Lexicon of Ancient Mystic Oriental Masonry

A reading companion to the complete book

131 entries covering the complete 1907 book
and original notes
Prepared for the Lexicon edition
2026

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About these entries

This lexicon is a companion to the whole of R. Swinburne Clymer's Ancient Mystic Oriental Masonry (1907). Its 131 entries cover the original introduction, the Degrees narrative, Mystic Masonry, the Foundations of Mystic Masonry, Masonic Symbolism, the Rules and Regulations, and the original notes. The historical title page and dedication are also included in the lexical corpus. The entries explain concepts, symbols, ceremonial actions, institutions, names, and the book's methods of argument.

The design and entry sequence follow the preceding Lexicon of The Kybalion: At a Glance, Meaning, Use in the book, Places to read, Reading the argument, Wording in this edition, Words and forms in the text, and See also. Related texts appear when a specific comparison is supported. Nine subject groups organize the articles, with alphabetical ordering inside each group and a combined alphabetical index at the end.

The book brings several voices together. Clymer's own claims stand beside quotations, nested attributions, original source notes, ritual legends, and governing rules. This lexicon keeps those layers visible. It explains the teaching on its own terms while distinguishing a symbolic interpretation from a historical claim and a claimed lineage from evidence sufficient to establish it.

This is a complete-book reading lexicon, rather than a dictionary of every English word or a census of every person mentioned. Interpretive headwords sometimes gather a theme under an editorial name. Exact attested forms are listed separately. The entries vary in length according to their role in the work; the original book is not reproduced in full here.

How to use the references

References use local text-block identifiers and original 1907 pages. I means original introduction; D, Degrees; M, Mystic Masonry; F, Foundations; S, Masonic Symbolism; R, Rules and Regulations; N, original note groups; Ded, dedication; T, title-page transcription. I.6 is introduction block 6. These identifiers belong to this lexicon, not to a modern reprint's pagination.

The reading corpus contains 566 blocks and approximately 45,800 whitespace-delimited words. A block is an established paragraph, separately set list item, heading within the original body, signature, or original note group. Paragraphs split across source pages are joined. N.65 identifies the note group beginning on original page 65, not the sixty-fifth note. A range such as M.19–21 includes each intervening local block; the nonconsecutive N numbers follow original pages.

The book's own paragraph numbering is irregular: some numbers repeat, some are omitted, and 149½ appears between whole numbers. Local block identifiers avoid silently repairing those historical features. The passage key lists all blocks with original page references and opening words, so an excerpt can be located in the accompanying reading edition or the scanned original.

Places to read contains selected exact excerpts, ordered as they occur in the historical corpus. Ellipses outside quotation marks indicate omitted context. A quoted claim may be disputed in the entry's discussion. Reading the complete passage remains necessary, particularly where an excerpt comes from a quotation within a quotation or an original note.

Words and forms in the text is a computed lexical concordance of the historical corpus only. The new lexicon essays and the accompanying edition's new introduction, glossary, and annotations are excluded. Counts use whole-word or whole-phrase boundaries and ignore case except for the single capital G and capitalized Will. Straight and curly apostrophes are not silently equated. Listed forms can overlap and should not be added together. A count measures matching spellings, not a single sense or an author's conceptual emphasis.

All matching block locations are supplied for each counted form. Broad words such as will, law, light, or number have ordinary uses as well as technical ones. A listed phrase may be an explanatory companion to the headword, rather than a synonym. Words named in the essay but absent from the historical text are not assigned invented occurrences.

Related-text notes identify the comparison consulted and its limits: bibliographical record, primary parallel, or institutional perspective. Digital cross-references lead to full entries; PDF and DOCX contents and index also supply page numbers.

Initiation character and ethical life

Charity and benevolence

Initiation character and ethical life · Ancient Mystic Oriental Masonry

charity; benevolence; brotherly love

At a Glance

The word. Charity includes love, goodwill, assistance, and service.
In Ancient Mystic Oriental Masonry. On the symbolic ladder Charity is the summit, interpreted as divine love and related to the sun.
In this edition. Charity is kept rather than replaced throughout with donation.
A place to read. S.119 · 1907 p. 160: ... “are Temperance, Fortitude, Prudence, Justice, Faith, Hope and Charity. Charity, therefore, takes the same place in” ...

Meaning

Charity includes love, goodwill, assistance, and service. Benevolence emphasizes willing and doing good for another person.

Use in the book

On the symbolic ladder Charity is the summit, interpreted as divine love and related to the sun. In the rules, the same virtue becomes practical judgment about helping a distressed brother. Poverty does not remove the duty of goodwill, and financial generosity is limited by responsibilities to dependents.

The regulations thus give concrete conditions to the exalted image. They also warn against drawing the limits too narrowly in one's own favor.

Places to read

Selected excerpts in the order of the book.

S.119 · 1907 p. 160 ... “are Temperance, Fortitude, Prudence, Justice, Faith, Hope and Charity. Charity, therefore, takes the same place in the ladder of Masonic virtues as the sun does in the ladder or planets.”

S.120 · 1907 p. 160 “323. "If Charity is equivalent to Divine Love, and Divine Love is represented by the sun, and lastly, if Charity be the topmost round of the Masonic ladder, then again we” ...

R.6 · 1907 pp. 180–181 ... “not incumbering or injuring our families or fortunes, charity and religion may dictate for the

saving of our fellow being, nor may we draw the line too closely in our own" ...

R.8 · 1907 p. 181 ... "allow the means of doing good; virtue and benevolence are not confined to the walks of opulence; the rich man, from his many talents, is required to make extensive works under" ...

R.10 · 1907 p. 182 ... "Mason in his gifts as discretion shall limit; charity begins at home, but like a fruitful olive tree planted by the side of a fountain whose boughs overshoot the wall, so" ...

Reading the argument

The measure is not simply the amount given. The rule asks whether help is sincere, useful, and consistent with other obligations. Spiritual imagery and practical limits illuminate one another when they are read together.

Wording in this edition

Charity is kept rather than replaced throughout with donation. The latter would exclude prayer, goodwill, service, and the meaning of divine love.

Words and forms in the text

"charity" — 12 occurrences in 8 text blocks: F.158; S.119–120; R.5–6, 9–10; N.184.

"benevolence" — 5 occurrences in 5 text blocks: M.1; S.120; R.7–8; N.184.

"brotherly love" — 4 occurrences in 4 text blocks: M.32, 68; R.3, 11.

See also

Universal brotherhood; Tolerance; Theological ladder; Fidelity; Moral law.

Fidelity

Initiation character and ethical life · Ancient Mystic Oriental Masonry

fidelity; faithful; trust

At a Glance

The word. Fidelity is keeping faith with a person, undertaking, or pledge.
In Ancient Mystic Oriental Masonry. The well-polished and upright person is praised because another can trust him with an engagement.
In this edition. Faithful can concern conduct or devotion.
A place to read. S.58 · 1907 p. 140: ... “about the performance of it, for he is faithful to his trust; his words are the” ...

Meaning

Fidelity is keeping faith with a person, undertaking, or pledge. It makes spiritual formation visible as reliability in ordinary relationships.

Use in the book

The well-polished and upright person is praised because another can trust him with an engagement. Fides and joined right hands give fidelity a visible form. The rules extend it into confidentiality and the protection of a brother's confidence.

The ethical meaning is therefore broader than an oath's solemnity. It concerns what a person actually does after the promise has been made.

Places to read

Selected excerpts in the order of the book.

- **S.58 · 1907 p. 140** ... “about the performance of it, for he is faithful to his trust; his words are the breathings of his heart, and he is an utter stranger to deceit. '”
- **S.80 · 1907 p. 147** ... “in all ages been deemed an emblem of fidelity and the Ancients worshipped Deity under the name Fides, or Fidelity, which was sometimes represented by two right hands joined and sometimes” ...
- **S.81 · 1907 pp. 147–148** ... “Numa. Fides was a Goddess of honesty and fidelity; and the writer adds, when they promised anything of old they gave the right hand to pledge it, as we do, and” ...
- **S.82 · 1907 p. 148** ... “agreement or as an emblem of truth and fidelity. Thus St. Paul says: ' When James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto” ...

R.9 · 1907 p. 182 “7. Another principle is never to injure the confidence of your brother by revealing his secrets; for perhaps, that were to rob him of the guard which protects his property or” ...

Reading the argument

The reliability of conduct provides one of the book's clearest tests for inward achievement. A strong sign, a sacred name, or a formal rank does not independently show that a promise will be kept.

Wording in this edition

Faithful can concern conduct or devotion. Fides is treated separately as the personification used to illustrate the quality.

Words and forms in the text

“fidelity” — 7 occurrences in 4 text blocks: M.48; S.80–82.

“faithful” — 4 occurrences in 4 text blocks: M.70; S.58, 77, 149.

“trust” — 1 occurrence in 1 text block: S.58.

See also

Right hand; Fides; Obligation and oath; Self-conquest; Secrecy and silence.

Freedom and free will

Initiation character and ethical life · Ancient Mystic Oriental Masonry

free-will; freedom; free

At a Glance

The word. Freedom ranges from release from selfish desire to the capacity for responsible choice and the liberty an institution promises its members.

In Ancient Mystic Oriental Masonry. The introduction associates freedom from desire with a changed inquiry into the good.

In this edition. Free in Free Masonry is not automatically an assertion about free will.

A place to read. I.23 · 1907 p. 13: “"So long as the lower mind is held in bondage by desire, man can not seek” …

Meaning

Freedom ranges from release from selfish desire to the capacity for responsible choice and the liberty an institution promises its members.

Use in the book

The introduction associates freedom from desire with a changed inquiry into the good. The description of the African Brothers praises freedom and independence. The metaphysical conclusion makes distinctively human self-consciousness a condition of free will, while the rules promise development of every faculty within a strictly governed order.

Places to read

Selected excerpts in the order of the book.

- **I.23 · 1907 p. 13** “"So long as the lower mind is held in bondage by desire, man can not seek or discern the Good or the True. He inquires, 'What is good for me?' Freed” …
- **F.39 · 1907 pp. 69–70** … “its history, prospered in silence and in complete freedom. Its chief statutes were to fear God only, to honor the King and to be discreet, to exercise universal tolerance towards all” …
- **F.170 · 1907 pp. 115–116** … “its parts have the right of thought and free-will, and therefore the power of merit and demerit; hence there is no longer anything of what is called inorganic matter; if, however,” …
- **F.171 · 1907 p. 116** … “and consequently which would procure the gift of free-will. "”

R.4 · 1907 pp. 179–180 … “war; in a word — to arrive, by free and pacific progress, at one formula or model of eternal and universal right, according to which each individual human being shall be” …

Reading the argument

The same word operates at different levels. Moral independence, metaphysical choice, and organizational freedom need not increase together. The regulations show which choices remain subject to superior permission.

Wording in this edition

Free in Free Masonry is not automatically an assertion about free will. The several senses are retained rather than merged in the counts.

Words and forms in the text

“free-will” — 2 occurrences in 2 text blocks: F.170–171.

“freedom” — 2 occurrences in 2 text blocks: F.39, 98.

“free” — 13 occurrences in 11 text blocks: M.33; F.89, 91, 98, 170–171; S.36, 145, 154; R.4, 12.

See also

Will and discipline; Lower mind and desire; African Brothers; Dispensation and warrant; Supreme Grand Master.

Initiation

Initiation character and ethical life · Ancient Mystic Oriental Masonry

initiation; initiations; initiate; initiates; initiated

At a Glance

The word. Initiation is admission to a rite or course of instruction; in Clymer's stronger usage it is an inward transformation that the admission ceremony represents.
In Ancient Mystic Oriental Masonry. The original introduction begins with this distinction, then identifies genuine initiation with regeneration.
In this edition. Initiation and initiate are counted separately as forms.
A place to read. I.6 · 1907 p. 6: “Initiation is not what it is generally supposed to be. All Masons know what Ceremonial Initiation” ...

Meaning

Initiation is admission to a rite or course of instruction; in Clymer's stronger usage it is an inward transformation that the admission ceremony represents. Formal status and realized understanding can consequently come apart.

Use in the book

The original introduction begins with this distinction, then identifies genuine initiation with regeneration. The Degrees give it a narrative form through Abdemon's preparation and journey. In the later symbolism, darkness, probation, light, instruction, and clothing enact successive aspects of a change within the candidate. The regulations translate readiness into requirements for admission.

The word thus connects three settings: a personal achievement, a ritual representation, and an institutional procedure. The book moves among them, but does not regard the procedure alone as sufficient.

Places to read

Selected excerpts in the order of the book.

- **I.6 · 1907 p. 6** “Initiation is not what it is generally supposed to be. All Masons know what Ceremonial Initiation is, but this is simply the outward symbol of the inner work. A Mason who” ...
- **I.9 · 1907 p. 7** “"Initiation and Regeneration are synonymous terms."”
- **I.25 · 1907 p. 14** “All real Initiation is an internal, not an external process. The outer ceremony is dead and useful only so far as it

symbolizes and illustrates, and thereby makes clear the inward" ...

S.85 · 1907 pp. 149–150 "289. "Light was, in accordance with the old religious sentiment, the great object of attainment in all the Ancient Religious Mysteries. It was there, as it is now, in Masonry, made" ...

R.16 · 1907 p. 187 ... "admitted to the secrets, and afterwards to be initiated, must be a man of honor and of true spiritual power; he must already be of some learning in the Mysteries concerning" ...

Reading the argument

A useful test is to ask what changes in the candidate. Receiving a title or hearing an explanation is a visible event; acquiring judgment, self-command, and benevolence is the inward work Clymer demands. The distinction also gives readers a standard for assessing the order's own claims.

Wording in this edition

Initiation and initiate are counted separately as forms. They are not replaced with membership, which would erase the inward sense.

Words and forms in the text

"initiation" — 90 occurrences in 67 text blocks: I.6, 8–10, 12, 14, 25–27, 30; D.7, 10–11; M.15, 21, 24–25, 35, 40–42, 45, 59, 65, 72; F.87, 89, 144–145, 151, 154, 157, 160; S.16, 23, 28, 32, 34–36, 45, 53–54, 56, 69, 72, 87, 95, 102, 105, 111–112, 114, 117, 151–152; R.15–16; N.29, 65, 80, 140, 144, 149, 152, 161, 171.

"initiations" — 14 occurrences in 14 text blocks: I.13; M.67, 72; F.118, 157; S.52, 54, 57, 86, 94, 110, 115, 151; N.65.

"initiate" — 9 occurrences in 8 text blocks: M.21, 37, 72; F.23, 53; S.43, 113; N.86.

"initiates" — 16 occurrences in 15 text blocks: D.7; M.1, 16, 22, 43, 51; F.113, 121, 149, 171; S.20, 35, 150; R.13; N.65.

"initiated" — 24 occurrences in 22 text blocks: D.6–7; M.24; F.41, 95, 112, 120, 128, 132, 135, 141, 150; S.23, 36, 86–87, 101, 116, 121, 152, 154; R.16.

See also

Regeneration; Probation and qualification; Knowledge and wisdom; Degrees; Ritual.

Initiation character and ethical life · Ancient Mystic Oriental Masonry

knowledge; wisdom; know; understanding

At a Glance

The word. Knowledge is understanding made one's own; wisdom is its developed capacity to orient a life.
In Ancient Mystic Oriental Masonry. The introduction quotes Buck on growth rather than acquisition.
In this edition. Ordinary know and the more specialized knowledge share a word family but not a single sense.
A place to read. I.13 · 1907 p. 9: “Says Dr. Buck again: "We do not know a thing because we are told so. Let” ...

Meaning

Knowledge is understanding made one's own; wisdom is its developed capacity to orient a life. Clymer contrasts this with the passive possession of statements or formulas.

Use in the book

The introduction quotes Buck on growth rather than acquisition. In the numbered text, a key can be possessed without opening the meaning of a symbol, and a word can be repeated without its inward power being understood. Speculative Masonry is consequently described as an investigation whose reward is truth.

The institutional narrative also treats knowledge as a deposit entrusted to selected persons. This introduces a second demand: students are asked both to understand for themselves and to trust a tradition whose complete evidence is withheld.

Places to read

Selected excerpts in the order of the book.

I.13 · 1907 p. 9 “Says Dr. Buck again: "We do not know a thing because we are told so. Let the gods shout the Truth of all ages into the ears of a fool forever,” ...

M.25 · 1907 pp. 35–36 ... “efforts of Masons to-day the grandest achievements in knowledge ever gained by man, which were originally concealed in the Greater Mysteries of Antiquity, and in time became lost to the world,” ...

M.63 · 1907 p. 55 “62. " This is, in brief, the language and the philosophy of symbolism, or the exoteric, and the esoteric garb

of Truth. The method itself, outside of all details or applications," ...

S.16 · 1907 p. 123 "222. " The whole design of Freemasonry as a Speculative science is the investigation of Divine Truths. To this great object everything else is subsidiary. The Mason is, from the time" ...

Reading the argument

The two demands should remain visible. Personal assimilation explains the ethical ideal of the book. An appeal to concealed possession explains the order's authority. Neither can automatically establish the other.

Wording in this edition

Ordinary know and the more specialized knowledge share a word family but not a single sense. Counts are not a measure of attained wisdom.

Words and forms in the text

"knowledge" — 63 occurrences in 50 text blocks: I.11, 13, 23; D.7, 16; M.14, 17, 25, 28, 31, 37, 40, 45, 53, 58, 62, 73; F.42, 48, 52–53, 57, 63, 80, 114, 118, 132, 139, 144, 149, 152, 158; S.19–20, 22–24, 28, 34–35, 47, 53, 56, 71, 85–86, 148, 152, 154; N.86.

"wisdom" — 34 occurrences in 28 text blocks: I.10–11, 13, 21, 27; D.15; M.18, 25, 36, 68; F.51, 66, 78, 113, 115, 132, 169; S.5, 34, 104, 107–108, 115, 125, 152, 155; R.4; N.36.

"know" — 31 occurrences in 26 text blocks: I.2–3, 5–7, 12–13, 18, 29–31; D.16–17; M.2, 15–16, 68; F.5, 145; S.6, 35, 40, 114; R.15, 23; N.65.

"understanding" — 1 occurrence in 1 text block: R.25.

See also

Initiation; Ancient Wisdom; Lost Word; Truth; Secret Doctrine.

Initiation character and ethical life · Ancient Mystic Oriental Masonry

lower mind; desire; desires; appetites

At a Glance

The word. The lower mind is mind governed by personal desire and immediate advantage.
In Ancient Mystic Oriental Masonry. In the introduction, bondage to desire obstructs perception of the good and true.
In this edition. Lower is a ranking within the author's spiritual account.
A place to read. I.23 · 1907 p. 13: “"So long as the lower mind is held in bondage by desire, man can not seek” …

Meaning

The lower mind is mind governed by personal desire and immediate advantage. Desire is therefore evaluated by its direction and effect, rather than defined as a separate bodily organ.

Use in the book

In the introduction, bondage to desire obstructs perception of the good and true. The candidate is asked to change the question guiding inquiry, then to discipline the appetites. The soul's attraction toward embodied experience in the Degrees gives desire a broader cosmic role: longing for knowledge also draws spirit into earthly probation.

Places to read

Selected excerpts in the order of the book.

- **I.23 · 1907 p. 13** “"So long as the lower mind is held in bondage by desire, man can not seek or discern the Good or the True. He inquires, 'What is good for me?' Freed” …
- **I.26 · 1907 pp. 14–15** … “freeing the Ego from the dominion of the appetites, passions, and the whole lower nature. The idea is not to despise the body, but to purify or transmute it. Not to” …
- **D.16 · 1907 p. 21** “" Earths that have attained to the capacity to support organic life, necessarily attract it. Earths demand it, Heaven supplies it. From whence? As the earths groan for the lordship of” …

Reading the argument

These uses complicate a simple equation of all desire with evil. The text opposes selfish bondage while also describing aspiration and yearning as

forces in development. The task is to distinguish a motivating longing from domination by it.

Wording in this edition

Lower is a ranking within the author's spiritual account. It does not name a distinct anatomical part of the mind.

Words and forms in the text

“lower mind” — 1 occurrence in 1 text block: I.23.

“desire” — 7 occurrences in 6 text blocks: I.5–6, 12, 23; M.78; S.138.

“desires” — 1 occurrence in 1 text block: I.12.

“appetites” — 2 occurrences in 1 text block: I.26.

See also

Self-conquest; Will and discipline; Soul; Pre-existence and pilgrimage; Knowledge and wisdom.

Initiation character and ethical life · Ancient Mystic Oriental Masonry

Perfect Man; Perfect Master; Perfect Masters; perfection

At a Glance

The word. The Perfect Man is the ideal of realized spiritual humanity.
In Ancient Mystic Oriental Masonry. The introduction identifies perfection with Christos and presents it as a human destiny.
In this edition. Man in this expression names the author's human ideal, but the book's actual ceremonial admission remains gender-restricted.
A place to read. I.24 · 1907 pp. 13–14: “"The Perfect Man is Christ: and Christ is God. This is the birth-right and destiny of” ...

Meaning

The Perfect Man is the ideal of realized spiritual humanity. A Perfect Master similarly names an ideal of completed understanding and character, rather than merely any holder of a formal office.

Use in the book

The introduction identifies perfection with Christos and presents it as a human destiny. The sculptural image of Pygmalion makes a perfected master the worker who reveals an inward divine ideal. Royal patronage is then discussed with an admission that a ruler may appreciate ideals beyond his own attainment.

Places to read

Selected excerpts in the order of the book.

I.24 · 1907 pp. 13–14 “"The Perfect Man is Christ: and Christ is God. This is the birth-right and destiny of every human soul. It was taught in all the Greater Mysteries of Antiquity, but the” ...

M.29 · 1907 p. 38 “29. " Only the Perfect Master can so chip away the stone as to reveal in all its grandeur and beauty the Divine Ideal, and endow it with the breath of” ...

F.42 · 1907 p. 70 “91. "Frederick the Great, was, however, by no means, the vague and dreamy Mystic of popular representation; his Academy and Schools were the centers of the most brilliant intellects of the” ...

Reading the argument

The admission helps preserve the difference between valuing perfection and possessing it. Rank, influence, sympathy with mysticism, and

completed spiritual character are different claims. The ethical standard should be applied to the teacher as well as the student.

Wording in this edition

Man in this expression names the author's human ideal, but the book's actual ceremonial admission remains gender-restricted. The wording does not remove that tension.

Words and forms in the text

“Perfect Man” — 2 occurrences in 2 text blocks: I.24; M.72.

“Perfect Master” — 1 occurrence in 1 text block: M.29.

“Perfect Masters” — 2 occurrences in 2 text blocks: M.27, 29.

“perfection” — 7 occurrences in 6 text blocks: I.17; D.15; F.81, 103; S.72, 104.

See also

Christos; Self-conquest; Master Mason; Women and spiritual equality; Hidden masters.

Purity and the white garment

Initiation character and ethical life · Ancient Mystic Oriental Masonry

purity; pure; white garment; white

At a Glance

The word. Purity is an inward condition of rectitude and preparation.
In Ancient Mystic Oriental Masonry. The soul is originally described as pure in the Degrees.
In this edition. Pure and white have broader uses than ritual purity.
A place to read. D.15 · 1907 pp. 20–21: … “Deity, and in its original essence is all purity, truth, and wisdom, is an axiom which” …

Meaning

Purity is an inward condition of rectitude and preparation. The white garment is a visible sign meant to express that condition.

Use in the book

The soul is originally described as pure in the Degrees. Later comparisons collect Christian clothing, ritual garments, and the Masonic apron around innocence and renewal. The color acquires significance through an explanation of the wearer's intended life.

The article on investiture makes clothing part of admission, while the moral argument demands that the outward appearance correspond to conduct.

Places to read

Selected excerpts in the order of the book.

- **D.15 · 1907 pp. 20–21** … “Deity, and in its original essence is all purity, truth, and wisdom, is an axiom which the disembodied learn, when the powers of memory are sufficiently awakened to perceive the states” …
- **S.96 · 1907 pp. 153–154** “300. "In the Apocalypse a white stone was the reward promised by the Spirit to those who overcame; and in the same mystical book the apostle is instructed to say, that” …
- **S.97 · 1907 p. 154** … “early ages of the (true) Christian Church a white garment was always placed upon the catechumen who had been recently baptized, to denote that he had been cleansed from his former” …

S.101 · 1907 p. 155 … “esteemed regenerate; and he was invested with a white garment and apron as a symbol of his newly attained purity.”

Reading the argument

A garment can mark a claimed change without demonstrating that it has occurred. The introduction's distinction between outer ceremony and inner initiation supplies the relevant control: purity must be assessed through the life, rather than inferred solely from dress.

Wording in this edition

Pure and white have broader uses than ritual purity. Their concordance locations identify spelling, leaving the reader to judge the sense.

Words and forms in the text

“purity” — 16 occurrences in 15 text blocks: I.21; D.15; M.38; F.73, 87, 91, 99, 132; S.34, 36, 92, 97, 100–101, 105.

“pure” — 12 occurrences in 12 text blocks: M.68, 70; F.72, 91, 99, 132, 155, 158; S.11, 18, 23, 86.

“white garment” — 2 occurrences in 2 text blocks: S.97, 101.

“white” — 18 occurrences in 15 text blocks: M.53; F.67, 80; S.72, 93, 95–98, 100–102, 152; R.29; N.80.

See also

Investiture; Lambskin apron; Regeneration; Initiation; Soul.

Regeneration

Initiation character and ethical life · Ancient Mystic Oriental Masonry

regeneration; regenerate; regenerated; new birth

At a Glance

The word. Regeneration is renewal of the person.

In Ancient Mystic Oriental Masonry. Buck's statement that initiation and regeneration are synonymous supplies the introduction's central proposition.

In this edition. Regeneration is retained as the book's technical religious word.

A place to read. I.9 · 1907 p. 7: “"Initiation and Regeneration are synonymous terms."”

Meaning

Regeneration is renewal of the person. The text presents it as the inward fulfillment of initiation and repeatedly interprets it through death followed by restored life.

Use in the book

Buck's statement that initiation and regeneration are synonymous supplies the introduction's central proposition. Later descriptions of the Mysteries arrange darkness, death, disclosure, and life into a comparable sequence. A white garment becomes the visible sign of a candidate believed to have been renewed.

Regeneration also governs the interpretation of the temple: the building is completed through the formation of a human being, rather than merely through the acquisition of ceremonial knowledge.

Places to read

Selected excerpts in the order of the book.

- **I.9 · 1907 p. 7** “"Initiation and Regeneration are synonymous terms."”
- **I.25 · 1907 p. 14** … “clear the inward change. To transform means to regenerate, and this comes by trial, by effort, by self -conquest, by sorrow, disappointment, failure, and a daily renewal of the conflict. It” …
- **S.54 · 1907 p. 139** … “the reception of light, was the lesson of Regeneration or Resurrection."”

S.101 · 1907 p. 155 … “initiated into the ancient mysteries, he was esteemed regenerate; and he was invested with a white garment and apron as a symbol of his newly attained purity.”

Reading the argument

The death-and-life sequence can be read as a drama of changed understanding without assuming that every ceremony automatically changes its participant. The author's own insistence on sustained effort prevents the symbol from replacing the work.

Wording in this edition

Regeneration is retained as the book's technical religious word. Rebirth is an explanatory alternative, not a silently substituted reading.

Words and forms in the text

“regeneration” — 6 occurrences in 6 text blocks: I.9–10, 23; M.45, 72; S.54.

“regenerate” — 2 occurrences in 2 text blocks: I.25; S.101.

“regenerated” — 1 occurrence in 1 text block: F.157.

“new birth” — 1 occurrence in 1 text block: S.105.

See also

Initiation; Purity and the white garment; Death and immortality; Spiritual temple; Light.

Self-conquest

Initiation character and ethical life · Ancient Mystic Oriental Masonry

self-conquest; conquers; conquered; conquest

At a Glance

The word. Self-conquest is the discipline through which desire, attention, and conduct are directed toward what is good and true.
In Ancient Mystic Oriental Masonry. The original introduction changes the question from what benefits oneself to what is good in itself.
In this edition. The hyphenated self-conquest is preserved.
A place to read. I.23 · 1907 p. 13: ... “physical body; but, transcending these by Regeneration (self -conquest), and becoming perfect in Humanity, man attains” ...

Meaning

Self-conquest is the discipline through which desire, attention, and conduct are directed toward what is good and true. Its object is the person's own disorder, rather than another person's subjection.

Use in the book

The original introduction changes the question from what benefits oneself to what is good in itself. It then describes initiation as repeated effort, disappointment, renewed conflict, and the government of bodily impulses. The later portrayal of a faithful, well-polished person gives this work a social test: others should be able to trust the result.

Places to read

Selected excerpts in the order of the book.

- **I.23 · 1907 p. 13** ... “physical body; but, transcending these by Regeneration (self -conquest), and becoming perfect in Humanity, man attains Divinity. This is the meaning, aim, and consummation of Human Evolution; and this Philosophy defines” ...
- **I.26 · 1907 pp. 14–15** ... “than harmony, results. Hence the saying: "He that conquers himself is greater than he who taketh a city. ""
- **S.58 · 1907 p. 140** “263. "In the Old Lectures it is said, 'He that is truly square, well polished, and uprightly fixed, is qualified to be a member of our most honorable society. He that” ...

S.84 · 1907 p. 149 … “Divine radiance on the mind after it has conquered the prejudice, and passions, and ignorance,* with which it has so long been struggling."**”

Reading the argument

The image of conquest could suggest one decisive triumph, but the introduction describes continuing labor. Read the completed temple or perfected master against that continuing process. A claimed rank is not a substitute for trustworthy conduct.

Wording in this edition

The hyphenated self-conquest is preserved. Broader forms of conquer may describe other victories and are reported as lexical matches.

Words and forms in the text

“self-conquest” — 1 occurrence in 1 text block: M.68.

“conquers” — 1 occurrence in 1 text block: I.26.

“conquered” — 1 occurrence in 1 text block: S.84.

“conquest” — 3 occurrences in 3 text blocks: I.23, 25; M.68.

See also

Lower mind and desire; Will and discipline; Perfect Man; Fidelity; Initiation.

Tolerance

Initiation character and ethical life · Ancient Mystic Oriental Masonry

tolerance; toleration; tolerate; respect

At a Glance

The word. Tolerance is respect for differing religious commitments and the willingness to live or work with their adherents.

In Ancient Mystic Oriental Masonry. The author commends a Catholic, or universal, spirit, argues that another religion should be respected as one's own, and relates an oath's force to what its taker considers sacred.

In this edition. Catholic in the discussion of liberality means comprehensive.

A place to read. M.30 · 1907 pp. 38–39: ... “has, for ages, held aloft the torch-light of Toleration, Equity and Fraternity. The bigoted sectarian, whoever” ...

Meaning

Tolerance is respect for differing religious commitments and the willingness to live or work with their adherents. It can be distinguished from a claim that all their beliefs are identical.

Use in the book

The author commends a Catholic, or universal, spirit, argues that another religion should be respected as one's own, and relates an oath's force to what its taker considers sacred. He also interprets religions as expressions of a common inward foundation. Rule 11 then places an explicit limit on recognition concerning the letter G.

Places to read

Selected excerpts in the order of the book.

- **M.30 · 1907 pp. 38–39** ... “has, for ages, held aloft the torch-light of Toleration, Equity and Fraternity. The bigoted sectarian, whoever he may be, divides the world into two classes; those who, with zeal and blind” ...
- **M.69 · 1907 p. 58** ... “" The candidate is taught, not merely to tolerate another 's religion, but to respect it as his own; though still adhering to that into which he was born. To make” ...
- **S.11 · 1907 p. 121** “217. "Freemasonry does not profess to interfere with the religious opinions of its members. It asks only for a declaration of that simple and universal faith, in which men of all” ...

S.26 · 1907 p. 127 “232. The Holy Bible of the Christian is no better to the Christian than is the Koran to the Mohammedan. Each believes that his faith is the only true one and” ...

R.13 · 1907 pp. 183–184 ... “the members of all other Rites. l * Tolerance " is not only written at the head of all its Sacred Laws, but is an absolute and unbreakable rule. There is” ...

Reading the argument

Three matters remain distinct: respect for a person, a theory of religious unity, and the conditions under which an institution recognizes another body. The text connects them without making them the same proposition.

Wording in this edition

Catholic in the discussion of liberality means comprehensive. It is not silently read as a reference to the Roman Catholic Church.

Words and forms in the text

“tolerance” — 4 occurrences in 3 text blocks: F.39; S.10; R.13.

“toleration” — 1 occurrence in 1 text block: M.30.

“tolerate” — 1 occurrence in 1 text block: M.69.

“respect” — 4 occurrences in 4 text blocks: M.69; S.13; R.13; N.184.

See also

Universal brotherhood; Book of the Law; G; Recognition and landmarks; Religion and theism.

Truth

Initiation character and ethical life · Ancient Mystic Oriental Masonry

truth; true; Divine Truth

At a Glance

The word. Truth is what instruction and symbolic labor are meant to disclose.

In Ancient Mystic Oriental Masonry. The search in quarry and temple makes truth the reward of speculative work.

In this edition. True has many ordinary and evaluative uses.

A place to read. M.63 · 1907 p. 55: … "or the exoteric, and the esoteric garb of Truth. The method itself, outside of all details" …

Meaning

Truth is what instruction and symbolic labor are meant to disclose. The book describes it as divine and treats its realization as intellectual, moral, and spiritual.

Use in the book

The search in quarry and temple makes truth the reward of speculative work. Light becomes its chief emblem, while sacred books provide patterns for conduct. The text also claims that a complete key to truth is preserved by a particular esoteric tradition.

Places to read

Selected excerpts in the order of the book.

M.63 · 1907 p. 55 … "or the exoteric, and the esoteric garb of Truth. The method itself, outside of all details or applications, has a deeper scientific significance than most persons are aware of. This method" …

S.16 · 1907 p. 123 … "the temple — whose reward is to be truth, and all the ceremonies and traditions of the order tend to this ultimate design. In Speculative Freemasonry there is an advancement from" …

S.22 · 1907 p. 125 … "is now, in Masonry, made the symbol of truth and knowledge. This was always its ancient symbolism, and we must never lose sight of this emblematic meaning, when we are considering" …

S.85 · 1907 pp. 149–150 … "is now, in Masonry, made the symbol of truth and knowledge. This was always its ancient symbolism,

and we must never lose sight of this emblematic meaning, when we are considering" ...

Reading the argument

The aim of seeking truth should be distinguished from a declaration that the aim has already been fulfilled. The author's appeals to inquiry and inward understanding allow readers to examine the reasons given for a claim, even when it is advanced with certainty.

Wording in this edition

True has many ordinary and evaluative uses. A high occurrence count does not show that the claims modified by it have been established.

Words and forms in the text

"truth" — 50 occurrences in 38 text blocks: I.7, 13; D.15; M.11, 24, 32, 54, 57, 63, 68, 70, 78; F.26, 50, 74–75, 132, 153; S.10–11, 16–24, 55, 82–83, 85–86, 88, 99; R.9; N.65.

"true" — 66 occurrences in 53 text blocks: T.1; I.1, 8, 10, 14, 16, 19, 23, 27; M.7, 25, 30, 32, 38–39, 45, 52–54, 56–57, 60; F.5, 48, 54, 64, 76, 79, 90, 105, 112, 123, 128, 132, 136, 167; S.3, 15, 18, 20, 26, 40, 82, 85, 97, 137–138, 152, 154; R.16–17; N.86, 184.

"Divine Truth" — 5 occurrences in 5 text blocks: S.20–21, 23, 86, 88.

See also

Knowledge and wisdom; Light; Lost Word; Secret Doctrine; Symbol.

Initiation character and ethical life · Ancient Mystic Oriental Masonry

Universal Brotherhood; Brotherhood of Man; brotherhood; brothers

At a Glance

The word. Universal brotherhood is the ideal of a moral relationship across nations, religious divisions, and differences of circumstance.
In Ancient Mystic Oriental Masonry. The introduction makes assistance to another a cardinal principle.
In this edition. Brotherhood and brothers retain their historical gendered wording.
A place to read. I.20 · 1907 p. 12: "In Mystic Masonry this idea of the Universal Brotherhood of Man is one of the Supreme" ...

Meaning

Universal brotherhood is the ideal of a moral relationship across nations, religious divisions, and differences of circumstance. It is also an aspiration embodied within a particular, restricted fraternity.

Use in the book

The introduction makes assistance to another a cardinal principle. The numbered text argues against contempt for another's religion, while the rules imagine humanity as one family and prescribe mutual aid. Those same rules require prior Craft membership, further preparation, obedience, and limits on recognition.

Places to read

Selected excerpts in the order of the book.

- **I.20 · 1907 p. 12** "In Mystic Masonry this idea of the Universal Brotherhood of Man is one of the Supreme Laws and a Cardinal Principle. Before the Candidate can start out in even the first" ...
- **I.22 · 1907 p. 13** ... "through this will it gradually bring about the Universal Brotherhood of Man. It not only teaches this but all those who belong to it must practice it. Is there not a" ...
- **R.3 · 1907 p. 179** ... "create a new people, a new association, a Universal Brotherhood, which, composed of men of many nations and tongues, shall all be bound together by the bonds of Science, Morality, Virtue" ...
- **R.4 · 1907 pp. 179–180** ... "of the whole human race one family of brothers, united by affection, wisdom and labor and to bind

them together in such a way that it shall be impossible for one" ...

R.12 · 1907 p. 183 "10. As the Ancient Mystic Oriental Masons of the Universe consider the Blue Lodge or Ancient Craft Masonry the foundation and fundamental basis of our Institution, to which the Masonic allegiance" ...

Reading the argument

The universal ethical claim and the actual scope of admission should be examined together. The author's aspiration has real breadth, but the presence of the word universal does not eliminate the stated institutional exclusions.

Wording in this edition

Brotherhood and brothers retain their historical gendered wording. The entry also points to the passages that discuss women's inward capacity and ceremonial exclusion.

Words and forms in the text

"Universal Brotherhood" — 12 occurrences in 11 text blocks: T.1; I.12, 19–22; M.1, 3, 70; R.3, 11.

"Brotherhood of Man" — 8 occurrences in 8 text blocks: T.1; I.19–22; M.30, 43; R.11.

"brotherhood" — 32 occurrences in 26 text blocks: T.1; I.12, 19–22; M.1, 3, 30, 43, 70; F.67, 97, 100, 103, 109, 118, 122, 124–125, 128, 132; R.3, 11, 29; N.80.

"brothers" — 23 occurrences in 20 text blocks: I.12, 20; F.1, 3, 10, 38, 48, 99–101, 103, 119, 121, 128, 132–133, 140, 157; R.4–5.

See also

Charity and benevolence; Tolerance; Women and spiritual equality; Craft Masonry and the Blue Lodge; Recognition and landmarks.

Will and discipline

Initiation character and ethical life · Ancient Mystic Oriental Masonry

Will; will; dominion

At a Glance

The word. Will names a capacity to direct action, while discipline is the sustained ordering of conduct.
In Ancient Mystic Oriental Masonry. The introduction places bodily operations under the dominion of the Will.
In this edition. Capitalized Will and ordinary will are shown separately.
A place to read. I.26 · 1907 pp. 14–15: ... “all the operations of the body under the dominion of the Will. In freeing the Ego” ...

Meaning

Will names a capacity to direct action, while discipline is the sustained ordering of conduct. The book applies direction both to the individual and to obedience within a fraternity.

Use in the book

The introduction places bodily operations under the dominion of the Will. The metaphysical discussion later connects human self-consciousness with the capacity to distinguish good and evil and exercise free will. The candidate's promise to submit to constitutions and regulations introduces an institutional use of disciplined action.

Places to read

Selected excerpts in the order of the book.

I.26 · 1907 pp. 14–15 ... “all the operations of the body under the dominion of the Will. In freeing the Ego from the dominion of the appetites, passions, and the whole lower nature. The idea is” ...

F.171 · 1907 p. 116 ... “and consequently which would procure the gift of free-will. ""

R.21 · 1907 p. 189 “19. "The candidate shall solemnly promise to submit to the Constitutions, the Charges, Regulations, and such other Usages as shall be intimated to him in time and place convenient.”

Reading the argument

Self-government and submission to a superior are related in Clymer's program, but they are not identical. A reader should ask how the order's

demands are supposed to develop the judgment that genuine initiation requires.

Wording in this edition

Capitalized Will and ordinary will are shown separately. The ordinary word also serves as an auxiliary verb, so its count is not a count of philosophical references.

Words and forms in the text

“Will” — 1 occurrence in 1 text block: I.26.

“will” — 65 occurrences in 52 text blocks: I.2–4, 10, 12, 20, 22, 26–27; M.9, 14, 17, 26, 30, 36, 44, 48, 61, 63, 68–69; F.55, 79, 82, 89, 93, 105, 111, 130, 170–171; S.5, 12, 25, 31, 52, 74, 83, 85, 110, 124, 130, 143; R.8, 11, 13, 16, 18, 23–24; N.80, 184.

“dominion” — 5 occurrences in 4 text blocks: I.26; M.41; F.39; R.8.

See also

Self-conquest; Freedom and free will; Obligation and oath; Supreme Grand Master; Initiation.

Initiation character and ethical life · Ancient Mystic Oriental Masonry

woman; women; Mother; Sister; Daughter; Wife

At a Glance

The word. The book affirms women's inward spiritual capacity while restricting their access to the ceremonial initiation it describes.
In Ancient Mystic Oriental Masonry. Buck's praise of women appears within an argument about the lodge.
In this edition. The historical forms woman and women remain visible.
A place to read. I.27 · 1907 p. 15: … "most loyal of men to every office of woman, as Mother, Sister, Daughter and Wife; as" …

Meaning

The book affirms women's inward spiritual capacity while restricting their access to the ceremonial initiation it describes. The two positions coexist in its account of equality.

Use in the book

Buck's praise of women appears within an argument about the lodge. Clymer replies by invoking Rosicrucian admission and a wisdom concerned with souls rather than bodily sex. He nevertheless retains ceremonial exclusion and proposes an alternative inward provision. Mary Magdalene is then used as an analogy for private instruction.

Places to read

Selected excerpts in the order of the book.

- **I.27 · 1907 p. 15** … "most loyal of men to every office of woman, as Mother, Sister, Daughter and Wife; as Companion, Friend, and Inspirer of man, he would have been trammeled by her presence in" …
- **I.28 · 1907 p. 16** … "heights, or long maintained its supremacy, that debased woman. Indeed, the Secret Doctrine demonstrates with unmistakable clearness that sexual debasement in any form is the highway to degeneracy and destruction of" …
- **I.29 · 1907 p. 16** … "of the fact that the Rosicrucian Fraternity accepted women on an equal footing as men in all its degrees. It is for this very reason that the Rosicrucian Fraternity has been" …
- **I.30 · 1907 p. 16** … "this same principle and while it cannot admit women to its ceremonial Initiation, provisions are made

whereby they can reach as high as can men. This is a wise plan, a" ...

I.31 · 1907 p. 16 ... "that they did not know him, Mary, the woman, did not fear to stand by Him. Let Mystic Masons remember."

Reading the argument

The distinction should not erase the actual restriction. The Magdalene example also needs checking against the Gospel narratives: Luke 8:1–3 includes women accompanying Jesus. Membership in the Twelve and being a disciple are separate matters.

Related texts

Luke 8:1–3 distinguishes the Twelve from the women accompanying Jesus; John 19:25 names Mary Magdalene at the cross. These passages qualify the analogy on original p. 16.[1]

Wording in this edition

The historical forms woman and women remain visible. The glossary does not modernize an exclusion into a claim that ceremonial membership was open to all.

Words and forms in the text

"woman" — 7 occurrences in 5 text blocks: I.27–29, 31; S.15.

"women" — 4 occurrences in 3 text blocks: I.29–30; M.11.

"Mother" — 9 occurrences in 8 text blocks: I.27, 29; F.49, 109; S.15, 28, 121, 139.

"Sister" — 1 occurrence in 1 text block: I.27.

"Daughter" — 1 occurrence in 1 text block: I.27.

"Wife" — 7 occurrences in 7 text blocks: I.19, 27; F.89, 101; S.30, 45, 132.

See also

Universal brotherhood; Perfect Man; Soul; Mother principle; Jesus and Christ.

[1]. Biblical references. The Holy Bible, King James Version. References identify passages underlying the book's wording or the editorial comparisons; they do not imply that the biblical text teaches every esoteric interpretation assigned to it. Project Gutenberg ebook 10 supplies an accessible public-domain American reading text. https://www.gutenberg.org/ebooks/10

Divine life soul and cosmology

Central Sun and Spiritual Sun

Divine life soul and cosmology · Ancient Mystic Oriental Masonry

Central Sun; Spiritual Sun; Divine Sun; Sun of Being

At a Glance

The word. The Central or Spiritual Sun is an image of a source of spiritual life, wisdom, or love.

In Ancient Mystic Oriental Masonry. The Degrees make souls receive light from a Central Sun of Being.

In this edition. Central, Divine, and Spiritual modify sun in distinct passages.

A place to read. D.15 · 1907 pp. 20–21: … "of Light, which streams ever from the great Central Sun of Being, irradiates all Souls with" …

Meaning

The Central or Spiritual Sun is an image of a source of spiritual life, wisdom, or love. It is not always the physical sun considered as an astronomical body.

Use in the book

The Degrees make souls receive light from a Central Sun of Being. Changing religious forms are illuminated by a Divine Sun in the account of tradition. At the ladder's summit, Charity is connected with divine love and the Spiritual Sun. The same image therefore joins origin, history, and ethical completion.

Places to read

Selected excerpts in the order of the book.

D.15 · 1907 pp. 20–21 … "of Light, which streams ever from the great Central Sun of Being, irradiates all Souls with corresponding beams of Light. Born of Love which corresponds to Divine Heat and Warmth, and" …

F.68 · 1907 pp. 79–80 … "old Orders changed, old forms perished, and the Divine Sun that shone on the ever-changing screen of time veiled Itself in new hues, and gathered into new groupings the humanity of" …

S.120 · 1907 p. 160 … "the solar orb. The natural sun or the Spiritual Sun — the sun, either as the vivifying principle of

animated nature, and therefore the special object of adoration, or as the" ...

Reading the argument

The physical luminary makes invisible dependence imaginable. The analogy should not lead readers to assign astronomical measurements to every spiritual reference, or to assume that the author has identified a physical object behind the metaphor.

Wording in this edition

Central, Divine, and Spiritual modify sun in distinct passages. The concordance retains these phrases instead of counting every Sun as this particular concept.

Words and forms in the text

"Central Sun" — 1 occurrence in 1 text block: D.15.

"Spiritual Sun" — 1 occurrence in 1 text block: S.120.

"Divine Sun" — 1 occurrence in 1 text block: F.68.

"Sun of Being" — 1 occurrence in 1 text block: D.15.

See also

Light; Emanation; Theological ladder; Charity and benevolence; Solar symbolism and Sabaism.

Christos

Divine life soul and cosmology · Ancient Mystic Oriental Masonry

Christos; Christ-state; Christ

At a Glance

The word. Christos is the spiritual perfection or divine capacity interpreted within humanity.
In Ancient Mystic Oriental Masonry. The introduction relates Christos to a perfected humanity and compares that state with Buddha.
In this edition. Christos is not normalized to Jesus.
A place to read. I.17 · 1907 p. 11: … "in toto is the only Personal God; the Christos is the realization, or perfection of this" …

Meaning

Christos is the spiritual perfection or divine capacity interpreted within humanity. In this usage it can name an inward realization rather than only a historical individual.

Use in the book

The introduction relates Christos to a perfected humanity and compares that state with Buddha. The Hiram discussion makes the candidate personify an initiatory drama, then interprets the Christ-state as a potential within the soul. An original note also connects the indwelling Christ with alchemical fire and Mercury.

Places to read

Selected excerpts in the order of the book.

- **I.17 · 1907 p. 11** … "in toto is the only Personal God; the Christos is the realization, or perfection of this Divine Persona, in Individual conscious experience. When this perfection is realized, the state is called" …
- **I.24 · 1907 pp. 13–14** ""The Perfect Man is Christ: and Christ is God. This is the birth-right and destiny of every human soul. It was taught in all the Greater Mysteries of Antiquity, but the" …
- **M.45 · 1907 pp. 44–46** … "has been shown to be identical with the Christos of the Greeks, and with the SunGods of all other nations. The superiority of Masonry at this point over all other exoteric" …
- **M.68 · 1907 pp. 56–57** … "is Immortal, pure, and forever undefiled. It is Christos, or Hiram, the Mediator between the

Soul, or physical man, and the Universal Spirit — the Father in Heaven. The 'poor, blind" ...

N.86 · 1907 pp. 86–87 ... "Magic, and that Mercury is the story of Christ. It is also the first principle of all metals. And he who can attract things out of the Mysterium Magnum 'Akasa' is" ...

Reading the argument

The symbolic use should be attributed to the writers quoted. It does not make every reference to Jesus a technical description of a universal state, or establish that every Christian or Buddhist community explains its teaching in these terms.

Wording in this edition

Christos is not normalized to Jesus. Christ is a broader form and may have historical, devotional, or inward meanings in context.

Words and forms in the text

"Christos" — 10 occurrences in 6 text blocks: I.16–17, 25; M.1, 45, 68.

"Christ-state" — 1 occurrence in 1 text block: M.45.

"Christ" — 45 occurrences in 28 text blocks: I.16, 18–19, 24; M.1, 24, 29, 38–39, 41, 45, 69, 73; F.62, 64, 72, 91, 98–99, 132, 153, 156–157; S.44, 97, 134; N.86, 149.

See also

Perfect Man; Jesus and Christ; Hiram Abiff; Regeneration; Alchemy and the Philosopher's Stone.

Divine life soul and cosmology · Ancient Mystic Oriental Masonry

death; immortality; immortal; resurrection

At a Glance

The word. Death and immortality form both a question about human destiny and a symbolic sequence of loss, trial, and renewed life.
In Ancient Mystic Oriental Masonry. Hiram's death, comparative myths, and the candidate's darkness organize an initiatory drama.
In this edition. Resurrection is not automatically reduced to a seasonal event, though the solar interpretation applies that model in several passages.
A place to read. M.71 · 1907 p. 60: “70. " Hiram Abiff is dramatically represented to have lost his life when the temple was” ...

Meaning

Death and immortality form both a question about human destiny and a symbolic sequence of loss, trial, and renewed life.

Use in the book

Hiram's death, comparative myths, and the candidate's darkness organize an initiatory drama. The philosophy of Masonry is also defined through divine unity and the immortality of the soul. The text can value the drama while leaving the legend's literal truth unsupported.

Places to read

Selected excerpts in the order of the book.

- **M.71 · 1907 p. 60** “70. " Hiram Abiff is dramatically represented to have lost his life when the temple was near completion, and yet it is recorded that after the completion of the temple he” ...
- **M.73 · 1907 p. 61** ... “Phrygians, of which these people celebrated the passion, death and resurrection, as Christians celebrate to-day that of Jesus Christ. Otherwise, this is the eternal and unvarying type of all the religions” ...
- **S.9 · 1907 p. 120** ... “doctrines, then, the unity of God and the immortality of the soul, constitute the philosophy of Freemasonry. When we wish to define it succinctly, we say that it is an ancient” ...
- **S.54 · 1907 p. 139** “259. "Darkness, like death, is the symbol of Initiation. It was for this reason that all the ancient initiations were performed at night. The same custom prevails in Freemasonry, and the” ...

Reading the argument

The symbolic lesson and the metaphysical claim are related but different. A ceremony can teach hope or transformation without independently demonstrating personal survival. The source's explicit remarks about legend provide a way to keep these questions distinct.

Wording in this edition

Resurrection is not automatically reduced to a seasonal event, though the solar interpretation applies that model in several passages.

Words and forms in the text

"death" — 26 occurrences in 22 text blocks: D.3–4; M.68, 73–74; F.87, 89, 92, 132; S.16, 28, 34, 40–42, 46, 52, 54, 67, 113; R.18, 27.

"immortality" — 8 occurrences in 8 text blocks: M.1, 30, 43, 79; S.9–10, 38, 67.

"immortal" — 8 occurrences in 6 text blocks: D.15; M.1, 68; S.8, 97, 147.

"resurrection" — 7 occurrences in 5 text blocks: M.73; S.34, 41, 52, 54.

See also

Regeneration; Hiram Abiff; Soul; Osiris Isis and Typhon; Darkness.

Emanation

Divine life soul and cosmology · Ancient Mystic Oriental Masonry

emanation; emanations; emanated; emanate

At a Glance

The word. Emanation explains differentiated life as proceeding from an originating unity.
In Ancient Mystic Oriental Masonry. The Degrees imagine souls as sparks and blossoms, then extend the pattern to worlds and systems.
In this edition. Emanation and creation are not made interchangeable.
A place to read. D.15 · 1907 pp. 20–21: “" That the Soul is an emanation of Deity, and in its original essence is all” ...

Meaning

Emanation explains differentiated life as proceeding from an originating unity. The proceeding does not necessarily mean that independent pieces are cut from a material whole.

Use in the book

The Degrees imagine souls as sparks and blossoms, then extend the pattern to worlds and systems. Later the account of Plato and Gnostic philosophy makes emanation a key to symbolic interpretation. The metaphysical conclusion returns to unity and the changing relations of parts.

Places to read

Selected excerpts in the order of the book.

D.15 · 1907 pp. 20–21 “" That the Soul is an emanation of Deity, and in its original essence is all purity, truth, and wisdom, is an axiom which the disembodied learn, when the powers of” ...

M.63 · 1907 p. 55 ... “this subjective ideal realm all visible things have emanated.”

M.64 · 1907 p. 56 “63. "This doctrine of emanations is the key to the philosophy of Plato, and that of the Gnostic sects from which the early Christians derived their mysteries. This fact is mentioned” ...

F.163 · 1907 p. 114 “198. "Let us come finally to the Levitical doctrines: God is all that exists; every part of all that exists is a part of God, but is not God.”

Reading the argument

The metaphors make dependence and continuity imaginable. They do not establish the same mechanism for a soul, a planet, and a thought merely because each is described as proceeding from a source.

Wording in this edition

Emanation and creation are not made interchangeable. The former emphasizes proceeding and gradation; the latter can emphasize an originating act.

Words and forms in the text

“emanation” — 2 occurrences in 2 text blocks: D.15; M.72.

“emanations” — 3 occurrences in 2 text blocks: D.15; M.64.

“emanated” — 2 occurrences in 2 text blocks: M.63; S.18.

“emanate” — 1 occurrence in 1 text block: S.141.

See also

God and the Great All; Soul; Central Sun and Spiritual Sun; Pre-existence and pilgrimage; Matter and intelligence.

God and the Great All

Divine life soul and cosmology · Ancient Mystic Oriental Masonry

God; Deity; Great All; Supreme Intelligence

At a Glance

The word. God names divine reality in several theological registers.
In Ancient Mystic Oriental Masonry. The book employs personal titles, architectural imagery, the language of being, and accounts of immanent life.
In this edition. God, Deity, and Great All are retained as distinct forms.
A place to read. M.55 · 1907 p. 52: … "only embodies the great Philosophical Idea, that the Deity is the Ens, the To on the" …

Meaning

God names divine reality in several theological registers. The Great All is the totality described in the closing metaphysical account, whose parts participate in divine being without separately exhausting it.

Use in the book

The book employs personal titles, architectural imagery, the language of being, and accounts of immanent life. The final Foundation paragraphs explain change through combinations of parts while preserving an immutable divine essence. They then describe a scale of intelligence culminating, in human life, in self-consciousness.

Places to read

Selected excerpts in the order of the book.

M.55 · 1907 p. 52 … "only embodies the great Philosophical Idea, that the Deity is the Ens, the To on the absolute Existence, that of which the Essence is To Exist, the only Substance of Spinoza," …

F.163 · 1907 p. 114 … ""Let us come finally to the Levitical doctrines: God is all that exists; every part of all that exists is a part of God, but is not God."

F.164 · 1907 p. 114 "199. "Immutable in His essence, God is mutable in His parts, which after having existed under the laws of certain combinations more or less complex, live again under laws of fresh" …

F.165 · 1907 pp. 114–115 "200. " God being supremely intelligent, every one of the parts which compose Him is endowed with a portion of His intelligence, in virtue of its destiny, whence it follows that" …

F.171 · 1907 p. 116 … “their compounds, a reunion which would constitute the great All, or God, which, as the Universal Intelligence, would alone have the power of comprehending Itself. But the manner of being, of” …

Reading the argument

The compilation's several descriptions should not be forced into one formula. A shared name does not show that the writers agree about personality, substance, creation, or the relation between the whole and its parts.

Wording in this edition

God, Deity, and Great All are retained as distinct forms. The entry does not silently standardize them into a single doctrinal label.

Words and forms in the text

“God” — 87 occurrences in 68 text blocks: I.16–17, 24; D.14; M.1, 3, 16, 30, 38, 54–57, 66; F.39, 50, 64, 67, 70, 75, 89–90, 93, 96, 98, 132, 144, 151, 153, 158, 163–167, 171; S.8–12, 15, 18, 25, 28, 34, 38, 44–45, 47, 52, 71, 77, 83, 89, 111, 113, 125–128, 132, 142, 149–150, 154; R.8; N.184.

“Deity” — 33 occurrences in 26 text blocks: I.29; D.15; M.45, 51–52, 54–56, 66; S.14, 48, 59, 65, 80–81, 105, 107–108, 111, 115, 125, 127–128, 145–146; N.184.

“Great All” — 2 occurrences in 2 text blocks: F.165, 171.

“Supreme Intelligence” — 1 occurrence in 1 text block: F.169.

See also

Great Architect of the Universe; Emanation; Matter and intelligence; Monad and triad; Religion and theism.

Divine life soul and cosmology · Ancient Mystic Oriental Masonry

Great Architect; Grand Architect; G. A. O. U.

At a Glance

The word. The Great Architect is an architectural title for divine order.
In Ancient Mystic Oriental Masonry. The title appears among the principles honored by Masonry, in the proposed history of the Mysteries, and in the discussion of the Book of the Law.
In this edition. Great and Grand, and abbreviations with or without the T.
A place to read. M.43 · 1907 p. 43: ... "the same. All taught the existence of the G. A. O. U., the Immortality of the" ...

Meaning

The Great Architect is an architectural title for divine order. It makes building a shared language for spiritual work without specifying every theological attribute of the source.

Use in the book

The title appears among the principles honored by Masonry, in the proposed history of the Mysteries, and in the discussion of the Book of the Law. Architect, design, work, temple, and trestle-board belong to one extended image. The person works according to an order that the divine title represents.

Places to read

Selected excerpts in the order of the book.

M.43 · 1907 p. 43 ... "the same. All taught the existence of the G. A. O. U., the Immortality of the Soul, and the unqualified Brotherhood of Man; and with these primitive and fundamental truths Masonry" ...

F.93 · 1907 p. 90 ... "of the Widow, and the cult of the great Architect came to us in consequence of apparently unforseen events, and it will be seen that it was principally by means of" ...

S.16 · 1907 p. 123 "222. " The whole design of Freemasonry as a Speculative science is the investigation of Divine Truths. To this great object everything else is subsidiary. The Mason is, from the time" ...

S.25 · 1907 pp. 126–127 ... "believed to contain the revealed will of the Great Architect of the Universe. Hence, in all Lodges in

Christian countries, the Book of the Law is composed of the Old and" ...

Reading the argument

The common architectural title can support religious cooperation even where particular beliefs differ. It should not be taken to prove that every tradition using such language has the same institutional ancestry.

Wording in this edition

Great and Grand, and abbreviations with or without the T. for the, follow the copy text. Their frequencies are not added as mutually exclusive categories.

Words and forms in the text

"Great Architect" — 5 occurrences in 4 text blocks: F.93–95; S.25.

"Grand Architect" — 2 occurrences in 2 text blocks: S.25, 73.

"G. A. O. U." — 1 occurrence in 1 text block: M.43.

See also

God and the Great All; Spiritual temple; Book of the Law; Trestle-board; G.

Divine life soul and cosmology · Ancient Mystic Oriental Masonry

intelligence; intelligences; molecule; molecules; monads; inorganic matter

At a Glance

The word. The closing metaphysical discussion describes graded forms of intelligence across an ordered nature.
In Ancient Mystic Oriental Masonry. The account first reasons from a divine totality toward the participation of its parts.
In this edition. Intelligence is retained as the author's broad metaphysical term.
A place to read. F.165 · 1907 pp. 114–115: ... "Him is endowed with a portion of His intelligence, in virtue of its destiny, whence it" ...

Meaning

The closing metaphysical discussion describes graded forms of intelligence across an ordered nature. It distinguishes molecular attraction and rejection from human self-consciousness and moral choice.

Use in the book

The account first reasons from a divine totality toward the participation of its parts. It then raises the possibility that all matter thinks, before qualifying the conclusion. Modes of intelligence differ with organization and place in the hierarchy. Humanity is assigned a distinctive capacity to know an I and distinguish good from evil.

Places to read

Selected excerpts in the order of the book.

F.165 · 1907 pp. 114–115 ... "Him is endowed with a portion of His intelligence, in virtue of its destiny, whence it follows that there is an infinite gradation of intelligence resulting from an infinity of different" ...

F.170 · 1907 pp. 115–116 ... "is no longer anything of what is called inorganic matter; if, however, any must be admitted, where is the limit, for instance, among minerals, vegetable, and animal substances?"

F.171 · 1907 p. 116 ... "their system. They certainly admit a series of intelligences from the elementary substance, the most simple molecule, or the monad, up to the reunion of all these monads or of their" ...

Reading the argument

The qualification matters. The author does not finally give a simple molecule the same consciousness as a human being. Intelligence broadens across the scale and cannot be treated as one measured capacity present identically in every case.

Wording in this edition

Intelligence is retained as the author's broad metaphysical term. It is not silently converted into a modern test score or a biological definition.

Words and forms in the text

“intelligence” — 11 occurrences in 6 text blocks: M.20; F.151, 165, 169, 171; R.15.

“intelligences” — 3 occurrences in 2 text blocks: F.165, 171.

“molecule” — 2 occurrences in 1 text block: F.171.

“molecules” — 2 occurrences in 1 text block: F.171.

“monads” — 1 occurrence in 1 text block: F.171.

“inorganic matter” — 1 occurrence in 1 text block: F.170.

See also

God and the Great All; Monad and triad; Freedom and free will; Soul; Occult science.

Metempsychosis

Divine life soul and cosmology · Ancient Mystic Oriental Masonry

Metempsychosis; successive lives; immortal

At a Glance

The word. Metempsychosis is the passage or transmigration of a soul into another embodied life.
In Ancient Mystic Oriental Masonry. The term occurs in the account of instruction received by Pythagoras.
In this edition. The historical spelling metempsychosis is retained.
A place to read. D.14 · 1907 pp. 19–20: ... "deemed fit that we should pass through these successive lives, the first, on the globes of" ...

Meaning

Metempsychosis is the passage or transmigration of a soul into another embodied life. It should be distinguished from the broader proposition that the soul survives death.

Use in the book

The term occurs in the account of instruction received by Pythagoras. The Degrees describe successive states and lives, while other passages emphasize immortality and renewal. The compilation brings these themes together without giving one uniform account of the transitions among them.

Places to read

Selected excerpts in the order of the book.

D.14 · 1907 pp. 19–20 ... "deemed fit that we should pass through these successive lives, the first, on the globes of which I speak to you — a life unknown, of beatitude, devoid of sensation —" ...

M.72 · 1907 pp. 60–61 "71. "Masonic Lodges are dedicated to the Sts. John; one of whom, the Evangelist, opens his Gnostic Gospel with the Greek philosophy of the Logos, the principle of emanation already referred" ...

S.154 · 1907 pp. 173–174 ... "received from the same source his doctrine of Metempsychosis, Herodotus obtained much information, and Democritus his secrets. Moses also, who was brought up by the Magi, used his knowledge of the" ...

Reading the argument

An assertion of immortality does not by itself specify reincarnation, and an image of ritual rebirth need not describe another bodily life. The related passages should be compared without turning their shared language of continuity into a single precise doctrine.

Wording in this edition

The historical spelling metempsychosis is retained. Reincarnation is supplied as an explanatory index term, not inserted into the source excerpts.

Words and forms in the text

“Metempsychosis” — 1 occurrence in 1 text block: S.154.

“successive lives” — 1 occurrence in 1 text block: D.14.

“immortal” — 8 occurrences in 6 text blocks: D.15; M.1, 68; S.8, 97, 147.

See also

Pre-existence and pilgrimage; Soul; Death and immortality; Pythagoras and sacred number.

Monad and triad

Divine life soul and cosmology · Ancient Mystic Oriental Masonry

monad; monads; triad; triune; three-fold

At a Glance

The word. A monad is a unity or simple unit; a triad is a threefold arrangement.

In Ancient Mystic Oriental Masonry. Monads appear in the graded account of intelligence.

In this edition. Triad, triune, and three-fold are related forms in the exposition.

A place to read. F.171 · 1907 p. 116: ... “elementary substance, the most simple molecule, or the monad, up to the reunion of all these” ...

Meaning

A monad is a unity or simple unit; a triad is a threefold arrangement. The book uses them to relate differentiated powers to an underlying oneness.

Use in the book

Monads appear in the graded account of intelligence. The pillars, officers, and divine comparisons then supply triads. An equilateral triangle becomes the visible form of three associated with one source. These usages share a concern with unity but do not make every group of three the same institution.

Places to read

Selected excerpts in the order of the book.

F.171 · 1907 p. 116 ... “elementary substance, the most simple molecule, or the monad, up to the reunion of all these monads or of their compounds, a reunion which would constitute the great All, or God,” ...

S.108 · 1907 pp. 156–157 ... “system practiced on the habitable globe contained this Triad of Deity, which some writers refer to the Trinity, others to the triple offspring of Noah, and others to the three sons” ...

S.115 · 1907 p. 158 “318. "In the East, as the pillar of Wisdom, this Deity was called Brahma; in the West, as the pillar of Strength, Vishnu; and in the South, as the pillar of” ...

Reading the argument

Ask whether a passage is counting, classifying functions, or interpreting a symbol. The move from a repeated number to common origin is a further historical inference, not something established by the numeral alone.

Wording in this edition

Triad, triune, and three-fold are related forms in the exposition. Their lexical overlap does not make their contexts interchangeable.

Words and forms in the text

“monad” — 2 occurrences in 2 text blocks: F.171; S.108.

“monads” — 1 occurrence in 1 text block: F.171.

“triad” — 5 occurrences in 4 text blocks: M.45; S.105, 107–108.

“triune” — 2 occurrences in 2 text blocks: S.59, 125.

“three-fold” — 1 occurrence in 1 text block: S.108.

See also

Trinity; Wisdom Strength and Beauty; Triangle and square; Matter and intelligence; God and the Great All.

Mother principle

Divine life soul and cosmology · Ancient Mystic Oriental Masonry

Mother Principle; mother; female

At a Glance

The word. The Mother principle is a symbolic account of productive, sustaining divine life.

In Ancient Mystic Oriental Masonry. Clymer invokes it when discussing the fraternity's recognition of women and again when joining Vishnu, Isis, the Holy Ghost, and Madonna imagery.

In this edition. Mother principle is an interpretive phrase in the book.

A place to read. I.29 · 1907 p. 16: ... "nearly all other churches combined. They recognize the Mother principle in Deity and know that man" ...

Meaning

The Mother principle is a symbolic account of productive, sustaining divine life. It is used to interpret religious figures and the relation of active and passive powers.

Use in the book

Clymer invokes it when discussing the fraternity's recognition of women and again when joining Vishnu, Isis, the Holy Ghost, and Madonna imagery. The generative-symbolism discussion later pairs male and female principles and cites heaven and earth as parents.

Places to read

Selected excerpts in the order of the book.

- **I.29 · 1907 p. 16** ... "nearly all other churches combined. They recognize the Mother principle in Deity and know that man and woman, the twain are one."
- **S.15 · 1907 pp. 122–123** ... "Roman Catholic Church, by the Madonna, is the Mother Principle of every living thing in the universe, and, when a man or woman has their spiritual mind awakened they have a" ...
- **S.133 · 1907 p. 165** ... "the active, or male, and the passive, or female. Hence the gods were always arranged in pairs, as Jupiter and Juno, Bacchus and Venus, Osiris and Isis,"
- **S.139 · 1907 p. 166** ... "have two primeval ancestors, a father and a mother. They are Rangi and Papa, heaven and earth. The earth, out of which all things are produced, is our mother; the protecting" ...

Reading the argument

The synthesis should be attributed to Clymer and the writers he quotes. Shared imagery of maternity does not make the named figures doctrinally identical. Nor does praise of a cosmic Mother remove the institution's ceremonial exclusion of women.

Wording in this edition

Mother principle is an interpretive phrase in the book. Ordinary references to a mother are included only as separate lexical forms.

Words and forms in the text

"Mother Principle" — 2 occurrences in 2 text blocks: I.29; S.15.

"mother" — 9 occurrences in 8 text blocks: I.27, 29; F.49, 109; S.15, 28, 121, 139.

"female" — 8 occurrences in 7 text blocks: M.55, 57; S.132–133, 136, 140–141.

See also

Women and spiritual equality; Trinity; Phallus and cteis; Lingam and yoni; Osiris Isis and Typhon.

Divine life soul and cosmology · Ancient Mystic Oriental Masonry

anterior; pilgrimage; probationary; successive lives

At a Glance

The word. Pre-existence is life before the present earthly birth.

In Ancient Mystic Oriental Masonry. The Degrees place earthly action between other states of life and explain its painful contrasts as preparation for appreciation of a future condition.

In this edition. Pre-existence is the editorial headword; anterior life, successive lives, and pilgrimage supply the principal attested expressions here.

A place to read. D.13 · 1907 p. 19: “"Before appearing on earth, man lived in a spiritual world, similar to the one in which” ...

Meaning

Pre-existence is life before the present earthly birth. Pilgrimage describes embodied life as a stage in a longer spiritual journey.

Use in the book

The Degrees place earthly action between other states of life and explain its painful contrasts as preparation for appreciation of a future condition. Longing for change and knowledge draws the spirit toward matter. Later the path illuminated by truth repeats the image of a life with a destination.

Places to read

Selected excerpts in the order of the book.

- **D.13 · 1907 p. 19** “"Before appearing on earth, man lived in a spiritual world, similar to the one in which he lives on leaving the earth. Each awaits his turn in this world to appear” ...
- **D.14 · 1907 pp. 19–20** “"The life anterior, which we have all passed through, was, so to speak, a life of nothingness, of childbirth, of happiness like that which we enjoy on our exit from the” ...
- **D.16 · 1907 p. 21** ... “into the realms of matter to undergo a pilgrimage through the probationary states of earth, and only to regain paradise again by the fulfillment of that pilgrimage."”
- **S.21 · 1907 p. 125** ... “attained it is to be illuminated in his pilgrimage through life.”

Reading the argument

The narrative is instruction within a degree story. Its literary setting does not independently establish that an ancient teacher delivered it, or that the reader has memories of the states described. Its ethical function is to make present work part of a larger purpose.

Wording in this edition

Pre-existence is the editorial headword; anterior life, successive lives, and pilgrimage supply the principal attested expressions here.

Words and forms in the text

“anterior” — 4 occurrences in 4 text blocks: D.14–15; S.39, 61.

“pilgrimage” — 6 occurrences in 5 text blocks: D.16; S.20–21, 84, 88.

“probationary” — 1 occurrence in 1 text block: D.16.

“successive lives” — 1 occurrence in 1 text block: D.14.

See also

Soul; Emanation; Metempsychosis; Probation and qualification; Death and immortality.

Soul

Divine life soul and cosmology · Ancient Mystic Oriental Masonry

soul; souls; Soul emanations

At a Glance

The word. The soul is the spiritual principle whose development, embodiment, and return give human life its initiatory significance.
In Ancient Mystic Oriental Masonry. The Degrees describe souls through sparks and blossoms proceeding from a divine source.
In this edition. Soul is retained even where the text also uses spirit.
A place to read. D.13 · 1907 p. 19: “"Before appearing on earth, man lived in a spiritual world, similar to the one in which” ...

Meaning

The soul is the spiritual principle whose development, embodiment, and return give human life its initiatory significance. It is also the inhabitant for whom the symbolic temple is built.

Use in the book

The Degrees describe souls through sparks and blossoms proceeding from a divine source. They are attracted toward earthly life and pass through probation. The spiritual-temple passages shift from cosmic origin to the work of forming a dwelling worthy of that inward life.

Places to read

Selected excerpts in the order of the book.

D.13 · 1907 p. 19 “"Before appearing on earth, man lived in a spiritual world, similar to the one in which he lives on leaving the earth. Each awaits his turn in this world to appear” ...

D.15 · 1907 pp. 20–21 “" That the Soul is an emanation of Deity, and in its original essence is all purity, truth, and wisdom, is an axiom which the disembodied learn, when the powers of” ...

M.67 · 1907 p. 56 ... “ancient initiations, is the Tabernacle of the Human Soul.”

F.171 · 1907 p. 116 “206. " However, the high Initiates do not profess to believe that all the parts of matter possess the faculty of thought. It is not thus that they profess to understand” ...

Reading the argument

The imagery connects origin, purpose, and ethical work. It should be read as the book's spiritual account, rather than a measurement of a substance or an independently established memory of life before birth.

Wording in this edition

Soul is retained even where the text also uses spirit. The two words overlap but do not receive a consistently identical definition.

Words and forms in the text

"soul" — 25 occurrences in 21 text blocks: I.16, 23–24, 27; D.15; M.1, 30, 43, 45, 55, 67–68; F.66–67, 146; S.9–10, 20, 38; N.86, 184.

"souls" — 8 occurrences in 4 text blocks: I.27; D.15–16; F.98.

"Soul emanations" — 1 occurrence in 1 text block: D.15.

See also

Emanation; Spirit and matter; Pre-existence and pilgrimage; Spiritual temple; Death and immortality.

Spirit and matter

Divine life soul and cosmology · Ancient Mystic Oriental Masonry

spirit; spiritual; matter; material

At a Glance

The word. Spirit names the inward or divine dimension of life; matter names its embodied or outward condition.

In Ancient Mystic Oriental Masonry. The soul's emanation into denser forms gives the pair a cosmic setting.

In this edition. Spiritual does not automatically mean disembodied, and material does not always mean selfish.

A place to read. I.26 · 1907 pp. 14–15: "The problem of genuine Initiation, or training in occultism, consists in placing all the operations of" …

Meaning

Spirit names the inward or divine dimension of life; matter names its embodied or outward condition. The book interprets their relation through descent, development, and the recovery of an inward order.

Use in the book

The soul's emanation into denser forms gives the pair a cosmic setting. The triangle and square make it visible in the degrees. The body-as-temple passages then require the bodily life to be shaped by spiritual understanding. The introduction does not tell the student simply to despise the body; it calls for purification and direction.

Places to read

Selected excerpts in the order of the book.

- **I.26 · 1907 pp. 14–15** "The problem of genuine Initiation, or training in occultism, consists in placing all the operations of the body under the dominion of the Will. In freeing the Ego from the dominion" …
- **D.15 · 1907 pp. 20–21** … "higher, some lower, the highest tending upward into Spiritual essences, the lowest forming particled matter. These denser emanations, following out the creative law, aggregated into Suns, Satellites, Worlds, and each repeating" …
- **M.44 · 1907 pp. 43–44** … "his career with the triangle surmounting the square (spirit has not yet descended into matter). As he

progresses the descent takes place, and we have the triangle in the square, and" …

M.68 · 1907 pp. 56–57 … "like (made in the likeness of,) that other, spiritual temple, not made with hands, eternal in the heaven; for the old philosophy (Kabalah) teaches that the Immortal Spirit of man is" …

Reading the argument

The opposition is therefore not always an opposition between good and evil. Embodiment is part of the pilgrimage the text describes. The question is how the material life participates in, expresses, or obstructs the inward aim.

Wording in this edition

Spiritual does not automatically mean disembodied, and material does not always mean selfish. Context determines the intended contrast.

Words and forms in the text

"spirit" — 30 occurrences in 22 text blocks: I.7, 10, 12, 19; D.16; M.30, 44, 47, 52, 55, 68, 74; F.50, 56, 90, 92, 98, 151–152, 154, 166; S.96.

"spiritual" — 23 occurrences in 20 text blocks: I.23; D.13, 15; M.68, 71–72; F.48, 67, 70, 79, 98, 112, 128, 133; S.6, 15, 25, 120; R.16; N.184.

"matter" — 25 occurrences in 20 text blocks: I.15; D.15–16; M.7, 44, 50, 52, 55, 57, 63, 68; F.75, 127, 134, 137, 170–171; S.15, 131; R.11.

"material" — 7 occurrences in 7 text blocks: D.15; M.62; F.132; S.18, 43, 85; N.184.

See also

Soul; Emanation; Triangle and square; Spiritual temple; Self-conquest.

Trinity

Divine life soul and cosmology · Ancient Mystic Oriental Masonry

Trinity; Father; Son; Spirit

At a Glance

The word. Trinity names a threefold account of divine life.
In Ancient Mystic Oriental Masonry. In the Levitical doctrines, Father, Son, and Spirit are interpreted as being, action, and mind.
In this edition. Father, Son, and Spirit have ordinary narrative uses as well.
A place to read. F.166 · 1907 p. 115: … "Being — is composed of three powers; the Father, or Being; the Son, or action; the" …

Meaning

Trinity names a threefold account of divine life. The compilation applies familiar religious names to philosophical functions and comparative arrangements.

Use in the book

In the Levitical doctrines, Father, Son, and Spirit are interpreted as being, action, and mind. Elsewhere Hindu and Christian terms are joined through a Mother Principle, and several sets of three are compared with the pillars. The same general pattern supports more than one particular explanation.

Places to read

Selected excerpts in the order of the book.

F.166 · 1907 p. 115 … "Being — is composed of three powers; the Father, or Being; the Son, or action; the Spirit, or mind, proceeding from the power of the Father and the Son. These three" …

S.15 · 1907 pp. 122–123 … "this true? Because the Vishnu of the Brahminical Trinity, the Isis of the Egyptian and the Holy Ghost of the Christians and symbolized in the Roman Catholic Church, by the Madonna," …

S.108 · 1907 pp. 156–157 … "of Deity, which some writers refer to the Trinity, others to the triple offspring of Noah, and others to the three sons of Adam — Abel, Cain and Seth. The oracle" …

Reading the argument

The shared threefold structure should not erase differences among the doctrines being compared. Clymer's synthesis is an interpretation of their

relation, rather than a statement that their adherents all give the same explanation.

Wording in this edition

Father, Son, and Spirit have ordinary narrative uses as well. The form counts locate the words rather than isolate one theological sense.

Words and forms in the text

"Trinity" — 4 occurrences in 4 text blocks: F.92, 166; S.15, 108.

"Father" — 17 occurrences in 12 text blocks: I.17; D.15; M.45, 53, 68, 76–77; F.153, 166; S.121, 127, 139.

"Son" — 10 occurrences in 9 text blocks: D.4; M.62; F.144, 151, 153, 166; S.30, 143; N.65.

"Spirit" — 30 occurrences in 22 text blocks: I.7, 10, 12, 19; D.16; M.30, 44, 47, 52, 55, 68, 74; F.50, 56, 90, 92, 98, 151–152, 154, 166; S.96.

See also

Monad and triad; Mother principle; God and the Great All; Wisdom Strength and Beauty; Christos.

Teaching interpretation and hidden authority

Allegory

Teaching interpretation and hidden authority · Ancient Mystic Oriental Masonry

allegory; allegories; allegorical; parable; parables

At a Glance

The word. Allegory is a narrative or connected sequence interpreted as conveying meaning beyond its literal action.
In Ancient Mystic Oriental Masonry. The temple and builder stories are said to represent ideal relations.
In this edition. Allegory and parable are retained as the source's terms.
A place to read. M.25 · 1907 pp. 35–36: ... "their own language. It was also written in parable and allegory, so that the unlettered and" ...

Meaning

Allegory is a narrative or connected sequence interpreted as conveying meaning beyond its literal action. Parable similarly communicates through an intelligible story or comparison.

Use in the book

The temple and builder stories are said to represent ideal relations. The fable of Pygmalion makes the spiritual ideal seem more real than isolated historical facts. Later a quoted writer explicitly values the Hiram legend as one of the vehicles of morality and philosophy.

Places to read

Selected excerpts in the order of the book.

M.25 · 1907 pp. 35–36 ... "their own language. It was also written in parable and allegory, so that the unlettered and common people might not be deprived of its wise precepts, and of its force in" ...

M.29 · 1907 p. 38 "29. " Only the Perfect Master can so chip away the stone as to reveal in all its grandeur and beauty the Divine Ideal, and endow it with the breath of" ...

M.66 · 1907 p. 56 ... "three languages, and the Biblical history is an allegory or myth of the Sun-god. There is no reliable history of the construction of any such temple at Jerusalem, and recent explorations" ...

S.40 · 1907 pp. 133–134 … “to know; for Masonry is a succession of allegories, the mere vehicles of great lessons in morality and Philosophy.”

Reading the argument

The source itself permits a meaningful story whose literal events remain unproved. That permission is useful when assessing the many origin narratives: their instructional force need not settle their status as records of events.

Wording in this edition

Allegory and parable are retained as the source's terms. Neither is automatically replaced with falsehood.

Words and forms in the text

“allegory” — 10 occurrences in 9 text blocks: M.23, 25–26, 57, 66, 74; F.93; S.42, 146.

“allegories” — 7 occurrences in 7 text blocks: I.24; M.22, 25, 33; S.40, 43–44.

“allegorical” — 2 occurrences in 2 text blocks: F.137; S.38.

“parable” — 3 occurrences in 2 text blocks: M.25–26.

“parables” — 2 occurrences in 2 text blocks: I.24; M.25.

See also

Symbol; Legend; Hiram Abiff; Spiritual temple; Pygmalion and character.

Teaching interpretation and hidden authority · Ancient Mystic Oriental Masonry

Ancient Wisdom; Wisdom Religion; Ancient Wisdom Religion; Divine Science

At a Glance

The word. Ancient Wisdom is the common spiritual truth the author believes underlies diverse religions and initiatory institutions.
In Ancient Mystic Oriental Masonry. The author says that the key has never wholly disappeared, even when outward forms decay.
In this edition. Wisdom Religion and Ancient Wisdom retain their different wording.
A place to read. M.25 · 1907 pp. 35–36: ... “shaping character, dissipating ignorance, and inspiring hope. This Ancient Wisdom is the foundation from which (all)” ...

Meaning

Ancient Wisdom is the common spiritual truth the author believes underlies diverse religions and initiatory institutions. It functions as a unifying premise of the book.

Use in the book

The author says that the key has never wholly disappeared, even when outward forms decay. The thread-soul image makes religions successive embodiments of a continuing wisdom. Hidden teachers are then assigned the task of adjusting its expression to human development.

Places to read

Selected excerpts in the order of the book.

M.25 · 1907 pp. 35–36 ... “shaping character, dissipating ignorance, and inspiring hope. This Ancient Wisdom is the foundation from which (all) Masonry takes its rise. The true Science of Symbolism in time became lost; the Temples” ...

M.36 · 1907 p. 41 ... “Mysteries. The candidate can become proficient in the Ancient Wisdom if he is willing to do so. Nothing of the Ancient Mysteries will be withheld from those who are willing to” ...

F.66 · 1907 p. 79 “114. "The Ancient Wisdom Religion is the 'Thread-soul' on which are strung all the various incarnations

and encasements of the religious life, adapted to the changing conditions and developments of humanity" ...

F.67 · 1907 p. 79 ... "a portion of the real teaching of the Divine Science — the Science of the Soul — concerning God and man, and the wonderful relationship that exists between the two."

F.79 · 1907 pp. 83–84 "126. Its basis was, and is, unknown to all of those who do not recognize a definitely spiritual guidance in the practical, mental, and moral developments which from time to time" ...

Reading the argument

The philosophical model offers a way to read diversity as related. The historical proposition that particular institutions shared one uninterrupted succession requires further evidence. The book often moves from the first claim to the second through resemblance and secrecy.

Wording in this edition

Wisdom Religion and Ancient Wisdom retain their different wording. The entry groups a concept rather than asserting that every occurrence names one documented organization.

Words and forms in the text

"Ancient Wisdom" — 7 occurrences in 6 text blocks: I.10, 27; M.25, 36; F.66, 78.

"Wisdom Religion" — 4 occurrences in 4 text blocks: I.21; F.66, 78; N.36.

"Ancient Wisdom Religion" — 2 occurrences in 2 text blocks: F.66, 78.

"Divine Science" — 1 occurrence in 1 text block: F.67.

See also

Secret Doctrine; Theosophy; Thread-soul; Great White Brotherhood; Continuity and descent.

Teaching interpretation and hidden authority · Ancient Mystic Oriental Masonry

continuation; origin; succession; transmitted

At a Glance

The word. Continuity is persistence through change; descent is a claim that a later body derives from an earlier one.

In Ancient Mystic Oriental Masonry. The book explains changed names, hidden instruction, survivors, manuscripts, and recurring symbols as links in a long spiritual history.

In this edition. The entry groups an argument rather than a single attested phrase.

A place to read. M.35 · 1907 pp. 40–41: … “should be considered an initiation rather than a continuation of those ancient Mysteries; for initiation into” …

Meaning

Continuity is persistence through change; descent is a claim that a later body derives from an earlier one. Shared ideas and uninterrupted organization are not the same relationship.

Use in the book

The book explains changed names, hidden instruction, survivors, manuscripts, and recurring symbols as links in a long spiritual history. Several quoted passages nevertheless distinguish an ancient philosophy from a recent institution or allow similar forms to arise independently. The compilation preserves those alternatives.

Places to read

Selected excerpts in the order of the book.

- **M.35 · 1907 pp. 40–41** … “should be considered an initiation rather than a continuation of those ancient Mysteries; for initiation into them was the entering of a school, wherein were taught art, science, morals, law, philosophy,” …
- **F.49 · 1907 pp. 72–73** “98. "The Grand Lodge of Germany (The Three Globes) 'Zu den drei Weltkugeln' was established by Frederick II., who was its first Grand Master. It became the Grand Mother Lodge of” …
- **F.75 · 1907 pp. 81–82** … “the name, have been handed down in regular succession from first to last. We can see that the esoteric

teachings which in Atlantis first, then in Egypt, in Persia, and in" ...

S.7 · 1907 p. 119 "213. "If we seek the origin and first beginning of the Masonic philosophy, we must go away back into the ages of remote antiquity, when we shall find this beginning in" ...

S.40 · 1907 pp. 133–134 ... "for us to know; for Masonry is a succession of allegories, the mere vehicles of great lessons in morality and Philosophy."

S.140 · 1907 pp. 167–168 ... "the doctrine, but also a separate and independent origin, springing from those innate principles which are common to human nature in all climes and races. Hence the almost universal reverence paid" ...

Reading the argument

For each link, ask what is being transmitted, by whom, and through what evidence. Similarity may support comparison, but inheritance, borrowing, independent development, and later interpretation remain different explanations of it.

Wording in this edition

The entry groups an argument rather than a single attested phrase. Origin, continuation, and succession are reported separately as lexical forms.

Words and forms in the text

"continuation" — 3 occurrences in 3 text blocks: M.35; F.5, 37.

"origin" — 23 occurrences in 19 text blocks: M.13; F.7, 77, 84, 87, 93, 128, 141, 160; S.2, 7, 34, 38–39, 125, 129, 140, 151; R.4.

"succession" — 3 occurrences in 3 text blocks: F.75; S.10, 40.

"transmitted" — 6 occurrences in 6 text blocks: M.4; F.50, 132, 157; S.62, 110.

See also

Legend; African Brothers; Templars; Cologne Charter; Operative and speculative Masonry.

Esoteric and exoteric

Teaching interpretation and hidden authority · Ancient Mystic Oriental Masonry

esoteric; exoteric; inner; outer

At a Glance

The word. Esoteric denotes inward or restricted teaching; exoteric denotes what is outwardly or publicly communicated.
In Ancient Mystic Oriental Masonry. The book distinguishes public moral lessons from an inward doctrine disclosed to prepared students.
In this edition. Inner and outer are broad forms; not every occurrence is a technical classification of teaching.
A place to read. M.37 · 1907 pp. 41–42: ... "all the great Religions, there was always an Exoteric portion given out to the world, to" ...

Meaning

Esoteric denotes inward or restricted teaching; exoteric denotes what is outwardly or publicly communicated. They mark levels of access and interpretation.

Use in the book

The book distinguishes public moral lessons from an inward doctrine disclosed to prepared students. It applies that division to ancient priesthoods, Christianity, and Masonry. The visible ceremony can still teach something valuable even where its fuller significance is not understood.

Places to read

Selected excerpts in the order of the book.

M.37 · 1907 pp. 41–42 ... "all the great Religions, there was always an Exoteric portion given out to the world, to the uninitiated, and an Esoteric portion reserved for the Initiate, and revealed (only) in the" ...

M.41 · 1907 pp. 42–43 "41. There was an exoteric and an esoteric doctrine with the early Christians; the esoteric doctrines were communicated orally in the Mysteries of Initiation; and these Mysteries conformed to and were" ...

M.60 · 1907 p. 54 ... "Pentateuch to the Kabalah, is true of the exoteric scriptures of every nation of antiquity."*"

F.149 · 1907 p. 111 ... "to the people only unintelligible emblems constituting the exoteric theology, which was a compound of

absurd dogmas and extravagant practices tending to give more ascendency to superstition, and to consolidate the" ...

S.32 · 1907 p. 130 ... "initiation. Their doctrines were of two kinds, the Exoteric or public, which were communicated to the multitude, and Esoteric or secret, which were revealed only to a chosen few; and to" ...

Reading the argument

The distinction is not simply false versus true. It also creates a structure of authority: someone must judge readiness and decide what to disclose. The rules make that judgment part of the order's admission and governance.

Wording in this edition

Inner and outer are broad forms; not every occurrence is a technical classification of teaching. Their locations are supplied without assigning one sense to all of them.

Words and forms in the text

"esoteric" — 6 occurrences in 5 text blocks: M.37, 41, 63; F.75; S.32.

"exoteric" — 12 occurrences in 12 text blocks: I.16, 24; M.37, 41, 45, 57, 60, 63; F.89, 149; S.32, 155.

"inner" — 12 occurrences in 10 text blocks: I.6; M.61, 63; F.38, 69, 100, 130, 132; S.72, 152.

"outer" — 8 occurrences in 6 text blocks: I.25; M.51, 58, 62–63; R.11.

See also

Initiation; Secret Doctrine; Aporreta and intrusting; Probation and qualification; Hidden masters.

Glyphics and hieroglyphics

Teaching interpretation and hidden authority · Ancient Mystic Oriental Masonry

glyphic; glyphics; hieroglyphics; hieroglyphic

At a Glance

The word. Glyphics and hieroglyphics name signs through which concealed teaching is believed to be expressed.
In Ancient Mystic Oriental Masonry. The book appeals to writings, monuments, and ritual forms as carriers of ancient wisdom.
In this edition. Glyphic is kept as the historical vocabulary.
A place to read. I.15 · 1907 pp. 9–10: "Ninety-nine Masons out of every hundred would laugh at the Occult Science, and yet, were it" ...

Meaning

Glyphics and hieroglyphics name signs through which concealed teaching is believed to be expressed. The source extends the vocabulary beyond Egyptian writing to a general symbolic language.

Use in the book

The book appeals to writings, monuments, and ritual forms as carriers of ancient wisdom. The African Brothers are praised for studying hieroglyphics relating to Masonry. The final account of ancient teachers explains misunderstandings as a failure to grasp their symbolic method.

Places to read

Selected excerpts in the order of the book.

I.15 · 1907 pp. 9–10 "Ninety-nine Masons out of every hundred would laugh at the Occult Science, and yet, were it not for:the Occult Fraternities, Masonry could never have existed. The Secret Doctrine was the universally" ...

M.33 · 1907 p. 40 ... "on the plan of Ancient Mysteries, with their glyphics and allegories, and this is no mere coincidence; the parallels are too closely drawn. Bro. Pike came to the conclusion, after long" ...

M.63 · 1907 p. 55 "62. " This is, in brief, the language and the philosophy of symbolism, or the exoteric, and the esoteric garb of Truth. The method itself, outside of all details or applications," ...

F.5 · 1907 pp. 65–66 ... "of the Masonic Order. They occupied themselves with hieroglyphics, especially with those relating to

Freemasonry, which they sought to know well. They made a mystery of their goal up to the" ...

S.154 · 1907 pp. 173–174 ... "ascribed to them on account of their numerous hieroglyphics. The Magi of Memphis and Heliopolis were held in such esteem, and their renown was so widespread that the greatest heroes of" ...

Reading the argument

The extension is important. A Masonic glyphic in this book is not necessarily a character in a deciphered Egyptian text. The assertion of a universal language is an interpretive premise, and does not supply a translation for every historical sign.

Wording in this edition

Glyphic is kept as the historical vocabulary. The entry distinguishes its broad symbolic use from references specifically to Egyptian script.

Words and forms in the text

"glyphic" — 6 occurrences in 3 text blocks: M.26, 45, 58.

"glyphics" — 5 occurrences in 5 text blocks: I.10; M.33, 53, 62, 64.

"hieroglyphics" — 4 occurrences in 4 text blocks: D.17; M.13; F.5; S.154.

"hieroglyphic" — 2 occurrences in 2 text blocks: F.132; N.184.

See also

Symbol; Ancient Wisdom; Egypt; African Brothers; Secrecy and silence.

Teaching interpretation and hidden authority · Ancient Mystic Oriental Masonry

Great White Brotherhood; Great White Circle; Spiritual Hierarchy

At a Glance

The word. The Great White Brotherhood is the spiritual hierarchy said to guide humanity and preserve a wisdom underlying its religious forms.
In Ancient Mystic Oriental Masonry. The Foundation account assigns the Brotherhood guardianship of spiritual development.
In this edition. The phrase follows the historical source.
A place to read. F.67 · 1907 p. 79: “115. "Begotten by that Spiritual Hierarchy — the Great White Brotherhood — in whose guardianship is” ...

Meaning

The Great White Brotherhood is the spiritual hierarchy said to guide humanity and preserve a wisdom underlying its religious forms.

Use in the book

The Foundation account assigns the Brotherhood guardianship of spiritual development. An original note also connects the name with the eleventh degree of Ancient Mystic Oriental Masonry. The final regulation makes it an authority above the Supreme Grand Master.

Places to read

Selected excerpts in the order of the book.

- **F.67 · 1907 p. 79** “115. "Begotten by that Spiritual Hierarchy — the Great White Brotherhood — in whose guardianship is the evolution of the human race, brought forth from them, They, the guardians of the” ...
- **F.70 · 1907 p. 80** ... “error that might arise with regards to the Spiritual Hierarchy before mentioned, ** the guardians of the world's religions. It is from this Great Communion that the "World-Saviours have from time” ...
- **F.80 · 1907 p. 84** ... “Atlantis — as the Mystic Brother or the Great White Circle. What is now the Fraternity of the Rosy Cross was recognized as the very highest of these Orders, by virtue” ...
- **R.29 · 1907 p. 193** ... “the reason that the Grand Hierophants and the Great White Brotherhood are above him in authority and he is always held accountable to them for anything that he may do.”

N.80 · 1907 p. 80 “* Cooper-Oakley, "Masonry and Mysticism." **Known as the "Great White Brotherhood" and in Ancient Mystic Oriental Masonry as the 11th Degree. Students of the Supreme Initiation will see " The Beautiful” ...

Reading the argument

The transcendent hierarchy, a named grade, and a regulatory superior are different levels of reference. Their overlap explains the order's self-understanding but should not conceal the change from metaphysical teaching to institutional authority.

Wording in this edition

The phrase follows the historical source. This entry does not extend the name to unrelated organizations or infer the identity of unnamed teachers.

Words and forms in the text

“Great White Brotherhood” — 3 occurrences in 3 text blocks: F.67; R.29; N.80.

“Great White Circle” — 1 occurrence in 1 text block: F.80.

“Spiritual Hierarchy” — 3 occurrences in 3 text blocks: F.67, 70, 79.

See also

Hidden masters; Degrees; Ancient Wisdom; Supreme Grand Master; Theosophy.

Teaching interpretation and hidden authority · Ancient Mystic Oriental Masonry

unknown heads; unknown Supreme Grand Master; hidden forces; Perfect Masters; real leaders

At a Glance

The word. Hidden masters are teachers or superiors whose guidance is asserted while their identities, locations, or full activities remain concealed.
In Ancient Mystic Oriental Masonry. The Great Lodge is said to shape history behind visible institutions.
In this edition. Hidden masters is an editorial grouping of several attested expressions.
A place to read. M.27 · 1907 p. 37: … “Great Lodge of the Magi, the Adepts, the Perfect Masters, known and designated also by many” …

Meaning

Hidden masters are teachers or superiors whose guidance is asserted while their identities, locations, or full activities remain concealed.

Use in the book

The Great Lodge is said to shape history behind visible institutions. Unknown heads lead smaller societies in the Foundation narrative. The rules then make access to the highest superior indirect and prohibit revealing the abode of a hierophant. The principle becomes both an account of spiritual history and a rule of governance.

Places to read

Selected excerpts in the order of the book.

M.27 · 1907 p. 37 … “Great Lodge of the Magi, the Adepts, the Perfect Masters, known and designated also by many other names, has never ceased to exist; that this Lodge has often, though secret and” …

F.48 · 1907 p. 72 … “like calibre, were but the outward manifestations of hidden forces which were attempting to indoctrinate the whole Masonic Body with true spiritual, mental and moral Mystic knowledge, because the Masonic body,” …

F.111 · 1907 p. 97 … “body of 'Wise-Men,' who were known as the 'Unknown Heads' of many of the small societies. The conditions of entrance are briefly given, as follows:”

S.155 · 1907 p. 174 … “the wisdom which guarded the personalities of the real leaders. Thus the same system of Secrecy is still followed.”

R.23 · 1907 p. 190 … “Lodges can come into direct contact with the unknown Supreme Grand Master, and since no one but the candidate for the Highest Degrees can know the Supreme Grand Master, it will” …

Reading the argument

Concealment can describe how an order represents leadership to members. It cannot independently verify the leader's acts or the continuity claimed for a succession. The ethical qualities required of a true master remain a separate standard.

Wording in this edition

Hidden masters is an editorial grouping of several attested expressions. It is not inserted as a uniform official title into quotations.

Words and forms in the text

“unknown heads” — 1 occurrence in 1 text block: F.111.

“unknown Supreme Grand Master” — 2 occurrences in 2 text blocks: R.23, 26.

“hidden forces” — 1 occurrence in 1 text block: F.48.

“Perfect Masters” — 2 occurrences in 2 text blocks: M.27, 29.

“real leaders” — 1 occurrence in 1 text block: S.155.

See also

Great White Brotherhood; Hierophant; Perfect Man; Supreme Grand Master; Secrecy and silence.

Hierophant

Teaching interpretation and hidden authority · Ancient Mystic Oriental Masonry

Hierophant; Hierophants

At a Glance

The word. A hierophant is an instructor or revealer of sacred matters.
In Ancient Mystic Oriental Masonry. Ancient initiations are described through explainers and dispensers of Mysteries.
In this edition. Capitalization varies in the source and is retained in excerpts.
A place to read. F.117 · 1907 p. 98: “14. " ' But they had also secret sciences known only to the highest among them” ...

Meaning

A hierophant is an instructor or revealer of sacred matters. In the regulations, higher hierophants exercise authority above the visible principal office.

Use in the book

Ancient initiations are described through explainers and dispensers of Mysteries. The regulations give the title a present organizational role: their location is secret, they cannot be changed by a new Grand Master, and they provide the stated limit upon his power.

Places to read

Selected excerpts in the order of the book.

- **F.117 · 1907 p. 98** “14. " ' But they had also secret sciences known only to the highest among them — called Magos, Mage, or the Wise Master, who taught the people Divine things. "” ...
- **S.111 · 1907 pp. 157–158** ... “East, the West, and the South the principal Hierophants, or explainers of the Mysteries, as the representatives of Brahma, Vishnu, and Siva. Now, Brahma was the supreme Deity of the Hindoos,” ...
- **R.26 · 1907 p. 191** ... “of the States and the Secret Teacher or Hierophants of the Higher Degrees. The Brethren who come into touch with the Hierophants are absolutely forbidden, as per their Obligation, to ever” ...
- **R.27 · 1907 pp. 191–192** ... “he cannot, under any circumstances, change the Grand Hierophants. He cannot change any of the

degrees nor any of the Lodges. Each Supreme Grand Master must select his successor immediately after" ...

R.29 · 1907 p. 193 ... "unlimited authority for the reason that the Grand Hierophants and the Great White Brotherhood are above him in authority and he is always held accountable to them for anything that he" ...

Reading the argument

Teaching authority and administrative authority are joined here. The claim that a superior is answerable to hierophants is the order's theory of accountability; the public rules do not give an independent procedure for examining their judgments.

Wording in this edition

Capitalization varies in the source and is retained in excerpts. Case-insensitive counts consolidate identical spellings without treating capitalization as a separate rank.

Words and forms in the text

"Hierophant" — 2 occurrences in 2 text blocks: M.52; R.26.

"Hierophants" — 5 occurrences in 4 text blocks: S.111; R.26–27, 29.

See also

Hidden masters; Great White Brotherhood; Supreme Grand Master; Initiation; Probation and qualification.

Legend

Teaching interpretation and hidden authority · Ancient Mystic Oriental Masonry

legend; legends; traditions; traditional

At a Glance

The word. A legend is a transmitted narrative that gives an institution or symbol a meaningful past.
In Ancient Mystic Oriental Masonry. The book uses legends to connect Hiram, Egyptian Mysteries, Templars, and later fraternities.
In this edition. Tradition is broader than legend and can refer to practices or teaching as well as a story.
A place to read. M.71 · 1907 p. 60: “70. " Hiram Abiff is dramatically represented to have lost his life when the temple was” ...

Meaning

A legend is a transmitted narrative that gives an institution or symbol a meaningful past. Its value as instruction and its reliability as history are separate questions.

Use in the book

The book uses legends to connect Hiram, Egyptian Mysteries, Templars, and later fraternities. Some passages assert their continuity with confidence. Others openly say that the Hiram account is unsupported by history or that its literal truth is not being asserted.

Places to read

Selected excerpts in the order of the book.

- **M.71 · 1907 p. 60** “70. " Hiram Abiff is dramatically represented to have lost his life when the temple was near completion, and yet it is recorded that after the completion of the temple he” ...
- **F.50 · 1907 p. 74** “99. This secret legend is the same as that of the Carpocratians, which is that Jesus chose some of the Apostles and confided to them a Secret Science, which was transmitted” ...
- **S.40 · 1907 pp. 133–134** “246. "We do not assert that the legend of Hiram Abif is true. We only know that it has come to us by tradition. At what time the legend of the” ...
- **S.41 · 1907 p. 134** “247. "The Masonic legend stands by itself, unsupported by history or other than its own traditions; yet we

readily recognize in Hiram Abif, one of the Grand Masters of Freemasons, the" ...

Reading the argument

Keep these qualifications beside the stronger assertions. A legend can establish what an order teaches about itself; additional evidence is required to establish every event it narrates. The author's compilation supplies both attitudes rather than consistently resolving them.

Wording in this edition

Tradition is broader than legend and can refer to practices or teaching as well as a story. The concordance preserves the different forms.

Words and forms in the text

"legend" — 13 occurrences in 10 text blocks: M.62; F.50, 137–138; S.28, 39–41, 45–46.

"legends" — 4 occurrences in 4 text blocks: F.84; S.28, 35, 40.

"traditions" — 30 occurrences in 28 text blocks: I.10–11; M.11, 47, 51, 62; F.41, 69, 75–76, 130, 144; S.16, 39, 41, 47; N.129, 135, 138, 141, 143, 147–148, 155, 157–158, 161, 163.

"traditional" — 2 occurrences in 2 text blocks: M.53; S.28.

See also

Allegory; Continuity and descent; Hiram Abiff; Templars; Cologne Charter.

Teaching interpretation and hidden authority · Ancient Mystic Oriental Masonry

Occult Science; occultism; science; Magic

At a Glance

The word. Occult science is the claimed knowledge of hidden relations, forces, and spiritual laws.
In Ancient Mystic Oriental Masonry. The introduction criticizes Masons who dismiss occult science while depending on its supposed inheritance.
In this edition. Science is broader than occult science in the source: it can refer to mathematics, history, natural inquiry, or a spiritual teaching.
A place to read. I.15 · 1907 pp. 9–10: … "out of every hundred would laugh at the Occult Science, and yet, were it not for:the" …

Meaning

Occult science is the claimed knowledge of hidden relations, forces, and spiritual laws. The text couples it with ethical preparation and initiation.

Use in the book

The introduction criticizes Masons who dismiss occult science while depending on its supposed inheritance. It then defines occult training through self-command. The Lost Word is described as a key to magic, and the account of Pernety joins occult interests with scholarship and discretion.

Places to read

Selected excerpts in the order of the book.

- **I.15 · 1907 pp. 9–10** … "out of every hundred would laugh at the Occult Science, and yet, were it not for:the Occult Fraternities, Masonry could never have existed. The Secret Doctrine was the universally diffused religion" …
- **I.26 · 1907 pp. 14–15** "The problem of genuine Initiation, or training in occultism, consists in placing all the operations of the body under the dominion of the Will. In freeing the Ego from the dominion" …
- **M.53 · 1907 pp. 50–51** … "the Master is a Key to all the science of Magic. The knowledge of the Master is not empirical. It does not consist of a few isolated formula by which certain" …

F.45 · 1907 p. 71 “94. "A remarkable trait in the character of this Academician was, that he believed in the Philosopher 's Stone, the mysteries of the Cabala, apparitions, patagonians, witches, enchantments, the race of” ...

Reading the argument

The word science expresses the status the author claims for this knowledge. It does not itself specify a reproducible experiment. Personal formation, metaphysical explanation, and claims about physical effects should each be considered on their own terms.

Wording in this edition

Science is broader than occult science in the source: it can refer to mathematics, history, natural inquiry, or a spiritual teaching.

Words and forms in the text

“Occult Science” — 1 occurrence in 1 text block: I.15.

“occultism” — 3 occurrences in 2 text blocks: I.26; F.76.

“science” — 46 occurrences in 35 text blocks: I.11, 15; M.18, 20–22, 25, 31, 34–36, 44, 50–51, 53, 69; F.49–50, 52–54, 59, 67, 115; S.2–3, 16, 20, 28, 47, 85, 88, 153; R.3; N.86.

“Magic” — 3 occurrences in 3 text blocks: M.53; S.18; N.86.

See also

Knowledge and wisdom; Self-conquest; Lost Word; Scientific analogies; Alchemy and the Philosopher’s Stone.

Teaching interpretation and hidden authority · Ancient Mystic Oriental Masonry

secrecy; secret; secrets; silence; silent

At a Glance

The word. Secrecy withholds information or identity; silence is disciplined restraint in speech.
In Ancient Mystic Oriental Masonry. Restricted instruction is defended through the student's readiness.
In this edition. Secret can modify doctrine, office, document, or procedure.
A place to read. M.24 · 1907 pp. 34–35: “24. The Secret Orders never had any intention of being as secret as they are. Priests” ...

Meaning

Secrecy withholds information or identity; silence is disciplined restraint in speech. The text gives these practices educational, ethical, and institutional purposes.

Use in the book

Restricted instruction is defended through the student's readiness. Harpocrates makes silence visible as an emblem. The final numbered statements defend concealed leaders, and the regulations protect confidences, manuscripts, and the location of hierophants.

These purposes overlap, but a duty to protect another person's confidence differs from a claim that inaccessible masters preserve an uninterrupted lineage.

Places to read

Selected excerpts in the order of the book.

M.24 · 1907 pp. 34–35 “24. The Secret Orders never had any intention of being as secret as they are. Priests of the Religion were only too willing to teach the people, but the people were” ...

S.77 · 1907 p. 146 “281. "Among the Ancients Silence and Secrecy were considered virtues of the highest order. The Egyptians worshipped Harpocrates, the god of secrecy, raised altars in his name, and wreathed them with” ...

S.149 · 1907 p. 171 “351. Among the Ancients Silence and Secrecy were considered virtues of the highest order. The Egyptians

worshipped Harpocrates, the God of Secrecy, raised altars in his name, and wreathed them with" ...

S.150 · 1907 p. 171 ... "the Ancient Initiates really worshipped the god of secrecy, but like in all else, they worshipped that which this god Harpocrates represented. The one thing in which Historians make their great" ...

S.155 · 1907 p. 174 "357. This policy of Silence and Secrecy has always been a wise one, for the bitter vituperations which have nearly always been showered on the heads of those who were the" ...

R.9 · 1907 p. 182 ... "the confidence of your brother by revealing his secrets; for perhaps, that were to rob him of the guard which protects his property or life. The tongue of a Mystic Mason" ...

Reading the argument

The explanation of concealment does not independently establish the truth concealed. A reader can understand why an order values silence while still asking what evidence supports its public historical claims.

Wording in this edition

Secret can modify doctrine, office, document, or procedure. The lexical count is not a count of one uniform practice.

Words and forms in the text

"secrecy" — 13 occurrences in 10 text blocks: M.49; F.45, 75; S.69, 77, 148–151, 155.

"secret" — 125 occurrences in 81 text blocks: I.15–16, 19–20, 28, 31; D.1, 4–7, 9; M.1, 22–27, 31, 41, 45–47, 52–54, 59, 69–70; F.32, 34, 39, 47, 49–50, 53–54, 69, 75–76, 80, 82, 87, 89, 98, 110, 114, 116–117, 124, 128, 130, 132, 139, 144–145; S.2, 31–32, 34–35, 45, 88–89, 145, 147, 150, 152; R.1, 5, 19, 23–28; N.42, 65, 86.

"secrets" — 27 occurrences in 22 text blocks: D.6–7; M.21, 28, 31, 33–34; F.6, 21, 23, 26, 52, 57, 112, 132, 149; S.35, 148, 152, 154; R.9, 16.

"silence" — 7 occurrences in 5 text blocks: F.39, 52; S.77, 149, 155.

"silent" — 3 occurrences in 3 text blocks: I.30; M.13, 68.

See also

Harpocrates; Esoteric and exoteric; Hidden masters; Obligation and oath; Archives and manuscripts.

Teaching interpretation and hidden authority · Ancient Mystic Oriental Masonry

Secret Doctrine; Secret Science; secret teaching; secret teachings

At a Glance

The word. The Secret Doctrine is the inward body of teaching held to explain symbols and religious forms.
In Ancient Mystic Oriental Masonry. Clymer presents the doctrine as preserved by initiates despite changing institutions and periods of suppression.
In this edition. The capitalized expression is retained; quotations are not rewritten to make every Secret Doctrine an explicit reference to Blavatsky.
A place to read. I.15 · 1907 pp. 9–10: ... “Occult Fraternities, Masonry could never have existed. The Secret Doctrine was the universally diffused religion of” ...

Meaning

The Secret Doctrine is the inward body of teaching held to explain symbols and religious forms. The expression also refers to Blavatsky's named book in the original introduction.

Use in the book

Clymer presents the doctrine as preserved by initiates despite changing institutions and periods of suppression. It explains the Lost Word, divine names, scripts, and ritual forms. Several historical narratives then supply proposed channels through which this teaching reaches later orders.

Places to read

Selected excerpts in the order of the book.

I.15 · 1907 pp. 9–10 ... “Occult Fraternities, Masonry could never have existed. The Secret Doctrine was the universally diffused religion of the Ancient and prehistoric world. Proof of its diffusion, authentic records of its history, a” ...

M.47 · 1907 pp. 46–47 “47. "The Secret Doctrine is the Complete Philosophy of Masonic Symbolism. So long as this philosophy is unknown to the Mason, his symbols are, to a great extent, dead letters. The” ...

M.59 · 1907 p. 54 ... “other nations of antiquity, was known as the secret doctrine. The reason for such a name is fully revealed in what has been shown hitherto.”

F.89 · 1907 p. 88 … “and unbiased student of history knows why the Secret Doctrine has been heard of so little since the days of Constantine. An exoteric religion, and belief in a personal God blotted” …

F.121 · 1907 p. 99 “156. "Those associates who still remained over from the collapse (the 'Magian Brothers,' who followed Manes, the Reformer,) of the community of Initiates, and who were scattered about the world, began” …

Reading the argument

The term can name a presumed content, a particular literary work, or an explanation of continuity. A reference to the named work should not be treated as a direct ancient witness to every component of the system.

Related texts

The original introduction's postulates can be compared with the three fundamental propositions in Blavatsky's Secret Doctrine, vol. I, Proem, pp. 14–20. The comparison identifies a philosophical context.[2]

Wording in this edition

The capitalized expression is retained; quotations are not rewritten to make every Secret Doctrine an explicit reference to Blavatsky.

Words and forms in the text

“Secret Doctrine” — 13 occurrences in 12 text blocks: I.15–16, 19, 28; M.26, 47, 52, 59, 69–70; F.89, 130.

“Secret Science” — 4 occurrences in 3 text blocks: F.49–50, 53.

“secret teaching” — 2 occurrences in 2 text blocks: F.128, 130.

“secret teachings” — 3 occurrences in 2 text blocks: F.76, 130.

See also

Ancient Wisdom; Theosophy; Lost Word; Continuity and descent; Esoteric and exoteric.

[2]. Blavatsky: primary philosophical parallel. H. P. Blavatsky. The Secret Doctrine, vol. I (1888), Proem, especially pp. 14–20 and the three fundamental propositions. Consulted for the reference to postulates in Clymer's original introduction and the vocabulary of unity, spiritual life, and development. https://www.theosociety.org/pasadena/sd/sd1-0-pr.htm

Symbol

Teaching interpretation and hidden authority · Ancient Mystic Oriental Masonry

symbol; symbols; symbolism; symbolical

At a Glance

The word. A symbol makes an inward meaning available through an object, action, direction, or form.
In Ancient Mystic Oriental Masonry. Tools become qualities of conduct; buildings become persons or worlds; light becomes understanding.
In this edition. Symbol, emblem, and hieroglyphic overlap in the source but are not silently treated as synonyms in every occurrence.
A place to read. M.25 · 1907 pp. 35–36: “25. All Masonry deals largely with ethics and symbolism of the Ancient Mysteries. The writer believes” ...

Meaning

A symbol makes an inward meaning available through an object, action, direction, or form. The book's basic interpretive task is to connect the visible vehicle with what it represents.

Use in the book

Tools become qualities of conduct; buildings become persons or worlds; light becomes understanding. The author repeatedly warns against mistaking the outward sign for its meaning. Yet some quoted passages offer competing meanings or infer a common history from similar signs.

Places to read

Selected excerpts in the order of the book.

- **M.25 · 1907 pp. 35–36** “25. All Masonry deals largely with ethics and symbolism of the Ancient Mysteries. The writer believes that through the well-timed efforts of Masons to-day the grandest achievements in knowledge ever gained” ...
- **M.34 · 1907 p. 40** ... “the real Secrets of Freemasonry lie in its Symbols, and the meaning of the symbols reveal a profound philosophy, and a Universal Science, that have never been transcended by man. ""
- **M.63 · 1907 p. 55** ... “in brief, the language and the philosophy of symbolism, or the exoteric, and the esoteric garb of Truth. The method itself, outside of all details or applications, has a deeper scientific” ...

S.150 · 1907 p. 171 … “great and inexplicable mistake is to take the symbol for the actual fact or idea. Few races, even among the heathens, have worshipped idols but that which these idols represent. In” …

Reading the argument

Interpretation and historical explanation should remain distinct. A reading can explain how a community uses an emblem without establishing its first use. The text's own tension between layered meanings and one true interpretation makes this distinction especially important.

Wording in this edition

Symbol, emblem, and hieroglyphic overlap in the source but are not silently treated as synonyms in every occurrence.

Words and forms in the text

“symbol” — 52 occurrences in 40 text blocks: I.6; M.45, 62–63, 65, 72, 74; F.110; S.5, 18, 22–23, 46, 51, 54–55, 66, 85–86, 90, 98, 101, 108–109, 113, 116–117, 120, 125, 128–132, 137, 142, 145–146, 150; N.184.

“symbols” — 32 occurrences in 25 text blocks: M.23, 31–32, 34–35, 45, 47, 63, 69, 78; F.57, 85; S.36, 48, 50, 56, 59, 87–88, 119, 125, 137, 140, 151; N.184.

“symbolism” — 45 occurrences in 39 text blocks: M.4, 25–26, 28, 31, 33, 45, 47, 51–52, 63, 66, 71; F.48, 84–85; S.22, 24, 66, 85, 88, 117, 120, 137; N.120, 124, 126, 133, 138–139, 142, 150–151, 154, 158, 160, 163, 166, 170.

“symbolical” — 6 occurrences in 6 text blocks: D.17; M.53, 72; F.113; S.154; N.184.

See also

Allegory; Legend; Glyphics and hieroglyphics; Continuity and descent; Esoteric and exoteric.

Theosophy

Teaching interpretation and hidden authority · Ancient Mystic Oriental Masonry

Theosophical; spiritual Hierarchy

At a Glance

The word. Theosophy names divine wisdom or a philosophy of spiritual knowledge.
In Ancient Mystic Oriental Masonry. The original introduction refers to propositions of The Secret Doctrine.
In this edition. Theosophical is attested in the historical text.
A place to read. I.21 · 1907 pp. 12–13: “"Masonry, nor Mystic Masonry, does not preach a new religion, it but reiterates the New Commandment” ...

Meaning

Theosophy names divine wisdom or a philosophy of spiritual knowledge. In this book it is also an intellectual setting for language about hierarchy, evolution, and hidden tradition.

Use in the book

The original introduction refers to propositions of The Secret Doctrine. The Foundation division adopts a history in which spiritual superiors guide changing religious forms. The vocabulary of universal wisdom and graduated humanity connects the author's institution with that larger interpretive scheme.

Places to read

Selected excerpts in the order of the book.

- **I.21 · 1907 pp. 12–13** “"Masonry, nor Mystic Masonry, does not preach a new religion, it but reiterates the New Commandment announced by Jesus, which was also announced by every great reformer or religion since history” ...
- **F.67 · 1907 p. 79** “115. "Begotten by that Spiritual Hierarchy — the Great White Brotherhood — in whose guardianship is the evolution of the human race, brought forth from them, They, the guardians of the” ...
- **F.79 · 1907 pp. 83–84** ... “which originated, as an Ideal effort, from the Spiritual Hierarchy which guides the evolution of the world; and that, however much the branches may be separated from the root-idea, there is” ...

F.110 · 1907 pp. 96–97 … “" There can be no doubt that the Theosophical and Magical Union above mentioned did exist as an organized Secret Society. The correspondence of Cornelius Agrippa von Nettersheim shows that he” …

Reading the argument

The connection helps identify what sort of explanation is being offered. Spiritual evolution in this account is not merely a neutral name for a documented change in organizations; it is a premise about guidance and purpose.

Related texts

Cooper-Oakley's chapter Towards the Hidden Sources of Masonry provides a primary comparison for the account of spiritual hierarchy and historical continuity. Its own argument remains an esoteric interpretation.[3]

Wording in this edition

Theosophical is attested in the historical text. The editorial headword is not used to turn every claim about ancient wisdom into membership in a particular modern society.

Words and forms in the text

“Theosophical” — 2 occurrences in 2 text blocks: F.87, 110.

“spiritual Hierarchy” — 3 occurrences in 3 text blocks: F.67, 70, 79.

See also

Ancient Wisdom; Secret Doctrine; Great White Brotherhood; Cooper-Oakley; Emanation.

[3]. Cooper-Oakley: primary comparison. Isabel Cooper-Oakley. Traces of a Hidden Tradition in Masonry and Mediæval Mysticism (1900). The chapter “Towards the Hidden Sources of Masonry” was consulted in a public transcription to compare the argument about hidden tradition and several passages also appearing in Clymer. It is evidence of an esoteric historical interpretation, not independent proof of every lineage it proposes. https://skirret.com/papers/cooper-oakley/traces-2-source.html

Thread-soul

Teaching interpretation and hidden authority · Ancient Mystic Oriental Masonry

Thread-soul; thread; religious life

At a Glance

The word. The thread-soul is an image of one continuing wisdom within changing religious embodiments.
In Ancient Mystic Oriental Masonry. The expression introduces the Underlying Principle subsection.
In this edition. The hyphenated thread-soul is retained.
A place to read. F.66 · 1907 p. 79: “114. "The Ancient Wisdom Religion is the 'Thread-soul' on which are strung all the various incarnations” ...

Meaning

The thread-soul is an image of one continuing wisdom within changing religious embodiments. Forms are arranged as items joined by a persistent inward principle.

Use in the book

The expression introduces the Underlying Principle subsection. The following paragraphs describe old orders perishing, new forms appearing, and a spiritual sun illuminating successive groupings. The metaphor therefore supplies conceptual continuity where outward histories show change.

Places to read

Selected excerpts in the order of the book.

- **F.66 · 1907 p. 79** “114. "The Ancient Wisdom Religion is the 'Thread-soul' on which are strung all the various incarnations and encasements of the religious life, adapted to the changing conditions and developments of humanity” ...
- **F.68 · 1907 pp. 79–80** “116. "With the passing of time the old Orders changed, old forms perished, and the Divine Sun that shone on the ever-changing screen of time veiled Itself in new hues, and” ...
- **F.69 · 1907 p. 80** ... “description, such is the shifting panorama of the Religious life of the world during the last eighteen hundred years. And as we glance back from our present standpoint, it is difficult” ...

Reading the argument

The image is strongest as an explanation of how the author thinks diversity can remain related. It does not itself provide the records needed to identify each historical link. The reader should separate the organizing metaphor from evidence for the organizations arranged upon it.

Wording in this edition

The hyphenated thread-soul is retained. Ordinary thread references, including ritual cords, are not all examples of this metaphor.

Words and forms in the text

"Thread-soul" — 1 occurrence in 1 text block: F.66.

"thread" — 4 occurrences in 3 text blocks: M.29, 35; F.66.

"religious life" — 2 occurrences in 2 text blocks: F.66, 69.

See also

Ancient Wisdom; Continuity and descent; Central Sun and Spiritual Sun; Theosophy.

Sacred words names and books

Adonai and Elohim

Sacred words names and books · Ancient Mystic Oriental Masonry

Adonai; Elohim; Alhim; Jehovah; Jehova

At a Glance

The word. Adonai and Elohim are divine designations used in the account of reading and substituting sacred names.

In Ancient Mystic Oriental Masonry. The source explains a substitution for the Hebrew tetrad, then links the procedure to a substitute in Masonry.

In this edition. Alhim, Elohim, Jehova, and Jehovah are preserved as different printed forms.

A place to read. M.45 · 1907 pp. 44–46: … “came to the tetral IHVH, substituted the word Adonai (Lord), and if the word was written” …

Meaning

Adonai and Elohim are divine designations used in the account of reading and substituting sacred names. Jehovah is the form commonly employed by the book for the divine name in its narratives.

Use in the book

The source explains a substitution for the Hebrew tetrad, then links the procedure to a substitute in Masonry. Other passages use Jehovah within theological criticism, proposed ancient priesthoods, and the story of recovered foundation stones.

Places to read

Selected excerpts in the order of the book.

M.45 · 1907 pp. 44–46 … “came to the tetral IHVH, substituted the word Adonai (Lord), and if the word was written the points of Alhim, he called it Elohim. This custom is* preserved in Masonry by” …

M.51 · 1907 pp. 48–49 … “but 'terrible as an army with banners. ' Jehovah was jealous, revengeful, vindictive towards the evil-doer, tolerated no rival in the broad expanse of Cosmos. In no religion of antiquity is” …

F.138 · 1907 p. 108 … “more intense when they found the name of Jehovah engraved in the elliptical spaces of the last of these stones — this which was also a type of the Mysteries of” …

Reading the argument

The text moves between a reading practice, an account of a religion, and ritual analogy. The distinction helps readers understand the comparison without accepting the polemical generalizations about an entire people made in the surrounding quotation.

Wording in this edition

Alhim, Elohim, Jehova, and Jehovah are preserved as different printed forms. The lexicon does not silently repair them into a uniform transliteration.

Words and forms in the text

“Adonai” — 2 occurrences in 2 text blocks: M.45, 52.

“Elohim” — 2 occurrences in 2 text blocks: I.10; M.45.

“Alhim” — 1 occurrence in 1 text block: M.45.

“Jehovah” — 3 occurrences in 3 text blocks: M.51–52; F.138.

“Jehova” — 1 occurrence in 1 text block: F.82.

See also

Tetragrammaton; Ineffable Name; Lost Word; Kabalah; Religion and theism.

Book of the Law

Sacred words names and books · Ancient Mystic Oriental Masonry

Book of the Law; Book of Law; Holy Bible; Koran; Scriptures

At a Glance

The word. The Book of the Law is the sacred volume functioning as a pattern for conduct and a pledge's religious setting.

In Ancient Mystic Oriental Masonry. The quoted explanation allows different scriptures in different religious circumstances.

In this edition. Book of the Law and Book of Law follow the printed wording.

A place to read. M.58 · 1907 pp. 53–54: “57. "The Holy Bible is one of the great Lights in Masonry and has a very” ...

Meaning

The Book of the Law is the sacred volume functioning as a pattern for conduct and a pledge's religious setting.

Use in the book

The quoted explanation allows different scriptures in different religious circumstances. The book becomes a spiritual trestle-board: a design according to which the worker lives. Clymer then argues that an oath has force through what the person taking it regards as sacred.

Places to read

Selected excerpts in the order of the book.

- **M.58 · 1907 pp. 53–54** “57. "The Holy Bible is one of the great Lights in Masonry and has a very profound meaning when coupled with the tradition of the Ineffable Name, or Lost Word. The” ...
- **S.25 · 1907 pp. 126–127** “231. "It is a Landmark, that a 'Book of the Law' shall constitute an indispensable part of the furniture of every Lodge. I say advisedly, a Book of the Law, because” ...
- **S.26 · 1907 p. 127** “232. The Holy Bible of the Christian is no better to the Christian than is the Koran to the Mohammedan. Each believes that his faith is the only true one and” ...
- **R.13 · 1907 pp. 183–184** ... “a belief in the Divine authenticity of the Scriptures. It is much to be regretted that Masons will sometimes forget the fundamental law of their Institution, and endeavor to add to” ...

Reading the argument

The role of a book is distinct from agreement about all its teachings. The account can support cooperation among differing beliefs, while the author's stronger claim of one hidden foundation remains an additional interpretation.

Wording in this edition

Book of the Law and Book of Law follow the printed wording. Bible and Koran are retained as historical names in source excerpts.

Words and forms in the text

"Book of the Law" — 5 occurrences in 1 text block: S.25.

"Book of Law" — 1 occurrence in 1 text block: S.25.

"Holy Bible" — 3 occurrences in 2 text blocks: M.58; S.26.

"Koran" — 3 occurrences in 3 text blocks: S.13, 25–26.

"Scriptures" — 4 occurrences in 4 text blocks: I.16; M.60; S.82; R.13.

See also

Trestle-board; Tolerance; Obligation and oath; Moral law; Religion and theism.

Emerald Tablet

Sacred words names and books · Ancient Mystic Oriental Masonry

Smagdarine Tablet; Smaragdine Tablet; above; below

At a Glance

The word. The Emerald Tablet is the named text used for a correspondence between what is above and what is below.
In Ancient Mystic Oriental Masonry. The formula appears in the discussion of ancient cosmology and again when outward things are related to inward ideas.
In this edition. The source varies between Smagdarine and Smaragdine.
A place to read. M.19 · 1907 p. 32: ... “summed up in the famous axiom of the Smagdarine Tablet of Hermes: 'That which is below” ...

Meaning

The Emerald Tablet is the named text used for a correspondence between what is above and what is below. The book treats the relation as a key to understanding connected levels of reality.

Use in the book

The formula appears in the discussion of ancient cosmology and again when outward things are related to inward ideas. It gives a compact model for reading a temple, body, or celestial arrangement as expressing a larger order.

Places to read

Selected excerpts in the order of the book.

M.19 · 1907 p. 32 ... “summed up in the famous axiom of the Smagdarine Tablet of Hermes: 'That which is below is as that which is above, and that which is above is as that which” ...

M.64 · 1907 p. 56 “63. "This doctrine of emanations is the key to the philosophy of Plato, and that of the Gnostic sects from which the early Christians derived their mysteries. This fact is mentioned” ...

Reading the argument

Correspondence can guide interpretation without proving a particular genealogy of institutions. The named parallel identifies a formula and an interpretive use, rather than demonstrating the entire history the author places around it.

Related texts

Newton's transcription and translation supplies a primary parallel for the above-and-below formula. It is not a witness to Clymer's entire account of Masonic descent.[4]

Wording in this edition

The source varies between Smagdarine and Smaragdine. Emerald Tablet is the explanatory headword; the variant forms are kept in quotations.

Words and forms in the text

"Smagdarine Tablet" — 1 occurrence in 1 text block: M.19.

"Smaragdine Tablet" — 1 occurrence in 1 text block: M.63.

"above" — 14 occurrences in 13 text blocks: Ded.1; I.10, 29; M.10, 16, 19, 57, 63, 79; F.110, 132, 158; R.29.

"below" — 4 occurrences in 3 text blocks: M.19, 63; F.79.

See also

Hermes and the Hermetic books; Symbol; Emanation; Spiritual temple; Ancient Wisdom.

[4]. Emerald Tablet: primary comparison. Isaac Newton's manuscript transcription and translation of the Emerald Tablet, published by the Chymistry of Isaac Newton project, Indiana University. Consulted as a primary parallel for correspondence between above and below; it does not establish the claimed antiquity of a later institution. https://webapp1.dlib.indiana.edu/newton/mss/norm/ALCH00017

G

Sacred words names and books · Ancient Mystic Oriental Masonry

G; Geometry; God; Gnosis

At a Glance

The word. G is a Masonic emblem to which the book assigns several meanings and a condition of institutional recognition.
In Ancient Mystic Oriental Masonry. Section 180 rejects Geometry in favor of Gnosis, described as the inward secret.
In this edition. The single letter is searched case-sensitively.
A place to read. F.146 · 1907 p. 110: ... “Templars and the Gnostic teachings (the Masonic " G " does not and never did, stand” ...

Meaning

G is a Masonic emblem to which the book assigns several meanings and a condition of institutional recognition.

Use in the book

Section 180 rejects Geometry in favor of Gnosis, described as the inward secret. The long original note to Rule 12 nevertheless joins God and Geometry. Rules 11–12 make the prominent presence of G a condition for recognizing another body. Thus interpretation and jurisdiction meet in one letter.

Places to read

Selected excerpts in the order of the book.

F.146 · 1907 p. 110 ... “Templars and the Gnostic teachings (the Masonic " G " does not and never did, stand for Geometry, but for "Gnosis," the soul) it is well to quote from Abbe Gregoire” ...

R.13 · 1907 pp. 183–184 ... “member of any Masonic Body in which the "G" does not hold a prominent place. In such cases Masonic rule is broken and in this respect Albert G. Mackey, the Highest” ...

R.14 · 1907 p. 184 “12. The "G" in the Masonic Institution is the oldest Landmark the institution has and to take this away is to break Masonic Rule. It is un-Masonic and any Grand Lodge” ...

N.184 · 1907 pp. 184–188 “*“G” This letter is deservedly regarded as one of the MOST sacred of the Masonic emblems. Where it is used, however, as a symbol of Deity, it must be remembered that” ...

Reading the argument

The contradiction is important evidence about the compilation. It should not be removed by selecting one explanation and treating it as the only historical meaning. A reader can compare what the author prefers, what his source says, and what his rule requires.

Wording in this edition

The single letter is searched case-sensitively. Matches can include initials and spaced abbreviations as well as the emblem; the count is lexical, not a census of meanings.

Words and forms in the text

“G” — 14 occurrences in 8 text blocks: M.43; F.87, 93, 95, 146; R.13–14; N.184.

“Geometry” — 3 occurrences in 2 text blocks: F.146; N.184.

“God” — 87 occurrences in 68 text blocks: I.16–17, 24; D.14; M.1, 3, 16, 30, 38, 54–57, 66; F.39, 50, 64, 67, 70, 75, 89–90, 93, 96, 98, 132, 144, 151, 153, 158, 163–167, 171; S.8–12, 15, 18, 25, 28, 34, 38, 44–45, 47, 52, 71, 77, 83, 89, 111, 113, 125–128, 132, 142, 149–150, 154; R.8; N.184.

“Gnosis” — 2 occurrences in 2 text blocks: F.76, 146.

See also

Gnosis; Great Architect of the Universe; Recognition and landmarks; Kabalah; Operative and speculative Masonry.

Gnosis

Sacred words names and books · Ancient Mystic Oriental Masonry

Gnosis; Gnostic; Gnostics; Gnostic teachings

At a Glance

The word. Gnosis is spiritual knowledge or understanding.
In Ancient Mystic Oriental Masonry. The Foundation discussion identifies Gnostic communities as transmitters of a wisdom later preserved in orders.
In this edition. The source's parenthetical “the soul” at Gnosis belongs to its own explanation.
A place to read. F.76 · 1907 pp. 82–83: ... “Mysticism before stated, the Occult doctrines of the Gnostics were heirlooms and sacred traditions from a” ...

Meaning

Gnosis is spiritual knowledge or understanding. Clymer uses the word both as a proposed meaning of G and within a genealogy of religious teaching.

Use in the book

The Foundation discussion identifies Gnostic communities as transmitters of a wisdom later preserved in orders. Section 180 makes Gnosis the true significance of the emblem G. The original note on alchemy also invokes a Gnostic initiate and the Christ dwelling within the heart.

Places to read

Selected excerpts in the order of the book.

- **F.76 · 1907 pp. 82–83** ... “Mysticism before stated, the Occult doctrines of the Gnostics were heirlooms and sacred traditions from a very distant past, and when the early Christian era dawned, the human race had long” ...
- **F.146 · 1907 p. 110** ... “the link between the Knights Templars and the Gnostic teachings (the Masonic " G " does not and never did, stand for Geometry, but for "Gnosis," the soul) it is well” ...
- **F.151 · 1907 p. 111** “185. " Later on, the Son of God was born into the world. He was brought up in the Alexandrian school. Filled with a spirit altogether Divine, endowed with the most” ...
- **N.86 · 1907 pp. 86–87** ... “I have been taught (this writer is a Gnostic Initiate) that Akasa is the Hindu Veil for Mercury. I think of Prana and Akasa — Sol and Luna — Sat and” ...

Reading the argument

Shared vocabulary does not make the groups or doctrines uniform. The entry distinguishes the general idea of spiritual knowledge from the author's further assertions about particular communities and continuous institutional descent.

Wording in this edition

The source's parenthetical “the soul” at Gnosis belongs to its own explanation. The lexicon uses knowledge as the explanatory meaning without silently rewriting that parenthesis.

Words and forms in the text

“Gnosis” — 2 occurrences in 2 text blocks: F.76, 146.

“Gnostic” — 10 occurrences in 9 text blocks: M.64, 72; F.75, 85, 87, 110, 144, 146; N.86.

“Gnostics” — 6 occurrences in 6 text blocks: I.21; F.75–76, 87, 94, 130.

“Gnostic teachings” — 2 occurrences in 2 text blocks: F.146; N.86.

See also

G; Knowledge and wisdom; Gnostics and Manichaeans; Secret Doctrine; Christos.

Ineffable Name

Sacred words names and books · Ancient Mystic Oriental Masonry

Ineffable Name; sacred name; Divine name

At a Glance

The word. The ineffable Name is the divine name regarded as beyond ordinary utterance or withheld from public pronunciation.

In Ancient Mystic Oriental Masonry. The text links the Name to the Lost Word, Hebrew letters, substitute titles, and an inward understanding of divine being.

In this edition. Ineffable is retained rather than simply replaced with secret: inability to express and a restriction on disclosure are related but different senses.

A place to read. M.45 · 1907 pp. 44–46: … “search for its recovery; the tradition of the Ineffable name in connection with the Lost Word,” …

Meaning

The ineffable Name is the divine name regarded as beyond ordinary utterance or withheld from public pronunciation. It becomes a sign of both reverence and concealed knowledge.

Use in the book

The text links the Name to the Lost Word, Hebrew letters, substitute titles, and an inward understanding of divine being. It also proposes a potency in sound and pronunciation, making linguistic interpretation part of an account of spiritual power.

Places to read

Selected excerpts in the order of the book.

- **M.45 · 1907 pp. 44–46** … “search for its recovery; the tradition of the Ineffable name in connection with the Lost Word, showing that it could not or should not be pronounced, except with bated breath; or,” …
- **M.51 · 1907 pp. 48–49** “51. "This tradition of the Ineffable Name is brought into Masonry from the Hebrew Kabalah, and how it became lost is part historical, at least. The ancient Hebrew Priests evidently undertook” …
- **M.54 · 1907 pp. 51–52** … “in the concealed and profound meaning of the Ineffable Name of Deity communicated by God to Moses" (rather to the Priests of Ancient Atlantis), "and which meaning was long lost by” …

M.56 · 1907 p. 52 “56. "This was the great Mystery of the Ineffable Name, and of course its true pronunciation and its meaning became lost to all except the select few to whom it was” …

Reading the argument

The reverence paid to a name, the historical practice of avoiding its utterance, and the claimed causal power of pronouncing it are distinct propositions. An explanation of one does not establish every other claim attached to the Name.

Wording in this edition

Ineffable is retained rather than simply replaced with secret: inability to express and a restriction on disclosure are related but different senses.

Words and forms in the text

“Ineffable Name” — 11 occurrences in 10 text blocks: M.45, 51–52, 54–56, 58, 68–69; S.125.

“sacred name” — 3 occurrences in 3 text blocks: M.45–46, 49.

“Divine name” — 1 occurrence in 1 text block: N.184.

See also

Lost Word; Tetragrammaton; Adonai and Elohim; Mantram and sacred sound; Kabalah.

Kabalah

Sacred words names and books · Ancient Mystic Oriental Masonry

Kabalah; Cabala; Kabalistic; Cabalistic; Kabalists

At a Glance

The word. Kabalah is the book's vocabulary for a concealed interpretation of sacred letters, names, and scriptures.
In Ancient Mystic Oriental Masonry. The Pentateuch is read as carrying an inward meaning beneath its outer narrative.
In this edition. Kabalah, Cabala, and the adjectival spellings are retained.
A place to read. M.51 · 1907 pp. 48–49: … "Name is brought into Masonry from the Hebrew Kabalah, and how it became lost is part" …

Meaning

Kabalah is the book's vocabulary for a concealed interpretation of sacred letters, names, and scriptures. Clymer joins it to a wider synthesis of ancient wisdom.

Use in the book

The Pentateuch is read as carrying an inward meaning beneath its outer narrative. The ineffable Name and the relation of divine being to the world are central applications. Historical sections also place Kabalists in the proposed formation of later fraternities.

Places to read

Selected excerpts in the order of the book.

M.51 · 1907 pp. 48–49 … "Name is brought into Masonry from the Hebrew Kabalah, and how it became lost is part historical, at least. The ancient Hebrew Priests evidently undertook to fit to the names of" …

M.52 · 1907 pp. 49–50 "52. " The Kabalah, on the contrary, embodying considerable of the true and ancient Secret Doctrine, held a different idea of Divinity. While carrying the tradition, therefore, of the lost word" …

M.59 · 1907 p. 54 "58. "As already stated, the Kabalah of the Ancient Hebrews, which Moses derived by initiation into the Mysteries of Egypt and Persia, and which Albert Pike and many others declare was" …

M.60 · 1907 p. 54 … "regarding the relation of the Pentateuch to the Kabalah, is true of the exoteric scriptures of every nation of antiquity."*"

F.132 · 1907 pp. 103–106 … “of the Christians in equal division, they (the Kabalists) began to draw a parallel between the books of Moses and the records of the Magi, and formed from all this material” …

Reading the argument

The exposition should be attributed to the author and his quoted sources. It is not a complete account of Jewish interpretive traditions, and the claim that Moses derived this entire system through initiation is a separate historical proposition.

Wording in this edition

Kabalah, Cabala, and the adjectival spellings are retained. The index also supplies Kabbalah as an explanatory access term.

Words and forms in the text

“Kabalah” — 10 occurrences in 8 text blocks: I.21; M.51–52, 59–60, 68–69; F.89.

“Cabala” — 1 occurrence in 1 text block: F.45.

“Kabalistic” — 4 occurrences in 4 text blocks: M.52, 58; F.85, 144.

“Cabalistic” — 1 occurrence in 1 text block: F.110.

“Kabalists” — 1 occurrence in 1 text block: F.132.

See also

Tetragrammaton; Ineffable Name; Book of the Law; Secret Doctrine; Moses and biblical patriarchs.

Sacred words names and books · Ancient Mystic Oriental Masonry

Lost Word; Master's Word; Word

At a Glance

The word. The Lost Word is the missing or incompletely understood knowledge that motivates the initiatory search.

In Ancient Mystic Oriental Masonry. Hiram's death creates the narrative loss.

In this edition. Word is a broad form and occurs outside the technical expression.

A place to read. D.4 · 1907 p. 17: ... “with the death of the Widow's Son, the Master's Word and the secret manner of using” ...

Meaning

The Lost Word is the missing or incompletely understood knowledge that motivates the initiatory search. It can be represented by a verbal formula without being exhausted by one.

Use in the book

Hiram's death creates the narrative loss. The later discussion contrasts a substituted word with understanding, connects the Word to the ineffable divine name, and describes recovery through spiritual work. The rediscovered stones in the Templar story make restoration visible as a recovered foundation.

Places to read

Selected excerpts in the order of the book.

D.4 · 1907 p. 17 ... “with the death of the Widow's Son, the Master's Word and the secret manner of using it had been lost. Therefore, Solomon in his extremity called a secret council at low-twelve” ...

M.45 · 1907 pp. 44–46 “45. "The tradition of the Master's Word, of the power which its possession gives to the Master; the story of its loss and the search for its recovery; the tradition of” ...

M.48 · 1907 p. 47 ... “on his journey for the discovery of the Lost Word. The method by which he undertakes to obtain it, and the names of the three Fellow-crafts, have a very deep significance.” ...

M.54 · 1907 pp. 51–52 “54. "The True Word of a Mason is to be found in the concealed and profound meaning of the Ineffable

Name of Deity communicated by God to Moses" (rather to the" ...

F.138 · 1907 p. 108 ... “the Mysteries of the Copt — the sacred word which, by the murder of the Master Builder, had been lost, and which, according to the legend of the first degree, -Hiram” ...

Reading the argument

Ask whether a passage concerns sound, meaning, moral capacity, or authority. The book connects these dimensions, but possession of a formula does not automatically establish the others. Its criticism of empty repetition makes that distinction explicit.

Wording in this edition

Word is a broad form and occurs outside the technical expression. The source's straight and curly possessive spellings are searched as separate exact forms where attested.

Words and forms in the text

“Lost Word” — 18 occurrences in 10 text blocks: M.21, 45–46, 48, 52–53, 58, 62, 68; N.47.

“Master's Word” — 5 occurrences in 4 text blocks: D.4, 6; M.45, 58.

“Word” — 50 occurrences in 27 text blocks: I.11; D.4, 6; M.21, 45–46, 48–54, 57–58, 62, 68–69, 76; F.45, 70, 138–139; S.6, 60; R.4; N.47.

See also

Ineffable Name; Tetragrammaton; Hiram Abiff; Mantram and sacred sound; Spiritual temple.

Sacred words names and books · Ancient Mystic Oriental Masonry

Mantram; sound; pronunciation; pronouncing

At a Glance

The word. Mantram names a sacred verbal formula.
In Ancient Mystic Oriental Masonry. The account distinguishes spelling from phonetic expression, discusses intoning a text, and connects the secret of pronunciation with spiritual understanding.
In this edition. Mantram is the historical form retained here.
A place to read. M.45 · 1907 pp. 44–46: ... “the a, u, m, indicating different methods of pronouncing the Sacred name,"*”

Meaning

Mantram names a sacred verbal formula. In the Lost Word discussion, sound and pronunciation are assigned a potency beyond ordinary verbal description.

Use in the book

The account distinguishes spelling from phonetic expression, discusses intoning a text, and connects the secret of pronunciation with spiritual understanding. The Word can consequently be represented as both a philosophical key and an effective utterance.

Places to read

Selected excerpts in the order of the book.

- **M.45 · 1907 pp. 44–46** ... “the a, u, m, indicating different methods of pronouncing the Sacred name,"*”
- **M.52 · 1907 pp. 49–50** ... “metrically intoning the text. The principle of the Mantram was therefore known to the High Priests at least, and, therefore, the Word, the Name, that known in all its pentitude and” ...
- **M.54 · 1907 pp. 51–52** ... “very precautions taken to conceal it. The true pronunciation of that name was in truth a secret, in which, however, was involved the far more profound secret of its meaning. "”

Reading the argument

The relation should be examined rather than assumed. A sound's physical effects, a community's reverence for it, and the spiritual capacity

assigned to its speaker require different explanations. The book offers an esoteric synthesis rather than a controlled demonstration.

Wording in this edition

Mantram is the historical form retained here. Sound includes ordinary references that do not concern a sacred formula.

Words and forms in the text

“Mantram” — 1 occurrence in 1 text block: M.52.

“sound” — 4 occurrences in 4 text blocks: M.1, 52, 68, 71.

“pronunciation” — 2 occurrences in 2 text blocks: M.54, 56.

“pronouncing” — 1 occurrence in 1 text block: M.45.

See also

Lost Word; Ineffable Name; Tetragrammaton; Scientific analogies; Occult science.

Sacred words names and books · Ancient Mystic Oriental Masonry

moral law; Lex Naturae; law of nature

At a Glance

The word. Moral law is the universal ethical order the quoted account considers discoverable through reason.

In Ancient Mystic Oriental Masonry. The discussion argues that no one sect's scripture could serve as the whole common code of a fraternity crossing religions.

In this edition. Lex Naturae is retained.

A place to read. S.12 · 1907 pp. 121–122: ... “"is obliged by his tenure to obey the moral law." Now, this moral law is not” ...

Meaning

Moral law is the universal ethical order the quoted account considers discoverable through reason. Lex Naturae is its Latin designation as law of nature.

Use in the book

The discussion argues that no one sect's scripture could serve as the whole common code of a fraternity crossing religions. Moral law is therefore proposed as a shared basis. The regulations translate its universal aspiration into duties of charity, fidelity, restraint, and respect.

Places to read

Selected excerpts in the order of the book.

S.12 · 1907 pp. 121–122 ... “"is obliged by his tenure to obey the moral law." Now, this moral law is not to be considered as confined to the decalogue of Moses, within which narrow limits these” ...

S.13 · 1907 p. 122 ... “the teachings of his Zeud Avesta. The universal law of nature, which the authors of the old Charges have properly called the moral law, because it is, as Conybeare remarks, '” ...

R.4 · 1907 pp. 179–180 “2. The real object of Mystic Masonry can be summed up in these words: To efface from among men the prejudice of caste, the conventional distinctions of color, origin, opinion, nationality;” ...

Reading the argument

Law of nature here is a moral expression, not a physical equation. The passage's assertion of universality can be understood as its proposed basis for cooperation without treating every later rule of Clymer's institution as necessarily universal.

Related texts

Charge I of Anderson's 1723 Constitutions joins obedience to moral law with cooperation across differing persuasions. It supplies a primary constitutional comparison for the quoted principle.[5]

Wording in this edition

Lex Naturae is retained. Moral law is not modernized into civil law or a scientific law.

Words and forms in the text

"moral law" — 4 occurrences in 2 text blocks: S.12–13.

"Lex Naturae" — 1 occurrence in 1 text block: S.12.

"law of nature" — 3 occurrences in 2 text blocks: S.12–13.

See also

Tolerance; Universal brotherhood; Charity and benevolence; Book of the Law; Religion and theism.

[5]. Anderson: primary constitutional comparison. James Anderson, The Constitutions of the Free-Masons (1723), Charge I, "Concerning God and Religion," in the transcription hosted by Universal Co-Masonry. Consulted for the relation of moral law, religion, and differing persuasions. The cited passage complicates Clymer's description of the eighteenth-century reform as atheistic. https://www.universalfreemasonry.org/en/library/anderson-constitutions-of-the-freemasons

Tetragrammaton

Sacred words names and books · Ancient Mystic Oriental Masonry

Tetragrammation; IHVH; Yod; tetrad

At a Glance

The word. The Tetragrammaton is the four-letter Hebrew divine name, represented through IHVH in this discussion.

In Ancient Mystic Oriental Masonry. The long Lost Word passage relates a Hebrew tetrad to sacred speech and substitutes.

In this edition. The copy text prints Tetragrammation in the main discussion.

A place to read. M.45 · 1907 pp. 44–46: ... “and at once ideal and practical. In the Tetragrammation, or four-lettered name of Deity, the Greek” ...

Meaning

The Tetragrammaton is the four-letter Hebrew divine name, represented through IHVH in this discussion. The word means a name or expression of four letters.

Use in the book

The long Lost Word passage relates a Hebrew tetrad to sacred speech and substitutes. It compares the fourfold form with threefold and other arrangements. The Name is then made to carry both a philosophical idea of being and a claim about its effective utterance.

Places to read

Selected excerpts in the order of the book.

M.45 · 1907 pp. 44–46 ... “and at once ideal and practical. In the Tetragrammation, or four-lettered name of Deity, the Greek followers of Pythagoras found a glyphic by which they both expressed and concealed their philosophy,” ...

M.51 · 1907 pp. 48–49 ... “who should alter, by a single letter or 'Yod,' the outer text, had therefore a deeper meaning. The priests of many nations of antiquity were initiates in the Mysteries, and as” ...

Reading the argument

The symbolic reading should be separated from a demonstrated linguistic history. Comparing numbers of sounds or letters can suggest a pattern without proving that several traditions derived their expressions from one source.

Wording in this edition

The copy text prints Tetragrammation in the main discussion. The entry uses the standard explanatory headword openly and preserves the source form in its excerpts and concordance.

Words and forms in the text

“Tetragrammation” — 1 occurrence in 1 text block: M.45.

“IHVH” — 2 occurrences in 1 text block: M.45.

“Yod” — 4 occurrences in 3 text blocks: M.45, 51; N.184.

“tetrad” — 2 occurrences in 1 text block: M.45.

See also

Ineffable Name; Adonai and Elohim; Mantram and sacred sound; Monad and triad; Tetractys.

Acacia

Temple lodge and architectural symbols · Ancient Mystic Oriental Masonry

Acacia; tamarisk; thorny; thorns

At a Glance

The word. Acacia is the plant associated with endurance, burial, and renewal in the discussion of Hiram and Osiris.

In Ancient Mystic Oriental Masonry. The paragraph joins acacia, tamarisk, the tree growing around Osiris, and the crown of thorns in one chain of sacred associations.

In this edition. The plant names follow the source.

A place to read. M.79 · 1907 p. 63: “77. "The genuine Acacia also is the thorny tamarisk, the same tree which grew up around” ...

Meaning

Acacia is the plant associated with endurance, burial, and renewal in the discussion of Hiram and Osiris.

Use in the book

The paragraph joins acacia, tamarisk, the tree growing around Osiris, and the crown of thorns in one chain of sacred associations. Its purpose is to make vegetal survival and growth an emblem of immortality.

Places to read

Selected excerpts in the order of the book.

M.79 · 1907 p. 63 “77. "The genuine Acacia also is the thorny tamarisk, the same tree which grew up around the body of Osiris. It is a sacred tree among the Arabs, who made of” ...

Reading the argument

The symbolism can be followed without assuming that all the named plants are botanically identical. The text does not establish that identity by identifying species. The shared meaning and the biological identification require different evidence.

Wording in this edition

The plant names follow the source. No conjectural modern species name has been inserted into the excerpts.

Words and forms in the text

“Acacia” — 1 occurrence in 1 text block: M.79.

“tamarisk” — 1 occurrence in 1 text block: M.79.

“thorny” — 1 occurrence in 1 text block: M.79.

“thorns” — 1 occurrence in 1 text block: M.79.

See also

Hiram Abiff; Osiris Isis and Typhon; Death and immortality; Symbol.

Adytum and sacellum

Temple lodge and architectural symbols · Ancient Mystic Oriental Masonry

Adytum; sacellum; sanctuary; sacred grotto

At a Glance

The word. Adytum and sacellum designate an inner sacred place or sanctuary in the comparative accounts of initiation.

In Ancient Mystic Oriental Masonry. The candidate's passage through darkness ends in a chamber of light and instruction.

In this edition. The Latin and Greek-derived terms are explained through their function in this book; they are not used to identify all ancient sanctuary arrangements as identical.

A place to read. S.23 · 1907 pp. 125–126: ... “his trials by an admission to the splendidly-illuminated sacellum, or sanctuary, where he was said to” ...

Meaning

Adytum and sacellum designate an inner sacred place or sanctuary in the comparative accounts of initiation.

Use in the book

The candidate's passage through darkness ends in a chamber of light and instruction. In another comparison, pillars support the adytum and a new birth is imagined as delivery from between them. Interior architecture becomes the setting for a change of spiritual condition.

Places to read

Selected excerpts in the order of the book.

S.23 · 1907 pp. 125–126 ... “his trials by an admission to the splendidly-illuminated sacellum, or sanctuary, where he was said to have attained pure and perfect light, and where he received the necessary instructions which were” ...

S.89 · 1907 pp. 151–152 ... “danger, the doors of the seventh vault, or Sacellum, were thrown open, and his darkness was changed

into light. He was admitted into the spacious and lofty cavern already described, which" ...

S.105 · 1907 p. 156 ... "of the Lodge. In the British Mysteries the Adytum or lodge was actually supported by three stones or pillars, which were supposed to convey a regenerating purity to the aspirant, after" ...

Reading the argument

The described place serves a narrative and pedagogical function. Its elaborate decoration and terrors should not automatically be treated as a contemporary eyewitness record of an ancient sanctuary.

Wording in this edition

The Latin and Greek-derived terms are explained through their function in this book; they are not used to identify all ancient sanctuary arrangements as identical.

Words and forms in the text

"Adytum" — 1 occurrence in 1 text block: S.105.

"sacellum" — 3 occurrences in 3 text blocks: S.23, 86, 89.

"sanctuary" — 2 occurrences in 2 text blocks: S.23, 86.

"sacred grotto" — 1 occurrence in 1 text block: S.89.

See also

Darkness; Light; Threshold; Sanctum Sanctorum and the crypt; Probation and qualification.

Temple lodge and architectural symbols · Ancient Mystic Oriental Masonry

darkness; dark; gloom; night

At a Glance

The word. Darkness is the preparatory condition interpreted as ignorance, death, or the withholding of disclosure.

In Ancient Mystic Oriental Masonry. The comparative initiation accounts arrange concealment, trial, and admission into an inner sanctuary.

In this edition. Night can be a literal time or a symbolic condition.

A place to read. S.52 · 1907 p. 138: … “performed in caverns, either natural or artificial, and darkness was honored with peculiar marks of veneration,” …

Meaning

Darkness is the preparatory condition interpreted as ignorance, death, or the withholding of disclosure. Its role is understood through the movement toward light.

Use in the book

The comparative initiation accounts arrange concealment, trial, and admission into an inner sanctuary. Darkness intensifies the candidate's uncertainty and makes the later disclosure significant. In the symbolism, death becomes a prelude to regeneration.

Places to read

Selected excerpts in the order of the book.

- **S.52 · 1907 p. 138** … “performed in caverns, either natural or artificial, and darkness was honored with peculiar marks of veneration, by reason of its supposed priority of existence. 'And God said, Let there be light:” …
- **S.53 · 1907 pp. 138–139** … “systems of Initiation the candidate was shrouded in darkness, as a preparation for the reception of light. The duration varied in the different rites. In the Celtic Mysteries of Druidism, the” …
- **S.54 · 1907 p. 139** “259. "Darkness, like death, is the symbol of Initiation. It was for this reason that all the ancient initiations were performed at night. The same custom prevails in Freemasonry, and the” …
- **S.89 · 1907 pp. 151–152** … “he (the candidate) was passed through some other dark caverns and passages, until, having successfully

> treaded the labyrinth, consisting of six spacious vaults, connected by winding galleries, each opening with a" ...

Reading the argument

The narrative describes a teaching sequence as well as asserted historical practices. Its precise durations and dramatic dangers should be assessed through their cited sources, rather than accepted as eyewitness descriptions merely because they are vivid.

Wording in this edition

Night can be a literal time or a symbolic condition. The entry does not treat every dark setting as the same technical ordeal.

Words and forms in the text

"darkness" — 21 occurrences in 16 text blocks: M.70, 74; S.16, 18, 23–24, 34, 48, 52–54, 57, 85–86, 89, 113.

"dark" — 3 occurrences in 3 text blocks: M.70; F.122; S.89.

"gloom" — 2 occurrences in 2 text blocks: S.34, 84.

"night" — 7 occurrences in 7 text blocks: S.18, 34, 48, 54, 57, 84, 132.

See also

Light; Probation and qualification; Threshold; Regeneration; Adytum and sacellum.

Temple lodge and architectural symbols · Ancient Mystic Oriental Masonry

East; Eastern; Orient; Inner East

At a Glance

The word. The East is a direction, a position of authority in the lodge, a region associated with ancient teaching, and an image of inward light.
In Ancient Mystic Oriental Masonry. Sunrise makes the direction a source of illumination.
In this edition. Orient is retained as an alternative expression.
A place to read. F.101 · 1907 p. 94: … “were turning, even in Masonic Circles, to the Eastern teachings. Abafi also says that a great” …

Meaning

The East is a direction, a position of authority in the lodge, a region associated with ancient teaching, and an image of inward light.

Use in the book

Sunrise makes the direction a source of illumination. Officers are placed according to a solar model, and historical arguments assign wisdom an Eastern origin. The expression Inner East points toward a spiritual center, while the regulations use adoption in the East as an institutional formula.

Places to read

Selected excerpts in the order of the book.

F.101 · 1907 p. 94 … “were turning, even in Masonic Circles, to the Eastern teachings. Abafi also says that a great and moulding force was exercised at this period on the form of Freemasonry by Jan” …

S.18 · 1907 pp. 123–124 … “Mason is familiar with the fact that the East, as the source of material light, is a symbol of his own order, which professes to contain within its bosom the pure” …

S.47 · 1907 pp. 136–137 … “at a remote era, and came from the east, was a very prevalent notion among the Ancient traditions. Ezekiel in verse 2, chapter xliii, says: * The glory of the God” …

S.109 · 1907 p. 157 … “it is needless to say, situated in the East, West and South. Now, bearing in mind that the lodge is a symbol of the world, or the Universe, the reference of” …

R.1 · 1907 p. 177 “Adopted In Secret Council held in in the East In the year of Our Lord 1906.”

Reading the argument

The levels should not be collapsed. A symbolic orientation does not by itself show a geographical transmission of a doctrine. The claim that learning came from the East is broader than the observation that the sun rises there.

Wording in this edition

Orient is retained as an alternative expression. Eastern can describe a place, a church, a rite, or an interpretive origin.

Words and forms in the text

"East" — 41 occurrences in 28 text blocks: M.27, 47, 51; F.94, 100, 136, 141, 145, 147–148, 155–158, 160; S.18–19, 44, 47, 74, 76, 78, 89, 109, 111–112, 115; R.1.

"Eastern" — 11 occurrences in 11 text blocks: M.11; F.84–85, 87, 93, 101, 144; S.18, 43, 61, 132.

"Orient" — 3 occurrences in 2 text blocks: F.134; R.15.

"Inner East" — 1 occurrence in 1 text block: F.100.

See also

Light; Solar symbolism and Sabaism; Wisdom Strength and Beauty; Theosophy; Continuity and descent.

Temple lodge and architectural symbols · Ancient Mystic Oriental Masonry

Great Pyramid; Pyramid; Pyramids; King's Chamber

At a Glance

The word. The Great Pyramid is both a monument and a supposed site of initiation in the book's account.

In Ancient Mystic Oriental Masonry. Abdemon's journey leads toward initiation in the Pyramid.

In this edition. Great Pyramid is distinguished from broader plural references.

A place to read. D.7 · 1907 pp. 18–19: ... "into the secrets of the Initiates of the Great Pyramid, and in turn promised to journey" ...

Meaning

The Great Pyramid is both a monument and a supposed site of initiation in the book's account. Its form is also read as an emblem of sacred order.

Use in the book

Abdemon's journey leads toward initiation in the Pyramid. The main text then assigns it an Atlantean history, a spiritual purpose, and astronomical or mathematical significance. The King's Chamber is linked with higher degrees and the recovery of a wisdom preserved by initiates.

Places to read

Selected excerpts in the order of the book.

- **D.7 · 1907 pp. 18–19** ... "into the secrets of the Initiates of the Great Pyramid, and in turn promised to journey back into the land of the Israelites and disclose to the Secret Council what he" ...
- **M.5 · 1907 p. 25** ... "a fact that at Memphis, Egypt, in the Pyramids, under the guidance of the Kings, the Mystic Rites of Masonry were worked many thousands of years ago, but at that time" ...
- **M.15 · 1907 p. 30** "15. That no one knew why the Pyramids were built is a wrong conclusion for we, of the Mystic Order of Masonry, know that they were built for no other purpose" ...
- **M.16 · 1907 p. 30** "16. The shape of the Pyramid itself has one of the deepest meanings to the Initiates. A Pyramid, the triangular form of it, signifies fire, and the cubical form the earth" ...
- **M.18 · 1907 p. 31** ... "the project. Hence, if astronomy shows that the Great Pyramid was planned with reference to a relation

between Alcyone and the Pleiades and some pole star (possibly Alpha Draconis), obviously that" ...

F.83 · 1907 p. 85 ... "that was typified by the Pastos in the King's Chamber of the great Pyramid, and connects with the main characteristic of all the Mysteries, which embodied the highest truths then known" ...

Reading the argument

A building's later symbolic use, a proposed mathematical relation, and its original purpose need different evidence. The author's certainty about an initiatory purpose is an assertion made from within his system, not an excavation report supplied in this book.

Wording in this edition

Great Pyramid is distinguished from broader plural references. The source's claims of location are retained without importing a reconstructed ceremony.

Words and forms in the text

"Great Pyramid" — 12 occurrences in 12 text blocks: D.7, 17; M.7, 18, 20; F.35, 83; S.33; N.25, 27, 33–34.

"Pyramid" — 19 occurrences in 15 text blocks: D.7, 10, 17; M.7, 13, 16, 18, 20; F.35, 83; S.33; N.25, 27, 33–34.

"Pyramids" — 7 occurrences in 5 text blocks: M.5, 13–15, 17.

"King's Chamber" — 2 occurrences in 2 text blocks: F.35, 83.

See also

Egypt; Atlantis and America; Triangle and square; Degrees; Scientific analogies.

Light

Temple lodge and architectural symbols · Ancient Mystic Oriental Masonry

Light; illumination; illuminated; Lux

At a Glance

The word. Light signifies truth and knowledge, while physical illumination gives the inward change a visible form.
In Ancient Mystic Oriental Masonry. The candidate moves through darkness toward disclosure.
In this edition. Light and light are consolidated in case-insensitive counts.
A place to read. S.21 · 1907 p. 125: … “itself anciently received, among other appellations, that of Lux, or Light, to signify that it is” …

Meaning

Light signifies truth and knowledge, while physical illumination gives the inward change a visible form. The text also uses it for divine life and guidance.

Use in the book

The candidate moves through darkness toward disclosure. The source expressly distinguishes material brightness from intellectual illumination. The same image organizes the East, the sun, the lodge, and the path of a life. Lux names Masonry through that guiding function.

Places to read

Selected excerpts in the order of the book.

- **S.21 · 1907 p. 125** … “itself anciently received, among other appellations, that of Lux, or Light, to signify that it is to be regarded as that Sublime doctrine of Divine Truth by which the path of” …
- **S.22 · 1907 p. 125** “228. "Light was, in accordance with the old religious sentiment, the great object of attainment in all the Ancient religious Mysteries. It was there, as it is now, in Masonry, made” …
- **S.55 · 1907 p. 139** “260. "Light is, therefore, a fundamental symbol in Freemasonry. It is, in fact, the first important symbol that is presented to the neophyte in his instructions, and contains within itself the” …
- **S.85 · 1907 pp. 149–150** “289. "Light was, in accordance with the old religious sentiment, the great object of attainment in all the

Ancient Religious Mysteries. It was there, as it is now, in Masonry, made" ...

S.88 · 1907 p. 151 ... "progression. It begins, however, with the communication of Light, which, although but a preparation for the development of the mysteries which are to follow, must be considered as one of the" ...

Reading the argument

The explicit distinction is a guide to reading the whole book. A physical event can present a meaning without guaranteeing the participant's understanding. The intended result is a changed capacity for truth and conduct.

Wording in this edition

Light and light are consolidated in case-insensitive counts. Lux and illumination remain separate forms with their own locations.

Words and forms in the text

"Light" — 58 occurrences in 39 text blocks: I.27; D.15; M.8, 29–30, 45, 48, 53, 70, 75; F.7, 129, 136; S.5, 12, 16, 18, 21–24, 34, 52–55, 73, 84–86, 88–89, 93, 132; R.23; N.25, 27, 33–34.

"illumination" — 3 occurrences in 3 text blocks: D.15; S.84–85.

"illuminated" — 6 occurrences in 6 text blocks: F.83; S.21, 23, 86, 88–89.

"Lux" — 2 occurrences in 2 text blocks: S.21, 88.

See also

Darkness; Central Sun and Spiritual Sun; Initiation; Truth; East.

Temple lodge and architectural symbols · Ancient Mystic Oriental Masonry

low-twelve; night

At a Glance

The word. Low-twelve means midnight in the secret-council narrative.
In Ancient Mystic Oriental Masonry. Solomon calls the council at low-twelve beneath the Sanctum Sanctorum after the builder's death.
In this edition. The hyphenated form low-twelve is retained.
A place to read. D.4 · 1907 p. 17: … “in his extremity called a secret council at low-twelve in the secret crypt under the Sanctum” …

Meaning

Low-twelve means midnight in the secret-council narrative. It gives the search for the Word a concealed time as well as an interior place.

Use in the book

Solomon calls the council at low-twelve beneath the Sanctum Sanctorum after the builder's death. Later comparisons of nocturnal initiation connect darkness with expectation, trial, and eventual disclosure. The expression belongs to the degree story, not to a public schedule of meetings.

Places to read

Selected excerpts in the order of the book.

D.4 · 1907 p. 17 … “in his extremity called a secret council at low-twelve in the secret crypt under the Sanctum Sanctorum.”

S.57 · 1907 pp. 139–140 … “the initiations were performed at the dead of night. No severity of probation could deter the bold and determined aspirant from encountering terrors and actual dangers which led to the gratification” …

Reading the argument

The time can reinforce a symbolic atmosphere without establishing the historical occurrence of the council. Read it together with the protected chamber and the missing knowledge that gives the story its purpose.

Wording in this edition

The hyphenated form low-twelve is retained. Other mentions of night are related imagery, not automatically the same technical designation.

Words and forms in the text

“low-twelve” — 1 occurrence in 1 text block: D.4.

“night” — 7 occurrences in 7 text blocks: S.18, 34, 48, 54, 57, 84, 132.

See also

Sanctum Sanctorum and the crypt; Darkness; Lost Word; Solomon and his Temple.

Point within a circle

Temple lodge and architectural symbols · Ancient Mystic Oriental Masonry

point within a circle; point within the circle; circle; point

At a Glance

The word. The point within a circle is interpreted through the sun and world, sacred generation, and the limits represented by accompanying lines.
In Ancient Mystic Oriental Masonry. The discussion first presents the monitorial arrangement with the two Johns, then argues for an astronomical and generative reading.
In this edition. Point and circle are broad words.
A place to read. S.123 · 1907 p. 161: ... “in every regular and wellgoverned Lodge a certain point within a circle, em-bordered by two perpendicular” ...

Meaning

The point within a circle is interpreted through the sun and world, sacred generation, and the limits represented by accompanying lines.

Use in the book

The discussion first presents the monitorial arrangement with the two Johns, then argues for an astronomical and generative reading. The point is the sun, the circle its encompassing world or universe, and the complete figure a relation of productive powers.

Places to read

Selected excerpts in the order of the book.

- **S.123 · 1907 p. 161** ... “in every regular and wellgoverned Lodge a certain point within a circle, em-bordered by two perpendicular parallel lines, representing St. John the Baptist and St. John the Evangelist, and upon the” ...
- **S.127 · 1907 pp. 162–163** “330. " The point within became a universal emblem to denote the temple of the Deity, and was referred to the planetary circle in the center of which was fixed the” ...

S.130 · 1907 pp. 163–164 “333. "The point within a circle is an interesting and important symbol in Freemasonry, but it has been so debased in the interpretation of it in the modern lectures that the” …

S.137 · 1907 p. 166 … “true interpretation of the Masonic symbolism of the point within the circle. It is the same thing, but under different form, as the Master and Wardens of a lodge. The Master” …

Reading the argument

The author's preferred interpretation does not make every alternative historically late merely by calling it modern. The entry keeps the competing explanations visible and distinguishes the meaning assigned to a form from evidence about its first use.

Wording in this edition

Point and circle are broad words. Phrase counts are more specific but can still cover passages advancing different interpretations.

Words and forms in the text

“point within a circle” — 3 occurrences in 3 text blocks: S.123, 129–130.

“point within the circle” — 3 occurrences in 3 text blocks: S.126, 136–137.

“circle” — 18 occurrences in 14 text blocks: F.38, 80, 100; S.3, 123–127, 129–130, 132, 136–137.

“point” — 21 occurrences in 17 text blocks: I.11; M.20, 45; F.84, 88, 91, 103; S.70, 72, 78, 123, 126–127, 129–130, 136–137.

See also

Two parallel lines; Solar symbolism and Sabaism; Phallus and cteis; Lingam and yoni; The two Johns.

Temple lodge and architectural symbols · Ancient Mystic Oriental Masonry

Sanctum Sanctorum; Holy of Holies; crypt; Secret Crypt

At a Glance

The word. The Sanctum Sanctorum is the holy of holies, or innermost sacred place.
In Ancient Mystic Oriental Masonry. The degree narrative locates the secret council beneath the Temple's innermost place.
In this edition. Latin and English expressions are retained side by side.
A place to read. D.4 · 1907 p. 17: ... "called a secret council at low-twelve in the secret crypt under the Sanctum Sanctorum."

Meaning

The Sanctum Sanctorum is the holy of holies, or innermost sacred place. A crypt is the concealed chamber used for the story's council and search.

Use in the book

The degree narrative locates the secret council beneath the Temple's innermost place. The divine Name is later associated with a protected sacred interior. The lodge and human temple extend the image from a building to the inward conditions of disclosure.

Places to read

Selected excerpts in the order of the book.

- **D.4 · 1907 p. 17** ... "called a secret council at low-twelve in the secret crypt under the Sanctum Sanctorum."
- **D.6 · 1907 pp. 17–18** ... "return and discovering a stranger wandering near the Secret Crypt, he thereupon took him into his custody and brought him before the Secret Council. The stranger proved to be Abdemon, a" ...
- **M.52 · 1907 pp. 49–50** ... "time of the atonement, entered alone into the Holy of Holies and there repeated the name. The name was thus withdrawn from and finally lost by the common people. This is" ...
- **F.138 · 1907 p. 108** ... "at least that part of it called the Holy of Holies — had stood. During their work they found three stones which were the cornerstones of the Solomon temple itself. The" ...
- **S.67 · 1907 p. 142** "272. "Into the Master Mason's lodge— this holy of holies of the Masonic temple, where the solemn truths of

> death and immortality are inculcated — the aspirant, on entering, should purify" ...

Reading the argument

The spatial model gives knowledge an interior and an approach. It does not establish the existence of every chamber described in a ritual legend. The moral significance of a protected center and the archaeological claim remain distinct.

Wording in this edition

Latin and English expressions are retained side by side. Crypt is not treated as a synonym for every cavern or sanctuary in the book.

Words and forms in the text

"Sanctum Sanctorum" — 1 occurrence in 1 text block: D.4.

"Holy of Holies" — 4 occurrences in 3 text blocks: M.52; F.138; S.67.

"crypt" — 2 occurrences in 2 text blocks: D.4, 6.

"Secret Crypt" — 2 occurrences in 2 text blocks: D.4, 6.

See also

Low-twelve; Adytum and sacellum; Lost Word; Solomon and his Temple; Spiritual temple.

Solomon and his Temple

Temple lodge and architectural symbols · Ancient Mystic Oriental Masonry

Solomon; Sol-om-on; King Solomon; temple of Solomon

At a Glance

The word. Solomon and the Temple supply the narrative setting and architectural model for the builder's work, the lost knowledge, and restoration.

In Ancient Mystic Oriental Masonry. The Degrees begin with a secret council after Hiram's death.

In this edition. Sol-om-on and Solomon are both retained.

A place to read. D.2 · 1907 p. 17: ... “to pass when the temple was completed that Solomon hesitated to dedicate it for two reasons:”

Meaning

Solomon and the Temple supply the narrative setting and architectural model for the builder's work, the lost knowledge, and restoration.

Use in the book

The Degrees begin with a secret council after Hiram's death. Later the name Sol-om-on is divided into symbolic components, and the Temple becomes an ideal relation rather than only a historical structure. The rediscovered foundation stones make recovery of the Word a rebuilding of origin.

Places to read

Selected excerpts in the order of the book.

D.2 · 1907 p. 17 ... “to pass when the temple was completed that Solomon hesitated to dedicate it for two reasons:”

M.65 · 1907 p. 56 “64. "In the Ritual of Masonry, King Solomon's temple is taken as a symbol. The building and the restoration of the temple at Jerusalem are dramatically represented in the work of” ...

M.66 · 1907 p. 56 ... “rather than to actual existences or historical events. Sol-om-on represents the name of Deity in three languages, and the Biblical history is an allegory or myth of the Sun-god. There is” ...

F.138 · 1907 p. 108 ... “there, and precisely on the spot where the temple of Solomon— or at least that part of it called the Holy of Holies — had stood. During their work they found” ...

Reading the argument

The symbolic interpretation and the historical linguistic derivation of a name are different questions. The book's divided name expresses a proposed unity of divine titles; it does not establish that derivation simply by presenting the parts.

Wording in this edition

Sol-om-on and Solomon are both retained. The editorial headword does not conceal the author's interpretive division of the name.

Words and forms in the text

"Solomon" — 19 occurrences in 13 text blocks: D.2, 4–7; M.65; F.61, 110, 132, 138; S.100, 154; N.184.

"Sol-om-on" — 3 occurrences in 3 text blocks: M.66, 72; N.184.

"King Solomon" — 4 occurrences in 4 text blocks: D.6–7; M.65; S.100.

"temple of Solomon" — 3 occurrences in 3 text blocks: F.61, 132, 138.

See also

Spiritual temple; Hiram Abiff; Lost Word; Sanctum Sanctorum and the crypt; Abdemon.

Spiritual temple

Temple lodge and architectural symbols · Ancient Mystic Oriental Masonry

spiritual temple; temple; Tabernacle; Human Soul; body

At a Glance

The word. The spiritual temple is the human being under formation through moral and spiritual work.

In Ancient Mystic Oriental Masonry. The builder's tools, the unfinished work, the restored structure, and the completed temple become stages or qualities of a life.

In this edition. Temple is a broad word in the source.

A place to read. M.65 · 1907 p. 56: “64. "In the Ritual of Masonry, King Solomon's temple is taken as a symbol. The building” ...

Meaning

The spiritual temple is the human being under formation through moral and spiritual work. A material building provides the model for an inward construction.

Use in the book

The builder's tools, the unfinished work, the restored structure, and the completed temple become stages or qualities of a life. The body is a dwelling for the soul; knowledge without self-conquest is criticized as an attempt to avoid the labor. Speculative work extends the building image into ordinary conduct.

Places to read

Selected excerpts in the order of the book.

M.65 · 1907 p. 56 “64. "In the Ritual of Masonry, King Solomon's temple is taken as a symbol. The building and the restoration of the temple at Jerusalem are dramatically represented in the work of” ...

M.67 · 1907 p. 56 “66. "The real temple referred to from first to last in Masonry, as in all ancient initiations, is the Tabernacle of the Human Soul.”

M.68 · 1907 pp. 56–57 ... “like (made in the likeness of,) that other, spiritual temple, not made with hands, eternal in the heaven; for the old philosophy (Kabalah) teaches that the Immortal Spirit of man is” ...

S.16 · 1907 p. 123 … "— a laborer in the quarry and the temple — whose reward is to be truth, and all the ceremonies and traditions of the order tend to this ultimate design. In" …

Reading the argument

The key question is what kind of person is being formed. The image can illuminate character without settling the literal history of Solomon's building or the origin of every rite that later employs it.

Related texts

The body-as-temple image can be compared with 1 Corinthians 3:16 and 6:19; the building not made with hands recalls 2 Corinthians 5:1. Clymer gives these images an initiatory interpretation.[6]

Wording in this edition

Temple is a broad word in the source. The entry distinguishes a physical shrine, an institutional setting, and an inward interpretation.

Words and forms in the text

"spiritual temple" — 3 occurrences in 3 text blocks: M.68, 71–72.

"temple" — 51 occurrences in 31 text blocks: I.10; D.2; M.1, 45, 62, 65–68, 71–72; F.13, 17, 20, 61, 110, 132, 138, 147–148, 160; S.16, 64, 67, 69, 81, 112, 114, 127; R.13; N.184.

"Tabernacle" — 1 occurrence in 1 text block: M.67.

"Human Soul" — 3 occurrences in 3 text blocks: I.24; M.45, 67.

"body" — 34 occurrences in 26 text blocks: I.23, 26–27; M.68, 79; F.38, 41, 47–48, 59, 73–74, 102, 111, 123, 126, 130, 132, 171; S.45, 132, 142–143; R.12–13, 28.

See also

Trestle-board; Hiram Abiff; Wisdom Strength and Beauty; Self-conquest; Solomon and his Temple.

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[6]. Biblical references. The Holy Bible, King James Version. References identify passages underlying the book's wording or the editorial comparisons; they do not imply that the biblical text teaches every esoteric interpretation assigned to it. Project Gutenberg ebook 10 supplies an accessible public-domain American reading text. https://www.gutenberg.org/ebooks/10

Theological ladder

Temple lodge and architectural symbols · Ancient Mystic Oriental Masonry

ladder; rounds; Temperance; Fortitude; Prudence; Justice; Faith; Hope; Charity

At a Glance

The word. The theological ladder connects earthly life with a spiritual summit through an ascending order of virtues.

In Ancient Mystic Oriental Masonry. The text joins four cardinal virtues to Faith, Hope, and Charity, then interprets Charity as divine love and the sun at the summit of a planetary comparison.

In this edition. Theological ladder is the technical expression discussed here.

A place to read. S.116 · 1907 p. 159: ... “the host of stars is represented. The Mystical ladder which is here referred to as a” ...

Meaning

The theological ladder connects earthly life with a spiritual summit through an ascending order of virtues.

Use in the book

The text joins four cardinal virtues to Faith, Hope, and Charity, then interprets Charity as divine love and the sun at the summit of a planetary comparison. Jacob's ladder supplies a scriptural image, but the particular number and order of steps belong to the later symbolic exposition.

Places to read

Selected excerpts in the order of the book.

S.116 · 1907 p. 159 ... “the host of stars is represented. The Mystical ladder which is here referred to as a symbol that was widely diffused among the religions of antiquity, where, as in Masonry, it” ...

S.118 · 1907 p. 159 “321. "This Mystical ladder, which in Masonry is referred to as 'the theological ladder, which Jacob in his vision saw, reaching from earth to heaven,' was widely dispersed among the religions” ...

S.119 · 1907 p. 160 ... “is an anomaly in giving to the Mystical ladder of Masonry only three rounds. It is an anomaly, however, with which Masonry has had nothing to do. The error arose from” ...

S.120 · 1907 p. 160 “323. "If Charity is equivalent to Divine Love, and Divine Love is represented by the sun, and lastly, if Charity be the topmost round of the Masonic ladder, then again we” ...

Reading the argument

The number of steps and the biblical image are separate matters. Genesis 28:12 does not specify seven rounds. The author's sevenfold interpretation can be understood without attributing its entire arrangement to that verse.

Related texts

Genesis 28:12 supplies Jacob's ladder, while the verse leaves the number of steps unspecified. The distinction separates a scriptural image from the structure assigned to it in this exposition.[7]

Wording in this edition

Theological ladder is the technical expression discussed here. Rounds means steps in this context, rather than repeated performances of a rite.

Words and forms in the text

“ladder” — 10 occurrences in 5 text blocks: S.116–120.

“rounds” — 3 occurrences in 2 text blocks: S.118–119.

“Temperance” — 1 occurrence in 1 text block: S.119.

“Fortitude” — 6 occurrences in 6 text blocks: M.68; S.32, 69–70, 89, 119.

“Prudence” — 2 occurrences in 2 text blocks: M.68; S.119.

“Justice” — 9 occurrences in 9 text blocks: I.24; D.17; M.68; F.46, 132, 158, 165, 169; S.119.

“Faith” — 18 occurrences in 16 text blocks: I.16, 24; M.30; F.50, 69, 87, 95, 145, 156; S.4, 10–11, 25–26, 81, 119.

“Hope” — 3 occurrences in 3 text blocks: M.25; S.5, 119.

“Charity” — 12 occurrences in 8 text blocks: F.158; S.119–120; R.5–6, 9–10; N.184.

See also

Charity and benevolence; Central Sun and Spiritual Sun; Monad and triad; Pythagoras and sacred number.

[7]. Biblical references. The Holy Bible, King James Version. References identify passages underlying the book's wording or the editorial comparisons; they do not imply that the biblical text teaches every esoteric interpretation assigned to it. Project Gutenberg ebook 10 supplies an accessible public-domain American reading text. https://www.gutenberg.org/ebooks/10

Trestle-board

Temple lodge and architectural symbols · Ancient Mystic Oriental Masonry

Trestle-board; Trestleboard; Tressel-board

At a Glance

The word. The trestle-board is the builder's surface or pattern for designs.
In Ancient Mystic Oriental Masonry. The body-as-temple account speaks of rebuilding according to a plan.
In this edition. The printed variants Trestle-board, Trestleboard, and Tressel-board are retained where they occur; the entry files them under the familiar explanatory form.
A place to read. M.72 · 1907 pp. 60–61: … “the temple after the plan drawn upon the Tressel-board, by which it shall be like that” …

Meaning

The trestle-board is the builder's surface or pattern for designs. Spiritually, it is the guidance according to which a person works.

Use in the book

The body-as-temple account speaks of rebuilding according to a plan. The Book of the Law is then called the speculative Mason's spiritual trestle-board. The sacred book's role is to guide labor and conduct, rather than simply to furnish an object in a room.

Places to read

Selected excerpts in the order of the book.

M.72 · 1907 pp. 60–61 … “the temple after the plan drawn upon the Tressel-board, by which it shall be like that spiritual temple, not made with hands, plainly refers to initiation from which result perfect proportion” …

S.25 · 1907 pp. 126–127 … “Law is to the speculative Mason his spiritual Trestle-board; without this he cannot labour; whatever he believes to be the revealed will of the Grand Architect constitutes for him his Spiritual” …

Reading the argument

The image joins design with action. Possessing a pattern is different from carrying out the work, just as possessing a Word differs from understanding it. The analogy does not require all workers to adopt identical sectarian interpretations.

Wording in this edition

The printed variants Trestle-board, Trestleboard, and Tressel-board are retained where they occur; the entry files them under the familiar explanatory form.

Words and forms in the text

“Trestle-board” — 1 occurrence in 1 text block: S.25.

“Trestleboard” — 1 occurrence in 1 text block: S.25.

“Tressel-board” — 1 occurrence in 1 text block: M.72.

See also

Book of the Law; Spiritual temple; Knowledge and wisdom; Operative and speculative Masonry.

Triangle and square

Temple lodge and architectural symbols · Ancient Mystic Oriental Masonry

triangle; triangles; square; triangular; equilateral

At a Glance

The word. The triangle and square are forms through which the text interprets spirit, embodiment, divine unity, and the candidate's progress.

In Ancient Mystic Oriental Masonry. The degree account changes the relation of the triangle to the square as spirit descends and the worker advances.

In this edition. Square can describe character or a geometric form; its concordance does not restrict the word to one meaning.

A place to read. M.16 · 1907 p. 30: ... “deepest meanings to the Initiates. A Pyramid, the triangular form of it, signifies fire, and the” ...

Meaning

The triangle and square are forms through which the text interprets spirit, embodiment, divine unity, and the candidate's progress.

Use in the book

The degree account changes the relation of the triangle to the square as spirit descends and the worker advances. Elsewhere a triangle signifies fire, divine qualities, or a threefold unity. The pyramid and other emblems extend the same forms into different settings.

Places to read

Selected excerpts in the order of the book.

M.16 · 1907 p. 30 ... “deepest meanings to the Initiates. A Pyramid, the triangular form of it, signifies fire, and the cubical form the

earth visited by fire. Fire in turn signifies Love, God, the Fatherhood" ...

M.44 · 1907 pp. 43–44 ... "Entered Apprentice starts on his career with the triangle surmounting the square (spirit has not yet descended into matter). As he progresses the descent takes place, and we have the triangle" ...

F.113 · 1907 pp. 97–98 "10. " 'The Initiates wore a triangle, symbolical of the three qualities of the Dumiurgos — Power, Wisdom and Love."

S.108 · 1907 pp. 156–157 ... "uniform symbol of this three-fold Deity was an equilateral triangle, the precise form occupied by our pillars of Wisdom, Strength and Beauty."*"

S.125 · 1907 p. 162 ... "came from India and had similar rites. The Equilateral triangle was one of their symbols, and so was the mystical Y; both alluding to the Triune God and the latter being" ...

Reading the argument

The variety resists a one-to-one dictionary of shapes. A reader should ask what relation the arrangement expresses in each passage, rather than assume that every triangle proves one doctrine or one historical origin.

Wording in this edition

Square can describe character or a geometric form; its concordance does not restrict the word to one meaning.

Words and forms in the text

"triangle" — 8 occurrences in 6 text blocks: I.23; M.44; F.113; S.108, 125; N.184.

"triangles" — 1 occurrence in 1 text block: F.110.

"square" — 7 occurrences in 4 text blocks: I.23; M.44, 72; S.58.

"triangular" — 1 occurrence in 1 text block: M.16.

"equilateral" — 2 occurrences in 2 text blocks: S.108, 125.

See also

Monad and triad; Spiritual temple; Wisdom Strength and Beauty; Great Pyramid; Point within a circle.

Temple lodge and architectural symbols · Ancient Mystic Oriental Masonry

parallel lines; perpendicular; solstices; Cancer; Capricorn

At a Glance

The word. The parallel lines belong to the point-and-circle emblem and receive personal, astronomical, and mythic explanations in the compilation.
In Ancient Mystic Oriental Masonry. The monitors connect them with John the Baptist and John the Evangelist.
In this edition. Cancer and Capricorn name zodiacal signs in this discussion.
A place to read. S.123 · 1907 p. 161: ... “certain point within a circle, em-bordered by two perpendicular parallel lines, representing St. John the Baptist” ...

Meaning

The parallel lines belong to the point-and-circle emblem and receive personal, astronomical, and mythic explanations in the compilation.

Use in the book

The monitors connect them with John the Baptist and John the Evangelist. A solar interpretation assigns them the two limits of the sun's annual course, while another passage derives them from serpents. The work thus preserves more than one explanation even while favoring a particular one.

Places to read

Selected excerpts in the order of the book.

- **S.123 · 1907 p. 161** ... “certain point within a circle, em-bordered by two perpendicular parallel lines, representing St. John the Baptist and St. John the Evangelist, and upon the top rests the Holy Scripture. " '*”
- **S.124 · 1907 pp. 161–162** “327. "The two parallel lines which in the modern lectures are said to represent St. John the Baptist and St. John the Evangelist, really allude to particular periods in the sun” ...
- **S.125 · 1907 p. 162** ... “and that is the origin of the two parallel lines (into which time has changed the two serpents) that support the circle in our lodges.”
- **S.138 · 1907 p. 166** “340. "But the two perpendicular parallel lines remain to be explained. Every one is familiar with the very

recent interpretation, that they represent the two Saints John, the Baptist and the" ...

Reading the argument

Compare the kind of relationship claimed in each account. A later symbol may accumulate meanings; that possibility differs from a demonstrated sequence in which one specific form replaced another.

Wording in this edition

Cancer and Capricorn name zodiacal signs in this discussion. Their presence in an interpretation does not itself date a ritual.

Words and forms in the text

"parallel lines" — 5 occurrences in 4 text blocks: S.123–125, 138.

"perpendicular" — 2 occurrences in 2 text blocks: S.123, 138.

"solstices" — 1 occurrence in 1 text block: S.124.

"Cancer" — 1 occurrence in 1 text block: S.124.

"Capricorn" — 1 occurrence in 1 text block: S.124.

See also

Point within a circle; The two Johns; Solar symbolism and Sabaism; East; Continuity and descent.

Temple lodge and architectural symbols · Ancient Mystic Oriental Masonry

Wisdom; Strength; Beauty; three pillars; pillars

At a Glance

The word. Wisdom, Strength, and Beauty are complementary supports of a lodge, a well-made structure, and an ordered character.
In Ancient Mystic Oriental Masonry. The source connects the three qualities with officers, divine triads, and the sun's positions.
In this edition. The three nouns have uses outside the named pillars.
A place to read. S.104 · 1907 p. 155: ... “foundations or supports of a Masonic Lodge are three pillars, denominated Wisdom, Strength and Beauty. These” ...

Meaning

Wisdom, Strength, and Beauty are complementary supports of a lodge, a well-made structure, and an ordered character.

Use in the book

The source connects the three qualities with officers, divine triads, and the sun's positions. The architectural language distinguishes planning, support, and completion or adornment. The lodge consequently becomes a model in which human labor participates in an ideal order.

Places to read

Selected excerpts in the order of the book.

- **S.104 · 1907 p. 155** ... “foundations or supports of a Masonic Lodge are three pillars, denominated Wisdom, Strength and Beauty. These three noble pillars give it a stability which no exertion of art or ingenuity can” ...
- **S.105 · 1907 p. 156** “308. "In the Ancient Mysteries these three pillars represented the great emblematical Triad of Deity, as with us they refer to the three principal officers of the Lodge. In the British” ...
- **S.109 · 1907 p. 157** “312. "The three Principal Officers of a lodge are, it is needless to say, situated in the East, West and South. Now, bearing in mind that the lodge is a symbol” ...
- **S.115 · 1907 p. 158** “318. "In the East, as the pillar of Wisdom, this Deity was called Brahma; in the West, as the pillar of Strength, Vishnu; and in the South, as the pillar of” ...

Reading the argument

The arrangement is a meaningful analogy. Repeated triads in several traditions do not independently establish a single institutional descent. The reader should distinguish the functional comparison from the stronger historical conclusion placed around it.

Wording in this edition

The three nouns have uses outside the named pillars. Their locations are supplied individually so that the technical grouping can be checked.

Words and forms in the text

"Wisdom" — 34 occurrences in 28 text blocks: I.10–11, 13, 21, 27; D.15; M.18, 25, 36, 68; F.51, 66, 78, 113, 115, 132, 169; S.5, 34, 104, 107–108, 115, 125, 152, 155; R.4; N.36.

"Strength" — 6 occurrences in 5 text blocks: S.104, 108, 115; R.4, 10.

"Beauty" — 9 occurrences in 8 text blocks: D.15; M.29; S.92, 104, 108, 115; R.10, 13.

"three pillars" — 2 occurrences in 2 text blocks: S.104–105.

"pillars" — 6 occurrences in 4 text blocks: S.82, 104–105, 108.

See also

Monad and triad; Great Architect of the Universe; Spiritual temple; East; Solar symbolism and Sabaism.

Rites degrees and ceremonial actions

Aporreta and intrusting

Rites degrees and ceremonial actions · Ancient Mystic Oriental Masonry

aporreta; Intrusting; intrusted

At a Glance

The word. Aporreta are the secret things communicated in initiation.
In Ancient Mystic Oriental Masonry. The Rite of Intrusting follows the candidate's trials.
In this edition. Intrusting is the source's spelling.
A place to read. S.87 · 1907 p. 150: "291. "The Rite of Intrusting supplies us with many important and interesting symbols. There is an" ...

Meaning

Aporreta are the secret things communicated in initiation. Intrusting is the act of entrusting a prepared candidate with them.

Use in the book

The Rite of Intrusting follows the candidate's trials. Its disclosures are divided into stages, beginning with light rather than delivering every secret at once. The wording makes knowledge a trust and presents preparation as the ground of entitlement. The order's rules about concealed teachers and documents continue this pattern at the institutional level.

Places to read

Selected excerpts in the order of the book.

- **S.87 · 1907 p. 150** "291. "The Rite of Intrusting supplies us with many important and interesting symbols. There is an important period in the ceremony of Masonic initiation, where the candidate is about to receive" ...
- **S.88 · 1907 p. 151** "292. "This Rite of Intrusting is, of course, divided into several parts or periods; for the aporreta, or secret things of Masonry, are not to be given at once, but in" ...
- **S.89 · 1907 pp. 151–152** ... "sacred Rite of Mithras, the Sacred Words were intrusted to him, of which the ineffable Tetractys, or name of God was the chief. "*"

Reading the argument

The gradual sequence can be understood as a method of teaching. It can also maintain unequal access to information and authority. The entry keeps both functions visible because the book combines personal development with obedience to a hidden hierarchy.

Wording in this edition

Intrusting is the source's spelling. Aporreta is explained as the source explains it, without treating every occurrence of secret as this technical term.

Words and forms in the text

"aporreta" — 1 occurrence in 1 text block: S.88.

"Intrusting" — 3 occurrences in 2 text blocks: S.87–88.

"intrusted" — 2 occurrences in 2 text blocks: S.87, 89.

See also

Autopsy; Light; Secrecy and silence; Hidden masters; Degrees.

Apprentice and Fellow Craft

Rites degrees and ceremonial actions · Ancient Mystic Oriental Masonry

Entered Apprentice; Apprentice; Fellow Craft; Fellow-crafts

At a Glance

The word. Apprentice and Fellow Craft name preliminary Craft ranks.
In Ancient Mystic Oriental Masonry. The triangle and square are arranged differently as the candidate advances, and the manner of wearing the apron becomes an emblem of spirit and matter.
In this edition. The source varies capitalization and hyphenation.
A place to read. M.44 · 1907 pp. 43–44: “44. "The Entered Apprentice starts on his career with the triangle surmounting the square (spirit has” …

Meaning

Apprentice and Fellow Craft name preliminary Craft ranks. In the book they also provide images of a student progressing toward mastery.

Use in the book

The triangle and square are arranged differently as the candidate advances, and the manner of wearing the apron becomes an emblem of spirit and matter. The search for the Lost Word includes named Fellow-crafts whose significance is said to extend beneath the story. A later passage places Apprentice, Fellow Craft, and Master within a claimed Templar transmission. The ranks consequently carry both instructional and genealogical weight.

Places to read

Selected excerpts in the order of the book.

M.44 · 1907 pp. 43–44 “44. "The Entered Apprentice starts on his career with the triangle surmounting the square (spirit has not yet descended into matter). As he progresses the descent takes place, and we have” …

M.48 · 1907 p. 47 … “obtain it, and the names of the three Fellow-crafts, have a very deep significance. After many trials, he receives a substitute, which he is to conceal with great fidelity "till future” …

F.18 · 1907 p. 67 “1. Apprentice.”

F.19 · 1907 p. 67 “2. Fellow Craft.”

F.139 · 1907 p. 108 … “to attain, and these are present in the Apprentice, Fellow Craft, and Master degrees, known under the

name of the Little Master-Builder, the Great Master-Builder and the Scotch Master."

Reading the argument

The symbolic reading can be followed without accepting the entire descent story. A description of what a rank represents and an assertion about who transmitted it answer different questions. Keep the novice's learning distinct from the author's historical reconstruction.

Wording in this edition

The source varies capitalization and hyphenation. Separate attested forms are supplied rather than silently standardizing every occurrence.

Words and forms in the text

"Entered Apprentice" — 4 occurrences in 3 text blocks: D.6; M.44; S.16.

"Apprentice" — 12 occurrences in 10 text blocks: D.6; M.44; F.6, 14, 18, 21, 139; S.16, 43; N.65.

"Fellow Craft" — 4 occurrences in 4 text blocks: D.6; F.19, 139; S.43.

"Fellow-crafts" — 1 occurrence in 1 text block: M.48.

See also

Degrees; Master Mason; Triangle and square; Lambskin apron; Templars.

Autopsy

Rites degrees and ceremonial actions · Ancient Mystic Oriental Masonry

autopsy

At a Glance

The word. Autopsy here means the full beholding or disclosure of the mysteries, rather than a medical examination of a dead body.

In Ancient Mystic Oriental Masonry. The text pairs autopsy with the reception of light and the lesson of regeneration.

In this edition. The printed English form autopsy is retained and explained in context.

A place to read. S.54 · 1907 p. 139: … “the lesson of death. The full fruition or autopsy, the reception of light, was the lesson” …

Meaning

Autopsy here means the full beholding or disclosure of the mysteries, rather than a medical examination of a dead body.

Use in the book

The text pairs autopsy with the reception of light and the lesson of regeneration. The Rite of Intrusting is then called its equivalent: after trials and labors, the candidate receives the communication for which preparation has been undertaken. The term marks a culminating act of seeing or understanding within the comparative account of initiation.

Places to read

Selected excerpts in the order of the book.

- **S.54 · 1907 p. 139** … “the lesson of death. The full fruition or autopsy, the reception of light, was the lesson of Regeneration or Resurrection.”"
- **S.87 · 1907 p. 150** … “what, in the Ancient Mysteries, was called the 'autopsy,' or the seeing of what only the initiated were permitted to see.”
- **S.89 · 1907 pp. 151–152** “293. "Turning from the scenes of woe, he (the candidate) was passed through some other dark caverns and passages, until, having successfully treaded the labyrinth, consisting of six spacious vaults, connected” …

Reading the argument

The modern medical sense would reverse the point of the passage. The candidate is being brought to disclosure and renewed life. Read the word with Light and Intrusting to recover its function in the argument.

Wording in this edition

The printed English form autopsy is retained and explained in context. No Greek lemma or untranslated original has been invented for this English book.

Words and forms in the text

“autopsy” — 2 occurrences in 2 text blocks: S.54, 87.

See also

Aporreta and intrusting; Light; Regeneration; Probation and qualification.

Rites degrees and ceremonial actions · Ancient Mystic Oriental Masonry

Cable-tow; Zennar; girdle; threads

At a Glance

The word. The cable-tow is connected here with the Zennar, a sacred girdle described as a cord of three times three threads.
In Ancient Mystic Oriental Masonry. The comparative passage presents the girdle as consecrated, protective, and emblematic of a triune deity.
In this edition. The spellings Cable-tow and Zennar follow the copy text.
A place to read. S.59 · 1907 pp. 140–141: … "aspirant was invested with a consecrated sash or girdle, which he was directed to wear next" …

Meaning

The cable-tow is connected here with the Zennar, a sacred girdle described as a cord of three times three threads.

Use in the book

The comparative passage presents the girdle as consecrated, protective, and emblematic of a triune deity. Its statement that the Masonic cable-tow comes from this cord is an origin claim attached to a symbolic likeness. The numerical arrangement makes the object part of the book's recurring interpretation of three and its multiples.

Places to read

Selected excerpts in the order of the book.

S.59 · 1907 pp. 140–141 … "aspirant was invested with a consecrated sash or girdle, which he was directed to wear next his skin. It was manufactured with many mysterious ceremonies, and said to possess the power" …

Reading the argument

The resemblance explains the author's comparison; it does not by itself establish a documented transfer between institutions. Keep the claimed genealogy distinct from the meanings assigned to the cord.

Wording in this edition

The spellings Cable-tow and Zennar follow the copy text. No modern ritual wording has been supplied.

Words and forms in the text

"Cable-tow" — 1 occurrence in 1 text block: S.59.

“Zennar” — 1 occurrence in 1 text block: S.59.

“girdle” — 4 occurrences in 4 text blocks: S.59, 92–93, 99.

“threads” — 2 occurrences in 2 text blocks: S.59, 94.

See also

Investiture; Trinity; Pythagoras and sacred number; Continuity and descent.

Circumambulation

Rites degrees and ceremonial actions · Ancient Mystic Oriental Masonry

circumambulation

At a Glance

The word. Circumambulation is ritual movement around a sacred center.
In Ancient Mystic Oriental Masonry. The lodge represents the world and its principal officers mark solar positions.
In this edition. The full technical term is retained.
A place to read. S.73 · 1907 pp. 144–145: “277. "The circumambulation among the pagan nations referred to the great doctrine of Sabaism, or Sun-worship.” ...

Meaning

Circumambulation is ritual movement around a sacred center. In this book its course is interpreted through the apparent motion of the sun.

Use in the book

The lodge represents the world and its principal officers mark solar positions. Greek, Roman, and Indian examples extend the comparison beyond Masonry. Moving from the east through the south and west gives the action a cosmological explanation. The author nevertheless distinguishes what he regards as the primitive symbolic meaning from later sun-worship.

Places to read

Selected excerpts in the order of the book.

- **S.73 · 1907 pp. 144–145** “277. "The circumambulation among the pagan nations referred to the great doctrine of Sabaism, or Sun-worship. Freemasonry alone has preserved the primitive meaning, which was a symbolic allusion to the sun,” ...
- **S.74 · 1907 p. 145** “278. "In the rite of circumambulation we find another ceremony borrowed from the Ancient Freemasonry

that was practiced in the Mysteries. In Ancient Greece, when the priests were engaged in the" ...

S.75 · 1907 p. 145 "279. "Among the Romans the ceremony of circumambulation was always used in the rite's of sacrifice, of expiation, of purification. Thus Virgil describes Corynoeus as purifying his companions at the funeral" ...

S.76 · 1907 p. 146 "280. "Among the Hindus the same rite of circumambulation has always been practiced. As an instance, we may cite the ceremonies which are required to be performed by a Brahmin upon" ...

Reading the argument

The comparison depends on both likeness and a claim of privileged preservation. Recognizing a shared movement does not decide which historical community preserved an original meaning. Read the physical action and the author's judgment about religion separately.

Wording in this edition

The full technical term is retained. The entry describes the printed account and does not offer directions for a present-day ceremony.

Words and forms in the text

"circumambulation" — 5 occurrences in 4 text blocks: S.73–76.

See also

East; Solar symbolism and Sabaism; Great Architect of the Universe; Ritual; Continuity and descent.

Degrees

Rites degrees and ceremonial actions · Ancient Mystic Oriental Masonry

degree; degrees; higher degrees

At a Glance

The word. A degree is a stage or rank within a course of initiation.
In Ancient Mystic Oriental Masonry. The introductory Degrees narrative follows Abdemon toward Egyptian instruction.
In this edition. The heading Degrees is part of the historical book.
A place to read. I.6 · 1907 p. 6: ... "inner work. A Mason who has the three degrees may think that he has all that" ...

Meaning

A degree is a stage or rank within a course of initiation. The book distinguishes formal advancement from the understanding and character a stage is supposed to require.

Use in the book

The introductory Degrees narrative follows Abdemon toward Egyptian instruction. Elsewhere a list associated with the African Brothers describes a particular sequence of ranks. The three Craft degrees provide another familiar frame. Clymer also refers to concealed higher degrees of his own order. These sequences are related by his argument, but they are not presented as one identical public syllabus. The rules reserve important authority and knowledge for the higher stages.

Places to read

Selected excerpts in the order of the book.

- **I.6 · 1907 p. 6** ... "inner work. A Mason who has the three degrees may think that he has all that can be had, but little does he know of that inner work, that Grand and" ...
- **I.14 · 1907 p. 9** "In a work of this nature, not too much can be said as regard the Supreme Initiation, and those who may be truly interested I would refer to "The Rosicrucians; their" ...
- **D.7 · 1907 pp. 18–19** ... "was successful in his efforts and the following degrees were instituted to preserve the knowledge which Abdemon gained in the land of Egypt and his journey and initiation in the Great" ...
- **F.17 · 1907 p. 67** "This First Temple, under Mystic Masonry, is now known as the Blue Lodge."

R.27 · 1907 pp. 191–192 … “Grand Hierophants. He cannot change any of the degrees nor any of the Lodges. Each Supreme Grand Master must select his successor immediately after he takes charge of his office and” …

Reading the argument

Do not combine the several lists into a single ladder. Identify which institution a passage describes, then ask whether degree means an administered rank, a lesson, or realized attainment. Clymer himself warns that completing three ceremonies does not complete initiation.

Wording in this edition

The heading Degrees is part of the historical book. References to a numbered degree retain their local setting.

Words and forms in the text

“degree” — 31 occurrences in 26 text blocks: I.11, 20; D.6, 9–10; M.21, 44–45, 48, 50, 62, 69; F.5–6, 92, 114, 138, 171; S.37, 43, 45, 116; R.23; N.65, 80, 86.

“degrees” — 49 occurrences in 44 text blocks: I.5–6, 11–13, 16, 29; D.7, 17; M.1–2, 21, 27, 37, 40, 43, 46, 69–70; F.5, 12, 27, 34–35, 49, 87, 92, 118, 132, 137, 139–141, 151, 160; S.34, 152; R.15, 23, 26–27; N.36, 65, 184.

“higher degrees” — 9 occurrences in 8 text blocks: I.12; M.46; F.27, 34, 49, 92; R.26; N.65.

See also

Initiation; Apprentice and Fellow Craft; Master Mason; African Brothers; Supreme Grand Master.

Discalceation

Rites degrees and ceremonial actions · Ancient Mystic Oriental Masonry

discalceation; discalceare; shoes; feet

At a Glance

The word. Discalceation is the removal of shoes when approaching a sacred place.

In Ancient Mystic Oriental Masonry. The explanation collects examples of uncovered feet and concludes that the place approached has been consecrated to a holy purpose.

In this edition. The source's uncommon noun and its supplied Latin derivation are retained.

A place to read. S.60 · 1907 p. 141: "265. "The rite of discalceation, or uncovering the feet on approaching holy ground, is derived from" ...

Meaning

Discalceation is the removal of shoes when approaching a sacred place. The text interprets it as a gesture of reverence.

Use in the book

The explanation collects examples of uncovered feet and concludes that the place approached has been consecrated to a holy purpose. Moses provides a scriptural comparison. The bodily action makes approach itself a lesson: the candidate acknowledges the significance of the place before entering it.

Places to read

Selected excerpts in the order of the book.

- **S.60 · 1907 p. 141** "265. "The rite of discalceation, or uncovering the feet on approaching holy ground, is derived from the Latin word discalceare, to pluck off one's shoes. The usage has the prestige of" ...
- **S.61 · 1907 p. 141** ... "patriarch, 'Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.' Clark thinks it is from this command that the" ...
- **S.66 · 1907 p. 142** "271. "The rite of discalceation is, therefore, a symbol of reverence. It signifies, in the language of symbolism, that the spot which is about to be approached in this humble and" ...

Reading the argument

The gesture's shared meaning can support a comparison across traditions. A comparison of reverential acts is not sufficient evidence that every instance descends from one Masonic prototype.

Related texts

Exodus 3:5 joins the command to remove shoes with the declaration that the ground is holy. The comparison supports the gesture's meaning, rather than a later Masonic genealogy.[8]

Wording in this edition

The source's uncommon noun and its supplied Latin derivation are retained. The ordinary forms shoes and feet are broader lexical evidence.

Words and forms in the text

"discalceation" — 2 occurrences in 2 text blocks: S.60, 66.

"discalceare" — 1 occurrence in 1 text block: S.60.

"shoes" — 5 occurrences in 5 text blocks: S.60–61, 63–64, 68.

"feet" — 5 occurrences in 4 text blocks: S.60–61, 68, 72.

See also

Threshold; Moses and biblical patriarchs; Ritual; Spiritual temple.

[8]. Biblical references. The Holy Bible, King James Version. References identify passages underlying the book's wording or the editorial comparisons; they do not imply that the biblical text teaches every esoteric interpretation assigned to it. Project Gutenberg ebook 10 supplies an accessible public-domain American reading text. https://www.gutenberg.org/ebooks/10

Investiture

Rites degrees and ceremonial actions · Ancient Mystic Oriental Masonry

investiture; invested; clothing

At a Glance

The word. Investiture is the ceremonial clothing of the candidate.
In Ancient Mystic Oriental Masonry. The book compares consecrated girdles, Christian garments, and the Masonic apron.
In this edition. Investiture is retained as the ceremonial term.
A place to read. S.90 · 1907 p. 152: “294. "The Rite of Investiture, called, in the colloqually technical language of the order, the Ceremony” ...

Meaning

Investiture is the ceremonial clothing of the candidate. A garment marks admission and expresses the condition the initiate is expected to embody.

Use in the book

The book compares consecrated girdles, Christian garments, and the Masonic apron. Clothing becomes an external language of purity, renewal, and obligation. The descriptions also connect garments with protection and the remembrance of divine principles. Their comparative purpose is to locate a common significance across visibly different ceremonies.

Places to read

Selected excerpts in the order of the book.

- **S.90 · 1907 p. 152** “294. "The Rite of Investiture, called, in the colloqually technical language of the order, the Ceremony of Clothing, brings us at once to the consideration of that well-known symbol of Freemasonry,” ...
- **S.91 · 1907 p. 152** “295. " This Rite of Investiture, or the placing upon the aspirant some garment, as an indication of his appropriate preparation for the ceremonies in which he was about to engage,” ...
- **S.94 · 1907 p. 153** ... “initiations practiced in Hindustan, in the ceremony of investiture was substituted the sash, or sacred zennaar, consisting of a cord, composed of nine threads twisted into a knot at the end,” ...
- **S.101 · 1907 p. 155** ... “mysteries, he was esteemed regenerate; and he was invested with a white garment and apron as a symbol of his newly attained purity.”

Reading the argument

The same interpretive limit applies as with other rites: the garment represents a condition without proving that the wearer possesses it. Read the account against the introduction's demand for character and actual inward work.

Wording in this edition

Investiture is retained as the ceremonial term. Ordinary mentions of clothing are counted as lexical parallels, not as a single technical usage.

Words and forms in the text

"investiture" — 4 occurrences in 4 text blocks: S.90–92, 94.

"invested" — 4 occurrences in 4 text blocks: F.159; S.59, 93, 101.

"clothing" — 1 occurrence in 1 text block: S.90.

See also

Purity and the white garment; Lambskin apron; Cable-tow and Zennar; Ritual; Regeneration.

Lambskin apron

Rites degrees and ceremonial actions · Ancient Mystic Oriental Masonry

apron; aprons; lambskin

At a Glance

The word. The apron is a Masonic garment interpreted as an emblem of innocence and purity.
In Ancient Mystic Oriental Masonry. The account of the Craft degrees reads the relation of triangle and square through the way the apron is worn.
In this edition. Both apron and attested lambskin spellings are listed.
A place to read. M.44 · 1907 pp. 43–44: … “in which he is taught to wear his apron in each degree in the Blue Lodge.” …

Meaning

The apron is a Masonic garment interpreted as an emblem of innocence and purity. Its arrangement also participates in the symbolism of spiritual development.

Use in the book

The account of the Craft degrees reads the relation of triangle and square through the way the apron is worn. The later treatment of white clothing associates the lamb with innocence and presents investiture as a recognizable feature of initiation. The garment therefore carries both a general moral message and a more particular account of progress through degrees.

Places to read

Selected excerpts in the order of the book.

M.44 · 1907 pp. 43–44 … “in which he is taught to wear his apron in each degree in the Blue Lodge. The Entered Apprentice is not only a 'hewer of wood and a drawer of water,” …

S.95 · 1907 p. 153 … “a warlike species of initiation, instead of the apron, we find the candidate receiving a white shield, which was, however, always presented with the accompaniment of some symbolic instructions, not very” …

S.98 · 1907 p. 154 … “interesting in its history, than that of the lambskin or white leather apron. It is impressed upon the Mason's memory as the first gift which he receives, the first symbol that” …

S.101 · 1907 p. 155 … “he was invested with a white garment and apron as a symbol of his newly attained purity.”

Reading the argument

The source's interpretations are statements about what the garment is intended to teach. They should not be converted into a claim that every apron, in every rite or historical period, has an identical form or explanation.

Wording in this edition

Both apron and attested lambskin spellings are listed. The entry does not supply a new ceremonial pattern or measurements.

Words and forms in the text

"apron" — 10 occurrences in 8 text blocks: M.44; S.90, 92–93, 95, 98–99, 101.

"aprons" — 2 occurrences in 2 text blocks: F.8; S.103.

"lambskin" — 2 occurrences in 2 text blocks: S.90, 98.

See also

Investiture; Purity and the white garment; Triangle and square; Apprentice and Fellow Craft.

Rites degrees and ceremonial actions · Ancient Mystic Oriental Masonry

Master Mason; Master Mason Degree

At a Glance

The word. Master Mason is a formal Craft rank and, in the stronger interpretive sense, a person who has realized the knowledge and moral achievement represented by mastery.
In Ancient Mystic Oriental Masonry. The rite is said to admit Master Masons who meet its religious and ethical conditions.
In this edition. The expression is retained as a title.
A place to read. M.3 · 1907 p. 25: ... “Rite is Universal, and is open to every Master Mason who believes in the Fatherhood of” ...

Meaning

Master Mason is a formal Craft rank and, in the stronger interpretive sense, a person who has realized the knowledge and moral achievement represented by mastery.

Use in the book

The rite is said to admit Master Masons who meet its religious and ethical conditions. Yet the account of the third degree expressly warns the newly obligated candidate against assuming that he has become a master in the full sense. The loss of the Word opens a further search. Clymer’s offer of higher initiation depends on this gap between acknowledged rank and unfulfilled inward attainment.

Places to read

Selected excerpts in the order of the book.

- **M.3 · 1907 p. 25** ... “Rite is Universal, and is open to every Master Mason who believes in the Fatherhood of God and the Universal Brotherhood of all Men. The other qualification necessary of the Neophyte” ...
- **M.21 · 1907 p. 33** ... “we have found the "Lost Word" which the Master Mason Degree teaches us was lost. There is no longer any guess work in this, but it is a fact as any” ...
- **M.48 · 1907 p. 47** ... “statement that undoubtedly he now imagines himself a Master Mason. He is informed not only that such is not the case, but that there is no certainty that he ever will” ...
- **M.53 · 1907 pp. 50–51** ... “now propounded to every ' obligated,' or so-called Master Mason, is — is the present, the generation in

which that which was lost shall be found? and each must answer for" ...

M.73 · 1907 p. 61 ... "to enable any person to recognize in the Master Mason Hiram, the Osiris of the Egyptians, the Mithras of the Persians, the Bacchus of the Greeks, the Atys of the Phrygians," ...

Reading the argument

The title can authorize admission while still falling short of the book's ideal. This double use is central to the argument for Mystic Masonry: the author addresses existing members as qualified seekers, then argues that their deeper work remains unfinished.

Wording in this edition

The expression is retained as a title. Perfect Master is treated under Perfect Man because the emphasis there falls on realized perfection.

Words and forms in the text

"Master Mason" — 12 occurrences in 11 text blocks: I.8; D.6–7; M.3, 21, 44, 48, 53, 73; F.20; S.67.

"Master Mason Degree" — 1 occurrence in 1 text block: M.21.

See also

Degrees; Lost Word; Perfect Man; Initiation; Craft Masonry and the Blue Lodge.

Rites degrees and ceremonial actions · Ancient Mystic Oriental Masonry

obligation; obligations; obligated; oath; oaths

At a Glance

The word. An obligation is a binding promise or duty undertaken by the candidate.

In Ancient Mystic Oriental Masonry. The introduction distinguishes the ability to repeat obligations from real knowledge.

In this edition. The ordinary and ceremonial senses are explained together.

A place to read. I.11 · 1907 pp. 7–8: ... "to repeat word for word, certain rituals and obligations already passed, the meaning and explanations of" ...

Meaning

An obligation is a binding promise or duty undertaken by the candidate. An oath gives such a pledge a solemn form.

Use in the book

The introduction distinguishes the ability to repeat obligations from real knowledge. The third-degree narrative combines obligation with the reception of light. In the rules, the candidate promises submission to constitutions and regulations, and secrecy protects the location of higher teachers. Obligation therefore joins moral fidelity, ceremonial membership, and enforceable institutional obedience.

Places to read

Selected excerpts in the order of the book.

I.11 · 1907 pp. 7–8 ... "to repeat word for word, certain rituals and obligations already passed, the meaning and explanations of which constitute the lectures in the various degrees. The usage at this point, in the" ...

M.48 · 1907 p. 47 "48. " After the candidate is obligated and brought to Light in the third degree, he is bantered with the statement that undoubtedly he now imagines himself a Master Mason. He" ...

S.79 · 1907 p. 147 ... "custom to add a solemn imprecation to their oaths, either for the satisfaction of the person by whom the oath was imposed, or to lay a more inviolable obligation on themselves," ...

R.21 · 1907 p. 189 "19. "The candidate shall solemnly promise to submit to the Constitutions, the Charges, Regulations, and

such other Usages as shall be intimated to him in time and place convenient."

R.26 · 1907 p. 191 … "the Hierophants are absolutely forbidden, as per their Obligation, to ever reveal the abiding place of any Hierophant."

Reading the argument

Ask what the promise requires and who interprets its reach. The ethical language of brotherhood does not cancel the more specific duties stated in the regulations. Nor does a pledge alone prove the inward transformation the author demands.

Wording in this edition

The ordinary and ceremonial senses are explained together. The lexicon does not reconstruct withheld oath formulas.

Words and forms in the text

"obligation" — 10 occurrences in 9 text blocks: M.50, 53, 69; F.140; S.79; R.16, 23, 26–27.

"obligations" — 2 occurrences in 2 text blocks: I.11; M.49.

"obligated" — 2 occurrences in 2 text blocks: M.48, 53.

"oath" — 9 occurrences in 5 text blocks: S.26, 78–79, 83, 143.

"oaths" — 3 occurrences in 3 text blocks: S.78–79, 148.

See also

Fidelity; Right hand; Secret Code and discipline; Secrecy and silence; Supreme Grand Master.

Rites degrees and ceremonial actions · Ancient Mystic Oriental Masonry

probation; probationer; qualification; qualifications; novitiate

At a Glance

The word. Probation is a period or test of readiness.
In Ancient Mystic Oriental Masonry. The comparative descriptions of the Mysteries emphasize maturity, moral reputation, endurance, and trials of constancy.
In this edition. Probation is retained in its preparatory sense.
A place to read. M.3 · 1907 p. 25: ... "the Universal Brotherhood of all Men. The other qualification necessary of the Neophyte is that he" ...

Meaning

Probation is a period or test of readiness. Qualification is the condition that permits admission or advancement.

Use in the book

The comparative descriptions of the Mysteries emphasize maturity, moral reputation, endurance, and trials of constancy. Their sometimes frightening ordeals belong to those historical accounts as printed. Clymer's regulations add inquiries into reputation, capacity, health, and prior membership. The ideal of capable and worthy students therefore has both a moral vocabulary and a system of admission. These conditions should not be confused with a universal openness to every applicant.

Places to read

Selected excerpts in the order of the book.

- **M.3 · 1907 p. 25** ... "the Universal Brotherhood of all Men. The other qualification necessary of the Neophyte is that he shall be honorable and upright in his dealings."
- **S.36 · 1907 p. 132** "242. "The qualification for initiation (in the Mysteries of Greece) were maturity of age, and purity of conduct. A character, free from suspicion of immorality, was absolutely required in the aspirant." ...
- **S.57 · 1907 pp. 139–140** ... "at the dead of night. No severity of probation could deter the bold and determined aspirant from encountering terrors and actual dangers which led to the gratification of his curiosity; and" ...
- **S.70 · 1907 p. 143** "274. "The probation of a candidate in ancient times embraced many important particulars; but principally his

fortitude and constancy were severely tried by the application of — sometimes an iron instrument" ...

R.16 · 1907 p. 187 "14. Whosoever wishes to be admitted to the secrets, and afterwards to be initiated, must be a man of honor and of true spiritual power; he must already be of some" ...

Reading the argument

Testing readiness is presented as protection of sacred instruction. Whether a particular ordeal or exclusion serves the ethical ideal requires a further judgment. The book's insistence on brotherhood does not eliminate the practical restrictions stated in its own rules.

Wording in this edition

Probation is retained in its preparatory sense. Modern legal probation is not the subject of these passages.

Words and forms in the text

"probation" — 4 occurrences in 4 text blocks: S.57, 70, 151, 154.

"probationer" — 1 occurrence in 1 text block: S.72.

"qualification" — 3 occurrences in 3 text blocks: M.3; S.11, 36.

"qualifications" — 1 occurrence in 1 text block: R.13.

"novitiate" — 1 occurrence in 1 text block: S.72.

See also

Initiation; Threshold; Degrees; Women and spiritual equality; Recognition and landmarks.

Right hand

Rites degrees and ceremonial actions · Ancient Mystic Oriental Masonry

right hand; fidelity

At a Glance

The word. The right hand is an emblem of fidelity, agreement, and the trustworthy communication of an obligation.
In Ancient Mystic Oriental Masonry. The book compares the hand given in initiation with sacred and social pledges.
In this edition. The phrase is counted as a phrase.
A place to read. S.80 · 1907 p. 147: “284. "The right hand has in all ages been deemed an emblem of fidelity and the” ...

Meaning

The right hand is an emblem of fidelity, agreement, and the trustworthy communication of an obligation.

Use in the book

The book compares the hand given in initiation with sacred and social pledges. A contrast between the right hand of fellowship and a right hand of falsehood gives the emblem its moral force. The act matters because it promises a person’s truthfulness, not simply because one hand has been selected for a ceremony.

Places to read

Selected excerpts in the order of the book.

- **S.80 · 1907 p. 147** “284. "The right hand has in all ages been deemed an emblem of fidelity and the Ancients worshipped Deity under the name Fides, or Fidelity, which was sometimes represented by two” ...
- **S.81 · 1907 pp. 147–148** ... “Numa. Fides was a Goddess of honesty and fidelity; and the writer adds, when they promised anything of old they gave the right hand to pledge it, as we do, and” ...
- **S.82 · 1907 p. 148** ... “find frequent references to the use of the right hand, either in confirmation of an agreement or as an emblem of truth and fidelity. Thus St. Paul says: ' When James,” ...

Reading the argument

The symbol can be tested by the conduct that follows the pledge. A handshake or formal obligation cannot establish fidelity independently of

the person's actions. This makes the passage a practical extension of the book's argument about inward initiation.

Related texts

Galatians 2:9 uses the right hands of fellowship; Psalm 144:8 and 144:11 use the contrasting image of a right hand of falsehood. These are textual parallels for the symbolism of trust.[9]

Wording in this edition

The phrase is counted as a phrase. Fidelity also has its own entry because the virtue extends beyond this bodily emblem.

Words and forms in the text

"right hand" — 14 occurrences in 6 text blocks: S.74–75, 80–83.

"fidelity" — 7 occurrences in 4 text blocks: M.48; S.80–82.

See also

Fidelity; Obligation and oath; Fides; Ritual.

[9]. Biblical references. The Holy Bible, King James Version. References identify passages underlying the book's wording or the editorial comparisons; they do not imply that the biblical text teaches every esoteric interpretation assigned to it. Project Gutenberg ebook 10 supplies an accessible public-domain American reading text. https://www.gutenberg.org/ebooks/10

Ritual

Rites degrees and ceremonial actions · Ancient Mystic Oriental Masonry

ritual; rituals; ceremony; ceremonies

At a Glance

The word. Ritual is an ordered performance of words and actions that represents the work of initiation.
In Ancient Mystic Oriental Masonry. The introduction makes ritual indispensable as a representation but insufficient as an achievement.
In this edition. Ceremony is broader than a named rite.
A place to read. I.6 · 1907 p. 6: “Initiation is not what it is generally supposed to be. All Masons know what Ceremonial Initiation” …

Meaning

Ritual is an ordered performance of words and actions that represents the work of initiation. Its outward form is meant to teach an inward process.

Use in the book

The introduction makes ritual indispensable as a representation but insufficient as an achievement. The numbered divisions then supply interpretations for light, clothing, movement, and the communication of secrets. Remembering the performance secures recognition and membership; understanding its meaning should develop the person. This distinction explains why the same ceremony can be praised as a vessel of wisdom and criticized when it is treated as the whole of Masonry.

Places to read

Selected excerpts in the order of the book.

- **I.6 · 1907 p. 6** “Initiation is not what it is generally supposed to be. All Masons know what Ceremonial Initiation is, but this is simply the outward symbol of the inner work. A Mason who” …
- **I.10 · 1907 p. 7** “"The Ritual of Freemasonry is based on this natural law, and the ceremony of initiation illustrates, at every step, this principle, and if the result attained is a possession rather than” …
- **I.13 · 1907 p. 9** “Says Dr. Buck again: "We do not know a thing because we are told so. Let the gods shout the Truth of all ages into the ears of a fool forever,” …
- **S.54 · 1907 p. 139** “259. "Darkness, like death, is the symbol of Initiation. It was for this reason that all the ancient initiations

were performed at night. The same custom prevails in Freemasonry, and the" ...

Reading the argument

Ask what each action teaches and how the proposed lesson could appear in conduct. The question connects the later descriptions of ceremonies with the ethical argument of the introduction. It also prevents the lexicon from being mistaken for instructions to perform a rite.

Wording in this edition

Ceremony is broader than a named rite. The related forms are listed without assuming that every occurrence describes the same institution.

Words and forms in the text

"ritual" — 10 occurrences in 7 text blocks: I.10–11; M.53, 62, 65; F.132; R.15.

"rituals" — 4 occurrences in 4 text blocks: I.11–12; S.84; R.15.

"ceremony" — 16 occurrences in 15 text blocks: I.10, 25; M.65; F.83; S.61, 72, 74–75, 84, 87, 90, 94, 105, 112, 145.

"ceremonies" — 19 occurrences in 16 text blocks: D.17; F.63, 132, 136; S.7, 16, 32, 34, 59, 69, 76, 91, 110, 113, 145, 147.

See also

Initiation; Regeneration; Degrees; Symbol; Obligation and oath.

Threshold

Rites degrees and ceremonial actions · Ancient Mystic Oriental Masonry

threshold; entrance; enter

At a Glance

The word. The threshold marks the boundary between ordinary access and prepared entry into sacred instruction.

In Ancient Mystic Oriental Masonry. Before crossing it, the candidate receives warnings about caution, secrecy, and fortitude.

In this edition. Threshold is an ordinary word with a particular symbolic role.

A place to read. S.23 · 1907 pp. 125–126: “229. "In all the ancient systems this reverence for light, as the symbol of truth, was” ...

Meaning

The threshold marks the boundary between ordinary access and prepared entry into sacred instruction.

Use in the book

Before crossing it, the candidate receives warnings about caution, secrecy, and fortitude. Trials and the guidance of an initiator make entry a change of standing. Later access to the inner sanctuary develops the same spatial idea: the center cannot be approached as though it were simply another public room.

Places to read

Selected excerpts in the order of the book.

- **S.23 · 1907 pp. 125–126** “229. "In all the ancient systems this reverence for light, as the symbol of truth, was predominant. In the Mysteries of every nation, the candidate was made to pass, during his” ...
- **S.69 · 1907 pp. 142–143** ... “ancient initiation the candidate was never permitted to enter on the threshold of the temple, or sacred cavern in which the ceremonies were to be conducted, until, by the most solemn” ...
- **S.70 · 1907 p. 143** “274. "The probation of a candidate in ancient times embraced many important particulars; but principally his fortitude and constancy were severely tried by the application of — sometimes an iron instrument” ...

Reading the argument

The boundary is both a teaching image and a form of exclusion. Ask what preparation it signifies, who judges readiness, and what knowledge is promised beyond it. These questions join the architectural symbolism to the governing rules.

Wording in this edition

Threshold is an ordinary word with a particular symbolic role. Broader entrance and enter matches include other settings.

Words and forms in the text

"threshold" — 2 occurrences in 2 text blocks: M.79; S.69.

"entrance" — 1 occurrence in 1 text block: F.111.

"enter" — 5 occurrences in 5 text blocks: M.68, 70; S.6, 69, 117.

See also

Probation and qualification; Adytum and sacellum; Secrecy and silence; Discalceation.

Orders membership and government

African Brothers

Orders membership and government · Ancient Mystic Oriental Masonry

African Brothers; Architects of Africa

At a Glance

The word. The African Brothers, or Architects of Africa, are an order whose organization and symbolic aims occupy a substantial part of the Foundations division.

In Ancient Mystic Oriental Masonry. The narrative associates the body with Frederick II, a Masonic academy, collections of manuscripts, and a graded course of instruction.

In this edition. Architects of Africa and African Brothers are treated as related names as the book treats them.

A place to read. F.1 · 1907 p. 65: "The Order of the Architects of Africa or the African Brothers"

Meaning

The African Brothers, or Architects of Africa, are an order whose organization and symbolic aims occupy a substantial part of the Foundations division.

Use in the book

The narrative associates the body with Frederick II, a Masonic academy, collections of manuscripts, and a graded course of instruction. Clymer uses it as evidence that outward fraternities can embody a hidden spiritual direction. The name Africa participates in the book's Egyptian orientation; it should not be read as a description of the membership's ancestry or as a present-day organization.

Places to read

Selected excerpts in the order of the book.

- **F.1 · 1907 p. 65** "The Order of the Architects of Africa or the African Brothers"
- **F.7 · 1907 p. 67** "80. They called themselves the Africans, because their studies began with the history of the Egyptians, in whose mysteries they found indications of Freemasonry, although they placed its origin much later," ...

F.38 · 1907 pp. 68–69 … “under the name of an extinct society, The Architects of Africa, and established statutes in accordance with the views of the King, who on his side granted privileges, and in 1768” …

F.40 · 1907 p. 70 “89. Their library and their archives obtained through the protection of the King and of persons of distinction, among others the Prince von Lichtenstein, at Vienna, some real treasures of manuscripts” …

F.48 · 1907 p. 72 … “namely, that all the Societies similar to the African Brothers, the Fratres Lucis and others of like calibre, were but the outward manifestations of hidden forces which were attempting to indoctrinate” …

Reading the argument

The printed account is evidence for what Clymer and his cited writers said about the order. It does not independently authenticate every document, alleged connection, or claim of ancient continuity placed within that account.

Wording in this edition

Architects of Africa and African Brothers are treated as related names as the book treats them. The historical name is retained without inventing a modern institutional identity.

Words and forms in the text

“African Brothers” — 2 occurrences in 2 text blocks: F.1, 48.

“Architects of Africa” — 2 occurrences in 2 text blocks: F.1, 38.

See also

Degrees; College and academy; Archives and manuscripts; Hidden masters; Frederick II and the Avignon circle.

Orders membership and government · Ancient Mystic Oriental Masonry

archives; manuscript; manuscripts; documents

At a Glance

The word. Archives and manuscripts are repositories and written witnesses through which the book represents the preservation of secret teaching and institutional memory.
In Ancient Mystic Oriental Masonry. Abdemon's manuscript begins a journey toward Egyptian instruction.
In this edition. Archive words retain their ordinary documentary sense.
A place to read. D.7 · 1907 pp. 18–19: … "giving into the hands of King Solomon a Manuscript that had been given to him in" …

Meaning

Archives and manuscripts are repositories and written witnesses through which the book represents the preservation of secret teaching and institutional memory.

Use in the book

Abdemon's manuscript begins a journey toward Egyptian instruction. The African Brothers' collections are described as treasures, while the regulations require lodge records and secret documents to be kept under central authority. Written evidence is thus both a warrant for continuity and something access to which may be restricted. The author's repeated appeal to such materials strengthens the rhetoric of inherited knowledge.

Places to read

Selected excerpts in the order of the book.

D.7 · 1907 pp. 18–19 … "giving into the hands of King Solomon a Manuscript that had been given to him in a wonderful and mysterious manner by an Egyptian during the time he was held in" …

F.40 · 1907 p. 70 "89. Their library and their archives obtained through the protection of the King and of persons of distinction, among others the Prince von Lichtenstein, at Vienna, some real treasures of manuscripts" …

F.157 · 1907 p. 113 "192. "Down to 1118, the Mysteries and the hierarchical order of the Egyptian Initiation, transmitted to the Jews through Moses and afterwards to the Christians through Jesus Christ, were religiously preserved" …

R.28 · 1907 pp. 192–193 … “Such books must be kept in the Secret Archives of the Order, together with all such other Secret Manuscripts and documents as may come into the possession of the Supreme Grand” …

Reading the argument

A manuscript mentioned in a narrative is not the same as an identified surviving manuscript available for examination. Ask whether a passage names a document, reproduces it, dates it, or merely asserts its existence. The distinction is essential to evaluating the historical argument.

Wording in this edition

Archive words retain their ordinary documentary sense. No shelfmarks or present repositories have been invented for unidentified materials.

Words and forms in the text

“archives” — 2 occurrences in 2 text blocks: F.40; R.28.

“manuscript” — 7 occurrences in 6 text blocks: D.1, 7; F.32, 107–108, 111.

“manuscripts” — 2 occurrences in 2 text blocks: F.40; R.28.

“documents” — 6 occurrences in 6 text blocks: I.15; F.40, 49, 132; R.28; N.88.

See also

Abdemon; African Brothers; Cologne Charter; Continuity and descent; Supreme Grand Master.

Orders membership and government · Ancient Mystic Oriental Masonry

College; Colleges; Academy; Schools

At a Glance

The word. College and academy name organized settings for instruction.
In Ancient Mystic Oriental Masonry. Buck anticipates schools and colleges that unfold the philosophy of nature and life.
In this edition. The terms are retained in the historical institutional sense.
A place to read. I.27 · 1907 p. 15: … "Nature and of Life are unfolded in its Schools and Colleges as with the Magi of" …

Meaning

College and academy name organized settings for instruction. They express the book's aspiration to make the lodge a school of spiritual and moral understanding.

Use in the book

Buck anticipates schools and colleges that unfold the philosophy of nature and life. The African Brothers' organization is described as a Masonic academy. The rules call the lodge both church and academy and allow lodges to establish a college for secret instruction. Teaching, worship, and government are consequently joined rather than treated as separate functions.

Places to read

Selected excerpts in the order of the book.

- **I.27 · 1907 p. 15** … "Nature and of Life are unfolded in its Schools and Colleges as with the Magi of old, and when with no fear of persecution from time-serving Potentate or Creed-ridden Priest, the" …
- **F.38 · 1907 pp. 68–69** … "same time take the place of a Masonic Academy. He made choice of a certain number of Masons capable of comprehending his ideas, and charged them with the organization of this" …
- **F.42 · 1907 p. 70** … "vague and dreamy Mystic of popular representation; his Academy and Schools were the centers of the most brilliant intellects of the period, while the choice of his friends, literary, philosophical, and" …
- **R.24 · 1907 pp. 190–191** … "Mystic Masonry combines both the Church and the Academy and the Brethren meet for instruction

and worship, therefore, no inharmony can be allowed to prevail."

R.25 · 1907 p. 191 ... "Lodge, or several may combine, may form a College for secret instruction of its members."

Reading the argument

The educational language is a promise about the purpose of association. It should be tested against what the book actually makes public and what it reserves for higher instruction. Naming a college does not establish the content or effectiveness of its course.

Wording in this edition

The terms are retained in the historical institutional sense. They do not imply a modern accredited degree-granting institution.

Words and forms in the text

"College" — 1 occurrence in 1 text block: R.25.

"Colleges" — 1 occurrence in 1 text block: I.27.

"Academy" — 3 occurrences in 3 text blocks: F.38, 42; R.24.

"Schools" — 5 occurrences in 4 text blocks: I.27; F.41–42, 75.

See also

African Brothers; Knowledge and wisdom; Degrees; Religion and theism; Secret Code and discipline.

Craft Masonry and the Blue Lodge

Orders membership and government · Ancient Mystic Oriental Masonry

Craft Masonry; Craft Masons; Blue Lodge

At a Glance

The word. Craft Masonry is the familiar fraternity addressed by Clymer as the starting point for deeper work.

In Ancient Mystic Oriental Masonry. The book values Craft membership while arguing that many members possess ritual forms without their full spiritual meaning.

In this edition. Craft and Blue Lodge are retained as historical institutional expressions.

A place to read. I.4 · 1907 pp. 5–6: “There are several reasons why this book should go before the people, and especially before Masons” ...

Meaning

Craft Masonry is the familiar fraternity addressed by Clymer as the starting point for deeper work. The Blue Lodge is the setting of its three principal degrees.

Use in the book

The book values Craft membership while arguing that many members possess ritual forms without their full spiritual meaning. Mystic Masonry is offered as an inner continuation for qualified seekers. The author’s rules say the higher body should harmonize with and support the Craft. This claim of relation belongs to Clymer’s program and should not be mistaken for an endorsement by every Masonic jurisdiction.

Places to read

Selected excerpts in the order of the book.

I.4 · 1907 pp. 5–6 “There are several reasons why this book should go before the people, and especially before Masons themselves. Too little is known by my Brother Masons concerning that Order to which they” ...

I.14 · 1907 p. 9 “In a work of this nature, not too much can be said as regard the Supreme Initiation, and those who may be truly interested I would refer to "The Rosicrucians; their” ...

M.44 · 1907 pp. 43–44 ... “wear his apron in each degree in the Blue Lodge. The Entered Apprentice is not only a 'hewer of wood and a drawer of water, ' but is a novice, taking” ...

R.4 · 1907 pp. 179–180 "2. The real object of Mystic Masonry can be summed up in these words: To efface from among men the prejudice of caste, the conventional distinctions of color, origin, opinion, nationality;" ...

Reading the argument

The distinction explains the intended reader: an existing Mason who is invited to see familiar ceremonies as signs of further possibilities. It also explains why criticism of superficial practice and loyalty to the Craft appear side by side.

Wording in this edition

Craft and Blue Lodge are retained as historical institutional expressions. Their use here does not determine present recognition or membership policy.

Words and forms in the text

"Craft Masonry" — 5 occurrences in 4 text blocks: I.12; S.20; R.12, 15.

"Craft Masons" — 1 occurrence in 1 text block: I.5.

"Blue Lodge" — 3 occurrences in 3 text blocks: M.44; F.17; R.12.

See also

Master Mason; Degrees; Initiation; Recognition and landmarks; Operative and speculative Masonry.

Dispensation and warrant

Orders membership and government · Ancient Mystic Oriental Masonry

Dispensation; Dispensations; warrant; warrants

At a Glance

The word. A dispensation permits an authorized exception or separation; a warrant authorizes the formation and standing of a lodge.

In Ancient Mystic Oriental Masonry. The regulations require permission for members to separate from a crowded lodge and authority for a new lodge to be formed.

In this edition. An earlier dispensation from monastic vows is a different use of the same word.

A place to read. R.20 · 1907 p. 189: ... "and capacity of the Candidate; unless by Special Dispensation. No man can be admitted or made" ...

Meaning

A dispensation permits an authorized exception or separation; a warrant authorizes the formation and standing of a lodge.

Use in the book

The regulations require permission for members to separate from a crowded lodge and authority for a new lodge to be formed. An unauthorized group is to be treated as rebellious rather than as duly constituted brethren. The Supreme Grand Master's power to issue these instruments supports the unity of the order and the dependence of local bodies on its central government.

Places to read

Selected excerpts in the order of the book.

R.20 · 1907 p. 189 ... "and capacity of the Candidate; unless by Special Dispensation. No man can be admitted or made unless he first becomes a member of the ....."

R.22 · 1907 pp. 189–190 ... "becomes too numerous; nor even then, without a Dispensation from the Supreme Grand Master; and when they are thus separated, they must either immediately join themselves to such other Lodge as" ...

R.23 · 1907 p. 190 ... "form a Lodge without the Supreme Grand Master's Warrant, the regular Lodges are not to countenance them, nor own them as fair Brethren and duly formed, but treat them as Rebels." ...

R.28 · 1907 pp. 192–193 “26. The Supreme Grand Master issues all Dispensations and Warrants for Lodges throughout the known world. He shall keep a book, or appoint a Secretary to keep such book, wherein be” …

Reading the argument

The regulations state how Clymer’s order defines legitimacy. They do not establish that every other Masonic jurisdiction accepts its warrants. Read the instrument’s internal function separately from external recognition.

Wording in this edition

An earlier dispensation from monastic vows is a different use of the same word. Its lexical occurrence is included in the concordance and should not be read as a lodge warrant.

Words and forms in the text

“Dispensation” — 4 occurrences in 4 text blocks: M.9; F.43; R.20, 22.

“Dispensations” — 2 occurrences in 2 text blocks: S.4; R.28.

“warrant” — 2 occurrences in 2 text blocks: R.22–23.

“warrants” — 1 occurrence in 1 text block: R.28.

See also

Supreme Grand Master; Recognition and landmarks; Craft Masonry and the Blue Lodge; Obligation and oath.

Orders membership and government · Ancient Mystic Oriental Masonry

Essenes; Essenian

At a Glance

The word. The Essenes are a Jewish religious community invoked as an example of disciplined, selective, and symbolically taught spiritual life.
In Ancient Mystic Oriental Masonry. The comparative argument places them among communities whose preparation and instruction are said to resemble the Mysteries and Masonry.
In this edition. Essene forms follow the copy text.
A place to read. I.21 · 1907 pp. 12–13: ... "Jesus, as taught by Him, and by the Essenes and Gnostics of the first centuries, and" ...

Meaning

The Essenes are a Jewish religious community invoked as an example of disciplined, selective, and symbolically taught spiritual life.

Use in the book

The comparative argument places them among communities whose preparation and instruction are said to resemble the Mysteries and Masonry. Their name contributes to the proposed transmission of a hidden teaching across otherwise distinct religious settings. The book's similarities of method do much of the argumentative work.

Places to read

Selected excerpts in the order of the book.

- **I.21 · 1907 pp. 12–13** ... "Jesus, as taught by Him, and by the Essenes and Gnostics of the first centuries, and it becomes (Mystic) Masonry. Masonry, in its purity, derived as it is from the old" ...
- **F.52 · 1907 pp. 74–75** ... "the Jews they had made use of the Essenes, in which sect Jesus * was brought up, and had spent the greater part of His life. Having been instructed by Him" ...
- **F.57 · 1907 pp. 76–77** ... "the same source. When the mysteries of the Essenes ** were imported by Pythagoras into Italy, without undergoing much variation; they were there denominated the Mysteries of Pythagoras; and, in our" ...
- **S.100 · 1907 pp. 154–155** "303. "It was the firm opinion of the Essenes that internal purity and rectitude of conduct were

strikingly evinced by a person's outward appearance. The belief was probably derived from that" ...

S.121 · 1907 pp. 160–161 ... "his minority, and he was adopted by the Essenes, living with them in the wilderness, and when of proper age he was initiated in their Mysteries* and finally arrived to the" ...

Reading the argument

The passage should be read as Clymer's comparative use of the community. It does not make the Essenes themselves witnesses to a modern lodge system or establish every later institution's descent from them.

Wording in this edition

Essene forms follow the copy text. The entry does not expand the comparison into a general history of ancient Judaism.

Words and forms in the text

"Essenes" — 14 occurrences in 8 text blocks: I.21; F.52, 57, 130, 132; S.100, 121–122.

"Essenian" — 3 occurrences in 3 text blocks: F.55, 151; N.161.

See also

Ancient Mysteries; Continuity and descent; Secrecy and silence; Moses and biblical patriarchs.

Orders membership and government · Ancient Mystic Oriental Masonry

operative; speculative; builders; building

At a Glance

The word. Operative Masonry concerns the work of building; speculative Masonry uses the language and tools of building for moral and intellectual inquiry.

In Ancient Mystic Oriental Masonry. The text makes an inward temple the true object of the speculative art.

In this edition. Operative and speculative are given their local Masonic senses.

A place to read. M.58 · 1907 pp. 53–54: ... “unworthily, and when received was a passport among builders over a wide domain. But in a” ...

Meaning

Operative Masonry concerns the work of building; speculative Masonry uses the language and tools of building for moral and intellectual inquiry.

Use in the book

The text makes an inward temple the true object of the speculative art. Physical structures supply forms through which the candidate considers character, truth, and spiritual life. This distinction is also used to argue that the fraternity’s significance exceeds the practical labor of historical builders. The vocabulary of construction becomes a sustained model of human development.

Places to read

Selected excerpts in the order of the book.

- **M.58 · 1907 pp. 53–54** ... “unworthily, and when received was a passport among builders over a wide domain. But in a deeper, or Kabalistic sense, the Master's Word, which entitled its possessor to Master's wages, was” ...
- **S.16 · 1907 p. 123** ... “" The whole design of Freemasonry as a Speculative science is the investigation of Divine Truths. To this great object everything else is subsidiary. The Mason is, from the time of” ...
- **S.17 · 1907 p. 123** “223. "The Mason living and working in the world as his lodge, must seek to raise himself out of it to that eminence which surmounts it, where alone he can find” ...

Reading the argument

The symbolic use of a craft does not itself settle the institution's historical origin. Clymer's account of ancient mysteries and an institutional history centered on medieval builders are different kinds of explanation and need independent assessment.

Related texts

The United Grand Lodge of England's institutional history relates modern organized Freemasonry to medieval building traditions and the Grand Lodge formed in 1717. It supplies a comparison with Clymer's more extensive sacred genealogy.[10]

Wording in this edition

Operative and speculative are given their local Masonic senses. Ordinary building matches include literal temples and metaphorical work.

Words and forms in the text

"operative" — 1 occurrence in 1 text block: F.78.

"speculative" — 7 occurrences in 5 text blocks: F.87; S.16, 18, 25, 55.

"builders" — 8 occurrences in 6 text blocks: M.13, 18, 32, 58; F.78; N.65.

"building" — 14 occurrences in 12 text blocks: M.29, 45, 62–63, 65; F.38, 49–50, 57, 61, 71; R.13.

See also

Spiritual temple; Trestle-board; Craft Masonry and the Blue Lodge; Continuity and descent.

[10]. UGLE: institutional historical account. United Grand Lodge of England, "History of Freemasonry." Consulted as an institution's own account of medieval stonemason traditions and the formation of Grand Lodge in London in 1717. It provides a contrasting institutional perspective, rather than a universal ruling on every esoteric interpretation. Accessed 16 October 2026. https://www.ugle.org.uk/discover-freemasonry/history-freemasonry

Orders membership and government · Ancient Mystic Oriental Masonry

recognize; recognition; Landmarks; landmark

At a Glance

The word. Recognition concerns acknowledging persons or bodies as legitimate brethren.

In Ancient Mystic Oriental Masonry. The ethical account connects landmarks with belief, toleration, equity, and fraternity.

In this edition. Recognize can also mean identify or understand in ordinary passages.

A place to read. M.30 · 1907 pp. 38–39: ... “it is im-Masonic, and subversive of the ancient Landmarks and Genius of Masonry. True Masonry has,” ...

Meaning

Recognition concerns acknowledging persons or bodies as legitimate brethren. Landmarks are principles or inherited features treated as foundational to Masonry.

Use in the book

The ethical account connects landmarks with belief, toleration, equity, and fraternity. The rules nevertheless exclude recognition of bodies in which G has no prominent place. The warrant provisions add a separate institutional condition of legitimacy. Clymer’s universal language therefore operates within stated doctrinal and administrative boundaries.

Places to read

Selected excerpts in the order of the book.

- **M.30 · 1907 pp. 38–39** ... “it is im-Masonic, and subversive of the ancient Landmarks and Genius of Masonry. True Masonry has, for ages, held aloft the torch-light of Toleration, Equity and Fraternity. The bigoted sectarian, whoever” ...
- **M.35 · 1907 pp. 40–41** ... “the most ancient Mysteries of Antiquity. The ancient landmarks may be discovered in every nation and time. 'Notwithstanding the connection that so evidently exists, ' says Dr. Rebold, ' between the” ...
- **R.13 · 1907 pp. 183–184** ... “rule. No Mystic Mason can, under any circumstances, recognize the member of any Masonic Body in which the "G" does not hold a prominent place. In such cases Masonic rule is” ...

R.23 · 1907 p. 190 “21. If any number of Brethren shall take upon themselves to form a Lodge without the Supreme Grand Master's Warrant, the regular Lodges are not to countenance them, nor own them” …

Reading the argument

The entry explains the criteria in this book. It does not decide the recognition of any current lodge, grand lodge, or rite. Nor should the source’s claim to universality conceal its explicit exclusions.

Wording in this edition

Recognize can also mean identify or understand in ordinary passages. Lexical counts include those broader uses.

Words and forms in the text

“recognize” — 10 occurrences in 10 text blocks: I.22, 29; M.73; F.59, 79, 140; S.34, 41; R.13; N.184.

“recognition” — 3 occurrences in 3 text blocks: M.32, 70; S.36.

“Landmarks” — 4 occurrences in 4 text blocks: I.10; M.30, 35; R.13.

“landmark” — 3 occurrences in 2 text blocks: S.25; R.14.

See also

G; Tolerance; Religion and theism; Dispensation and warrant; Universal brotherhood.

Orders membership and government · Ancient Mystic Oriental Masonry

Rosicrucian; Rosicrucians

At a Glance

The word. Rosicrucians are a named esoteric fraternity and tradition invoked as participants in the transmission of hidden wisdom.

In Ancient Mystic Oriental Masonry. The book connects Rosicrucian figures and circles with Hermetic study, alchemy, and the inward purpose of Masonry.

In this edition. Rosicrucian forms are retained.

A place to read. T.1 · 1907 title page: … "By Dr. R. Swinburne Clymer. Author of "The Rosicrucians: their Teachings;" "The Philosophy of Fire," etc." …

Meaning

Rosicrucians are a named esoteric fraternity and tradition invoked as participants in the transmission of hidden wisdom.

Use in the book

The book connects Rosicrucian figures and circles with Hermetic study, alchemy, and the inward purpose of Masonry. The title page also identifies Clymer as the author of a work on Rosicrucian teachings. Such references position his Masonry within a wider field of initiatory traditions rather than within a self-contained explanation of lodge ceremonies.

Places to read

Selected excerpts in the order of the book.

- **T.1 · 1907 title page** … "By Dr. R. Swinburne Clymer. Author of "The Rosicrucians: their Teachings;" "The Philosophy of Fire," etc. Published by The Philosophical Publishing Co., Allentown, Pa."
- **I.29 · 1907 p. 16** … "have been aware of the fact that the Rosicrucian Fraternity accepted women on an equal footing as men in all its degrees. It is for this very reason that the Rosicrucian" …
- **F.47 · 1907 pp. 71–72** … "personal relationship with M. de St. Germain, the Rosicrucian; and later on, he founded the Academie des Illumines d 'Avignon, in which the last Supreme Grand Master of the Ancient Mystic" …

F.102 · 1907 pp. 94–95 “148. "Komensky was actively interested in the Rosicrucian movement, and joined John Valentinus Andreas, the reformer of the Rosicrucian Fraternity,* in his work in that body. In 1650 Komensky was invited” …

F.111 · 1907 p. 97 … “note can be corroborated by further evidence. The Rosicrucian manuscript mentioned in paragraph 2 is also mentioned on page 56 of a most valuable German book by Friedrich Gottlieb Ephraim Weisse,” …

Reading the argument

A shared vocabulary or association with a named circle is not a complete chain of institutional succession. Read each proposed link at the level of evidence the passage supplies, particularly when the argument appeals to secret documents or concealed leaders.

Wording in this edition

Rosicrucian forms are retained. The entry does not equate every use of Rose-Croix across Masonic systems with one organization.

Words and forms in the text

“Rosicrucian” — 15 occurrences in 12 text blocks: I.15, 29–30; F.4, 47–48, 53, 75, 102, 107, 110–111.

“Rosicrucians” — 21 occurrences in 19 text blocks: T.1; I.14–15; F.48, 53, 75, 86, 104–105, 115, 118, 130, 132; N.37, 40, 74, 76, 84, 94.

See also

Hermes and the Hermetic books; Alchemy and the Philosopher’s Stone; Frederick II and the Avignon circle; Continuity and descent.

Secret Code and discipline

Orders membership and government · Ancient Mystic Oriental Masonry

Secret Code; Secret Rules; expelled; penalty

At a Glance

The word. The Secret Code is the concealed body of disciplinary rules invoked to enforce brotherhood and protect the order.

In Ancient Mystic Oriental Masonry. The introduction insists that brotherly conduct is an obligation with consequences.

In this edition. Secret Code and Secret Rules remain the source's expressions.

A place to read. I.20 · 1907 p. 12: ... "this is not a dead letter, for the Secret Code will- see to it that he" ...

Meaning

The Secret Code is the concealed body of disciplinary rules invoked to enforce brotherhood and protect the order.

Use in the book

The introduction insists that brotherly conduct is an obligation with consequences. The regulations threaten expulsion and penalties for acts against the order or another brother's honor. A disruptive member is to be admonished and, if unreformed, dealt with under the Secret Rules. The chief officer may formulate regulations but is not permitted to alter those secret provisions.

Places to read

Selected excerpts in the order of the book.

- **I.20 · 1907 p. 12** ... "this is not a dead letter, for the Secret Code will- see to it that he not only Obligates to treat all other members of the Order as Brothers; but that" ...
- **R.5 · 1907 p. 180** ... "and if found guilty, shall not only be expelled, but shall be made to suffer the full penalty of such act as is prescribed by the Secret Code. There can be" ...
- **R.24 · 1907 pp. 190–191** ... "he shall be dealt with according to the Secret Rules, for the Lodge of Mystic Masonry combines both the Church and the Academy and the Brethren meet for instruction and worship," ...
- **R.27 · 1907 pp. 191–192** ... "Rules and Regulations with the exception of the Secret Rules. He can choose his own Seal and

even change the name of the Order. He must, however, retain all Deputies who" ...

Reading the argument

The book supplies the existence and asserted force of this code without disclosing a complete public text. A reader can describe that structure but cannot responsibly fill the gaps with imagined penalties or present-day procedures.

Wording in this edition

Secret Code and Secret Rules remain the source's expressions. The lexicon neither supplies concealed clauses nor treats dotted omissions as recoverable text.

Words and forms in the text

"Secret Code" — 3 occurrences in 3 text blocks: I.20; R.5, 23.

"Secret Rules" — 2 occurrences in 2 text blocks: R.24, 27.

"expelled" — 1 occurrence in 1 text block: R.5.

"penalty" — 2 occurrences in 2 text blocks: I.20; R.5.

See also

Universal brotherhood; Obligation and oath; Supreme Grand Master; Secrecy and silence; Fidelity.

Orders membership and government · Ancient Mystic Oriental Masonry

Supreme Grand Master; Supreme Grand Deputy; Grand Hierophants

At a Glance

The word. The Supreme Grand Master is the order's chief governing authority.

In Ancient Mystic Oriental Masonry. The office presides, appoints officers, grants warrants, maintains records, and controls succession.

In this edition. The title is historical to the 1907 book and its 1906 regulations.

A place to read. R.17 · 1907 pp. 187–188: "15. The Supreme Grand Master, or his Deputy, has Authority and Right, not only to be" ...

Meaning

The Supreme Grand Master is the order's chief governing authority. The regulations also distinguish concealed superior teachers and describe limits imposed by them.

Use in the book

The office presides, appoints officers, grants warrants, maintains records, and controls succession. Its holder serves for life and may name a successor. Yet the rules say he cannot change the degrees or the Grand Hierophants and remains accountable to the Great White Brotherhood. The printed description of the Grand Lodge names both an unknown Supreme Grand Master and a Supreme Grand Master; the lexicon retains this wording rather than simplifying the hierarchy.

Places to read

Selected excerpts in the order of the book.

R.17 · 1907 pp. 187–188 "15. The Supreme Grand Master, or his Deputy, has Authority and Right, not only to be present in any true Lodge, but also to preside wherever he is, with the Master" ...

R.23 · 1907 p. 190 ... "upon themselves to form a Lodge without the Supreme Grand Master's Warrant, the regular Lodges are not to countenance them, nor own them as fair Brethren and duly formed, but treat" ...

R.26 · 1907 p. 191 ... "The Supreme Grand Lodge consists of the unknown Supreme Grand Master, the Supreme Grand Master,

the Supreme Grand Deputy, the Grand Secretary, the Grand Deputies of the States and the Secret" ...

R.27 · 1907 pp. 191–192 "25. The Supreme Grand Master holds such position for life and selects his own Deputy, Secretary, Deputies and other Officers. He may resign and appoint his successor and each new Supreme" ...

R.29 · 1907 p. 193 "27. The Supreme Grand Master cannot abuse his power, even with his almost unlimited authority for the reason that the Grand Hierophants and the Great White Brotherhood are above him in" ...

Reading the argument

The claim that higher authorities prevent abuse is part of the order's own justification. It does not supply readers with a public procedure for testing that accountability. Authority, secrecy, and the ethical promise of brotherhood therefore need to be read together.

Wording in this edition

The title is historical to the 1907 book and its 1906 regulations. It is not presented as a verified current office or officer.

Words and forms in the text

"Supreme Grand Master" — 16 occurrences in 8 text blocks: F.47; R.17, 22–23, 26–29.

"Supreme Grand Deputy" — 1 occurrence in 1 text block: R.26.

"Grand Hierophants" — 2 occurrences in 2 text blocks: R.27, 29.

See also

Hidden masters; Great White Brotherhood; Dispensation and warrant; Secret Code and discipline; Archives and manuscripts.

Templars

Orders membership and government · Ancient Mystic Oriental Masonry

Templar; Templars; Knights of the Temple

At a Glance

The word. The Templars are the medieval knights invoked in the book's account of concealed transmission and later Masonic degrees.
In Ancient Mystic Oriental Masonry. The Foundations division places Templar knowledge within a story of preserved stones, the recovered Word, and grades of merit.
In this edition. The source's names are retained.
A place to read. F.52 · 1907 pp. 74–75: … "unbelievers near Bastrum, were rescued by the Knights Templars, and afterwards taken under their protection. When" …

Meaning

The Templars are the medieval knights invoked in the book's account of concealed transmission and later Masonic degrees.

Use in the book

The Foundations division places Templar knowledge within a story of preserved stones, the recovered Word, and grades of merit. Their supposed heirs provide a bridge between a sacred past and later fraternities. The argument relies on narrated succession and cited documents; symbolic resemblance is repeatedly asked to carry historical weight.

Places to read

Selected excerpts in the order of the book.

- **F.52 · 1907 pp. 74–75** … "unbelievers near Bastrum, were rescued by the Knights Templars, and afterwards taken under their protection. When they had lived there for a certain time they begged for permission to dwell with" …
- **F.130 · 1907 pp. 101–102** … "add here a few details about the Knights Templars, since they are so intimately connected with the Masonic Order; details which will serve to show the inner aspect of their traditions." …
- **F.132 · 1907 pp. 103–106** … "among numerous others in the year 1118, the Knights of the Temple, with whom the Magi joined themselves, and to whom they imparted their principles and mysteries. The fall of the" …

F.139 · 1907 p. 108 … “began on St. Andreas' day; and so the Templars who had knowledge of this fact, of the secret of the three stones, and of the re-discovered word, called themselves Knights of” …

F.141 · 1907 p. 109 … “seek to derive its origin from the Knights Templars.”

Reading the argument

The survival of an image or a name can establish a later interest in the Templars without proving an unbroken institutional descent. Follow the specific document and attribution at each step of the argument rather than treating the whole narrative as one established fact.

Wording in this edition

The source’s names are retained. No claim about the recognition of a present Templar body is implied.

Words and forms in the text

“Templar” — 1 occurrence in 1 text block: F.85.

“Templars” — 43 occurrences in 23 text blocks: M.22; F.50, 52–53, 75, 84, 87, 106, 119, 128, 130, 132–139, 141–142, 146, 160.

“Knights of the Temple” — 3 occurrences in 1 text block: F.132.

See also

Continuity and descent; Cologne Charter; Lost Word; Degrees; Archives and manuscripts.

Abdemon

Mysteries religious figures and sacred history · Ancient Mystic Oriental Masonry

Abdemon; Ab-demon; Ameni; Horoscopus

At a Glance

The word. Abdemon is the learned seeker whose journey gives the Degrees a narrative path from the secret council to Egyptian initiation.
In Ancient Mystic Oriental Masonry. He brings a mysterious manuscript, gains admission to the council, and travels under guidance.
In this edition. Ab-demon is retained where printed.
A place to read. D.7 · 1907 pp. 18–19: "Abdemon, being a Master Mason, and being recognized as a very learned and crafty man by" ...

Meaning

Abdemon is the learned seeker whose journey gives the Degrees a narrative path from the secret council to Egyptian initiation.

Use in the book

He brings a mysterious manuscript, gains admission to the council, and travels under guidance. Rest, cave instruction, and the teaching of Ameni prepare his approach to the Pyramid. The account then shifts from a story of travel to an explanation of souls, embodiment, and spiritual longing. Abdemon's journey therefore serves as a framework for metaphysical instruction as well as a claimed episode in the sacred past.

Places to read

Selected excerpts in the order of the book.

- **D.7 · 1907 pp. 18–19** "Abdemon, being a Master Mason, and being recognized as a very learned and crafty man by King Hiram, was at length admitted to the Secret Council after giving into the hands" ...
- **D.10 · 1907 p. 19** ... "for three days at the well of Beersheba, Ameni, the Singer, the Horoscopus and Ab-demon, under the escort of the King's Pioneer, journeyed by easy stages to Mount Serbal, where the" ...
- **D.11 · 1907 p. 19** "During the course of the journey Ameni disclosed many hidden Mysteries to Abdemon concerning

initiation and why it was impossible to make these disclosures to the multitude in general."

D.15 · 1907 pp. 20–21 "" That the Soul is an emanation of Deity, and in its original essence is all purity, truth, and wisdom, is an axiom which the disembodied learn, when the powers of" ...

Reading the argument

The existence of an older name parallel does not authenticate this entire journey. A careful reading distinguishes the Tyrian riddle tradition associated with Abdemon from Clymer's much fuller initiatory narrative.

Related texts

Josephus, Against Apion I.17–18, preserves a Tyrian riddle tradition involving Abdemon. It does not supply the Egyptian initiation journey or secret council narrated here.[11]

Wording in this edition

Ab-demon is retained where printed. The spelling is not used to infer a connection with a demon or to supply an etymology absent from the text.

Words and forms in the text

"Abdemon" — 9 occurrences in 5 text blocks: D.6–7, 10–12.

"Ab-demon" — 1 occurrence in 1 text block: D.10.

"Ameni" — 3 occurrences in 3 text blocks: D.10–12.

"Horoscopus" — 1 occurrence in 1 text block: D.10.

See also

Egypt; Great Pyramid; Archives and manuscripts; Soul; Pre-existence and pilgrimage.

[11]. Josephus: primary literary parallel. Flavius Josephus. Against Apion I.17–18, William Whiston translation, Project Gutenberg ebook 2849. Consulted for the Tyrian riddle tradition associated with Abdemon. This identifies a name and a literary context, not a Masonic initiation in Egypt. https://www.gutenberg.org/files/2849/2849-h/2849-h.htm

Mysteries religious figures and sacred history · Ancient Mystic Oriental Masonry

Alchemy; Alchemist; Alchemists; transmutation; Philosopher 's Stone; Mysterium Magnum

At a Glance

The word. Alchemy supplies a language of transformation.
In Ancient Mystic Oriental Masonry. The introduction explicitly describes mastery of the lower nature as alchemical transmutation.
In this edition. The unusual spacing in Philosopher 's Stone follows the searchable copy text.
A place to read. I.26 · 1907 pp. 14–15: ... "control them absolutely, and this is known in Alchemy as the transmutation. This mastery of the" ...

Meaning

Alchemy supplies a language of transformation. The Philosopher's Stone names an alchemical object of belief, while transmutation is also used for the purification and direction of human life.

Use in the book

The introduction explicitly describes mastery of the lower nature as alchemical transmutation. The account of Pernety records belief in the Stone alongside other extraordinary claims. An original note links Mercury, Christ, metals, spiritual development, and the Mysterium Magnum. These passages combine inward transformation with historical and cosmological alchemy; they do not reduce all alchemy to one psychological metaphor.

Places to read

Selected excerpts in the order of the book.

I.26 · 1907 pp. 14–15 ... "control them absolutely, and this is known in Alchemy as the transmutation. This mastery of the lower nature does not change the Key of the physical nature as such; but subordinates" ...

F.45 · 1907 p. 71 ... "this Academician was, that he believed in the Philosopher 's Stone, the mysteries of the Cabala, apparitions, patagonians, witches, enchantments, the race of giants, etc. But, notwithstanding this inconceivable and ridiculous" ...

N.86 · 1907 pp. 86–87 "*Says a student under the 11th degree: "The Alchemists and Adepts veil their writings in such a hidden way that it's hard to read between the lines. It is said that" ...

Reading the argument

The moral application is clear where the text makes it explicit. Elsewhere retain the difference between a spiritual interpretation, an alchemist's belief, and an experimentally demonstrated material process. The book's vocabulary alone does not settle the last question.

Wording in this edition

The unusual spacing in Philosopher 's Stone follows the searchable copy text. The editorial headword uses conventional punctuation.

Words and forms in the text

"Alchemy" — 2 occurrences in 2 text blocks: I.26; N.86.

"Alchemist" — 2 occurrences in 2 text blocks: F.43; N.86.

"Alchemists" — 1 occurrence in 1 text block: N.86.

"transmutation" — 1 occurrence in 1 text block: I.26.

"Philosopher 's Stone" — 1 occurrence in 1 text block: F.45.

"Mysterium Magnum" — 1 occurrence in 1 text block: N.86.

See also

Self-conquest; Will and discipline; Hermes and the Hermetic books; Frederick II and the Avignon circle; Spirit and matter.

Mysteries religious figures and sacred history · Ancient Mystic Oriental Masonry

Mysteries; Mystery; Greater Mysteries

At a Glance

The word. The Ancient Mysteries are secret religious teachings and initiatory ceremonies invoked as the principal model and ancestral background of Masonry.

In Ancient Mystic Oriental Masonry. The book describes guarded instruction, moral preparation, graded disclosure, symbolic dramas, and recognition among initiates.

In this edition. Mysteries can name the institutions or the concealed teachings themselves.

A place to read. I.11 · 1907 pp. 7–8: … "and the Sublime Philosophy, once taught in the Greater Mysteries of Egypt, Chaldea, Persia, and India," …

Meaning

The Ancient Mysteries are secret religious teachings and initiatory ceremonies invoked as the principal model and ancestral background of Masonry.

Use in the book

The book describes guarded instruction, moral preparation, graded disclosure, symbolic dramas, and recognition among initiates. Its Egyptian, Greek, Persian, and Indian examples are assembled to support the idea of a common wisdom beneath different names. Clymer's argument moves from resemblance of form to a claim of enduring spiritual identity, and sometimes further to institutional descent. Those steps do not have the same evidentiary status.

Places to read

Selected excerpts in the order of the book.

I.11 · 1907 pp. 7–8 … "and the Sublime Philosophy, once taught in the Greater Mysteries of Egypt, Chaldea, Persia, and India, and among many other nations of antiquity, is a dead letter in modern Freemasonry. The" …

M.33 · 1907 p. 40 … "Freemasonry is modeled on the plan of Ancient Mysteries, with their glyphics and allegories, and this is no mere coincidence; the parallels are too closely drawn. Bro. Pike came to the" …

S.34 · 1907 pp. 130–131 “240. "Mysteries was the name given to those religious assemblies of the ancients, whose ceremonies were conducted in secret, whose doctrines were known only to those who had obtained the right” ...

S.36 · 1907 p. 132 “242. "The qualification for initiation (in the Mysteries of Greece) were maturity of age, and purity of conduct. A character, free from suspicion of immorality, was absolutely required in the aspirant.” ...

S.147 · 1907 p. 170 “349. The Mysteries formed an important feature in the system of religion practiced amongst the Greeks. In the institutions of polytheism the gods were worshipped openly by prayer and sacrifice; and” ...

Reading the argument

The Mysteries organize much of the book’s imagination: initiation becomes a school, death becomes preparation for renewed life, and a secret becomes a teaching adapted to readiness. The resulting interpretation can be followed while assessing each historical link separately.

Wording in this edition

Mysteries can name the institutions or the concealed teachings themselves. Capitalization alone does not reliably distinguish the senses.

Words and forms in the text

“Mysteries” — 151 occurrences in 101 text blocks: I.11, 15–16, 19, 24; D.11, 17; M.7, 12, 25–26, 28, 33, 35–37, 41–43, 45, 51, 59, 64, 73, 78; F.7, 39, 45, 55, 57–61, 63, 83, 89, 91–96, 119–120, 132, 135–136, 138, 145, 150, 157; S.2–3, 6, 22–23, 27–29, 31, 33–40, 43, 45–46, 51, 53–54, 57, 59, 74, 84–89, 93, 101, 105, 111–114, 116, 121, 125, 147–148, 151–152, 154; R.16; N.86.

“Mystery” — 13 occurrences in 9 text blocks: M.23, 31, 56, 62; F.5, 49, 51, 144; N.86.

“Greater Mysteries” — 7 occurrences in 7 text blocks: I.11, 24; M.25–26, 36, 42; S.148.

See also

Initiation; Secrecy and silence; Spurious Freemasonry; Egypt; Continuity and descent.

Mysteries religious figures and sacred history · Ancient Mystic Oriental Masonry

Atlantis; America; American; prehistoric

At a Glance

The word. Atlantis and America form competing or overlapping settings for the book's account of a prehistoric source of sacred wisdom.

In Ancient Mystic Oriental Masonry. One passage makes America the center of the prehistoric past and associates it with Atlantis; another uses the biblical Flood and later voyages to account for American settlement.

In this edition. America is the source's broad geographical designation.

A place to read. M.9 · 1907 pp. 26–27: … "the constellations, those immovably and perpetually fastened upon America are reached, it will appear that, while" …

Meaning

Atlantis and America form competing or overlapping settings for the book's account of a prehistoric source of sacred wisdom.

Use in the book

One passage makes America the center of the prehistoric past and associates it with Atlantis; another uses the biblical Flood and later voyages to account for American settlement. The transmission narrative places esoteric teaching first in Atlantis and then in Egypt. Elsewhere, similar generative symbols are allowed a separate and independent origin in different peoples. The book thus preserves more than one explanation of resemblance.

Places to read

Selected excerpts in the order of the book.

M.9 · 1907 pp. 26–27 … "the constellations, those immovably and perpetually fastened upon America are reached, it will appear that, while all that is sublime in the historic past centers upon Egypt, all that is sublime" …

M.11 · 1907 pp. 27–29 "11. "America was evidently peopled from the old continent, because there were only eight persons saved at the Deluge; the principal part of their posterity, during the whole of the first" …

F.75 · 1907 pp. 81–82 … "can see that the esoteric teachings which in Atlantis first, then in Egypt, in Persia, and in Greece, were

kept from the ears of an illiterate multitude precisely because it was" ...

S.140 · 1907 pp. 167–168 ... "none more clearly than in those of Central America, thus proving not only the wide extent of the doctrine, but also a separate and independent origin, springing from those innate principles" ...

Reading the argument

These accounts should not be forced into a consistent archaeological history. They reveal the author's and his sources' efforts to explain universality. A symbolic parallel, a conjectured migration, and an asserted primordial homeland are distinct kinds of claim.

Wording in this edition

America is the source's broad geographical designation. Atlantis is retained as part of the proposed sacred history, without being presented as a verified archaeological place.

Words and forms in the text

"Atlantis" — 12 occurrences in 11 text blocks: M.7, 9–10, 36, 54; F.75, 80–81; S.27, 35, 151.

"America" — 26 occurrences in 13 text blocks: M.4–11, 14, 27; S.103, 140; R.13.

"American" — 3 occurrences in 3 text blocks: Ded.1; M.8; N.184.

"prehistoric" — 4 occurrences in 2 text blocks: I.15; M.9.

See also

Egypt; Continuity and descent; Ancient Wisdom; Phallus and cteis; Scientific analogies.

Egypt

Mysteries religious figures and sacred history · Ancient Mystic Oriental Masonry

Egypt; Egyptian; Egyptians; Memphis; Heliopolis

At a Glance

The word. Egypt is the book's principal imagined and historical center of ancient initiation, sacred learning, and symbolic transmission.

In Ancient Mystic Oriental Masonry. Abdemon journeys toward Egyptian instruction; the procession of sacred books gives that learning an organized form.

In this edition. Egyptian place names follow the copy text.

A place to read. D.7 · 1907 pp. 18–19: ... "in a wonderful and mysterious manner by an Egyptian during the time he was held in" ...

Meaning

Egypt is the book's principal imagined and historical center of ancient initiation, sacred learning, and symbolic transmission.

Use in the book

Abdemon journeys toward Egyptian instruction; the procession of sacred books gives that learning an organized form. Later passages locate mysteries near or within the Pyramid and portray Egyptian priests as teachers of visitors from many nations. Egypt can consequently mean a geographical place, a repository of sacred wisdom, or a stage in the claimed movement of the tradition. These senses reinforce one another without supplying equal historical evidence.

Places to read

Selected excerpts in the order of the book.

D.7 · 1907 pp. 18–19 ... "in a wonderful and mysterious manner by an Egyptian during the time he was held in confinement by the Secret Council. Solomon was so pleased with the manuscript that he then" ...

D.17 · 1907 pp. 21–23 ... "the sun, moon, and planets, the divisions of Egypt into thirty-six districts, the course of the Nile, the Sacred ornaments, the Holy places, etc. Then comes the stole bearer, who carries" ...

S.28 · 1907 pp. 127–129 "234. "Egypt was repeopled after the deluge by the sons of Ham, and they made more rapid advances

in recovering a knowledge of the arts and science, partially lost by that" ...

S.33 · 1907 p. 130 ... ""The principal seat of the Mysteries was at Memphis, in the neighborhood of the great Pyramid (within the Pyramid). They were of two kinds, the greater and the less; the former" ...

S.154 · 1907 pp. 173–174 ... "account of their numerous hieroglyphics. The Magi of Memphis and Heliopolis were held in such esteem, and their renown was so widespread that the greatest heroes of war, philosophers, and strangers" ...

Reading the argument

The cumulative image is powerful, but the book's individual claims require individual assessment. A surviving ancient account of sacred books does not authenticate a later Masonic journey placed in the same country. Racial and civilizational rankings in the source remain statements of its writers.

Wording in this edition

Egyptian place names follow the copy text. The entry does not treat the book's broad comparisons as a modern archaeological chronology.

Words and forms in the text

"Egypt" — 45 occurrences in 33 text blocks: I.11; D.7, 17; M.4–6, 9, 13–14, 19, 36, 59; F.58, 75, 82, 93, 96, 143, 148, 150; S.6, 28, 30–32, 34–35, 40, 45, 103, 127, 132, 154.

"Egyptian" — 26 occurrences in 25 text blocks: D.7; M.13, 17; F.6, 21, 23, 26, 58, 64, 150–151, 154, 157; S.15, 28, 31, 45, 84, 99, 107, 113, 140, 151, 154; N.65.

"Egyptians" — 10 occurrences in 10 text blocks: M.59, 73; F.7, 94; S.41, 48, 77, 142, 149, 151.

"Memphis" — 4 occurrences in 4 text blocks: M.5; S.33, 43, 154.

"Heliopolis" — 1 occurrence in 1 text block: S.154.

See also

Great Pyramid; Abdemon; Hermes and the Hermetic books; Atlantis and America; Ancient Mysteries.

Mysteries religious figures and sacred history · Ancient Mystic Oriental Masonry

Fides; Fidelity; honesty

At a Glance

The word. Fides is the personified fidelity or honesty invoked to explain the right hand as a pledge of trust.
In Ancient Mystic Oriental Masonry. The comparative account describes joined right hands and figures clasping hands.
In this edition. The Latin name is retained and explained through the source's gloss.
A place to read. S.80 · 1907 p. 147: ... "in all ages been deemed an emblem of fidelity and the Ancients worshipped Deity under the" ...

Meaning

Fides is the personified fidelity or honesty invoked to explain the right hand as a pledge of trust.

Use in the book

The comparative account describes joined right hands and figures clasping hands. It presents the hand as the symbolic residence of fidelity, linking a ceremonial action with the moral quality the action promises. The deity functions as a named ancient example in an argument whose practical focus is the trustworthiness of the initiate.

Places to read

Selected excerpts in the order of the book.

- **S.80 · 1907 p. 147** ... "in all ages been deemed an emblem of fidelity and the Ancients worshipped Deity under the name Fides, or Fidelity, which was sometimes represented by two right hands joined and sometimes" ...
- **S.81 · 1907 pp. 147–148** ... "Ancients had a moral Deity whom they called Fides. Her temple was first consecrated by Numa. Fides was a Goddess of honesty and fidelity; and the writer adds, when they promised" ...
- **S.82 · 1907 p. 148** ... "agreement or as an emblem of truth and fidelity. Thus St. Paul says: ' When James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto" ...

Reading the argument

The symbol gains force from the distinction between a sincere pledge and falsehood. The entry's value for close reading lies in that ethical contrast, rather than in treating a gesture as an automatic guarantee of honesty.

Wording in this edition

The Latin name is retained and explained through the source's gloss. Its lexical companions fidelity and honesty are broader than this named figure.

Words and forms in the text

"Fides" — 3 occurrences in 2 text blocks: S.80–81.

"Fidelity" — 7 occurrences in 4 text blocks: M.48; S.80–82.

"honesty" — 1 occurrence in 1 text block: S.81.

See also

Right hand; Fidelity; Obligation and oath; Ritual.

Mysteries religious figures and sacred history · Ancient Mystic Oriental Masonry

Gnostic; Gnostics; Gnosticism; Manichaeans; Manichæans; Manichæism; Manichees; Manes

At a Glance

The word. Gnostics and Manichaeans are religious groups invoked as preservers and transmitters of concealed spiritual teaching amid persecution.
In Ancient Mystic Oriental Masonry. The Foundations division places them within a series leading through later sects and fraternities.
In this edition. The copy text uses several spellings for Manichaean forms.
A place to read. I.21 · 1907 pp. 12–13: … "taught by Him, and by the Essenes and Gnostics of the first centuries, and it becomes" …

Meaning

Gnostics and Manichaeans are religious groups invoked as preservers and transmitters of concealed spiritual teaching amid persecution.

Use in the book

The Foundations division places them within a series leading through later sects and fraternities. Differences of name are treated as compatible with an underlying identity of wisdom. The account of Manes presents his teaching as a restoration and synthesis rather than as a wholly new beginning. These descriptions are part of the book's historical argument, not independent testimony from all the groups named.

Places to read

Selected excerpts in the order of the book.

I.21 · 1907 pp. 12–13 … "taught by Him, and by the Essenes and Gnostics of the first centuries, and it becomes (Mystic) Masonry. Masonry, in its purity, derived as it is from the old Kabalah as" …

F.75 · 1907 pp. 81–82 … "the possession of those grand early Christians, the Gnostics, the so-called heretics; then straight from the Gnostic schools of Syria and Egypt to their successors, the Manichaeans, and from these through" …

F.87 · 1907 pp. 86–88 … "the year 200 A. D., the most noteworthy Gnostic sect was a Persian branch, the Manichees; it was divided

into three classes — Auditors, Elect, and Perfect, and the sect was" ...

F.91 · 1907 p. 89 "138. "Manes lived under the Persian King Sopares. He endeavored to recall to life in their entire purity the Mysteries and the religion of Zoroaster, uniting them with the pure compassionate" ...

F.94 · 1907 pp. 90–91 ... "middle ages the Christian sects, and especially the Manichaeans and Gnostics, had concealed themselves as much as possible in the Orthodox Church itself; the remainder of the Manichæans who had maintained" ...

Reading the argument

The repeated appeal to persecution explains why the proposed chain is hidden. It does not itself prove the chain. Ask what specific evidence connects one named community to the next instead of assuming that secrecy fills every chronological gap.

Wording in this edition

The copy text uses several spellings for Manichaean forms. They are separately listed when attested, without silently making the spelling variation a doctrinal distinction.

Words and forms in the text

"Gnostic" — 10 occurrences in 9 text blocks: M.64, 72; F.75, 85, 87, 110, 144, 146; N.86.

"Gnostics" — 6 occurrences in 6 text blocks: I.21; F.75–76, 87, 94, 130.

"Gnosticism" — 1 occurrence in 1 text block: F.85.

"Manichaeans" — 3 occurrences in 3 text blocks: F.75, 91, 94.

"Manichæans" — 3 occurrences in 2 text blocks: F.94, 130.

"Manichæism" — 2 occurrences in 2 text blocks: F.85, 87.

"Manichees" — 1 occurrence in 1 text block: F.87.

"Manes" — 11 occurrences in 7 text blocks: F.22, 90–93, 96, 121.

See also

Gnosis; Continuity and descent; Secret Doctrine; Jesus and Christ; Templars.

Mysteries religious figures and sacred history · Ancient Mystic Oriental Masonry

Harpocrates; silence; secrecy

At a Glance

The word. Harpocrates is invoked as a divine figure of secrecy in the book's account of the ancient esteem for silence.
In Ancient Mystic Oriental Masonry. The passage places Egyptian worship beside Roman praise of faithful silence.
In this edition. Harpocrates is retained as printed.
A place to read. S.77 · 1907 p. 146: "281. "Among the Ancients Silence and Secrecy were considered virtues of the highest order. The Egyptians" ...

Meaning

Harpocrates is invoked as a divine figure of secrecy in the book's account of the ancient esteem for silence.

Use in the book

The passage places Egyptian worship beside Roman praise of faithful silence. Its purpose is to give secrecy an inherited moral dignity rather than to offer a complete account of the figure's ancient cult. The comparison prepares the treatment of fidelity and the right hand that follows.

Places to read

Selected excerpts in the order of the book.

S.77 · 1907 p. 146 "281. "Among the Ancients Silence and Secrecy were considered virtues of the highest order. The Egyptians worshipped Harpocrates, the god of secrecy, raised altars in his name, and wreathed them with" ...

Reading the argument

The passage supports the role of the figure within this argument. It does not make all silence virtuous regardless of what is concealed. The book's own institutional secrecy should still be read in relation to its promises of truth and brotherhood.

Wording in this edition

Harpocrates is retained as printed. No reconstructed Egyptian name or modern iconographic description has been added to the source excerpt.

Words and forms in the text

“Harpocrates” — 3 occurrences in 3 text blocks: S.77, 149–150.

“silence” — 7 occurrences in 5 text blocks: F.39, 52; S.77, 149, 155.

“secrecy” — 13 occurrences in 10 text blocks: M.49; F.45, 75; S.69, 77, 148–151, 155.

See also

Secrecy and silence; Fidelity; Right hand; Ancient Mysteries.

Hermes and the Hermetic books

Mysteries religious figures and sacred history · Ancient Mystic Oriental Masonry

Hermes; Hermetic; books of Hermes

At a Glance

The word. Hermes names an authority of sacred learning; Hermetic identifies teachings, books, or practitioners placed within that field.

In Ancient Mystic Oriental Masonry. The Egyptian procession distributes books of Hermes among priestly offices and their specialized studies.

In this edition. Books of Hermes follows the source.

A place to read. D.17 · 1907 pp. 21–23: ... “carries an instrument symbolical of music, and two books of Hermes, one of them containing the” ...

Meaning

Hermes names an authority of sacred learning; Hermetic identifies teachings, books, or practitioners placed within that field.

Use in the book

The Egyptian procession distributes books of Hermes among priestly offices and their specialized studies. Elsewhere the Tablet’s above-and-below formula explains cosmic unity, and Hermetic philosophers are proposed as contributors to Masonic symbolism. An original note extends the vocabulary into alchemy. These are several literary and doctrinal uses of the name, not a single identified book.

Places to read

Selected excerpts in the order of the book.

D.17 · 1907 pp. 21–23 ... “carries an instrument symbolical of music, and two books of Hermes, one of them containing the

hymns of the gods, and the other the list of the kings. After him comes" ...

M.19 · 1907 p. 32 ... "the famous axiom of the Smagdarine Tablet of Hermes: 'That which is below is as that which is above, and that which is above is as that which is below.' This" ...

M.33 · 1907 p. 40 ... "conclusion, after long and patient investigation, that certain Hermetic Philosophers* had a hand in the construction of the organization of Free and Accepted Masons, and if they embodied in its symbolism" ...

N.86 · 1907 pp. 86–87 ... "of Alchemy and the Sages and wonder about Hermes calling Azot Nitrogen the Virgin of the world, Mercury the Soul of the World. It is said fire purifies the dross, Agni" ...

Reading the argument

The procession has an ancient textual parallel, but that parallel cannot be made to prove the entire Pyramid narrative. Likewise the Tablet's formula should be examined as a particular text rather than treated as a summary of everything called Hermetic.

Related texts

Clement of Alexandria, Stromata VI.4, describes forty-two books and assigns six medical books to the Pastophoroi. This is the specific parallel for the priestly procession, not evidence for Abdemon's Masonic initiation.[12]

Wording in this edition

Books of Hermes follows the source. Pastophoroi in the related-text note follows Clement's translated account; that form is absent from the counted corpus. The Tablet's varying spelling is treated under Emerald Tablet.

Words and forms in the text

"Hermes" — 5 occurrences in 4 text blocks: D.17; M.19, 75; N.86.

"Hermetic" — 3 occurrences in 3 text blocks: M.33; F.47, 85.

"books of Hermes" — 2 occurrences in 1 text block: D.17.

See also

Emerald Tablet; Egypt; Alchemy and the Philosopher's Stone; Ancient Wisdom; Scientific analogies.

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[12]. Clement of Alexandria: primary literary parallel. Clement of Alexandria. Stromata VI.4, in the English translation reproduced by New Advent. Consulted for the Egyptian procession, its priestly offices, and the forty-two Hermetic books. The parallel does not attest Clymer's entire Egyptian degree story. https://www.newadvent.org/fathers/02106.htm

Mysteries religious figures and sacred history · Ancient Mystic Oriental Masonry

Hiram Abiff; Hiram Abif; Hiram; Khurum

At a Glance

The word. Hiram Abiff is the builder whose legendary death and the resulting loss of the Word organize a central Masonic drama in the book.
In Ancient Mystic Oriental Masonry. The Degrees narrative distinguishes him from Hiram, king of Tyre.
In this edition. Both Abiff and Abif occur in the source.
A place to read. D.6 · 1907 pp. 17–18: “After Solomon had deplored the loss of Hiram Abiff, and with him the Master's Word and” …

Meaning

Hiram Abiff is the builder whose legendary death and the resulting loss of the Word organize a central Masonic drama in the book.

Use in the book

The Degrees narrative distinguishes him from Hiram, king of Tyre. Later interpretation explicitly contrasts the death drama with accounts of the craftsman’s continuing work and takes that discrepancy as a reason to read symbolically. Hiram is compared with Osiris and other figures of death and restoration. The Symbolism division also acknowledges that the Masonic legend stands unsupported by history beyond its own traditions.

Places to read

Selected excerpts in the order of the book.

D.6 · 1907 pp. 17–18 “After Solomon had deplored the loss of Hiram Abiff, and with him the Master's Word and the Secret manner of using it, Hiram, King of Tyre, arose and reminded King Solomon” …

M.71 · 1907 p. 60 “70. " Hiram Abiff is dramatically represented to have lost his life when the temple was near completion, and yet it is recorded that after the completion of the temple he” …

M.73 · 1907 p. 61 … “any person to recognize in the Master Mason Hiram, the Osiris of the Egyptians, the Mithras of the Persians, the Bacchus of the Greeks, the Atys of the Phrygians, of which” …

S.41 · 1907 p. 134 … “its own traditions; yet we readily recognize in Hiram Abif, one of the Grand Masters of Freemasons, the

Osiris of the Egyptians, the Mithras of the Persians, the Bacchus of the" ...

Reading the argument

This acknowledgment is essential. The legend is used to teach the search for truth and inward regeneration; its moral or symbolic value does not depend on presenting the whole drama as a biblical event.

Related texts

First Kings 5 names Hiram the king, while 1 Kings 7:13–14 introduces the craftsman, a widow's son. These passages do not narrate the Masonic death drama.[13]

Wording in this edition

Both Abiff and Abif occur in the source. Bare Hiram can also refer to the king, so its count does not isolate the builder.

Words and forms in the text

"Hiram Abiff" — 3 occurrences in 3 text blocks: D.3, 6; M.71.

"Hiram Abif" — 7 occurrences in 6 text blocks: S.30, 39–42, 51.

"Hiram" — 31 occurrences in 22 text blocks: D.3, 5–7; M.29, 45, 62, 68–69, 71, 73–75; F.93, 132, 138; S.30, 39–42, 51.

"Khurum" — 1 occurrence in 1 text block: M.75.

See also

Lost Word; Solomon and his Temple; Osiris Isis and Typhon; Legend; Death and immortality.

[13]. Biblical references. The Holy Bible, King James Version. References identify passages underlying the book's wording or the editorial comparisons; they do not imply that the biblical text teaches every esoteric interpretation assigned to it. Project Gutenberg ebook 10 supplies an accessible public-domain American reading text. https://www.gutenberg.org/ebooks/10

Mysteries religious figures and sacred history · Ancient Mystic Oriental Masonry

Jesus; Christ; Christos; Jesus Christ

At a Glance

The word. Jesus is the historical and scriptural teacher invoked throughout the book.

In Ancient Mystic Oriental Masonry. The introduction separates Jesus's teaching of brotherhood from later theological formulations and objects to restricting spiritual consummation to Jesus alone.

In this edition. Christos is retained as a technical expression.

A place to read. I.21 · 1907 pp. 12–13: … "it but reiterates the New Commandment announced by Jesus, which was also announced by every great" …

Meaning

Jesus is the historical and scriptural teacher invoked throughout the book. Christ and Christos can also name the inward divine perfection Clymer regards as a human possibility.

Use in the book

The introduction separates Jesus's teaching of brotherhood from later theological formulations and objects to restricting spiritual consummation to Jesus alone. Comparative passages place the Christ story beside other dramas of death and renewed life. The Foundations division also uses Jesus in a narrative of secret teaching and apostolic transmission. These uses serve related theological aims but do not supply equal historical evidence.

Places to read

Selected excerpts in the order of the book.

- **I.21 · 1907 pp. 12–13** … "it but reiterates the New Commandment announced by Jesus, which was also announced by every great reformer or religion since history began. Drop the theological barnacles from the Religion of Jesus," …
- **I.24 · 1907 pp. 13–14** ""The Perfect Man is Christ: and Christ is God. This is the birth-right and destiny of every human soul. It was taught in all the Greater Mysteries of Antiquity, but the" …
- **I.28 · 1907 p. 16** "" No civilization known to man has ever risen to any great heights, or long maintained its supremacy, that

debased woman. Indeed, the Secret Doctrine demonstrates with unmistakable clearness that sexual" ...

M.72 · 1907 pp. 60–61 "71. "Masonic Lodges are dedicated to the Sts. John; one of whom, the Evangelist, opens his Gnostic Gospel with the Greek philosophy of the Logos, the principle of emanation already referred" ...

F.154 · 1907 p. 112 "188. " Jesus conferred on His disciples the evangelical Initiation, caused His spirit to descend upon them, divided them into different orders, according to the custom of the Egyptian priests and" ...

Reading the argument

The distinction between a named person and an inward principle is central to reading the book fairly. At the same time, the source's claims about Jesus's movements, associates, and institutional successors should not be accepted merely because they support that distinction.

Related texts

Luke 8:1–3 names women, including Mary Magdalene, among those accompanying Jesus, and John 19:25 places women at the cross. These passages complicate the introduction's assertion that Mary could not have accompanied him on his journeys.[14]

Wording in this edition

Christos is retained as a technical expression. Counts of Christ also include compound names and conventional Christian references.

Words and forms in the text

"Jesus" — 19 occurrences in 16 text blocks: I.16, 21, 24, 31; M.45, 69, 73, 79; F.50, 52, 76, 91, 154, 157; S.13, 97.

"Christ" — 45 occurrences in 28 text blocks: I.16, 18–19, 24; M.1, 24, 29, 38–39, 41, 45, 69, 73; F.62, 64, 72, 91, 98–99, 132, 153, 156–157; S.44, 97, 134; N.86, 149.

"Christos" — 10 occurrences in 6 text blocks: I.16–17, 25; M.1, 45, 68.

"Jesus Christ" — 4 occurrences in 4 text blocks: M.73; F.91, 157; S.97.

See also

Christos; Universal brotherhood; Essenes; Gnostics and Manichaeans; Continuity and descent.

[14]. Biblical references. The Holy Bible, King James Version. References identify passages underlying the book's wording or the editorial comparisons; they do not imply that the biblical text teaches every esoteric interpretation assigned to it. Project Gutenberg ebook 10 supplies an accessible public-domain American reading text. https://www.gutenberg.org/ebooks/10

Mysteries religious figures and sacred history · Ancient Mystic Oriental Masonry

Lingam; Yoni

At a Glance

The word. Lingam and yoni are the Indian terms paired with phallus and cteis in the book's comparison of generative symbolism.
In Ancient Mystic Oriental Masonry. The author's sources place these images within reverence for the productive powers of nature.
In this edition. The spellings Lingam and Yoni follow the source.
A place to read. S.133 · 1907 p. 165: ... "union of the Phallus and Cteis, or the Lingam and Yoni, in one compound figure, as" ...

Meaning

Lingam and yoni are the Indian terms paired with phallus and cteis in the book's comparison of generative symbolism.

Use in the book

The author's sources place these images within reverence for the productive powers of nature. The union of male and female principles is treated as a widespread religious pattern, and a later quoted dialogue defends prayer connected with procreation as a sacred act. The terms function as examples within this comparative argument.

Places to read

Selected excerpts in the order of the book.

S.133 · 1907 p. 165 ... "union of the Phallus and Cteis, or the Lingam and Yoni, in one compound figure, as an object of adoration, was the most usual mode of representation. This was in strict" ...

S.142 · 1907 p. 168 ... "thus the first Indians thought who revered the Lingam, the symbol of generation; the ancient Egyptians who carried the Phallus in procession; the Greeks who erected temples to Priapus. ""

Reading the argument

The book's equation of terms does not establish that all traditions using them have identical theology or ritual. Read the comparison as a proposed likeness of symbolic function, while retaining the distinct names and settings.

Wording in this edition

The spellings Lingam and Yoni follow the source. No Sanskrit translation apparatus has been added to an English copy text.

Words and forms in the text

"Lingam" — 5 occurrences in 4 text blocks: S.132–133, 140, 142.

"Yoni" — 3 occurrences in 3 text blocks: S.132–133, 140.

See also

Phallus and cteis; Mother principle; Point within a circle; Osiris Isis and Typhon.

Moses and biblical patriarchs

Mysteries religious figures and sacred history · Ancient Mystic Oriental Masonry

Moses; Abraham; Jacob; Noah

At a Glance

The word. Moses and the patriarchs furnish scriptural figures through whom the book explains sacred law, transmission, reverence, oaths, and spiritual ascent.
In Ancient Mystic Oriental Masonry. Moses is associated with Egyptian initiation and the Kabalah.
In this edition. The biblical names follow the source.
A place to read. M.59 · 1907 p. 54: ... "stated, the Kabalah of the Ancient Hebrews, which Moses derived by initiation into the Mysteries of" ...

Meaning

Moses and the patriarchs furnish scriptural figures through whom the book explains sacred law, transmission, reverence, oaths, and spiritual ascent.

Use in the book

Moses is associated with Egyptian initiation and the Kabalah. Noah belongs to the account of a primitive tradition surviving catastrophe. Jacob's ladder supplies the image for ascent, while Abraham and Jacob are cited in an interpretation of oath-taking. These episodes are collected as parts of a single wisdom history, although their scriptural wording and the later symbolic inferences should remain distinct.

Places to read

Selected excerpts in the order of the book.

M.59 · 1907 p. 54 ... “stated, the Kabalah of the Ancient Hebrews, which Moses derived by initiation into the Mysteries of Egypt and Persia, and which Albert Pike and many others declare was identical among the” ...

S.27 · 1907 p. 127 “233. The religious philosophy of Masonry is as old as is the First religion, for Masonry itself is founded on the Mysteries of Antiquity, which was already taught on the lost” ...

S.61 · 1907 p. 141 ... “signification was well understood in the days of Moses, we learn from that passage of Exodus where the angel of the Lord, at the burning bush, exclaims to the patriarch, 'Draw” ...

S.117 · 1907 p. 159 “320. "The lodge as a representation of the world, is, of course, supposed to have no other roof than the heavens; and it would scarcely be necessary to enter into any” ...

S.143 · 1907 p. 169 ... “were of a reverential and religious kind. When Abraham, as mentioned in Genesis, in asking his servant to take a solemn oath, makes him lay his hand on his parts of” ...

Reading the argument

A biblical narrative can be identified precisely without accepting every interpretation added to it. Read the wording first, then the author’s proposed meaning. This is especially useful where the book moves from a physical gesture to a claim about generative symbolism.

Related texts

Genesis 24:2–9 and 47:29 give the under-the-thigh oath gesture; Genesis 28:12 gives Jacob’s ladder without a numbered series of rungs. The sexual interpretation and specific ladder schemes belong to later commentary.[15]

Wording in this edition

The biblical names follow the source. The author’s under-the-thigh interpretation is not silently substituted into a quoted biblical text.

Words and forms in the text

“Moses” — 12 occurrences in 11 text blocks: M.54, 59; F.121, 132, 150, 152, 157; S.12–13, 61, 154.

“Abraham” — 1 occurrence in 1 text block: S.143.

“Jacob” — 2 occurrences in 2 text blocks: S.118, 143.

“Noah” — 1 occurrence in 1 text block: S.108.

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[15]. Biblical references. The Holy Bible, King James Version. References identify passages underlying the book's wording or the editorial comparisons; they do not imply that the biblical text teaches every esoteric interpretation assigned to it. Project Gutenberg ebook 10 supplies an accessible public-domain American reading text. https://www.gutenberg.org/ebooks/10

See also

Kabalah; Book of the Law; Theological ladder; Discalceation; Phallus and cteis.

Osiris Isis and Typhon

Mysteries religious figures and sacred history · Ancient Mystic Oriental Masonry

Osiris; Isis; Typhon

At a Glance

The word. Osiris, Isis, and Typhon are the Egyptian figures used to explain death, restored life, generative power, and the apparent loss and return of solar vitality.

In Ancient Mystic Oriental Masonry. The book narrates the murder of Osiris and Isis's search for his body, then reads the drama as astronomical symbolism.

In this edition. The source's names are retained.

A place to read. M.73 · 1907 p. 61: ... "to recognize in the Master Mason Hiram, the Osiris of the Egyptians, the Mithras of the" ...

Meaning

Osiris, Isis, and Typhon are the Egyptian figures used to explain death, restored life, generative power, and the apparent loss and return of solar vitality.

Use in the book

The book narrates the murder of Osiris and Isis's search for his body, then reads the drama as astronomical symbolism. Osiris is compared with Hiram and with figures in other traditions. Typhon can represent destructive winter, while another explanation associates the loss of the sun's generative power with night. Isis appears both in the story and as nature or a maternal principle. These interpretations are assembled for comparison rather than reconciled into one exclusive account.

Places to read

Selected excerpts in the order of the book.

M.73 · 1907 p. 61 ... "to recognize in the Master Mason Hiram, the Osiris of the Egyptians, the Mithras of the Persians, the Bacchus of the Greeks, the Atys of the Phrygians, of which these people" ...

S.45 · 1907 pp. 135–136 "251. "The Mysteries of Osiris formed the third degree or summit of the Egyptian Initiation. In these, the

legend of the murder of Osiris, by his brother Typhon, was represented, and" ...

S.46 · 1907 p. 136 "252. " This legend was purely astronomical. Osiris was the sun, Isis the moon. Typhon was the symbol of winter, which destroys the fecundating and fertilizing powers of the sun, thus," ...

S.132 · 1907 pp. 164–165 ... "originated in Egypt, where, after the murder of Osiris by Typhon, which is symbolically to be explained as the destruction or deprivation of the sun's light by night, Isis, his wife," ...

Reading the argument

Follow the level of explanation at each point: narrated figure, cosmic emblem, or analogy with the candidate's experience. The book's assertion of a common pattern does not establish that all the named traditions taught an identical doctrine.

Wording in this edition

The source's names are retained. Their assigned meanings here describe this book's interpretations rather than every ancient Egyptian use.

Words and forms in the text

"Osiris" — 19 occurrences in 15 text blocks: M.73, 79; F.58, 82; S.6, 28, 33–34, 41, 45–46, 48, 113, 132–133.

"Isis" — 10 occurrences in 9 text blocks: F.58; S.15, 28, 33–34, 45–46, 132–133.

"Typhon" — 7 occurrences in 5 text blocks: S.45–46, 48, 113, 132.

See also

Hiram Abiff; Death and immortality; Solar symbolism and Sabaism; Mother principle; Acacia.

Mysteries religious figures and sacred history · Ancient Mystic Oriental Masonry

Phallus; Cteis; Membrum Virile; generative principle

At a Glance

The word. Phallus and cteis are sexual symbols interpreted as male and female powers of generation.
In Ancient Mystic Oriental Masonry. The book introduces them while explaining the point within a circle and sun symbolism.
In this edition. The anatomical Latin phrase is retained in quotations and explained in plain English.
A place to read. S.130 · 1907 pp. 163–164: ... “among the ancients as the worship of the Phallus. "*”

Meaning

Phallus and cteis are sexual symbols interpreted as male and female powers of generation. Their union represents the productive forces of nature.

Use in the book

The book introduces them while explaining the point within a circle and sun symbolism. It connects the phallus with the Osiris story, then compares paired generative principles across religious systems. The account argues that early reverence for such images was religious and became associated with indecency only later. Its broad statements about all ancient deities remain the comparative writer’s claims.

Places to read

Selected excerpts in the order of the book.

- **S.130 · 1907 pp. 163–164** ... “among the ancients as the worship of the Phallus. "*”
- **S.132 · 1907 pp. 164–165** “335. "The Phallus was a sculptured representation of the Membrum Virile, or male organ of generation, and the worship of it is said to have originated in Egypt, where, after the” ...
- **S.133 · 1907 p. 165** “336. "The union of the Phallus and Cteis, or the Lingam and Yoni, in one compound figure, as an object of adoration, was the most usual mode of representation. This was” ...

S.140 · 1907 pp. 167–168 … “tribe, or in nature. In this way the Phallus became the exponent of creative power; and, though to our eyes vulgar and indecent, bore no improper meaning to the simple Ancient” …

S.143 · 1907 p. 169 … “reverence as well as worship paid to the Phallus, in early primitive days, had nothing in it which partook of indecency: all ideas connected with it were of a reverential and” …

Reading the argument

The explanatory vocabulary is appropriate to the passage’s subject. It should be neither hidden by euphemism nor turned into a universal theory of religion without further evidence. The symbolism concerns generation; its historical reach is a separate question.

Wording in this edition

The anatomical Latin phrase is retained in quotations and explained in plain English. The entry reports the source’s active-male and passive-female scheme without adopting it as a general account of persons.

Words and forms in the text

“Phallus” — 15 occurrences in 10 text blocks: S.45, 130–133, 140, 142–144, 146.

“Cteis” — 3 occurrences in 2 text blocks: S.132–133.

“Membrum Virile” — 2 occurrences in 2 text blocks: S.45, 132.

“generative principle” — 3 occurrences in 2 text blocks: S.132–133.

See also

Lingam and yoni; Point within a circle; Osiris Isis and Typhon; Mother principle; Solar symbolism and Sabaism.

Mysteries religious figures and sacred history · Ancient Mystic Oriental Masonry

Pygmalion; Galatea; character; Divine Ideal

At a Glance

The word. Pygmalion and Galatea furnish the image of an ideal brought to life.
In Ancient Mystic Oriental Masonry. The Perfect Master chips away stone to reveal the divine ideal and gives it life.
In this edition. The names are retained as printed.
A place to read. M.29 · 1907 p. 38: ... “reveal in all its grandeur and beauty the Divine Ideal, and endow it with the breath” ...

Meaning

Pygmalion and Galatea furnish the image of an ideal brought to life. Character is the human work the image is made to explain.

Use in the book

The Perfect Master chips away stone to reveal the divine ideal and gives it life. The book declares that the fable can in this sense be more real than history: its truth lies in the pattern of transformation it expresses. The later portraits of purity and fidelity give the beautiful ideal a practical ethical content.

Places to read

Selected excerpts in the order of the book.

M.29 · 1907 p. 38 ... “reveal in all its grandeur and beauty the Divine Ideal, and endow it with the breath of life. Such is the building of character. The fable of Pygmalion and Galatea, is,” ...

S.58 · 1907 p. 140 “263. "In the Old Lectures it is said, 'He that is truly square, well polished, and uprightly fixed, is qualified to be a member of our most honorable society. He that” ...

S.84 · 1907 p. 149 “288. "The Rite of Illumination is a very Ancient ceremony, and constitutes an important feature in all the mysteries of the early ages. In the Egyptian, Cabirian, Sidonian, Eleusinian, Scandinavian and” ...

Reading the argument

The passage offers one of the clearest statements of the book's preference for symbolic truth over isolated factual detail. That preference explains its reading method, but it should not be used to excuse every historical assertion from ordinary scrutiny.

Wording in this edition

The names are retained as printed. The entry explains the allusion's work here rather than supplying a complete retelling of the classical story.

Words and forms in the text

"Pygmalion" — 1 occurrence in 1 text block: M.29.

"Galatea" — 1 occurrence in 1 text block: M.29.

"character" — 15 occurrences in 14 text blocks: I.15; M.25, 29, 51; F.45–46, 162; S.8, 28, 34, 36, 38, 121, 152.

"Divine Ideal" — 1 occurrence in 1 text block: M.29.

See also

Perfect Man; Spiritual temple; Allegory; Self-conquest; Fidelity.

Mysteries religious figures and sacred history · Ancient Mystic Oriental Masonry

Pythagoras; Pythagorean; number; numbers

At a Glance

The word. Pythagoras is invoked as an ancient teacher and initiate.
In Ancient Mystic Oriental Masonry. The book places Pythagoras among teachers whose doctrines Masonry is said to honor.
In this edition. Ordinary number matches include lists and quantities unrelated to sacred symbolism.
A place to read. M.43 · 1907 p. 43: ... “Freemasonry honors as its ancient great teachers Zoroaster, Pythagoras, Plato, and many others, and in some” ...

Meaning

Pythagoras is invoked as an ancient teacher and initiate. Sacred number concerns the interpretation of numerical arrangements as expressions of cosmic or spiritual order.

Use in the book

The book places Pythagoras among teachers whose doctrines Masonry is said to honor. Triads, groups of lights, the tetractys, and ceremonial sequences give number an interpretive function. Another passage presents Pythagorean associations as stages in the transmission of the Mysteries. Number thus supports a reading of symbols, while the teacher’s name also supports a genealogy.

Places to read

Selected excerpts in the order of the book.

M.43 · 1907 p. 43 ... “Freemasonry honors as its ancient great teachers Zoroaster, Pythagoras, Plato, and many others, and in some of its degrees gives a brief summary of their doctrines. Masonry, in a certain sense,” ...

M.45 · 1907 pp. 44–46 ... “four-lettered name of Deity, the Greek followers of Pythagoras found a glyphic by which they both expressed and concealed their philosophy, and it is the Hebrew tetrad IHVH, or 'Yod, he,” ...

F.57 · 1907 pp. 76–77 ... “mysteries of the Essenes ** were imported by Pythagoras into Italy, without undergoing much variation;

they were there denominated the Mysteries of Pythagoras; and, in our own day, they are called" ...

S.63 · 1907 p. 141 "268. "The direction of Pythagoras to his disciples was in these words: 'Offer sacrifices and worship with thy shoes off.'"

S.89 · 1907 pp. 151–152 "293. "Turning from the scenes of woe, he (the candidate) was passed through some other dark caverns and passages, until, having successfully treaded the labyrinth, consisting of six spacious vaults, connected" ...

Reading the argument

A numerical resemblance may suggest an interpretation without proving historical contact. Read the figures as the book's symbolic language first, then assess any asserted route of transmission on its own evidence.

Wording in this edition

Ordinary number matches include lists and quantities unrelated to sacred symbolism. Their frequency is not a measure of Pythagorean doctrine.

Words and forms in the text

"Pythagoras" — 7 occurrences in 6 text blocks: I.27; M.43, 45; F.57; S.63, 154.

"Pythagorean" — 3 occurrences in 3 text blocks: M.45; F.55, 85.

"number" — 12 occurrences in 11 text blocks: M.47, 78; F.12, 38, 119, 128, 132; S.116; R.22–23; N.65.

"numbers" — 1 occurrence in 1 text block: S.132.

See also

Tetractys; Trinity; Triangle and square; Monad and triad; Continuity and descent.

Mysteries religious figures and sacred history · Ancient Mystic Oriental Masonry

religion; religions; theism; atheist; atheistic

At a Glance

The word. Religion is treated as a universal spiritual concern that can underlie differing creeds.
In Ancient Mystic Oriental Masonry. The text advocates toleration while excluding atheism and insisting on the prominence of G.
In this edition. The source's evaluative terms are retained.
A place to read. M.30 · 1907 pp. 38–39: ... "with the spirit of liberality, will treat any religion with derision or contempt, or exclude from" ...

Meaning

Religion is treated as a universal spiritual concern that can underlie differing creeds. Theism is belief in God, explicitly required in the book's account of Masonic qualification.

Use in the book

The text advocates toleration while excluding atheism and insisting on the prominence of G. It sometimes describes Masonry as universal religion, elsewhere distinguishing it from a sect. A quoted passage also calls the reorganization associated with 1717 more atheistic. That historical judgment sits uneasily beside the book's own account of Masonic theism and requires comparison with the early constitutions.

Places to read

Selected excerpts in the order of the book.

M.30 · 1907 pp. 38–39 ... "with the spirit of liberality, will treat any religion with derision or contempt, or exclude from fellowship any Brother who believes in the existence of God, the Brotherhood of Man and" ...

M.70 · 1907 pp. 58–60 ... "of his sacred altars or contempt for his religion, and the angel hides her face and retreats from altars already profaned by unbrotherliness. Masonry is the Universal Religion only because, and" ...

F.126 · 1907 p. 101 ... "the Materialistic and non-mystic Masons. It became more atheistic in its views, and more democratic in its tendencies."

S.11 · 1907 p. 121 … “candidate, but this is most strictly demanded. The religion, then, of Masonry, is pure theism, on which its different members engraft their own peculiar opinions; but they are not permitted to” …

S.71 · 1907 p. 143 … “brought down from the antediluvian world the primitive religion of man. It must not, however, be mistaken for a religious sect, although it embraces that universal system in which all men” …

Reading the argument

Universal in this argument means a proposed common religious foundation, rather than unrestricted acceptance of every belief or disbelief. The limits are stated within the text and should remain visible alongside its powerful language of fellowship.

Related texts

Anderson’s Constitutions of 1723, Charge I, rejects atheism while directing Masons toward the religion in which all men agree. This primary comparison complicates the simple claim that the 1717 reorganization made the fraternity atheistic.[16]

Wording in this edition

The source’s evaluative terms are retained. The lexicon explains them without using them to classify every current Masonic jurisdiction.

Words and forms in the text

“religion” — 80 occurrences in 52 text blocks: I.15, 19, 21; M.1–2, 4, 20–24, 30–31, 38–39, 51, 69–70; F.63–64, 66, 78, 87–89, 91, 94, 143, 153, 167; S.1–4, 10–11, 14, 20, 25–27, 31, 42, 47, 71, 85, 140, 147, 150, 152; R.6; N.36.

“religions” — 15 occurrences in 13 text blocks: M.7, 15, 21, 37, 45, 69–70, 73; F.64, 70; S.44, 116, 118.

“theism” — 1 occurrence in 1 text block: S.11.

“atheist” — 1 occurrence in 1 text block: S.71.

“atheistic” — 1 occurrence in 1 text block: F.126.

See also

Tolerance; Recognition and landmarks; G; God and the Great All; Universal brotherhood.

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[16]. Anderson: primary constitutional comparison. James Anderson, The Constitutions of the Free-Masons (1723), Charge I, “Concerning God and Religion,” in the transcription hosted by Universal Co-Masonry. Consulted for the relation of moral law, religion, and differing persuasions. The cited passage complicates Clymer's description of the eighteenth-century reform as atheistic. https://www.universalfreemasonry.org/en/library/anderson-constitutions-of-the-freemasons

Mysteries religious figures and sacred history · Ancient Mystic Oriental Masonry

sun; solar; Sabaism; Sun-worship

At a Glance

The word. Solar symbolism uses the sun's light, course, and generative influence to interpret religious figures and rites.
In Ancient Mystic Oriental Masonry. The east, the lodge officers, and circumambulation receive solar explanations.
In this edition. Sabaism receives its local meaning from the passage.
A place to read. M.75 · 1907 p. 62: ... "and Heracles, the personification of Light and the Sun, the Mediator, Redeemer and Savior. ""

Meaning

Solar symbolism uses the sun's light, course, and generative influence to interpret religious figures and rites. Sabaism is used here as a name for sun-worship.

Use in the book

The east, the lodge officers, and circumambulation receive solar explanations. The Osiris drama is interpreted through loss and return of vitality, while the point within a circle leads toward generative symbolism. The book both draws on sun-worship and claims that Masonry preserves a purer symbolic meaning. These positions depend on a distinction between honoring a created sign and worshipping it as the ultimate object.

Places to read

Selected excerpts in the order of the book.

- **M.75 · 1907 p. 62** ... "and Heracles, the personification of Light and the Sun, the Mediator, Redeemer and Savior. ""
- **S.46 · 1907 p. 136** ... "This legend was purely astronomical. Osiris was the sun, Isis the moon. Typhon was the symbol of winter, which destroys the fecundating and fertilizing powers of the sun, thus, as it" ...
- **S.49 · 1907 p. 137** ... "and very general prevalence of the sentiment of sun-worship is worthy of especial attention on account of the influence that it exercised over the spurious Freemasonry of antiquity,"
- **S.73 · 1907 pp. 144–145** ... "pagan nations referred to the great doctrine of Sabaism, or Sun-worship. Freemasonry alone has

preserved the primitive meaning, which was a symbolic allusion to the sun, as the source of physical" ...

S.132 · 1907 pp. 164–165 ... "explained as the destruction or deprivation of the sun's light by night, Isis, his wife, or the symbol of nature, in the search for his mutilated body, is said to have" ...

Reading the argument

The author's distinction helps explain the apparent tension between extensive solar interpretations and insistence on theism. It does not demonstrate that every named rite originally had the same meaning or that all ancient religion can be reduced to astronomy.

Wording in this edition

Sabaism receives its local meaning from the passage. The entry does not use the word as a precise modern classification of every religion called Sabaean or Sabian.

Words and forms in the text

"sun" — 54 occurrences in 33 text blocks: D.15, 17; M.66, 74–75; F.68; S.18, 46–50, 64, 73–74, 76, 89, 109, 111–114, 116, 119–120, 124, 127, 129–132, 136–137.

"solar" — 4 occurrences in 4 text blocks: M.7; S.73, 120; N.86.

"Sabaism" — 1 occurrence in 1 text block: S.73.

"Sun-worship" — 5 occurrences in 5 text blocks: S.49–50, 73, 130–131.

See also

East; Circumambulation; Light; Osiris Isis and Typhon; Great Architect of the Universe.

Mysteries religious figures and sacred history · Ancient Mystic Oriental Masonry

Spurious Freemasonry; spurious; Clandestine

At a Glance

The word. Spurious Freemasonry has two different uses in this book: an inherited category for ancient non-Hebrew mysteries, and a condemnation of bodies regarded as violating Masonic law.
In Ancient Mystic Oriental Masonry. The Symbolism division calls the ancient Mysteries spurious while also treating them as bearers of important truths.
In this edition. The historical adjective is retained.
A place to read. S.37 · 1907 pp. 132–133: ... “to other ancient mysteries, the appropriate name of Spurious Freemasonry. "*”

Meaning

Spurious Freemasonry has two different uses in this book: an inherited category for ancient non-Hebrew mysteries, and a condemnation of bodies regarded as violating Masonic law.

Use in the book

The Symbolism division calls the ancient Mysteries spurious while also treating them as bearers of important truths. The rules later pair spurious with clandestine when condemning removal of G. The first usage belongs to an older comparative scheme; the second judges institutional legitimacy. Reading both as a simple charge of fraud would distort the earlier passages.

Places to read

Selected excerpts in the order of the book.

- **S.37 · 1907 pp. 132–133** ... “to other ancient mysteries, the appropriate name of Spurious Freemasonry. "*”
- **S.38 · 1907 p. 133** ... “Freemasonry; for the pagan Mysteries were to the spurious Freemasonry of antiquity precisely what the Masters' lodge are to the Freemasonry of the present day. It is needless to offer any” ...
- **S.49 · 1907 p. 137** ... “of the influence that it exercised over the spurious Freemasonry of antiquity,”
- **R.14 · 1907 p. 184** ... “only un-Masonic but becomes, by that very act, Spurious or Clandestine Masonry. This is Masonic Law. It cannot be broken.*”

Reading the argument

The difference is a useful example of why lexical occurrences cannot be counted as a single sense. Attend to the division, attribution, and object of the judgment each time the word appears.

Related texts

Mackey's Symbolism of Freemasonry supplies the older distinction between pure and spurious streams in the comparative history of the Mysteries. That framework explains the favorable treatment of some teachings under the latter heading.[17]

Wording in this edition

The historical adjective is retained. It is not used here to label a current Masonic body.

Words and forms in the text

"Spurious Freemasonry" — 3 occurrences in 3 text blocks: S.37–38, 49.

"spurious" — 4 occurrences in 4 text blocks: S.37–38, 49; R.14.

"Clandestine" — 2 occurrences in 2 text blocks: R.14, 23.

See also

Ancient Mysteries; Recognition and landmarks; G; Religion and theism.

[17]. Mackey: primary comparison. Albert G. Mackey. The Symbolism of Freemasonry (first published 1869; the electronic text presents an 1882 edition). Project Gutenberg ebook 11937. Consulted for the interpretive framework of symbols, legends, and the category "Spurious Freemasonry." Citations to other Mackey works in the original notes are preserved without implying that all were independently checked. https://www.gutenberg.org/ebooks/11937

Tetractys

Mysteries religious figures and sacred history · Ancient Mystic Oriental Masonry

tetractys; tetrad; tetral

At a Glance

The word. The tetractys is the numerical emblem invoked alongside sacred words, lights, and other forms of ordered symbolism.
In Ancient Mystic Oriental Masonry. The book treats it as part of a complex symbolic language rather than as an isolated puzzle.
In this edition. The printed forms are retained where they occur.
A place to read. M.45 · 1907 pp. 44–46: ... “concealed their philosophy, and it is the Hebrew tetrad IHVH, or 'Yod, he, vau, he' that” ...

Meaning

The tetractys is the numerical emblem invoked alongside sacred words, lights, and other forms of ordered symbolism.

Use in the book

The book treats it as part of a complex symbolic language rather than as an isolated puzzle. The sacred place reached after successive trials also contains numerical signs whose significance exceeds their physical arrangement. These references connect the visible pattern with the claim that nature and spiritual teaching share an intelligible order.

Places to read

Selected excerpts in the order of the book.

M.45 · 1907 pp. 44–46 ... “concealed their philosophy, and it is the Hebrew tetrad IHVH, or 'Yod, he, vau, he' that is introduced into Masonry with the Pythagorean art speech. The devout Hebrew, in reading the” ...

S.89 · 1907 pp. 151–152 ... “were intrusted to him, of which the ineffable Tetractys, or name of God was the chief. "*”

Reading the argument

The entry gathers the references without supplying a diagram that the copy text does not provide. The symbolic suggestion should not be turned into a complete mathematical system on the strength of a brief allusion.

Wording in this edition

The printed forms are retained where they occur. Tetral is left as a source reading rather than silently corrected inside an excerpt.

Words and forms in the text

“tetractys” — 1 occurrence in 1 text block: S.89.

“tetrad” — 2 occurrences in 1 text block: M.45.

“tetral” — 1 occurrence in 1 text block: M.45.

See also

Pythagoras and sacred number; Monad and triad; Triangle and square; Lost Word.

The two Johns

Mysteries religious figures and sacred history · Ancient Mystic Oriental Masonry

John the Baptist; John the Evangelist; John the Apostle; St. John; Johannine

At a Glance

The word. John the Baptist and John the Evangelist are distinct figures whose names support several strands of the book’s Masonic and Christian interpretation.

In Ancient Mystic Oriental Masonry. The alleged Cologne record invokes the Baptist as an example for brethren.

In this edition. The source’s pairing varies: M.72 distinguishes Evangelist and Seer of Patmos, while the later discussion names Baptist and Evangelist.

A place to read. M.72 · 1907 pp. 60–61: “71. "Masonic Lodges are dedicated to the Sts. John; one of whom, the Evangelist, opens his” ...

Meaning

John the Baptist and John the Evangelist are distinct figures whose names support several strands of the book’s Masonic and Christian interpretation.

Use in the book

The alleged Cologne record invokes the Baptist as an example for brethren. The later apostolic succession narrative uses the beloved disciple and Evangelist. The two parallel lines are associated with the saints and their symbolic places in the year. These uses join institutional names, religious authority, and emblematic explanation, but they should not be merged into one biography or one succession claim.

Places to read

Selected excerpts in the order of the book.

M.72 · 1907 pp. 60–61 “71. "Masonic Lodges are dedicated to the Sts. John; one of whom, the Evangelist, opens his Gnostic

Gospel with the Greek philosophy of the Logos, the principle of emanation already referred" ...

F.129 · 1907 p. 101 ... "The Masters of this confederation were called the St. John's Brethren, as they had chosen John the Baptist, the forerunner of the Light of the World, as their original and example."

F.154 · 1907 p. 112 ... "priests, and placed them under the authority of St. John, his beloved disciple, and whom He had made Supreme pontiff and patriarch."

F.159 · 1907 p. 113 ... "in the legitimate line of the successors of John the Apostle or Evangelist."

S.121 · 1907 pp. 160–161 "324. "There is a tradition of St. John the Baptist which has collateral evidence to sustain it. His father and mother died during his minority, and he was adopted by the" ...

S.122 · 1907 p. 161 "325. "The fact that each, St. John the Baptist and St. John the Evangelist, were Eminent Essenes, is a sufficient reason why, in later times, Masons should dedicate their lodges to" ...

Reading the argument

Identify which John a passage names before following its argument. The distinction prevents the shared name from appearing to supply continuity where the text has actually moved between different figures and traditions.

Wording in this edition

The source's pairing varies: M.72 distinguishes Evangelist and Seer of Patmos, while the later discussion names Baptist and Evangelist. Those formulations are retained and distinguished rather than silently reconciled.

Words and forms in the text

"John the Baptist" — 9 occurrences in 7 text blocks: F.87, 129, 132; S.121–124.

"John the Evangelist" — 4 occurrences in 3 text blocks: S.122–124.

"John the Apostle" — 1 occurrence in 1 text block: F.159.

"St. John" — 22 occurrences in 15 text blocks: F.5, 49, 76, 87, 123–125, 128–129, 132, 154; S.121–124.

"Johannine" — 3 occurrences in 2 text blocks: F.76, 132.

See also

Two parallel lines; Cologne Charter; Continuity and descent; Jesus and Christ; Essenes.

Buck

Writers documents and historical arguments · Ancient Mystic Oriental Masonry

Buck; Mystic Masonry

At a Glance

The word. J. D. Buck is the Masonic writer whose Mystic Masonry supplies major statements of the book's inward and ethical interpretation.

In Ancient Mystic Oriental Masonry. Clymer names Buck for the identity of initiation and regeneration, knowledge as growth, the Christos ideal, and the discussion of women.

In this edition. The short name Buck is used because it is the common attested form.

A place to read. I.8 · 1907 pp. 6–7: ... "work of that Master Mason, Dr. J. D. Buck, in which he says:"

Meaning

J. D. Buck is the Masonic writer whose Mystic Masonry supplies major statements of the book's inward and ethical interpretation.

Use in the book

Clymer names Buck for the identity of initiation and regeneration, knowledge as growth, the Christos ideal, and the discussion of women. Original source notes repeatedly cite Mystic Masonry. Buck's formulations establish much of the vocabulary through which the later symbols are read. Clymer also openly qualifies him, especially over the admission of women to Rosicrucian degrees.

Places to read

Selected excerpts in the order of the book.

- **I.8 · 1907 pp. 6–7** ... "work of that Master Mason, Dr. J. D. Buck, in which he says:"
- **I.9 · 1907 p. 7** ""Initiation and Regeneration are synonymous terms.""
- **I.13 · 1907 p. 9** "Says Dr. Buck again: "We do not know a thing because we are told so. Let the gods shout the Truth of all ages into the ears of a fool forever," ...

I.17 · 1907 p. 11 “Says Bro. Buck again: "Humanity in toto is the only Personal God; the Christos is the realization, or perfection of this Divine Persona, in Individual conscious experience. When this perfection is” ...

I.27 · 1907 p. 15 “Says Dr. Buck: "While every true Mason is the most loyal of men to every office of woman, as Mother, Sister, Daughter and Wife; as Companion, Friend, and Inspirer of man,” ...

N.37 · 1907 p. 37 “*Dr. Buck, "Mystic Masonry. " **See both "The Philosophy of Fire" and "The Rosicrucians."”

Reading the argument

Attribution matters because the book is a composition of voices. A passage quoted as Buck is evidence for Clymer’s use of Buck. Unless separately collated, it should not be presented as a newly verified verbatim transcription of a particular Buck edition.

Related texts

The bibliographical record identifies Buck’s Mystic Masonry, published in Cincinnati by the Robert Clarke Company in 1897. This lexicon reads the quotations as Clymer prints them; the complete Buck volume has not been independently collated against them.[18]

Wording in this edition

The short name Buck is used because it is the common attested form. The bibliography identifies the work without claiming a full independent collation.

Words and forms in the text

“Buck” — 17 occurrences in 17 text blocks: I.8, 13, 17, 27, 29; N.37, 41–43, 46–47, 54, 56, 60–61, 63, 88.

“Mystic Masonry” — 40 occurrences in 38 text blocks: I.1–2, 5, 12, 15, 20–22, 30; M.1, 24, 31, 36, 42, 46, 61; F.17, 31; S.20, 26; R.3–4, 6, 15, 23–24; N.37, 41–43, 46–47, 54, 56, 60–61, 63, 88.

See also

Initiation; Regeneration; Christos; Women and spiritual equality; Quotation and authority.

[18]. Buck: bibliographical identification. Jirah Dewey Buck. Mystic Masonry; or, The Symbols of Freemasonry and the Greater Mysteries of Antiquity. Cincinnati: Robert Clarke Company, 1897. The catalogue identifies a major writer quoted by Clymer. Buck passages in this edition follow Clymer and have not all been independently collated with Buck's volume. https://books.google.com/books/about/Mystic_masonry.html?id=YFg4AAAAMAAJ

Writers documents and historical arguments · Ancient Mystic Oriental Masonry

Clymer; Mystic Masonry; Oriental Masonry

At a Glance

The word. R. Swinburne Clymer is the named author and organizing voice of the 1907 book.
In Ancient Mystic Oriental Masonry. The opening explains that the book was ordered, claims the highest authorities for its teaching, and says credit is given for quotations unless they were changed.
In this edition. The shortened headword is editorial.
A place to read. T.1 · 1907 title page: "Ancient Mystic Oriental Masonry. Its teachings, Rules, Laws and Present Usages which govern the Order at" ...

Meaning

R. Swinburne Clymer is the named author and organizing voice of the 1907 book. The work combines quotation, interpretation, initiatory narrative, and regulations.

Use in the book

The opening explains that the book was ordered, claims the highest authorities for its teaching, and says credit is given for quotations unless they were changed. Clymer's own interventions identify Mystic Masonry as an existing order with an inward work beyond familiar ceremonies. The title page links him with Rosicrucian and philosophical writing. His editorial voice is therefore part of the argument: it tells the reader how authorities and institutions are to be understood.

Places to read

Selected excerpts in the order of the book.

- **T.1 · 1907 title page** "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 of Man are One." By Dr." ...
- **I.1 · 1907 p. 5** ... "Masonry. True, many a thing, especially what concerns Mystic Masonry, has not been given to a profane people, but this is not to say that it is new, for it is" ...
- **I.2 · 1907 p. 5** ... "authorities in the world, and that which concerns Mystic Masonry comes direct from him who knows and who has no superior in this work."

I.3 · 1907 p. 5 “I also know that I will not be accused of stealing, for the very good reason that I give credit for every single quotation, unless it was changed. With these facts” ...

I.14 · 1907 p. 9 “In a work of this nature, not too much can be said as regard the Supreme Initiation, and those who may be truly interested I would refer to "The Rosicrucians; their” ...

Reading the argument

The claim to authority is a feature to examine, not a substitute for examining it. Follow transitions between named quotation and authorial assertion. A confident introduction can explain the author’s purpose without guaranteeing every historical statement that follows.

Wording in this edition

The shortened headword is editorial. The title-page transcription regularizes capitalization and punctuation; quoted body passages retain the established reading text.

Words and forms in the text

“Clymer” — 2 occurrences in 2 text blocks: T.1; Ded.2.

“Mystic Masonry” — 40 occurrences in 38 text blocks: I.1–2, 5, 12, 15, 20–22, 30; M.1, 24, 31, 36, 42, 46, 61; F.17, 31; S.20, 26; R.3–4, 6, 15, 23–24; N.37, 41–43, 46–47, 54, 56, 60–61, 63, 88.

“Oriental Masonry” — 8 occurrences in 8 text blocks: T.1; I.20; M.15, 27; R.5, 13; N.36, 80.

See also

Buck; Cooper-Oakley; Quotation and authority; Secret Doctrine; Supreme Grand Master.

Writers documents and historical arguments · Ancient Mystic Oriental Masonry

Cologne; Cologne Record; Charter of Cologne; Charter

At a Glance

The word. The Cologne Charter is the disputed document dated 1535 that the book uses to support a pre-modern Brotherhood of St. John.
In Ancient Mystic Oriental Masonry. The quoted account names supposed signatories and describes an organization older than the Templars.
In this edition. Cologne Record and Charter of Cologne are treated as names for the document discussed here.
A place to read. F.123 · 1907 p. 100: ... “of dissension, amongst Masons, is the celebrated ' Cologne Record,' which is dated 1535, and in” ...

Meaning

The Cologne Charter is the disputed document dated 1535 that the book uses to support a pre-modern Brotherhood of St. John.

Use in the book

The quoted account names supposed signatories and describes an organization older than the Templars. Clymer’s source acknowledges that the document has provoked contention, then uses its statements within the wider hidden-tradition argument. The document’s alleged date is therefore doing important work: it would move the attested fraternity far earlier than the modern Grand Lodge narrative.

Places to read

Selected excerpts in the order of the book.

- **F.123 · 1907 p. 100** ... “of dissension, amongst Masons, is the celebrated ' Cologne Record,' which is dated 1535, and in which an Order of St. John is noticed. This Charter has been a veritable bone” ...
- **F.124 · 1907 p. 100** “159. "In the record there is the name of Philip Melancthon — the friend and co-worker of Martin Luther — who appears as a Brother in the Order of Freemasons. This” ...
- **F.127 · 1907 p. 101** “161. "Amongst other deeply interesting matter, the 'Charter of Cologne' contains the following passage:”
- **F.128 · 1907 p. 101** “162. " ' The Brotherhood, or the order of Freemason Brothers, bound together according to St. John's

Holy rules, traces its origin neither from the Templars nor from any other spiritual" ...

F.129 · 1907 p. 101 "163. "According to the record, the following reason was given for the adoption of the name: The Masters of this confederation were called the St. John's Brethren, as they had chosen" ...

Reading the argument

The date claimed within or for a document is not the date of its authenticated manufacture. The charter should be described as disputed rather than treated as secure proof of a sixteenth-century institutional chain.

Related texts

The later expanded Mackey encyclopedia's Cologne Charter article, credited to E. L. Hawkins, reports substantial doubts about authenticity. This critical comparison is distinguished from Mackey's own earlier Symbolism of Freemasonry.[19]

Wording in this edition

Cologne Record and Charter of Cologne are treated as names for the document discussed here. The entry does not silently authenticate its signatures.

Words and forms in the text

"Cologne" — 3 occurrences in 3 text blocks: F.107, 123, 127.

"Cologne Record" — 1 occurrence in 1 text block: F.123.

"Charter of Cologne" — 1 occurrence in 1 text block: F.127.

"Charter" — 3 occurrences in 3 text blocks: F.123, 127; R.15.

See also

The two Johns; Archives and manuscripts; Continuity and descent; Cooper-Oakley; Templars.

[19]. Cologne Charter: critical comparison within Masonic literature. The expanded Mackey encyclopedia, entry "Cologne, Charter of," prepared by E. L. Hawkins, in the public transcription hosted by Freimaurer-Wiki. The entry records substantial doubts and objections about authenticity. It is cited with its contributor identified, rather than attributing every revision to Mackey himself. https://freimaurer-wiki.de/index.php/En:_MACKEY_-_C

Writers documents and historical arguments · Ancient Mystic Oriental Masonry

Comenius; Kemensky; Komensky; educational

At a Glance

The word. Comenius is the educator invoked to connect the transmission of ideas with the formation of Masonic teaching.
In Ancient Mystic Oriental Masonry. The passage, attributed through Abafi, presents his educational work, Rosicrucian interests, and influence on later formulations.
In this edition. Kemensky and Komensky are retained as source forms.
A place to read. F.101 · 1907 p. 94: ... "on the form of Freemasonry by Jan Amos Kemensky (latinized Comenius), who was born at Brunn," ...

Meaning

Comenius is the educator invoked to connect the transmission of ideas with the formation of Masonic teaching.

Use in the book

The passage, attributed through Abafi, presents his educational work, Rosicrucian interests, and influence on later formulations. It then alleges that Anderson incorporated essential ideas into a work on Freemasonry. The name therefore supplies an intellectual bridge within the book's larger story of hidden and public instruction.

Places to read

Selected excerpts in the order of the book.

F.101 · 1907 p. 94 ... "on the form of Freemasonry by Jan Amos Kemensky (latinized Comenius), who was born at Brunn, in Bohemia, in 1592, and who became a chaplain of the Bohemian Brothers in 1618." ...

F.102 · 1907 pp. 94–95 "148. "Komensky was actively interested in the Rosicrucian movement, and joined John Valentinus Andreas, the reformer of the Rosicrucian Fraternity,* in his work in that body. In 1650 Komensky was invited" ...

Reading the argument

An asserted influence needs more than a similarity of ideals. The lexicon records the passage's argument without presenting the alleged borrowing as

independently demonstrated. The specific educational interest is clearer than the full institutional genealogy attached to it.

Wording in this edition

Kemensky and Komensky are retained as source forms. Comenius is the attested Latinized name used for the headword.

Words and forms in the text

“Comenius” — 1 occurrence in 1 text block: F.101.

“Kemensky” — 1 occurrence in 1 text block: F.101.

“Komensky” — 4 occurrences in 2 text blocks: F.101–102.

“educational” — 1 occurrence in 1 text block: F.101.

See also

College and academy; Rosicrucians; Continuity and descent; Quotation and authority.

Constantine and the Nicene Council

Writers documents and historical arguments · Ancient Mystic Oriental Masonry

Constantine; Nicene; Council of Nice

At a Glance

The word. Constantine and the Nicene Council mark the book's proposed turning point from concealed spiritual wisdom toward an authoritative exoteric Christianity.

In Ancient Mystic Oriental Masonry. The text says the church reinterpreted the Mysteries, sought dominion, and suppressed evidence of the Secret Doctrine.

In this edition. Nice is the source's form in one passage; Nicene appears in another.

A place to read. M.41 · 1907 pp. 42–43: ... "Christ received a new interpretation after the first Nicene Council, and as the Church sought dominion," ...

Meaning

Constantine and the Nicene Council mark the book's proposed turning point from concealed spiritual wisdom toward an authoritative exoteric Christianity.

Use in the book

The text says the church reinterpreted the Mysteries, sought dominion, and suppressed evidence of the Secret Doctrine. The later narrative intensifies the accusation through Constantine's character and his alleged failure to gain initiation. These passages explain the author's account of lost knowledge and persecution; their polemical force is part of the book's construction of history.

Places to read

Selected excerpts in the order of the book.

- **M.41 · 1907 pp. 42–43** ... "Christ received a new interpretation after the first Nicene Council, and as the Church sought dominion, it lost the Great Secret, and since then has and does, deny that it ever" ...
- **F.88 · 1907 p. 88** "135. "The days of Constantine were the last turning point in history. The period of the Supreme struggle that ended in the Western world throttling the old religion in favor of" ...

F.89 · 1907 p. 88 “136. " This same Constantine who, with his soldiers environed the Bishops at the first Council of Nice, A. D. 325, and dictated terms to their deliberations, applied for Initiation into” ...

Reading the argument

The passages should be attributed as claims made by the book and its sources. Their sweeping language is not itself evidence that every record was destroyed or that a single council explains the entire later history of esoteric teaching.

Wording in this edition

Nice is the source’s form in one passage; Nicene appears in another. The entry does not silently reconcile all chronological and narrative details.

Words and forms in the text

“Constantine” — 3 occurrences in 2 text blocks: F.88–89.

“Nicene” — 1 occurrence in 1 text block: M.41.

“Council of Nice” — 1 occurrence in 1 text block: F.89.

See also

Esoteric and exoteric; Secret Doctrine; Gnostics and Manichaeans; Jesus and Christ; Continuity and descent.

Writers documents and historical arguments · Ancient Mystic Oriental Masonry

Cooper-Oakley

At a Glance

The word. Cooper-Oakley is the cited investigator whose account of hidden tradition provides a major framework for the Foundations division.
In Ancient Mystic Oriental Masonry. The text names her in discussions of German Masonry, Rosicrucian manuscripts, and concealed heads.
In this edition. The hyphenated surname is retained.
A place to read. F.49 · 1907 pp. 72–73: ... “the Mystic element in Masonry for many years." Cooper-Oakley further assumes "that in the Building Fraternities” ...

Meaning

Cooper-Oakley is the cited investigator whose account of hidden tradition provides a major framework for the Foundations division.

Use in the book

The text names her in discussions of German Masonry, Rosicrucian manuscripts, and concealed heads. Her narrative helps connect outward fraternities with an inward spiritual direction. The succession of groups and documents is offered as evidence that apparent historical discontinuity can coexist with an enduring hidden teaching.

Places to read

Selected excerpts in the order of the book.

F.49 · 1907 pp. 72–73 ... “the Mystic element in Masonry for many years." Cooper-Oakley further assumes "that in the Building Fraternities of the Middle Ages, besides their art, a secret science was carried on; the substratum” ...

F.111 · 1907 p. 97 “152. "Two points," writes Cooper-Oakley, "in this interesting note can be corroborated by further evidence. The Rosicrucian manuscript mentioned in paragraph 2 is also mentioned on page 56 of a most” ...

N.80 · 1907 p. 80 “* Cooper-Oakley, "Masonry and Mysticism." **Known as the "Great White Brotherhood" and in Ancient Mystic Oriental Masonry as the 11th Degree. Students of the Supreme Initiation will see " The Beautiful” ...

Reading the argument

A repeated account is not a second independent witness merely because it appears in two books. The parallels help identify Clymer's source and interpretive framework. They do not on their own authenticate every charter or lineage within that framework.

Related texts

The consulted 1900 text, especially its discussion of hidden tradition and German Masonic bodies, contains substantial parallels with the narrative Clymer uses. It is identified as a source comparison rather than independent confirmation of all the narrated events.[20]

Wording in this edition

The hyphenated surname is retained. The bibliography identifies Traces of the Hidden Tradition in Masonry and Mediæval Mysticism as the consulted comparison.

Words and forms in the text

"Cooper-Oakley" — 3 occurrences in 3 text blocks: F.49, 111; N.80.

See also

Hidden masters; Thread-soul; Continuity and descent; African Brothers; Cologne Charter.

[20]. Cooper-Oakley: primary comparison. Isabel Cooper-Oakley. Traces of a Hidden Tradition in Masonry and Mediæval Mysticism (1900). The chapter "Towards the Hidden Sources of Masonry" was consulted in a public transcription to compare the argument about hidden tradition and several passages also appearing in Clymer. It is evidence of an esoteric historical interpretation, not independent proof of every lineage it proposes. https://skirret.com/papers/cooper-oakley/traces-2-source.html

Writers documents and historical arguments · Ancient Mystic Oriental Masonry

Frederick; Pernetty; Pernty; Anroine; Avignon; Martinez

At a Glance

The word. Frederick II supplies the narrative's royal patronage; Pernety and the Avignon circle supply links among Hermetic study, alchemy, and later initiatory authority.

In Ancient Mystic Oriental Masonry. The account portrays the king as a protector of Masonic schools and an admirer of ideals beyond his own attainment.

In this edition. The copy text's Anroine, Pernetty, and Pernty are preserved in excerpts and searches.

A place to read. F.11 · 1907 p. 67: ... "established in Prussia, 1767, with the assent of Frederick II., called the Great."

Meaning

Frederick II supplies the narrative's royal patronage; Pernety and the Avignon circle supply links among Hermetic study, alchemy, and later initiatory authority.

Use in the book

The account portrays the king as a protector of Masonic schools and an admirer of ideals beyond his own attainment. His librarian is described as an alchemist whose later circle is connected with an earlier Supreme Grand Master and followers of Martinez Pasquales. Clymer uses patronage, personal association, and school membership to suggest a network through which hidden teaching could be maintained.

Places to read

Selected excerpts in the order of the book.

- **F.11 · 1907 p. 67** ... "established in Prussia, 1767, with the assent of Frederick II., called the Great."
- **F.38 · 1907 pp. 68–69** "87. When Frederick II. came to the throne, seeing that Freemasonry was no longer what it had been, and appreciating what it might be, he conceived the plan of an Inner" ...
- **F.41 · 1907 p. 70** ... "the Mystic Schools within the Masonic body than Frederick II., King of Prussia, well named 'The Great. '

Not only did he protect them, but he also actively sympathized with them." ...

F.43 · 1907 pp. 70–71 ... "Berlin, with the title of Academician, to Don Anroine Joseph Pernetty, or Pernty, a man who had been a Benedictine monk of the Congregation of Saint-Maur, but having become — like" ...

F.47 · 1907 pp. 71–72 "96. Don Pernetty was for some time in personal relationship with M. de St. Germain, the Rosicrucian; and later on, he founded the Academie des Illumines d 'Avignon, in which the" ...

Reading the argument

The narrative's proposed connections should be distinguished from the larger conclusion of unbroken spiritual descent. Royal favor, shared interests, and membership in a circle each support narrower claims than a complete initiatory genealogy.

Wording in this edition

The copy text's Anroine, Pernetty, and Pernty are preserved in excerpts and searches. Pernety in the explanation is an editorial identification, not a concealed alteration of the source.

Words and forms in the text

"Frederick" — 5 occurrences in 5 text blocks: F.11, 38, 41–42, 49.

"Pernetty" — 2 occurrences in 2 text blocks: F.43, 47.

"Pernty" — 2 occurrences in 2 text blocks: F.43–44.

"Anroine" — 1 occurrence in 1 text block: F.43.

"Avignon" — 1 occurrence in 1 text block: F.47.

"Martinez" — 2 occurrences in 1 text block: F.47.

See also

African Brothers; Rosicrucians; Alchemy and the Philosopher's Stone; Supreme Grand Master; Continuity and descent.

Writers documents and historical arguments · Ancient Mystic Oriental Masonry

Mackey; Masonic Symbolism; Masonic Jurisprudence

At a Glance

The word. Albert G. Mackey is invoked as a Masonic authority for symbolism and law.
In Ancient Mystic Oriental Masonry. The later source notes repeatedly cite a work under the title Masonic Symbolism, while the rules quote Masonic Jurisprudence on religious qualification and recognition.
In this edition. The entry retains the titles as printed in Clymer's notes.
A place to read. R.13 · 1907 pp. 183–184: ... "is broken and in this respect Albert G. Mackey, the Highest Masonic authority on the Continent" ...

Meaning

Albert G. Mackey is invoked as a Masonic authority for symbolism and law. His name anchors both comparative interpretation and institutional judgment.

Use in the book

The later source notes repeatedly cite a work under the title Masonic Symbolism, while the rules quote Masonic Jurisprudence on religious qualification and recognition. These uses give Mackey different functions: he provides explanations of emblems and rites, and he supplies authority for a boundary Clymer regards as binding. The book's praise of him is itself part of its rhetoric of certainty.

Places to read

Selected excerpts in the order of the book.

R.13 · 1907 pp. 183–184 ... "is broken and in this respect Albert G. Mackey, the Highest Masonic authority on the Continent of America, in his Masonic Jurisprudence, says: "Within the past few years an attempt has" ...

N.131 · 1907 p. 131 "*Mackey, "Lexicon of Freemasonry.""

N.133 · 1907 p. 133 "*Mackey, "Lexicon of Freemasonry." **Mackey, "Symbolism of Freemasonry.""

N.184 · 1907 pp. 184–188 "*"G" This letter is deservedly regarded as one of the MOST sacred of the Masonic emblems. Where it is used, however, as a symbol of Deity, it must be remembered that" ...

Reading the argument

A named authority should be read at the level of the particular work and claim. Symbolic interpretation, historical reconstruction, and jurisprudence require different kinds of assessment. Later revisions of reference works should not automatically be attributed to the original author.

Related texts

Mackey's Symbolism of Freemasonry was consulted as a primary comparison for the symbolic and comparative framework. A different, later expanded encyclopedia supplies the separately identified critical discussion of the Cologne Charter.[21]

Wording in this edition

The entry retains the titles as printed in Clymer's notes. The source list identifies the separately consulted Symbolism of Freemasonry.

Words and forms in the text

"Mackey" — 29 occurrences in 27 text blocks: R.13; N.120–124, 126–127, 130–131, 133, 136, 138–139, 142–143, 145, 150–151, 154, 158–160, 162–164, 166.

"Masonic Symbolism" — 4 occurrences in 4 text blocks: M.31, 47; S.88, 137.

"Masonic Jurisprudence" — 4 occurrences in 4 text blocks: R.13; N.120, 122, 127.

See also

Spurious Freemasonry; G; Recognition and landmarks; Quotation and authority; Cologne Charter.

[21]. Mackey: primary comparison. Albert G. Mackey. The Symbolism of Freemasonry (first published 1869; the electronic text presents an 1882 edition). Project Gutenberg ebook 11937. Consulted for the interpretive framework of symbols, legends, and the category "Spurious Freemasonry." Citations to other Mackey works in the original notes are preserved without implying that all were independently checked. https://www.gutenberg.org/ebooks/11937

Writers documents and historical arguments · Ancient Mystic Oriental Masonry

Pike; Morals and Dogma

At a Glance

The word. Albert Pike is a cited Masonic writer whose authority supports claims about symbolism, the Kabalah, religious breadth, and the fraternity's hidden depth.
In Ancient Mystic Oriental Masonry. The book associates him with Hermetic contributors to Masonry and with a universal reading of sacred traditions.
In this edition. Pike is the attested short form.
A place to read. M.33 · 1907 p. 40: ... "coincidence; the parallels are too closely drawn. Bro. Pike came to the conclusion, after long and" ...

Meaning

Albert Pike is a cited Masonic writer whose authority supports claims about symbolism, the Kabalah, religious breadth, and the fraternity's hidden depth.

Use in the book

The book associates him with Hermetic contributors to Masonry and with a universal reading of sacred traditions. Some citations occur within other quoted discussions, while original notes also name Morals and Dogma. The reader therefore encounters both Pike as a named authority and later writers' uses of his authority.

Places to read

Selected excerpts in the order of the book.

- **M.33 · 1907 p. 40** ... "coincidence; the parallels are too closely drawn. Bro. Pike came to the conclusion, after long and patient investigation, that certain Hermetic Philosophers* had a hand in the construction of the organization" ...
- **M.59 · 1907 p. 54** ... "Mysteries of Egypt and Persia, and which Albert Pike and many others declare was identical among the Hebrews, the Egyptians, Hindoos and other nations of antiquity, was known as the secret" ...
- **M.60 · 1907 p. 54** "59. "What Albert Pike says regarding the relation of the Pentateuch to the Kabalah, is true of the exoteric scriptures of every nation of antiquity."*"

M.70 · 1907 pp. 58–60 “69. " The Great Republic, to which Bro. Pike refers, is the Ideal of Masonry; the Genius that hovers like a protecting angel over the Lodge. Make it impossible for a” …

N.42 · 1907 p. 42 … “Dr. Buck, " Mystic Masonry. " ** Albert Pike, " Morals and Dogma." *** Heckthorne, " Secret Societies. " **** Albert Pike, "Morals and Dogma."”

Reading the argument

Keep the chain of attribution visible. A passage in which Clymer quotes another writer about Pike is not necessarily a direct quotation from Pike. The lexicon does not collapse these layers into one voice or imply an independent collation where none was made.

Wording in this edition

Pike is the attested short form. The cited title is retained, with no new edition or page reference invented.

Words and forms in the text

“Pike” — 10 occurrences in 9 text blocks: M.33, 53, 58–60, 70; N.42, 62–63.

“Morals and Dogma” — 4 occurrences in 3 text blocks: N.42, 62–63.

See also

Kabalah; Tolerance; Hermes and the Hermetic books; Quotation and authority; Universal brotherhood.

Writers documents and historical arguments · Ancient Mystic Oriental Masonry

authorities; authority; quote; quotation

At a Glance

The word. Quotation is the book's principal method of assembling witnesses; authority is the standing the author gives those witnesses and the teachers behind them.

In Ancient Mystic Oriental Masonry. The introduction promises the highest authorities and credit for quotations, with an exception for changed wording.

In this edition. The headword is editorial; the listed forms are attested.

A place to read. I.2 · 1907 p. 5: ... "contains, and this for the reason that I quote from the highest Masonic authorities in the" ...

Meaning

Quotation is the book's principal method of assembling witnesses; authority is the standing the author gives those witnesses and the teachers behind them.

Use in the book

The introduction promises the highest authorities and credit for quotations, with an exception for changed wording. Throughout the book, long passages, brief attributions, nested quotations, and original footnotes create a composite argument. A writer opposed to mysticism can even be used as an unwitting witness. Authority therefore depends partly on named sources and partly on the interpretation that makes them agree.

Places to read

Selected excerpts in the order of the book.

- **I.2 · 1907 p. 5** ... "contains, and this for the reason that I quote from the highest Masonic authorities in the world, and that which concerns Mystic Masonry comes direct from him who knows and who" ...
- **I.3 · 1907 p. 5** ... "reason that I give credit for every single quotation, unless it was changed. With these facts before me I can feel well satisfied to let it go forward."
- **I.8 · 1907 pp. 6–7** "As regard to the true Initiation, I would quote from the work of that Master Mason, Dr. J. D. Buck, in which he says:"

F.48 · 1907 p. 72 … “it is of value to these researches to quote his testimony in full, illustrating, as it unwittingly does, the hypothesis put forward, namely, that all the Societies similar to the African” …

R.13 · 1907 pp. 183–184 … “this respect Albert G. Mackey, the Highest Masonic authority on the Continent of America, in his Masonic Jurisprudence, says: "Within the past few years an attempt has been made by some” …

Reading the argument

Track who is speaking, who is quoting whom, and whether the cited work has been independently checked. Shared wording may reveal dependence rather than independent corroboration. The passage key and original-note locators make these layers easier to examine.

Wording in this edition

The headword is editorial; the listed forms are attested. Original source notes are included in the lexical corpus, while the new lexicon commentary is excluded.

Words and forms in the text

“authorities” — 6 occurrences in 6 text blocks: I.2, 4, 7; M.4; S.114; N.65.

“authority” — 9 occurrences in 8 text blocks: I.24; F.154; S.106; R.13, 17–18, 27, 29.

“quote” — 5 occurrences in 5 text blocks: I.2, 8; F.48, 87, 146.

“quotation” — 1 occurrence in 1 text block: I.3.

See also

Clymer and the book; Buck; Pike; Mackey; Cooper-Oakley; Archives and manuscripts.

Writers documents and historical arguments · Ancient Mystic Oriental Masonry

science; scientific; Spectrum Analysis; Roentgen; vibrations; evolution

At a Glance

The word. Scientific analogies are the book's comparisons between spiritual teaching and the vocabulary of physical law, cosmic development, matter, and energy.
In Ancient Mystic Oriental Masonry. The Tablet's formula is connected with spectrum analysis and cosmic evolution.
In this edition. The terms are retained in their 1907 setting.
A place to read. M.19 · 1907 p. 32: ... "of the Unity of Nature, now confirmed by Spectrum Analysis," and the Reign of Law (our" ...

Meaning

Scientific analogies are the book's comparisons between spiritual teaching and the vocabulary of physical law, cosmic development, matter, and energy.

Use in the book

The Tablet's formula is connected with spectrum analysis and cosmic evolution. The Lost Word is associated with rhythmic vibrations and knowledge beyond contemporary rays. The metaphysical divisions treat matter and intelligence as inseparable in a larger account of the universe. Scientific language consequently gives the traditional teaching an appearance of continuity with modern inquiry.

Places to read

Selected excerpts in the order of the book.

- **M.19 · 1907 p. 32** ... "of the Unity of Nature, now confirmed by Spectrum Analysis," and the Reign of Law (our systems of Universal Gravitation and Cosmic Evolution) were tersely summed up in the famous axiom" ...
- **M.50 · 1907 p. 48** ... "a matter of fact, the real reason is scientific to the last analysis; scientific to a degree beyond the penetration, up to the present time, of the 'radiant matter' of the" ...
- **M.63 · 1907 p. 55** ... "of all details or applications, has a deeper scientific significance than most persons are aware of. This method of instruction is not fanciful or arbitrary, but conforms to the process of" ...

F.170 · 1907 pp. 115–116 “205. "According to this system of modification of matter, it is natural to conclude that all its parts have the right of thought and free-will, and therefore the power of merit” ...

F.171 · 1907 p. 116 “206. " However, the high Initiates do not profess to believe that all the parts of matter possess the faculty of thought. It is not thus that they profess to understand” ...

Reading the argument

A likeness of vocabulary is not an experimental confirmation of the metaphysical conclusion. The reader can understand why the analogy appealed to the author while asking what observation, inference, and spiritual interpretation each passage actually supplies.

Wording in this edition

The terms are retained in their 1907 setting. They are not silently updated to imply agreement with present scientific models.

Words and forms in the text

“science” — 46 occurrences in 35 text blocks: I.11, 15; M.18, 20–22, 25, 31, 34–36, 44, 50–51, 53, 69; F.49–50, 52–54, 59, 67, 115; S.2–3, 16, 20, 28, 47, 85, 88, 153; R.3; N.86.

“scientific” — 6 occurrences in 5 text blocks: M.45, 50, 63; F.9, 59.

“Spectrum Analysis” — 1 occurrence in 1 text block: M.19.

“Roentgen” — 1 occurrence in 1 text block: M.50.

“vibrations” — 2 occurrences in 2 text blocks: I.26; M.50.

“evolution” — 8 occurrences in 7 text blocks: I.13, 23; M.19, 44–45; F.67, 79.

See also

Emerald Tablet; Lost Word; Matter and intelligence; Spirit and matter; Occult science.

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Passage key

This key gives every historical source block, its original page location, and its opening words (original note marks omitted). Local identifiers distinguish repeated historical paragraph numbers. Original notes follow the body and are keyed to the page where their group begins.

Historical title page

T.1 · 1907 title page Ancient Mystic Oriental Masonry. Its teachings, Rules, Laws and Present Usages which govern ...

Original Dedication

Ded.1 · 1907 dedication To Henry J. Barton, M. D., The American Deputy, Thos. Benj. OmiCole and ...

Ded.2 · 1907 dedication R. SWINBURNE CLYMER

Original Introduction

I.1 · 1907 p. 5 In placing the present work before the public I have no apology whatever ...

I.2 · 1907 p. 5 I know that the present work will stand unchallenged as to the Truths ...

I.3 · 1907 p. 5 I also know that I will not be accused of stealing, for the ...

I.4 · 1907 pp. 5–6 There are several reasons why this book should go before the people, and ...

I.5 · 1907 p. 6 It has also become necessary to let the world know that Mystic Masonry ...

I.6 · 1907 p. 6 Initiation is not what it is generally supposed to be. All Masons know ...

I.7 · 1907 p. 6 Thousands of good men take the letter for the Spirit and it is ...

I.8 · 1907 pp. 6–7 As regard to the true Initiation, I would quote from the work of ...

I.9 · 1907 p. 7 "Initiation and Regeneration are synonymous terms."

I.10 · 1907 p. 7 "The Ritual of Freemasonry is based on this natural law, and the ceremony ...

I.11 · 1907 pp. 7–8 And again: " The Universal Science and the Sublime Philosophy, once taught in ...

I.12 · 1907 p. 8 For this very reason the present work is placed before all those who ...

I.13 · 1907 p. 9 Says Dr. Buck again: "We do not know a thing because we are ...

I.14 · 1907 p. 9 In a work of this nature, not too much can be said as ...

I.15 · 1907 pp. 9–10 Ninety-nine Masons out of every hundred would laugh at the Occult Science, and ...

I.16 · 1907 pp. 10–11 Every Soul must "work out its own Salvation." Salvation by faith and the ...

I.17 · 1907 p. 11 Says Bro. Buck again: "Humanity in toto is the only Personal God; the ...

I.18 · 1907 p. 11 Then, my brother, if Christ and Buddha are one and the same, why ...

I.19 · 1907 pp. 11–12 "We have brought the same selfishness into our religion that we indulge in ...

I.20 · 1907 p. 12 In Mystic Masonry this idea of the Universal Brotherhood of Man is one ...

I.21 · 1907 pp. 12–13 "Masonry, nor Mystic Masonry, does not preach a new religion, it but reiterates ...

I.22 · 1907 p. 13 Mystic Masonry can recognize neither color nor creed, and in that lies its ...

I.23 · 1907 p. 13 "So long as the lower mind is held in bondage by desire, man ...

I.24 · 1907 pp. 13–14 "The Perfect Man is Christ: and Christ is God. This is the birth-right ...

I.25 · 1907 p. 14 All real Initiation is an internal, not an external process. The outer ceremony ...

I.26 · 1907 pp. 14–15 The problem of genuine Initiation, or training in occultism, consists in placing all ...

I.27 · 1907 p. 15 Says Dr. Buck: "While every true Mason is the most loyal of men ...

I.28 · 1907 p. 16 " No civilization known to man has ever risen to any great heights, ...

I.29 · 1907 p. 16 •When Brother Buck penned the above, he could not have been aware of ...

I.30 · 1907 p. 16 Mystic Masonry recognizes this same principle and while it cannot admit women to ...

I.31 · 1907 p. 16 While Mary of Magdalia could not be a disciple of Jesus, and could ...

I.32 · 1907 p. 16 Allentown, Pa. THE AUTHOR. Thanksgiving, 1906

Degrees of the Mystic Oriental Rite

D.1 · 1907 p. 17 Grand Master of the Secret Manuscript.

D.2 · 1907 p. 17 It came to pass when the temple was completed that Solomon hesitated to ...

D.3 · 1907 p. 17 First. On account of the death of Hiram Abiff.

D.4 · 1907 p. 17 Second. On account of the fact that with the death of the Widow's ...

D.5 · 1907 p. 17 This secret Council consisted of Solomon, King of Israel, Hiram, King of Tyre, ...

D.6 · 1907 pp. 17–18 After Solomon had deplored the loss of Hiram Abiff, and with him the ...

D.7 · 1907 pp. 18–19 Abdemon, being a Master Mason, and being recognized as a very learned and ...

D.8 · 1907 p. 19 Second. " The King 's Pioneer. "

D.9 · 1907 p. 19 Third. " Degree of Master of the Secret Cavern. "

D.10 · 1907 p. 19 After resting for three days at the well of Beersheba, Ameni, the Singer, ...

D.11 · 1907 p. 19 During the course of the journey Ameni disclosed many hidden Mysteries to Abdemon ...

D.12 · 1907 p. 19 Among the things which Ameni communicated to Abdemon on their journey, the following ...

D.13 · 1907 p. 19 "Before appearing on earth, man lived in a spiritual world, similar to the ...

D.14 · 1907 pp. 19–20 "The life anterior, which we have all passed through, was, so to speak, ...

D.15 · 1907 pp. 20–21 " That the Soul is an emanation of Deity, and in its original ...

D.16 · 1907 p. 21 " Earths that have attained to the capacity to support organic life, necessarily ...

D.17 · 1907 pp. 21–23 The names of the other four degrees it is not even lawful for ...

Mystic Masonry

M.1 · 1907 p. 24 1. Mystic Masonry is not only the key to the religion taught to ...

M.2 · 1907 p. 24 2. The language used may seem strong, but we who know the work ...

M.3 · 1907 p. 25 3. The Ancient and Mystic Oriental Rite is Universal, and is open to ...

M.4 · 1907 p. 25 4. The cradle of the Symbolism used in all Masonry is placed by ...

M.5 · 1907 p. 25 5. It is a fact that at Memphis, Egypt, in the Pyramids, under ...

M.6 · 1907 p. 25 6. "In America, re-discovered in the fifteenth century and re-populated in the seventeenth, ...

M.7 · 1907 pp. 25–26 7. "No matter how numerous or complicated the works of a lock may ...

M.8 · 1907 p. 26 8. "Study of the American constellations Scorpio, Sagittarius, and Capricornus, reveals the immemorial ...

M.9 · 1907 pp. 26–27 9. "When, following the course of the constellations, those immovably and perpetually fastened ...

M.10 · 1907 p. 27 10. Says Agassiz: "First born among continents, America has been falsely denominated the ...

M.11 · 1907 pp. 27–29 11. "America was evidently peopled from the old continent, because there were only ...

M.12 · 1907 p. 29 12. From what people soever Americans descended, or in whatever manner that vast ...

M.13 · 1907 p. 29 13. "The people who erected the obelisks in Egypt and covered them with ...

M.14 · 1907 p. 30 14. Of this there can be no doubt. The Pyramids were built by ...

M.15 · 1907 p. 30 15. That no one knew why the Pyramids were built is a wrong ...

M.16 · 1907 p. 30 16. The shape of the Pyramid itself has one of the deepest meanings ...

M.17 · 1907 pp. 30–31 17. " The Egyptian Pyramids excite in us the feeling of the sublime, ...

M.18 · 1907 p. 31 18. "It is further certain that so much science, labor, and treasure as ...

M.19 · 1907 p. 32 19. " To those ancient sages, the cosmos was literally uni-verse, or a ...

M.20 · 1907 pp. 32–33 20. "From this point of view it appeared remarkable, so far as the ...

M.21 · 1907 p. 33 21. This is just what we have found. In the Supreme Initiation of ...

M.22 · 1907 pp. 33–34 22. "The round churches of the Templars were built in circular or cyclar ...

M.23 · 1907 p. 34 23. "The secret (i.e., "Sacred") religion arose from the natural and insuperable difficulty ...

M.24 · 1907 pp. 34–35 24. The Secret Orders never had any intention of being as secret as ...

M.25 · 1907 pp. 35–36 25. All Masonry deals largely with ethics and symbolism of the Ancient Mysteries. ...

M.26 · 1907 pp. 36–37 26. " It will be very naturally questioned Whether any Greater Mysteries of ...

M.27 · 1907 p. 37 27. There has always been a tradition in the far East, and to ...

M.28 · 1907 pp. 37–38 28. " Such work has now become possible, because of a cycle of ...

M.29 · 1907 p. 38 29. " Only the Perfect Master can so chip away the stone as ...

M.30 · 1907 pp. 38–39 30. " No genuine Mason, imbued with the spirit of liberality, will treat ...

M.31 · 1907 p. 39 31. " In its ritualism and monitorial lessons Masonry teaches nothing in morals, ...

M.32 · 1907 pp. 39–40 32. " There was never greater need than at the present time; never ...

M.33 · 1907 p. 40 33. " Freemasonry is modeled on the plan of Ancient Mysteries, with their ...

M.34 · 1907 p. 40 34. " In brief, then, the real Secrets of Freemasonry lie in its ...

M.35 · 1907 pp. 40–41 35. " There is a thread of tradition connecting modern Masonry with the ...

M.36 · 1907 p. 41 36. The universal Science and Sublime Philosophy, once taught in the Greater Mysteries ...

M.37 · 1907 pp. 41–42 37. "It should be borne in mind that in modern Freemasonry, in the ...

M.38 · 1907 p. 42 38. "This, in its purity, as taught by Christ himself, was the true ...

M.39 · 1907 p. 42 39. Says St. Augustine: "What is now Called the Christian Religion existed among ...

M.40 · 1907 p. 42 40. " In the early days of Christianity, there was an initiation like ...

M.41 · 1907 pp. 42–43 41. There was an exoteric and an esoteric doctrine with the early Christians; ...

M.42 · 1907 p. 43 42. Neither Christianity of to-day nor modern Freemasonry is the direct and lineal ...

M.43 · 1907 p. 43 43. "Modern Freemasonry honors as its ancient great teachers Zoroaster, Pythagoras, Plato, and ...

M.44 · 1907 pp. 43–44 44. "The Entered Apprentice starts on his career with the triangle surmounting the ...

M.45 · 1907 pp. 44–46 45. "The tradition of the Master's Word, of the power which its possession ...

M.46 · 1907 p. 46 46. This Secret of the Lost Word is carried on and fully explained ...

M.47 · 1907 pp. 46–47 47. "The Secret Doctrine is the Complete Philosophy of Masonic Symbolism. So long ...

M.48 · 1907 p. 47 48. " After the candidate is obligated and brought to Light in the ...

M.49 · 1907 pp. 47–48 49. "The method by which he receives and is ever to transmit or ...

M.50 · 1907 p. 48 50. " The force of the obligation is therefore in the obligation and ...

M.51 · 1907 pp. 48–49 51. "This tradition of the Ineffable Name is brought into Masonry from the ...

M.52 · 1907 pp. 49–50 52. " The Kabalah, on the contrary, embodying considerable of the true and ...

M.53 · 1907 pp. 50–51 53. "The traditional Lost Word of the Master is a Key to all ...

M.54 · 1907 pp. 51–52 54. "The True Word of a Mason is to be found in the ...

M.55 · 1907 p. 52 55. " Thus the Ineffable Name not only embodies the great Philosophical Idea, ...

M.56 · 1907 p. 52 56. "This was the great Mystery of the Ineffable Name, and of course ...

M.57 · 1907 p. 53 This was the profound truth hidden in the ancient allegory and covered from ...

M.58 · 1907 pp. 53–54 57. "The Holy Bible is one of the great Lights in Masonry and ...

M.59 · 1907 p. 54 58. "As already stated, the Kabalah of the Ancient Hebrews, which Moses derived ...

M.60 · 1907 p. 54 59. "What Albert Pike says regarding the relation of the Pentateuch to the ...

M.61 · 1907 p. 54 60. Mystic Masonry has come to teach the inner truths of Masonry, and ...

M.62 · 1907 pp. 54–55 61. "The traditions, glyphics and ritual of Freemasonry cluster around the building of ...

M.63 · 1907 p. 55 62. " This is, in brief, the language and the philosophy of symbolism, ...

M.64 · 1907 p. 56 63. "This doctrine of emanations is the key to the philosophy of Plato, ...

M.65 · 1907 p. 56 64. "In the Ritual of Masonry, King Solomon's temple is taken as a ...

M.66 · 1907 p. 56 65. "The symbolism is fitted to Ideal relations, rather than to actual existences ...

M.67 · 1907 p. 56 66. "The real temple referred to from first to last in Masonry, as ...

M.68 · 1907 pp. 56–57 67. "It is built, indeed, without the sound of hammer or any tool ...

M.69 · 1907 p. 58 68. " The candidate is taught, not merely to tolerate another 's religion, ...

M.70 · 1907 pp. 58–60 69. " The Great Republic, to which Bro. Pike refers, is the Ideal ...

M.71 · 1907 p. 60 70. " Hiram Abiff is dramatically represented to have lost his life when ...

M.72 · 1907 pp. 60–61 71. "Masonic Lodges are dedicated to the Sts. John; one of whom, the ...

M.73 · 1907 p. 61 72. "A very limited knowledge of the history of primitive worship and Mysteries ...

M.74 · 1907 p. 62 73. "In an astronomical connection, Hiram is the representative of the Sun, the ...

M.75 · 1907 p. 62 74. "Khurum, therefore, improperly called Hiram, is Khur-om, the same as Her-ra, Hermes, ...

M.76 · 1907 p. 62 75. "It is merely absurd to add the word, 'Abif,' or ' Abiff,' ...

M.77 · 1907 p. 62 1 formerly one of my father 's servants ' or ' slave. ' ...

M.78 · 1907 pp. 62–63 76. "Modern Masonry being but an imitation of Ancient genuine Mysteries, the writer ...

M.79 · 1907 p. 63 77. "The genuine Acacia also is the thorny tamarisk, the same tree which ...

The Foundation of All Masonry and the Ancient Mysteries Are One

F.1 · 1907 p. 65 The Order of the Architects of Africa or the African Brothers

F.2 · 1907 p. 65 Founded As Such 1767. *

F.3 · 1907 p. 65 78. This Order was composed of educated and well-principled brothers. Their lodges, in ...

F.4 · 1907 p. 65 79. Only one of the Grand Masters was known; this was the councillor ...

F.5 · 1907 pp. 65–66 78. Their first degree offered a more extensive and complete instruction than all ...

F.6 · 1907 p. 67 79. Their first degree was symbolically called the Architect or Apprentice of Egyptian ...

F.7 · 1907 p. 67 80. They called themselves the Africans, because their studies began with the history ...

F.8 · 1907 p. 67 81. Their customs were simple and noble. They never laid any stress on ...

F.9 · 1907 p. 67 82. Their banquets were simple, decorum prevailed, and instructive and scientific discourses were ...

F.10 · 1907 p. 67 83. Admissions were given without fees. Earnest brothers who fell into distress received ...

F.11 · 1907 p. 67 84. This Order was established in Prussia, 1767, with the assent of Frederick ...

F.12 · 1907 p. 67 85. Its degrees, to the number of eleven, were divided into two temples, ...

F.13 · 1907 p. 67 First Temple.

F.14 · 1907 p. 67 1. Apprentice.

F.15 · 1907 p. 67 2. Companion.

F.16 · 1907 p. 67 3. Master.

F.17 · 1907 p. 67 This First Temple, under Mystic Masonry, is now known as the Blue Lodge.

F.18 · 1907 p. 67 1. Apprentice.

F.19 · 1907 p. 67 2. Fellow Craft.

F.20 · 1907 p. 68 3. Master Mason. Second Temple.

F.21 · 1907 p. 68 4. Architect, or Apprentice of the Egyptian Secrets.

F.22 · 1907 p. 68 (Manes Musae.)

F.23 · 1907 p. 68 5. Initiate in the Egyptian Secrets.

F.24 · 1907 p. 68 6. Cosmopolitan Brother.

F.25 · 1907 p. 68 7. Christian Philosopher (Bossinius).

F.26 · 1907 p. 68 8. Master of the Egyptian secrets, Alethophiloto (Friend of Truth).

F.27 · 1907 p. 68 Higher degrees.

F.28 · 1907 p. 68 9. Armiger.

F.29 · 1907 p. 68 10. Miles.

F.30 · 1907 p. 68 11. Eques.

F.31 · 1907 p. 68 Under Mystic Masonry: —

F.32 · 1907 p. 68 4. Grand Master of the Secret Manuscript.

F.33 · 1907 p. 68 5. King's Pioneer.

F.34 · 1907 p. 68 6. Master of the Secret Cavern. Higher Degrees.

F.35 · 1907 p. 68 The Four Degrees conferred in the King's Chamber in the Great Pyramid.

F.36 · 1907 p. 68 11. Name never mentioned or written before the profane world.

F.37 · 1907 p. 68 86. In the year 1806 only one Chapter of this system remained to ...

F.38 · 1907 pp. 68–69 87. When Frederick II. came to the throne, seeing that Freemasonry was no ...

F.39 · 1907 pp. 69–70 88. This Order, without pretending to dominion, teaching tolerance, professing the primitive principles ...

F.40 · 1907 p. 70 89. Their library and their archives obtained through the protection of the King ...

F.41 · 1907 p. 70 90. " Few monarchs have more thoroughly protected the Mystic Schools within the ...

F.42 · 1907 p. 70 91. "Frederick the Great, was, however, by no means, the vague and dreamy ...

F.43 · 1907 pp. 70–71 92. " His sympathy with mystics is evidenced by his selection of a ...

F.44 · 1907 p. 71 93. That the opinions of Don Pernty were publicly known is demonstrated by ...

F.45 · 1907 p. 71 94. "A remarkable trait in the character of this Academician was, that he ...

F.46 · 1907 p. 71 95. Such was the comment on this Mystic's character by one, who, while ...

F.47 · 1907 pp. 71–72 96. Don Pernetty was for some time in personal relationship with M. de ...

F.48 · 1907 p. 72 97. " The most succinct account of the opinions held by the leading ...

F.49 · 1907 pp. 72–73 98. "The Grand Lodge of Germany (The Three Globes) 'Zu den drei Weltkugeln' ...

F.50 · 1907 p. 74 99. This secret legend is the same as that of the Carpocratians, which ...

F.51 · 1907 p. 74 100. Separate from the world, and unknown to it, this Wisdom has been ...

F.52 · 1907 pp. 74–75 101. In the time of the Jews they had made use of the ...

F.53 · 1907 p. 75 102. Thus, this secret knowledge, which was continually being added to, lived on ...

F.54 · 1907 p. 75 103. The clergy were dispersed with the persecution that ensued, but as the ...

F.55 · 1907 pp. 75–76 104. "Although it will be acknowledged by every unbiased reader, that Freemasonry has ...

F.56 · 1907 p. 76 105. But these circumstances of dissimilarity arise from those necessary changes which are ...

F.57 · 1907 pp. 76–77 106. The different associations, for example, whose nature and tendency we have been ...

F.58 · 1907 p. 77 107. "The Dionysia, or Mysteries of Bacchus, were intimately connected with those of ...

F.59 · 1907 p. 77 108. "The Dionysian artificers or architects were an association of scientific men, who ...

F.60 · 1907 pp. 77–78 109. "Such is the nature of that association of architects, who erected those ...

F.61 · 1907 p. 78 110. "We have already shown, from authentic sources of information, that the mysteries ...

F.62 · 1907 p. 78 111. "It was not, indeed, till about three hundred years before the birth ...

F.63 · 1907 pp. 78–79 112. "The difference in the ceremonial observances of these institutions, may be accounted ...

F.64 · 1907 p. 79 113. "It cannot be supposed that the Rites of the Egyptian, Jewish, and ...

F.65 · 1907 p. 79 THE UNDERLYING PRINCIPLE.

F.66 · 1907 p. 79 114. "The Ancient Wisdom Religion is the 'Thread-soul' on which are strung all ...

F.67 · 1907 p. 79 115. "Begotten by that Spiritual Hierarchy — the Great White Brotherhood — in ...

F.68 · 1907 pp. 79–80 116. "With the passing of time the old Orders changed, old forms perished, ...

F.69 · 1907 p. 80 117. " Religious parties, Secret Societies, sects of every description, such is the ...

F.70 · 1907 p. 80 118. "A word may here be said to guard against one error that ...

F.71 · 1907 pp. 80–81 119. " The building of form — even religious form — is materializing ...

F.72 · 1907 p. 81 120. On careful investigation, for instance, we find the Christ responsible only for ...

F.73 · 1907 p. 81 The doctrine and elaborations which were later introduced arose in every case from ...

F.74 · 1907 p. 81 121. " Hence we find at the end of the nineteenth century, on ...

F.75 · 1907 pp. 81–82 122. "The doctrines hidden in the Secret Fraternities, no matter what the name, ...

F.76 · 1907 pp. 82–83 123. " These principal streams of religious thought can be traced distinctly as ...

F.77 · 1907 p. 83 124. "The Masonic movement, to state it generally, was at first a sort ...

F.78 · 1907 p. 83 125. It never had anything to do with Operative Masonry or the Builders' ...

F.79 · 1907 pp. 83–84 126. Its basis was, and is, unknown to all of those who do ...

F.80 · 1907 p. 84 127. "The Ancients of Atlantis preserved not less than sixteen distinct Secret Orders, ...

F.81 · 1907 p. 84 128. "With the destruction of Atlantis,** this perfection of order and organization was ...

F.82 · 1907 pp. 84–85 129. Says John A. Weiss, M.D., in his "Obelisk and Freemasonry:" "According to ...

F.83 · 1907 p. 85 130. "A thoughtful consideration of our principal ceremony irresistibly leads us to the ...

F.84 · 1907 p. 85 131. "The twelfth century witnessed an outbreak of Mystic symbolism, perhaps unparalleled, in ...

F.85 · 1907 pp. 85–86 132. Without pressing the argument, I may suggest that some portion, at least, ...

F.86 · 1907 p. 86 133. "Down the centuries we find enrolled the names of philosophic teachers who ...

F.87 · 1907 pp. 86–88 134. "About the year 200 A. D., the most noteworthy Gnostic sect was ...

F.88 · 1907 p. 88 135. "The days of Constantine were the last turning point in history. The ...

F.89 · 1907 p. 88 136. " This same Constantine who, with his soldiers environed the Bishops at ...

F.90 · 1907 pp. 88–89 137. "Three centuries had passed since the orgin of Christianity when at this ...

F.91 · 1907 p. 89 138. "Manes lived under the Persian King Sopares. He endeavored to recall to ...

F.92 · 1907 pp. 89–90 139. "This hatred shown towards Manes by St. Augustine, and his zeal to ...

F.93 · 1907 p. 90 140. " Already in the lifetime of Manes, his pupil Herman had spread ...

F.94 · 1907 pp. 90–91 141. "Bossuet, in his Historie des Variations, TV, says that in the middle ...

F.95 · 1907 p. 91 World, ' and of both principles the Crusaders who had been admitted to ...

F.96 · 1907 pp. 91–92 142. " In spite of the religious changes that followed upon the conquests ...

F.97 · 1907 p. 92 143. "It is proved that the Emperor Rudolph I, even in the year ...

F.98 · 1907 pp. 92–93 144. "At this period the Roman Church appears to have made various futile ...

F.99 · 1907 p. 93 145. "Equally important in the formation of Freemasonry were certain religious communities and ...

F.100 · 1907 pp. 93–94 146. "A few words may be summarized from the same writer about some ...

F.101 · 1907 p. 94 147. "The last expression (in italics) is worthy of our notice, for it ...

F.102 · 1907 pp. 94–95 148. "Komensky was actively interested in the Rosicrucian movement, and joined John Valentinus ...

F.103 · 1907 p. 95 149. Says Abafi: "It was reserved for an Austrian, a Moravian school-master, the ...

F.104 · 1907 p. 95 149½. "The spread of Mysticism in Austria and Hungary during the last century ...

F.105 · 1907 p. 95 150. "In a German tract, printed about 1803, and bound up with another ...

F.106 · 1907 p. 96 1. "The Templars worked with the so-called ' Magical Brethren' at an early ...

F.107 · 1907 p. 96 2. "A Rosicrucian manuscript states that at Cologne, with the motto, 'non Omnis ...

F.108 · 1907 p. 96 3. "A manuscript of Michael Mayer's still exists in the University Library at ...

F.109 · 1907 p. 96 4. "It is asserted that in 1563 the Statutes of the Brotherhood were, ...

F.110 · 1907 pp. 96–97 151. Says a student: " There can be no doubt that the Theosophical ...

F.111 · 1907 p. 97 152. "'Two points," writes Cooper-Oakley, "in this interesting note can be corroborated by ...

F.112 · 1907 p. 97 3. " 'Whosoever wished to be admitted to the secrets, and afterwards to ...

F.113 · 1907 pp. 97–98 10. " 'The Initiates wore a triangle, symbolical of the three qualities of ...

F.114 · 1907 p. 98 " 'The Masters of the second degree or Second Secret, were Masters in ...

F.115 · 1907 p. 98 11. " 'They were called Philosophers or the World Wise (now Rosicrucians). Their ...

F.116 · 1907 p. 98 12. " 'These World- Wise occupied themselves in secret. No one knew where ...

F.117 · 1907 p. 98 14. " ' But they had also secret sciences known only to the ...

F.118 · 1907 p. 98 153. "Those Brother Masons (of the highest degrees) knew that they owed their ...

F.119 · 1907 pp. 98–99 154. "Long before the year 1118, there was a Society which in the ...

F.120 · 1907 p. 99 155. " Length of time and the involved issues consequent thereon made those ...

F.121 · 1907 p. 99 156. "Those associates who still remained over from the collapse (the 'Magian Brothers,' ...

F.122 · 1907 pp. 99–100 157. "The association was, as is always the custom with innovations, in the ...

F.123 · 1907 p. 100 158. Says Baron Hans Ecker von Eckhoffen, in his treatise, when writing of ...

F.124 · 1907 p. 100 159. "In the record there is the name of Philip Melancthon — the ...

F.125 · 1907 p. 101 1535, under the title, the 'St. John's Order of Freemasonry,' or 'Masonic Brotherhood.'

F.126 · 1907 p. 101 160. "This Society (the present Masonic body) was reformed and re-arranged in the ...

F.127 · 1907 p. 101 161. "Amongst other deeply interesting matter, the 'Charter of Cologne' contains the following ...

F.128 · 1907 p. 101 162. " ' The Brotherhood, or the order of Freemason Brothers, bound together ...

F.129 · 1907 p. 101 163. "According to the record, the following reason was given for the adoption ...

F.130 · 1907 pp. 101–102 164. "It is well to add here a few details about the Knights ...

F.131 · 1907 p. 102 165. All these links are of importance if we wish to understand the ...

F.132 · 1907 pp. 103–106 166. "Taking the rules of their Order 'and of the Christians in equal ...

F.133 · 1907 p. 106 167. "The Brother Templars,"' says Roessler, "were, according to their statutes as Hospital ...

F.134 · 1907 pp. 106–107 168. "We find in the Instructions of the Chevalier d 'Orient, where are ...

F.135 · 1907 p. 107 169. "Eighty-one Masons under the leadership of Garimonts, the Patriarch of Jerusalem, went, ...

F.136 · 1907 p. 107 170. "Thus in a short time the Knights Templars became the receivers and ...

F.137 · 1907 pp. 107–108 171. "The Knights Templars, devoted entirely to the sciences and to the dogmas ...

F.138 · 1907 p. 108 172. " Scotch Templars were occupied in excavating a place at Jerusalem in ...

F.139 · 1907 p. 108 173. "The works began on St. Andreas' day; and so the Templars who ...

F.140 · 1907 p. 109 174. "By the instruction common to all Knightly Orders the Crusaders were under ...

F.141 · 1907 p. 109 175. "In order to imitate the Christians of the East and the Coptic ...

F.142 · 1907 p. 109 176. "The Knights Templars united the possessions of the Old Man of the ...

F.143 · 1907 pp. 109–110 177. "All these circumstances were very detrimental to the religion of Rome; it ...

F.144 · 1907 p. 110 178. " Eastern Christians regarded the dogma of the unity of God as ...

F.145 · 1907 p. 110 179. "The Knights of the Cross who had come to know these dogmas ...

F.146 · 1907 p. 110 180. As regarding to the link between the Knights Templars and the Gnostic ...

F.147 · 1907 p. 110 181. "The Order of the Temple is cosmopolitan; it is divided into two ...

F.148 · 1907 pp. 110–111 182. "The Order of the Temple sprang from the Order of the East, ...

F.149 · 1907 p. 111 183. " Their policy was opposed to the propagation of metaphysical knowledge and ...

F.150 · 1907 p. 111 184. " Moses was initiated in Egypt. He was profoundly versed in the ...

F.151 · 1907 p. 111 185. " Later on, the Son of God was born into the world. ...

F.152 · 1907 pp. 111–112 186. "On returning to Jerusalem, he presented himself before the chiefs of the ...

F.153 · 1907 p. 112 187. " However, the moment had come when the Christ, directing the fruits ...

F.154 · 1907 p. 112 188. " Jesus conferred on His disciples the evangelical Initiation, caused His spirit ...

F.155 · 1907 p. 112 189. "John never quitted the East; his doctrine, always pure, was not altered ...

F.156 · 1907 pp. 112–113 190. "Peter and the other apostles, on the contrary, carried the teachings of ...

F.157 · 1907 p. 113 192. "Down to 1118, the Mysteries and the hierarchical order of the Egyptian ...

F.158 · 1907 p. 113 193. "The Christians of the East, persecuted by the infidels, appreciating the courage ...

F.159 · 1907 p. 113 194. "Hugh was then invested with the patriarchal apostolic power, and placed in ...

F.160 · 1907 pp. 113–114 195. "Such is the origin of the foundation of the Templars, and of ...

F.161 · 1907 p. 114 196. "Jacques de Molay, foreseeing the misfortunes that threatened the Order, appointed as ...

F.162 · 1907 p. 114 197. "This Grand Master passed on the supreme power to Brother Theobald, of ...

F.163 · 1907 p. 114 198. "Let us come finally to the Levitical doctrines: God is all that ...

F.164 · 1907 p. 114 199. "Immutable in His essence, God is mutable in His parts, which after ...

F.165 · 1907 pp. 114–115 200. " God being supremely intelligent, every one of the parts which compose ...

F.166 · 1907 p. 115 201. "God — infinite Being — is composed of three powers; the Father, ...

F.167 · 1907 p. 115 202. "There is but one only true religion, that which acknowledges one only ...

F.168 · 1907 p. 115 203. "The Order of Nature is immutable; therefore all doctrines that any one ...

F.169 · 1907 p. 115 204. "Eternal life is the power with which every being is endowed, of ...

F.170 · 1907 pp. 115–116 205. "According to this system of modification of matter, it is natural to ...

F.171 · 1907 p. 116 206. " However, the high Initiates do not profess to believe that all ...

Masonic Symbolism and the Ancient Mysteries All Are One

S.1 · 1907 p. 117 207. "The Order known as Freemasonry appears to have been instituted as a ...

S.2 · 1907 p. 117 208. "The identity of the Masonic Institution with the Ancient Mysteries is obvious ...

S.3 · 1907 p. 117 209. "But the order of Freemasonry goes further than did the Ancient Mysteries; ...

S.4 · 1907 p. 118 210. "Without any reference to forms and modes of faith, it furnishes a ...

S.5 · 1907 p. 118 211. "From age to age, through countless generations, these Rites have read their ...

S.6 · 1907 pp. 118–119 212. "We must stand by the sarcophagus of the murdered Osiris, in Egypt; ...

S.7 · 1907 p. 119 213. "If we seek the origin and first beginning of the Masonic philosophy, ...

S.8 · 1907 pp. 119–120 214. "I contend that the philosophy of Freemasonry is engaged in the contemplation ...

S.9 · 1907 p. 120 215. "These two doctrines, then, the unity of God and the immortality of ...

S.10 · 1907 p. 120 216. "The fundamental law of Masonry requires only a belief in the Supreme ...

S.11 · 1907 p. 121 217. "Freemasonry does not profess to interfere with the religious opinions of its ...

S.12 · 1907 pp. 121–122 218. "Every Mason," says the old Charges of 1722, "is obliged by his ...

S.13 · 1907 p. 122 219. "The precepts of Jesus could not have been made obligatory on a ...

S.14 · 1907 p. 122 220. "So broad is the religion of Masonry, and so carefully are all ...

S.15 · 1907 pp. 122–123 221. And why is this true? Because the Vishnu of the Brahminical Trinity, ...

S.16 · 1907 p. 123 222. " The whole design of Freemasonry as a Speculative science is the ...

S.17 · 1907 p. 123 223. "The Mason living and working in the world as his lodge, must ...

S.18 · 1907 pp. 123–124 224. "Every Speculative Mason is familiar with the fact that the East, as ...

S.19 · 1907 p. 124 'Westward the course of empire takes its way' — is but the modern ...

S.20 · 1907 pp. 124–125 226. Mystic Masonry, which naturally includes Craft Masonry, holds within itself the only ...

S.21 · 1907 p. 125 227. "Freemasonry itself anciently received, among other appellations, that of Lux, or Light, ...

S.22 · 1907 p. 125 228. "Light was, in accordance with the old religious sentiment, the great object ...

S.23 · 1907 pp. 125–126 229. "In all the ancient systems this reverence for light, as the symbol ...

S.24 · 1907 p. 126 230. "Light, therefore, became synonymous with truth and knowledge, and darkness with falsehood ...

S.25 · 1907 pp. 126–127 231. "It is a Landmark, that a 'Book of the Law' shall constitute ...

S.26 · 1907 p. 127 232. The Holy Bible of the Christian is no better to the Christian ...

S.27 · 1907 p. 127 233. The religious philosophy of Masonry is as old as is the First ...

S.28 · 1907 pp. 127–129 234. "Egypt was repeopled after the deluge by the sons of Ham, and ...

S.29 · 1907 p. 129 235. "That all the mysteries throughout the world were the same in substance, ...

S.30 · 1907 p. 129 236. ' * They were introduced, so says tradition, into India by Brahma, ...

S.31 · 1907 pp. 129–130 237. "Egypt was the cradle of all the Mysteries. At one time in ...

S.32 · 1907 p. 130 238. " The priesthood of Egypt constituted a sacred caste, in whom the ...

S.33 · 1907 p. 130 239. "The principal seat of the Mysteries was at Memphis, in the neighborhood ...

S.34 · 1907 pp. 130–131 240. "Mysteries was the name given to those religious assemblies of the ancients, ...

S.35 · 1907 pp. 131–132 241. Among all the Ancient people there was both a Public and a ...

S.36 · 1907 p. 132 242. "The qualification for initiation (in the Mysteries of Greece) were maturity of ...

S.37 · 1907 pp. 132–133 243. "In these regulations, as well as in the gradual advancement of the ...

S.38 · 1907 p. 133 244. "These Mysteries existed in every country of heathendom, in each under a ...

S.39 · 1907 p. 133 245. "The legend and traditions of 'Hiram Abif (for such is the rendering ...

S.40 · 1907 pp. 133–134 246. "We do not assert that the legend of Hiram Abif is true. ...

S.41 · 1907 p. 134 247. "The Masonic legend stands by itself, unsupported by history or other than ...

S.42 · 1907 p. 134 248. "For many ages and everywhere Masons have celebrated the death of Hiram ...

S.43 · 1907 pp. 134–135 249. "In the Apprentice we find reproduced the Aspirant of Thebes and Eleusis, ...

S.44 · 1907 p. 135 250. "Everywhere in the East (and Christ was in the East), the cradle ...

S.45 · 1907 pp. 135–136 251. "The Mysteries of Osiris formed the third degree or summit of the ...

S.46 · 1907 p. 136 252. " This legend was purely astronomical. Osiris was the sun, Isis the ...

S.47 · 1907 pp. 136–137 253. "The idea of the existence of an enlightened people who lived at ...

S.48 · 1907 p. 137 254. "Among the Egyptians, too, the chief deity, Osiris, was but another name ...

S.49 · 1907 p. 137 255. "This early and very general prevalence of the sentiment of sun-worship is ...

S.50 · 1907 p. 137 Many, indeed, nearly all, of the Masonic symbols of the present day can ...

S.51 · 1907 p. 138 256. "One thing, at least, is incapable of refutation, and that is, that ...

S.52 · 1907 p. 138 257. "In every country under heaven the initiations were performed in caverns, either ...

S.53 · 1907 pp. 138–139 258. "In all the ancient systems of Initiation the candidate was shrouded in ...

S.54 · 1907 p. 139 259. "Darkness, like death, is the symbol of Initiation. It was for this ...

S.55 · 1907 p. 139 260. "Light is, therefore, a fundamental symbol in Freemasonry. It is, in fact, ...

S.56 · 1907 p. 139 261. "A laudable thirst after knowledge prompted the youth of all ranks to ...

S.57 · 1907 pp. 139–140 262. "There was also another quality of the mind which served to recommend ...

S.58 · 1907 p. 140 263. "In the Old Lectures it is said, 'He that is truly square, ...

S.59 · 1907 pp. 140–141 264. "In the Mysteries of India, the aspirant was invested with a consecrated ...

S.60 · 1907 p. 141 265. "The rite of discalceation, or uncovering the feet on approaching holy ground, ...

S.61 · 1907 p. 141 266. "That it not only very generally prevailed, but that its symbolic signification ...

S.62 · 1907 p. 141 267. "Bishop Patrick entertains this opinion, and thinks that the custom was derived ...

S.63 · 1907 p. 141 268. "The direction of Pythagoras to his disciples was in these words: 'Offer ...

S.64 · 1907 pp. 141–142 269. "The Mohammedans, when about to perform their devotions, always leave their slippers ...

S.65 · 1907 p. 142 270. "Adam Clark thinks that the custom of worshipping the Deity barefooted was ...

S.66 · 1907 p. 142 271. "The rite of discalceation is, therefore, a symbol of reverence. It signifies, ...

S.67 · 1907 p. 142 272. "Into the Master Mason's lodge— this holy of holies of the Masonic ...

S.68 · 1907 p. 142 Put off thy shoes from off thy feet, for the place whereon thou ...

S.69 · 1907 pp. 142–143 273. "In the ancient initiation the candidate was never permitted to enter on ...

S.70 · 1907 p. 143 274. "The probation of a candidate in ancient times embraced many important particulars; ...

S.71 · 1907 p. 143 275. "Freemasonry is a system based upon the knowledge and acknowledgement of God, ...

S.72 · 1907 pp. 143–144 276. "The successful probationer, at the expiration of his novitiate, was brought forth ...

S.73 · 1907 pp. 144–145 277. "The circumambulation among the pagan nations referred to the great doctrine of ...

S.74 · 1907 p. 145 278. "In the rite of circumambulation we find another ceremony borrowed from the ...

S.75 · 1907 p. 145 279. "Among the Romans the ceremony of circumambulation was always used in the ...

S.76 · 1907 p. 146 280. "Among the Hindus the same rite of circumambulation has always been practiced. ...

S.77 · 1907 p. 146 281. "Among the Ancients Silence and Secrecy were considered virtues of the highest ...

S.78 · 1907 pp. 146–147 282. "An oath taken with the face toward the east was deemed more ...

S.79 · 1907 p. 147 283. "It was the custom to add a solemn imprecation to their oaths, ...

S.80 · 1907 p. 147 284. "The right hand has in all ages been deemed an emblem of ...

S.81 · 1907 pp. 147–148 285. "Valerius Maximus tells us that the Ancients had a moral Deity whom ...

S.82 · 1907 p. 148 286. " In the Scriptures we find frequent references to the use of ...

S.83 · 1907 p. 148 287. "This lifting up the right hand was, in fact, the universal mode ...

S.84 · 1907 p. 149 288. "The Rite of Illumination is a very Ancient ceremony, and constitutes an ...

S.85 · 1907 pp. 149–150 289. "Light was, in accordance with the old religious sentiment, the great object ...

S.86 · 1907 p. 150 290. "In all the Ancient systems this reverence for light, as the symbol ...

S.87 · 1907 p. 150 291. "The Rite of Intrusting supplies us with many important and interesting symbols. ...

S.88 · 1907 p. 151 292. "This Rite of Intrusting is, of course, divided into several parts or ...

S.89 · 1907 pp. 151–152 293. "Turning from the scenes of woe, he (the candidate) was passed through ...

S.90 · 1907 p. 152 294. "The Rite of Investiture, called, in the colloqually technical language of the ...

S.91 · 1907 p. 152 295. " This Rite of Investiture, or the placing upon the aspirant some ...

S.92 · 1907 p. 153 296. "In the Levitical economy of the Israelites the priests always wore the ...

S.93 · 1907 p. 153 297. "In the Persian Mysteries of Mithras, the candidate, having first received light, ...

S.94 · 1907 p. 153 298. "In the initiations practiced in Hindustan, in the ceremony of investiture was ...

S.95 · 1907 p. 153 299. "In the Scandinavian Rites, where the military genius of the people had ...

S.96 · 1907 pp. 153–154 300. "In the Apocalypse a white stone was the reward promised by the ...

S.97 · 1907 p. 154 301. "In the early ages of the (true) Christian Church a white garment ...

S.98 · 1907 p. 154 301. " There is no one symbol of Masonry more important in its ...

S.99 · 1907 p. 154 302. "The apron or girdle, in ancient times, was a universally received emblem ...

S.100 · 1907 pp. 154–155 303. "It was the firm opinion of the Essenes that internal purity and ...

S.101 · 1907 p. 155 304. "When a candidate was initiated into the ancient mysteries, he was esteemed ...

S.102 · 1907 p. 155 305. "Among the Greeks the garment of initiation was white, because, says Cicero, ...

S.103 · 1907 p. 155 306. "All the ancient statues of the heathen gods which have been discovered ...

S.104 · 1907 p. 155 307. "The emblematical foundations or supports of a Masonic Lodge are three pillars, ...

S.105 · 1907 p. 156 308. "In the Ancient Mysteries these three pillars represented the great emblematical Triad ...

S.106 · 1907 p. 156 309. "The Persians, who termed their emblematical mithratic cave or lodge the Empyrean, ...

S.107 · 1907 p. 156 310. "Similar to this were the forms of the Egyptian Deity, designed by ...

S.108 · 1907 pp. 156–157 311. "It is remarkable that every Mysterious system practiced on the habitable globe ...

S.109 · 1907 p. 157 312. "The three Principal Officers of a lodge are, it is needless to ...

S.110 · 1907 p. 157 313. "In the Brahminical initiations of Hindustan, which are among the earliest that ...

S.111 · 1907 pp. 157–158 314. "The interior of the cavern of initiation was lighted by innumerable lamps, ...

S.112 · 1907 p. 158 315. "Again, in the Zoroasteric Mysteries of Persia, the temple of initiation was ...

S.113 · 1907 p. 158 316. "In the Egyptian Mysteries of Osiris, the same reference to the sun ...

S.114 · 1907 p. 158 317. " In the great Mysteries of Eleusis, which were celebrated at Athens, ...

S.115 · 1907 p. 158 318. "In the East, as the pillar of Wisdom, this Deity was called ...

S.116 · 1907 p. 159 319. "The lodge continues throughout the degree to be presented to the initiated ...

S.117 · 1907 p. 159 320. "The lodge as a representation of the world, is, of course, supposed ...

S.118 · 1907 p. 159 321. "This Mystical ladder, which in Masonry is referred to as 'the theological ...

S.119 · 1907 p. 160 322. "There is an anomaly in giving to the Mystical ladder of Masonry ...

S.120 · 1907 p. 160 323. "If Charity is equivalent to Divine Love, and Divine Love is represented ...

S.121 · 1907 pp. 160–161 324. "There is a tradition of St. John the Baptist which has collateral ...

S.122 · 1907 p. 161 325. "The fact that each, St. John the Baptist and St. John the ...

S.123 · 1907 p. 161 326. "Masonic Monitors say: 'And since their time (St. John the Baptist and ...

S.124 · 1907 pp. 161–162 327. "The two parallel lines which in the modern lectures are said to ...

S.125 · 1907 p. 162 328. "The mysteries among the Chinese and Japanese came from India and had ...

S.126 · 1907 p. 162 329. "In the Druidical Rites the point within the circle and the cube ...

S.127 · 1907 pp. 162–163 330. " The point within became a universal emblem to denote the temple ...

S.128 · 1907 p. 163 331. "All nations recognized as an object of worship a great Supreme Deity ...

S.129 · 1907 p. 163 332. " The Point within a Circle is derived from the Ancient Sun ...

S.130 · 1907 pp. 163–164 333. "The point within a circle is an interesting and important symbol in ...

S.131 · 1907 p. 164 334. "Perfectly to understand this symbol, I must refer, as a preliminary matter, ...

S.132 · 1907 pp. 164–165 335. "The Phallus was a sculptured representation of the Membrum Virile, or male ...

S.133 · 1907 p. 165 336. "The union of the Phallus and Cteis, or the Lingam and Yoni, ...

S.134 · 1907 p. 165 Christ and Mary.

S.135 · 1907 p. 165 337. But the ancients went farther. Believing that the procreative and productive powers ...

S.136 · 1907 p. 166 338. "Now, this hermaphrodism of the Supreme Divinity was again supposed to be ...

S.137 · 1907 p. 166 339. "So far, then, we arrive at the true interpretation of the Masonic ...

S.138 · 1907 p. 166 340. "But the two perpendicular parallel lines remain to be explained. Every one ...

S.139 · 1907 p. 166 341. "A New Zealand myth says we have two primeval ancestors, a father ...

S.140 · 1907 pp. 167–168 342. "It is thus evident that the doctrine of the reciprocal principles of ...

S.141 · 1907 p. 168 343. "In those early days, all the operations of nature were consecrated to ...

S.142 · 1907 p. 168 344. "This sacred festival does not astonish me," said Dr. Goodman. "I feel ...

S.143 · 1907 p. 169 345. "The reverence as well as worship paid to the Phallus, in early ...

S.144 · 1907 p. 169 346. "The indecent ideas attached to the representation of the Phallus were, though ...

S.145 · 1907 pp. 169–170 347. "Our ideas of propriety lead us to suppose that a ceremony which ...

S.146 · 1907 p. 170 348. "To sum up, the Phallus, in the same manner as statues, plants, ...

S.147 · 1907 p. 170 349. The Mysteries formed an important feature in the system of religion practiced ...

S.148 · 1907 pp. 170–171 350. "These Rites were known under the high and significant appellation of The ...

S.149 · 1907 p. 171 351. Among the Ancients Silence and Secrecy were considered virtues of the highest ...

S.150 · 1907 p. 171 352. It must not be supposed that any of the Ancient Initiates really ...

S.151 · 1907 pp. 171–172 353. "We find among all the priests of ancient people, and in order ...

S.152 · 1907 pp. 172–173 354. "The Secrets of Antiquity had a two-fold aim. In the first case ...

S.153 · 1907 p. 173 355. To them alone was entrusted the bringing up of Kings and the ...

S.154 · 1907 pp. 173–174 356. Because, however, their method of teaching was symbolical, many errors of which ...

S.155 · 1907 p. 174 357. This policy of Silence and Secrecy has always been a wise one, ...

Rules and Regulations

R.1 · 1907 p. 177 Adopted In Secret Council held in in the East In the year of ...

R.2 · 1907 p. 177 Rules are ABSOLUTELY binding on all Lodges and its members under the Supreme ...

R.3 · 1907 p. 179 1. The whole world is but one Republic, of which each Nation is ...

R.4 · 1907 pp. 179–180 2. The real object of Mystic Masonry can be summed up in these ...

R.5 · 1907 p. 180 3. Masonic Charity and devotion being the duty of brothers, whosoever shall be ...

R.6 · 1907 pp. 180–181 4. When the calamities of a brother call for our aid, we should ...

R.7 · 1907 p. 181 5. From this purpose, indolence dare not persuade the foot to halt or ...

R.8 · 1907 p. 181 6. As the good things of this life are partially dispensed, and some ...

R.9 · 1907 p. 182 7. Another principle is never to injure the confidence of your brother by ...

R.10 · 1907 p. 182 8. So much is required of the Mystic Mason in his gifts as ...

R.11 · 1907 pp. 182–183 9. In the intercourse with the world, we must carefully guard ourselves against ...

R.12 · 1907 p. 183 10. As the Ancient Mystic Oriental Masons of the Universe consider the Blue ...

R.13 · 1907 pp. 183–184 11. Initiates of Mystic and Oriental Masonry are ordered to fraternize with the ...

R.14 · 1907 p. 184 12. The "G" in the Masonic Institution is the oldest Landmark the institution ...

R.15 · 1907 pp. 185–187 13. It is an absolute rule that the Ritual must be used in ...

R.16 · 1907 p. 187 14. Whosoever wishes to be admitted to the secrets, and afterwards to be ...

R.17 · 1907 pp. 187–188 15. The Supreme Grand Master, or his Deputy, has Authority and Right, not ...

R.18 · 1907 p. 188 16. The Master of a particular Lodge has the Right and Authority of ...

R.19 · 1907 pp. 188–189 17. The Master of each particular Lodge shall keep a Book containing their ...

R.20 · 1907 p. 189 18. No man can be made or admitted a member of a particular ...

R.21 · 1907 p. 189 19. "The candidate shall solemnly promise to submit to the Constitutions, the Charges, ...

R.22 · 1907 pp. 189–190 20. No set or number of Brethren shall withdraw or separate themselves from ...

R.23 · 1907 p. 190 21. If any number of Brethren shall take upon themselves to form a ...

R.24 · 1907 pp. 190–191 22. If any Brother so far misbehaves himself as to render his Lodge ...

R.25 · 1907 p. 191 23. All Lodges are to observe the same Usages as much as possible, ...

R.26 · 1907 p. 191 27. The Supreme Grand Lodge consists of the unknown Supreme Grand Master, the ...

R.27 · 1907 pp. 191–192 25. The Supreme Grand Master holds such position for life and selects his ...

R.28 · 1907 pp. 192–193 26. The Supreme Grand Master issues all Dispensations and Warrants for Lodges throughout ...

R.29 · 1907 p. 193 27. The Supreme Grand Master cannot abuse his power, even with his almost ...

Original notes

N.25 · 1907 p. 25 Parsons, " New Light from the Great Pyramid. "

N.26 · 1907 p. 26 See Philosophy of Fire

N.27 · 1907 p. 27 "See Philosophy of Fire Parsons, "New Light from the Great Pyramid."

N.29 · 1907 p. 29 Oliver, "History of " Initiation. " Jurden.

N.31 · 1907 p. 31 Schopenhauser.

N.33 · 1907 p. 33 Parsons, "New Light from the Great Pyramid."

N.34 · 1907 p. 34 Parsons, " New Light from the Great Pyramid. "

N.36 · 1907 p. 36 This "lost key" is fully and absolutely recovered in the degrees of Ancient ...

N.37 · 1907 p. 37 Dr. Buck, "Mystic Masonry. " See both "The Philosophy of Fire" and "The ...

N.40 · 1907 p. 40 For further information, see "The Rosicrucians; their Teachings."

N.41 · 1907 p. 41 Dr. Buck, "Mystic Masonry."

N.42 · 1907 p. 42 Dr. Buck, " Mystic Masonry. " Albert Pike, " Morals and Dogma." Heckthorne, ...

N.43 · 1907 p. 43 Dr. Buck, "Mystic Masonry."

N.46 · 1907 p. 46 Dr. Buck, " Mystic Masonry.

N.47 · 1907 p. 47 Dr. Buck, " Mystic Masonry. " In the Rites of Mystic Masonry the ...

N.54 · 1907 p. 54 Dr. Buck, "Mystic Masonry."

N.56 · 1907 p. 56 Dr. Buck, "Mystic Masonry."

N.60 · 1907 p. 60 Dr. Buck, "Mystic Masonry."

N.61 · 1907 p. 61 Dr. Buck, "Mystic Masonry."

N.62 · 1907 p. 62 Reybold, " History of Freemasonry. " Albert Pike, "Morals and Dogma."

N.63 · 1907 p. 63 Dr. Buck, "Mystic Masonry." Albert Pike, "Morals and Dogma.'

N.65 · 1907 pp. 65–66 " 'African Master Builders. A secret society with a Masonic form which came ...

N.71 · 1907 p. 71 Mrs. Cooper-Oaklet, " Hidden Sources of Masonry. "

N.74 · 1907 p. 74 . See both "The Philosophy of Fire" and "The Rosicrucians; Their Teachings,"

N.76 · 1907 p. 76 See " The Rosicrucians j Their Teachings. "

N.77 · 1907 p. 77 M. Lawrie.

N.79 · 1907 p. 79 Alexander Lawrie, " The History of Freemasonry.

N.80 · 1907 p. 80 Cooper-Oakley, "Masonry and Mysticism." Known as the "Great White Brotherhood" and in Ancient ...

N.84 · 1907 p. 84 See "The Philosophy of Fire." #See "The Rosicrucians; their Teachings."

N.86 · 1907 pp. 86–87 Says a student under the 11th degree: "The Alchemists and Adepts veil their ...

N.88 · 1907 p. 88 John Yarker, "Records and Documents of Freemasonry. " Dr. J. D. Buck, "Mystic ...

N.92 · 1907 p. 92 Reghellini da Schio. Paris, 1883. Ludwig Abafi. "Pre-Historic Freemasonry in Australia, etc."

N.94 · 1907 p. 94 See ''The Fraternity of the Rosicrucians; their Teachings.? '

N.100 · 1907 p. 100 Op. Cit.

N.104 · 1907 p. 104 See ''The Philosophy of Fire." See "The Philosophy of Fire."

N.118 · 1907 p. 118 Pierson, "Tradition or Masonry."

N.119 · 1907 p. 119 Sickels, "Ahiman Rezon."

N.120 · 1907 p. 120 Mackey, "The Symbolism of Freemasonry." Mackey, "Masonic Jurisprudence."

N.121 · 1907 p. 121 Mackey, "Masonic Lexicon." Grove, "System of Moral Philosophy."

N.122 · 1907 p. 122 Mackey, " Masonic Jurisprudence. " Webb 's " Monitor of Freemasonry. "

N.123 · 1907 p. 123 Mackey, "Manual of the Lodge."

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N.129 · 1907 p. 129 Pierson, "Traditions of Freemasonry."

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N.131 · 1907 p. 131 Mackey, ''Lexicon of Freemasonry."

N.133 · 1907 p. 133 Mackey, "Lexicon of Freemasonry." Mackey, "Symbolism of Freemasonry."

N.135 · 1907 p. 135 Piersons, "Traditions of Freemasonry."

N.136 · 1907 p. 136 Mackey, " Lexicon of Freemasonry."

N.137 · 1907 p. 137 Piersan, "Tradition of Freemasonry."

N.138 · 1907 p. 138 Mackey, c ' Symbolism of Freemasonry. " Pierson, ''Traditions of Freemasonry."

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N.140 · 1907 p. 140 ^Oliver, "History of Initiation.

N.141 · 1907 p. 141 Pierson, "Traditions of Freemasonry."

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N.143 · 1907 p. 143 Mackey, "Manual of the Lodge." Pierson, "Traditions of Freemasonry."

N.144 · 1907 p. 144 See "The Philosophy of Fire." Oliver, "History of Initiation."

N.145 · 1907 p. 145 Mackey, "Manual of the Lodge."

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N.147 · 1907 p. 147 Pierson, "Traditions of Freemasonry. " Sickles, "General Ahiman Rezon."

N.148 · 1907 p. 148 Pierson, "Traditions of Freemasonry."

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N.150 · 1907 p. 150 Mackey, "Symbolism of Freemasonry."

N.151 · 1907 p. 151 Mackey, "Symbolism of Freemasonry. "

N.152 · 1907 p. 152 Oliver, "History of Initiation."

N.154 · 1907 p. 154 Mackey, "Symbolism of Freemasonry."

N.155 · 1907 p. 155 Pierson, "Traditions of Freemasonry."

N.157 · 1907 p. 157 Pierson, "Traditions of Freemasonry."

N.158 · 1907 p. 158 Mackey, " Symbolism of Freemasonry. " Pierson, "Traditions of Freemasonry. "

N.159 · 1907 p. 159 Mackey, "Manual of the Lodge,"

N.160 · 1907 p. 160 Mackey, " Symbolism of Freemasonry. "

N.161 · 1907 p. 161 See the "Philosophy of Fire" Chapter on the Essenian Initiation. Pierson, "Traditions of ...

N.162 · 1907 p. 162 Mackey, "Manual of the Lodge."

N.163 · 1907 p. 163 Pierson, "Traditions of Freemasonry." Mackey, "Symbolism of Freemasonry."

N.164 · 1907 p. 164 Mackey, "Manual of the Lodge."

N.166 · 1907 p. 166 Mackey, "Symbolism of Freemasonry. "

N.170 · 1907 p. 170 Hodder M. Westropp, "Primitive symbolism."

N.171 · 1907 p. 171 Oliver, "History of Initiation."

N.184 · 1907 pp. 184–188 “G” This letter is deservedly regarded as one of the MOST sacred of ...

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Jirah Dewey Buck. Mystic Masonry; or, The Symbols of Freemasonry and the Greater Mysteries of Antiquity. Cincinnati: Robert Clarke Company, 1897. The catalogue identifies a major writer quoted by Clymer. Buck passages in this edition follow Clymer and have not all been independently collated with Buck's volume.
Source link

Cooper-Oakley: primary comparison

Isabel Cooper-Oakley. Traces of a Hidden Tradition in Masonry and Mediæval Mysticism (1900). The chapter “Towards the Hidden Sources of Masonry” was consulted in a public transcription to compare the argument about hidden tradition and several passages also appearing in Clymer. It is evidence of an esoteric historical interpretation, not independent proof of every lineage it proposes.
Source link

Mackey: primary comparison

Albert G. Mackey. The Symbolism of Freemasonry (first published 1869; the electronic text presents an 1882 edition). Project Gutenberg ebook 11937. Consulted for the interpretive framework of symbols,

legends, and the category “Spurious Freemasonry.” Citations to other Mackey works in the original notes are preserved without implying that all were independently checked.
Source link

Clement of Alexandria: primary literary parallel

Clement of Alexandria. Stromata VI.4, in the English translation reproduced by New Advent. Consulted for the Egyptian procession, its priestly offices, and the forty-two Hermetic books. The parallel does not attest Clymer's entire Egyptian degree story.
Source link

Blavatsky: primary philosophical parallel

H. P. Blavatsky. The Secret Doctrine, vol. I (1888), Proem, especially pp. 14–20 and the three fundamental propositions. Consulted for the reference to postulates in Clymer's original introduction and the vocabulary of unity, spiritual life, and development.
Source link

Josephus: primary literary parallel

Flavius Josephus. Against Apion I.17–18, William Whiston translation, Project Gutenberg ebook 2849. Consulted for the Tyrian riddle tradition associated with Abdemon. This identifies a name and a literary context, not a Masonic initiation in Egypt.
Source link

Emerald Tablet: primary comparison

Isaac Newton's manuscript transcription and translation of the Emerald Tablet, published by the Chymistry of Isaac Newton project, Indiana University. Consulted as a primary parallel for correspondence between above and below; it does not establish the claimed antiquity of a later institution.
Source link

Cologne Charter: critical comparison within Masonic literature

The expanded Mackey encyclopedia, entry “Cologne, Charter of,” prepared by E. L. Hawkins, in the public transcription hosted by Freimaurer-Wiki. The entry records substantial doubts and objections about authenticity. It is cited with its contributor identified, rather than attributing every revision to Mackey himself.
Source link

UGLE: institutional historical account

United Grand Lodge of England, “History of Freemasonry.” Consulted as an institution's own account of medieval stonemason traditions and the formation of Grand Lodge in London in 1717. It provides a contrasting institutional perspective, rather than a universal ruling on every esoteric interpretation. Accessed 16 October 2026.

Source link

Anderson: primary constitutional comparison

James Anderson, The Constitutions of the Free-Masons (1723), Charge I, “Concerning God and Religion,” in the transcription hosted by Universal Co-Masonry. Consulted for the relation of moral law, religion, and differing persuasions. The cited passage complicates Clymer's description of the eighteenth-century reform as atheistic.

Source link

Biblical references

The Holy Bible, King James Version. References identify passages underlying the book's wording or the editorial comparisons; they do not imply that the biblical text teaches every esoteric interpretation assigned to it. Project Gutenberg ebook 10 supplies an accessible public-domain American reading text.

Source link

Editorial note

The copy text is the corrected reading text established from the Internet Archive scan of Clymer's 1907 Allentown edition for the accompanying annotated book. The full historical body was reviewed and the transcription checked against the scan in preparing that edition. This lexicon inherits that established text. It is not a new collation of every work that Clymer quotes.

Original notes are included in the lexical corpus, including their bibliographical wording and attributed comments. Historical note marks and apparent print errors may appear in exact excerpts. The title-page transcription regularizes capitalization and punctuation for searching. New explanatory brackets and annotations from the accompanying reading edition are excluded from all word counts.

This lexicon was prepared with AI assistance in 2026. Quotations, lexical counts, source locators, internal references, native note references, and digital structure were checked against the selected reading corpus. The new essays remain editorial interpretations. The files have not received independent specialist review as a critical edition.

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