

THE LIGHT OF LUXOR

SPECIAL EDITION

CHARLES WEBSTER LEADBEATER'S ESSAYS
AND LECTURES ON FREEMASONRY



INDEPENDENT THEOSOPHICAL MAGAZINE

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Independent Theosophical Magazine



Theosophy

We often speak of Theosophy as not in itself a religion, but the truth, which lies behind all religions alike. That is so; yet, from another point of view, we may surely say that it is at once a philosophy, a religion and a science.

C.W. Leadbeater

The Society

"The Theosophical Society was organized for the purpose of promulgating the Theosophical doctrines, and for the promotion of the Theosophic life. The present Theosophical Society is not the first of its kind."

H.P. Blavatsky

Its Objects

1. To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.
2. To encourage the study of comparative religion, philosophy and science.
3. To investigate unexplained laws of Nature and the powers latent in man.

"Freemasonry comes from both Mysteries and the Operatives. Take the penalty. In the middle ages they may have enforced it; I do not know; but the secrets of building were very carefully guarded. When the candidate could no longer function in his subtle body - and - go through closed doors - the great truths were acted in the form of a drama. Plato was initiated in this manner. Finally, at the time when persecution became rife, when it became dangerous to believe in the mysteries, the great truths were thrown into symbols in order that the knowledge might never be lost. All those Lodges called the Rosary kept some of the knowledge, and the facts were given out in language only understood by initiates. The Teaching of Christian Rosenkreutz contained much of the knowledge.

With the rise of the Operatives a new explanation was given to the Masonic oath, and then we see the two lines of masonry working side by side, and in the world at the same time we see a double line of Masonry. Later we come to one peculiar line of the higher degrees, with which the Comte St. Germain was so closely associated.

If you would read some of George Sain's novels, you would find much in the way of story form of the powers of these initiates. From that continental line we derive much."
Annie Besant 33°

Editors Note

In this special edition of the Light of Luxor eMagazine, we present essays and lectures on Freemasonry by Charles Webster Leadbeater (CWL). CWL was a prominent theosophist in the early twentieth century, he was bishop of the Liberal Catholic Church, and was a 33° Co-Freemason.

In this special edition you will find a paper presented by Bro. Lawrence Burt published in 1947 where he gives homage to Leadbeater 13 years after his passing. Bro. Burt provides an excellent presentation of Leadbeater's masonic career and gives a testament of his good character as a man and as an exemplary Freemason.

The lectures and papers contained in this edition were presented by Bro. Leadbeater as lectures and essays published in the Co-Masonic Journal The Morning Star and The Blazing Star. One paper that needs to be noted is Freemasonry and the Egyptian Mysteries, this paper was first published in The Blazing Star Magazine in 1923. The journal of the organ of the International Society of Masonic Research. This paper was written three years before the publication of the books The Hidden Life in Freemasonry and Glimpses of Masonic History, it can be noted that the paper was the inspiration for the book as the paper itself can be contained in different parts of The Hidden Life in Freemasonry.

The lectures were short speeches Bro Leadbeater delivered after the Masonic Ceremonies, these lectures are explanations of different aspects of the Masonic ritual, such as the use of incense in Masonic Ceremonies, the Apron in ancient Egypt. Additional lectures were addresses to brethren.

In the paper the new impetus, Bro. Leadbeater explains the origins to his inspiration to improve the rituals of Co-Masonry. In The Origins of Modern Masonry, Leadbeater recorded a communication he had with a Master of the Wisdom regarding freemasonry in general.

Leadbeater's life was multifaceted, and it is worth studying his masonic works, as he left a great influence on Freemasonry through his two books to generations of Masons from all constitutions, across the world.

For more information on Leadbeater's life, it is recommended to visit the website dedicated to him called CWL World: <http://www.cwlworld.info> there you can find more information about his personal and spiritual life.

CWL World: "This website makes available aspects of CWL's vast literary output as well as some biographical information, including the charges and accusations against him, his work for the Theosophical Society and the Liberal Catholic Church. Also included are a comprehensive list of his books, written over a period of several decades, plus a number of photographs, letters, rare archival material and key testimonies, by those who knew and worked with him, about his life, his character and his helpfulness."

From Theosophy Wiki: "During one of the meetings at the Convention an argument broke out concerning Leadbeater. J. Krishnamurti, who was present, declared that he knew Leadbeater better than most of those present, and that he could speak with some authority. As he reported later, he then declared that CWL "was one of the purest and one of the greatest men I had ever met. His clairvoyance may be doubted but not his purity."

Editor: Julian Ochoa:.

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"We aim at gender-inclusive language in this magazine. However, articles and quotations from writings written at a time in which gender-inclusive was not practiced are published as originally written."

The Very Illustrious Brother Leadbeater 33°

By Bro.: Lawrence Burt 32°

BRETHREN who enjoyed the inestimable privilege of working with that dynamic senior brother, The V. Ills. Bro. C. Vv. Leadbeater, 33°. realized how completely he represented the Masters of the Wisdom in the . outer world, how he championed Their cause and was truly an ambassador in Their service. By selfless devotion and unswerving loyalty his consciousness was constantly centred upon, and blended with, that of his Master and other Great Ones in whose care rests. the Plan of the G.A.O.T.U. for the destiny of the human race, The presence of Bro. Leadbeater brought the " atmosphere " of the Holy Ones wherever he lived and laboured. Never was this more obvious than at the Manor Centre, formed by him and his headquarters for some years, where a number of selected pupils shared his radiant dedicated life, and were taught by example and lofty ideals the Way of Holiness in Their service.

Bro. Leadbeater worked incessantly with an industry and one pointedness that few possess. His overwhelming enthusiasm

swept many into his line of work. His was an enthusiasm that never faltered once during the 18 years that I was privileged to • share in the work entrusted to him. That, work was varied and manifold, but in THE MORNING STAR, it will be fitting to dwell upon his work for Co-Freemasonry in Sydney.

Mr. Leadbeater arrived in Australia in 1914 on a lecturing tour for the Theosophical Society. He visited the .capital cities of the Commonwealth (except Perth) and New Zealand. His interest was aroused by evidence of the new race type he saw developing in Australian children, and by some boys of unusual spiritual possibilities. He decided to remain in Sydney, and for the first two years he publicly lectured on Theosophy each Sunday evening in addition to weekly talks to students.

In 1915, The V. Ills. Bro. J. I. Wedgwood, 33°, (the then Grand Secretary of the British Federation) came to Sydney to consult Mr. Leadbeater on proposed amendments to the Co-Freemasonic ritual. As an instance

instance of the thoroughness of their work, Bro. Wedgwood told me that they had consulted 52 Craft rituals, past and present, and the new ritual was published in Sydney in 1916.

To all appearances this ritual work led to Mr. Leadbeater joining the Order. His application was made to Sydney Lodge No. 404, then the only Lodge in the Orient. That year, 1915, the Rt. V.W. Bro. T. H. Martyn was in the Chair. The V. Ills. Bro. J. I. Wedgwood, Grand Secretary, still being in the Orient, it was agreed that the Craft Degrees be conferred on the candidate in open Lodge. This was explained to the Brethren at a Lodge Meeting and then the summons was issued. The ballot was taken and declared "in favour". The R.W.M., Bro. T. H. Martyn, then placed the Grand Secretary in the Chair, the candidate was admitted (June 12, 1915), a short explanation followed, he, was advanced to the A..r, the O was taken and the First Degree was conferred.

The Lodge was raised to the Second and Third Degrees where a similar procedure followed. Of the forty odd Brethren present at the admission ceremony of Bro. Leadbeater only three remain members of Sydney Lodge, namely: Ills. Bro. M. G. Kollerstrom, 30°. Bro. Gladys Carey, 18°, and the writer.

The new life, enthusiasm and understanding that Bro. Leadbeater's admission brought to the Order was amazing. At the next Lodge Meeting he delivered a Piece of Architecture and

spoke of his surprise in finding that the furnishings and arrangement of the Lodge were almost identical with what he knew to exist in • Egypt 6000 years ago. That address was first published as a pamphlet, *Ancient Ideals in Modern Masonry*, and later in his book, *The Hidden Life of Freemasonry*. Gradually and tactfully were the Brethren taught regarding the spiritual life and work of the Order. The ceremonial work was improved in various ways. This required many meetings of instruction at which all were practised in their floor work. Singing was an important factor and by his training in the Anglican Church, Bro. Leadbeater taught us how to sing the many versicles of the three Degrees, Eventually the music liturgy was published.

Bro. Treloar followed Rt. Wor. Bro. T. H. Martyn in the Chair of Sydney Lodge and at one practice meeting the three s . . I j .. ys were being rehearsed. He introduced various devices to represent the discord of the underworld: heavy chains were clanged on the floor, siren whistles blown vigorously, metal sheets rattled, and to cap all the Brn. not blowing whistles were told to make groaning or moaning sounds to represent souls in distress. The instructions being complete, the order was given to take the candidate the first s .. 1 j .. y, and the noise and confusion were immense. Suddenly the R.W.M. brought down his gavel with vigour and said, in solemn voice: "We shall dispense with the moans," whereupon Bro. Leadbeater burst into laughter it was just too theatrical, too like the fabled "haunted house".

The following year Bro. Leadbeater was duly elected and installed in the Chair of The Sydney Lodge. By example more than all else he taught-that true Masonic ceremonial must be arrived out with "military precision". The tempo of our singing was increased, and in both singing and movement on the floor military precision must be our watchword. He patterned Sydney Lodge ceremonial <In what he and Bro. Wedgwood were privileged to witness in the Lodge worked by the H.O.A.T.F. Under Bro. Leadbeater's -guidance Sydney Lodge ceremonial was raised to a standard that was recognized as a pattern of perfection throughout the Order.

During those early years many Brethren, including some of the 30th Degree, of the orthodox masculine Craft attended our meetings; and some affiliated. Such was the growing popularity that an edict was issued prohibiting orthodox Masons from visiting Lodges that admit women. Strange that the brotherhood of Freemasonry should exclude one-half of humanity. because of the accident of sex.

In the year 1919 after a Craft Lodge Meeting, the Lodge still being set up, five brethren were requested to return to the Lodge room after the recession and elevated to the Eighteenth Degree to be founding members of St. Alban's Chapter. Three have passed to the G.L.E. and only Ills. Bro. M. G. Kollerstrom and the writer remain. The St. Alban Chapter was formed in Bro. Kollerstrom's house in Neutral Bay, Bro. Leadbeater being a guest of the Bros.

Kollerstrom. , In those days our ritual consisted of typed sheets until the printed ritual appeared in 1923.

During this period Sydney Lodge held its meetings in the I.O.O.F. Temple, but soon the need of a larger temple was urgent. After much searching the social hall adjoining the L. C. Church of St. Alban was purchased, and duly consecrated and dedicated to the purposes of Co-Freemasonry. Here at last we were able to create and maintain a Freemasonic atmosphere. When meetings were held in the I.O.O.F. Temple, which was used for various purposes in between meetings, Bro. Leadbeater told us that the power evoked in the Co-Masonic ceremonies was all spent in clearing the psychic atmosphere and only when we reached closing time was the place suitable for the inner work, hence, the great need of a consecrated and dedicated Temple. In the St. Alban's. Co-Masonic Temple, Sydney Lodge, No. 404, grew in strength and numbers until its membership was over 200. With three rows of seats in the columns' seating accommodation was often inadequate.

Bro. Leadbeater succeeded Ills. Bro. K. Dear, 30°, in the office of Administrator-General for Australia and assumed the responsibility of developing and expanding the Order. In 1921 the principals of the Garden School, Bro. J. Macdonald, 18°, and Bro. L. Arnold, 1°, were invited to take Co-Masonry into the outer world. Lodge Osiris Ra, No. 414, Sydney, was constituted and consecrated with Bro. Macdonald as

founding Master. These two Brn., being members of the Feminist Club, brought a number of prominent social workers of that organization into the Order.

In the year 1922, the M.P.G.C., The V. Ills. Bro. Annie Besant, 33°, paid a brief visit to Sydney. This brought various aspects of the work in all activities to their highest pitch. Our distinguished visitor was the guest of Bros. J. and M. Mackay, 18°, at whose home "Malahide", Bro. Leadbeater also stayed during her visit. On the day of her arrival I was called by telephone to go to "Malahide", and when Bro. Leadbeater received me he remarked: "Bro. Burt, this is real living, our great President has arrived and has given all of us work to do," as if he ever had any idle moments.

„ Herakles Lodge, No. 415, Sydney, enjoys the distinction (I am told) of being the only Lodge in the Southern Hemisphere constituted and consecrated by The V. Ills. Bro. Annie Besant, 33°. The consecration ceremony took place within the Mother Lodge, Sydney Lodge, No. 404, with the M.P.G.C. as C. O. and Installing Master, The V. Ills. Bro. Leadbeater assisting, and the R.W.M. of Sydney Lodge, Bro. R. Chedghey, in the chair of honour, Ills. Bro. K. Dear was installed as founding Master of Herakles Lodge which celebrated its silver jubilee recently. Despite her advanced age and overwhelming responsibilities, Bro. Besant performed that ceremony with little reference to the ritual book. A few days later the M.P.G.C. officiated as M.W.S. at a convocation of R. C. Chapter St. Alban without the aid of a ritual book.

Our distinguished visitor expressed a wish

to see the Krotona Ritual performed (Order of the Star in the East). Being in charge of that work I engaged the Conservatorium Hall for the purpose, but, as difficulty was experienced in obtaining a hall for a lecture by Dr. Besant on Theosophy, we were honoured to have her use the Conservatorium Hall for her lecture, and the Krotona Ritual was performed in the St. Alban's Co-Masonic Temple with many distinguished Brethren present.

Later that year (1922) Bro. Leadbeater installed me in the Chair of the Sydney Lodge, No. 404. In 1923 Bro. Leadbeater requested me, as Master of the Mother Lodge, to constitute Lodge Rameses, No. 417, and Bro. M. C. Needham was installed as founding Master. Bro. Leadbeater gave me a copy of typed instructions regarding the formation of daughter Lodges which, he said, were the directions of the H.O.A.T.F.

In his great humility and generosity Bro. Leadbeater was always anxious to pass honours to others and assist them 'in their Masonic career. All the years that he worked for the Order in Sydney he reigned as Master of a Craft Degree only for one year, in the Sydney Lodge, "O. 404. He was ever willing to step out of the sunlight into the shade to encourage others in their progress; a lesson so necessary for Brn. who have an insatiable desire for office, especially as reigning Master.

Following the established custom, I asked Bro. Leadbeater; if he would install my successor, the R.W.M.-Elect, R. W. Bro. N. Harding (recently Lord Mayor of Sydney),

to which he replied: " No, I would like you to do it. To instal one's successor is the crowning work of a reigning Master and," be added, " do it as it should be done; memorize the ritual."

Through all these years only the three Craft Degrees and the R. C. Chapter were worked in Sydney. Rituals were being revised for other Degrees and in 1925 the new Mark Ritual was printed in Sydney and Verulam Mark Lodge- was formed & and consecrated in the new Temple at the Amphitheatre, Balmoral. Ills. Bro; K.Dear, 30°, was installed as the founding Mark Master.

In November of that year (1925) Bro. Leadbeater, accompanied by more than 60 fellow-members, left Sydney to attend the Theosophical Society's Golden Jubilee celebrations at Adyar, India. When he returned three months later, Surya Chapter -of the H. R.A. of Jerusalem was consecrated and dedicated in the Amphitheatre Temple, Balmoral, with_ The V. Ills. Bro. T. St. John, 33°, as founding M.E.Z. For some years the higher Degrees met in this newly built Temple at Balmoral, because of its peaceful surroundings and its nearness to the Manor.

Pythagoras Lodge, No. 418, was constituted in 1926 for research purposes at " Myola ", then the home of Bros. J. and M. Mackay. It soon became a ceremonial Lodge and now meets in the St. Alban's Temple. In 1927, Manly Lodge, No. 432, was formed to meet at Manly (Sydney's most popular seaside city) with Bro. B.W. Lindberg, 18c,

as the founding Master.

In 1928, a second H.R.A. Chapter, St. Michael's, was consecrated to meet in the St. Alban's Temple with Bro. E. Wood, 18°, as the founding M.E.Z.

So the great work grew and developed through the years with Bro. Leadbeater as the leader and inspirer at the head. All these Lodges and Chapters are an outer expression of the zeal and enthusiasm" he brought to the Order as Administrator-General for Australia. Seldom did he miss a meeting of his Mother Lodge, Sydney Lodge, No. 404, or some of the higher Degrees. To him each Lodge or Chapter meeting was a channel for the reception and distribution of spiritual blessing from the G. L.A.

Having attained the ripe age of 81 years, in the year 1929 Bro. Leadbeater returned to Adyar, India, the International Headquarters, of his revered colleague The V. Ills. Bro. Annie Besant, then President of the Theosophical Society. He took with him his library of reference books and Adyar again became his abode of activity.

Bro. Leadbeater was succeeded by The V. Ills. Bro. V. K. Maddox, 33°, as Administrator-General, a devoted colleague of his in Australia.

In 1930, and again in 1932, Bro. Leadbeater revisited Sydney for short periods and he passed to the G.L.E. at Perth, while on his way to Sydney, on March 1, 1934.

As with really great Servants of the Light

the true value of his contribution to human betterment will only be realized when seen in true perspective a century or more hence. A regal gentleman, he ruled by Love and was revered by all associated with his work. In all aspects of the work, he brought a spirit of impersonality. It was the work that really mattered.

When in Sydney in 1932, Bro. Leadbeater ended his last address by exhorting all present to "carry on" the work. Soshall the Plan of the G.A.O.T.U. progress through the ages and our great and revered Brother shall carry us to greater heights in other lives.

- Burt L, "THE V. ILLS. BRO. C. W. LEADBEATER, 33^o", The Morning Star, Journal of the Eastern Federation of The British Empire, Vol. XIII, No. 3 Third Quarter 1947, pg: 42.

"The Lodge should be holy ground, consecrated and set apart for Masonic work, never to be used for any secular purpose. It should have an atmosphere of its own, just as have the great medieval cathedrals, as they are permeated by the influence of centuries of devotion so should the very walls of our Temples radiate strenght, broadmindedness and brotherly love."

C.W.L.33°

Freemasonry and The Egyptian Mysteries

By Bro.: Leadbeater 33°

(A Record of Clairvoyant Investigation 1923)

THE origins of Freemasonry are lost in the mists of antiquity. Last century there were many who thought that it could be traced no further back than the Medieval Guilds of Operative Masons, though some regarded these in turn as relics of the Roman Collegia. There may still be some who know no better than that, but all students of the Ancient Mysteries, who are also Freemasons, are aware that it is along that line that we find our true philosophical ancestry ; for there is much in our Ceremonies and teachings which could have had no significance for the mere Operative Mason, though when examined by the light of the knowledge received in the Mysteries it is seen to be pregnant with meaning. Many Masonic writers claim various degrees of antiquity for the 'Craft, some assigning its foundation to King Solomon, and one at least boldly stating that its wisdom is all that now remains of the Divine Knowledge which Adam possessed before his fall.

There is, however, plenty of evidence less mythical than that, and to that evidence I happen to be able to contribute personal testimony of a rather unusual kind.

By devoting some years to the effort and many more years to practice, I have been able to develop psychic faculties involving, among other capacities, that of remembering the previous existences through which I have passed. The idea of pre-existence may be new to some of my readers. I do not propose now to advance arguments in its favour, though they exist in abundance, but simply to state that for me, as for many others, it is a fact of personal experience. The only one of these previous lives of mine with which we are here concerned was lived in the country which we now call Egypt some 4000 years B.C.

When I was initiated into Freemasonry in this life, my sight of the Lodge was a great and pleasant surprise, for I found that I was perfectly familiar with all its arrangements, that they were identical

with those which I had known six thousand years ago in the Mysteries of Egypt. I am quite aware that this is a startling statement; I can only say that it is literally true. No mistake is possible; coincidence will not serve as an explanation. The placing of the three chief Officers is unusual; the symbols are significant and distinctive, and their combination is peculiar yet they all belonged to ancient Egypt, and I knew them well there. Almost all the Ceremonies are unchanged; there are only a few differences in minor points. The symbols taken, the keys given—all have a symbolical meaning which I distinctly remember.

Knowing these facts to be so from my own experience, I set to work to collect ordinary physical-plane corroborative evidence for them from such books as were within my reach ; and found even more than I had hoped. The explanation of the First Degree T . . B . . begins by remarking that the usages and customs among Freemasons have ever borne a close resemblance to those of ancient Egyptian Rites, but does not furnish us with any illustrations of the points of similarity. These are to be found in Dr. Churchward's most illuminative books, "Signs and Symbols of Primordial Man" and "The Arcana of Freemasonry," and also in "The Arcane Schools," by Bro. John Yarker. Some of these I will now proceed to quote, with hearty acknowledgment of the assistance which I have obtained in my research from those valuable volumes.

I will mention a few illustrations collected

from the wall-pictures of Ancient Egypt, or from vignettes on various papyri, chiefly from the "**Book of the Dead**", of which there are many recensions. It is clear from these sources that the formation of the temple in Egypt was a double square, and in the centre were three cubes standing upon another, forming an Altar upon which were laid their Volumes of the Sacred Lore—of course, not the same as our own, for these had not yet been written. Those cubes represented the three aspects or Persons of the TRINITY, as may be seen from the signs engraved on them; but at a later period we find only a double cube. There were two Pillars at the entrance to the Temple, dedicated to Set and Horus, which, in the beginning, were symbolical of the North and South Pole Stars. On the columns were squares representing Earth and Heaven, the place of which is now taken by the terrestrial and celestial globes. One pillar in Egyptian was called **Tat**, which signifies "**In Strength**"; the other was called **Tattu**, which signifies "**To Establish**". This Gateway was regarded as leading to the Higher World of Amenta, the world where the Soul was blended with Immortal Spirit, and thereafter established for ever; for Tat is the figure of stability.

At the Entrance there were always two Guards armed with knives ; the Outer was called the Watcher, the Inner was known as the Herald. The Candidate was divested of most of his clothing, and came in with a rope round his neck. He was blindfolded, led to the Door of the Temple, and there asked who he was. He replied that he was

Shu, the "Suppliant," coming in a state of darkness to seek for Light. The Door was an equilateral triangle of stone, which turned on a pivot on its own centre.

As the Candidate entered he trod on the Square, and, in so doing, it was supposed that he was treading on, and leaving, the Lower Quaternary in order to develop the Higher Triad. In Modern Masonry the same idea is ex-pressed in the First Lecture, where it is stated that a Mason comes to the Lodge "to learn to rule and subdue his passions, and to make further progress in Masonry." He was conducted through long passages, and led round the Lodge seven times ; and, after having replied to many questions, he was eventually brought to the Centre of the Lodge, and there asked what he required. He was told to answer, "Light." In all his perambulations, he had to begin with the left foot, because that was nearest to the heart, and be-cause he had to tread down the passions and the lower feelings.

There is, in the Temple of Khnumu, in the Island of Elephantine, just off Assouan, a bas-relief which shows us the Installing Master of the occasion placing the Master in the Chair, with the same g. . and t. . that we use, except that it is the instead of the . . . with which he is supporting him. He gives him the word Maat-heru, which means "the One whose voice must be obeyed." It is possible to make a list of all the words which were used by combining different documents. The gavel was then a model of the Double-headed Axe, which was made of stone. I have myself seen

recently a magnificent specimen of the ancient Egyptian gavel of green jade inlaid with gold, a wonderfully beautiful piece of workmanship.

In those days the aprons were made of leather, but they were triangular. That of the First Degree was pure white, as it is now ; but the Master Mason's apron was brilliantly coloured and heavily jewelled, with tassels of gold. The collars which were worn then were not exactly such as are used to-day, but rounder, more like a necklace, and the jewel depended from it somewhat higher on the breast. Our 24in. Gauge was represented by a cubit of 25in. The Blazing Star in the centre of the Lodge existed in ancient Egypt, but there it had eight points instead of six. It was called "Star of Dawn," or the "Morning Star," and represented Horus of the Resurrection, who is pictured as bearing it upon his head.

The Masonic Square was well-known, and was called "Neka." It is to be found in many Temples, and also appears in the Great Pyramid itself. It is said that it was used for squaring stones, and also for squaring conduct, which once more resembles the modern interpretation. To build on the square was to build for ever, according to the teachings of ancient Egypt ; and in the Egyptian Hall of Judgment Osiris is seen seated on the square while judging the dead. Thus it came to symbolise the Foundation of Eternal Law.

The Egyptians used the Rough and the Smooth Ash-lars; the Smooth Ashlar to

them signified Truth. Another point that struck me much on looking at engravings of vignettes in the Book of the Dead is that the H . S . of the F . .0 . . is depicted perfectly clearly ; a group of people is shown as worshipping the Rising Sun, or paying respect to it, in that attitude. A wand surmounted by a dove is depicted, not only in ancient Egypt, but also in some of the monuments in Central America, and those who bore it were called "Conductors." The earliest inhabitants of Egypt, after the great Deluge mentioned in the Timaeus of Plato, when the Island of Poseidonis was sunk beneath the waves —which is found by occult research to have taken place in 9564 B.C.—were Nilotic African, whose descendants still exist in Central Africa. It is a curious fact that to this day when these people are called before a court to take an oath, they take it with a gesture which, were I at liberty to describe it in writing, would be universally recognised by the Craft.

In ancient Egypt, they recognised Seven Souls, or Life- Forces, coming forth from the MOST HIGH. Students of Eastern Philosophy call them the Primordial Seven and they are mentioned in the **Book of Dzyan**. Six of these were pre-human ; the Seventh was our humanity, and was brought forth from the Virgin Neith. The Symbol attached to that bringing forth was that of the Pelican, who was fabled to draw blood from her own breast in order to feed her young; this later became a prominent symbol in the Rosicrucian Philosophy, which seems to have been derived largely from Egyptian teaching.

An expression which we find in Egypt is the **"One and the Four"**, referring to Horus and his four Brothers. Of that, we also read in the **"Stanzas of Dzyan"**; and another expression common to both is **"The One from the Egg"**. In Egypt the Egg was the Symbol for the Setting Sun, which is often seen in that shape when about to touch the horizon. That was the Egg; it passed into the underworld, and was hatched there, and out of it came the young sun the next morning, rising in his strength, which was called "the Flame born of a Flame." All this bore a deeply mystical significance, which was explained in the Mysteries.

When Osiris died, Isis and Nephtys successively tried to raise him, but it proved a failure; then Anubis attempted it and succeeded, and Osiris returned to the world with the secrets of Amenta—a significant statement which seems to suggest that the secrets which we possess are closely connected with the Underworld and the Life after Death.

These are some of the most striking of the evidences which I have been able to collect ; and there are others which may not be written. I feel that many more can probably be found, but even these, when taken together, make any theory of coincidence impossible. There is no doubt that this to which we have the honour to belong to-day is the same Fraternity which I knew six thousand years ago, and it can indeed be carried back to a far greater antiquity still. Dr. Churchward claims that some of the signs are 600,000 years old; that is quite likely to be true, for the world

is very ancient, and assuredly Freemasonry is one of the very oldest Rituals existing.

That it should have been preserved to us with so wonderfully little alteration is surely a marvellous thing; it would be inexplicable but for the fact that the Great Powers behind evolution have taken an interest in the matter, and gradually brought people back to the true lines when they had swerved somewhat away from them. Fortunately, our ancestors have recognised the importance of handing down the working unchanged. Some few points have been dropped during that vast lapse of time; a few others have been slightly modified; but they are marvellously few. The charges have become longer, and the non-officials take less part in the Work than they used to do. In the old days, they constantly chanted short versicles of praise or exhortation, and each one of them understood himself to be filling a definite position, to be a necessary wheel in the great machine.

From this knowledge several points emerge. It is noteworthy that the Masonic Ceremonies, which have so long been supposed to be rather in opposition to the received Religion of the country, are seen to be themselves religious ceremonies, though they belong to a much older and more philosophical faith. Like every product of these ancient and elaborately perfected systems, these Rites are full of meaning, or rather of meanings; for in Egypt we attributed to them a fourfold signification. Since every detail is thus full of import, it is obvious that nothing should

ever be changed Without the greatest care, and only then by those who know its full intent, so that the symbology of the whole may not be spoiled.

It is exceedingly difficult to explain to Twentieth Century readers all that this Work meant to us in the sunny land of Khem; but I will try to describe the four layers of interpretation.

I. Our first idea of its meaning was that it conveyed to us and symbolized in action the way in which the Great Architect had constructed the Universe, that in the movements made and in the Plan of the Lodge were enshrined some of the great principles on which that Universe had been built. The vortical movement, the raising and lowering of the columns, the order of the Cross the Anchor and the Cup-- all these things and many more we interpreted in that way. The different degrees penetrated further and further into the knowledge of His methods and of the principles upon which He works. For we not only held that He worked in the past, but that He is working now, that His Universe is an active Expression of Him. In those days, books filled a far less prominent place in our lives than they do now, and it, was considered that to record knowledge in a series of appropriate and suggestive actions made a more powerful appeal to a man's mind, and established that knowledge better in memory, than to read it from a book. We are, therefore, preserving by our unvarying actions the memory of certain facts and laws in Nature.

II. Because that is so, and because the Laws of the Universe must be universal in their application and must act down here as well as above, we held that the Great Architect expected from us a life in accordance with the Law which He had made. The square was to be applied literally to stones and buildings, but symbolically to man's conduct, and man must arrange his life from what obviously followed from these considerations ; therefore, the strictest probity was demanded, and a high level of purity, physical, emotional and mental. Perfect rectitude and justice were required, and yet, at the same time, loving-kindness and gentleness, and in all cases, "doing unto others what ye would that they should do unto you." So Masonry is indeed a system of morality veiled in allegory and illustrated by symbols, but it is a system based not on an alleged commandment, **"Thus saith the Lord"**, but on definite facts and laws in Nature which cannot be doubted.

III. The Work is a preparation for death, and for what follows it. The Two Pillars were supposed to stand at the Entrance to the Other World, and the various experiences through which the Candidate passed were intended to symbolize those which would come to him, when he passed out of this physical world into the next stage. There is a vast amount of information about the life after death to be derived from an intelligent consideration of Masonic Ceremonies, and through constantly practising them these worlds will become really familiar to us ; so that when we shall pass beyond the grave, no longer in figurative death, we shall

feel ourselves quite at home in repeating once more what we have so often enacted in symbol within the Lodge. Above all, it is emphasized that the same Laws hold good on the other side of the grave as on this, that in both states we are equally in the presence of GOD, and that where that Holy Name is invoked there can be no cause for fear.

IV. The fourth intention is the hardest of all to explain. To make you understand that, I must try to take you back, if I can, into the atmosphere of old Egypt, and to the attitude that religious men took there. I do not know whether it is possible, to reconstruct that in these modern days, which are so hopelessly, so fundamentally different.

The religion which we know best at the present day is intensely individualistic; the great central objective put before most Christians is that of saving their own souls. That duty is represented to be of primary importance. Can you picture to yourselves a religion, just as much a religion in every way, in every respect as earnest, as fervid, as real, from which that idea was entirely absent, to which it would have been utterly inconceivable? Can you think, as a beginning, of a condition of mind in which no one feared anything excepting wrong, and its possible results in delaying unfolment; in which we looked forward with perfect certainty to our progress after death, because we knew all about it; in which our one desire was not for salvation but for advancement in evolution, because such advancement brought us greater

power to do effectively the Hidden Work which GOD expected of us?

I am not suggesting that everyone in ancient Egypt was altruistic, any more than is everyone in modern England. But I do say that the country was permeated with joy and fearlessness so far as its religious ideas were concerned, and that everyone who by any stretch of courtesy could be described as a religious man was occupied not with thoughts of his personal salvation, but with the desire to be a useful agent of the Divine Power.

The outer religion of ancient Egypt—the official religion in which everyone took part, from the King to the slave—was one of the most splendid that has ever been known to man. Gorgeous processions perambulating avenues miles in length, amid pillars so stupendous that they seemed scarcely human work, stately boats in a medley of rainbow colours sweeping majestically down the placid Nile, music triumphant or plaintive, but always thrilling how shall I describe something so absolutely without parallel in our puny modern times? No doubt the really religious man took his part in all this outward pomp but what he prized far above all its amazing magnificence was his membership in some Lodge of the Sacred Mysteries—a Lodge which devoted itself with reverent enthusiasm to the Hidden Work which was the principal activity of this noble religion. It is of this hidden side of the Egyptian cult, not of its outer glories, that Freemasonry is a relic, and the ritual which we have preserved is

a part of that of the Mysteries. To explain what this Hidden Work was, let me draw a parallel from a more modern method of producing a somewhat similar result.

I have written elsewhere upon the Christian method of spreading the Divine Power or Grace by means of the celebration of the Holy Eucharist. We must not think of that grace as a sort of poetical expression, or as in the least vague and cloudy ; we are dealing with a force as definite as electricity—a spiritual power which is spread abroad over the people in certain ways, which leaves its own effect behind it, and needs its own vehicles, just as electricity needs its appropriate machinery. I then explained how I had been able by clairvoyance to see the action of that force; how the service of the Eucharist is intended to build up a thought-form, through which that force is distributed by the agency of the Priest fortunately without taking into account his attitude, his knowledge or even his character ; so long as he performs the prescribed ceremonies the result is achieved. If he is also a devout man, the value of the Sacrament is enhanced; but, whatever his feelings, the strength is out-poured on the people to a certain extent.

The old Egyptian religion had the same idea of pouring out spiritual force upon all its people, but its method was altogether different. The Christian magic is performed by the Priest alone, and can even be done quite mechanically; the Egyptian plan required the earnest and intelligent co-operation of a considerable number of

people. It Was, therefore, much more difficult to achieve perfectly, but when thoroughly done it was far more powerful, and covered a much wider range of country. The Christian scheme needs a vast number of churches dotted all over the land; the Egyptian required only the action of a few Lodges established in the principal cities in order to flood the whole kingdom with the Hidden Light.

The central doctrine of the religion of the ancient Egyptians was that the Divine Power dwelt in every man, even the lowest and most degraded, and they called that Power "The Hidden Light." They held that through that Light, which existed in all, men could always be reached and helped, and that it was their business to find that Light within every one, however unpromising, and to strengthen it. The very motto of the Pharaoh was "**Look for the Light**", implying that his supreme duty as King was to look for that Hidden Light in every man around him, and strive to bring it forth into fuller manifestation.

The Egyptians held that this Divine Spark which exists in everyone could most effectively be fanned by transmuting and bringing down to the three lower worlds the tremendous spiritual force which is the life of the higher planes, and then pouring it out over the country as has been described. Knowing that spiritual force to be but another manifestation of the manifold power of GOD, they gave to it also the name of the **Hidden Light**; and from this double use of the term confusion sometimes arises. They fully recognized

that such a downpour of Divine Grace could be evoked only by a supreme effort of devotion on their part; and the making of such an effort, together with the Provision of suitable machinery for spreading the force when it came, was a great part of the Hidden Work to which the noblest of the Egyptians devoted so much of their time and energy; and this was the fourth of the objects intended to be served by the sacred and secret Ritual of which ours in Masonry is a relic.

Our Lodges in old were strictly limited as to membership; no Lodge might contain more than forty members, and each of the forty was a necessary part of the Machine, and filled a place that was all his own. Excepting the Officers, whose business was the recitation of the Office and the magnetization of the Lodge, each member was the representative of a particular quality. One was called Knight of Love, another the Knight of Truth, another the Knight of Perseverance, and so on ; and each was supposed to be a specialist in thinking and expressing the quality assigned to him. The idea was that the qualities, thus ex-pressed through the Lodge as a whole, would make the character of a perfect man.

Every member took part in the work, and the labour of those in the columns was regarded as more arduous than that of the Officers, as it was largely on the mental plane. They had all to join at certain points in the Ritual in sending out streams of thought, the object of the whole effort being to erect over and

around the Lodge a magnificent and radiant thought-form of colossal size and perfect proportions, specially constructed to receive and transmit in the most effective way the Divine Force which was called down by their act of devotion. If any member's thought was ineffectual, the mighty cathedral-like thought-form was correspondingly defective in one part; but the W.M. was usually a clairvoyant Priest or Priestess who could see where the defect lay, and so could keep his Lodge strictly up to the mark.

We must realize that, as every one present had to bear his part in building that form, the most exact co-operation and the most perfect harmony were absolutely necessary. The slightest flaw in these would have seriously weakened the form through which all the work was being done. It is perhaps a relic of this paramount necessity which dictates our present regulation that any brothers who are not in perfect harmony with each other should not put on their aprons until they have settled their differences. In ancient Egypt there was an intensity of brotherly feeling between the members of a Lodge, which is probably rarely attained now; we felt ourselves bound together by the holiest of ties, not only as parts of the same machine, but actually as fellow-workers with GOD Himself.

There are various ways in which the recollection of the way in which things were done in ancient Egypt may be of use to us, for those people performed their ceremonies with full knowledge of

their meaning, and so the points upon which they laid great stress are likely to be important to us also.

Deep reverence was their strongest characteristic. They regarded their Temple much as the most earnest Christians regard their church, except that their attitude was dictated by scientific knowledge rather than by feeling. They understood that the building was strongly magnetized, and that to preserve the full strength of that magnetism great care was necessary. To speak of ordinary matters in the Temple would have been considered as sacrilege, as it would mean the introduction of a disturbing influence. Vesting and all preliminary business was always done in an ante-room, and the Brethren entered the Lodge in procession, singing. The sanctity of the mosaic pavement was guarded with the most jealous care, and it was never invaded except by the candidate and the officers at the proper times, and of course by the Thurifer when he censed the Altar. The exceeding importance of squaring the Lodge accurately is dictated by the same magnetic considerations. The currents of force are rushing along and across that pavement in lines like the warp and woof of a piece of cloth, and also round the edges of it, and anyone who has to cross it, or even come near it, should be careful to move with the force and not against it. Hence the imperative necessity of always keeping to one direction. In modern days less care seems to be taken of the mosaic pavement; I have even seen a case in which the attendance-book, which all have to sign, was placed on a

table in the middle of it. With us in Egypt that pavement occupied almost the whole of the floor of the Lodge; now it is often only a small enclosure in the midst of it.

Much of the ancient wisdom has been allowed to slip into oblivion, and so the true secrets have been lost. But there is every reason to hope that with the aid of the Master they may be recovered, and that we of these later sub-races may prove ourselves just as unselfish and capable of just as good work for our fellow-men as were the people of old. Indeed, we ourselves may well be those men of old, come back in new bodies, but bringing with us the old attraction to the form of faith and work which then we knew so well. Let us try to revive under these far different conditions the old unconquerable spirit which distinguished us so long ago. It means a good deal of hard work, for every Officer must do his part quite perfectly;

and that, in turn, involves a good deal of training and practice. Yet I feel sure that there are many among us who will respond to the Master's call, and come forward to join us in preparing the way for those who are to come.

Let each Lodge make itself a model Lodge, thoroughly efficient in its working, so that when anyone visits it he may be impressed by the good work done and by the strength of its magnetic atmosphere, and may thereby be induced to come in and help us with this vast undertaking. Our members must also be able, when they in turn visit other Lodges, to explain our method of working, and show how, from the occult point of view, the ceremonies should be performed. Above all, our members must carry with them everywhere the strong magnetism of a completely harmonious centre the potent radiation of Brotherly Love.

• Leadbeater, C.W. "Freemasonry And The Egyptian Mysteries", The Blazing Star, Organ of International Society for Masonic Research, Published in Sydney, Vol. 1 No. 1, February 15 1923, pg: 38.



Masonry in Ancient Egypt

by Bro.: Leadbeater 33°

The following is taken from notes of an address delivered by The V. Ills. Bro. some years ago in Australia, where he was then the Administrator General for The Order of Universal Co-Masonry.

THE Mysteries of Egypt, consisting chiefly in the worship of AmenRa, are the main source of our Masonic tradition. Masonic ceremonies today consist of a magnificent opening and closing, but unless there are candidate's for initiation or advancement, or a lecture, there is nothing in between. These openings and closings are like "massive doorways leading nowhither", That was not so at all in Ancient Egypt, and the sacrament of Amen-Ra formed the heart of the Masonic ceremonial.

All great rituals are designed on the same general lines. They are mechanical contrivances for the generation of spiritual forces, and the climax of the whole proceeding comes when these forces are poured out upon the world for its strengthening. That is the case with the services of the Church, for example.

We build a vast edifice which is a kind of storage battery. Then we fill it with spiritual forces. Our own devotion and worship rise and evoke a tremendous response-in proportion truly from one point of view, and yet out of all proportion from another point of view, because the amount is very much more than anything we can raise.

The Masonic rites of Egypt were founded on this general plan. Having opened the Lodge and called together all the various angels and elementals required, we proceeded with the generation of force which then was poured abroad. It was all done in a thoroughly scientific way, done by expert ritualists who had been long and carefully prepared to take their several parts in the work so thoroughly prepared that three Lodges could deal effectively with the spiritual life of the great Egyptian Empire. It was a very real thing, and when it passed into disuse, it was because the people could not be found to continue it. For in the days of Rameses the Great, we had in physical life a company of Initiates who could do these things.

The occult forces poured out by these Lodges were stupendous. The whole central point of Masonry was this accumulation and pouring out of the forces, though as now a vital Brotherhood was the basis of the whole structure. The ceremony was accompanied by stirring music-music quite different from our own now, because Egyptian music had many points of similarity with that of the Greeks. They had the same pentatonic scale, which hindered them greatly, but nevertheless enabled them to have very effective mantric chants of great beauty.

In the sacramental portion of the ritual, one finds the Egyptian putting into words the mystic drama that is repeated in different languages with different heroes

in every part of the world-the immortal story of the descent of the Divine, His sacrifice for men, and His resurrection. Osiris dies ; Osiris is cut into many parts and the One becomes many ; there is the mourning for the death of Osiris. Then comes the statement that Osiris is eternal. Osiris is slain, yet shall Osiris live. Step by step the grand ceremony of resurrection is conducted to its climax, and in the blaze of Light which is the accumulated devotion and spiritual aspiration of the assembled Brethren, each strives to realize that Osiris is re-born in him. This mystical realization is interwoven with the definite acts of occult science whereby the Empire for hundreds of miles around is flooded by searchlights of spiritual power.

• Leadbeater, C.W, "Masonry in Ancient Egypt" The Morning Star, Journal of The Eastern Federation of The British Empire Vol. 3, No. 2, April 1937 pg: 32.

"The rough ashlar indicates the untrained mind of the candidate. He is supposed to be in a state of darkness and ignorance, but gradually through Masonic work and knowledge his mind will be polished, and it may be tested by the square, the plumb-rule and the level and will be found accurate. The smooth ashlar represents the condition which should be attained by the F.C. in the light of evolution and reincarnation we regard the rough ashlar as the symbol of the young soul.

Through such experience and effort life after life he must polish his nature and develop his powers."

C.W.L. 33°

Masonry, a force of Brotherhood

By Bro.: Leadbeater 33°

I HAVE myself seen in travelling about the world many instances of the really wonderful and beautiful manner in which the true brotherhood of Freemasonry shows itself. The way in which, in out-of-the-way places of the world, one brother supports and helps another is really very touching and very beautiful to see : the brotherhood is so real and so vivid, and a man will go to almost any length and take almost any trouble to rescue a brother in distress or to help some one on his way. It is a very fine thing to see, not only in your beautiful city, but also in far-away lands where sudden emergencies needing help frequently arise. We who belong to this Order are brothers always and everywhere, whether we are here together in Lodge or in our own homes ; but it is certain to my own mind that when we gather thus in a Lodge meeting we stir up that flame of brotherly love in one another's hearts, so that we are thinking closely and deeply on the brotherhood which unites us on these occasions when we all come together.

I am sure that you must all be conscious of a vivification and renewal and strengthening of that feeling when you come together in a Lodge in this way, and I have seen how in the far-away places men, who have perhaps been cut off from the possibility of attending a Lodge for a long time, like sailors and others, are uplifted so that their faces light up and their whole bearing alters when they are allowed to visit a Lodge in these far-off lands.

No one who meets with a case like that could hesitate to believe and to understand the tremendous power of this brotherly bond that exists among us. It arouses all the best feelings in the men, men sometimes somewhat unrefined, perhaps not highly educated, not very intellectual, but brothers, and willing to make sacrifices for that brotherhood whenever and wherever they may be called upon to do so.

I myself feel and believe that when you have a gathering of this sort, the intense

feeling of brotherhood which is created actually radiates itself outside the Lodge and on to the surrounding neighbourhood, and does a great deal of good, and brings a great deal of upliftment to people who are not themselves Masons at all, people who nevertheless feel this wave of good feeling, and I think that in that way a Masonic Lodge is of very great help to the town and the neighbourhood in which it works.

Thus Freemasonry is not only a good thing, but it is a very powerful force in the world, and its strength and its radiation of affection will produce a great deal of good in directions of which we have never thought. It is assuredly a great and noble thing to belong to such an Order as this. It is very true, no doubt, that brothers obtain certain benefits from joining the Order, but I think myself that we should do well not to turn our attention to the benefits that we receive from it but that, instead, we should concentrate our thought and our endeavour on doing the work well and nobly just because it may be of use to the surrounding world and may help the evolution of our brother-men.

Of course, we all know that Freemasonry is an immense power, that a body of men banded together in unity, such as we are ourselves, cannot but have a great influence upon public opinion in many ways, and it must be remembered that all through history Freemasonry has consistently stood for freedom of thought, for resistance to oppression of all kinds, for the endeavour to obtain equal treatment and equal privilege for all the brethren.

One can very well say that if all the world came into the brotherhood of Freemasonry, war would become a thing of the past, all the amazing disputes which cause so much trouble between capital and labour, between one class and another class, all those would be at once swept away, because when these difficulties are approached in the spirit of brotherhood they melt away. One sees at once ways in which harmony could be obtained; and, generally speaking, common sense would arbitrate and would show how to avoid the friction. If the world here were all brothers in Freemasonry most of our problems would disappear.

- Leadbeater, C.W, "Masonry, a force of Brotherhood" The Morning Star, Journal of The Easter Federation of The British Empire.



Ritual and its use

By Bro.: Leadbeater 33°

In the performance of all ritual a great deal depends upon two things: (1) upon our knowing exactly what we are doing, and why we are doing it, and putting our life and strength into it; and (2) upon the careful carrying out of details. I am not sure that we have yet fully grasped that.

This is a very materialistic age in which we live, and all ordinary people (except a very few who from their studies know better) have lost altogether the idea of what used to be called Magic. That word Magic conveys various ideas, and dictionary definitions of it differ somewhat. In one dictionary it is described as "the production of visible results by invisible means". The materialist would be likely to object to that idea, yet it should be quite a natural one; we might say that we perform an act of magic every time we raise our hand. How? By an effort of will; we are producing a perceptible result by means not visible to our sight.

In all religions the idea of Magic has found its place. When men perform their ceremonies, they expect some result. Ceremonies were often employed in the

past to produce evil results, and they are still so used by some indigenous tribes. Do not imagine that all that is mere superstition; there is reality behind it. It is possible to produce definite results by thought-and by will-power, by means of force that to you seems immaterial. Really all force is immaterial, and we know of its existence only by its effect on matter. But there is finer matter than that which is perceptible to our senses, and it can be set in motion by finer forces. The ultimate secret of how the finer forces act upon matter we do not know, but we do know that the results can be produced by thought and will; and this great fact can be used for good as well as for evil.

We all have these powers of thought and will, but many of us are not in the habit of using them definitely and with sustained purpose for high objects. Some people act as though they had no will at all, and just drift through life; others have plenty of will-power, but fritter it all away upon ignoble objects-upon the pursuit of pleasure, to "have a good time," as they say, to be better dressed than someone

else, to make a vast amount of money, to gain a certain position, etc. They often show prodigious determination in striving for these futilities; but it does not occur to them to try to excel in usefulness, in helpfulness to others. " Kill out ambition, but work as those work who are ambitious." You see, it is a different point of view altogether, it means the forgetting of self. So we must learn to strengthen our will- and our thoughtpower, and we must practise using them in the right way.

People often say: " What can I do ? I am only an insignificant person." Everyone has something that he can do if he will look around and find it. There is one way in which he can help. The great advantage of ceremonies is that they offer an easy way of doing a great deal of good in a short space of time. When a number of us meet and do it together, we re-act upon one another and have more devotion, more power than when we are working separately. In union is strength. Each one does as much as he would do if he were alone, but in addition to that the feeling of comradeship adds a great deal to it. The vibrations radiated by your brethren strengthen your own and enable you to pour out more freely. But please remember that the result depends upon the amount of force and will that you put into the ritual. If you recite the words merely mechanically you are helping only a little; whereas if you throw yourself strongly into it, and will with all your might, you are helping a great deal.

You are not here to watch a few officials going through certain prescribed evolutions; there must be officers to lead the work, otherwise we should all be confused; but you must not leave the work to them, you must follow every word and try to think what they are thinking. Then you will be a good member and a real help. You must have confidence:" Others can do this; why not I ? " If you feel in yourself: " I don't think I can do anything, but I must make the effort," you will produce very little result; you must say to yourself : " Of course I can do this thing : I will do it" ; then you will succeed. The power that will stream out will be tremendous, altogether out of proportion to anything you would expect, That, then, is the first requisite for success in magical work to put your whole heart in it. The second is careful attention to the detail of the ritual. Through the experience of ages men have learnt that certain colours, certain signs, certain formulae are more suitable, more effective, for the production of this or that result. All these things have a symbolical meaning. The special vibrations which surround us are arranged to make our work easier; to use an unromantic but true analogy, they might be said to oil the machinery.

Let us never forget that the progress of the world at this important juncture will be appreciably affected by the way in which we discharge our duty.

• Leadbeater C.W, "Ritual and Its Use", The Morning Star, Journal of the Eastern Federation of The British Empire, International Co-Masonry Vol. 5, No. 2 April 1939, pg 31.

The
HIDDEN LIFE *in*
*F*REEMASONRY



C.W. LEADBEATER

An address to some initiates

By Bro.: Leadbeater 33°

I HAVE very great pleasure in complying with the command of the R. W. M., and welcome you most heartily into our Brotherhood, You will gradually learn more and more about it as you pass on from stage to stage, but I can assure you that the more you know of Masonry the more deeply will you be impressed with the wonderful teaching which it has to give and the high example which it keeps always before you. It is indeed symbolical, but its symbols are intended always to remind you of certain great realities which underlie life. It is a system, really, of mnemonics. All religions, you know, agree to teach certain systems of morality and practically they are all of them exactly the same in that respect. They differ very much in outward appearance; they differ in the names which they give to various things. Some follow the Lord Buddha and some follow the Lord Christ some follow the Holy Trinity under the Indian names and under Persian names, while we know those in English but the morality of them all is exactly the same, and if you were to take a man who was a really good Hindu

or a really good Buddhist and another who was a really good Christian. you would find that although they call things by different names they all do exactly the same things.

Now, Freemasonry also puts before you the same high principles of morality, but it accompanies them and links them with certain symbols, or, in certain cases, certain symbolical actions, and those serve as constant reminders to you of what you should be internally when you remember the various acts and movements which have been described by you externally. It is a very wonderful system. Many even among the Brethren who belong to the Order never, I fancy, fully grasp all that it really means. In this our Lodge, which you will always acknowledge as your Mother Lodge in Freemasonry, we hope to be able to teach you a great deal of the inner meaning of all this wonderful ritual.

It is a very wonderful thing to realise that this ritual has been handed down through centuries. Practically unchanged, even though, if we may say so, it is reasonably certain that many of the people who so handed it down knew very little about its inner meaning. Nevertheless, they had it so strongly, so definitely, impressed upon them that they must hold on to that outer form and never allow the least deviation from its ancient landmarks that the thing has been carried down from very ancient periods to the present day. If it ever happens to you to visit the land of Egypt and go far up the Nile and into some of those ancient tombs, there you will see most wonderful wall paintings done thousands and thousands of years before Christ, and you will see Masonic signs and Masonic symbols shewn on those ancient tombs, quite unmistakably, things which are unquestionably a repetition of the same signs given to us now. It is a great thing to belong to an Order which has held the same ideals before its people through all these thousands of years.

I trust most earnestly that we of the

present day shall not fall behind those remote ancestors of ours in our power of rising to our opportunities, in our power of appreciation of all this beautiful wisdom that is given to us and of putting it into action, because although it is a very great thing to know it is of little use in one way to know if our knowledge does not influence our daily life. Freemasonry means not only wisdom to learn but it means a life to live, and every Mason should see to it that he or she lives that life.

All that and much more will be taught to you in this Lodge and I feel sure that not only will you derive great benefit from it, but you will thereby become better able to help your fellowmen and more useful to the world, so that you may be able to help more in the carrying out of the Plan of the G. A. of the universe than you were able to do before. That is what I hope Freemasonry will mean to you.

- Leadbeater, C.W, "An address to some new initiate", The Morning Star, Journal of the Eastern Federation of the British Empire, Vol. VII, No. 3, July, 1941, pg: 60.

“The symbols of the Mysteries embodied in the sign of the square and circle constitute the eternal language of the gods, the same in all worlds, from all eternity. They have had neither beginning of years nor end of days. They are contemporary with time and with eternity. They are the Word of God, the Divine Logos , articulate and expressed in forms of language.”

W.L. Wilmhurst

An address to Neophytes

By Bro.: Leadbeater 33°

(An address by the V. Ills. Bro. to some initiates of Lodge Osiris Ra, May 1921, unrevised by him.)

WE may call you initiates now that you have become members of this old and honourable organization. You cannot of course realize yet quite into what you have come; but at least we can tell you this that the more you come to know of Masonry the more you will feel the beauty and the glory of it and the very great privilege of belonging to it.

It has very much to teach those who join it ; yet even that teaching is not the most important of its work. What is most important is that it enables you more thoroughly to be serviceable to your fellowmen, because (and you should understand that from the very beginning) you do not come into Freemasonry for yourselves, but in order that you may be the better able to help others. That that may be so, you are instructed to take your characters in hand and in various ways to fit yourselves for the work that lies before

you. But it is not that you may become great and good, though you will so become, I hope and believe, but that you may work the better at this great Temple of Humanity which all of us should help to try to make fit for the Great Architect of the Universe. It is He who has built it all it is He who has made us to be living suns, to be veritable pillars in the Temple of the Most High, but He graciously calls upon us for our assistance. He expects that we shall fit ourselves to take part in the work with Him so that not only shall the Temple be completed but that it may be decorated and made beautiful for the work which has to be done.

So, you see, you will find this from the very beginning an altruistic Order. You will find that although much instruction is to be given there is always behind it that purpose—that you may learn to be more especially serviceable to your fellowmen. Brotherly love stands at the back of everything in Freemasonry. You will have seen a little of its ritual tonight. It may be strange to you to know that that ritual is

many thousands of years old, that if ever you go to Egypt and penetrate into some of those

wonderful tombs where the walls are covered with paintings done some 3,000 or 4,000 years ago—some 6,000 years ago, perhaps, and some even more than that—you will see there people depicted in the act of using certain signs and attitudes which will be very familiar to you. The same thing was done then just as it is now. This is by far the most ancient society in the world, and all through its history it has had the same end—that of helping on the evolution of those who belong to it and also that of the outer world. So it is ancient and honourable indeed. Also it is very picturesque and very beautiful, and you will find that in the ritual, which may at first be somewhat meaningless to you, when you understand, its inner significance is really full of life and illumination.

Freemasonry is in many ways a sort of system of mnemonics in that it associates various thoughts with definite actions in order that by means of the actions the thoughts may be kept before you, that when you go through certain ceremonies you may remember what has been impressed upon you. Some of the

new systems of teaching languages are curiously like it ; you are directed to do certain actions and at the same time to describe that action in the language which you are learning.

The system underlying Freemasonry is very much of it of that character. We are told that the prominent ideas are those of brotherly love, relief and truth. It is a very ancient definition, but it is also a very beautiful one.

I trust that the ceremony through which you have passed this evening will remain engraved upon your memories, and in the classes you will be taught the exact meaning of all the details, so that every time you see the same thing you will be reminded of all these ideas which enable us to be really serviceable, enable us to serve the Great Architect of the Universe by helping in His work of helping our fellowmen.

So I welcome you very heartily to our Lodge of Osiris Ra. You take your place among us now as members of the Lodge. I am sure that you will never regret having entered this Lodge. I hope that the Lodge will have occasion to be proud of hardworking members. You as hardworking members.

• Leadbeater, C.W, "An Address To Neophytes", The Morning Star, Journal of The Eastern Federation of The British Empire, Vol VIII, No. 2, April 1942, pg: 22.



The use of incense in Masonic Ceremonies

By Bro.: Leadbeater 33°

(This is a report of a talk delivered by The V. Ills. Bro. many years ago in Sydney, but not revised by him. Though the substance of this talk has been embodied in his book Hidden Life in Freemasonry, the original version has special interest.)

WE use incense as we go in, and afterwards there is an elaborate ceremony of the incensing of the officials, of the pedestal, of the altar, and of the Brethren. Those who do not understand these matters are very apt to identify incense with the Roman Catholic Church, which is quite an absurd thing to do. The reason is, I suppose, that it is only in the Roman Catholic churches, and in some of the higher Anglican churches, that you are in the habit of seeing it. If you travelled further abroad, you would find that practically all religions use incense.

It is used by the Hindus, by the Brahmans, by the Zoroastrians, by the Jains and the Shinto religion. You must try to dissociate from your minds the idea that these things are used in connection with any

one special body. It is universal. In Greece, in Rome, in Persia, in the ceremonies of Mithra, it was used in all these places; that it is a particularly convenient method of doing certain pieces of work that need to be done is the reason the Roman Catholic Church is using it, but it you must not identify with the Roman Church.

I am afraid there is a vast amount of prejudice. For a time in England there was a strong Puritan wave shortly after the Reformation, which led to the murder of King Charles, to the Commonwealth and to Cromwell's rule generally. After that there was a reaction at the time of the Restoration, but the feeling seems to have been of the most intense kind, and it still remains in England. You see it in the oath which the king had to take on coming to the throne; he had to affect to adjure and detest the Roman Church and to take a tremendous oath that the Pope of Rome should never have any fealty in the realm of England. The terms in which it is put need hardly be so strong in a country like England where there is not any

sort of fear of the influence of the Pope, but at the same time there is an intense Protestant prejudice still. It becomes the philosophical person to look at all these things from outside and see with philosophical eyes what is good in them and by no means to reject everything which belongs to one side or everything which belongs to the other.

In Masonry we have nothing to do with any of these special sects. The religion of Masonry has been belief in the existence of the Great Architect of the Universe ; the Grand Lodge of England itself has decreed that there are many lines along which He may be recognized, and they allowed other volumes of the Sacred Lore beside that which we use to be placed upon the altars where there are Brethren in the Lodge belonging to other religions. The Quran is placed upon the altar of the Lodge in addition to the Bible where there are Muslims present, the Vedas and the Shastras where there are Hindus, and the Zend Avesta where there are Zoroastrians.

Efforts have been made to induce the Grand Lodge to limit the definition of the Grand Architect; they have declined always to do so. They have taken the noblest stand in that way and have said it means only that there is an eternal inchangeable law. They are very liberal indeed in their pronouncement. There-fore it is not for us to be less liberal and to take up ignorant prejudice against a useful thing, because some particular religion happens to employ it. The use of incense is perfectly scientific and there are good reasons for it.

Ignorant prejudice loses for us a great deal of what is valuable. You may see if you study comparative religion that the very people who reject the Roman Church reject along with it a very great deal of beautiful symbolism, which if they had retained would have helped them to understand more than they do understand.

This matter of incense is quite practical. First of all it is made of carefully compounded gums. I must digress here just a little to explain that to you. You are all aware, I am sure, of the general theory that everything in nature possesses and radiates its own influence. There is no such thing as really dead matter. Science is coming to recognize that as well as Occultism. Every-thing is permeated with divine life, so that all matter is the garment of God. Every chemical element has its own set of influences certain combinations have influences which are useful in certain directions and useless or even hostile. I will not go into details for you to get a set of emanations end in you call purity, and you may have another the direction of what y set of vibrations which tend against that, would be calculated to promote what we should call impurity.

Humanity is at present passing through a stage of evolution when its development is almost intellectual, and in that intellectual development it sometimes tends to lose sight of a great many other things. There is a large amount of instinctive feeling, for example, which when unvitiated is often an accurate guide for man, but our

intellectual attainments would teach us not to recognize these things, to put them aside. You know how difficult it has been until quite lately to gain any recognition for any non-physical phenomena, telepathy, mesmeric forces, or anything at all which is outside the most materialistic science.

Just now people are evolving to the point of seeing that there is a great deal that is beyond what we can actually see and touch with physical senses, and so by degrees these other influences which cannot be seen by the physical eye, though they can be felt by sensitive people, will gradually be recognized. The whole question of such things as talismans and of wearing precious stones which vibrate at a rate which is useful for certain things, belongs to that. All these things are true. Certain people make a speciality of wearing different stones for the influence which they have. I do not mean that these things are of such paramount importance that we should give much time to them, but they all have their effect and are therefore not to be entirely neglected by wise people.

To that belongs the question of the use of incense. In the first place there are certain gums which when burnt give off a vibration which is intensely cleansing. You all recognise that when you are dealing with disinfectants. You sprinkle about a disinfectant because you consider that exceedingly fine and invisible particles from it will spread about in the air and will conquer certain germs. The same thing holds good on higher levels and with finer matter. The burning of incense tends

to purify the astral body, and if it should have in it vibrations which are not entirely pure and good, the use of incense tends to drive those out.

It would be better if we could make our own incense, but it is not an easy thing to do. I know the constituents of various kinds of incense. I do not suppose the people who manufacture incense know the exact use of the most important constituents, which are benzoin and olibanum. The benzoin is put in for the purifying influence which it has. It is rather a coarse purifier, driving away the lower and more sensual and sensuous sort of feeling and thought, and the idea of that is to purify the atmosphere. Olibanum tends to stimulate those vibrations in the astral body which belong to devotion. It makes a very devotional and restful atmosphere, Ira undoubtedly makes people responsive to higher things. These two constituents are always mixed in incense. Attar of roses, though very expensive, is also useful, and it makes a considerable difference in the effect produced. The ordinary incense is for the purpose of cleaning up, not for working positively upon you. It is done, as disinfection is done, by sprinkling minute particles all over the various vehicles, the physical, the astral, and the mental. That is why the incense in church is always taken up to the celebrant to be blessed. That is why the incense is brought to the Master of the Lodge, in order that he may magnetise it with whatever special quality he thinks will be helpful for the work of the day.

The gum which is burnt tends in a certain

direction ; it tends in that direction but comparatively feebly. When it is definitely magnetized it will throw out a very much more decided influence. Supposing there is a tendency in the direction of calm devotion ; by throwing into that olibanum the definite force of the will in the direction of calm and devotion, one can make that vibration perhaps hundredfold as strong as it would be. So magnetism plays a very important part. The burning of incense is a very easy way of spreading the influence all over the room ; wherever the single particle goes there the influence is carried.

The church does its purification by the sprinkling of holy water. It is the same thing, but it is another way of doing it. The incense is better because it rises and carries its influence everywhere. That is our reason for using incense, and as I say, it is generally cleans-ing, peaceful and devotional in its effect. Our astral and mental bodies should have a few definite strong vibrations, but instead of that, they sometimes have fifty vortices of small vibrations all, re-presenting small worries and cares. That must be combed out. If you want to help a person, to assist him on the road of evolution, if he is in that condition the first thing to do is to make him drop all that, to comb it all out, so that he lies open to the divine life which is all about us. Here

is a strengthening current of influence spread all about, which can help you. You ought not to be thinking about that, but of what you can do to strengthen it.

These things are aimed at the various vehicles of man. The Master consecrates it, because the Master is in the same position relatively to the Lodge as is the celebrant in the church ; only they approach on different lines, they both aim at doing the same thing. Scents are very effective and important things in our lives. You should always avoid all coarse scents ; certain scents lily e musk and sachet power have always an evil effect. It is quite possible to compound an incense that would produce evil results ; it all depends upon its constituents. You can distinctly stimulate the lower in man by various scents, and these things are not to be neglected.

We are in the habit of confining ourselves to intellectual development and thereby we forget a great deal which was known to the ancients. All these things are laws in nature, and we are availing ourselves of these laws to help us in our lives. We exist to try and help the world around us. If there is a means by which we can easily get ourselves into the right frame of mind to do that, why should we not use it ?

- Leadbeater C.W, "The use of incense in Masonic Ceremonies", International Co-Freemasonry, Journal of the Eastern Federation of The British Empire, Vol. VII, No. 2, April 1941, pg: 24.



The Apron in Ancient Egypt

By Bro.: Leadbeater 33°

THOUGH Freemasonry, and therefore Co-Masonry, is unquestionably derived from the Judaized form of the ancient Egyptian Mysteries, and although in all fundamental respects it has most marvellously preserved, through all these millennia, the ritual and symbolism of its original, there are certain points in which considerable divergence has taken place ; and one of these is the way in which we regard that most essential part of Masonic clothing, the Apron. I do not know exactly how the average Masculine Mason thinks of his Apron ; probably principally as decorative, as indicative of the rank he holds in the Craft, and as part of that rich though vaguely comprehended aroma of immemorial antiquity which gives half its charm and fascination to this wonderful institution. Even the Co-Mason, though he knows (or should know) rather more of the meaning of its symbolism, has probably not gone far beyond that conception. In ancient Egypt the Apron was far more than a mere symbol ; it was a very highly magnetized object or instrument which had at least four distinct uses or functions:

1. A guard—a very necessary protection to safeguard the brother while he is doing his work, so that he may be free to give his whole attention to what he has to do.
2. A chart of the voyage before the Candidate, and a symbol of the requirements.
3. A test showing the progress made ; from this the central column of the Apron was often called the Nilometer.
4. An instrument for the reception and distribution of force.

In the present day we seem to think, or we act as though we thought, that the Apron itself is everything, and the band round the body exists merely to secure it. In the old days the belt was regarded as a most important physical feature, a highly magnetised circle, intended to enclose within itself a disk of etheric matter separating the upper part of the body from the lower, strong enough entirely to shut off from the lower chakras the tremendous forces which it was the object of the Masonic ceremonial to set in motion. The Egyptian priests had a great

horror of the intrusion of any sort of lower, unworthy or sensual thought upon the intense concentration of their ceremonies, and indeed they had good reason for this, for they developed themselves to such a degree of sensitiveness that not only would an inrush of feeling of that nature have utterly spoiled the result of their work, but it would almost certainly have produced a very serious physical reaction upon the unfortunate culprit whose carelessness had caused it. So when a member girded on his belt before a meeting, he accompanied the action by a vigorously uttered mantra which never failed, to produce the required result.: The consecrated Apron was linked so closely with its wearer that its aura actually glowed with the fervour of his - determination, and feeling, and his progress could ,therefore be gauged at a ..glance by his superiors. _

The Egyptian outlook was in some ways radically different from ours. Very virtues they were trying to develop were not the same—or perhaps it would be more accurate to say that they were presented from so different an angle that it is hard to recognise them. Let me give a few instances. The one great qualification, without which no one could even enter upon the upward Path, was spirituality; but their definition of it was not quite ours. It was rather that the man should see first, and see at once, the inner and higher side of every subject or person or problem which he encountered, and should act unhesitatingly upon it. That was to them the sign of insight of insight and of strength, without which no one could face

and conquer the stern trials of the Way.

Again, take the qualification of Love. They believed, as we do, that the the whole universe arises from and rests upon the Love of God; and yet the ideal at which they aimed when they tried to develop it in themselves was subtly different from ours, though the difference is very difficult to explain, and almost certain to be misunderstood. Our modern idea of love is closely intertwined with compassion, and, unless it is of the very highest— so high as to be almost abstract, and therefore to many a little unreal—it may be tinged with sentimentalism, with the possibility in extreme cases of degenerating into maudlinism—a condition which the Egyptians would have regarded with the utmost horror as unmanly, and when considered in connection with Isis (as in Greece with Athena) distinctly blasphemous. In those ancient civilizations the idea of love for a Goddess and devotion to Her had for its principal qualities intense admiration, reverence, the earnest resolve to be worthy of Her, to deserve well of Her, to serve Her—not in the least slavishly, but above all efficiently, without any thought of reward or return.

They were by no means devoid of compassion or sympathy, but that was to them a separate quality, unconnected with love or devotion. They had an absolute horror, as I have said, of inefficiency or weakness of character, and so were perhaps less patient with them than men are now, for to them such weakness savoured strongly of ingratitude and

selfishness. A Goddess had chosen Her votaries ; they must not fail Her. To do so was disgraceful, unthinkable " it isn't done ! "

They therefore arranged their qualifications for progress (one might almost say "lumped them together ") into two groups, which were shown in the Apron by different colours-----a clear beautiful green, and a magnificent amaranth red. The grouping was somewhat as follows:

GREEN: Sympathy, Compassion, Gentleness, Patience, Generosity

RED: High Admiration, Utter Devotion, Courage, Perseverance, Iron Will

Each of these brought its own contribution of colour, added its own tinge, so that, when the aura glowed, the superior officers could tell at a glance from the combined hue whether anything was missing or out of proportion.

Q. Whence come you ?

A. From the W.

Q. Whither directing your course ?

A. To the E.

Q. What inducement have you to leave the W. and go to the E. ?

A. To seek a Master and from Him to gain instruction.

--From an ancient catechism

"Unless Masonry becomes to you a living power so that your life has become different since you became a Mason, you are not using the great opportunity given to you. Do not be dogmatic to people, that is not your business; leave to them the same free choice that is left to you. Do not try to impose your ideas of what is best on others. It does not follow that what is best for you is best for another. Help where you can. Never try to force. Whereever you can give assistance, give it. Do not try to coerce. Try to act in unity in the lodge as much as you possibly can. Do not introduce sudden changes without consulting the Lodge and finding out what the brethren want, because after all the officers of the Lodge are really the servants of the Lodge. It is literally true that "he that is greatest among you is he that doth serve," and the officers are to try to carry out the aspirations of the Lodge, suggesting, guiding and helping, But not forcibly imposing.

Get rid of all small quarrells. Get rid of all petty jealousies and things of that kind. Perhaps the thing that people want most is a sense of proportion, to realize what does and does not matter. It is usually found when quarrels arise that are due to unimportant things, not important ones - some particular word, some particular arrangement, so to speak - they are taken as vital; they are not in the least vital. The harmony which ought to prevail is enourmously more valuable than anyone of these little things."

Annie Besant 33°

The Lodge as an Entity

By Bro.: Leadbeater 33°

(The following is from The V. Ills. Brother's book The Hidden Life in Freemasonry.)

Every Lodge exists on the mental plane as a definite mental object – a real thing in the real of thought. When, therefore, one of its members gives a greeting in another Lodge, there comes to him from his own spear of light, bearing good influence, which radiates through him. When a Bro. is in his own Lodge, a certain aspect or facet or segment of his aura, which represents his relation to that Lodge, is galvanized into activity; some portion of his potential being is vivified because he is part of that Lodge.

The Lodge as a mental entity is made up of such sections of all its members welded together to form whole . . . When we speak of a Lodge as a mental entity, we do not mean something existing merely in mind or fancy; on the mental plane each Lodge is a definite thing, a great sphere, with a precise allocation in space, over the place where the Lodge meets. In the case of a

hall where a number of Lodges meet on different evenings, the several spheres are to be seen floating above the building; these spheres are then not intermingled at all, but clustered together over the premises in such a way as to remind one of a collection of toy balloons.

The mental forms made by different Lodges vary very greatly. In some cases such a form is a very fine thing indeed, upheld by a number of people who are intensely in earnest, whose Lodge is a very real thing in their lives. When the members have considerable knowledge of the occult meaning of the Lodge and its work, that makes a splendid form on the higher mental plane; but if the Lodge is composed of members of little intellectual ability, whose thoughts are for the most part centred upon good fellowship and banqueting, the astral counterpart of the Lodge will be strong, but the mental portion of its form deficient. It follows that the greetings from some Lodges are of far more effect than those from others.

• Leadbeater, C.W, "The Lodge As An Entity", The Morning Star, Journal of The Eastern Federation of The British Empire, Vol. VI, No. 2, April 1940, pg: 36.

V. Illus.
Bro. ANNE BESANT, 33rd

Vice President, Grand
Master of the Supreme
Council of Universal
Co-Masonry, Deputy
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ZEN.

of SYDNEY, 10th January 1921 (E. V.)

Monsieur Jean Eriand

V. Illus. and Rt. Rev. Sir,

I beg to express to you my very hearty thanks for the great honour which you have conferred upon me in raising me to the 95th of the Ancient Order of Memphis-Mizraim. If any information can be given to me as to the duties and responsibilities attached to the position of so exalted a Degree, I shall be very glad to have it, so that I may show myself worthy of the honour conferred upon me. I have at present but very little information as to the history of this Ancient Rite; can you add to your kindness by telling me of any books which I may buy on the subject, either in English, French or Latin?

With many thanks and all heartiest good wishes,

I am ever,

Yours obediently and fraternally,

+ C. W. Leadbeater

The New Impetus

by Bro.: Leadbeater 33°

WITH the advent of the V. Ills. Bro. Annie Besant to the leadership of the Order in the British Empire, the direct link between Masonry and the Great White Lodge which has ever stood behind it (though all unknown to the majority of the Brn.) was once again re-opened; and the H.O.A.T.F. has taken a keen personal interest in its development. The ancient English and Scottish succession of Installed Masters, Installed Mark Masters and Installed First Principals of the Holy Royal Arch of Jerusalem was introduced into Co-Masonry by sympathetic Brn. from the masculine Obediences, and these degrees now form part of our British CoMasonic workings.

In 1916, by order of the H.O.A.T.F., the ritual of the Craft degrees was finally revised in accordance with their ancient occult meaning, this ritual being based upon the English and Scottish workings. Certain features, such as the recognition of the elementals, the three symbolical journeys, were introduced from the French Craft rituals worked under the auspices of the

Ancient and Accepted Scottish Rite with further modifications from occult sources. This ritual was approved by the H.O.A.T.F. Himself, who deigned to work it in His own Lodge, afterwards making certain suggestions, which were, of course, immediately adopted.

In 1923, He further most graciously authorized an English translation of His Latin ritual of the Rose-Croix, to be worked in the Sovereign Chapters of R+C, who desired to make use of it. The celebration of this ceremonial has enormously quickened the occult strength of our Chapters; and though as yet we cannot hope to equal the old Egyptian working, we are able to pour forth upon the world the splendid power of the Rosy Cross.

In 1925, the H.O.A.T.F. was kind enough to allow the use of the Mark Ritual which had been brought into line with the inner meaning of the degree; and in the same year He directed that a ritual of the Holy Royal Arch should be prepared, embodying certain suggestions which

He Himself had deigned to make. Thus, step by step, the whole working is being revised in accordance with the ancient knowledge, and the way to the restoration of the Mysteries is being prepared.

Masonry must surely have a wonderful part to play in the civilization of the future. Not for naught have the old hallowed rites been preserved in secret, and immemorial powers of the Mysteries transmitted throughout the ages to our modern world of the twentieth century; for we stand today on the threshold of a new era. Human evolution takes place according to a cyclic law; race succeeds race, and sub-race follows sub-race according to the plan of the G.A.O.T.U., working through that White Lodge which is the Guardian of humanity. The time has come for the blossoming of a new sub-race, the sixth of our great Aryan race. In that sub-race, as in all others, there will be Egos of different temperaments; and some will find themselves attracted to the philosophic and ceremonial teaching given in the Mysteries of Egypt which are the heritage of the Masonic Brotherhood.

The influence of the Sixth Ray, the Ray of Devotion which inspired the Christian Mystics and the glorious Gothic

architecture of the Middle Ages is passing away, and the Seventh Ray is beginning to dominate the world-the Ray of Ceremonial Magic which brings the especial co-operation of the Angelic hosts, of which Masonry itself with its many-coloured pageant of rites is a splendid manifestation. Thus, in the coming days, we may look for a restoration to the worthy not only of the full splendour of ceremonial initiation once more to a true vehicle of the Hidden Light, but also of that secret wisdom of the Mysteries which has long been forgotten in the outer Lodges and Chapters of the Brotherhood.

Such surely is the destiny that awaits our beloved Order in the future; such the splendour that will transfigure the Craft in the years that are to come, until within its Temple walls once more is raised-not only in symbol but in actual fact-the ladder which stretches between earth and heaven, between men and the Grand Lodge Above, to lead them from the darkness of the world to the fullness of Light in God, to the Rose which ever blossoms at the heart of the Cross, to the Blazing Star whose shining brings peace and strength and blessing to all the worlds.
-From Glimpses of Masonic History

- Leadbeater C.W, "A new impetus", The Morning Star, Journal of the Eastern Federation of The British Empire, Vol. XIV, No. 1 First Quarter 1948 pg:10.



The Origins of Modern Masonry (recorded)

By Bro.: Leadbeater 33°

MANY Theosophists are familiar with the idea that all the ceremonial activities in connection with Masonry are under the supervision of one of the Adepts of the Great White Brotherhood. The Ceremonial Ray is the Seventh Ray, and as its work moulds the growth of humanity throughout the ages, the work of the Ray is directed by the Chohan of that Ray. There are of course many other types of ceremonial influence other than that of Masonry, but all of them are supervised by the Chohan of the Seventh Ray. This office is held by Adepts of the Seventh Ray in succession one after the other, according to the needs of the work.

For several centuries the Chohan of this Ray is the Adept who played a striking role just before the French Revolution. He worked under many names, but he is best known as the Comte de St. Germain. All the biographies of him term him a charlatan, but this does not very much matter, so far as the flippant and prejudiced public is concerned. But those who are seeking the truths of Occultism know that He has

the political development of Europe in His charge, and did His utmost to balance the forces of good and evil at the time, so that the French Revolution might be avoided. He did not achieve success in that work, which however was attempted by Him only as a last resort, for the forces of the misery of generations could scarce be adjusted so quickly. Before this incarnation he was Francis Bacon, and before that the mysterious personality called Christian Rosenkreutz. It was the same Adept who earlier still was Roger Bacon the monk, whose experiments in chemistry and physics were precursors of the scientific development of later centuries. Among His activities are those in connection with the Ceremonial Ray. All Masonic activities throughout the world are being used by Him for the dissemination of beneficent influences to humanity.

Anyone who tries to understand the origins of Masonry finds himself lost in a maze of traditions and assumptions, till he scarce knows which writer to believe.

In order to understand more clearly the possibilities in modern Masonry, particularly of that division which is known as Co-Masonry, help was asked from the Master. The necessary questions were formulated by Bro. J. I. Wedgwood 33°. The reply of the Master was recorded by Bro. C. W. Leadbeater 33°. The interview took place in the year 1915. I have placed Bro. Leadbeater's name as "author" merely for purpose of indexing in THE THEOSOPHIST; he is, as will be seen, only a recorder, not author.

C. Jinarajadasa

Questions placed before the Master the Comte de St. Germain

1. Assuming Masonry to be derived from the Ancient Mysteries, how did the philosophy get into the mediaeval Operative Guilds?

2. Was it through the Roman Collegia? Was St. Alban connected with these, and was he an earlier incarnation of the Count?

3. Is there another stream of tradition through the Templars from the Johannite Christians (of the "children of the widow")?

4. Is Athelstan Charter to the York Masonic Assembly 926 A.D. Authentic?

5. Did we lose much in the changes of 1717, and should we find a better version of Masonry in the York workings?

6. How did those degrees originate which

afterwards became the Scottish Rite? Had most of the intermediate degrees of that Rite any real value originally?

7. Had the Rites of Memphis and Misraim any substantial basis?

8. Can we get hold of Cagliostro's Ritual?

9. How should the wardens be seated and the altar situated?

As to Co-Masonry

1. Is it desired that we should draw in large numbers of non-Theosophists, and is it well to give them as much esotericism as we have in the Emulation Lodge Workings?

2. Is there a likelihood that genuine esoteric Masonry may be restored for the few; how might we work for that?

3. Has the great Masculine body a future in political and social work?

The Answer of the Master

I was myself largely responsible for its introduction; it was one of many endeavours to keep alive the true traditions. As Christianity became narrower, and less tolerant of fact, those who knew something of the truth, and wished to preserve its enshrinement in the form of ancient religion, had more and more to keep their meetings secret. Such retirement took place simultaneously in various countries, and so several lines of tradition arose. We have always encouraged what was good in all of these, to provide sanctuary for such of the egos

born in Europe as could not develop under the cruder teachings which were miscalled Christianity.

The philosophy gradually fades out of them, and now and then we take advantage of some favourable opportunity to restore a little of it— sometimes by instigating the establishment of additional degrees in an existing Rite, sometimes by founding a new Rite. Most of those which you mention had originally some such meaning.

I was he whom you now call St. Alban, and I did what I could for the religion of my day, but many of your traditions about me do not agree exactly with my own recollection of the facts. The Knights Templar did find in the East and bring back to the West a different set of symbols and ceremonies. There was a Charter given at York about the time which you mention; you may find different workings there, but you will understand the situation better if you do not try to classify all these varieties as “better” or “worse”. It is not a case of an original orthodoxy and a gradual declension from it, but rather of a number of parallel streams of tradition which frequently crossed and became confused with one another. The losses were earlier than 1717, and the portion which Anderson brought with him was perhaps fairly representative of the general chaos. You are fully at liberty to look back and study Cagliostro’s ritual if you wish, but it is only one of many attempts at revival.

The seating of your officials and the placing of your altar depend upon the ancient religion from which your Rite happens to

be derived. Your present system is based upon those of Egypt and Judaea, and is as good as any other. The triangular plan was originally Chaldean. Remember that the altar was the Deity, which is consequently always in the East; it is in its genesis a combination of the altar of incense and of the fald-stool, both of which were always in the central square, and before the place of the hierophant.

It is obviously desirable that you should have as many suitable members as possible from the outer darkness, for the Theosophists already have in another form most of what Masonry is designed to give. You ask whether it is well to give them esotericism; for what other purpose do you exist as a separate body?

Your new Ritual for the Blue Degrees is satisfactory, and should be retained just as it is, except that it would be desirable to shorten some of the Charges. I should recommend you to avoid the use of specially Theosophical terms and the introduction of Sanskrit words. I do not wish to be erected into a dogma; there are some of your Lodges which desire openly to recognize Me and to use My portrait. I have no objection to this except that the portrait is a very bad one; I can utilize it and pour force through it. But there may be other Lodges which do not wish to take exactly this line; 1932 The Origins Of Modern Masonry leave them free to follow their own devices, and do not in any way treat them differently, or slight or look down upon them. We must be all things to all men, if we may by any means

save some. For those who desire it and show themselves worthy of it, the Esoteric Masonry should be given in higher degrees, in which the ritual of the lower Degrees might be explained.

We hope to be able to use the Masculine Masonry in various ways; you can help us in this by making your own body strong and efficient. There should be some among ordinary Masons who would welcome a rational explanation of their mysteries, and the idea of being able to share them with their wives.

I have said that one axiom in all true ceremonial is: "As above, so below". That is why each Masonic Lodge is symbolically a miniature universe, and its roof is said to represent the sky. The Master of each Lodge is a representative of King Solomon who once built a perfect Temple; but then, in so building that Temple, King Solomon himself was only a representative of the Great Architect. The great truth in all Mysticism, that God dwells in us, taught in Christianity in the words of St. Paul,

"Christ in you the hope of glory ", taught in Hinduism in the words, Tat tvam asi, "That art thou", that same truth appears in Masonry, in the reverence given to the Master of the Lodge in his symbolical capacity, and in the opportunity given to every entered apprentice to become a Master of his Lodge by faithful service.

In Masonry—Blue, Red, Black, or White—each higher degree teaches new truths which reveal the hidden meaning in the maxim "As above, so below". Grade by grade, the Mason learns to unfold new aspects of his character. But he unfolds these latent faculties, not only for himself, but also as for humanity. For just as the priest at the Mass is the intercessor before God on behalf of the people, so the true Mason does his work in Lodge, not for himself but for the world. It is because in each meeting, of each Masonic Lodge which does its work well, something helpful and inspiring is irradiated to the world, that Masonry cannot be suppressed though Governments have tried to suppress it.—C. Jinarājadāsa.

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