



HERE are three TRUTHS which are absolute, and which cannot be lost, but yet may remain silent for lack of speech.

THE SOUL OF MAN IS IMMORTAL, and its Future is the Future of a Thing whose Growth and Splendor has no Limit.

The Principle which gives Life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen or smelt, but is perceived by the Man who desires Perception.

EACH MAN IS HIS OWN ABSOLUTE LAWCIVER, the Dispenser of Glory or Gloom to himself; the Decreeer of his Life, his Reward, his Punishment.

These Truths, which are as great as is Life itself, are as simple as the simplest Mind of Man.

FEED THE HUNGRY WITH THEM.

*[From the Idyll of the White Lotus.]*



# • CONTENTS •



Frontispiece—Mrs. Annie Besant.	
Editorial—Masonry and Its Meaning.	
Letter from John Yarker .....	104
Illustration—H. P. Blavatsky .....	109
Copy of Madame Blavatsky's Diploma .....	110
Mrs. Annie Besant and Masonry .....	111
Poem—Fire Wheels of God.....W. V-H.	112
Story—The Apprentice .....	113
Translation by P. P. L.	
Poem—L'envoi .....	117
Rudyard Kipling	
Centre of the Court—Ritual.....Augustus F. Knudsen	118
Occult Masonry (continued).....Ragon	121
Translation by Alida E. de Leeuw.	
The Symbolism of Yucatan and Egypt....Richard Blackmore	127
Bricks and Stones .....	131
Books and Book Reviews .....	134

UNIVERSAL MASONRY.

# UNIVERSAL MASONRY.

A Magazine for Masons throughout the World.

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## LETTER FROM JOHN YARKER, 33°, 90°, 97°.

Although I am not a member of the Co-Masonic Society, of which I suppose "Universal Masonry" is a branch, yet I cannot but feel interested,—as a 62-year student of Masonry, for that is what I am—in a movement which seems to aim at shaking up, into life, the dry bones of the ordinary Grand Lodge Masonry to which I belong, and which in England seems to be fast verging into a political appanage of the Court of St. James, with a masonic morality all its own, and of which I am no admirer.

Through the favor of Mr. and Mrs. L——, of whose pleasant hospitality I have a lively recollection in former years, I have received your intimation and I hasten to respond, but I fear that I can give little satisfaction in regard to the late Madame H. P. Blavatsky for whom I feel great respect as an extraordinary woman. What I do know of her I will state without reserve, partiality or inflation, but I never made her personal acquaintance, though she may—the how I know it will appear later—have visited me in her astral body. After we began to correspond she once informed me that I was the 1500-years-old reincarnation of a Neo-Platonist, and that it was proved by my attachment to all secret societies of a masonic, occult, hermetic, or magical nature. There is, however, a simpler explanation for this than that assigned, yet for an ultra-materialist, things of this occult nature have ever come unexpectedly in my way. At 14 years of age my parents apprenticed me to one of their friends, to learn cotton spinning and manufacturing, and this millowner was a freemason in a country lodge, but before he acquired his father's mill had also learned operative masonry, and I often overheard the masonic conversation with his friends, and my first literary purchase at 15 years of age was the old masonic Irish hymn, "Come all ye Freemasons." The late Henry O'Brien, author of the *Round Towers of Ireland*, was in the habit of giving a copy to his friends with the remark that, if they understood its illusions, they had the key to the Pyramids of Egypt. Though its verses are perhaps of different dates, it is certainly ancient, as, contrary to all the other modern ritual songs, it lays its basis upon the old traditional charges of the Operative Guilds. However, the knowledge I had acquired led me, at 21 years of age, to seek initiation into the



then excellent and harmonious Integrity Lodge, Manchester. This again led me into Hermetic and Rosicrucian literature.

In the year 1872 I printed, at my own cost, a small book entitled, *Notes on the Scientific and Religious Mysteries of Antiquity; the Gnosis and Secret Schools of the Middle Ages: Modern Rosicrucianism: and the various Rites and Degrees of Free and Accepted Masonry*. At this time, I was Grand Master of the Ancient and Primitive Rite of Memphis, 95°; and before that of the combined Scottish Rite of 33°, and Mizraim of 90°; and amongst our initiates, 32°-94°, was Brother Charles Sotheran who left England and settled at New York. This brother lent a copy of the book just named to Madame Blavatsky, and she was good enough to refer to it in her *Isis Unveiled*, with some complimentary remarks.

Some time before this I had begun to experiment in hypnotism, and, continuing this for some years after, I had very remarkable results, hence I quite believed in all that I advanced in that little work. Since 1872 Masonic Archæology has made great and rapid strides, but there is little that I should alter if I had to rewrite, and I, last year, embodied all that is new, and proved, in my larger work, *The Arcane Schools* (Wm. Tait, Belfast, 1909), and, though quite in accord with the older work, it is more carefully elaborated. Even in the 560 pages of that book, I had to condense every item to its smallest compass, and when I reach a second edition I shall add about 100 pages in fuller explanation of the subjects touched.

However, at the request of Bro. Sotheran I sent Madame Blavatsky the certificate of the female branch of the Sat Bhai (Seven Brothers, or seven birds of a species, which always fly by sevens); it was a system organized at Benares in India by the Pundit of the 43rd Rifles, and brought to England by Major J. H. Lawrence-Archer, 32°-94°. This led to a letter from Col. H. S. Olcott, setting forth the very superior qualities of Madame to the certificate sent, and vouching that she was a proficient in all masonic science. On the 20th of August, 1877, the, then newly established, Theosophical Society of New York sent me by the hands of Col. Cobb a certificate of honorary membership accompanied by a pretty gold jewel of the crux ansata of Egypt entwined with a serpent in green enamel.

Both the Rites of Memphis and Mizraim as well as the Grand Orient of France possessed a branch of Adoptive Masonry, popular in France in the eighteenth and nineteenth centuries, and of



which, in later years, the Duchess of Bourbon held the rank of Grand Mistress. We accordingly sent H. P. B. on the 24th of November, 1877, a certificate of the highest rank, that of a Crowned Princess 12°, said to have been instituted at Saxe, in the last quarter of the eighteenth century. The publication of this certificate led to newspaper questions and attack. *The Franklin Register*, of 1st of February, 1878, contained an article by Bro. Leon Hyne-mann vouching for the reality of my signature, and another by Bro. Chas. Sotheran who vouched for the possession by H. P. B. of masonic initiation, and this was followed the next week (8th of February) by a slashing article from the pen of Madame herself against her calumniators. She also sent me a paper upon the ancient influence of females in the occult societies of the East,\* which I amalgamated with the discourse of the Twelfth Degree. I was also led to believe that modern occult societies of India had all our secrets. To understand this we must bear in mind that secret trade guilds, analogous to our own ancient Guild Masonry, which still exist, are equally in existence in Tibet, India, China, Japan, Turkey, and that members of these have visited the old guilds of England, and equally have been initiated into Modern Freemasonry.

In the meanwhile I was continuing my hypnotic experiments with a subject who could leave her body, and was being treated, in the astral body, for what was termed cancer, the theory being that medicinal treatment in the astral reacted upon the natural body. However that may be, I may add that the patient got well and is yet living. A part of this was treatment in an Indian temple. The detention in the hypnotic state was lengthy and the sleep deep, and the description of the temple was long and interesting, and included the presence of a tame tiger. I sent the whole of this seance to H. P. B. and the reply was: "You have a very good clairvoyant, and she has described the temple very accurately. I know it well, but I am not permitted to say where it is. The tiger, Booboo, is known to all the Adepts of the East." I am afraid I scarcely credited this statement, but about a month later I obtained *Isis Unveiled* and in one of the early pages of the first volume, I found it mentioned that such an animal was being

\*See *The Ancient Lowly*, C. O. Ward, Chicago, 1910, where there is no end of proof that females were members of the Eranos of Solon. See also my *Arcane Schools*.



hypnotized by the priests. Even there she does not say where it is, though the context indicates that it was about Mysore. I desire to point out in the above the absolute independence of the two facts, for the statement in *Isis* must have been written and printed long before either she had my manuscript of the seance, or I her letter.

After Madame's settlement in London I did not hear much from her, as she was busy with her pupils and the books she was writing. I have a record of two visits in the astral form, but my nature is positive, and it was only *very occasionally* that I had the same vision as the clairvoyant. On the 16th of November, 1883, Mr. E. B. Ewen came and paid me a visit, with an introduction from H. P. B. He had been a tea-planter in India and had seen much of their occultism in India; he stated that he had seen one of the Mahatmas in astral form. We tried crystal vision and he expressed a belief that a Mahratta Chief named Bobagee was present in the astral form. He also told me that Madam had stated that I was one of the "most orthodox" of the school. I scarcely know why, but, in a sense, it was true, for I, before say 1870, an ultra-materialist, had proved for myself all the details of the secret schools. There was this however to be noted, my clairvoyant was an unlettered woman and could only describe what she saw or heard, whilst Madam could explain the recondite meaning of it all.

On the 18th of November, 1877, I had the first degree of a Mithraic initiation, at the end of which all fell down in veneration before the glorious Sun in prismatic colors, or what the Emperor Julian terms the "intelligent Spirit-sun, formed out of himself." This, which I should suppose to be the Magician's Sun of the Polar Centre, could only be seen at certain periods, it would seem, and even then my clairvoyant was only able to see it after the magnetization of the "Good Prophet, the thrice-beloved" when he himself became transfigured by it.\* It would be difficult to understand this circumstance without the fact that the early Christians took refuge in the Kurakas of the Secret Societies of Numa and Solon, and that these latter, in their thousands, had for ages held the doctrine of a coming Savior, for and to whom they cried, to deliver them from their oppressors who were grinding them to death. I have recently reread my

\*Read carefully *The Ancient Lowly*, already quoted.



manuscript of over four hundred seances, with its hundreds of proofs, and said I should be an imbecile to disbelieve the reality of what the mercy of the superhuman beings had shown me.

Another thing may be worthy of record, 34 and  $\frac{3}{4}$  years ago I left Manchester, and bought the house in which I now reside, and made the acquaintance of Dr. Edward O'Dowd Gallagher, who at one time had been connected with Horace Greeley and had gone through the war between North and South. On one occasion he said, "You will neither have good health nor luck in this house. It is in the dark current." I said, "Have you heard of the Chinese doctrine of the Yang and the Yin, or the positive and negative sides of nature; they believe that a surplus of either is injurious to health, and clairvoyant doctors are employed to select a site." "No," said he, "I see it, the light current is over there," pointing a short distance south. It is certain that I did not succeed so well in my hypnotic experiments, and on one of his visits I put it to Mr. Ewen, who wrote to H. P. B. on the subject. Her reply, he told me, was this: "It is no doubt correct, he will be in the earth's magnetism; it is the astral current that is described as the 'light current.'" Gallagher had said that it was by the light one that spiritual beings communicated.

At this period Col. H. S. Olcott paid a visit to Manchester and on the 18th of July, 1884, myself, the late Wm. Oxley, (author of several works, including a translation of the Ramayana), and Gallagher met the Colonel at the Victoria Hotel. The Colonel seemed more especially anxious to test the clairvoyant powers of Gallagher and mesmerized his eyes with a talisman of Mahatma K—H—. Gallagher described him as seated in the open air instructing chelas, a description which the Colonel seemed to accept. Oxley and Gallagher were ultra-spiritualists, and scarcely inclined to be friendly to Madame; but Olcott related some extraordinary things of her, including the production of the portrait of an Eastern adept, by rubbing her hand over ordinary writing paper, and he expressed a belief that none of them ever knew the real H. P. B.; that she had been left for dead, and her body entered by the astral form of an adept, and as I had proceeded to induce the same or similar things, I could raise no reason to object. The Colonel's conversation and magnetism must have disturbed the equilibrium of Gallagher for, when he retired to rest, his room was crowded with what he believed to be elementaries, whose



faces indicated every species of passion. When he tried to dismiss them a voice came, "These are shells," and, he said, "when I pressed my hand on them they collapsed like bladders."

To conclude I may add that as an occult student of ancient times H. P. B. is one of the most remarkable persons amongst those of whom I have read; and I can only express my regret that I can add nothing of a personal nature; at the same time it is less liable to be tinged with unfounded impressions. It is not a month since a learned physician expressed an opinion to the same effect, at the same time asking if I believed she was perfectly straight. I said that she might perhaps be capable of an occasional mental gymnastic, but was essentially straight.





*COPY OF MADAME BLAVATSKY'S DIPLOMA.*

To the Glory of the Sublime Architect of the Universe.  
 Ancient and Primitive Rite of Masonry, derived through the charter of the Sovereign Sanctuary of America, from the Grand Council of the Grand Lodge of France.  
 Salutation on all points of the Triangle.

Respect to the Order.

Peace, Tolerance, Truth.

To all illustrious and enlightened Masons throughout the world,—  
 union, prosperity, friendship, fraternity.

We, the Thrice-Illustrious Sovereign Grand Master General, and we, the Sovereign Grand Conservators, thirty-third and last degree of the Sovereign Sanctuary for England, Wales, etc., decorated with the Grand Star of Sirius, etc., Grand Commanders of the Three Legions of the Knights of Masonry, by virtue of the high authority with which we are invested, have declared and proclaimed, and by these presents do declare and proclaim our illustrious and enlightened Brother, H. P. Blavatsky, to be an Apprentice, Companion, Perfect Mistress, Sublime Elect Scotch Lady, Grand Elect, Chevaliere de Rose Croix, Adonaite Mistress, Perfect Venerable Mistress, and a Crowned Princess of Rite of Adoption.

Given under our hands and the seals of the Sovereign Sanctuary for England and Wales, sitting in the Valley of London, this 24th day of November, 1877, year of true light 000,000,000.

JOHN YARKER, 33°, Sovereign Grand Master,

M. CASPARI, 33°, Grand Chancellor.

A. D. LOEWENSTARK, 33°, Grand Secretary.



## MRS. ANNIE BESANT AND MASONRY.

Our frontispiece this month pictures, in masonic regalia, the Very Illustrious Sister Annie Besant, 33d degree, Vice-President of the Supreme Council of Universal Co-Masonry (Ancient and Accepted Reformed Scottish Rite), Grand Inspector General for Britain and the British Dependencies, Hon. Past Master of "Human Duty Lodge" No. 6, London, and the present R. W. M. of "The Rising Sun of India Lodge," Adyar, Madras.

World-wide, Mrs. Besant is known as the President of the Theosophical Society, a society which stands for Universal Brotherhood without distinction of caste, color, or creed. She is a Mason because the Masonic Fraternity builds upon and from that same platform. There is no religion or exoteric philosophy which acknowledges such all-inclusiveness of object as does the two presentations of divine wisdom known as Theosophy and Masonry, the one teaching by open and avowed discussion, the other half-concealing in allegory, ritual, and ceremonial.

The Universal Co-Masonic Body has its headquarters at Paris, France; it is based upon the Constitution of 1762 and 1786 and on that drawn up by the International Congress held at Lausanne in 1875; it is organized in the United States as the American Federation of Human Rights, Incorporated.

"To combat ignorance in all its forms, to think noble thoughts, to speak noble words, to perform noble deeds, to exercise towards each other tolerance, to search after truth, to practice unselfishness, liberty, equality, fraternity, justice, and solidarity, such are the duties which Universal Co-Masonry inculcates upon all its members while erecting, to the glory of Humanity, the first Masonic Temple open to both sexes." (*Declaration of Principles.*)

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A brother Freemason shall not only conduct himself in the Lodge, but also out of the Lodge, as a brother towards his brethren; and happy are they who are convinced that they have in this respect ever obeyed the laws of the Order.

—Gadicke.



## FIRE WHEELS OF GOD

## I.

*Of Himself*

*God tells us, God our Father, tells in Symbols!*  
*Fire-wheels tell His Children of His Glory.*  
*That swift-flying radiance shows His brightness!*  
*Fire-wheels of God!*

## II.

*Ancient worshippers*

*Knelt each morning to the Sun, God's garment,*  
*Felt His cheer, His happy glory, loved His rays*  
*Of beauty—gorgeous, changing, flashing!*  
*O Globe of Fire!*

## III.

*Fire-wheels of God*

*Are all flowers of radiant petals,*  
*Violets, roses, tender lotus,*  
*Helianthus turning sharply to the Sun!*  
*Fire-wheels of God!*

## IV.

*Fire-wheels of God*

*Turn in us, everywhere, chakrams burning!*  
*Emblems of His cleansing Grace,*  
*Whirling, building, swift destroying*  
*Emblems of Glory!*

W. V-H.



## THE APPRENTICE.\*

For a long time I had been working as an apprentice by the Temple which was being built. No one praised me, however hard I worked; on the contrary a fellow-craftsman was given me who in my off-hours from work, should instruct me further in the craft.

I went to him to his shed, and saw, not far off, a stone lying on the grass, the artistic decoration of which drew my attention. I pointed it out to my companion and asked why it lay so neglected there. "The stone," he said, "is an artistic work, but it does not fit into the plan of the building." I was surprised at his answer. He continued, "Here is a warrior, there a woman; further to the left a woman with a flute; then under that, a figure of Narcissus looking at himself; there above, a ruler whose slaves are bringing him incense, and round all these pictures is a garland of laurels. A craftsman had industriously carried out this piece of work and he had hoped for a reward; but when the Master came with square and compass to measure the stone, he put it on one side."

I expressed my astonishment. The industry and good will of the craftsman had deserved some consideration, I thought. He pointed to the work-shed and said earnestly; "If every craftsman were to work as he chose would one stone fit into another? The rule is given for length, breadth, and width; whoever does not work according to it, works for himself and not for the Temple. Obedience is the duty of the craftsman and apprentice. They lack knowledge of the law, the fulfilment of which can alone bring reward. But here comes the Overseer; I must return to my work; if you like, you can accompany me."

He led me to a finished stone, the simple ornamentation of which showed that it did not exist for itself but that it must be joined to others. I gave him my opinion upon the want of individual expression, whereupon he answered shortly: "The plan of the Master wants such work."

The Overseer now drew near; he looked at the stone upon which my companion had been working, and began with ruler, square, and compass to measure it on all sides. At last he spoke: "Proportions true! Everywhere after the measure of the Master. With care and industry carried out! No break, no flaw! Bring this to

\*Translated by P. P. L. from Dr. Hartmann's *Lichtstrahlen vom Orient*. Reprinted from *Adyar Bulletin*, of May, 1910.



the Master's hut; the Master himself will put a sign upon it which will give your work real worth. You have worked with love and zeal for the whole; it is the Master's wish that you should have a wider field of activity."

He went. The fellow-craftsman's eyes glistened. I stood perplexed. At last he turned to me with these words: "I have not deserved what he will give me; it was my joy to obey him; he is too indulgent, too kind! May this scene give you courage and fervor."

He saw my confusion and went on: "Oh, do not despair! He who earnestly wills can easily attain! Would you show me your work?"

"Not now," I answered, "another time when I am calmer." He did not urge the matter further. But I—I was not equal to any right judgment; my innermost being was stirred; I took his hand and cried: "Yet come with me!" I led him to the place where my stone lay. As he saw it from the distance he exclaimed: "Why, you have done nothing to it." "Come and see!" I added. In a few minutes we stood before the stone.

Sadly he looked at my work. He seemed undecided whether he would speak to me about it or just go away. "Do you see now," I said, "how much I have worked?"

"I see," he answered quietly; "all are seeking; all think they are doing right; in the beginning they make mistakes; happy are they who attain to knowledge."

"Oh, you want to console me over my blindness, my obstinacy, my pride, my lost time."

"He who has the courage to make amends, has lost nothing," was the answer he gave me.

He now looked at the stone on all sides. It was splendidly formed. Its hewn masses were so big that each seemed to build a single stone in the form of a pyramid projecting from one point. I could not make up my mind to do away with these pyramids, and I would try to bring them as near as possible into a rectangular form.

Each hewn mass had cost me so much trouble. Wherever there was room I had placed designs: music here, poetry there; here a house and there a temple; a group of children surrounding father and mother; social mirth, victorious battlefields, state reforms; in short every imaginable important event in the life of a man. "You have done a great deal," said he.



"But what will my labor bring me?" I asked.

"The knowledge that you can work," was his answer.

"Have you the courage to listen to good advice?" he asked. I nodded my head. Then he continued: "I have never been in the Master's shed, therefore I cannot explain to you the plan of the building on which we are working, but what I have heard makes me conclude that the plan is constructed with the greatest wisdom, and even if it should take myriads of centuries to complete, not one single line would be altered. It is not the same with this building as with others; the plan does not depend upon the place, the materials, the means of the builder, and a thousand other minor things. Neither does it happen that during the building the plan is altered. The plan of our temple is unalterable, and only the work that fits into it is accepted. The plans of men are diversity; the plan of our building is unity. When this noble temple is finished, its infinite extent will be the expression of one thought only—yes, I might say of a single idea. Now you can explain to yourself why that stone which you have seen has been put on one side, and you can also learn what you have to do with your stone."

He pressed my hand and went.

For a long time I remained full of grief, looking on the ground, before I could tear myself from the place.

The following day I went to see my stone, and was full of suppressed satisfaction over its beauty. At last I cried out: "Shall this work too be in vain! In vain all this effort! To no purpose the refinement of my talents! Were these splendid capabilities given to man for nothing! Yet, for whom have I worked? For whom have I used my gift? For luxury, for blind wealth, which are farther from the truth than I am, for self-interest, for my own plan."

I was silent, and I heard like distant thunder a voice within: "What is of no use in the Master's plan will be thrust out."

Quickly I took my tools and I did not rest till the largest of the ornamentations had been hewn off. As it fell, I felt as if a part of my life had fallen and I sank down wearily. I could do nothing more that day. The next day I had the same fight and the same work, and so it went on till all the pyramids lay on the ground. Then I stood by the rough blocks of my mutilated stone as if forsaken by the whole world. I cursed my skill, myself, the whole of Nature. I had no peace so long as I saw my beautiful work before



me, therefore I left my work-shed. But even then they attracted me. I began to doubt if I should ever get the victory over myself. I decided to destroy them. It was done. In a short time they lay as dust and sand before me. Now I had nothing more to entice me, and I worked almost without feeling on my rough stone. At last when I had made one side smooth, my fellow-craftsman visited me again. He pressed my hand and asked after my work. I took him to the place of the destruction and he embraced me affectionately.

"You have conquered," he said. "The first step is taken. Go boldly forwards; soon will the Spirit of Peace come to you. I have, in the meanwhile, been to the Master's shed. What I told you is the truth—more I cannot say. Be firm! Wisdom is near and will lead you!" He left me.

I continued my work and the pictures of the past little by little grew dimmer, so that I came to the conviction that self-made laws give us no satisfaction, and that only submission to the eternal Law can give freedom.

My stone arrived at a certain completion and was accepted. I went to the craftsman's shed to give it the prescribed ornamentation, and thereupon I received entrance into the Master's hut. There I was permitted (though I did not quite understand) to hear the voice of the Master. There I gained the full conviction that only that which fits into the plan is accepted, the other is thrown on one side. Where and how? the Voice is silent.

Eternal Light, lead us! The stone is given us, help us to hew it! The ornamentation which we must engrave upon it is—Love. Only through love is eternal union possible; this feeling alone is the true source of happiness.

The first duty of every Mason is to obey the mandate of the Master. But if that mandate should have been unlawful or oppressive, he will find his redress in the Grand Lodge, which will review the case and render justice. This spirit of instant obedience and submission to authority constitutes the great safeguard of the Institution. Freemasonry more resembles a military than a political organization. The order must at once be obeyed; its character and its consequences may be matters of subsequent inquiry. The Masonic rule of obedience is like the nautical, imperative: "Obey orders, even if you break owners."

—*Mackey's Encyclopedia of Freemasonry.*



## L'ENVOI.

*My new-cut ashlar takes the light  
Where crimson-blank the windows flare:  
By my own work, before the night,  
Great Overseer, I make my prayer.*

*If there be good in that I wrought,  
Thy hand compelled it, Master, Thine;  
Where I have failed to meet Thy thought  
I know, through Thee, the blame is mine.*

*One instant's toil to Thee denied  
Stands all Eternity's offence,  
Of that I did with Thee to guide  
To Thee, through Thee, be excellence.*

*Who, lest all thought of Eden fade,  
Bring'st Eden to the craftsman's brain,  
Godlike to muse o'er his own trade  
And Manlike stand with God again.*

*The depth and dream of my desire,  
The bitter paths wherein I stray,  
Thou knowest Who hast made the Fire,  
Thou knowest Who hast made the Clay.*

*One stone the more swings to her place  
In that dread Temple of Thy Worth—  
It is enough that through Thy grace  
I saw naught common on Thy earth.*

*Take not that vision from my ken;  
Oh whatsoe'er may spoil or speed,  
Help me to need no aid from men  
That I may help such men as need!*

—Rudyard Kipling.

From *Life's Handicap*.



on earth. As this growth is slow, there is need of many repetitions. Everyone admits of carrying away from each ceremony a sense of satisfaction that comes from no other act in life.

Our ritual, thus planned with a perfect knowledge of man's nature and needs, is a system of meanings and reminders, each with its emotional value, mental significance, and spiritual reality. As wise men and women we should not cut or shorten it. The spirit that is relieved by the shortening or the avoidance of the full ritual, is evidence of a lack of insight, the absence of a spiritual mind, and is very insidious. To initiate by a short course and then tell the candidate that it is just the same as if the full regalia had been used is mere evasion. The ritual makes its impressions in a certain order and no written dispensation can take its place, except—and herein lies the vast question of birth and rebirth and the "second birth"—except to the few who have awakened already to the consciousness of spiritual things wherewith the meaning is felt even if the idea is but partly explained.

But most candidates are in need of the awakening of the spirit. They come asking for bread. Do not merely show them the way in which it is handed out. If Masonry is the form that has the life, then give them the form so that the life may flow out to them. If the life does not need the formal channel, it means that the mystic life is awakened in that particular candidate; but such a one is rare, too rare to break the rule. Such a one is an old soul who has pierced the veil over and over again, to whom the Life is so real that it is visible in every form and every formality. But I cry as one of the 'little ones'—knowing however why I cry out—for the full dispensation of that which the Lodge has to dispense.

—Augustus F. Knudsen.





## OCCULT MASONRY.

Literal translation of Ragon's "*Maconnerie Occulte*" (Paris, 1853), by Alida E. de Leeuw.

(Continued from page 5.)

*2nd Degree.* In this the truth of Masonry is demonstrated and the meaning of things explained, *the flaming star*, etc.

What other Institution besides Masonry is so well advanced on the way of truth? Masonry has adopted the primitive Doctrine, proclaimed the G. A. of the Universe, which it honors by acts of homage, free from all worship and superstition; it recommends us to love our neighbor, to practice virtue, equality and charity, to have a horror of vice, of lying and of hypocrisy, to be tolerant in our opinions, to submit to the law, to respect the rights of others, to practice universal benevolence and to perfect ourselves through instruction and by the spirit of Brotherhood.

The truth of the Philosophical Art is also demonstrated: it is founded in *the first place*, on the fact that the physical powder, being made of the same material as that of which metals are made, namely *quicksilver*, it has the faculty of mixing with them in fusion: *a nature embracing another nature which is similar to it.* Secondly, on that imperfect metals remaining such, because all quicksilver is raw, the physical powder, which is quicksilver that is ripe and mellow and, properly speaking, *a pure fire*, can easily communicate this ripeness to them and transmute them to its own nature after having caused the attraction of their raw moisture, that is to say, of their quicksilver, the only substance that is transmuted; the remainder being nothing but escoriae and excrements, rejected in the projection.

We read in the Degree "l'Écossais vert" or the little Saint-Andrew of Scotland: If the adept succeeds in his projection, by converting a thousand parts of common metal with one part of his powder, he will have reason to say that he is a thousand years old; in the meanwhile he is only given that age ceremonially.

An artist may risk undertaking the opus when he shall be able, by means of a vegetable menstruum, joined to a mineral menstruum, to dissolve a third essential menstruum, with which when united, he must lave the earth, then exhale it in *celestial quintessence*, in order to compound the *sulphuric fulminate*, which in one instant penetrates all bodies and destroys the excrements.

In Masonry that celestial quintessence is designated by *the five-pointed*



*Flaming Star*, called by philosophers *the central fire of nature*, also symbolized by the letter G. which means *generation of bodies*. That is the Hermetic Philosophy which must not be confounded with Alchemy.

The philosophical substance exists everywhere; but we must look for it especially in the metallic nature, where it is more easily found than elsewhere. It is *the cornerstone*, which can only be designated by the *double triangle*, which also symbolizes the two hemispheres. This figure is the emblem of the saying of *Hermes*, "*as above, so below*." It is also the stumbling block which has caused the overthrow of thousands of men.

*3rd Degree.* The *Master's Degree* as it actually is, is well known. It is on the whole only a pale reflection of the primitive Initiation, the allegorical Drama of which has been disfigured in consequence of the political events at the time of its renovation. Although the moral symbolism leaves a large share to *philosophical* symbology, the alterations in the system are such, and the developments are so incomplete that now-a-days it takes all the ability of a well-informed R. W. M. to lend interest to the interpretation of the *curtailed* hieroglyphics (even the *Phoenix* has vanished) of this beautiful Degree.

If, as we think so desirable, it were decided to complete the three symbolical degrees, true grades of trial, commented upon and elaborated in the *three Schools of Instruction* which we have elsewhere proposed, by three corresponding degrees called *philosophical* Degrees or *Greater Mysteries*, in which the ancient secret doctrines should be developed, we should be opening up to the initiate a storehouse of the most useful knowledge. He would recognize the truth of the link between the two systems, the *symbolical* and the *philosophical*, in the allegories of the monuments of all the ages, in the symbolical writings of the priests of all the nations, in the rituals of all mysterious societies. He would see there one continuous series, an invariable uniformity of principles which have their origin in a vast, imposing and true whole; and which can only find true co-ordination in that whole. The charm of the allurements and the ardent desire to know, would induce the initiate to penetrate into the sanctuary, following the thorny paths that lead to it, and, aided by a strong will, an indomitable perseverance and unprejudiced study, he would succeed in lifting the veil; and the secret of these allegories, of these emblems, of these symbols, of these sacred enigmas would cease to be a mystery for him, for nature would be unveiled to him.

Thus, in the Mystery-Schools, the initiates gave themselves over to the profoundest studies: Mathematics, the interpretation of numbers, Navigation, Architecture in its three divisions, *sacred, civil and nautical*,



etc. The privileged Initiates, or those who were judged *worthy* were further initiated into the most secret doctrines and in the occult sciences. Modern philosophers have often drawn from these intellectual sources, and it cannot be indifferent to the studious Mason, who likes to be informed with regard to the various speculations and conceptions of the human mind, to find here some of the principal ideas, some of the chief aphorisms, forming the bases of the systems of these mysterious authors.

THE GOLDEN CHAIN. According to *Hermes* and his Disciples universal spirit rushes down from the center of the Archetypal World; never interrupted, it is the never-ending source of light and fire, which, passing through all the higher spheres and gradually becoming condensed, flows continually towards the earth. Also, by the action of the *central fire*, the earthly sun, emanations are continually given off by the earth which soon becoming sublimated, rise to the dome of heaven in order to be rid of the impurities. In short, *condensed* fire becomes *air*; air becomes *water*; water contains *earth*; likewise purified earth is converted into water. sublimated water escapes as air, exalted air is disseminated as *fire*. This eternal rotation of etheric emanations, of vital *molecules* is represented in Genesis under the emblem of the *mysterious Jacob's ladder* on which the angels ascended and descended. It is the brilliant *Golden Chain*, which, according to ancient allegory, binds all bodies to the earth. This was usually represented in the form of an X : A stood for the efflux of fiery atoms from heaven to earth, and depicted their return to the etherical planes. In fact, the *luminous triangle* depicts with the philosophers, the *catabathmic* movement of the ignited atoms towards the earth, because at the start they are in full splendor and in all their purity; the *black pyramid*, or the *dark triangle* on the contrary expresses their ascension or the return towards heaven: for, on leaving this globe they are charged with all impurities of earth.

*Hermes* represented science by the *sacred fire* which his disciples kept alive and which they could not allow to be extinguished on the *penalty of death*. It is terrible to have to paint, by human suffering, the misery which is caused, in the intellectual and moral world, by every interruption however slight in the transmission of the sciences from one generation to another. This is an idea belonging to the Mysteries and is a proof that modern Masonic science, well understood, is a transmission of ancient science. The Light may be hidden under a bushel (in the heart and in the intelligence of a few Initiates) but it can never be extinguished: Let us transmit it then in our turn.



## CHAPTER II.

## THE POWER OF NUMBERS ACCORDING TO PYTHAGORAS.

"Numbers are intellectual or scientific." The intellectual number existed before all, first of all in the divine mind: it is the groundwork of the universal order and the bond making all things one. The scientific number is the generating cause of the multiplicity which proceeds from unity and resolves itself into it. We must distinguish unity from art: unity belongs to numbers, art, to things that can be numbered.

The scientific number is even or odd. Only the even number can undergo an endless division into parts which are always even; yet the odd number is more perfect.

Unity is the symbol of identity, of equality, of existence, of conservation, and of general harmony. (1).

The binary number is the symbol of diversity, of inequality, of division, of separation, and of vicissitudes. The dyad, the origin of contrasts, represents matter or the passive principle. (2) The dyad is also the imperfect state into which, according to the Pythagoreans, a being falls when it detaches itself from the monad or from God. The spiritual beings, emanated from God, enfold themselves in the dyad, and henceforth receive only illusory impressions. This word is used for couple; two authors working together are called a literary dyad.

As formerly the number ONE designated harmony, order, or the good principle (One and only God, expressed in Latin by *solus*, from which was made *sol*, sun, the symbol of this God), so the number TWO gave the opposite idea. There we find the starting point of the baneful science of good and evil. All that is double, false, opposed to the one reality, was represented by the binary number. It also expressed the state of contrariety or oppositeness found in nature, where all is double: night and day, light and

(1) The figure 1 meant the living man (a body that holds itself upright); man is the only one of the living beings who has this power. Adding a head it makes the sign (P) for paternity, for the creative power; R signified a man walking, going, Iens, Iturus.

(2) Or binary, is sometimes used in the sense of dualism, duality. In the Valentinian Theogony, Bythos and Syge constitute the primitive binary of beings.



darkness, cold and heat, moistness and dryness, health and sickness, error and truth, the two sexes, etc.

It is a well-known fact that the Romans dedicated to Pluto the second month of the year, and that its second day was consecrated to expiations in honor of the souls of their dead. The Catholics have the same consecration: in 1003 Pope John XIX instituted the Feast of All Souls ordering that it should be celebrated on the second of November, the second month of the autumn.

Every number, like unity and the binary, has its special properties, which give it a symbolic character, particularly its own. The monad or unity is the last term, the last state, the rest or quiet of the state in its decrease.

The ternary is the first odd number. The triad, the mysterious number, which plays so great a role in the Asiatic traditions and in the Platonian philosophy, the image of the Supreme Being, unites in itself the properties of the two preceding ones. To the Pythagoreans the ternary represented not only the surface, but also the principle of formation of all bodies.

The ternary was for philosophers the number of numbers. Many of the numerous combinations to which this mysterious type has been applied, have been explained in the *Cours interprétatif des initiations*, a type universally revered in antiquity and sacred in the Mysteries; thus in Masonry there are only three degrees essentially; Masons revere in the triangle, the most august mystery, that of the sacred ternary, the object of their homage and the subject of their studies. Nature is divided into three kingdoms: each of these is again triple, whence the novenary: and the whole (trinity) makes but ONE represented by the *delta*.

Let us explain why the triangle, a purely geometrical figure, represents God, and in which way French Masonry facilitates its explanation.

In geometry, a line cannot represent a perfect solid. No more do two lines represent a figure demonstrably perfect. But three lines, by their junction, form a triangle of the first regular perfect figure, and that is why it has served, and does still serve, to characterize the Eternal, who, infinitely perfect in His nature, is, as universal Creator, the first Being and consequently the first Perfection.



The quadrangle or square, however perfect it may seem, is after all only a second perfection and cannot represent the Deity which is the first. Let us notice that the word Deity, *Dieu* in French and *Deus* in Latin, has for its initial the Greek delta or the triangle. This is the motive, with the Ancients as well as the Moderns, for the consecration of the triangle, the sides of which stand for the three kingdoms of nature or God. In the centre is placed the *iod* (initial of Jehovah), the life-giving spirit or fire, the generative principle represented by the letter G, initial letter of the word God in the Northern languages and the philosophical meaning of which is generation.

The following shows one of the advantages of the French Rite over the incoherent Scottish Rite:

The first side of the triangle which the E. A. has to study, is the mineral kingdom, symbolized by T. C. The second side, on which the F. C. has to reflect, is the vegetable kingdom, symbolized by S. In this kingdom is found the beginning of bodies; that is why the letter G is put before the eyes of the initiated, shining and radiant. The third side, which represents the animal kingdom and the study of which completes the studies of the Master, is symbolized by M. B. (Child of putrefaction). From this threefold study or threefold science, characteristic of this degree, is derived the name, trinosophist, he who studies or knows three sciences, which are the three degrees of Masonry.

(To be continued.)

We find in Bacon's *Advancement of Learning* a reference to "That excellent and Divine fable of the Golden Chain, namely, that men were not able to draw Jupiter down to the earth; but, contrariwise, Jupiter was able to draw them up to Heaven;" and again: "A little or superficial taste of Philosophy may perchance incline the mind of man to atheism, but a full draught thereof brings the mind back again to Religion. For in the entrance of Philosophy, when the second causes, which are next unto the senses, do offer themselves to the mind of man, and the mind itself cleaves unto them and dwells there, an oblivion of the Highest Cause may creep in, but when a man passeth on farther and beholds the dependency, continuation and confederacy of causes, and the works of Providence, then, according to the allegory of the poets, he will easily believe that the highest link of Nature's chains must needs be tied to the foot of Jupiter's chair."



## THE SYMBOLISM OF YUCATAN AND EGYPT.

"The forests of Yucatan and Central America are to-day, for the majority of the people of the United States, even those who call themselves scientific and well-informed, as much a *terra-incognita* as America was to the inhabitants of Europe before its discovery by Columbus." European scientists—on the other hand—after having ransacked the Grecian, Egyptian, Chaldean, and other fields, are turning with avidity to the comparatively unknown regions of Central America, and find in the Isthmus of Yucatan mines of untold wealth of archæological and other evidences of an ancient civilization. Discoveries have already been made which are surprising in their importance.

The recent death of Madame Le Plongeon, the earnest collaborator of her husband, Dr. Augustus Le Plongeon, reminds us of the indefatigable labors of these two devoted students, and of the results attained by them during a twelve years' sojourn in this land of the unknown. These results are peculiarly interesting to a student of Freemasonry; and it shall be the object of this paper to point out some relations existing between Yucatan and Egypt along the line of symbolism as put forth in their publications, notably *Queen Moo*.

The Isthmus of Yucatan under its ancient name of Mayach is proven to be the home and origin of a vast system of civilization antedating that of Egypt. "Like the English of to-day the Mayas sent colonists all over the earth. These carried with them the language, traditions, architecture, astronomy, cosmogony, and other sciences—in a word the civilization of the mother country. . . . . We find vestiges of it and of their language in all historical nations of antiquity in Asia, Africa, and Europe."

The very name of the country—Mayach—is suggestive to students of Eastern literature. In metaphysical minds the Earth is an illusion existing only in, and emanating from the mind of its Creator, which shall eventually return thither. Maya is the Sanskrit for illusion. Among the Mayas the syllable *Ma* meant the earth, the country. It also meant, when prefixed to nouns, verbs, or adjectives, negation. Its hieroglyphic sign is an oblong square, which in both Mayeaux and Egyptian signifies the earth. So are most buildings constructed; so are all lodge-rooms planned to-day,



as in the prehistoric times under consideration, and the allegory is obvious to an initiate.

It is generally supposed and credited that India and the region thereabout was the early home of civilization, with migratory streams to Persia, Chaldea, Egypt and the lands contiguous to the Mediterranean Sea. Researches tend to prove that the Maya civilization antedated that of India, and that it spread to those Eastern lands on account of the colonization proclivities of the Mayas already spoken of. "Long, long ago intimate communications existed between the inhabitants of the Western continent and those of Asia, Africa and Europe; and that ancient American civilization, if not the mother of that of historical nations of antiquity, was at least an important factor in the framing of their cosmogonic notions and primitive traditions." A remarkable fact is the absence in Egypt of all evidence of the infancy of its civilization, of indication of an early period of savagery or barbarism. This is a mystery to Egyptologists. It need no longer remain such. The Egyptians themselves claimed that their ancestors in remote ages settled on the banks of the Nile, bringing there, with the civilization of their mother country, the art of writing and a polished language. That this language was Maya seems to be established beyond a reasonable doubt. Authentic indications exist showing that these Maya emigrants reached the Nile Valley in time of flood, it being so pictured in the ideographs recounting the journey, but explorers have been unable to interpret properly these hieroglyphics because their etymology of languages does not embrace that of the Mayas.

One of the customs of this wonderful Western people was to make offerings "just as the Egyptians made oblations of fruit and flowers to the dead." In each the altar for these offerings was placed at the entrance to an inner chamber, and with the Mayas these offerings were taught as a moral precept exactly as the Brahmins did ages ago and continue to do to-day. "It will be easy to see these teachings must have emanated from the same school." This custom of honoring the dead exists among all peoples, but note the striking similarity between the customs of the Mayas, Egyptians and Hindoos. "Even to-day where the Maya language is spoken.....the aborigines hang cakes of the best corn and meat they can procure in secluded and pure places." R. G. Haliburton of Boston mentions in his



"Festival of Ancestors" the similarity not only of this custom but of its time—viz., the beginning of November—and notes its observance by the "Peruvians, the Hindoos, the Pacific Islanders, the people of the Tonga Islands, the Australians, the ancient Persians, the ancient Egyptians, Japanese, and the northern nations of Europe."

In Egypt the vulture formed the headdress of the goddess Isis. In Maya it was the totem of Queen Moo. Isis *may* be a corruption of the Maya word *idzin*, meaning "little sister," which was a cognomen of Queen Moo. Queen Moo caused the erection of a memorial hall to the memory of Prince Coh, her brother and husband. Also she had raised over his remains a mausoleum elaborately and allegorically sculptured. It was crowned by a statue of a dying leopard with a human head. Notice certain analogies between the Egyptian Sphinx and the leopard which crowned Prince Coh's resting place. The sphinx is placed in front and to the East of the second pyramid overlooking the Nile, toward the rising sun. It represents a lion, or it may be a leopard, with a human head, hewn out of the solid rock, and there are traces of much—if not the whole—of it having been painted a dull red. The mausoleum of Prince Coh stands in front and to the East of the memorial hall; the statue on the top is a leopard with a human head; the color of the Mayas was red brown, and Archbishop Landa tells us that "even as late as the Spanish conquest they covered their faces and bodies with red pigment."

Upon certain of the walls of King Can's palace at Uxmal there appear two interlaced equilateral triangles, an emblem, the whole understanding of which has ever been, among all peoples and all religions, hidden from the many and revealed to the few. Among the Mayas, as with the Egyptians, the triangle meant worship. Among ancient occultists the triangle with the apex upward symbolized "fire", that with the apex downward "water"; the circle circumscribing the triangles represents the universe. Twelve scallops which surround this outer circle typify the twelve signs of the Zodiac. Proceeding from the scallops in a downward direction are four double rays; those nearest the "houses of the Sun" or zodiacal signs typify the "primordial four", those who helped fashion the material universe; the lower four symbolize the four primordial substances known to modern scientists as Nitrogen, Oxygen, Carbon and Hydrogen.



The esoteric explanation given by Maya sages to their pupils corresponds strangely to the doctrine of cosmic evolution contained in the ancient Sanskrit book, the "Stanzas of Dzyan," interpreted by Madame Blavatsky in her "Secret Doctrine." "Is it a mere coincidence that the name Dzyan of the Archaic Indian MS. is a pure Maya word?"

Such striking similarities as constantly occur must convince one that there existed on the Western hemisphere a civilization long antedating that of the East. If we fit into the apparent hiatus the lost continent of Atlantis, the Atlantis of Plato, the Land of Mu of the Mayas, the solution of the Egyptian enigma seems more easy, especially if we remember that the Mayas were essentially a colonizing people, as stated earlier.

Many other evidences of the linking of America through its central part with Egypt might be presented, but it is hoped enough has been advanced to incite continued study along these lines, especially in those interested in Symbolism and its Universality.

—Richard Blackmore, M. D.



*Truth is within ourselves; it takes no rise  
From outward things, whate'er you may believe.  
There is an inmost centre in us all,  
Where truth abides in fulness; and around,  
Wall upon wall, the gross flesh hems it in,  
This perfect, clear perception—which is truth.  
A baffling and perverting carnal mesh  
Binds it, and makes all error: and to KNOW  
Rather consists in opening out a way  
Whence the imprisoned splendor may escape,  
Than in effecting entry for a light  
Supposed to be without.*

From "Paracelsus."

—Robert Browning.



## BRICKS AND STONES.

There is so much misunderstanding about the rites of Masonry that we will endeavor to explain something about the two predominant and universally recognized rites in the United States, the York and the Scottish. There are several so-called rites and branches of Masonry, but the above two are the recognized legal Masonic rites of this country, and are in fraternal relationship with all the regular Masons of the world. The York Rite is:

First, Symbolic Masonry—The Grand Lodges of Free and Accepted Masons of the several States and Territories.

Second, Capitular Masonry—The General Grand Chapter of Royal Arch Masons of the United States of America, and the Grand Chapters of Royal Arch Masons of the States and Territories.

Third, Cryptic Masonry—The General Grand Council of Royal and Select Masters of the United States, and the Grand Councils of Royal and Select Masters of the States and Territories.

Fourth, Chivalric Masonry—The Grand Encampment of Knights Templar of the United States of America, and the Grand Commanderies of the States and Territories.

The Scottish Rite is the Supreme Council of the Ancient and Accepted Scottish Rite of the Southern Jurisdiction, of which James D. Richardson is now Grand Commander, and the Northern Jurisdiction, of which Samuel C. Lawrence is now Grand Commander, and the several bodies under their obedience.

In the Latin countries the Blue Lodges are Scottish rite, but when the Scottish rite came to this country the territory was already occupied by the York Rite Blue Lodges, and the Scottish Rite, recognizing that Masonic law of jurisdiction eliminated its Blue degrees, accepted the York Rite degrees instead, and now begins its work with the fourth degree.

—*Scottish Rite Bulletin.*

“Freemasonry being created by the union of all consciences and of all high tendencies, the first principle it affirms is the humanity of its ethics. It elaborates ideas for the whole world, and it has nothing about it of a sect in which certain special truths are reserved for the initiated alone. It is of no party; it seeks the truth, and that is all. If it works in secret,



it is in order the better to concentrate its strength and not to scatter it in useless toil and discussion. An ideal is only created in quietude and away from the struggles by which mankind is divided. But when once it has elaborated its ideal, it does not keep a jealous hold of it for the moral training of its own members; it is anxious that the whole of society should profit by it. Its action might be compared to that of the prism which receives light from all sides, and after transforming it, sends it back in a special direction. After having refracted the whole of society Freemasonry restores to it new individualities, which henceforth move towards one conscious aim.

"Moral philosophy seeks not only to please all men, to whatever race or party they may belong, it seeks also to unite them by points of thought they may have in common. It gathers together various elements of the thought of each nationalist, or rather in them the best elements which stand out above political individualities in order to make what was formerly called a *"bouquet spirituel."* It does not, as prejudiced minds have insinuated, oppose itself to nationalism, but it guides towards an ideal which is broader and more human, and, therefore, international.

"Its faculty of admitting the most varied ideas, and its system of recruiting have engraved the principle of toleration into its very nature. Toleration is a charitable feeling towards those people who cannot think as we do; their knowledge is regarded as being less interesting than their character, and their ideas are admitted in consideration of their moral excellence. But this deference towards ideas which are contrary to our own is due to more extended knowledge. The scholar knows how difficult it is to seize hold of truth, how unstable it is, and that the progress of humanity is resultant of contradictory elements; to tolerate and then to understand one another. He has no aversion for those who are not on the side of the light.

"Masonry arrives at the same conviction by another method.

"The image of the Lodge, where all the various opinions agree to form one single thought, makes him understand the utility of all the various voices to compose a harmonious whole.

"Such toleration is what the fraternity desires, and it expresses itself through it. The Masonic habit of seeing in the Lodge none but Bre. quickly spreads to the whole of mankind.

"Such noble tendencies, penetrating into the conscience of the individual, dispose him to pursue after virtue, that is to say, after forces which are useful in the realization of the common ideal, and in the search after the well-being of humanity. As a matter of fact Freemasonry does not



separate speculative and moral questions from economic quests. It feels that its mission is not only to enact rules of happiness, but to combat in order to render their application possible. Freemasonry takes an interest in social questions, because they are questions which concern the welfare of the human race, and it brings its special competency to bear upon it—which is above parties.—This is an idea felt by all. . . .

“Finally, Masonic morality is evolutionist. Ever agreeing with social necessities of the present, it receives its inspiration from the progress of science in order to make its ideal more rational. In it there is an active force which allows it no respite, and which after each object attained, offers it new and higher aims. But is there not in this ideal which is constantly changing, something too unstable and too disconcerting for the mind? We think not, for what varies is not so much the principles as their application and their adaptation to this ideal which is more definite. Realize the declaration of the Freemasons of 1717 at the time the Grand Lodge of England was organized. They decided ‘to follow that religion about which all men agree, that is, to be good men and sincere, men of honour and integrity,’ and they base their efforts on the rule of the love of men: ‘You will cultivate fraternal love which is the foundation and the key-stone, the cement and the glory of this ancient confraternity.’ (The Constitutions of the Freemasons. . . .London, 1723).”

—S. M. Lahy.

—*Bulletin of International Bureau.*

One of the objections urged by religionists against Freemasonry is that “men of all religions are admitted to membership on terms of perfect equality.” The charge is true, the only requirement for reception into Masonry is a belief in the existence of God and in the immortality of the human soul.

The Census of 1906 shows that there were in that year one hundred and eighty-six sectarian or semi-sectarian religious denominations in the United States.

The Fraternity of Freemasonry does not undertake to decide which one of these one hundred and eighty-six denominations is right. It declares plainly that such questions must be settled elsewhere. But it holds that the same God is above all and over all, that we are all children of a common Father and are heirs of a common destiny. “If this be treason to religion,” to use a historic phrase, “let our opponents make the most of it.”

*The New Age*, July, 1910.



## BOOKS AND BOOK REVIEWS.

*Ancient Mystic Oriental Masonry.* Its teachings, rules, laws, and present usages which govern the Order at the present day. "True Masonry and the Universal Brotherhood are one." Dr. R. Swinburne Clymer, author of *The Rosicrucians: their teachings; The Philosophy of Fire*, etc. The Philosophical Publishing Company, Allentown, Pa. 193 pages. \$1.50.

A running fire of alternating quotations by Buck, Pike, Parsons, Cooper-Oakley, Oliver, Pierson, Mackey, etc., tied together by quotations from the author's earlier writings and his comments and explanations. It has a rather bewildering effect on the reader, who, owing to the different points of view of the various authors quoted, can reach several different conclusions as to several of the topics dealt with.

In one place the story of King Solomon and the two Hiram is fact, in another it is allegory. We may conclude that the Mysteries and Masonry have an unbroken line of descent, or that they have come into existence from time to time and disappeared again; that they are of Divine origin, or that they are the outcome of the Great White Brotherhood, the existence of which is maintained in the early quotations from Buck and declared in the rules of the Order in the closing chapter. The difference between real initiation and the mere outward form is dealt with, but there still remains a vagueness and the words binding the quotations together do not seem to be the words of power of an Initiate.

True, one may infer from the context that an unbroken chain of power and intelligence streams down from the Most High and that the Great White Brotherhood "having in charge the evolution of humanity" are naturally a part of that stream reaching down to humanity with no station without a witness; but with such a view how can there be a supreme initiation except in a relative sense, for they, the Great White Brotherhood, must be moving on to prepare places for future humanity,—and so, "many are called and few are chosen" for initiation to keep the places filled, the link unbroken.

From the above point of view initiation is seen not as a human institution for man's aggrandizement, but of Divine origin for



the helping of all, and can only be conferred by Divine right. All ordinary lodge work and initiations are but shadows, but in proportion to the purity of motive, accuracy, and devotion they invoke the Divine power and draw them nearer the substance.

The object the author has in publishing is evidently to call attention to a way by which he claims the exalted heights, supposedly of the Great White Brotherhood, may be attained. But do the higher initiations of ordinary Masonry lead nowhere? It seems to be admitted that they do not lead beyond those minor expansions of consciousness that lie on the borderland of ordinary human limitations of to-day. Even so, it is by no means admitted that they are a failure; the inference seems to be quite the contrary as they form the foundation for his Ancient and Mystic Masonry.

We wish them Godspeed. May all Masonic Lodges, shadows of Masonry, attain through growing spirituality to union with the substance, the Lodge of the Great White Brotherhood.

—E. H.

*Queen Moo and the Egyptian Sphinx.* Augustus Le Plongeon, M. D. Macoy Publishing and Masonic Supply Co. 277 pages. Reduced from the author's price of \$6.00 to \$4.75.

This interesting and valuable work is a record of Dr. Le Plongeon's extensive explorations among the ruined palaces, tombs, and temples of Yucatan, and his careful study of the signs, symbols, and manuscripts of its prehistoric Mayas.

Manifold facts are presented as evidence that the Mayan civilization antedated, by centuries, that of the East; the author shows "striking analogies between their language, their religious conceptions, their cosmogonic notions, their manners and customs, their traditions, their architecture, and those of ancient civilized nations of Asia, Africa, and Europe; the inference is clearly drawn that such similarities could not be mere effects of hazard but of intercourse and intimate connection.

Dr. Le Plongeon puts forward a solution of the origin and meaning of the Egyptian Sphinx. In so doing, he traces the flight Eastward of Queen Moo and her later establishment as ruler of the Mayan colonies on the banks of the Nile. "Before leaving her mother-country in the West she had caused to be



erected, not only a memorial hall to the memory of her brother-husband, but also a superb mausoleum in which were placed his remains and a statue representing him. On the top of the monument was his totem, a dying leopard with a human head—a veritable sphinx. Once established in the land of her adoption, did she order the erection of another of his totems—again a leopard with a human head—to preserve his memory among her followers? The names inscribed on the base of the Egyptian sphinx seem to suggest this conjecture. Through the ages, this Egyptian sphinx has been the enigma of history. Has its solution at last been given by the ancient MAYA archives?"

There is much of interest to the ethnologist, the geologist, the naturalist, the philologist, the archaeologist, the historian; Theosophists, because of their knowledge of the ancient continent of Atlantis and the colonizing offshoots of the Fourth Race, will delight in fitting the broken bits of prehistory into their proper place in the Great Scheme; lastly, the student of Masonry will find within its pages such hints and helps as will prove an impetus towards a better understanding of the ancient and inner meaning of symbols and symbolism in general.

The book is illustrated with seventy-three full-page half-tone prints from photographs taken *in situ*, and drawings and plans made from actual surveys. There is also a generous inclusion, throughout the text, of smaller illustrations and cuts.

The reader is referred to the article in this issue of magazine entitled *Symbolism of Yucatan and Egypt*, by Dr. Blackmore.







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