



FOR THE CANDIDATE

The
Master Mason



BOOK NO. 4

THE
MASTER MASON



Authorized by
GRAND LODGE F. & A. M. OF INDIANA

Compiled by
COMMITTEE ON MASONIC EDUCATION

Book No. 4

Foreword

It is safe to say that among the countless thousands who have in the past been raised to the Sublime Degree of Master Mason, no one of them realized at the time the full implications of the ceremony. This clearly would be impossible. Yet it is vitally important that the deeper meanings of this degree be understood if one is to become a Master Mason in fact as well as in name.

This final booklet is intended to indicate something of what lies beyond the instruction you have already received. If it encourages you to investigate still further it will indeed have served a good purpose. The literature of Masonry in all its many phases is within your reach and your Worshipful Master or Secretary can give you particulars.

“On the Threshold” is the appropriate title of the first booklet presented to you. In a sense it would be equally fitting for this one also, for while you have been given the third and final degree, you have by no means finished your Masonry. On the contrary, you have only *completed your entrance* into the Fraternity. You now stand actually “on the threshold” of a new and potentially important experience, which should mature into a lifelong relationship rich in its values to you, and marked by your own loyalty and usefulness to the Craft.

The Master Mason



You are now a Master Mason and as such a member of the oldest and largest fraternity in the world, an institution whose beginnings are lost in the dim reaches of the past. You achieved this distinction by participating in ceremonies which men have practiced in one form or another, but always with the same idea and purpose, since the childhood of the human race.

Your enjoyment of Freemasonry, its value to you in your future life, your contribution to the fulfillment of its great mission, will be in direct proportion to your understanding of its secrets, which, if you recall the degree through which you have just passed, you do not yet have and which can only be gained by your own endeavors and the assistance of your brethren. Your own endeavors will depend entirely on your devotion to Freemasonry's great mission of bringing to mankind a full comprehension of the Brotherhood of all men under the Fatherhood of one everliving God.

Much has been written of Freemasonry. Probably your own Lodge possesses a library of books telling of the history of Freemasonry and treating of its philosophy, symbolism, and jurisprudence. These books are at your disposal at all times and there

are many others that you may purchase for study in *your own home*.

There are also many magazines on the subject. Your own Grand Lodge publishes a monthly magazine, *The Indiana Freemason*. Recognized as one of the very best Masonic publications now available, *The Indiana Freemason* will be sent to you for only a few cents per issue. Thus you can learn more and more about Masonry if you will-but you yourself must furnish the *will*.

This booklet is only an introduction to the great field of Masonic learning-an invitation to you to enter that field for your own pleasure and profit. We hope it will provide a starting point from which you will go on and on in a search for Masonic light. Your efforts will be richly rewarded.

Freemasonry has many sides. To the lover of ritual, it is the quintessence of beauty; to the jurist, it reveals a great field of jurisprudence in its landmarks, traditions, customs, constitutions and laws; to the research student, it opens avenues of investigation that would require a lifetime to pursue. The philosopher discovers in Freemasonry a simple yet profound solution to the problem of human relationships, while the historian finds the beginnings of democratic thought and the foundations of democratic political organization. And to every man it presents un-

INDIANA MONITOR
and
FREEMASON'S GUIDE

Compiled by
LAURENCE R. TAYLOR



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1993

vent your going to law with Strangers, or would excite you to put a speedy Period to all Law-Suits, that so you may find the Affair of Masonry with more Alacrity and Success; but with respect to Brothers or Fellows At Law, the Master and Brethren should kindly offer their Mediation, which ought to be thankfully submitted to by the contending Brethren; and if that Submission is impracticable, they must, however, carry on their Process of Law-Suit, without Wrath or Rancor (not in the common way), saying or doing nothing which may hinder Brotherly Love, and good Offices to be renew'd and continu'd; that all may see the Benign Influence of Masonry, as all true Masons have done from the Beginning of the World, and will do to the End of Time.

AMEN, SO MOTE IT BE.

DECLARATION OF PRINCIPLES¹

Freemasonry is a charitable, benevolent, educational, and religious society Its principles are proclaimed as widely as men will hear. Its only secrets are in its methods of recognition and of symbolic instruction.

It is charitable in that it is not organized for profit and none of its income inures to the benefit of any individual, but all is devoted to the promotion of the welfare and happiness of mankind.

¹In order to correct any misunderstanding and to refute willful misrepresentation, this "Declaration of Principles" was adopted by the Grand Lodge of Indiana on May 24, 1939. It merely puts in concrete form what we have taught and practiced since the beginning of our Grand Lodge.

It is benevolent in that it teaches and exemplifies altruism as a duty.

It is educational in that it teaches by prescribed ceremonials a system of morality and brotherhood based upon the Sacred Law.

It is religious in that it teaches monotheism, the Volume of the Sacred Law is open upon its altars whenever a Lodge is in session, reverence for God is ever present in its ceremonial, and to its brethren are constantly addressed lessons of morality; yet it is not sectarian or theological.

It is a social organization only so far as it furnishes additional inducement that men may foregather in numbers, thereby providing more material for its primary work of education, of worship, and of charity

Through the improvement and strengthening of the character of the individual man, Freemasonry seeks to improve the community. Thus it impresses upon its members the principles of personal righteousness and personal responsibility, enlightens them as to those things which make for human welfare, and inspires them with that feeling of charity, or goodwill, toward all man kind which will move them to translate principle and conviction into action.

To that end, it teaches and stands for the worship of God; truth and justice; fraternity and philanthropy; and enlightenment and orderly liberty, civil, religious and intellectual. It charges each of its members to be true and loyal to the government of the country to which he owes allegiance and to be obedient to the law of any State in which he may be.

Masonry abhors Communism as being repugnant to its conception of the dignity of the individual personality, destructive of the basic human rights which are the Divine heritage of all men, and inimical to the fundamental Masonic tenet of faith in God.

It believes that the attainment of these objectives is best accomplished by laying a broad basis of principle upon which men of every race, country, sect, and opinion may unite rather than by setting up a restricted platform upon which only those of certain races, creeds, and opinions can assemble.

Believing these things, this Grand Lodge affirms its continued adherence to that ancient and approved rule of Freemasonry which forbids the discussion in Masonic meetings of creeds, politics, or other topics likely to excite personal animosities.

It further affirms its conviction that it is not only contrary to the fundamental principles of Freemasonry, but dangerous to its unity, strength, usefulness, and welfare, for Masonic Bodies to take action or attempt to exercise pressure or influence for or against any legislation, or in any way to attempt to procure the election or appointment of government officials, or to influence them, whether or not members of the Fraternity, in the performance of their official duties. The true Freemason will act in civil life according to his individual judgment and the dictates of his conscience.

THE ANCIENT LANDMARKS

"The ancient landmarks of the Order, entrusted to your care, you are carefully to preserve. . . ."

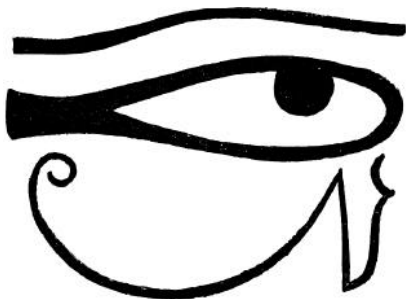
KENTUCKY MONITOR

Complete Monitorial Ceremonies of the Blue Lodge

THIRTEENTH EDITION

ARRANGED BY
HENRY PIRTLE
Past Master

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EYE OF OSIRIS

THE ALL-SEEING EYE

“In most of the ancient languages of Asia ‘eye’ and ‘sun’ are expressed by the same word, and the ancient Egyptians hieroglyphically represented their principal deity, the sun-god Osiris, by the figures of an open eye, emblematic of the sun, by whose light we are enabled to see, and which itself looks down from the midst of heaven and beholds all things. In like manner Masons have emblematically represented the omniscience of the Great Architect of the Universe. We have here a copy of the ancient Egyptian emblem of the eye of Osiris, taken from the ancient monuments, and found both painted and sculptured on the yet remaining temple walls.”-
Stellar Theology and Masonic Astronomy

COIL'S MASONIC ENCYCLOPEDIA

by

HENRY WILSON COIL, 33^o

Edited by

DR. WILLIAM MOSELEY BROWN, 33^o

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a chapter at Whippany and, on January 5, 1825, a general meeting of the officers of those three chapters was held at Elizabethtown and formed the Grand Chapter Royal Arch Masons of New Jersey, May 9, 1825. The following chapters were chartered: Hiram Chapter No. 4 at Trenton, June 24, 1825; **Lafayette** Chapter No. 5 in Paterson, Nov. 9, 1825; and Sussex Chapter No. 6 in Newton, Nov. 4, 1827. That Grand Chapter expired Nov. 8, 1836, leaving Hiram Chapter No. 4 as its only survivor, which, in 1850 moved to Eatontown and in 1854 became subordinate to the Grand Chapter of New York. In 1854, the General Grand Chapter established **Enterprise** Chapter No. 2 in Jersey City and, in 1856, **Boudinot** Chapter No. 5 in Burlington. Those three chapters formed the Grand Chanter of New Jersey on Dec. 30, 1856, in Burlington, and the officers were installed in Jersey City, Feb. 13, 1857. There have been 61 chapters chartered, of which 7 have ceased to function. Hiram Chapter, now No. 1, in Red Bank, has had four charters, probably the only case of its kind in the world. These charters were from the first Grand Chapter, the Grand Chapter of New York, the General Grand Chapter, and the present Grand Chapter of New Jersey.

New Brunswick Council No. 1 Royal and Select Masters was chartered by the Grand Council of Pennsylvania, June 23, 1860 (name changed to **Scott** council 'No. 1). On Nov. 26, 1860, that council and **Kane** Council No. 11 and **Gebal** Council No. 14, both chartered from Pennsylvania, formed the Grand Council of New Jersey.

Hugh de Pavens Commandery No. 1 Knights Templar at Jersey City was U. D., March 12, 1858 and chartered Sept. 16, 1859. It and **Saint Bernurd No. 2** and **Helena No. 3** formed the Grand Commandery of New Jersey, Feb. 14, 1860.

Mercer Lodge of Perfection was chartered at Trenton, May 23, 1863. **Mercer** Council Princes of Jerusalem was chartered May 19, 1866, and **Trenton** Chanter Rose Croix, June 26, 1868. **New Jersey** Consistory was chartered May 16, 1867.

New Mexico. Freemasonry was first introduced into the territory of New Mexico by army lodges from Missouri during the Mexican War. These included **Missouri** Lodge No. 86 and **Hardin** Lodge No. 87, both of which expired at the close of the war. **Montezuma** Lodge No. 109 at Santa Fe was chartered from Missouri, May 8, 1851 (later No. 1). **Bent** Lodge No. 204 was U. D., Nov. 16, 1859 and chartered June 1, 1860. It was the lodge attended by Kit Carson, the noted scout, but it soon expired. June 20, 1862, **Chapman** Lodge No. 95 was U. D. at Ft. Union and chartered June 2, 1866. It removed to Las Vegas and became No. 2. **Aztec** Lodge No. 108 was U. D., June 4, 1866, chartered Oct. 19, 1867, and became No. 3 at Las Cruces. **Kit Carson** Lodge No. 326 at Elizabethtown was U. D., Aug. 10, 1869, chartered Oct. 12, 1869, and expired 1878. **Silver City** Lodge No. 465 at Silver City was U. D., May 1, 1873, chartered Oct. 17, 1873, and became 'No. 8. **Union** Lodge No. 480 at La Junta, was U. D., May 3, 1874, moved to Tiptonville, Watrous, and Wagon Mound and chartered Oct. 15, 1874, became No. 4. **Cimarron** Lodge No. 348 at Cimarron was chartered Oct. 15, 1875, expired in 1879 and revived in 1908 as No. 37. All the above lodges were under Missouri authority.

The Grand Lodge of New Mexico was formed at a convention, Aug. 6-10, 1877, attended by representatives of **Montezuma**, **Chapman**, **Aztec**, and **Union** Lodges. **Silver City** and **Cimarron** Lodges opposed the action but joined later. The Grand Lodge of New Mexico has chartered but one lodge outside that state, that being **White Mountain**. Lodge No. 5 at Globe, Arizona, which later participated in the formation of the Grand Lodge of Arizona.

Santa Fe Chapter No. 1 Royal Arch Masons was U. D., Dec. 11, 1865, chartered Sept. 18, 1868; **Silver**

City No. 2, U. D., Feb. 22, 1876, chartered Aug. 24, 1877; **Las Vegas No. 3**, U. D., March 10, 1881, chartered Aug. 15, 1883; **Rio Grande No. 4** at Albuquerque, U. D., January 12, 1882, chartered Aug. 15, 1883; **Deming No. 5**, U. D., Feb. 28, 1885, chartered Oct. 1, 1886; **Raton No. 6**, chartered, July 23, 1891; **Columbia No. 7** at Roswell, U. D., January 24, 1894; chartered Aug. 24, 1894; **Sdcorro No. 8**, U. D., Oct. 1, 1896, chartered Oct. 13, 1897. The Grand Chapter of New Mexico was formed Oct. 3, 1898.

Deming Council No. 1 Royal and Select Masters was U. D., May 11, 1887 by the General Grand Council and chartered Nov. 19, 1889, but was annulled Nov. 9, 1909. **Santa Fe** Council was U. D., May 1, 1895 and surrendered its dispensation Nov. 28, 1899. **Hiram** Council No. 1 at Albuquerque was U. D., January 19, 1920 by the General Grand Council and chartered Sept. 9, 1924. **Zuni** Council at Gallup was U. D., Apr. 3, 1922 and **Santa Fe** Council (second of that name and place) was U. D., April 19, 1922. No Grand Council has been formed in New Mexico.

Santa Fe Commandery No. 1 was U. D., May 31, 1869 at Santa Fe and chartered Sept. 21, 187 1. It and **Las Vegas No. 2**, **Pilgrim No. 3**, **McGrorty No. 4**, **Aztec No. 5** and **Rio Hondo No. 6** formed the Grand Commandery, Aug. 21, 1901.

Santa Fe Lodge of Perfection was chartered April 8, 1886; **Azatun** Chapter Rose Croix No. 1, **Coronado** Council of Kadosh No. 1 and **New Mexico** Consistory No. 1 were chartered Oct. 20, 1909.

New South Wales. See AUSTRALASTA.

Newton, Dr. Joseph Fort. Prominent American Masonic writer and divine rated in his adopted State of Iowa as, next to T. S. Parvin, the brightest star which ever shone in that Grand Jurisdiction. The best short statement of his character and work is found in Wendell K. Walker's article in the **New York Masonic Outlook**, which was quoted on the cover of the revised and enlarged edition of **The Builders** as follows: "R. W. Brother the Reverend Doctor Joseph Fort Newton, 33rd Past Grand Chaplain of the Grand Lodge of Iowa, Past Grand Prelate of the Grand Encampment of Knights Templar of the United States, was born in Texas on July 21, 1880 and died January 24, 1950 at his home in Merion, near Philadelphia, Pennsylvania.

"One of his childhood's recollections was of his father's funeral: 'the Master in his high hat, the men standing in a square, wearing white aprons; each dropping a sprig of evergreen into the grave * * *.' He remembered hearing that his father had been Master of that Lodge, and also that his father's life had been saved during the Civil War by a Union officer who knew him to be a Confederate Mason.

"Dr. Newton himself was raised in 1902 in Friendship Lodge No. 7, Dixon, Illinois, later affiliating with Mt. Hermon Lodge No. 253 [really 2631], Cedar Rapids, Iowa. He attended the Seminary in Louisville, Kentucky and was ordained. He served a number of churches—some of them non-sectarian—in Texas, Missouri, Illinois, Iowa, London (England), New York, and Philadelphia and throughout his entire ministry strove to promote a brotherhood of religion.

"Along with his professional work in religion, he was continually trying to 'Induce Masons to know more about Masonry, and to inspire them to do more with Masonry.' He was the first Editor of two national Masonic magazines, **The Builder** and **The Muster Mason**. He was the author of many books, both Masonic and religious, but one book stands out not only above all his, but above all the Masonic books of our time. That book is **The Builders**. The book is an instructive expression of the Masonic portion of a life's sermon, perfectly attuned to the attentive ears of the generation for which it was written.

"We may have forgotten some of his titles and honors; many never experienced the thrill of his voice; some were undoubtedly ignorant of the many achievements through which he helped to make this world a better place. Even the achievements which we do know and now remember may be lost to future generations. But **The Builders** will not be forgotten.

"In its modern form at least," we read in his book, **The Religion of Masonry**, "our Masonry is a symposium of symbolism in which three streams or strands of faith unite, by which man is a Builder of a Temple, a Pilgrim in quest of a lost Truth, and, if he be worthy and heroic, a Finder of the Sublime Secret of Life."

"Who knows if any mortal be so heroic, or worthy enough? If any, Brother Joseph Fort Newton was."

Dr. Newton's broad religious toleration is shown by the fact that, at different times, he ministered to several denominations, Universalist, Liberal Christian, the People's Church, and the City Temple in London, England. Luther Brewer, Editor of the Cedar Rapids **Republican**, collected and published Dr. Newton's sermons for some years in that newspaper, transferring them to book form each year.

Dr. Newton was an active Freemason and lectured widely to lodges in Iowa, delivering especially a lecture called **The Men's House**. At the request of the Grand Lodge of Iowa, he wrote **The Builders**, a copy of which was presented to every candidate raised in that State. It has also become one of the most widely read Masonic books of modern times. It has been translated into several foreign languages and, after the first edition in 1914, it appeared in editions as follows: 1915, 1916, 1920, 1921, 1922, 1924, and 1926. A revised edition was published in 1930, 1945, and 1946, and a revised and enlarged edition was issued in 1951 (315 pages), on the cover of which the following new explanation was added:

"What happened to the Masonic Fraternity from the dark date, 19 14, to 1948?"

"The author has added 'A Strange Interlude' and tells the 'melancholy story of ravage and ruin in a war torn Europe after two World Wars. 'Still,' he tells the reader, 'goodness is tough; it is next to impossible to destroy it; still we build on God and good men.'

"Inspiring, too, is the final new chapter to the book, 'The Unknown Builders,' and fittingly made the final chapter of what was Dr. Newton's last Masonic writing.

New York New York New Jersey and Pennsylvania were included in the jurisdiction of Daniel Coxe, first Provincial Grand Master in America, but he seems to have engaged in no Masonic activities. There is no Masonic news from that date, June 5, 1730, until January, 1737/38, when an item stated that the Master of a lodge had resigned because of his removal from the City: On Nov. 26, 1737, the New York **Gazette** published a letter stating that a "new and unusual sect or society at last has been extended to these parts." Coxe's successor in New York was Captain Richard Riggs, Nov. 15, 1737, who arrived in New York May 21, 1738. A notice in a newspaper of January 22, 1738/39 called attention to a meeting of a lodge to be held at Montgomerie Arms in New York City. Francis Goelet became Provincial Grand Master in 1751. He was succeeded in 1753 by George Harison, who was quite active in warranting lodges both within and without the Colony of New York, as follows: **St. John's** Lodge No. 2 (now No. 1), Dec. 7, 1757; **Temple** Lodge about 1758, place unknown; **La Parfait Union**, a French language lodge, Nov. 1, 1760; **St. John's Independent Royal Arch** Lodge No. 8 (now No. 2), Dec. 15, 1760; **St. John's** Lodge No. 1, Newark, N. J., 1761; **St. John's** Lodge No. 1, Fairfield, Conn., 1762, (now No. 3, Bridgeport, Conn.); Lodge No. 1, Detroit, Mich., Apr. 27, 1764; **Union** Lodge No. 1, Albany, N. Y., Feb. 21, 1765 (now Mt. Vernon No. 3);

St. John's No. 1, Norwalk, Conn., May 23, 1765, (now Conn. No. 6); **St. John's** Lodge No. 1, Stratford, Conn., Apr. 22, 1766 (now Conn. No. 8); **St. Patrick's** No. 8 at Johnston, May 23, 1766 (now No. 4); **Trinity** No. 4, New York, about 1760 (possibly now No. 12); **Union** No. -, New York, about 1767; **King Solomon's** No. 7, New York, 1760 (extinct); (Lodge No. 399 was chartered by the Grand Lodge of Ireland in 1763, but there is no evidence that it was opened); **Master's** Lodge No. 2, March 5, 1768 (now No. 5 at Albany); **King David's** Lodge, New York, Feb. 23, 1769 (moved to Rhode Island, 1780 and expired); **Hiram** Lodge, New York, 1767; **Solomon's** Lodge No. 1, Poughkeepsie, Apr. 18, 1771.

John Johnson was installed Provincial Grand Master of New York in 1771 and held office until 1776, when, being a Loyalist, he fled to Canada at the outbreak of the Revolution and later commanded the King's troops in western New York Colony throughout the War. During the War and for some years thereafter, the history of Masonry in New York, just as in Pennsylvania and several other Colonies or States, was characterized by the transition from **Modern** to **Ancient** forms and allegiance. (See **AMERICA, MODERN AND ANCIENT INFLUENCES IN; MILITARY LODGES.**) Lodge No. 169, which had been chartered by the Ancients at Boston in 1771 was transferred to New York in 1776 and Nos. 210 and 212 were chartered by the Ancients at New York in 1779 and 1880, respectively. In 1781, these three lodges applied for and obtained the issue of a deputation from the Ancient Grand Lodge of England appointing Rev. William Walter Provincial Grand Master of New York and his Provincial body was organized Dec. 15, 1782. On Feb. 21, 1782, an event of unique character occurred at New York. Pursuant to specific authority, good for only 3 hours on that day, Deputy Grand Master Walter opened the Ancient Grand Lodge of England at New York and constituted Lodge No. 215, including the installation of the Master, which new lodge was an army lodge in the 2nd Regiment of Anspach Berauth.

During the next 4 years, New York gradually went over entirely to the Ancients. In 1783, **St. John's** Lodge accepted an Ancient warrant. The Moderns appointed no Provincial Grand Master for that State and Sir John Johnson could not return for obvious reasons. The Ancients, however, kept up their establishment by appointment of William Cock in 1783 and Robert R. Livingston in 1784. The last named had 6 Modern and 6 Ancient lodges under his jurisdiction.

The Grand Lodge of New York was formed in a peculiar manner. Indeed, it was asserted by some that the Ancient Provincial Grand Lodge of New York had become independent even under William Cock by exercising all powers of an independent Grand Lodge, though the lodges still retained their English registry numbers. In 1787, a committee was appointed to determine the proper method to pursue in order to become unquestionably independent. The committee reported that nothing else was necessary but to change the style of the warrants to be issued to new lodges and, upon the adoption of the form of warrant recommended by the committee on June 6, 1787, it was deemed that the body was independent. It was not, however, until the following year that **Provincial** was removed from the Grand Lodge seal.

Almost from the first, and definitely beginning as early as 1801, there was dissension in New York between the New York City lodges and the up-State or country lodges, because of the greater ease with which representatives from the city lodges could attend Grand Lodge communications, all of which were held in New York City. (This question has arisen in other States, e.g. Georgia and Louisiana.) Hence, regardless of the comparative number of lodges or

JOSEPH FORT NEWTON, LITT. D.

The Builders

A STORY AND STUDY OF
FREEMASONRY



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open, yet understood only by those fit to receive it, those who do not seek the secret merely to satisfy curiosity—who are not content to see the truth and not to be changed by it. Hence, the familiar refrain in the teaching of Jesus: “He that hath ears to hear, let him hear.” What kept it hidden was no arbitrary restriction, but only a lack of insight and fineness of mind to appreciate and assimilate it. Nor could it be otherwise; and this is as true today as ever it was in the days of the Mysteries, and so it will be until whatever is to be the end of mortal things. Fitness for the finer truths cannot be conferred; it must be developed. Without it the teachings of the sages are enigmas that seem unintelligible, if not contradictory. In so far, then, as the discipline of initiation, and its use of art in drama and symbol, help toward purity of soul and spiritual awakening, by so much do they prepare men for the truth; by so much and no further. So that, the Secret Doctrine, whether as taught by the ancient Mysteries or by modern Masonry, is less a doctrine than a discipline—a method of organized spiritual culture, and **as such** has a place and a ministry among men.

2

Perhaps the greatest student in this field of esoteric teaching and method, certainly the greatest now living is Arthur Edward Waite, to whom it is a pleasure to pay tribute. By nature a symbolist, if not a sacramentalist, he found in such studies a task for

1 Arthur Edward Waite died May 19, 1942.

which he was almost ideally fitted by temperament, training, and genius. Engaged in business, but not absorbed by it, years of quiet, leisurely toil have made him master of the vast literature and lore of his subject, to the study of which he brought a religious nature, the accuracy and skill of a scholar, a sureness and delicacy of insight at once sympathetic and critical, the soul of a poet, and a patience as untiring as it is rewarding; qualities rare indeed, and still more rarely blended. Prolific but seldom prolix, he writes with grace, ease, and lucidity, albeit in a style often opulent, and touched at times with lights and jewels from old alchemists, antique liturgies, remote and haunting romance, secret orders of initiation, and other recondite sources not easily traced. Much learning and many kinds of wisdom are in his pages, and withal an air of serenity, of tolerance; and if he is of those who turn down another street when miracles are performed in the neighborhood, it is because, having found the inner truth, he asks for no sign.

Always he writes in the conviction that all great subjects bring us back to the one subject which is alone great, and that scholarly criticisms, folk-lore, and deep philosophy are little less than useless if they fall short of directing us to our true end—the attainment of that living Truth which is about us everywhere. He conceives of our mortal life as one eternal Quest of that living Truth, taking many phases and forms, yet ever at heart the same aspiration, to trace which he has made it his labor and joy

to essay. Through all his pages he is following out the tradition of this Quest, in its myriad aspects, especially since the Christian era, disfigured though it has been at times by superstition, and distorted at others by bigotry, but still, in what guise soever, containing as its secret the meaning of the life of man from his birth to his reunion with God who is his Goal. And the result is a series of volumes noble in form, united in aim, unique in wealth of revealing beauty, and of unequalled worth. ¹

Beginning as far back as 1886, Waite issued his study of the *Mysteries of Magic*, a digest of the writings of Eliphas Levi, to whom Albert Pike was more indebted than he let us know. Then followed the *Real History of the Rosicrucians*, which traces, as far as any mortal may trace, the thread of fact whereon is strung the romance of a fraternity the very existence of which has been doubted and denied by turns. Like all his work, it bears the impress of knowledge from the actual sources, betraying his extraordinary learning and his exceptional experi-

¹ Some there are who think that much of the best work of Mr. Waite is in his poetry, of which there are two volumes, *A Book of Mystery and Vision*, and *Strange Houses of Sleep*. There one meets a fine spirit, alive to the glory of the world and all that charms the soul and sense of man, yet seeing past these; rich and significant thought so closely wedded to emotion that each seems either. Other books not to be omitted are his slender volume of aphorisms, *Steps to the Crown*, his *Life of Saint-Martin*, and his *Studies in Mysticism*; for what he touches he adorns. His later volume, *The Way of Divine Union*, is perhaps the masterpiece of modern expositions of Mysticism, the more so because he writes from the inside, as one who has in his experience that which gives him a key to much that is hidden to others.

The
Mysteries of Magic

A DIGEST OF THE WRITINGS OF

ELIPHAS LEVI

Contents: Life of Alphonse Louis Constant; Notes on the Mysteries of Magic as expounded in the Occult Philosophy of Eliphas Levi; Threshold of Magical Science; Doctrines of Occult Force; Written Tradition of Magic; Doctrine of Spiritual Essences, or Kabbalistic Pneumatics; Ceremonial Magic; Science of the Prophets; Science of Hermes; Key of Magical Phenomena; Key of Modern Phenomena; Religion of Magic; Great Practical Secrets; Thaumaturgical experiences of Eliphas Levi; Embodying the Spirit of the Author's Philosophy; Three Credo's of Eliphas Levi: Credo of the Magus; Catholic and Magical Symbol; Philosophical Credo.

WITH BIOGRAPHICAL AND CRITICAL ESSAY BY

Arthur Edward Waite

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XXXVI.

The light we perceive is a part only of the infinite light, the few solar rays which correspond with our visual apparatus. The sun itself is a lamp adjusted to our dim sight ; it is a luminous point in that space which would be darkness to the eyes of our body, but is resplendent for the intuition of our souls.

XXXVII.

The word magnetism expresses the action and not the nature of the great universal agent which serves as mediator between thought and life. This agent is the infinite light, or, seeing that the light is itself only phenomenal, it is rather the light-bearer, the great Lucifer of Nature, the mediator between matter and spirit, the first creature of God, but termed the devil by impostors and the ignorant.

XXXVIII.

What is more absurd and more impious than to attribute the name of Lucifer to the devil, that is, to personified evil, The intellectual Lucifer is the spirit of intelligence and love ; it is the Paraclete, it is the Holy Spirit, while the physical Lucifer is the great agent of universal magnetism.

XXXIX.

To personify evil and exalt it into an intelligence which is the rival of God, into a being which can understand but love no more-this is a monstrous fiction. To believe that God permits this evil intelligence to deceive and destroy his feeble creatures is to make God more wicked than the devil. By depriving the devil of the possibility of love and repentance, God forces him to do evil. Moreover a spirit of error and falsehood can only be a folly which thinks, nor does it deserve indeed the name of spirit. The devil is God's antithesis, and if we define God as He who is we must define His opposite as he who is not.

X L

We must seek for the spirit of Dogmas, while receiving their letter in its integrity as the priestly sphinx transmits it.