EQUITY, and the Moral Harmony or Beauty of the Universe. By it the endurance of created and imperfect natures in the presence of a Perfect Deity is made possible; and for Him, also, as for us, to live is better than to hate, and Forgiveness is wise than Revenge or Punishment.

---Of that Equilibrium between NECESSITY and LIBERTY, between the action of the DIVINE Omnipotence and the Free-will of man by which vices and base actions, and ungenerous thoughts and words are crimes and wrongs, justly punished by the law of cause and consequence, though nothing in the Universe can happen or be done contrary to the will of God; and without which co-existence of Liberty and Necessity, of Free-will in the creature and Omnipotence in the Creator, there could be no religion, nor any law of right and wrong, or merit and demerit, nor any justice in human punishments or penal laws.

---Of that Equilibrium between Good and Evil, and Light and Darkness in the world, which assures us that all is the work of the Infinite Wisdom and of an Infinite Love; and that there is no rebellious demon of Evil, or Principle of Darkness co-extent and in eternal controversy with God, or the Principle of Light and of Good; by attaining to the knowledge of which equilibrium we can, through Faith, see that the existence of Evil, Sin, Suffering, and Sorrow in the world, is consistent with the Infinite Goodness as well as with the Infinite Wisdom of the Almighty.

---And, finally, of that Equilibrium, possible in ourselves, and which Masonry incessantly labors to accomplish in its Initiates, and demands of its Adepts and Princes (else unworthy of their titles), between the Spiritual and Divine and the material and Human in man; between the Intellect, Reason, and Moral Sense on one side, and the Appetites and Passions on the other, from which result the Harmony and Beauty of a well-regulated life.

Which possible Equilibrium proves to us that our Appetites and Senses also are Forces given unto us by God, for purposes of good, and not the fruits of the malignancy of a Devil, to be detested, mortified, and, if possible, rendered inert and dead: that they are given us to be the means by which we shall be strengthened and incited to great and good deeds, and are to be wisely used, and not abused; to be controlled and kept within due bounds by the Reason and the Moral Sense; to be made useful instruments and servants, and not permitted to become the managers and masters, using our intellect and reason as base instruments for their gratification.

And this Equilibrium teaches us, above all, to reverence ourselves as immortal souls, and to have respect and charity for others, who are even such as we are, partakers with us of the Divine Nature, lighted by a ray of the Divine Intelligence, struggling, like us, toward the light; capable, like us, of progress upward toward perfection, and deserving to be loved and pitied, but never to be hated nor despised; to be aided and encouraged in this life-struggle, and not to be abandoned nor left to wander in the this life-struggle, and not to be trampled upon i our own efforts to ascend.

Such, my Brother, is the TRUE WORD of a Master Mason; such the true ROYAL SECRET, which makes possible, and shall at length make real, the HOLY EMPIRE of true Masonic Brotherhood. (Morals and Dogma, pp. 859-861) (p. 323-325)

Coil's Masonic Encyclopaedia

by Henry Wilson Coil, 33rd Degree

Edited by

Dr. William Moseley Brown, 33rd Degree

Dr. William L. Cummings, 33rd Degree

Harold Van Duren Voorhis, 33rd Degree

published by Macoy Publishing and Masonic Supply Company

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Publisher's Foreword

"Without detracting in any way from earlier cyclopedists, for each in his time -- **Macoy, Mackenzie, Mackey, Woodford (Kenning) and Waite** -- contributed his full share to Masonic literature, we believe that none can equal the factual, unbiased and informative work as offered in Coil's Masonic Enclyclopedia." (p. ix)

"The idea that the Bible was inspired or the word of Jahweh probably had its basis long anterior tot he production of the Hebrew Scriptures. The feeling that all writing was inspired or holy existed more or less from great antiquity, because only a very few people could read or write and those few were secluded priests of religion." (p. 93, column two)

"To the original superstition about the sacredness of writing, the Israelites added the impetus of authoritative commands, with anathema on violators,..." (p. 94, column one)

"...Mormons who obtained a little grasp of Freemasonry over a very short period and had some inside knowledge of, but no respect for, the Fraternity were responsible for prating symbols and ritualistic paraphrases which later generations of the Church have not hesitated to retain. In some instances, these are rather boldly displayed, whether in ignorance or derision cannot be determined. But, if convicted of no worse, the Saints would seem to confess a lack of that originality and invention to which the rise of their creed was so obviously due." (p. 430, column one)

"Monotheism has been espoused as the sole religious dogma of Freemasonry by some authors, the most prominent of whom is probably Dr. Roscoe Pound, and it has occasionally been advocated with such warmth as to indicate especial merit or sanctity as against all other concepts of Deity, though such authors fail to state why. This, obviously, violates Masonic principles, for it requires belief in a specific kind of Supreme Deity and excludes such widely held creed as Trinitarian Christianity. Judaism is the classical illustration of monotheism and leaves no room for a Saviour, Son, or Holy Spirit." (emphasis added) (p. 517, column one and two)

"The Holy Bible; Volume of the Sacred Law. The place of the Bible in Freemasonry is as difficult to fix as are some of the beliefs averted to above. While it might be possible for all men to agree upon a name for Deity sufficiently general and non-committal, there is no possibility of having any two creeds adopt the sacred book of one of them....

The Bible is not an integrated book, but a collect of books written over about a thousand years and, more particularly, it embraces the writings of two different dispensations, the Hebrew and the Christian, which have only certain things in common....

Freemasonry supposedly recognizes only the doctrine of the Old Testament and its theme of Judaism or monotheism....The Bible is open to so many different interpretations that it has been impossible to have any part of it read in the public schools, notwithstanding its unquestioned literary value and the ethics and wisdom in many parts. But nothing from the New Testament could be read in a class containing Jews or Moslems or other non-Christians, and hence, the whole of the New Testament has to be rejected in the public schools of a Christian country!" (emphasis added) (p. 518, columns one and two)

"Freemasonry is likely to be disturbed at times by religious extremists, who do not give the universality of Freemasonry due consideration." (p. 520, column two)

"The prevailing Masonic opinion is that the Bible is only a symbol of Divine Will, Law, or Revelation, and not that its contents are Divine Law, inspired, or revealed. So far, no responsible authority has held that a Freemason must believe the Bible or any part of it." (emphasis added) (p. 520, column two)

The Meaning of Masonry:
A Popular Guide to the Values of Ancient
And Modern Freemasonry

by Lynn F. Perkins

Copyright 1960, Soft-Cover Edition 1971
Published by CSA Press,
Lakemont, Georgia 30552

"...(the author) is under no illusion that more than a small percentage of the Craft will have any interest in (this book)...It is (the author's) belief, nevertheless, that many younger men now coming into the Lodges want more rational and scientific answers that will enable them to understand Masonry better..." (p. 9)

"After more than half a century of studying and thinking in the fields of philosophy, religion, and ethics, and after some forty-five years of Masonic endeavor, the author believes that he has caught some of the meanings and purposes of life..." (p. 9)

"...the search for the truths of the Builder, for the revelation of the so called 'secrets of Masonry,' will lead the seeker to study the great volume of literature that is available in the library of every Grand Lodge in the world and that can be obtained from many other sources." (p. 11)

"The ideas concerning the hidden mysteries of Ancient Freemasonry are here addressed only to the Brethren of the Craft because they, having been exposed to Masonic Light, have a right of access to and understanding of them." (p 17)

"For this reason alone we should love Masonry mightily! Freemasonry is the Light of free men. It does not chain the mind and spirit with preconceived interpretations or crystalized analysis, or attempt to dictate what its devotees should think about its so-call 'hidden mysteries'. It does not seek to impose any authority in interpretation to which every mason is expected to bow." (emphasis added) (p. 20)

"This 'inner light' in every man is the creative, regenerative power that dispels the darkness of ignorance, error, sin, and death: know this as Eternal Truth, and you have power to recognize yourself as one of the sons of God." (p. 20)

"...the Grand Lodge...(should) require all newly made Brothers to read at least one standard work with explanations or interpretations of both the outer and inner meanings of Masonry..." (p. 24)

"In a magnificent volume, The Secret Teachings of All Ages, Manly Palmer Hall declares..." (emphasis added) (p. 34)

"In his Mystic Masonry Dr. J. D. Buck quotes from the Legenda of Sir Albert Pike regarding concealment of the true wisdom in the Ritual..." (emphasis added) (p. 35)

"Take the Master Jesus for example. He could, and did (1) heal the sick, restore sight to the blind, and raise the dead -- but he also could have used this power for destructive purposes, as the black magicians have done throughout history; (2) transmuted one substance into another, as water into wine, or the mute one substance into another, as water into wine, or the ingredients of bread into bread, and thus feed five thousand from a few loaves -- but he never did this to make a fortune for himself; (3) levitate his body to walk on the water, and still the tempest -- but his employment of this power was always exercised for the benefit of others; (4) rise from the dead in his light-body and become visible to his mother and his disciples. The Master Jesus had learned to use these personal powers, but there is not instance where he used them for self-aggrandizement of any kind. He used them always to help and benefit others. He had the fullness of knowledge and the fullness of love for humanity to use them for beneficent purposes." (p. 38)

"Christians who take a dim view of the so-called secrecy of Masonry should remember that Jesus himself often enjoined secrecy upon his followers. Two or three quotations from the New Testament will suffice..." (p. 38)

"Jesus declared with finality: 'Ye must be born again,' 'born of the Spirit,' for the development in time and eternity of the same personal powers that all the great masters and teachers of a blind humanity came to possess and use for the benefit and instruction of mankind. When a person has attained this level of soul development he does not have to be reborn into a mortal body; he then can dwell permanently in the Celestial Lode Above, that 'bourne from which no traveler returns.' He has completed his human evolution; he has attained 'salvation.'" (p. 40)

"Masons should have an incentive to know more about the Doctrine of Avatars (An 'Avatar' is the incarnation of a divine messenger, like Jesus and Buddha and others.) because Modern Speculative Masonry, in common with every great world religion, has its legendary hero, Grand Master and Exemplar Hiram Abiff. No doubt many sincere Christians who become members of the Masonic Order wonder if there is any place in the Masonic program of the Builder for him whom they call Jesus Christ. The answer to this question can be covered in a twofold manner.

1. ...Jesus of Nazareth had attained a level of consciousness, of perfection, that has been called by various names: cosmic consciousness, soul regeneration, philosophic initiation, spiritual illumination, Brahmic Splendor, Christ-consciousness." (p. 53) "...Masonry emphasizes no one Avatar in its Ritual more than another;" (p. 55)
2. Do not think that because no savior appears at such in the Ritual, modern Speculative Masonry does not countenance the advent of divine messengers (Avatars). The Great Light describes the advent life, and teachings of one, the last Great One, of the long succession of divine incarnations.

...Grand Master Hiram Abiff was and is but a symbol of masterhood, Avatarhood, a man whose spiritual illumination and life should be a beacon light and a way-shower for all Masons..." (p. 58)

"The Teachings of Masonry recognize and impose no 'authority' upon the members of the Craft. Masonry leaves each man free to search and find his own way to everlasting life." (p. 60)

"By whose authority and power? Yours." (emphasis added) (p. 67)

"Therefore as modern Masonry proclaims its faith in the divine perfectibility of man as an individualized immortal soul on his way (the path of illumination) back to the Celestial Lodge, it asks (and can ask) no more of men today than the mystery religions back to man's remotest antiquity on this planet have proclaimed and asked of their initiates." (p. 70)

"The ancient wisdom declares that every man, as an immortal soul, is his own savior, because if he does not save himself he will not be saved, and this is the view of modern Masonry -- man is the builder of his own immortal soul by both faith and works within the Lodge of his own body." (emphasis added, p. 93)

"Therefore Masonry teaches that redemption and salvation are both the power and the responsibility of the individual Mason. Saviours like Hiram Abiff can and do show the way, but men must always follow and demonstrate, each for himself, his power to save himself.....The reader who succeeds in getting back to the real teachings of the masters, including Jesus of Nazareth, will find unanimity of thinking on this matter." (p. 95)

"Why do Masons recoil from this view of Masonry?

1. Because of educational defects, they lack the background knowledge that is necessary for a fuller understanding of and greater interest in the cryptic, or 'occult,' passages and allegories of the Ritual...
2. They are too much engrossed and preoccupied with material interests...
3. The ordinary benefits of Masonry that come within experience and comprehension afford sufficient satisfactions and leave no time or incentive for probing deeper into the occult phases of Masonry." (p. 119)

"It is a mistaken idea that a man has only one change, one brief period of three score and ten years in which he can prove that he is worthy and well qualified to sit in the Celestial Lodge with the Brethren who have gone this way before him." (emphasis added) (p. 122-123)

"Heaven cannot grant them more than they have earned on earth." (p. 124)

"...We have more than one chance to achieve life's Masonic goal, the sublimest possibility named in the Ritual, immortality, defined as permanent residence in that 'undiscovered country from whose bourne no traveler returns.'" (p. 124-125)

"The writer is not the first to declare that the teaching of reincarnation, of rebirth into flesh again and again, is implied in the teachings of Masonry." (emphasis added) (p. 125)

"Though Jesus also taught this same divine wisdom to those of his disciples who could comprehend it, yet with the rise to dominance in the fourth century A.D. of the so-called 'Christian Church' this divine knowledge was suppressed as heresy; and it is still regarded as heresy by every Christian Church on earth, whether 'Fundamentalism' or 'Liberal.'" (emphasis added) (p. 128)

"If Jesus existed 'from the foundations of the world,' that simply means that he 'pre-existed' as a 'man made perfect' prior to his last incarnation as Jesus of Nazareth; and what was true of Jesus is also true in principle of every man who is born into flesh. Jesus, it must be added, is 'our elder Brother.' He came from God earlier than any of us did; but we follow the same natural law on the level of time that he did and we have the same destiny that he achieved on this same path." (emphasis added) (p. 131)

"If you are searching for Light in Masonry, that 'hieroglyphic Light that none but craftsmen ever saw,' you could read the literature published by --

1. The Self-realization Fellowship
2. Astar Foundation
3. The American Philosopher Society
4. Soulcraft Fellowship" (pp. 144-145)

"No thinking man and Mason can rightly say that he was but one chance to reach the goal of the Builder and despairingly conclude that it is too remote for him to be troubled with its disciplines. As a man and Mason he has many chances; if now he is unwilling to express active faith in Masonic teachings and courage because he too inevitably and ultimately will be drawn after exposure to its sublime teachings in a vast series of lives, he shall arrive at that destiny, the Perfect Ashlar which is the final product of the Builder's art." (p. 148)

"To cite but a few names of the hundreds of illumined men of whose lives we have record as we look back over the pages of human history: Confucius of China, Gautama of India, Jesus of Nazareth, Apollonius of Tyana, Francis Bacon of England, Balzac of France, Dante of Italy, Behmen of Germany, Whitman of America." (p. 152)

"What were the characteristics of mind and soul that are common to all of these men and women?

1. When they were around thirty-five years of age, all had an experience in which they thought themselves suddenly immersed in a flame of rose-colored light...
2. At the same instant of the perception of this inner Light, these men experienced feelings of joy, assurance, triumph, and 'salvation'; they became keenly aware of a moral exaltation and intellectual illumination....
3. These men at the time of their illumination acquired the knowledge and certainly of the presence of a soul within and of its immortality...

4. With this certainty of the presence and perpetuity of the soul came complete loss of the fear of death...
5. These men at this moment lost any sense of sin that had existed prior to illumination...
6. It must be noted, however, that all those who experienced this sudden, intellectual, moral, and spiritual powers greatly exceeded and excelled even those of the elite among the masses..." (pp. 152-155)

"I am convinced that the illumination of these men is the same thing as the 'Light,' 'More Light,' 'Further Light,' and 'All the Light' that Masons symbolically seek on being made builders." (p. 156)

Other Books by Lynn F. Perkins

Neo-Masonry: A New Age Cultural Asset
A Plea and Plan For Peaceful Change

Copyright 1974

New Age Youth and Masonry
What Every High School And College Graduate
Should Know About Masonry

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Faith Truth Destiny Decrees Works
A Declaration of Faith in the Rebirth of Spiritual Masonry

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Masonry In the New Age
A Statement of Contemporary Purpose for an Ancient Wisdom

Copyright 1971

Clausen's Commentaries On Morals and Dogma

by

Henry C. Clausen, 33rd Degree
Sovereign Grand Commander

The Supreme Council, 33rd Degree,
Ancient and Accepted Scottish Rite of Freemasonry
Southern Jurisdiction, U.S.A.

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The Supreme Council (Mother Council of the World)
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of the Thirty-third Degree
of the Ancient and Accepted Scottish Rite of Freemasonry
of the Southern Jurisdiction
of the United States of America

Introduction

"There is need for a more modern discussion of the actions and thoughts of Sovereign Grand Commander Albert Pike's Morals and Dogma and for a concise interpretation of its significance. The monumental work was published in 1871, over 100 years ago. It was an inspired and classical compilation of Pike's own research and the writings of others, but that now should be related to our language and style and setting in time." (p. xvii)

"Morals and Dogma, combined with our rituals, provides Initiates, members and students with spiritual lessons of tremendous value, philosophies of the ages and down-to-earth basic truths that can enrich and activate human behavior." (p. xix)

"These summaries and commentaries are designed to increase the participation and input of our members -- not to supplant Morals and Dogma -- but to stimulate its research as a source of knowledge and inspiration." (p. xix)

"After Buddha attained his own enlightenment, he said to his followers: 'Be a lamp unto your own feet; do not seek outside yourself.' Jesus expressed the same opinion and said: 'Neither shall they say, Lo here!, or there! for, behold, the kingdom of God is within you.' What is needed first, therefore, is an increase of self-understanding -- a discovery of your inner selves and of your own essential natures. Where better can this be learned than through your Scottish Rite? You learn there is no need to lean upon others. You are first-rate, front rank -- in the forefront, not second-string. The Scottish Rite Degrees develop full trust in your own innate capacities so that you are never overwhelmed, nor overcome by helplessness, nor the desperate victim of despair,. When man has faith in himself he learns to reject unreality." (pp. xx-xxi)

"This degree (Twenty-sixth degree) portrays that the One Supreme God has been known by many names to many races of men. The Sumerians, the Egyptians, the Medes and Persians, the Hebrew Kabbalists, the Druids and Norsemen, the Brahmans, the Moslems, the Buddhists and the North American Indians all believed in God as the One Supreme Ruler and Creator of the Universe. This belief, held by the earliest guilds of operative masons nearly six thousand years ago, is the same belief held by modern Freemasons today." (p. 147)

"A scribe records on a clay tablet the Sumerian-Babylonian knowledge which was the source of the stories in Genesis, the laws of Moses and the concepts of the Kabbalah. On the left is the Gate of Ishtar, the fortified entrance of the processional way to the inner city of Babylon." (p. 159)

"The good ruler, Osiris, who had been foully murdered, was raised from the dead. He is shown being conducted to his wife, Isis, and her sister, Nephthys, by his son, Horus, who wears a falcon helmet. After his resurrection, Osiris became the immortal ruler of the Egyptian conception of Heaven. Below is shown the allegory which exemplifies the weighting of the soul." (p 183)

"Science now confirms these ancient truths and the wisdom of the Ancient Mysteries." (p. 189)

"The Holy Doctrine -- the Royal Secret -- heretofore has been concealed, imperfectly revealed or disfigured, obscured under arrogant pretensions and enveloped in mysterious, impenetrable enigmas. But the veil now has been lifted for you. For the mystery of the balance will be found in the law of universal equilibrium. As a sublime Master of the Royal Secret, you are possessed of an inner strength of great value and now you may discover and apply this for yourself....Abraham carried from Chaldea the traditions which, with knowledge of the Omnipotent One Deity, were practiced in Egypt during Joseph's time. Moses took this orthodoxy out of Egypt and recorded it in the obscure Language of the Kabbalah." (pp. 190-191)

The Taylor-Hamilton Monitor of Symbolic Masonry
Adapted to the Work and Government
of the Lodges Subordinate
to the
Grand Lodge of Texas
14 Edition

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Houston, Texas

"While Masonry must, in the very nature of things, ever remain, to our finite minds, a deep, abstruse and incomprehensible mystery, yet, when viewed in the light of The Sacred Scriptures, and of the revelations preserved and handed down to us in the sacred legends and traditions of Masonry, we can learn much in regard to our ancient and honorable Order, calculated to refine our social and moral nature, and thereby make us better Masons.

Its mysterious antiqueness, the wisdom couched in its symbolic mode of instruction -- its unexampled survival, and its strange, mysterious, supernatural influence over our inner nature, all bespeak for Masonry an origin higher than human, and a sphere of influence not limited to earth." (p. 13)

"This conclusively demonstrates the fact that Ancient Craft Masonry remains, and ever will remain, a deep, unfathomable mystery, unless, by faith, we accept as true the light of Divine revelations and Masonic traditions.

As Masons we are in search of Truth, and as Masons, we are taught the necessity of more light than human science can afford us. Then let us see what light Masonry will shed upon itself.

What does it testify in regard to The Origin of Masonry? It declares, in plain and unmistakable terms, that it is of 'a divine nature.' This, as we can readily see, is equivalent to an assertion of Divine origin, for had man originated Masonry, it is clearly evident that he could not have imparted to it a Divine nature. We are therefore, inevitably driven to the conclusion that Masonry is not of human, but is of Divine Origin..." (p. 14)

"Now, my Brethren let us realize that God is the author of our great and glorious institution, that its divine truths were revealed by Him to the earliest representatives of our race -- that these God-given principles have been espoused and practiced in every age of the world, and that Masonry is infinite, eternal and spiritual, and that, to be Masons in deed, and in truth, the spirit of Masonry must dwell within us, and dominate our lives." (p. 20)

"The lamb has in all ages been deemed an emblem of innocence; he, therefore, who wears the lambskin as the badge of a Mason, is constantly reminded of that purity of heart and uprightness of conduct so essentially necessary to his gaining admission into the celestial Lodge above, where the Supreme Architect of the Universe presides." (pp. 42-43)

"[By the Rough Ashlar we are reminded of our rude and imperfect state by nature; by the Perfect Ashlar, of that state of perfection at which we hope to arrive by a virtuous education, our own endeavors, and the blessing of God;..." (p. 51)

Emergence of the Mystical

Henry C. Clausen, 33rd Degree
Sovereign Grand Commander

The Supreme Council, 33rd Degree,
Ancient and Accepted Scottish Rite of Freemasonry
Southern Jurisdiction, U.S.A.

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The Supreme Council (Mother Council of the World)
of the Inspectors General Knights Commander
of the House of the Temple of Solomon
of the Thirty-third Degree
of the Ancient and Accepted Scottish Rite of Freemasonry
of the Southern Jurisdiction
of the United States of America

"There is in Christ's gospel a rapport with many religions: Christianity, Buddhism, Islam, Confucianism, Judaism, Brahmanism and others. They originally arose from man's early fears of nature's forces. Gradual progress was made to higher and more mature concepts of freedom, of a release from fear. Hence, there is an ultimate unanimity of belief that the great cause is the one God; that man partakes of divinity in that God dwells within him; that this accounts for his inner knowledge of right and wrong, and that this spark of the Divine can be developed into a living and eternal flame."
(p. 4)

On Page 6 the Bhgavad-Gita is quoted.
On Page 14 Mary Baker Eddy is quoted from Science and Health
On Page 17 Mary Baker Eddy's picture appears
On Page 51 Albert Pike is quoted opposite the full page picture of Pike
On Page 56 Albert Pike is quoted again
On Page 66 the Holy Koran is quoted
On Page 68 Albert Pike is quoted again
On Page 72 the Holy Koran is quoted again
On Page 77 Buddha is quoted

"These cases of extraordinary powers dazzle the imagination. But America has produced an amazing lineup of the unusually gifted. For example, Jesse Shepard, a philosophical mystic, who astounded witnesses with his musical performances, sang simultaneously bass and baritone and gave speeches in Arabic, French, Latin, Greek and Chaldean when in a trance; Charles Linton, a clerk with little education, whose automatic writing was spectacular and who wrote a monumental book of 100,000 words in four months in a handwriting different than his own; Mollie Francher, blind and bedridden, displayed, incredible powers such as reading books under her pillow, seeing colors in the dark and telling people the location of lost items; Lincoln, shortly before his assassination, dreamt that this would occur; Edgar Cayce, while in a trance and without any medical training, correctly diagnosed illness of over 15,000 people and advised corrective treatments; Evangeline Adams, famous astrologer, adviser of notables, when prosecuted on a charge of fortunetelling, gave a remarkable demonstration in court, and the judge was so impressed he said, 'The defendant has raised astrology to the dignity of an exact science.'

How can we explain these supernatural things? They carry us beyond the material...Throughout the ages man has sensed this unseen reality, this power, and has attempted to understand it in his feeble, finite way." (p. 70-71)

The Meaning of Freemasonry

by W. L. Wilmshurst

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"A candidate proposing to enter Freemasonry has seldom formed any definite idea of the nature of what he is engaging in. Even after his admission he usually remains quite at a loss to explain satisfactorily what Masonry is and for what purpose his order exists. He finds indeed, that it is a 'system of morality veiled in allegory and illustrated by symbols, but that explanation, whilst true, is but partial and does not carry him far."

"The candidate for freemasonry who, symbolically is seeking for spiritual rebirth." (p. 35)

"Man know thyself, and thou shalt know the Universe and God --- he will realized himself to be no longer the separate distinctified individual he now supposes himself to be; but to be a microcosm or summary of all that is and to be identified with the being of God." (p. 39)

"We are imperfect beings, conscious of something lacking to us that would make us what in our best moments, we fain would be. What is that which is lacking to us? And the answer is 'The genuine secrets of a Master Mason, the true knowledge of ourselves, the conscious realization of our divine potentials." (p. 47)

"Members of the order are gradually, and here and there becoming alive to the fact that much more than meets the eye and ear lies beneath the surface of Masonic Doctrines and Symbols." (p. 54)

"Master Mason, then in the full sense of the term, is no longer an ordinary man, but a DIVINIZED Man; one in whom the universal and the personal consciousness have come into union." (pp. 146-147)