

The Alchemical Journey: Personal Transformation and the Hidden Mysteries In the Fellow Craft Degree

By Bro. Sebastian Sek

Introduction: Masonry as a Path to Enlightenment

Freemasonry's journey towards enlightenment is a profound exploration of self-discovery, moral fortitude, and spiritual transformation. Central to this path is the intricate interplay between alchemical symbolism, classical architecture, and the Seven Liberal Arts and Sciences. Through the Fellow Craft degree, a pivotal stage in personal growth, Masons embark on a journey that intertwines intellectual development with moral refinement. This phase not only propels Masons toward greater wisdom but also strengthens their moral compass, guiding them to attain achievements once considered beyond reach.

At the heart of this transformative journey is the rich tapestry of knowledge embodied within Freemasonry, where the classical orders of architecture—Doric, Ionic, Corinthian, Tuscan, and Composite—serve as metaphors for stages of alchemical transformation. Each architectural order reflects a phase in the Mason's journey, mirroring the alchemical processes that refine both intellect and spirit. These symbolic stages are deeply embedded in Masonic ideals, offering insights into the Mason's spiritual and moral evolution.

The study of the Seven Liberal Arts and Sciences, a cornerstone of the Fellow Craft degree, provides essential tools for navigating life's challenges and achieving intellectual and spiritual growth. Symbolic tools such as the plumb, square, and level shape the Mason's ethical framework, fostering a deeper connection with both the self and the divine. By engaging with mystical and esoteric concepts, including Jacob's ladder and alchemical stages, Masons gain a deeper understanding of the universe and their place within it. Ultimately, Freemasonry's quest for enlightenment unites the material and spiritual realms, bridging the finite and the infinite. Through the synthesis of architecture, alchemical symbolism, and the Liberal Arts, Masons are guided towards the Philosopher's Stone—a symbol of ultimate wisdom and perfection.

Masonry as a Progressive Science

William Preston, a Scottish Masonic scholar, describes Freemasonry as a progressive science in his *Illustrations of Masonry* (1829), where the initiate's journey is shaped by their capacity to learn. He explains that the Fellow Craft degree offers a broader scope of knowledge than the Entered Apprentice degree, blending moral instruction with intellectual exploration. This advancement is essential, enabling Masons to discover important truths and apply them to their daily lives. Preston also emphasises that the Fellow Craft must study the Seven Liberal Arts and Sciences—grammar, rhetoric, logic, arithmetic, geometry, music, and astronomy. According to Preston, these disciplines sharpen the mind and contribute to the glory of God and the betterment of humanity.

Similarly, American Masonic scholar Albert Mackey, in *A History of Freemasonry: The Legendary Origins* (1898/2005), underscores the intellectual focus of the Fellow Craft degree, noting that while the Entered Apprentice degree primarily appeals to the heart, the Fellow Craft degree is designed to expand the mind. This intellectual growth is a crucial step on the Mason's path to the "Inner Temple" of self-realisation and enlightenment. The Fellow Craft is called to distinguish truth from falsehood and use the Seven Liberal Arts and Sciences to explore the beauty of nature and art, leading to a deeper reverence for the Divine Creator.

William Hutchinson, a prominent member of the Royal Society of Antiquaries and a key figure in Masonic literature, emphasises in *The Spirit of Masonry* (1802/1987) how Freemasonry fosters an appreciation for intellectual and moral virtues. Hutchinson argues that the Craft equips initiates to navigate life's moral challenges, imparting knowledge that elevates individuals while benefiting humanity as a whole.

Likewise, James Anderson, a Scottish Presbyterian minister and influential early figure in Freemasonry, authored *The Constitutions of the Free-Masons* (1723), the first formal constitution of the Grand Lodge of England. In this work, Anderson highlights the progressive nature of Masonic learning, describing Freemasonry as a path to refine both the mind and spirit of the Craftsman. Anderson asserts that Masonic teachings are rooted in moral, scientific, and philosophical wisdom—each essential for grasping the divine truths that shape nature and human society.

The Tools of the Fellow Craft and Inner Transformation

The tools of the Fellow Craft are powerful symbols of moral and ethical conduct in Freemasonry, each imbued with profound philosophical significance. They serve as guides for personal growth and inner transformation as the Mason advances through the degrees.

- **Plumb:** The plumb teaches Masons to uphold an upright moral code, standing firm in their principles despite temptations or challenges. It symbolises resilience, not only in adversity but also amid the temptations of prosperity and the envy or hostility of others. In *Illustrations of Masonry* (1829), Preston describes the Mason who embodies the lessons of the plumb as just, kind, and committed to temperance, truth, and wisdom—like a steadfast column ready to endure any test. Wilmshurst, in *The Meaning of Masonry* (1980), further explains that the plumb transcends physical uprightness; it serves as a call for spiritual integrity, guiding Masons to align their actions with divine order.
- **Square:** In *The Symbolism of Freemasonry* (1882/2021), Mackey presents the square as a crucial emblem of morality, urging Masons to act according to eternal principles of right and wrong. It reminds them to avoid unkind words or actions, ensuring virtuous behaviour in a brotherhood built on unity. Preston, in *Illustrations of Masonry* (1812), also highlights that the square guides a Mason to align their actions with conscience and societal expectations, promoting honesty and fairness in all dealings.
- **Level:** In *Illustrations of Masonry* (1812), Preston explains that the level represents equality, reminding Masons that, in the eyes of God, all individuals are equal and subject to the same divine law. This tool encourages fairness and respect toward all, nurturing a spirit of unity within the Craft. Anderson's *Constitutions of the Free-Masons* (1723) similarly emphasises equality within the fraternity, underscoring that distinctions of wealth or status cannot sever the bonds of brotherhood. Thus, the level becomes a symbol of social and spiritual harmony.

In *The Spirit of Masonry* (1802/1987), Hutchinson explains that by applying these tools in daily life, a Mason learns to navigate moral challenges and embody the

ethical principles of Masonry, both personally and within the community. These symbolic tools not only guide their outward actions but also foster inner transformation, leading to moral rectitude and spiritual enlightenment. By mastering the lessons of the plumb, square, and level, a Mason becomes better prepared to contribute to their own moral development and to the greater good of society.

Steps of Enlightenment: Jacob's Ladder and the Fellow Craft's Path

The journey of a Mason can also be understood through the symbolic framework of alchemy, where the stages of alchemical transformation—Calcination, Dissolution, Separation, Conjunction, Fermentation, Distillation, and Coagulation—mirror the Mason's personal evolution. Mackey, in *The Symbolism of Freemasonry: Its Science and Philosophy* (1882/2021) and *A History of Freemasonry: The Legendary Origins* (1898/2005) suggests that Freemasonry's intellectual and scientific teachings prepare the Mason for the pursuit of the "Great Work" of self-improvement. Swiss psychologist Carl Jung, in *Psychology and Alchemy* (1980), similarly draws parallels between alchemy and personal transformation, viewing alchemical symbols as metaphors for psychological development. Swiss Jungian psychologist Marie-Louise von Franz further explores this in *Alchemy: An Introduction to the Symbolism and the Psychology* (1984), illustrating how each alchemical stage reflects phases of inner growth. Moreover, Italian philosopher Julius Evola, in *Introduction to Magic: Rituals and Practical Techniques for the Magus* (1930/1995), emphasises that the Mason's journey reflects the alchemical pursuit of balance, gaining wisdom through reason and morality. Collectively, these stages of transformation represent a deepening understanding of the self and the mysteries of the Craft, guiding the Mason's intellectual and spiritual growth toward enlightenment.

- **Calcination** represents the breakdown of the ego, where baser instincts and attachments to materialism are metaphorically burned away. In Freemasonry, this stage symbolises the Mason's submission to moral discipline and the destruction of pride and materialistic desires (von Franz, 1984).
- **Dissolution** involves breaking down rigid mental structures, reflecting the open-mindedness and flexibility the Mason must adopt while studying the Liberal Arts and Sciences (Jung, 1980). At this stage, old beliefs are dissolved, creating space for new knowledge and perspectives.

- **Separation** performs the essential function of distinguishing the essential from the non-essential, mirroring the Mason's pursuit of truth and wisdom. As the Mason refines their understanding, they learn to differentiate between what is of lasting value and what is superficial (Evola, 1995).
- **Conjunction** signifies the union of opposites, symbolising the balance of reason and morality that the Mason strives to achieve. It represents the harmony between intellectual growth and moral virtue, which lies at the heart of the Masonic path to enlightenment (Jung, 1980).
- **Fermentation** represents spiritual rebirth and regeneration, paralleling the intellectual awakening the Mason experiences as they explore the deeper mysteries of the Craft (Evola, 1995). At this stage, the Mason's spirit is rejuvenated by newfound knowledge.
- **Distillation** sees the spirit undergoing purification, reflecting the refinement of both knowledge and moral character. For the Mason, this purification is essential for advancement, as it clears away impurities of thought and behaviour (von Franz, 1984).
- **Coagulation** represents the final stage, the realisation of the true self, symbolising the integration of spiritual wisdom into daily life. For the Mason, this stage marks the embodiment of Masonic ideals, where intellectual and moral transformations are fully realised (Jung, 1980).

Path to Enlightenment: The Fellow Craft and Classical Architecture

The classical orders of architecture and the stages of alchemy are profoundly interwoven within the Fellow Craft degree, where each represents phases of both architectural mastery and spiritual transformation. In *Illustrations of Masonry* (1812), Preston provides an allegory for the Mason's inner journey toward enlightenment by connecting these classical orders with the stages of alchemy. These architectural symbols embody the Masonic emphasis on building both moral and intellectual strength, paralleling the alchemical process that guides the soul toward spiritual perfection. The five classical orders of architecture in Freemasonry—Doric, Ionic, Corinthian, Tuscan, and Composite—symbolise phases of alchemical transformation, each corresponding to a stage in the Mason's journey towards self-mastery and enlightenment. In *Psychology and Alchemy* (1980), Jung explored alchemy as a metaphor for psychological transformation. Similarly, Lyndy Abraham,

in *A Dictionary of Alchemical Imagery* (2001), aligns these stages with the traditional alchemical phases of Nigredo, Albedo, Citrinitas, Rubedo, and Quintessence, representing a progressive refinement of both intellect and spirit. Albert Pike, in *Morals and Dogma* (1950), and Wilmshurst, in *The Meaning of Masonry* (1980), further examine these stages as essential milestones of personal and moral transformation within the Masonic journey.

- **The Doric Order** is known for its simplicity and strength, representing Nigredo, or "the blackening," the initial stage of alchemy. This phase involves the metaphorical breakdown of base material, symbolising a symbolic death and decomposition (Jung, 1980). For the Mason, Nigredo reflects the destruction of ego and unrefined aspects of the self. The initiate must undergo this symbolic death of the old self to begin their journey of spiritual rebirth. This stage establishes a foundation essential to both architecture and personal growth. Pike, in *Morals and Dogma* (1950), connects this phase to the moral challenges Masons face in overcoming material desires.
- **The Ionic Order**, with its refined proportions, symbolises Albedo, or "the whitening," the second stage of alchemy. Albedo signifies purification and cleansing, as described by Arthur Edward Waite in *The Hermetic Museum, Restored and Enlarged* (1894). At this stage, the initiate begins to gain wisdom and clarity, reflecting the intellectual awakening of the Mason. It is a period of illumination, where the confusion of Nigredo gives way to understanding and purity of thought. The Ionic Order's elegance and symmetry mirror the balance the Mason begins to achieve spiritually. Wilmshurst, in *The Meaning of Masonry* (1980), associates this phase with the pursuit of intellectual purity and the cultivation of moral virtues.
- **The Corinthian Order**, the most ornate of the classical orders, represents Citrinitas, or "the yellowing," signifying the arrival of wisdom and inner light (Abraham, 2001). Just as the Corinthian Order is celebrated for its beauty and complexity, Citrinitas reflects the transformation of knowledge into wisdom. The Mason, having refined both intellect and character, now perceives the world through spiritual insight, where beauty and wisdom are intertwined. The Corinthian design symbolises the growing complexity of spiritual

understanding, much like the alchemical stage where deeper truths of life unfold (Evola, 1995).

- **The Tuscan Order**, with its elegance and simplicity, embodies Rubedo, or "the reddening," the final stage of alchemy. In Rubedo, the Mason attains spiritual rebirth and unity, symbolised by the Philosopher's Stone (Jung, 1980). This phase marks the conclusion of the transformation process, where intellectual knowledge and spiritual wisdom come together harmoniously. The simplicity of the Tuscan Order reflects the spiritual clarity and balance attained in this final stage. Wilmshurst (1980) describes this as the stage where the Mason reaches full enlightenment, uniting mind and spirit.
- **The Composite Order**, blending the Ionic's elegance with the Corinthian's complexity, symbolises Quintessence, the ultimate goal of alchemy. This phase represents completeness and the synthesis of all previous stages into a perfect whole (Abraham, 2001). In Masonic symbolism, the Composite Order signifies the culmination of the Mason's journey, where the initiate achieves harmony between mind, body, and spirit.

Manly P. Hall, in *The Secret Teachings of All Ages* (1928/2011), describes how classical orders in Freemasonry represent stages of alchemical transformation. Through these architectural styles, the Mason's journey mirrors the alchemical processes of purification, refinement, and transformation. Each order represents more than mere beauty or strength; it embodies the stages an initiate must progress through to attain spiritual enlightenment. This blending of Masonic architecture and alchemy aligns with the broader Hermetic tradition, where the material and spiritual realms are interconnected, guiding individuals toward unity with the divine.

The Seven Liberal Arts and Sciences: Tools for Enlightenment

In *The Symbolism of Freemasonry* (1882/2021) and *A History of Freemasonry* (1898/2005), Mackey underscores that the Seven Liberal Arts and Sciences are not merely intellectual pursuits—they are essential to the Mason's moral and spiritual growth. Each art offers distinct insights for personal transformation, aligning with Freemasonry's ultimate aim of refining both mind and spirit. Other foundational Masonic texts, including Preston's *Illustrations of Masonry* (1812), Pike's *Morals and Dogma* (1950), and Wilmshurst's *The Meaning of Masonry* (1980), affirm the role of

these liberal arts as practical and symbolic instruments in the Mason's journey. Together, these works illustrate how these arts are interwoven into the Masonic ideal of intellectual and moral refinement, closely paralleling the alchemical process of transformation.

- **Grammar** helps the Mason articulate thoughts with clarity and insight, forming a base for effective communication and critical thinking. Just as an alchemist must understand their raw materials, the Mason must master language to explore both intellectual and spiritual realms. In Freemasonry, grammar sharpens the mind and fosters moral clarity (Preston, 1812).
- **Rhetoric** shapes ideas with beauty and persuasive force, much like the alchemist who transforms raw material into gold. Rhetoric teaches the Mason to elevate discourse, blending ethics and principles. Aristotle's *Rhetoric* reminds us that rhetoric is more than persuasion; it's about conveying truth with clarity and purpose. For the Mason, it becomes a means to communicate deeper philosophical and moral insights that foster harmony (Mackey, 1882/2021; 1898/2005).
- **Logic** disciplines the mind, training the Mason to discern truth from falsehood. Just as alchemists rely on symbolic systems to uncover hidden meanings, Masons use logic to balance intuition with reason. René Descartes' *Discourse on the Method* explores logic's centrality to any serious pursuit of truth, reflecting Freemasonry's commitment to understanding the material and spiritual worlds (Wilmshurst, 1980).
- **Arithmetic** introduces the Mason to the universe's order, echoing the Pythagorean notion of numbers as the building blocks of creation. Like the alchemist who values balance, the Mason uses arithmetic to explore interconnectedness. St. Augustine saw numbers as revealing divine order, and for Masons, arithmetic symbolises the harmony underlying existence (Pike, 1950).
- **Geometry**, known as the "first and noblest of sciences," allows Masons to perceive the divine order of the cosmos. In Freemasonry, geometry transcends the physical, representing the alignment of one's inner self with a higher purpose. Euclid's *Elements* shows how geometry unveils nature's laws,

while for Masons, it symbolises the sacred geometry that governs creation (Preston, 1812; Mackey, 1898/2005).

- **Music** opens the heart, resonating with the alchemical idea of cosmic harmony. Pythagoras believed music reflected celestial order, and for Masons, it fosters inner balance. Wilmshurst (1980) explains that harmony in music parallels the inner harmony a Mason seeks in their spiritual journey.
- **Astronomy** expands the mind, inviting awe for the cosmos. Just as alchemists studied the stars for guidance, Masons are encouraged to look beyond the material realm and consider the intelligence behind creation. Copernicus' *On the Revolutions of the Celestial Spheres* exemplifies how studying the heavens opens paths to understanding both physical and spiritual dimensions, reflecting the Mason's quest for wisdom (Pike, 1950).

The Seven Liberal Arts and Sciences are not simply academic; they are profound tools that guide Masons through the mysteries of nature and science. Polish alchemist Michał Sędziwój, in *A New Light of Alchemy* (1650), and French hermetic philosopher Antoine Joseph Pernety, in *Treatise on the Great Art* (1758/1997), illustrate how understanding nature unveils divine insight. This journey, like alchemy, is about transformation: turning base materials into gold, and knowledge into wisdom. In Masonic philosophy, these arts provide a path to enlightenment, uniting intellect and spirituality towards complete self-transformation.

Alchemy: A Path to Spiritual and Intellectual Transformation

Alchemy, often regarded as the art of transmuting base metals into gold, extends far beyond the pursuit of material wealth. It is a philosophical and spiritual discipline that, much like Freemasonry, weaves mystical symbolism with practical, tangible processes. Both A. E. Waite, in *The Secret Tradition in Alchemy* (1891/2013), and Herbert Stanley Redgrove, in *Alchemy: Ancient and Modern* (1911), emphasised that alchemy was not solely mystical but also involved genuine chemical experiments. Alchemists such as Paracelsus sought both physical and spiritual transformations, grounding alchemy in the material world while delving into its philosophical depths. Many alchemists regarded their work as a divine gift, requiring not only knowledge but also a reverent disposition towards the divine. They invoked divine guidance and practised humility, honesty, and dedication to the service of humanity. Alchemists

aspired to a mystical understanding of the cosmos through physical experimentation, applying spiritual principles to the material realm. The well-known alchemical axiom, "As above, so below," encapsulates this unity of the cosmos, affirming that the same laws govern both spiritual and physical domains. Redgrove, in *Alchemy: Ancient and Modern* (1911), notes that alchemists viewed metals as embodying three aspects—body, soul, and spirit—mirroring human existence. The classical elements—earth, water, air, and fire—formed the foundation of transformation, each representing essential qualities integral to the alchemical process.

Antoine Joseph Pernety, in his *Treatise on the Great Art* (1758/1997), proposed that alchemy's ultimate purpose was to gain divine wisdom by observing nature, a concept closely aligned with the journey of the Freemason. The Fellow Craft degree in particular emphasises self-improvement and enlightenment, where observing nature's laws offers insight into the divine, mirroring Freemasonry's quest for understanding the divine order that governs both the cosmos and human actions. The Mason's moral and intellectual refinement within this degree parallels the stages of alchemical transformation, with each stage presenting a challenge to be overcome, leading to greater understanding and spiritual purity. The four classical elements—fire, water, earth, and air—serve as metaphors for the Mason's moral and intellectual growth. Mastering these elements enables the Mason to ascend the symbolic "ladder of knowledge."

Michał Sędziwój, in his *A New Light of Alchemy* (1650), explored the interconnectedness of material and spiritual realms, an idea resonant with Masonic teachings. The principle of "As above, so below" forms a bridge between alchemical and Masonic philosophy, symbolising the unity that links all creation. This interconnectedness reflects Freemasonry's balance between intellect and spirit, and between the material and the divine. Julius Evola, in *Introduction to Magic: Rituals and Practical Techniques for the Magus* (1930/1995), drew parallels between the stages of alchemical purification and the spiritual journey of the Mason. Both symbolise the transmutation of base materials into gold as the purification of the soul—a reflection of the Mason's pursuit of wisdom and virtue.

The Philosopher's Stone and the Fellow Craft

In *Treatise on the Great Art* (1997/1758), Antoine Joseph Pernety, and in *A New Light of Alchemy* (1650), Michał Sędziwój explore the unity of opposing forces—a concept that deeply resonates with Masonic principles of balance and harmony. The Mason's journey centres on integrating knowledge, morality, and spirituality, much like the alchemist's pursuit of harmony through the balance of fire and water. In alchemy, the union of opposites is essential for uncovering truth and enlightenment, mirroring the Mason's pursuit of wisdom. The Philosopher's Stone, a central symbol in alchemy, represents ultimate wisdom and perfection. For the Mason, the search for this symbolic stone reflects a journey towards knowledge and virtue, marking their progress toward moral and intellectual refinement.

Mary Anne Atwood, a noted esoteric scholar, argues in *Hermetic Philosophy and Alchemy* (1850) that the Philosopher's Stone is not merely symbolic; rather, it is a vital force with the power to purge impurities from the body and realign it with human nature. This transformative power parallels the Mason's pursuit of spiritual and intellectual balance. Just as the alchemist seeks the Stone to harmonise and elevate base materials into gold, the Mason strives for moral and intellectual perfection in their journey of enlightenment. Both the alchemical and Masonic paths reflect a search for deeper understanding and interconnectedness, with the Philosopher's Stone symbolising the culmination of that quest.

In Freemasonry, the Philosopher's Stone embodies hidden knowledge, symbolising the initiate's dedication to studying the liberal arts and sciences. This intellectual journey serves as a means of uncovering divine truths, with each lesson marking a step towards self-transformation. *The Rosicrucian Trilogy* (2016), drawing from early Rosicrucian manifestos (*Fama Fraternitatis*, *Confessio Fraternitatis*, and *The Chymical Wedding of Christian Rosenkreutz*), presents the allegory of the "mystical marriage" or "alchemical wedding"—a union of opposites symbolising spiritual wholeness. This union reflects the Mason's work of integrating diverse forms of knowledge and harmonising dualities. Key dualities in Freemasonry, such as light and dark or labour and rest, echo the alchemical principle that transformation requires the union of opposing forces. These symbols guide the Mason to seek balance as the cornerstone of spiritual growth and intellectual enlightenment.

Conclusion: The Union of Knowledge and Spirituality

The Mason's journey in Freemasonry is a quest for balance between intellectual growth and spiritual enlightenment. Engaging with the Seven Liberal Arts and Sciences provides the Mason with essential tools for personal transformation, with each discipline offering guidance through life's complexities, rooted in wisdom and integrity. This intellectual pursuit is further enriched by an alchemical perspective, where stages of self-refinement mirror transformative processes found in nature. The search for the Philosopher's Stone becomes a profound symbol of achieving inner balance, harmony, and unity—representing not only the pursuit of knowledge but also the holistic integration of intellect, morality, and spirituality.

The classical orders of architecture, aligned with the stages of alchemy, form a symbolic framework for this journey. From the simplicity and strength of the Doric Order—representing the destructive yet purifying stage of *Nigredo*—to the elegance of the Composite Order, symbolising the attainment of the Quintessence or ultimate perfection, these architectural forms reflect the Mason's spiritual progression. Much like an alchemist transforming base materials into gold, the Mason refines their character, progressing from the dissolution of ego to the integration of wisdom and virtue.

At its core, the Masonic journey encourages a comprehensive approach to self-improvement, where the initiate continually seeks enlightenment, refines their moral character, and fosters a deeper connection with the divine. This is not a solitary quest for personal gain; rather, it reflects the broader Masonic ideals of brotherhood, service, and a commitment to the betterment of humanity. By achieving balance and growth within themselves, Masons become better equipped to contribute meaningfully to the world, embodying the values of Freemasonry in their daily lives. Through this intricate interplay of intellectual mastery, spiritual insight, and moral virtue, the Mason's journey mirrors the alchemical process, ultimately striving toward enlightenment and the upliftment of all.

Reference List

- **Abraham, L.** (2001). *A dictionary of alchemical imagery*. Cambridge University Press.
- **Anderson, J.** (1723). *The constitutions of the Free-Masons* [PDF]. William Hunter. Personal Archive.
- **Atwood, M.** (1850). *Hermetic philosophy and alchemy* [PDF]. J.W. Parker. Personal archive.
- **Climacus, J.** (1982). *The ladder of divine ascent*. Paulist Press. (Original work published 600 AD)
- **Copernicus, N.** (1995). *On the revolutions of heavenly spheres* (Great Minds Series). Prometheus Books. (Original work published 1543)
- **Descartes, R.** (2006). *A discourse on the method* (I. Maclean, Trans.). Oxford University Press. (Original work published 1637)
- **Evola, J.** (1995). *Introduction to magic: Rituals and practical techniques for the magus*. Inner Traditions.
- **Halevi, Z.** (1979). *Kabbalah: Tradition of hidden knowledge*. Thames and Hudson.
- **Hall, M. P.** (2011). *The secret teachings of all ages*. Dover Occult.
- **Heath, T. L., & Densmore, D.** (Trans.). (2002). *Euclid's elements* (Illustrated ed.). Green Lion Press. (Original work published ca. 300 BCE)
- **Hutchinson, W.** (1987). *The spirit of Masonry* (Masonic Classics). Aquarian Press.
- **Jung, C. G.** (1980). *Psychology and alchemy*. Routledge.
- **Mackey, A. G.** (2005). *A history of Freemasonry: The legendary origins*. Gramercy US.
- **Mackey, A. G.** (2021). *The symbolism of Freemasonry: Its science and philosophy, its legends, myths and symbols*. Alicia Editions.
- **Pernety, A. J.** (1997). *A treatise on the great art: A system of physics according to hermetic philosophy and theory and practice of the magisterium* [PDF]. Flaming Sword Productions. Personal archive.
- **Pike, A.** (1950). *Morals and dogma of the ancient and accepted Scottish rite of Freemasonry*. L.H. Jenkins.

- **Preston, W.** (1829). *Illustrations of Masonry* [PDF]. J. Whittaker, Treacher, and Co. Personal archive.
- **Redgrove, H. S.** (1911). *Alchemy: Ancient and modern* [PDF]. William Rider & Son. Personal archive.
- **Rosicrucian Trilogy.** (2016). *The Rosicrucian trilogy: Modern translations of the three founding documents*. Weiser Books.
- **Sędziwój, M** (1650). *A new light of alchemy* [PDF]. Thomas Williams. Personal archive.
- **von Franz, M. L.** (1984). *Alchemy: An introduction to the symbolism and the psychology*. Inner City Books.
- **Waite, A. E.** (1894). *The hermetic museum restored and enlarged* [PDF]. James Elliott. Personal archive.
- **Waite, A. E.** (2013). *The secret tradition in alchemy: Its development and records*. Bakhsh Press.
- **Wilmshurst, W. L.** (1980). *The meaning of Masonry*. Gramercy Books.