

HS425

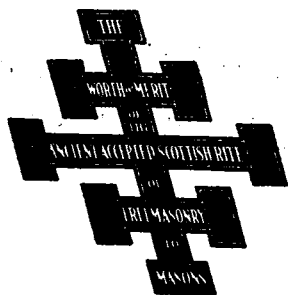
.T48

1919

# Thoughts

INSPIRED BY THE

## A..A.. Scottish Rite Degrees



By the Editor of  
Oriental Consistory Official Bulletin



Published By  
EDGAR A. RUSSELL COMPANY  
Chicago, Illinois

Copyright, 1919,  
By The Edgar A. Russell Company.

1st Edition, November, 1919, 3,000 copies.  
2d Edition, December, 1919, 5,000 copies.

**DEDICATION**

*This book is lovingly dedicated to  
the memory of*

**HARRIS WILLIAM HUEHL  
FREEMASON**

*in the true spirit of gratitude.*

*The Author.*



## Foreword

**T**HIS PRESENTATION of "The Worth and Merit of the Degrees and Grades of the Ancient Accepted Scottish Rite of Masonry" has been written to meet numerous requests for a more connected exposition of the "Thoughts on the Scottish Rite Degrees," which have appeared in the Oriental Consistory Official Bulletin during the past five or six years.

What has been written herein is the individual expression of an individual member. No claim of authority is made for the contents. What is said should be accepted, or rejected, in accordance with the dictates of the individual reason and conscience. Nothing should be received which does not stand the test. Nothing should be rejected because it does not harmonize with existing prejudices, if it does commend itself to the reason and conscience of the individual reader.

The purpose of the writer has been to stimulate interest in the study of Masonry, the progressive moral science; that science which consists in those collected and classified facts in human experience, upon which each individual may formulate his own philosophy of life and conduct, for religious guidance in the life that now is, in order that he may fit himself for the life that is to be, in which life he hopes to become a Son of God.

E. A. R.

MAN means The Thinker, and the first manifestation of thought is speech.

—*Max Muller.*

THE psychical development of Humanity, since its earlier stages, has been largely due to the reactions of individuals upon one another in those various relations which we characterize as social.

—*John Fiske.*

THE rational faculty; for this is the only faculty we have received which examines itself, what it is, and what power it has, and what is the value of this gift, and examines all other faculties: for what else is there which tells us that golden things are beautiful, for they do not say so themselves? Evidently it is the faculty which is capable of judging of appearances.

—*Epictetus.*

## INDEX

	Page
Dedication .....	3
Foreword .....	5
Scottish Rite of Freemasonry.....	9

### THOUGHTS ON THE DEGREES SYMBOLIC DEGREES.

Symbolic Degrees .....	13
First .....	23
Second .....	27
Third .....	30

### INEFFABLE DEGREES.

Ineffable Degrees .....	35
Fourth .....	39
Fifth .....	42
Sixth .....	44
Seventh .....	47
Eighth .....	50

### THE ELU DEGREES.

The Elu Degrees .....	54
Ninth .....	59
Tenth .....	61
Eleventh .....	63
Twelfth .....	65
Thirteenth .....	70
Fourteenth .....	75

### HISTORICAL DEGREES.

Historical Degrees .....	85
Fifteenth .....	87
Sixteenth .....	95

### PHILOSOPHICAL DEGREES.

Philosophical Degrees .....	103
Seventeenth .....	108
Eighteenth .....	112
Nineteenth .....	116



# §      **THOUGHTS A.'A.'S.'R.' DEGREES**

	<b>Page</b>
<b>Twentieth</b> .....	<b>123</b>
<b>Twenty-first</b> .....	<b>129</b>
<b>Twenty-second</b> .....	<b>133</b>
<b>Twenty-third</b> .....	<b>137</b>
<b>Twenty-fourth</b> .....	<b>140</b>
<b>Twenty-fifth</b> .....	<b>146</b>
<b>Twenty-sixth</b> .....	<b>150</b>
<b>Twenty-seventh</b> .....	<b>159</b>
<b>Twenty-eighth</b> .....	<b>166</b>
<b>Twenty-ninth</b> .....	<b>169</b>
<b>Thirtieth</b> .....	<b>171</b>
<b>Thirty-first</b> .....	<b>173</b>
<b>Thirty-second</b> .....	<b>175</b>

## The Scottish Rite of Freemasonry

**H**ISTORICAL references have small place in this presentation. It is not the purpose of the writer to repeat here what may be found elsewhere in better form than he is capable of producing.

It is his purpose to deal with the spirit of the Scottish Rite degrees, and the worth and merit of those degrees, as he understands them, rather than with the institution, the physical organism erected for the purpose of providing the physical machinery through which the instruction in the Work may be given by officers and members to initiates.

In these latter days, when so much attention is centered upon the physical forms of Masonry, the symbols through which the Spiritual Content of Freemasonry must be expressed, or taught, we are prone to ignore the principles symbolized in our busyness with the symbols; and, while the institution is important, as a means to an end, we must also give attention to the things of the spirit; because, unless the spirit is kept alive, the institution will cease to perform the functions for which it was erected, and will decay and die, as all physical things must do when the spirit leaves them.

Freemasonry is "not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life."

We hear more or less concerning the sufficiency of the Symbolic Lodge as the means for teaching Moral Science. We are told that the Symbolic degrees contain all that is essential to a complete understanding of everything that Masonry has to offer. We are reminded that, in the early days, all that Masonry had to teach was incorporated in a single degree. And no one will admit every one of these claims quicker than will the writer.

His answer to all who make these claims, when used as a basis for rejecting the additional instruction offered in the Royal Arch Chapter, the Council of Royal and Select Mas-

ters, the Commandry K. T., and the degrees in the Scottish Rite system, is this:

The teachings of Jesus were summarized by Him in these words: "Thou shalt love the Lord, thy God, with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbor as thyself.

"On these two commandments hang all the law and the prophets."

Yet, notwithstanding this summary and essence of His message to mankind, Jesus continued to teach, to expound, to illustrate the principle involved, and to exhort His hearers through the use of illustration and parable, time after time, day after day, night after night, in the endeavor to get them to apprehend and apply, in their own hearts, minds and souls, the simple, direct, plain and clear presentation of principle contained in the summary above quoted.

The writer is not in sympathy with the thought that the Symbolic Lodge is the kindergarten of Freemasonry; that what is taught in the other Bodies requires higher degrees of intelligence, or moral purpose, or more perseverance, to understand.

On the contrary, the writer is of opinion that greater intelligence, moral purpose and perseverance are required to unvell the mysteries in and behind the "types, emblems and allegorical figures" and symbols used in the Symbolic degrees, than are required to understand the lessons in the degrees of the other Bodies.

And it is for this very reason that he considers the Scottish Rite degrees so meritorious; because these degrees assist the student of Masonry to unvell the secret mysteries hidden in the Work of the Symbolic degrees.

Here and there may be found a Master Mason who has become a Masonic student, and an exemplar of Freemasonry, without the assistance of the instruction given in any of the other Bodies; but such men are so rare as to be the qualifying exception to the general rule

that, the overwhelming majority of the Masonic students of the United States are men who have availed themselves of all of the Masonic instruction they have been able to receive and apprehend.

While all of the instruction given in all of the Bodies is helpful, and should be availed of by every Mason who wishes to improve himself in Masonry, the degrees and grades of the Ancient Accepted Scottish Rite are especially meritorious, because of their value in further illustrating and interpreting the principles of morality presented in the Symbolic degrees.

The Masons who wrote the dramas, the dialogues and the monologues which compose the degrees and grades of the Scottish Rite system of instruction, were men who "searched the scriptures" of the ancients for the materials to use in the further instruction of those who seek Masonic Light upon the Path of Life.

They sought and found those ancient allegories written to teach morality among the peoples of the ancient world. They found material in the periods antedating, and subsequent to, the period covered in the Work of the Symbolic Lodge. They arranged and adapted and augmented what they discovered and prepared it for presentation to Masons of this latter period.

Through the instruction given in the Scottish Rite degrees, the Master Mason learns to better understand the instructions given in the Symbolic degrees, because this additional instruction inspires him to make individual effort to apprehend the meaning of the many mysterious allusions, suggestions and symbolic utterances and actions in the Three degrees, which are not apprehended by the overwhelming majority of those who hear and see them.

When it is known that the Work of the Three degrees in the Symbolic Lodge is expanded, amplified and augmented by putting the illustrations of the moral principles of the Three degrees into a series of Fourteen degrees, eleven of which are known as the Ineffable degrees, which further illustrate the

Legend in the Second Section of the Third degree of the Symbolic Lodge, it will be recognized that the Scottish Rite degrees contain instruction valuable to every Master Mason, instruction which will help him to understand that lesson which is the most important in Masonry.

Scottish Rite Masonry, in the United States, does not confer the Symbolic degrees; its Work begins in the Fourth degree, with Master Masons who have received the Symbolic degrees in the Symbolic Lodge. And Scottish Rite illustration and instruction illuminates the Work in the Symbolic Lodge, so that every Grand Elect Mason.<sup>14</sup> becomes a more intelligent Master Mason.

In closing this section of this presentation, it should be said that the writer is not one who assumes that the number of degrees taken, or observed, or conferred, has any relation to Masonic scholarship, or Life.

A man may receive every degree offered in both the York and Scottish Rites without grasping the first principles of Masonry, in the opinion of the writer, based upon careful observation and reflection; but, on the other hand, he does know from individual experience that all of the degrees in both of the Rites are helpful, suggestive and inspirational.

And because he has found the Work of the Scottish Rite more helpful, more suggestive and more inspirational, in his own individual experience, he commends to all Masons who are seeking further Light in Masonry, the degrees and grades of the Ancient Accepted Scottish Rite, especially.

*What is now called the Christian religion has existed among the ancients, and was not absent from the beginning of the human race, until Christ came in the flesh; from which time the true religion, which existed already, began to be called Christian.* —St. Augustine.

*"Many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven."*

—Jesus of Nazareth.

## Symbolic Freemasonry

**F**REEMASONRY, in its modern form under the Grand Lodge system, may be traced to those liberal thinkers of Celtic, Anglo-Saxon and Teutonic origin in the British Isles, whose forebears had succeeded in throwing off the subjecting and dominating yoke of the Roman Hierarchy in the fourteenth, fifteenth, sixteenth and seventeenth centuries, in the countries of Northwestern Europe.

Whatever views one may hold concerning the antecedents of the present institution of Freemasonry, in any of its forms, agreement with the statements in the first paragraph will be almost unanimous; and this, notwithstanding the fact that members of the Catholic church and priesthood are known to have been members of Masonic Lodges in the early days.

Whether modern Masonry grew out of Operative Masonry, the Craft Guilds; or whether an Ancient Brotherhood had preserved and kept alive Moral Science through the protection afforded by the Craft Guilds; or whether it was instituted by men who had "searched the scriptures" and had found the key to the Ancient Mysteries and built Modern Masonry on that foundation; it cannot be denied, successfully, that Freemasonry, as we have it to-day, arose out of the recognition of the need for a better means through which might be taught, to those duly and truly prepared, and who were found worthy and well qualified to receive it, that Ancient Philosophy which teaches Man his inalienable right to freedom of thought and conscience, and freedom to express the dictates of his own reason and conscience, under the inspirations of his own free-will; always, however, presenting, in connection therewith, the necessity of recognizing, assuming and discharging the individual responsibility and obligation inseparable from the individual expression.

And the reason why the Masonic institution was erected to teach the necessity for cultivating freedom of thought and conscience, and the right to the expression of the dictates of

individual reason and conscience, under the untrammelled inspiration of free-will, in all things concerning the individual, was because no Moral development is possible unless the individual is FREE to exercise All Of The Faculties, Capacities and Powers with which he has been endowed by his Creator.

Mental development must precede Moral Power in the experience of the individual who is seeking Light upon The Path of Life, so that he may learn his Right Relations to God, his neighbor and himself, in order that he may fit himself for the fulfillment of his destiny.

The fact that Freemasonry, in its present form, arose among men who were not then under the subjection of the Roman Hierarchy; and that the instruction given to initiates was not given in plain, direct, clear and easily understood forms, in open meetings, nor to every person who sought to receive it; but that it was given in veiled form, by "types, emblems and allegorical figures" and by the use of symbols, and only to those who were judged to be duly and truly prepared, and worthy and well qualified, to receive it, appears to furnish conclusive proof of the purpose to withhold the inner mysteries, or hidden meanings of the teachings, from those who might gain admission and be found, afterwards, to be unprepared or unworthy.

The further fact that, among the leaders of the new movement, Christian ministers were to be found; and that provision was made for the admission of Royalty among the brethren; would appear to furnish conclusive proof that the institutors were not irreligious nor anarchistic men; but that, on the contrary, they were actuated by just, religious and lawful motives.

What, then, was the purpose of the institution thus continued, or revived, or newly erected?

What mission was it planned to accomplish that was not being accomplished by existing ecclesiastical, political, economic, and social institutions?

Where shall we look for evidence of the purpose of its founders, evidence that shall be found without difficulty, evidence that shall appeal to the reason and conscious of rational and right-minded men?

### What Do We Find in the Work?

Before any individual is permitted to knock for admittance on the door of a Masonic Lodge, he is told that "Masonry is a course of ancient, hieroglyphic, moral instruction, taught agreeably to ancient usage by types, emblems and allegorical figures." And that "Even the ceremonies of gaining admission to the lodge are emblematical of events which all mankind must sooner or later experience," or words of similar import.

Any rational analysis of this statement will disclose the following claims:

(1) Masonry is a course of instruction in moral science, which may be defined as that science which teaches those relations which must be sustained, by the Moral Man, to his God, his neighbor and himself.

(2) As Masonry is taught in a Lodge, the Masonic Lodge is, therefore, a school for moral instruction.

(3) As the Officers of a Masonic Lodge are the persons who take the principal parts in the ceremonies of opening and closing, and in conferring the Work, or instruction, or degrees; it follows that the Officers of a Masonic Lodge are teachers of moral science.

(4) As the method of giving the moral instructions in a Masonic Lodge is indicated to be the ancient method, "by types, emblems and allegorical figures," to illustrate the principles sought to be inculcated, we must look behind the symbols to discover the realities, the truths, the moral principles illustrated by the symbols, if we would learn what the various lessons are intended to teach.

(5) And, if "even the ceremonies of gaining admission are emblematical," or symbolical, then surely the ceremonies within the Lodge must have still greater symbolic significance. And if they have greater symbolic significance, or even the same value of symbolic significance,



it becomes not only the privilege, but the bounden duty, of Masons to "ask and seek and knock" until that significance is discovered, understood, and applied in the every-day life and conduct of the Freemason in his every relation to God, his neighbor and himself.

### The Symbolic Lodge

Every regular Mason first receives the Three Symbolic degrees. No other or further degrees are necessary to entitle men to call themselves Masons. In those Three degrees may be discovered all of the principles of Masonry, the progressive moral science. One who will order his life and conduct in harmony with the principles illustrated in the Work of the Symbolic Lodge will disclose his knowledge of how to live here and his hopes of life hereafter; because, in the Symbolic degrees may be discovered the principles of *being*, *doing* and *dying* which lead to Immortal Life.

But no individual will make the discoveries essential to the living of the Moral Life who does not study, work and strive for further light and understanding—as he is instructed to do in the Symbolic Lodge; because the meanings of the "types, emblems and allegorical figures" used will not be unveiled, except to the man who will "search the scriptures," for therein only is to be found the plan of salvation, or perfection, which outlines the Path to Immortality.

This statement should not be misunderstood or misinterpreted by the careless reader.

### Three Sure Landmarks

Whatever other Landmarks may be discovered, or invented, there are three upon which all Regular Masons will agree:

(1) No man shall be solicited to become a member of the Masonic Fraternity; because each individual is entitled to the free and unrestricted use of his own reasoning faculties and his own will-power, which no other individual on earth has the right to usurp, or even to restrict.

And while friends may suggest and advise what one should do, or refrain from doing, in the end each individual must think, feel and

act for himself, independently, consciously, rationally and voluntarily, of his own free-will and accord, or no progress in the Moral Life can be made; because, without freedom of thought and conscience and freedom in the expression of the dictates of reason and will, they can be no Moral conduct. All conduct under subjection is either unmoral or immoral.

(2) The development of the Moral Character is an individual undertaking, the most important undertaking in this existence. Therefore, the Progressive Moral Science is taught to individuals, one at a time; because each individual must take the same path, overcome the same obstacles and learn the same lessons, that each and every other man has been obliged to do in his quest for Light and Truth.

Each one must become duly and truly prepared in his own heart; each must show himself to be worthy and well qualified to receive the instruction; each must "ask, seek and knock" of his own initiative; each must enter upon the path of his own free will; each must arise, follow his guide (his own Conscience), examine himself critically at each point in his journey, physically, mentally and morally; and each must decide for himself alone, whether he will take the next step, stand upright and erect before his own Reason and Conscience, and face in the direction of The Light before he can hope to see The Light.

Every step of the seeker for Light is directed by his own Reason, accompanied by his own Conscience, and inspired, or impelled, by his own Free-Will. No other can do for him that which he alone must do himself. No prayer of another will suffice; he only can offer that effectual prayer needed to sustain and strengthen him. He alone must meet the attacks of those emotions, appetites and passions which all men must meet and conquer, bringing such outlaws under the direction of his own Reason and the control of his own Will.

(3) Every regular and well governed Lodge must have three principal Officers, to symbolize three principal manifestations of The Mind of Man, Man is a Triune Being in which intel-

lectual faculties and moral, or spiritual, powers must be expressed through the physical organism.

Man can think and he can love; but he cannot express either thought or emotion except through his speech or conduct, until he has accomplished his evolutionary destiny. And he cannot achieve perfection until he has developed his mental and moral powers to the point where these spiritual powers control the animal propensities, or passions.

Reason and Will must be expressed harmoniously through the Physical Body; and only in the presence of the three can the Word of Life be given. When Physical Man acts without the direction of Reason and the control of Will, disaster is sure to follow, as is taught so beautifully in Masonry, the progressive moral science; and only when Reason again directs, and Will is called upon for assistance, will Physical Man again be raised from the degradation into which the control of the emotions, the appetites and the passions have placed him.

#### **"In the Presence of Three"**

In the offices fulfilled by the three Principal Officers of the Masonic Lodge, we may find also illustrations, or symbols, of those three attributes ascribed to the G. A. O. T. U. in the most ancient scriptures known to this age, the Vedas of the Hindoos, in which the One God is represented as having Creative Intelligence, Preserving Love, and Transforming, or Regenerating, Power; because the Pillar of Wisdom designates contriving, or creating, power; the Pillar of Strength supporting, or assisting, or preserving, power; and the Pillar of Beauty adorning, or regenerating, or transforming, power; whereby life, energy, force, is expressed and serves its purpose—and then dies and expresses itself in other forms, thereby presenting to mankind evidences of the Immortality of All Life.

Students of the Scottish Rite Masonry find in the 17th, 18th, 19th, 24th, 26th, 28th and 32nd degrees, especially, sources of inspiration to the higher moral life; because, in those de-

grees are allusions which cause the seeker for Light to search the scriptures diligently for answers to the questions there presented to the thoughtful mind.

Pure concepts of God appear to have been held by the intelligent and loving few in all ages, even the most ancient; but these pure concepts have not been apprehended by the ignorant and the superstitious; and designing priestcraft has ever withheld that which would enlighten and inform the common people. Only the intelligent, the morally courageous and the persevering few have found The Word. The result has been that, the Word of Life has been lost time after time in the experience of peoples, the same as occurs in the experience of individuals, who find the Word, hold it fast until tempted to ignore its message, after which it is lost and must be sought again as in the beginning.

### **"For the Purpose of Work"**

When a Masonic Lodge is open for Work it may be called a Symbolic Lodge; because, if it be a regular and well governed Lodge, The Work will be done through the use of "types, emblems and allegorical figures," used as symbols to illustrate the moral, or spiritual, principles sought to be inculcated.

When a Masonic Lodge is open for Work it is so opened, so constituted, so situated, so formed, so supported, so furnished and so covered as to symbolize The Mind of Man when contemplating the great change from the unmoral, or the im-moral, to the moral, or spiritual life.

It symbolizes the Mind of One who is in Moral Darkness, ignorant, weak and superstitious; one who realizes his need of that instruction necessary to enable him to find the Way, the Truth and the Light requisite to his evolutionary enlightenment, moral development and final perfection of moral, or spiritual, character, through the Light, Right and Benefit of which he may become a Son of God.

The symbolic character, or meaning, of the Masonic Lodge, with its Officers in their several

stations, invested with the Jewels of their Office, and with furnishings and covering in their proper places, must be well understood by the Mason who would receive the instruction given; and who would so apprehend the meaning of the lessons as to receive a part in the Lights, Rights and Benefits, which flow naturally from the open and well governed Mind of Man, erected to God and dedicated to the practice of those principles and virtues advocated by St. John the Baptist and St. John the Evangelist, symbols of Truth and Love, to whose lives all Freemasons are directed for evidences and illustrations of the principles symbolized.

### "Duly and Truly Prepared"

No man is duly and truly prepared to receive Masonic Light who does not approach the door of a Masonic Lodge of his own initiative, uninfluenced by friends and uninspired by unworthy motives.

No man will get what Masonry can give who cannot comprehend the reasons why the statement in the preceding paragraph is true. No man will profit by the instruction received in a Masonic Lodge whose mind and heart have not been prepared to receive intelligently and understandingly, the physical, mental and moral impressions which are made during the process of initiation.

No man is duly and truly prepared to be made a Mason whose own reason and conscience do not approve, and whose own will does not inspire, his conduct; and, for that reason, every individual who asks, or suggests, or intimates, that another should petition for the Masonic degrees is thereby robbing that other of his individual and inalienable right to the exercise of his own God-given endowments. Any one who transgresses the Law by asking, as well as the one who transgresses by acting under the domination of the other, will pay the penalty of their several violations; they will call down upon themselves, as have others, the punishments in the penalties, which are inseparable from the violations. They cannot escape.

### "By Being a Man"

**M**AN means The Thinker," says Max Muller, and when the eminent Oxford professor of philology writes a definition it rarely is questioned by others. This definition comes from a study of the Sanscrit, the most primitive language known to this age.

So far as we know, MAN is the only creature of The Creator capable of thinking and willing independently, consciously and rationally; and of choosing voluntarily, or of his own free will; or in accord or harmony, with the dictates of his own Reason and his own Conscience.

When we seek to discover by what Lights, Rights and Benefits an individual presumes to seek advancement, we learn the answer to be, by reason of his being a Man, a Thinker, a Reasoner, one who has been endowed by his Creator with perceptive faculties, reasoning capacity, and moral powers; in other words, Man is a Triune Being endowed with physical senses, mental capacities and moral powers, through the exercise of which he may seek Light, find Right and enjoy the Benefits, or Blessings of Life, Liberty and Happiness, in whatever environment he may find himself. He has the Light within, he has the Right to exercise his natural endowments, and he will receive the Benefits flowing from that course.

One who is free born is born with gifts, or endowments, which cannot be alienated. The Freeborn Man has the faculties, capacities and powers within himself requisite to, and sufficient for, his enlightenment, his development, and his perfection into that state of consciousness where he recognizes his right and proper relations to his God, his neighbor and himself.

The Lawful Age of Man is that age when he becomes conscious of himself as a reasoning individual entity, gifted with the power of making independent and voluntary choice; free to act in harmony with the dictates of his own Reason and Will; but recognizing that he is individually responsible for his thoughts, his speech and his conduct at all times and under any and all circumstances.

### Good Report

A Man of Good Report, or repute, or reputation, among his fellows, is one whose thought expressed in speech and conduct is such as to indicate his recognition of his personal, or individual, responsibility to himself, his neighbor and his God—for whatever he may express in speech and conduct, without attempt at equivocation, evasion or willful violation of his obligation as a Man, a Thinking Being, a Free Agent, a Creature in the image of his Creator, endowed with all of the faculties, capacities and powers essential to the accomplishment of his evolutionary destiny.

---

### Ancient Initiation

*"After the candidate had passed through all preliminary rites and ceremonies (in the ancient mysteries which were practiced in all of the ancient countries) he was subjected to a representation of a mystical death; thereby signifying an oblivion of all the stains and imperfections of a corrupted and an evil life; as also a descent into hades, where every pollution was to be purged by the lustrations, by purifications of fire, water and air, after which the Epop (or initiated one), considered to have been regenerated, or new born, was restored to a renovated existence of life, light and purity, and placed under divine protestation."*

—Henry Leonard Stillson.

## Entered Apprentice · 1°

## The Gauge and the Gavel

**T**IME is the measure of physical existence. Each individual Man is given the same measure of time each day of his life as is given to every other. Nature does not favor one individual at the expense of another, in the matter of time to do the work of the day.

But Man has the power, through the exercise of his own free-will, to divide his time as he may choose and elect, so long as he retains his Freedom to use his natural endowments of his own free-will.



If Freeborn, of Lawful Age, of Good Repute among his fellows based upon his expression of Moral Character, Man is Free to divide his time so that he may fulfill his destiny through the harmonious development of his physical, mental and moral faculties, capacities and powers, taking such

portion of the whole time allotted him as he shall find necessary for his equal or harmonious development.

Man loses his Freedom when he divides his time inequitably, unlawfully, by devoting to the physical the time needed by the mental, or the time of the moral to the cultivation of the mental, or by any division of time which robs the individual of his right to become a Man, a being with a moral nature, a mental equipment and a physical machine to express the dictates of the Mental Man with the approval of the Moral Man.

Irrational division of time accounts for the development of vices and superfluities in place of virtues balanced by wisdom. The neglect to develop the Whole Man harmoniously, through irrational and wrong use of time, will be found to account for all abnormal developments among men.

And, because most of us begin our lives in



darkness, slaves to ignorance and superstition, we develop abnormal lives. We are lop-sided, crooked in our thoughts, uncharitable in our feelings, and unfraternal in our conduct, without knowing ourselves to be defectives, physically, mentally and morally.

But we need not despair if we will heed the lessons of Masonry. The Gavel is given into our hands that we may remove those vices and superfluities which prevent our harmonious development. The remedy may appear to be drastic, but the results will compensate for the effort we shall make and the suffering we shall endure.

As we enter into Man's estate, awake to the consciousness of our Divinity, we learn to use our Reason to discover how to live rationally, our Conscience to direct us aright, and our Will to supply the dynamic inspiration which will cause us to follow the dictates of Reason and Conscience.

Only by powerful strokes of The Gavel, wielded under the direction of Reason and Conscience, and given inspiration, force, power, by Free-Will, shall we gradually, and by persistent, persevering, effort remove the rough corners and protuberances which hide the Perfect Ashlar, the Triune Man, the Son of God.

### The Badge of a Mason

Innocence, freedom from guile or moral delinquency, and not ignorance, is the badge, or emblem, or insignia, of a Mason.

One becomes known as a Mason by the purity of intention, the rational thought, the clean speech and the right conduct expressed by the individual in his relations with others in his daily life.

No symbol, or substitute, worn by any Man makes him a Mason. No sign, no token, no word, expressed or uttered, by the physical part of Man can take the place of that expression of the Triune Man which may be read of all Men in his daily life.

### The Holy Bible

Know the law. Knowledge of the law is essential to the preservation of freedom. The ignorant obey the law through fear of the

penalty of violation; but the wise conform to the requirements of the law in order that they may live in harmony.

The Laws of Nature are the Laws of the God of Nature. Knowledge of God's Laws come to man through thought and inspiration. Principles cannot be expressed and must be illustrated if they are to be apprehended. And The Holy Bible is the record of the Knowledge of the Laws of God given to Men who asked, sought and knocked upon the door of the Sanctum Sanctorum within, where God dwells.

"Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me," saith The Great Teacher.

Thought, reflection, self-communion, leads man to recognize in his own experience the experience of mankind. "No man liveth unto himself and no man dieth unto himself." The records of the thoughts, reflections and expressed experiences of those who have preceded us on the Road of Life are "helpful unto salvation;" the reading of the scriptures will assist to a better understanding of the laws of being, doing and dying, through which we may prepare our own individual being for successful life here and for the life that is to be.

Seek not only to know the symbols which men have erected to represent principles; but seek to know the Truth of which the symbols are the physical expression. The Mason who "searches the scriptures" in quest of Truth will find Truth illustrated therein.

### Thoughts of the First Degree

When the Consciousness begins to waken, and the newly made Mason finds himself standing at the angle of Light and Darkness, in the Northeast corner of his Experience, bathed in the rays of the Light from the East, on one side, while still shrouded in the Darkness of the North, from whence he came, on the other; he finds himself asking the question: "What does it mean to me?"

Even as he is thinking the answer comes. If he notes carefully its purport and allows his Conscience to become his guide, he will begin to use his Reason, permit himself to reflect

upon all that has transpired, and will reach the conclusion that he is about to enter upon a new experience in life.

While this thought is in his mind he will be informed that he now stands alone, in the place where all who have preceded him have stood, symbolizing an Independent and Rational Individual Consciousness gifted with Freedom of Will, thus having within himself the Intelligence and the Power to go on in the quest, seeking further Light, and also the Liberty to return to the Darkness, from whence he came, as he may elect.

His further advancement depends entirely upon himself. There he stands, *just and upright*, illumined with the Rays of Truth which have been unveiled for his guidance, instructed as to his personal responsibility, informed as to the individual effort he must make if he Wills to go forward, charged with the Duties he must assume and discharge if he expects to make further progress; fully aware that upon himself alone rests the full responsibility for the decision which must be made.

Having learned about the Working Tools he must use to overcome his evil propensities and how to divide the time which God has given him for Right Use, upon reflection he begins to apprehend that all of his Time and Energy must be used Masonically, and that none can be used Destructively, if he would advance.

## Fellowcraft. 2°

## The Plumb, Level and Square

**O**RDER is heaven's first law. Order is the result of the operation of law. Unless the law is followed in all that we think, feel and do, in all our relations to God, our neighbors or ourselves, harmony will not prevail, order will not obtain.

In architecture we find three elemental parts, the right, or lawful, use of which are the only essentials in the erection of buildings. These

are the post, or upright; the lintel, or horizontal; and the arch, or segment of a circle; which, in their several extensions may be made to serve every use in building.



The post extended becomes the wall; the lintel extended becomes the floor; the arch, extended or modified, becomes the roof, or covering to protect.

But the architect must use these elements lawfully, rightly, as nature intended them to be used, or he cannot erect a building that will be straight, level and true; and, unless the building be so erected it will not stand.

So the plumb is used to erect the post, or the wall, so that it will stand straight and upright; the level is used to lay the lintel, or the floor, so that it will be horizontal, or at right angles to the post, or the wall; and if proof of the accuracy of the plumb and level is wanted, the square is applied at the juncture. Plumb and level are useful; but they must be proved by the square to insure perfection.

As in architecture, so in Masonry, the elemental parts are few, simple, easy to apprehend; but they must be learned in order, according to natural law, or they will not be clearly apprehended, the relations will not be

understood, the effects will not be rational and right.

Every Man is an individual, a separate and distinct entity, free, independent, with powers of self-enlightenment (Conscience), self-direction (Reason), and self-propulsion (Will); and has within himself all the essentials, given him by his Creator for right use, to become upright, erect, a symbol of Integrity, an exemplar of Liberty in harmony with Natural Law.

As every Man is an individual, with all of the powers indicated, it follows that, every Man is equally endowed by his Creator with all of the rights and privileges of every other. This being recognized by the upright, erect, symbol of Integrity, he must in all of his relations with all other men become, also, faithful to every other, or a symbol of Fidelity, an exemplar of Equality in harmony with Natural Law.

And, every Individual Man, who recognizes the Individuality of every other Man, thereby recognizes the duty he owes to every other, in all of his relations, because of their Equality; and as he displays faithfulness, or Fidelity, he becomes a symbol of Sincerity, an exemplar of Fraternity in harmony with Natural Law.

The Plumb teaches Integrity; Liberty.

The Level teaches Fidelity; Equality.

The Square teaches Sincerity; Fraternity.

The Test of our Integrity and Fidelity is our conduct in our relations to God, our neighbors, and ourselves. If we are not Fraternal (Square), in our relations we are lacking in Integrity, or Fidelity, or both.

### Thoughts on the Second Degree.

In the First Degree of Masonry every Mason learns the lesson of Personal Liberty and the necessity for Individual Effort, upon his part, to subdue his evil propensities.

In the Second Degree he is taught the Principles of Masonry, or Construction, or Building. The man whose eyes have not been opened to the meaning of the symbols used can only see, in this degree, certain fundamental principles of Architecture. All that is said upon this

subject might be published broadcast, put into the hands of both the evil-minded and the well-intentioned, without restriction; and, if the Spiritual Truths behind the Symbols were not apprehended, neither Good nor Evil results would follow.

But, to the Intelligent Freemason, the Plumb, the Level and the Square, the Orders of Architecture, the Principles of Construction, the Symbolic Meanings of all of these things, comes New Light. Herein he discovers, by making the Individual Effort, those Secrets of Nature which are veiled from the eyes of those who sit in Darkness. Herein the Illuminated Mason finds the Key to Individual Progress, and the Interpretations of Designs which the Great Architect of the Universe has drawn upon His Trestle-Board, for the Guidance of the Children of Light.

Happy is the Mason who has learned the lessons of the First Degree so well that he understands. Happier still is he who has apprehended the teachings of the Second Degree so fully that he can apply them intelligently to the Building of his Moral Character. It is important that the evil within us should be brought under Subjection to Reason, but, unless we go further and Build upon a Firm Foundation, using the Plumb, the Level and the Square in our Work, following the Plans on The Trestle-Board of the Great Architect; there can be no advancement made, because Character is only formed by Masonic, or Constructive Endeavor.

## Master Mason-3°

### The Trowel

**W**ORKING TOOLS in Masonry, thus far in our journey, have been given us to use upon ourselves.

The Gauge was given to measure our own time, not to use in an attempt to shorten the time of another by cutting him off.

The Square, the composite of the Plumb and the Level, was given to test the result of our Work with the Gauge and the Gavel, not to be used as an instrument of attack upon another, as we have been so clearly taught.



The Gavel, or the Maul, was given to assist in knocking off the rough corners and protuberances within our own heads and hearts, not to use in breaking the skull of another.

And a careful study of the Working Tools in Masonry will disclose that, none of the tools presented are to be used upon another, but are to be used upon ourselves. This is a point which cannot be over-emphasized at a time when so many persons appear to be obsessed with the fallacy that, they are the instruments of God for the correction of the defects in the conduct of all persons but themselves.

But the Trowel is given for use in our relations with others. Here we have a Working Tool intended to assist us in our every day relations with those we contact with; but note carefully its purpose.

"An instrument to spread the cement of brotherly love and affection."

An instrument whose uses are unknown to any but Master Masons, men who have used The Gauge, The Gavel, The Plumb, The Level. The Square upon themselves until they have turned the Rough Ashlar into The Perfect

Ashlar, The Moral Man, The Potential Son of God.

And only Master Masons, Masters of Themselves, know how to use The Trowel.

As we contemplate the uses of ALL of the Working Tools of Masonry indiscriminately, as Master Masons; and as we remember that, we are assumed to be expert in their uses before we reach the point where we may say we have made that proficiency requisite to advancement to the Master's degree; we may profitably reflect upon the lesson so clearly illustrated in the Legend of The Builder.

Physical man cannot pass out the South Gate without being accompanied by Intelligence and Affection, by Truth and Love, by Wisdom and Strength, by Reason and Will. From East to West, and from East to South by way of the West, is the lawful, orderly, successful method of passing through the South Gate. No other way can be found.

Reason must direct; Will must inspire; and Conduct must be rational and right.

Physical Man is helpless, hopeless, open to the attack of all of his emotions, appetites and passions, when he attempts to go alone. Every Master Mason knows this to be true. He knows he must enter into the Sanctum Sanctorum of his own Mind, his own Soul, there offer up his prayers for the guidance of the Truth and the support of Love, draw his plans after he receives the assistance he seeks; and, accompanied by his Mental faculties and Moral Powers, go forth to Work.

But he must make his plans. The moral and mental must be expressed through the physical.

If it be found that, there are no designs, no plans, nothing on the Trestle Board, the evidence will be clear that only disaster is to be expected.

### **The Defects of Physical Man**

No lesson is so clearly taught in Masonry, as that which discloses the helplessness of Man when depending upon his physical powers alone. All gates leading to Constructive Life are closed and guarded. Physical emotions, physical appetites and physical passions pre-



sent their demands in forms that cannot, shall not and will not be denied.

The way of escape is clear; but Physical Man, under the domination of physical emotions, appetites and passions, without the assistance of Reason and Will, cannot understand and has not the power, to return to and enter into the Inner Shrine of the Sanctum Sanctorum, the Holy of Holies, where he may, in Secrecy and Silence, offer up his prayers for direction and guidance so that he may draw those new plans and make those new resolutions, through the exercise of his own Reason and his own Will, which will enable him to go forth clothed and equipped with physical, mental and moral armor and thus, in the presence and with the power of these three, face, battle and overcome all obstructions in the path.

Service is the key which opens the door of the heart of man; and service to our fellow man is acceptable sacrifice to God; but service is the objective of man's activities, if he is a moral man, and no service is made the better by reason of needless sacrifice.

Sacrifice resulting from the neglect, evasion, or willful violation of obligation to heed proper instruction, or to act in harmony with Reason and Free Will is needless sacrifice—even if the service be rendered through the sacrifice; because, if the service can be rendered without the sacrifice, as it may be if conduct is directed by Reason and inspired by Free-Will, the sacrifice does not improve the service. Temperance, Fortitude and Prudence teach, through experience, that Justice prevails in the Mind of Man ruled by the Laws of God.

#### **Thoughts on the Third Degree.**

Wisdom suggests an Independent, Clean and Firm Foundation as a basis for every Constructive Edifice, as we are taught in the First Degree. Strength only is developed as we use the Working Tools of Precision, in accordance with the Rules and Principles of Architecture, and Build a superstructure of the Kind and Character requisite for the Purpose we have in mind, as we are taught in the Second Degree. But, Beauty will only be present if the lines, the

circles and the solids are adapted to the Purpose which the structure is intended to serve, as we are taught in the Third Degree.

In this degree we have a presentation of the attempt of Man to apply to his own Life the Principles taught in the preceding degrees, an attempt to express in action, or conduct, those Principles of Building of which he learned, and the failure that followed; because, for some reason, which each must learn for himself, the Man who tried to Apply and Express did not succeed and was cut off before His Work was finished. He was waylaid and overcome by some of the Evil Propensities he had not subdued, or by reason of some perversion of his Love and Affections, or by reason of some Intellectual Vanity which caused him to substitute Plans not in harmony with the Plans, or Laws of Construction, which the Great Architect has prepared for the guidance of the student of Moral Science.

But we are not left in ignorance of the Way to Rise again after failure. The lesson of Regeneration is made very plain. In a different form and with other words we learn that Truth, which has been stated throughout all time: "Ye must be born again."

The First Degree teaches the necessity for the cultivation of the Intelligence. The Second Degree teaches the necessity of cultivating those Powers of Love which add Vitality to Reason. The Third Degree teaches the necessity of Living Intelligently and Lovingly.

---

*"Marvel not that I say unto thee, Ye must be born again."*

*"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth:*

*"So is every one that is born of Spirit."*

*—Jesus of Nazareth.*

*"I am the resurrection, and the life:*

*"He that believeth in me, though he were dead, yet shall he live:*

*"And whosoever believeth in me shall never die."*

*—Jesus of Nazareth.*

## LIFE AND DEATH.

He died for his faith. That is fine—  
 More than most of us do.  
 But stay, can you add to that line  
 That he lived for it, too?

In his death he bore witness at last  
 As a martyr to truth.  
 Did his life do the same in the past,  
 From the days of his youth?

It is easy to die. Men have died  
 For a wish, or a whim—  
 From bravado, or passion, or pride.  
 Was it harder for him?

But to live; every day to live out  
 All the truth that he dreamt,  
 While his friends met his conduct with  
 doubt  
 And the world with contempt.

Was it thus that he plodded ahead,  
 Never turning aside?  
 Then we'll talk of the life that he led—  
 Never mind how he died.

—*Ernest Howard Crosby.*

## The Ineffable Degrees

THE INEFFABLE DEGREES of the Ancient Accepted Scottish Rite present, to those who are capable of interpreting them, "The Legend of Hiram, The Builder," in a series of eleven allegories.

Like all allegories, in which this Ancient Legend has been preserved, the allegories of the Scottish Rite have become corrupted by time and the interpolations of ignorant men: but the interpolations and omissions can be distinguished by the student of Freemasonry who has the KEY which unlocks one mystery after another as the work advances.

Man is a triune being. He has a material body in common with beasts. He has a mental capacity, which appears to be of a character similar to that with which other animals are endowed, but of a higher order. And he has, what has not yet been discovered by man in any of the other creatures with which he is familiar, a moral nature which enables him to determine good from evil—right from wrong.

Man makes progress in proportion to his harmonious individual development. A perfect man is only conceivable when the physical, intellectual and moral faculties, capacities and powers are harmoniously unfolded or equally developed.

Masonry concerns itself primarily with the moral development of men; but, as a clear mind in a sound body is essential to perfection, Masonry selects for its initiates men without glaring physical defects, who have intelligence developed to that point where they are able to receive the moral instruction which Masonry presents to its students.

Being "a course of ancient hieroglyphic moral instruction, taught agreeably to ancient usages by types, emblems and allegorical figures," it does not present its lessons in either the didactic form of the pedagog, or the dogmatic form of the theolog. It presents its lessons in that peculiar form of appealing to the senses, the reflective faculties and the moral nature of Man, which the ancients found

most effective, foreshadowing the discoveries of modern psychologists by thousands of years.

This indirect, illusive and allusive method was, evidently, adopted for the purpose of compelling those who received the lessons to use initiative in seeking to apprehend the meanings hidden in the allegories.

No man who has ever received the Masonic degrees will forget the physical, mental and moral contacts in those degrees. If he has given the subject any thought he will remember that the contacts were made in the order given. He will remember that his first sense contact was one of touch instead of either sight or hearing. He will remember that the mission of the physical senses was explained to him. He will remember that in this explanation his mental faculties were brought into play. He will remember that moral lessons were drawn from his experiences with physical and mental contacts.

If we were familiar with the first three degrees of the Scottish Rite, as these were originally written, we should find, undoubtedly, that the third degree stopped just after the successful attack of the ruffians; but before their apprehension.

The fourth degree begins during the period of confusion; when the passions are in control and while reason and will are dethroned. In the old rituals neither Master nor Wardens were in their stations. They became the Three Perversers in the use of the Working Tools. This degree deals with the necessity of entering into the sanctum sanctorum and there, silently and secretly, attempting to bring back into use the mental faculties and moral powers through devotion.

The fifth degree presents the failure of Man to accomplish his purpose; because he has not yet become normal and is still controlled by the passion of hatred and the desire for revenge.

The sixth degree illustrates how impossible it is for man to assume his normal condition while Wisdom and Strength, Intelligence and Love, Reason and Will are out of harmony. No progress is possible where discord rules.

The seventh degree illustrates man's efforts to substitute his own laws for the Laws of Nature in his relations with his fellow man; and the failure of the substitution of Mentality for Morality because of the limitations of Mentality. It shows how God's Laws work positively.

The eighth degree illustrates the persistence of man in trying to do constructive work before he has brought his passions under the control of Reason and Conscience; and the efforts to accomplish his purposes through attempts to conform to the letter of the law without understanding the spirit thereof.

The ninth degree illustrates the first constructive effort, the first return to sanity, the getting together of Wisdom and Strength, Intelligence and Love, Reason and Will, since that attack of the ruffian passions which brought about the defect; but, we note as the illustration progresses, that passion has not been wholly overcome—in the excess of zeal of one of the emotions.

In the tenth degree another attempt is more successful and the unruly passions are brought under the control of Wisdom and Strength, Reason and Conscience, and Man discharges his obligations as a Triune Being.

In the eleventh degree we see illustrated the first attempt to correct the effects of wrong doing. Man repents of his errors and attempts to atone through service.

In the twelfth degree he returns to the study of first principles and, on a higher plane, begins to study again the necessity of Wisdom and Virtue working together in harmony in all Constructive Work.

In the thirteenth degree we have an illustration of the application of knowledge and love, the knowledge and love acquired in the sufferings experienced through error, and in the joys experienced through the enlightenment that came with the acceptance of the truth—that "Virtue is as necessary as Wisdom"—and that obligations must be recognized and discharged without regard to the consequences; because man is individually responsible for

the intelligent and loving performance of his duties. He is not responsible for the effects produced through the discharge of his obligations.

In the fourteenth degree we learn that "who-soever will save his life shall lose it: and who-soever will lose his life (in service) shall find it," and that in the finding he shall discover The Master's Word, the Ineffable, Unutterable, Name, The I AM that I AM, The Logos, The Ego, The I, The Immortal and Illimitable Spirit of Life which is within every Man, The Spirit of the Son of God.

---

*"Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have the light, believe in the light, that ye may be the children of light."*

\* \* \*

*"I am come a light into the world, that who-soever believeth on me should not abide in darkness. And if any man hear my words, and believeth not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: that word that I have spoken, the same shall judge him in the last day."*

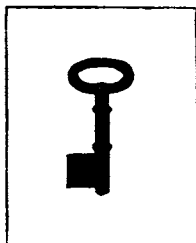
*—Jesus of Nazareth.*

## Fourth Degree

### Secret Master

**D**UTY is with us always, inflexible as fate." Failure to achieve does not decrease our responsibility, but makes our obligation still greater to put forth the necessary effort.

Thinking about our failure, keeping feelings of resentment locked in our hearts, talking about our defects to others or trying to excuse ourselves, are all things that keep us from accomplishment.



Few of us need Greater Light; but most of us need Greater Power to make Right Use of the Light we have. And in this Degree of Secret Master we are taught to enter into the Sanctum Sanctorum, the Holy of Holies within each Individual Heart, where dwells the Spirit of God.

Secrecy and Silence are enjoined upon the Man who would fulfill his obligations. In that secret, silent, guarded place, where each Individual Soul can commune with the Over-Soul may be found the Power if it is sought. Here, in the Inner Sanctuary, each One alone with His God, the Secret Master may aspire to that assistance reserved for The Pure in Heart.

Thoughtfully, conscientiously, prayerfully, the Secret Master must offer up his devotions to the Omnipotent God, if he would gain what he most needs for The Work before him, the Regeneration of his Mind, his Soul.

### Guardians of the Sanctum Sanctorum

We are taught that true Masons will not be content to witness ceremonies, which in themselves are allegories presented by symbols, and therefore are merely physical expressions of spiritual truths; but will study to apprehend the teachings and comprehend the mysteries hidden in the teachings, and apply the discov-



eries to our own lives and conduct; so that thereby we may become living stones, in that spiritual building, that house not made with hands, intended for Life Immortal.

In the lessons taught in the Fourth degree, one may find food to induce reflections upon the subject of guarding the sanctum sanctorum within each individual; that no unclean or impure thoughts may find lodgment in our minds, no unholy sentiments find place in our hearts; thus providing against the possibility of unkind or uncharitable utterances or other equally destructive expressions of unfraternal and un-Masonic conduct.

If all of us realized that no unkind speech and no unfraternal conduct could be expressed, unless these first had lodgment in our minds, and were referred to our hearts for the power to give them utterance; we should be more careful to guard the sanctum sanctorum against their entrance. We should keep our minds and hearts so filled with Truth, Understanding and Knowledge of constructive thoughts and emotions that no place would be vacant for the reception and entertainment of things destructive.

The daily prayer of the Secret Master should be: Illumine our minds and hearts with Truth, Understanding and Knowledge; and give us the power of Love, Will and Strength to do Our Work.

### Secrecy and Silence

The observance of secrecy and silence may be either virtuous or vicious conduct. It depends upon the motive whether it is one or the other. It is virtuous to withhold the Light from those who would be blinded by its brilliancy. It is vicious to cover the Light from those who would be guided by its rays. It is virtuous to withhold Truth from those who would misuse the knowledge that the Truth would unveil. It is vicious to cover the Truth from those who would make right use of it.

All persons are not benefited alike by the same expressions of truth. Some are not yet ready for forms of teaching that are peculiarly adapted to others. It is necessary to know something of the character and mental and

moral development of the subject before the teacher can be sure of the wisdom of his form of teaching.

One may be intellectually fitted to receive Light and Truth who is not morally worthy to be trusted. Another may be morally worthy who is not mentally developed to the point of appreciation of the merit of what is being imparted. Another may be developed both mentally and morally who is lacking in the courage to make right use of what is offered. Unless one is mentally, morally and psychically ready to receive instruction it is the duty of a Mason to practice the virtues of secrecy and silence.

A way has been provided for teaching Masonic truth. Those who are ready to receive it will learn to give the right knock.

---

*"In all conversation between two persons tacit reference is made, as to a third party, to a common nature. That third party, or common nature, is not social; it is impersonal; is God.*

*"And so in groups where debate is earnest, and especially on high questions, the company becomes aware that thought rises to an equal level in all bosoms, that all have a spiritual property in what was said, as well as the sayers.*

*"They all become wiser than they were. It arches over them like a temple, this unity of thought in which every heart beats with nobler sense of power and duty, and thinks and acts with unusual solemnity. All are conscious of attaining to a higher self-possession. It shines for all."*

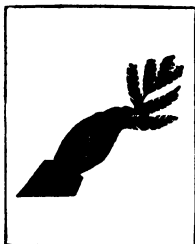
—Ralph Waldo Emerson, in *The Over-Soul*.

## Fifth Degree

### Perfect Master

**"I**T IS ACCOMPLISHED and complete," may be said of the life that is finished here, if this life has been a preparation for the life that is to be. There is no death, but there is change. Life here and hereafter is continuous.

Only those fear the experience we call death who have not had those experiences in this life which prove life's continuity. Only those who have not studied nature, who have not noted its creative, preserving and transforming processes, think of death as the end of life.



We should pay due respect to the memory of a departed brother, not because of his departure but because of his transformation. We should not sorrow because of our loss, but should rejoice because of his gain; and we do so

when our thoughts and aspirations overcome the degrading cares of the physical life.

Morally, the lesson of this degree is one of great beauty, power and wisdom.

When we have suffered moral death because of failure to achieve moral life, we are here taught that we may bury the dead past, leave it, remember what of it was worthy of remembrance and forget what was unworthy; and, if we go forward with the Strength, Power, Force, which we acquired, symbolically, in the preceding degree, we shall now begin to try to re-establish that harmony between Truth and Love, which will permit of progress.

### The Test of Life

The test of life does not come until the end. Only when life is accomplished and completed is that life fulfilled. Birth is an opportunity, living is the making of the record of what that opportunity has meant to each one of us, and

death is the day of Triumph, or of Disaster, depending upon our individual accomplishments in meeting and discharging those personal responsibilities which opportunity has placed within our control.

None of us can know whether the lives of our associates have resulted Triumphantly or Disastrously. This Knowledge is in possession only of the individual concerned and is the sum of his consciousness of Truth and Understanding, the result of his use of Reason and Conscience in the application of his Knowledge to his individual life, and the expression in his daily life and conduct of the Truth and Understanding of which he was the possessor, refined, clarified and purified by reference to his own Reason and Conscience.

### "Due Respect to the Memory"

Habit causes us to speak with respect of those who have passed from this experience. It is well that we should observe the rule to "speak well of the dead."

But how much better it would be if we practiced the virtue of speaking well of the brother who is absent only for a season, the brother whose memory we should respect even though we expect to see him again on earth.

Masons are a band of friends and brothers. If we think we are justified in criticising a brother it is our duty to speak to him alone, giving him that good and friendly counsel which will assist him to correct the defect to which we call his attention.

But many of us do not observe the law. Instead of going to the brother we think to be at fault, we tell what we think about his fault to others, when he is not present to defend himself, and possibly also enlighten us.

The law is plain. To him alone and in a friendly, helpful spirit. It is so much easier to criticise the man who is absent, and requires so much more moral courage to approach the man himself, that we send the criticism instead of delivering it.

## Sixth Degree

### Intimate Secretary

**B**E EVER zealous and faithful, if you would succeed in establishing that harmony without which Man cannot evolve.

Knowledge, Understanding and Wisdom are symbolized in the Lodge by Solomon; Love, Affection and Strength of Will are symbolized by Hiram, King of Tyre; and the expression of both Intelligence and Love is symbolized by The Builder, whoever he may be.



When either Intelligence or Love ceases to find Expression in our Lives, we cannot Work constructively. The Work upon the Temple does not advance, confusion reigns among the Workmen (those faculties, capacities and powers with which we have been endowed) and we cease to make progress. When discord obtains because Love quarrels with Intelligence,

or Intelligence ceases to seek the assistance of Love, the restoration of Harmony is the first duty of the Character Builder.

Discord is always the accompaniment of misunderstanding. Destructive conduct is always the result of failure to Work in the Light of Truth. Death is the disintegration and separation of the parts which have been co-operating together. Nothing in the physical world is ever lost; matter is indestructible, but is constantly seeking new combinations. All elements tend to seek affinities, so that they may co-operate, construct, build.

Nature is constantly seeking to establish Harmony, not only in the physical world, but also, in the intellectual and moral worlds. Man plays a large part in the mental and moral worlds because Nature has endowed man with the Power of Independent Choice, or Freedom of Will, and only as man is Willing to co-

operate, in the establishment of Harmony, can Harmony be established in the hearts and minds of men.

Upon the failure of The Builder to continue to Express both Intelligence and Love, the Work upon the Temple ceased. In this degree we learn how to re-establish Harmony, after it has been Lost. Only as the Peacemaker, the Mediator, the Expression of both Intelligence and Love, acts will Harmony return.

### Opinions Differ—Facts Never

All quarrels among men arise from differences of *opinion* and not on account of disagreements upon matters of positive knowledge. It is not possible to disagree upon any point where knowledge obtains. In consequence of this fact the peacemaker, if successful, always succeeds in causing both parties to any disagreement to gain additional knowledge; because, as a rule, both parties to every controversy will be found to be partially right and partially wrong.

Most intelligent persons in this enlightened age will be found in agreement upon the fundamentals. It is only upon non-essentials that men find themselves in disagreement. If all men were inclined to be tolerant, and not insistent upon the acceptance of their viewpoints by others, there would be few differences among men. It is because we are prone to form opinions without having all the facts before us that we find ourselves out of harmony with our fellows.

### Blessed Are the Peace Makers

In the "Sermon on the Mount" the discerning Freemason will discover a series of statements of scientific Truth. Among these statements is one which reads; "Blessed are the peace makers: for they shall be called the children of God."

The careful reader will observe; that not only is a definite statement made but a reason is given to sustain the declaration. The Great Master was not a dogmatist, content to declare and then ask others to accept the declaration; but was a teacher who always appealed to Rea-

son and Conscience; thus stimulating his hearers to make the individual effort required to apprehend the Truth presented.

Peace makers shall be called the children of God because they use Light to dispel Darkness; they cause Truth to displace Error; they restore Harmony where Discord obtains. In performing these important duties they are doing that **WORK OF BUILDING** which the G. A. O. T. U. has planned and drawn upon the Trestle-Board, for the guidance of all Good Workmen.

Nature is one Divine Harmony. The Sun, Moon and planets all revolve in their individual courses, each following the Law of its own Being, but each co-operating with every other in the fulfillment of the common destiny. Earth, Air and Water co-operate in vitalizing, generating and conceiving the life in the seed; and this co-operative effort produces the fruit of the fields for the sustenance of beasts, birds and insects and supplies Man with essentials to Life, Liberty and Happiness.

Man alone, of all God's creatures, is the only one that does not co-operate in the fulfillment of His purposes, at all times.

### "Let Him Be Heard in His Defense"

Judgment and condemnation without hearing and trial of the accused are repugnant to reason; yet, notwithstanding the unreasonableness of such conduct, men judge and condemn other men unheard and undefended and call themselves reasoning beings.

Perhaps no more important lesson is to be drawn from the degree of Intimate Secretary than this, *appearances do not always indicate the truth or the facts.*

Men judge from appearances, or from insufficient proof, when reason, understanding and the power of judgment are impaired through control by emotion, sentiment or passion. No man is in condition to render just judgment when his emotional powers override his intelligence.

## Seventh Degree

### Provost and Judge

**J**USTICE reigns when harmony is established. "I am, and render Justice to all men," means that, the Mind of Man, when in equilibrium, sees in all that God has created the reflection of His Mind.

Good and Evil are relative terms which cannot be interpreted without all of the facts. Crime has been defined as "disagreement with the majority." Wrong may be imputed only by comparison with Right. But Masonry discloses wrong, evil, crime and all other expressions which appear to be destructive, as discords resulting from lack of balance.



Integrity must balance with Fidelity if Fraternity is to become a fact in the experience of mankind. Truth must be accompanied by Love in all constructive endeavor. Wisdom must be assisted by Virtue in all effort to raise Man from the dead level of animality to the living perpendicular of Mental and Moral uprightness.

### Fraternity Taught in Masonry

Freemasonry teaches the merit of Fraternity in human relations. It teaches the importance of deciding all questions between man and man, and especially between Freemason and Freemason, upon the basis of Justice and Equity. It further teaches the necessity of the exercise of Charity in the passing of judgments, even when guilt appears to be firmly established. The reason for this latter will be found to be the recognition of the fallibility of man and his liability to err, even when all the facts appear to be clearly developed.

Men trained in statute law, especially those who have also studied Fraternity as it is taught in Freemasonry, are becoming convinced of the



merit of assisting in the settlement of differences between men through appeals to the conscience and reason rather than through resort to force.

"So mote it be."

### Prevention Instead of Punishment

Those who wish to study the difference between the ways of God or Nature, and the ways of Man, should look upon the contrasts presented in the Degrees of Intimate Secretary and Provost and Judge.

In the first we see Man working in the Light of the Consciousness of Truth, Understanding and Knowledge of the Laws of God, or Nature. In the second we see Men in one of their endeavors to usurp the functions of Deity. In the first case we find Man using Education as a means of bringing Light out of Darkness, appealing to Reason, Conscience and Will, thus reestablishing Harmony. In the second case we see Men using Force, in the futile attempt to get Light, and then, when Light has been discovered, partially, appealing to Prejudice, Egotism and Hate, undertaking to punish another for that which he has suffered and will continue to suffer, a greater punishment than Men can contrive. The result of their effort is to add just so much Discord into the relations between Man and Man.

God, or Nature, uses the Constructive Principles of Education for the development of Man; thus bringing all Men into Harmony with each other and with Nature.

Man uses the Destructive Principles of Compulsion, Force and Subjection, in the attempt to compel men to do that which they are unwilling to do of their own Free-will and Accord. All such efforts, in the reactions which follow such attempts, result in the creation of further Discord among men.

Education is more powerful than any form of Force, whether physical or intellectual. Prevention of Crime is being found to be more resultful than any form of punishment.

**"See That Thou Judge Not Falsely"**

Any careful study of the Scottish Rite Degrees will show a psychological connection between them. False judgment inspired by emotional control is shown in the Sixth Degree. Righteous judgment inspired by Love of Truth, and sustained by Reason, is illustrated in the Seventh Degree.

Men who are guilty of neglect, evasion or wilful violation of their obligations often try to turn attention from their own misdeeds or their own omissions of duty by making charges against others.

Sometimes it is difficult to judge between accuser and accused. Sometimes positive proof is not available and the one who is innocent is at a great disadvantage. Sometimes the accuser is subtle, wily and convincing in his accusation and the one accused is helpless. In such circumstances men are obliged to go through life under a cloud which they cannot avoid.

But time will prove things which cannot be proved otherwise. Time is the great healer of defects and does its work perfectly. In the course of time the lives of accuser and accused are open to view.

**"Ye shall know them by their fruits."**

**Work counts for more than words.**

**Examine the work men do.**

## The Eighth Degree

### Intendant of the Building

**T**HE careful observer will have noted that the character symbolizing Love, Will and Strength has not appeared in the Work, except in the incident in the Sixth Degree, and then not in harmony with the character symbolizing, Truth, Intellect and Wisdom, since the Third Degree, when the power of Love, or Will, or Strength, was invoked to assist in the Regeneration of Man.



Constructive Work upon the Temple of Character has not made any advance. The Work stands still. It cannot go forward until Wisdom and Strength join forces, and until these Constructive Principles find Expression, in the Life and Conduct of the Builder.

When Reason attempts to Work without Love it degenerates into Sophistry.

When Love quarrels with Reason, it degenerates into Passion. Sophistry and Passion, either individually or collectively, cannot accomplish Constructive Work; the efforts of these Perversions always result Destructively.

In this degree of Intendants of the Building we see Reason struggling to overcome Sophistry, and to gain the assistance of Love, without making the Direct Appeal to Love. Sophistry ever suggests the seeking of substitutes and here we find it working in its usual way. Reason knows that only through the Power of Love will it be enabled to Work Constructively and finish the Work in the Sanctum Sanctorum; yet being still impure, not yet divorced from Sophistry, Reason rejects the suggestion that Love will be found to be helpful and insists that Love cannot supply the need; thus showing that Intellectual Vanity which Over-cultivated Intelligence always displays when divorced from Love.

But, although Reason still is partially perverted, being still diluted with sophistry; the day of better things is dawning. Recognition of past errors is confessed, individual effort is being put forth, the search for the assistance of Love has begun, the seeds of Regeneration are planted.

### **The Power of Co-operation**

In the Degree of Intimate Secretary we are given an illustration of the effect of the use of Constructive Methods in bringing Harmony out of Discord. In the Degree of Provost and Judge we are given an illustration of the result of using Destructive Methods in attempting to restore Harmony—and the failure of that method. But in the Degree of Intendant of the Building we are taught how to avoid the Discord by making provision for the establishment and continuance of Harmony among men, even where there appear to be inherent differences in their relations to the object of common interest.

No more difficult problem presents itself to the intelligence of this century than that involved between Capital and Labor. The Constructive Method of solving this problem is indicated in this Degree of Intendant of the Building.

If all men would recognize the inalienable Right of all others to Life, Liberty and Happiness; if the Strong would assume the discharge of their duty to the Weak, by displaying sympathy, regard and assistance; if reason, conscience and love were allowed to perform their functions in all relations between Man and Man; we should not have any problem of Capital and Labor.

All human progress begins with the individual. The greater the development of the individual, the greater is his personal responsibility to use his developed faculties, capacities and powers for the accomplishment of Self-control, Character Building and Service. The Man at the Top owes it to himself, his neighbor and his God to use his Exalted Position in the rendering of Service to those less developed.

### **The Defect in Class Consciousness**

Class consciousness tends to keep men from harmonizing their differences. So long as men recognize any difference between themselves and others, whether this difference is social, political, economic, or creedal, just so long will the fraternal age be deferred. Freemasonry teaches equality among men as men. It is this peculiar practice of Freemasons that has brought the Fraternity into conflict with all institutions that have taught men to consider one class superior and another class inferior; to think of one class as Masters and another class as subjects of Masters.

Those who have studied the history of civilization can trace all destructive influences to the teaching of class consciousness. The old system of priestcraft, from the beginning of history to the present day, has always depended upon the divisions of men for the power to subject other men to their own selfish devices. It is said that the caste system of India had its rise in the slogan of the priestly caste: Demoralize, Divide and Destroy. Whatever the truth may be concerning this particular matter, we all have seen evidence of the defects of teaching men to set themselves off into opposing and warring camps.

Freemasons are taught that Man as Man is the equal of every other Man. Social, political, economic and creedal differences are barred from expression in the lodge. On the other hand, we are taught that our Fraternity was founded to cause men to contemplate those fundamental truths upon which all men agree. Sympathy, respect and assistance are to be our guiding stars in all our relations.

### **"Also Benevolence and Charity"**

We are prone to admire those who display intellectual capacity without reference to moral development. All of the defects between men in industrial relations may be traced to conduct inspired by mental acumen without the support of moral purpose.

When an employer is mentally alert and morally sound he treats those in his employ as

men, brothers of the same family; and he provides for their compensation on the basis of equity and justice.

But when an employer is mentally keen, without being morally developed also, he treats those in his employ as so much material, or merchandise; and he thinks of them as on the same plane as he does his materials—and the machinery used to fabricate the materials.

Employers and employes will find in this degree illustrations of the principles upon which they should conduct themselves in their relations together.

It does not deal with the so-called problems between Capital and Labor, because those are institutional problems which never will be solved.

But this degree does illustrate how MEN, both employers and employes, may find the way to co-operate for their individual advantage and profit.

Rates of wages, hours of working, and all of the material problems between men who employ and men who are employed, are subjects which are considered most essential when men form groups, organizations and institutions to fight each other.

But no final settlement ever is reached through institutions with their creeds. Men are men, thinking beings, rational individuals, capable of meeting together and of solving their problems, if they meet as men; but when they meet as institutionalists, parts of a great machine governed by a creed, they are not free to use their God-given powers of Reason and Will; they are bound by their creeds and cannot go beyond them.

Respect, human sympathy, brotherly kindness; these are the elements lacking. Until men meet as men, think like men, act like men, no solution will be found for the great problem.

## The Elu Degrees, 9°, 10°, 11°

**T**HE Intendants of the Building have the Intelligence needed to carry on the Work upon the Temple; but, lacking the inspiration, vitality and power of Love, and because of the lack of co-operation between Intelligence and Will—the Evil Appetites, Propensities and Vanities are still at large, the Work does not advance—it cannot advance.

Not until Wisdom and Strength begin to consult with one another; not until the co-operative Power of Truth and Love is applied to the solution of the problem, not until the plan evolved is expressed in action do we see the Constructive Work begin.

Then the thoughtful student of Masonry will note a return to first principles. The injunction in the First Degree will be recalled to the memory. The testing instruments in the Second Degree are applied. While the Ruffians of Uncontrolled Appetite, Perverted Love and Intellectual Arrogance are still at large it is not possible to do any Constructive Work upon the Character of Man. These Evil Forces must be apprehended and brought under control, subjected to Reason and Will, or the Work cannot go forward.

No sooner is this fact recognized, the personal responsibility assumed, and the individual effort made, than we begin to see results. First one defect and then the others are located and brought under the control of Reason and Will. Having been under the subjection of the Destructive Principle for a time, and not having become proficient in the practice of the Constructive Life, we note at first an excess of zeal which goes beyond the Law, because not kept in "due bounds," circumscribed by the compasses.

But a new start has been made, the Character improves as the Work advances. Progress is in evidence. Equity and Justice gradually begin to be apparent. The orderly processes of conduct in harmony with the Masonic Principle begin to have their effect. The day of

Hope begins to dawn upon the Consciousness, Reason and Will begin to act co-operatively.

### **"The Cause of the Confusion"**

The Elu Degrees, the Ninth, Tenth and Eleventh of the Ancient Accepted Scottish Rite, deal with those events in the "Legend of the Builder" which conclude the period of confusion in the work of the Third Degree of the Symbolic Lodge.

When the ruffian passions of man control the conduct, and Master Reason has been dethroned, the first act of Reason, after re-ascending the throne, is to call the roll for the purpose of determining the particular passions which have wrought the destruction.

But, while Reason can make discoveries, Reason has no power to act without the assistance of Will. It is only when Reason says, "with your assistance, my Worthy Companion," that Reason receives the assistance required to accomplish constructive work.

So Reason says, what shall we do? But, being still under the control of the sophistry inspired by the passions, which have not been apprehended, Reason does not ask the assistance of Will but asks assistance from whomsoever will give it.

The result is further passionate conduct. Vengeance is taken but justice is not accomplished. No power is able to supplant that which can be supplied only by Companion Will. But Companion Will comes to the rescue voluntarily and still further vengeance is avoided; only the action of Companion Will prevents continued destructive conduct.

This experience causes Master Reason to give further thought to the problem presented. One passion has been destroyed; but others, just as destructive, are at large. Six must be added to nine before the power to render justice is great enough to accomplish the work. When the requisite power is applied the other passions are apprehended.

When all of the ruffian passions have been brought under the control of Reason and Will, and these together act to subdue the passions,



Man is ready to think and feel in harmony; but the Work upon the Temple of Character cannot advance.

Because, when the passions, sentiments and emotions have controlled conduct for a time, it becomes necessary to review the damage done, and to provide for the repair of that damage, before attempting to make constructive progress.

We cannot turn directly from destructive to constructive conduct without pausing to reflect upon the result of the destructive conduct. "Every excess creates a defect and every defect an excess." The result is that waves of destruction sweep in every direction, from a common center, like the wavelets caused by a pebble thrown into the still waters of a lake. Revision of plan must precede reconstruction. Thought must precede action.

Only after all defects have been reviewed, and plans have been made to correct them, can the work proceed with any hope of constructive accomplishment.

When amends have been made, so far as this is possible, Man may turn thought and sentiment into constructive channels.

When Reason and Will once more sit on their thrones, so that they can co-operate, or act in harmony, then the Work upon the Temple can be undertaken with assurance of success; but not until then.

Henceforth the work will go forward until further passionate, emotional or willful conduct again interrupts. And, after each interruption the same waste must be suffered until Reason and Will again are brought into co-operation.

The longer the periods, during which Reason and Will work without being interrupted, the greater will be the individual progress toward perfection.

"So mote it be!"

### Rational Regeneration

The desire to punish others is a marked characteristic of the ignorant and brutal individual. The greater the intelligence and the

wider the store of knowledge the less disposition men have to usurp the functions of Deity. This is because the ignorant man, and the designing man, thinks of himself more highly than he ought to think; while the intelligent and humane man thinks of himself as only one of the many expressions of the power of God, or Nature. Being only one of the expressions of the creative power, he respects the individuality of every other expression of that power.

"Know, then, thyself.

Presume not God to scan:

The proper study of mankind is man."

As we study ourselves, seeking to apprehend the extent of our faculties, capacities and powers, we soon learn to recognize our own limitations. With this knowledge comes the resolution to look upon our fellow men with greater charity in our hearts.

Moreover, we begin to realize that our time, thought and energy will be fully occupied in learning to subdue our own faults, and that no surplus of any of these powers can be spared for effort in attempts to correct the defects of others, until we attain to perfection; then the desire to correct others will have no place in our consciousness.

The study of man involves the study of those Laws of Nature which control, inspire and impel men in their relations with other men. As a knowledge of these Great Laws is gained, and their positive and absolute character is apprehended, we perceive that our puny efforts are not needed to supplement their operation and effect.

As knowledge of the Laws of Nature increases, and as the intelligence of Man expands, we begin to learn that education is a more potent factor than punishment for the correction of defects in the conduct of Men. We begin to appreciate that science will supply the information upon which all constructive improvement must be based; we begin to apprehend that only as philosophy becomes an individual deduction and guide, and religion an individual application of Truth and Love, will

the race advance; because social progress depends upon the progress of individuals.

Among all of the influences affecting the increase in knowledge, and the individualizing of philosophy and of religion, Freemasonry will be found to be in the lead. In every degree lessons are taught which illustrate the operation of one or more of Nature's Laws. In all of our lodges the leveling influence of democracy is practiced. In the conduct of those who apprehend the teachings fraternal conduct will be noted. In the life of the individual, and in the influence of the Fraternity, will be discovered those elements of power which make for progressive evolution of thought, sentiment and conduct.

In the Elu degrees we are given illustrations of the operation of the Law of Compensation. As the thoughtful Freemason studies these degrees he will perceive that the illustrations cover both positive and negative illustrations of this law. He will discover that men who live their lives in harmony with the law are happy and successful, while those who violate the law are unhappy and doomed to suffer from its destructive reactions—the returns of the evil forces set in motion by their own erroneous thoughts, emotions and conduct.

---

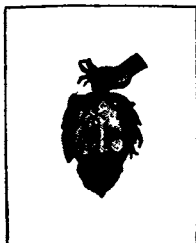
*"Life invests itself with inevitable conditions, which the unwise seek to dodge, which one and another brags that he does not know, that they do not touch him;—But the brag is on his lips, the conditions are in his soul. If he escapes them in part they attack him in another more vital part."*      —Emerson.

## Ninth Degree

### Elect of Nine

**W**OE unto the world because of offenses! for it must needs be that offenses come; but woe unto that man by whom the offense cometh.

Thus is stated the law that nature has formulated concerning evasions and violations of her decrees. It is a perfect law and none may evade or violate it with any hope of escaping its penalties.



Man may try to take the law into his own ignorant hands. He may assume that he is the agent appointed by God, or Nature, to punish others for their errors and omissions. He may conclude that if he does not act the law of nature will not operate. He may act in the effort to co-operate with a law which he does not understand. But, if he does these things, he will do so

at his peril and he will be called to account for his conduct before the King of Kings; for usurping the prerogatives that belong to Him alone.

The Laws of Nature are perfect laws. They work, and work with the utmost precision. When it appears that they do not work it is because of our ignorance of their operation.

### Life a Series of Tests

Life is a series of tests. The man who succeeds in life is the one who passes successfully the tests to which he is subjected. Tests vary in form but are all of one character. Some tests try our self-control, some our progress in individual efficiency, in the building of character, and some the unselfishness of the service we render to others.

The struggle for self-control is a life-long effort for most of us. It calls for the exercise of patience, perseverance and moral courage.

It is not an easy task, and for this reason many of us seek, in various ways, to substitute other work for this more difficult undertaking. So some of us engage in works of philanthropy, some in works of relief and visitation, some in works of encouragement and counsel; but in the last analysis we shall find all of these efforts fruitless unless we have learned self-control and have achieved moral character.

It is not to be assumed that men are insincere when they attempt to substitute other effort for the effort required to achieve self-control. Those of us who adopt these substitute methods may be ignorant of the laws of nature governing the subject. But ignorance of the operation of natural laws does not affect the immutability of those laws. They operate without reference to our knowledge or our ignorance, our attempts to evade or to accelerate.

For these reasons men who try consciously or unconsciously to escape the consequences of the violation of the laws of nature, or who think to gain favor by "assisting" or in the punishment of others, are doomed to failure.

Our business, as Men striving to perfect our Moral Natures, is to bring our animal passions under the control of Reason and Conscience, and to gain that Freedom which permits voluntary Free-Will.

---

*"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; and he that soweth to the Spirit shall of the Spirit reap life everlasting."*

—Paul.

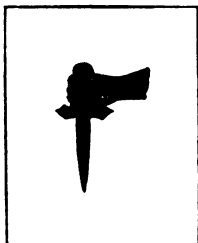
## Tenth Degree

### Elect of Fifteen

**H**E who would live his life in harmony with nature's laws will strive, with all the powers of mind and heart, to apprehend the meanings and purposes of those laws.

He will not be content with present knowledge but will be open minded to Truth from whatever source it comes. He will not disdain Truth because it comes in the garb of the lowly, but will accept it *because it is Truth*

without reference to the character of the vehicle which bears it.



Nor will he be content to be receptive towards Truth; but he will seek Truth in the highways and byways, from the lowliest to the most exalted. Wherever Truth is to be found there will he go, or send, in order to discover it.

Truth sometimes appears in strange disguises. Sometimes phases of Truth may be discovered only from those who have strayed from the True Path. Some of us only learn what Truth is by consorting with Error. Error itself is the seamy side of the fabric of which Truth is made.

In our search for Truth we must be prepared to go down into the shadows as well as travel upon the mountain tops. "Ask and it shall be given; seek and ye shall find; knock and it shall be opened unto you," is the law which guides us in all our searching.

### Escape Is Impossible

One error we make, frequently, in our endeavors to escape the consequences of our violations of natural law, is shown in the tendency to try to escape from the scene of our wrongdoing. We try to evade the consequences of our sins by taking ourselves out of the environment which caused them. All

those who have tried this method of escape have learned of its futility. Every wrong action is accompanied by its own punishment. We soon learn that neither time nor place can assist us to remove the stain. The mark remains and cannot be wiped out. The law must be fulfilled.

The inevitable accompaniment of every transgression is immovably fixed in the consciousness of the intelligent man and cannot be displaced. Remorse is the inseparable companion of the man who does wrong. Wherever he goes the ghost of his transgression accompanies him. The only relief comes with repentance and with the effort to recompense which must accompany true repentance. Confession that does not carry with it the determination to undo the wrong is futile.

Neither can we depend upon the virtues, either actual or alleged, of any other person to save us from the punishment which our wrongdoing has earned. No matter what priest, potentate or power may be invoked in our behalf, we must pay the price. Notwithstanding all of the efforts of man to find a substitute method for the remission of sins, those who have learned to depend upon their God-given powers of intelligence and reason are convinced that each individual must assume personal responsibility for his own violations of law.

---

*"The fathomless abysses of space can no longer be talked of as empty; they are filled with a wonderful substance, unlike any of the forms of matter which we can weigh and measure. A cosmic jelly almost infinitely hard and elastic, it offers at the same time no appreciable resistance to the movements of the heavenly bodies. It is so sensitive that a shock in any part of it causes a 'tremor which is felt on the surface of countless worlds.' Radiating in every direction, from millions of centric points, run shivers of undulation manifested in endless metamorphosis as heat, or light, or actinism, as magnetism or electricity."*

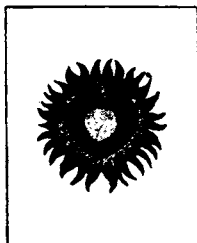
—John Fiske, in *The Idea of God*.

## Eleventh Degree

### Sublime Masters Elected

**W**HEN we find Truth, and thus increase our knowledge, our understanding, our wisdom, we also increase our individual responsibility for the right use of that which we have discovered.

Every new discovery; every new light which comes to enlighten our darkened understanding; every new responsibility we assume as the result of the new light; puts upon us the burden of discharging that new obligation in every relation of life; whether it relates to a duty we owe to ourselves, our families, our neighbors, our country, the whole human family, or our God.



"Ye are the light of the world. A city that is set upon a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candle-

stick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Thus do all Masons fulfill the law when they apprehend its meaning and understand its purposes.

Thus did Solomon send those who had received light and understanding to spread that light among all the people, correcting error by letting in the light of the East of Truth.

But, the favor of those in authority will not avail, if we are unworthy. Designing men have learned to rely upon the favor of those who may have temporary power to relieve them, in the eyes of the world; they have thus endeavored to escape temporarily from the consequences of their sins against themselves, other individuals and society. All such temporary relief fails to give that complete for-



givenness which only can come in the way which God, or nature, has appointed.

Men who have been guilty of wrongdoing themselves frequently turn attention from their own defects by engaging in the work of apprehending others who have sinned. These sometimes succeed, for the time being, in their designs, by reason of the weaknesses of those in places of temporary authority. But frequently the efforts of such are discovered by those whom it is intended to deceive and even the temporary relief falls.

But those who are righteous, and who work in harmony with the laws of God, or Nature, are sure of their reward. They shall be made the rulers and the governors of those who are yet in need of direction and counsel. But it is only those who have demonstrated their self-control, their efficiency, their unselfishness in service who will thus be rewarded.

The ideal of public service as a trust is thus taught in the most beautiful way. Greater rewards will come through the continuance of unselfish service. The rewards will be in proportion to integrity, honesty and sincerity displayed in protecting those who are not yet strong enough to protect themselves.

---

*"Morality and justice are not matters of likes and dislikes at all. I may dislike exceedingly a scheme of morality, which, if universally practiced within a nation, would make that nation the strongest nation on the face of the earth. Yet in spite of my dislike such a nation will become strong, and there is nothing I can do about it. I may like exceedingly a scheme of morality and an ideal of justice, which, if universally practiced within a nation, would weaken that nation and make it unable to hold its own in the struggle with other nations; yet in spite of my admiration this nation will eventually disappear. To refuse to see this glaring truth is to commit self-murder."*

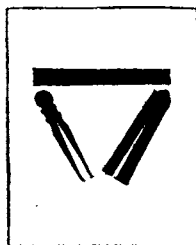
—Thomas N. Carver.

## The Twelfth Degree

### Grand Master Architect

THE "Legend of Hiram," as it is presented in the Symbolic Lodge, ends with the Elu Degrees. But the "Legend of the Builder" is continued through the Twelfth, Thirteenth and Fourteenth Degrees in the Scottish Rite.

Hiram, the Physical Man, passes out of The Work as a symbol; and Adoniram (Lord Exalted), becomes his Spiritual successor. This transition will be understood better if the changes in names like that of Abram into Abraham; or that of Sarai into Sarah; or that of Jacob into Israel; and the reasons for the changes, are studied.



"The Widow's Son," the symbol of Emotion, becomes "The Son of Man," the symbol of Individual Intelligence. The Son of Man now comes into possession of his faculties, capacities and powers, which are requisite

to his evolutionary development of The Path leading him to his destiny, The Son of God.

### Conscious Regeneration

The ruffian passions have now been apprehended; they have been brought under the control of reason; and reason has pronounced the sentence which has made possible a return to constructive thought, sentiment and conduct.

So long as the intellectual faculties of man are turned to sophistry, and the powers of the will are expressed in hatred (which is the case when the ruffian passions are at large), there can be no co-operation between Truth and Love, Understanding and Will, Intelligence and Affection, which must obtain if the mind of man is to work constructively.

After every lapse from reason to sophistry, or from free-will conduct to passion-controlled conduct, the individual must begin his work

all over again. He must return to the North-East corner, the point of division between Light and Darkness, and learn the uses of his Working Tools. Again he must learn the uses of both his static and dynamic powers, the same as he learned them under the symbols of the twenty-four inch gauge and common gavel. While the symbols are different the lessons are the same. It is useless to plan if the plan is not to be expressed in conduct. So we learn that no evil can overcome wisdom; and, also, that Virtue is as necessary as Wisdom in the Building of Moral Character.

#### Virtue as Essential as Wisdom

Every intelligent Mason is assumed to have knowledge of the facts which will enable him to distinguish between right and wrong conduct. Furthermore, he is expected to use his knowledge wisely so that he may apply what he knows, efficiently, to the living of his own life—and to the service he owes to others not so well informed.

Knowledge is an individual possession. It only is possessed by the man who seeks it. For that reason Masons are taught to study the liberal arts and sciences that they may know Truth and Error, what is good and what evil, what is straight and true and square, fitted for the building of the Temple of Moral Character, from what is crooked, untrue and irregular, and therefore unfitted for such use.

But knowledge alone is not sufficient. Man may know what is right and what wrong and yet make no good use of that knowledge. In addition to the possession of scientific knowledge Masons are expected to formulate correct philosophies of life reasonably deducible from the facts that scientific study has disclosed. Nor is a philosophy of life of any real use unless it is applied, religiously, to the life and conduct of the individual who has formulated it for his own guidance.

Masons are assumed to be intelligent men. If they are not intelligent then they have failed to take advantage of the opportunities presented to them. No man can escape from the personal responsibility he assumes when he

enters into the Masonic Fraternity and promises to devote himself to its study and service.

### **Knowledge Plus Wisdom**

Knowledge is important but not sufficient. Unless we have learned how to use knowledge aright we have not made suitable proficiency.

It is well to know how to use the working tools, but it is better to understand the reasons why we should use them. Art enables us to express ourselves but Science and Philosophy, back of the Art, enable us to express ourselves intelligently and lovingly.

Physical perfection is to be desired but it is only one side of the Triangle. Only when we present evidences of intellectual and moral perfection, in addition to physical perfection, are we fitting ourselves for the building of that spiritual house—that Temple not made with hands.

Masons are taught to perfect themselves in Wisdom, and Wisdom is the sum of Truth and Understanding of Truth. All genuine Knowledge is based upon Truth. We cannot know whether we have Knowledge, or not, until we apprehend Truth and Understand its relation to the particular item of Knowledge we are seeking to add to our store.

Workmen are important in the world's work, but Workmen alone, without Designers and Architects, are not successful in building permanent and enduring structures. All good workmen are always striving to become more proficient and are endeavoring to become Architects and Designers.

To lift ourselves from the lower levels of life we must study Science and Philosophy and thus become Masters in Masonry.

### **Lessons From Experience**

Experience is the Father of Wisdom. Only as we meet the obstacles which beset our paths, and surmount them, do we make progress in Living the Masonic Life. After every failure we must begin again; but we need not begin at the very beginning, if we have learned to profit by our former mistakes. Each failure rightly apprehended, and each success rightly used, may be the means to our growth and

progress, lessons that will guide us in our efforts to achieve Wisdom.

As in our initial efforts, our first thought should be the acquirement of Knowledge and Understanding, so that we may make individual effort to discover Truth. With all experience the Consciousness expands; and, if we are sincere in our efforts, we shall find it easier and easier to Understand our Work of Building Character. As we know more and understand more we shall discover more and more Truth; because, while Truth is a Positive and Definite Quantity, our apprehension of Truth is relative. The more we seek the more we apprehend, and the more we apprehend the more desirous we are to seek further.

But in our Intellectual Efforts we should not overlook the importance of cultivating our Hearts and Wills. We learn in this degree of Grand Master Architect, that, "Virtue is as necessary as talents to every Grand Master Architect." Again are we reminded of the Duality in Unity, or the necessity of Education and Philosophy in the evolution of Moral Character, to the end that we may live Religious Lives.

It should be noted that the Characters symbolizing Wisdom, Strength and Beauty are all present in this degree, the most advanced disciple of The Builder taking the place of the erstwhile Master, in token of his having Acquired Knowledge of the Masonic Principle, of his having Applied the lessons Religiously and of his having Expressed in his Work that which he had Learned.

### **Knowledge Is Not Power**

Freemasonry teaches the dignity of labor, but physical labor without the guidance of the intellect is not worthy of man. Neither is mental effort divorced from moral purpose entitled to our admiration. It is only when we labor intelligently, and with the purpose of making right use of the products of our labor, that we are entitled to the compensation and wages of a good workman.

In this age, men frequently admire the product while ignoring the producer. They approve of the result of the labor while despising the laborer. This is because we live in a machine civilization, an age when the laborer is frequently assigned only that place in the minds of men which is given to machines, and the electrical and mechanical powers applied to operate the machines.

Labor without thought tends to brutalize the laborer. The effort of the intelligent man unrestrained by moral purpose tends to stultify the thinker. It is only when the effort is intelligent and the purpose back of the effort based upon moral grounds that we labor constructively.

It is this lesson—the necessity of intelligence and moral purpose back of all of our effort—that is taught in this degree of Grand Master Architect. We must not be content to know the uses of our working tools, but must know how to read the plans. Then, when we have learned how to read the plans, we must study to apprehend the principles of construction of which the plans are only an illustration. We cannot do our work well unless we understand the principles of morality, the guide to Masonic Life and Conduct.

---

*"My son, forget not my law; but let thine heart keep my commandments. For length of days, and long life, and peace, shall they add to thee. Let not Mercy and Truth forsake thee: bind them about thy neck; write them upon the tables of thine heart: so shalt thou find favor and good understanding in the sight of God and man."*

—Proverbs.

## The Thirteenth Degree

### Master of the Ninth Arch

**T**HE motive, or propelling power, which inspires the thought of the individual, in any important undertaking, determines the morality, unmorality or immorality of individual conduct.

When the question is asked: "What came ye here to do?" it is asked for the purpose of reminding the individual of the fact stated in the preceding paragraph.



But no one may ever know the answer but the individual who makes it. Any other individual is obliged to *assume* the motive of the person answering; because, no one but that individual can *know* what is in his own mind and heart.

So the question: "What came ye here to do?" is one which is addressed by the reason of each individual to the individual conscience. Whether the answer is given honestly, or dishonestly, is a matter of individual responsibility, with which no one but the person who is responsible for the answer has anything to do.

Either Freemasonry is what it professes itself to be—a progressive moral science—in the study of which the Mason may learn the most efficient means of subduing his animal nature, his evil propensities and destructive emotions, and how his character may be built; or it is the veriest humbug ever foisted upon credulous humanity.

Each Mason must decide this himself.

Early in his experience in Masonry each Freemason learns that Moral Character depends upon the support of Two Pillars. He is given the names of these Pillars and is instructed in their meanings. He is informed that both Pillars are essential.

One of these Two Pillars represents the Static Power of The Mind of Man, and the other represents the Dynamic. One is Reason and the other is Resolution. One is the support of Intellectual Life and the other the support of Moral Conduct. One is the basic foundation of Knowledge and the other the basic foundation of Love. One is the antithesis of Ignorance and the other the antithesis of Hatred. One is Impervious and the other Porous. One will withstand the attacks of Fluids and the other will withstand attacks of Fire.

Neither Pillar will withstand all the vicissitudes of life. One will withstand the floods and inundations of Superstition but will not withstand the heat of Hatred. The other will withstand the fire of Persecution but will succumb to the blandishments of Sophistry, or appeals to Vanity.

We may develop Reason and neglect the development of Resolution; but if we do we shall fail. We may develop Will-Power and neglect to develop Intelligence; but if we do we shall fail. In every life the weaker Pillar controls the conduct of that life.

In these two Scottish Rite degrees of Grand Master Architect. '12° and the Master of the Ninth Arch. '13°, the student of Morality will discover another lesson of the Two Pillars.

In the 12° is presented the importance of developing the intellectual faculties and moral powers so that Knowledge, Reason and Wisdom may be acquired and joined to Virtue, Love and Affection. In the 13° is presented the evidence of the necessity of developing these faculties and powers through Right Use.

Neither Loyalty, nor Faithfulness, nor Love will be found where Ignorance, Sophistry or Hatred hold sway. Neither will Knowledge, Reason and Wisdom obtain where uncontrolled Sentiment, Emotional Excitement and Passion control the thoughts of men. Enlightened Intelligence must ever be accompanied by Purity of Purpose when Morality rules in the life of the individual.

Action taken because it is in the fashion, or



because others urge action without appealing to our Reason, is action of Unsubdued Passion and is not Masonic.

Only that action which follows the suggestion of Reason, and which has the approval of our own Free-Will is, or can be, Masonic in Character or Moral in Conduct.

### Application Is Essential

While the Grand Master Architect is, primarily, a student of the Constructive Principles of Nature, the Royal Arch Mason is, primarily, one who Expresses the Masonic Principle in his daily Life and Conduct. The degree of Grand Master Architect teaches the importance of expanding the Consciousness and the necessity of developing Strength. The degree of Royal Arch of Enoch teaches the equal importance of Expressing both Intelligence and Love in Conduct.

The equal importance of the Two Pillars of Masonry is emphasized in the earlier degrees and it is shown that both represent the true support; but the static character of the one, and the dynamic character of the other, is here brought out with greater clarity, in an illustration of Individual Conduct.

It is important that we acquire Knowledge, that we get Understanding, that our Consciousness of Truth be continuously expanded; but, in this degree we find positive lessons illustrating the equal importance of making Right Use of what we have acquired. Loving Service, Loyalty, Devotion to Principle; all are taught in this degree. Clearly is the lesson brought out that only as we apply what we have learned, refining, clarifying and purifying our Souls, shall our Wisdom gain the co-operation of Strength and become efficient.

Sincerity of Purpose, Faithfulness and Fidelity to Duty, all are brought into clear perspective, so that we may recognize the Equality of the Heart qualities with the Mental qualities in all Masonic Effort. If we study the degree of Royal Arch of Enoch in conjunction with that of Master Mason, we shall understand its

lessons better than if we overlook the close relation between these two degrees.

The Principles of Morality are few and simple. It is not difficult for any intelligent Mason to understand them. We do understand them but we are not always Willing to apply them to our own Hearts and we are often still less Willing to Express them in our Lives.

### Seeking and Finding

"Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you."

All of our seeking shall be in vain unless we have "The Light, that Lighteth every man which cometh into the world." What is Light to one may be black darkness to another. Among all the systems of philosophy, in the history of the world, only Freemasonry, The Progressive Moral Science, and those Ancient Mysteries, culminating in the teachings of The Great Teacher, Jesus of Nazareth, upon which Freemasonry is founded, recognizes this great fact in Nature.

Freemasonry indicates the Source of Light and leaves it to each individual Freemason the duty of discovering The Light, that Light which will best serve his individual need.

Freemasonry is based upon Wisdom and Strength, as elements in the evolution of the Individual Beautiful, The Moral Man. To establish and develop these traits, or elements, in Man, it depends upon Education as the means to the end.

To get a clear distinction of the difference between Individuality and Institutionalism, the Freemason should study the method outlined in the preceding paragraph and compare it with other methods, especially those methods which depend upon dogmatic assertion, compulsory belief in a creed and the development of the class consciousness, to hold adherents together.

Wisdom is the true Masonic Light, Strength comes from love of Man for Man. Beauty is only to be found in the Life lived in the Light of Wisdom and through the Strength of Love.

### Striving for Perfection

The story of the Christ, which is found in the traditions of all of the ancient races in Asia, Africa, Europe and the Americas, is the story of man's struggle for perfection in the midst of a hostile environment, the environment of his appetites, passions and intellectual vanities. That story is preserved in Symbolic Masonry in the second section of the Third Degree. It is preserved in Scottish Rite Masonry, among other places, in the Thirteenth Degree, and its lessons are ever the same.

No matter how much we may know concerning ourselves, and concerning the uses of our faculties and powers, we cannot estimate the real value of our knowledge until we make the effort to apply it in our every day experiences. It is only when we attempt to express what we know that we learn whether our knowledge is power or weakness. If we apply our knowledge successfully we know that our knowledge is valuable; but if we try to apply our knowledge, and fail in the attempt, we know that our knowledge is not as perfect as we had assumed it to be.

But the attempt to use what we have gained, whether our attempt is successful or a failure, will bring its reward. If we are sincere, and have failed because we overestimated our powers, we shall learn wherein our knowledge is defective—and that is a great gain. Failure brings further opportunities; and so long as we make the effort we are doing good work.

Self-sacrificing service, when sacrifice is necessary to the rendering of the service, is the noblest service that The Mind of Man can conceive.

Self-sacrifice is the expression of Perfect Love; but Perfect Love involves conscious reasoning and freedom of Will. It is not passionate, emotional or sentimental conduct; it is not rashness, wilfulness, nor false courage.

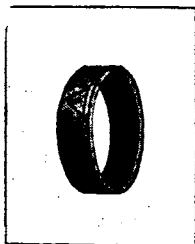
Perfect Love expressed in self-sacrifice is the loss of the ego in the ALL, the return of the Divine Spirit in Man to the Supreme Spirit whence it came.

"Perfect Love casteth out fear."

## The Fourteenth Degree

### Grand Elect Mason

**T**HE Fraternity of Freemasons was brought into being and has continued to exist for the sole purpose of teaching its initiates and members those fundamental principles of Fraternal life and conduct requisite to the attainment of Perfection in this present experience, to the end that those who achieve may be prepared to enjoy that broader experience hereafter which Faith in the Immortality of Man leads them to expect.



The prime requisites necessary to Perfection are Self-Control, Self-Reliance and Self-Sacrifice expressed in Service. Illustrations of achievement of these powers are taught in the lessons of the first three degrees. Scottish Rite Masonry merely amplifies and expands, in its own way, the lessons so concisely taught in the degrees of

Entered Apprentice, Fellowcraft and Master Mason.

Until Man learns Self-Control he is not qualified to use efficiently the faculties, capacities and powers with which God, or Nature, has endowed him. Until he has achieved Self-Reliance he cannot act independently, consciously and rationally, and voluntarily, of his own free-will and accord, and is therefore unfitted to work on the Temple of Individual Character. Until he has learned the necessity for Self-Sacrifice he cannot render that service without hope of fee or reward, which is essential if the service is to be accounted acceptable.

The ideal before the Grand Elect, Perfect and Sublime Freemason is physical, intellectual, and moral Perfection. He knows that until he has achieved Perfection, expressed in Service, he cannot render Perfect Service, and

Perfection is the goal toward which he is striving.

Having learned the necessity for Self-Control, Self-Reliance and Self-Sacrifice in the first three degrees, the Scottish Rite Mason is instructed in the duties of secrecy and silence, respect for the memory of those whose lives have been inspirations to greater endeavor, the danger of prying into the secrets of a brother, the duty of judging justly, the virtues of charity and benevolence, the wrongfulness of excess of zeal, the positive character of the justice of Nature in punishing the guilty, and the equally positive operation of the Laws of Nature in rewarding those who live in harmony with those laws. Thereafter the lessons teach the necessity for continued study to gain knowledge of the principles of construction and the use of the instruments required to put these principles into practice, and the necessity of being faithful, even unto death.

In the degree of Grand Elect Mason we reach the pinnacle of Ancient Craft Masonry. Here we learn the final lesson of the Ineffable Series. Having reached the limit of self-development, we are taught the absolute necessity for reliance upon T. G. A. O. T. U. as the source of that Higher Power now needed for our further advancement. Without trying to define that Power, and without dogmatic presumption, the Grand Elect Mason is taught to make use of his developed faculties, capacities and powers, in the endeavor to apprehend the destiny of Man.

As the intelligent Grand Elect Mason reviews the work of these degrees, and as he makes the individual effort to apply the principles of Fraternal life and conduct to his own life, he deduces a philosophy for his own individual guidance, and, if faithful to the end, he will achieve Perfection, the goal of his desire and the inspiration of all the effort of his Will.

### The Golden Quest

Throughout the ages man has sought to apprehend that Invisible and Supreme Intelli-

gence and Power responsible for the creation and government of the universe.

Because of the limitations of the faculties, capacities and powers of man, he only has been able to conceive of an Intelligence and Power embodied in the highest form with which he is familiar. This form is that of man himself, and for this reason most men have conceived this Supreme Intelligence and Power to be in the form of a person—hence the almost universal belief in a personal God.

Men make their gods in their own images, and having made them, they seek to name them, and to define their attributes and powers. Consequently, we find different peoples ascribing different names to Deity during different periods of their development. As their conception of the Deity changes, as the result of evolution, the names of the Deity change to correspond to the higher conception.

For many centuries the expression of The Essence of Deity has been referred to as "The Word." Masons of the Scottish Rite call it The Ineffable Word, because we recognize that Deity is inexpressible by man and therefore The Word is improper for man to utter. "No man hath seen God at any time"; therefore, man cannot name Him nor define His attributes and powers.

Man's conception of Deity is an individual conception and is not capable of being transmitted to others.

While each Mason is free to form his own individual conception of Deity, and to ascribe to the Deity of his creation the essence, form and attributes which his own intelligence and reason may suggest, no Mason is free to deny the existence of Deity and remain a Mason, because Trust in Deity is the fundamental requisite of membership in the Fraternity.

Conceptions of Deity vary with individuals. The higher the development of the individual, the loftier will be his conception of God. To the intelligent Freemason the Deity must of necessity be the embodiment of Supreme Intelligence, Power and Efficiency and be actuated by the attributes of Equity and Justice

in their Right Use; because God cannot be conceived of as limited in Intelligence or Power, nor of using power unjustly.

But no man can be a Freemason whose conception of Deity is subject to the will of another. In all of his life and conduct he must preserve his independence of thought, sentiment and conduct. It is this action of one's own free-will and accord, in all matters of conscience, that differentiates the Freemason from others. It is this determination to remain free from all attempts to subject his will and to control his conscience that has brought Freemasons into conflict with all men and institutions presuming to define Deity for others.

No Freemason has any right to inquire into the conception of Deity which has been formed by another, against the will of that other. Each Freemason is and must remain the court of last resort upon this subject. If all men had been willing to permit all other men to decide this important question for themselves, throughout all time, what suffering would have been saved the race.

### **Masonry Proclaims: GOD IS**

Wisdom and Strength displayed through Beauty of Character cannot obtain in the Life separated from the Source of All Wisdom, All Love and All Harmony. Only as the Builder recognizes in himself an Individual Entity, which is a component part, a constituent element, an inseparable part of a Great Unity, can he Live the Masonic, or Constructive Life.

Freemasonry does not teach a creed. It does not attempt to define Deity. It does not make any pretense of teaching its initiates, or its members, anything about the alleged Purposes of God concerning them. It presents, in its own way, and through its own allegories, and by means of the illustrations contained in its own symbols, the Light of the Ages which has lighted every man who has diligently sought Truth, from the beginning of time, as we understand that term.

Freemasonry teaches what the sages and seers of all time have discovered concerning

Truth, so far as the Wisest and Most Loving men of the past have apprehended Truth and have expressed it. It presents to those who have eyes to see, ears to hear, intelligence to apprehend, love to apply and the will to express, those Principles of Morality which have stood the tests and the trials to which they have been subjected "from the time when the mind of man runneth not to the contrary."

In all ages both sincere and insincere men have made attempts to define and to name the Deity. When they have done this they have attempted, many times by the use of Force, Compulsion and Subjection, to compel others to accept their definitions and the names they have given to their gods. Without regard to the motives behind any form of Compulsion, the Compulsion itself is Destructive to the Individual who uses it or who submits to it. The world has been kept from advancing by all such effort. Only as the Individual evolves can society progress.

Masonry only proclaims that God IS.

### Individual Perfection

In striving to attain Individual Perfection men are prone to be overwhelmed by the temptation to dogmatize. Few are free of this defect.

As new Light breaks in upon the Consciousness, and we see Truth appearing in new forms, we are very apt to begin to form conclusions instead of seeking for more Truth. When this occurs we begin to set up forms and ceremonies to teach what we have learned. This is a dangerous time in the experience of every man.

It is because of this propensity upon the part of those who seek Truth that the world is filled with creeds. Men who discover some of the secrets of Nature are apt to conclude that they have discovered all Truth. They thereupon begin to dogmatize, to build up philosophies, to formulate religious systems, and then attempt to foist upon others their conclusions as facts.

Every religious system in the world was



thus developed—some sincerely and honestly—and some insincerely and dishonestly. But all have the same defects—except those individual religious experiences which are common to all thoughtful men—those experiences which we are taught in Masonry—to seek and find.

From the time of the first entrance of the candidate into the Lodge of Apprentices, each Freemason is directed and impelled to think, feel and act for himself—in the search for Light; that he may discover Truth, more Truth and still more Truth. Only in Masonry, among all of the modern forms of teaching morality, is the Man inspired to use his God-given faculties, capacities and powers.

In every other direction the inquiring mind is met with dogmatic authority, whether in the school, the college, the church or the lodge. Sometimes we even meet it in the Masonic Lodge, in these days of attempts to institutionalize Masonry. But hitherto and to date no attempt has been made in Masonry to punish any Mason for individual thinking; but the day may come. And, if it does, that day Masonry will begin to decline and will ultimately go the way of all of the institutions built by man.

There is only one way for any man to arrive at perfection. He must follow the injunctions of all the Great Teachers, and keep himself in an attitude of open mindedness towards all Truth-and-see-again-and-see-again. As the Great Master Jesus has said: "Except ye become as little children (unprejudiced, open minded, teachable and eager for Truth) ye shall in no wise enter the kingdom of heaven."

Thus have the Great Teachers of the ages given to men the benefit of their own experiences; for our guidance. Manes and Moses, Zoroaster and Solomon, Plato and Pythagoras, Epictetus and Marcus Aurelius, Jesus and some of his followers, and many others. No age has been left without the witness of the spirit of God, for the guidance of those who seek Truth.

Our greatest defect is in our distrust of our-

selves. The wonderful essay of Emerson upon "Self-Reliance" is an inspiration to any and every man who is sincere. "Trust thyself," says he, "every heart vibrates to that iron string. Accept the place the divine providence has found for you, the society of your contemporaries, the connection of events."

### The Ineffable Name

God is a word, in the English language, used in the English translations of the Bible to indicate numerous conceptions of a Supreme Intelligence, Supreme Power or Supreme Expression; and sometimes all of the three conceptions in one Person, or Entity.

While it is assumed by many that the Hebrews (the descendants of the man from Hebron, Abraham), had one single conception of God, that they worshiped One God, the most casual reference to the records in the Old Testament will disclose this assumption to be erroneous.

Like all of the ancient races, the Hebrews had different conceptions of God at different periods; and, what is also apparent, different men had different conceptions in the same period, the same as is true of men of the twentieth century.

So we find Hebrew men trying to define God, to convey to others their peculiar concepts of God by using names to designate the attributes, or characters, of the particular Gods they conceived.

The student of the Bible will find numerous names, used by men to characterize their conceptions of God, among which may be noted, El, the Strong; Elohim, Fullness of Might, or the Worshipful One; Elyon, the Most High; JHVH, or Yahweh, translated into Jehovah in English, the I Am, or I Will Become, representing the conception of God held by Moses; Adonai, The Lord, used by the Hebrew poets, by the Phoenicians in the form of Adonis, and sometimes compounded by adding the concept of Moses, as in Adonijah; Baal, Owner or Master, generally thought to be the God of the Canaanites, but also used by Hebrews and

among them Saul and David; and Melekh, The King, generally thought to be a non-Hebraic God, but discovered to have been used by them in early days; and all of these names designated particular concepts of God held by Hebrew leaders.

Masons are Children of Light. They seek enlightenment of the understanding, that they may know how to live their lives in harmony with Divine Law. In their search for Light they discover that, the Mysteries of Nature, and of Nature's God, are largely unknown and, therefore, probably unknowable to mortals.

Therefore, Masonry, the Progressive Moral Science, recognizes that revelation of Truth comes to men in proportion to the Work done by them, the effort made by them to apprehend the Mysteries of Life here and hereafter, following the Light given to men by All of the Great Teachers, including that given to the World by One whom many of us revere as THE GREAT TEACHER, who taught salvation, or regeneration, or perfection, to be the result of achievement through Individual Effort, or Work, towards that end.

And because Masons know that concepts of the Supreme Intelligence, or The Great Architect of the Universe, must become more perfect as men evolve into a better and more perfect knowledge of His Works, they do not attempt to define, or name, The Great Cause of all Natural Phenomena. They simply say: GOD IS, and they leave to each Individual his Right, and remind each Individual of his Duty, to find God through seeking to gain that conception of God which will meet best the Individual need.

This degree of Grand Elect Mason. 14°, teaches, symbolically, the need of finding God, the need of gaining that conception of God which will serve best in working out an Individual Philosophy of Life and Conduct; and it teaches the need of Living the Individual Life in harmony with the Individual philosophy formulated, so that the Individual may, through learning self-control, practicing self-

reliance, and making progress in self-evolution, arrive ultimately at the goal of perfection, at which point in his experience his Life approximates the Life of His God, higher, stronger, better than Whom, no man can hope to be.

And, because no man can transmit to any other man any concept of God which that other would be able to apprehend, The Grand Elect Mason is taught that the Name of God is Ineffable, Unutterable, Unspeakable, not possible for man to express or for other men to apprehend if expression is attempted.

GOD IS GOD, and beyond this recognition of a Supreme Wisdom, Supreme Strength, and Supreme Beauty in the Expression of the Supreme Wisdom and Supreme Strength, the teachings of Masonry do not go.

Beyond that point man must go alone, without the assistance which he has received up to that time; he must thereafter rely for support upon himself, and be sustained by that Wisdom and Strength supplied by his own Intelligence, and his own Faith, in His Own God.

A study of the WORDS of this degree will illuminate what has been written.

---

*"Every man's conception of God must vary with his mental cultivation and mental powers. If any one contents himself with any lower image than his intellect is capable of grasping, then he contents himself with that which is false to him, as well as false in fact. If lower than he can reach, he must feel it to be false. And if we, of the nineteenth century after Christ, adopt conceptions of the nineteenth century before Him; if our conceptions of God are those of the ignorant, narrow-minded, and vindictive Israelite; then we think worse of God, and have a lower, meaner, and more limited view of His nature, than the faculties which He has bestowed are capable of grasping."*

—Albert Pike.

**The Tetragrammaton**

*Dedicated to Ill. William H. Bied, 33°,  
Thrice Potent Master,  
Van Rensselaer Lodge of Perfection,  
A. A. S. R.*

There is a Word unutterable;  
Secret, Sacred, Sublime.  
Its syllables may not be joined,  
Its essence Man may not define.  
This Word, or Name, or Character,  
Which tongue and lips may not eject,  
Is hidden in the Mind and Heart  
Of every Mason-Grand Elect.

This Perfect Word will never be  
Unworthily pronounced,  
But anyone who has received  
Its message, undenounced  
By self, and all who have achieved,  
As compensation for the years  
Of effort, foreordained by God,  
Spent conquering our fears.

This is the Word which proves to each  
The Light, the Love, the Life,  
Which each discovers, *for himself*,  
Hid in the Perfect Life;  
The Light of Truth, the Love of God,  
The Life of Service wrought  
In all good Conscience; with pure Heart  
And Understanding fraught.

This Perfect Word—Ineffable—  
Secret and sacred pledge  
Between THE ALL and each of us;  
No cult can change, no creed can hedge  
About with a dividing line,  
Nor limit its Great Power.  
This Word is God's GREAT GIFT to MAN;  
The symbol of His Divine Dower.

EDGAR ALEXANDER RUSSELL, 32°,  
Oak Park, Ill., Jan. 21, 1917.

## The Historical Degrees

**T**HE Fifteenth and Sixteenth degrees, of the Ancient Accepted Scottish Rite, are called Historical Degrees, for want of a more appropriate designation.

They are founded upon historical events; but they are not historical in the sense of being erected to teach history, because they do not follow the known facts of history as all students know, or may know by making the effort.

We must follow the practice taught in the Symbolic and Ineffable degrees if we would learn the lessons sought to be presented, by remembering that *"Masonry is a course in ancient, hieroglyphic, moral instruction, taught agreeably to ancient usage by types, emblems and allegorical figures."*

Only as we study these degrees as allegories shall we be able to gain any further Light in Masonry, that Light which will enable us to discover those principles of Life and Conduct which we must understand if we expect to improve ourselves in Masonry, or Character Building; because Masonry is the science of Individual Life and Conduct, and all Constructive Individual Philosophy must be based upon the known facts in Nature taught by that science.

Any careful study of the Symbolic and the Ineffable degrees will disclose gaps in the sequence of presentation which prove that, some of the Work has been lost; and proof of interpolations to fill the gaps will be furnished also. It is only through painstaking study that these discoveries will be made; and that study must be made by those who wish to know the Mysteries of Nature disclosing the rules for Building Character.

But enough has been preserved in the allegories of the Scottish Rite degrees to guide the student of Masonry in his search for More Light.

However, no student will make any progress in Masonry who fails to find the Key to the Master's Word, given, symbolically, in the

Symbolic degrees and again in the Ineffable degrees.

Man falls into captivity when, through ignorance, evasion, or willful violation of Nature's Laws, he permits himself to be controlled by his emotions, sentiments or passions, instead of making continuous effort to use his Reason and to act of his own Free Will, without being influenced or subjected by the Will of another, or others.

He will remain in captivity until he reaches that point in his experience, where he recognizes his individual responsibility to think, feel and act as an independent entity, using his Reason to determine the rationality and rightness of his course, and his Will to supply the motive power required to carry out the dictates of Reason.

Kings, Priests and Potentates are used as symbols of Subjecting Powers in all ancient allegories. They are shown to be usurping influences which keep individuals in bondage to "The God of Things As They Are." Individuals without title or authority are used to symbolize you and me, the common people of the earth who are struggling to evolve; and it will be noted that, each individual so used is shown to have those Natural Faculties and Powers required to overcome the subjecting influence of Subjecting Powers, if, and when, he determines to use them to the fullest extent.

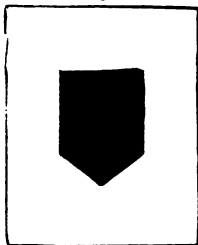
But, always, it is shown that both Reason and Will must be brought into action and used. Always, these Natural Faculties and Powers are symbolized. Always, the symbols used are complementary but not similar. Always, one will be found to symbolize the static and the other the dynamic powers of The Mind of Man.

Modern psychology is teaching what Masonry has taught from "time when the memory of man runneth not to the contrary," but the ignorance, indolence and intolerance of man prevents his learning of the simpler rules of Constructive Life and Conduct.

## The Fifteenth Degree.

### Knight of the East, or Sword

**T**HE GREAT STORY of the Ages is the Story of Man's effort to achieve Liberty. The evolution of the Individual has ever been retarded by those Evil Propensities which impel us to become subject to those Destructive Elements within which keep the Soul in bondage to the Powers of Darkness. Only as the Light of Truth illumines the Path, and we recognize, assume and discharge our personal responsibility to seek Wisdom and Strength do we throw off the shackles and go forward in our Work of Building.



As with individuals so it is with peoples. Only as the Right of Individual Liberty is recognized, and the Duty of treating all men on the level of Equality is discharged, is the Privilege of Fraternity vouchsafed us.

We cannot be Free ourselves while holding others in bondage. So long as we are content to allow others to be controlled by Ignorance, Superstition and Error we are endangering our own Liberty. Sooner or later the Light breaks into the darkest minds of the most subjected of men, and, when a little knowledge is gained, and this is given force through Hate, the perversion of Love, the result is always Destructive.

Man has ever been the victim of fear. He has feared the forces of Nature, feared those who had greater intelligence than himself, feared the power of the priests, the politicians, and the plutocrats who have ever kept him in bondage, feared physical pain, mental anguish and the Great Unknown Hereafter; and so long as he has been controlled by his fears he has been the subject of exploitation through his own ignorance.

But the man who strives always has risen



from his subjection when he has become enlightened in intellect, free and independent in the exercise of his power of choice, and willing to pay the price of Liberty by assuming and discharging his personal responsibility.

### The Importance of Freedom

Masonry teaches that man is a free moral agent; that individual salvation, or perfection, depends upon individual development of self-reliance, initiative and free-will.

Over and over again the initiate is asked:—"Is this of your own free-will and accord?" Time after time he is required to exercise self-reliance and initiative, from his first act in the ante-room to the end of the third degree.

In no case is he compelled, by any kind of force, to accept anything, or to do anything, without opportunity to refer the suggestion to his own Reason, his own Conscience and his own Free-will.

In all that he feels, hears, and sees; in all the appeals to both intelligence and conscience; in all the suggestions and allusions; he is Free. Free to act of his own free-will and accord; and lest this fact should not be apparent to him, at all times, he is constantly reminded of his freedom.

This teaching of Freedom is at the very base of Character Building. Without voluntary action there can be no morality. Without morality there can be no manhood. Without manhood, intelligent and loving manhood, the being encased in the form of man is little, if any, better than the beast of the field.

While Freedom is a gift of nature it is easily lost. "Eternal vigilance is the price of liberty"; because men and institutions are constantly seeking to deprive us of this natural gift and right.

Freedom is lost through our evasion of duty and neglect to protect it. Men, women and institutions are ever ready to assume our responsibilities for us—and—in that assumption—they rob us of our right to depend upon ourselves, to think for ourselves, to act of our

own free-will and accord; by doing our thinking for us; by relieving us of the individual responsibilities which we must discharge or become the subject of the men, women or institutions who or which discharge them for us.

Liberty is rarely appreciated until it is lost. Most natural gifts are held in light esteem. Only those things which we gain through achievement are accounted worthy. Only those things which we have enjoyed are missed when we are deprived of them.

But, after we have lost freedom, we then strive to regain it, unless the Divine Spark within has been entirely quenched. If that Divinity within is destroyed we are hopeless; but it rarely is destroyed, if ever.

If, upon our discovery of the loss of Freedom, we begin to fight for its recovery, we take the first step towards our own emancipation.

Here we find ourselves Working with the Sword of Defense in one hand and the Trowel of Construction in the other. Woe unto him who becomes disheartened or discouraged when in this situation. It is only as we use both Sword and Trowel that we shall achieve. There must be both Wisdom and Strength in what we do; because neither is sufficient without the other.

Freedom is only attained by the man who is constantly upon his guard while he works. Freedom is only recovered—the lesson in this degree—while he is in the attitude of defense while striving to Build Character.

If Character Building did not require effort there would be no virtue in accomplishment. It is only that for which we pay the price that we account worthy in our journey through life.

Things that are Free; things acquired without effort; things that come to us without our working for them and fighting for them are worthless.

### The Sword and the Trowel

Symbols are physical things selected to represent mental ideas, or moral ideals. The man who mistakes the symbol for the thing sym-

bolized, and worships the symbol under the mistaken notion that he is paying respect to the principle represented by the symbol is a materialistic idolater.

In this degree of Knight of the East, or Sword. 15°, the student of Masonry will find another lesson teaching the necessity of bringing the emotional propensities and passions under the control of Reason, so that Reason may do its constructive work and be assisted by love and affection, which supply strength.

If we confine ourselves to the study of the physical characters in the cast, with the view of learning what they were historically, with the possibility of discovering that the characters are not historically accurate, instead of studying what is presented as an allegory, we shall miss the points which the allegorical study will make plain.

In spite of the fact that Masonry is so clearly defined as "a course of ancient hieroglyphic moral instruction, taught agreeably to ancient usage by types, emblems and allegorical figures," we find men constantly asking questions, and writing articles, in the attempt to define Masonry as something more, or less, than this.

Masonry being a course of moral instruction, and nothing more, or less, it is intended—exclusively—for the development of Individual moral Character. All effort to turn its powers into other channels are vain; all efforts to encourage collective, or institutional, activities must be made through innovations.

For the above reason it is becoming more and more important that the function and purpose of Masonry be given emphasis. Masonry has a very definite mission—the education and development of men in habits of self-control, self-development and self-completion, or perfection, so that they may render Intelligent and Loving Service to their fellow-men. And it is most important that all men, who believe this mission of Masonry is of consequence to mankind, should unite in the work, as individuals working for a common end.

Working with the Sword in one hand and the Trowel in the other means living on the defensive towards our destructive emotions and passions and, at the same time, giving part of our effort to construction of character as well.

### The Social Obligation

"The wicked obey the Law through fear;  
The wise keep the Law through knowledge."

No man or class can keep other men in bondage without violating the Laws of Nature. Freedom is a Natural Right and cannot be denied with impunity. Every attempt to enslave others and every effort to subject mankind is antagonistic to the plans of God, or Nature. Our forefathers expressed this thought in that document which has become the Ideal of the oppressed in all parts of the world: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the Pursuit of Happiness."

No man can hold other men in bondage without suffering the consequences of his misdeeds. Sooner or later his Conscience—that still, small voice of the Soul—will make itself heard. It matters not what conditions surround him, how far from the voices of the oppressed he may keep himself, how many diversions he may seek, in pleasure or in absorbing occupations—the time will come when outraged Nature will demand its compensation. Nature will not permit its Laws to be violated without demanding the recompense for that violation.

In olden time, when ignorance and superstition controlled, and fear of the unseen and unknown powers of Nature impelled men to make restitution, the Astrologers and soothsayers held Priests, Princes and Potentates in their power. This power was used for good or for evil, depending upon the character of the men who used it.

In our own time those who endeavor to subject men, to keep them in bondage, no longer

use walls and iron chains. The higher intelligence of today has taught most persons the inefficiency of all forms of physical slavery. Now those who wish to profit by the enslavement of others adopt methods of a different kind, though the same in character. Men are still held in bondage, but the bondage is political, economic and ecclesiastical.

Today most men are Free so far as their bodies are concerned. The slavery of today is not of the body but of the Mind and Soul. Freemasons are Free Men who are opposed to all forms of subjection or slavery for themselves and for all other men. In principle, Freemasons stand for the Rights of all men to live their lives unrestricted by the Forces of Evil, whether in the form of Nationalism, Commercialism or Sacerdotalism. The Freemason is constantly crying, as did the voice of old, "Let my people go Free."

In this age the enslavers of men are not moved by the interpretations of the soothsayers. Most of this class of men are in the employ of those who profit at the expense of the liberty of their fellows. Today men are subjected and controlled by faulty and pernicious educational measures and methods. The truth is veiled and distorted so that men are misled. Facts are hidden and fallacies are given wide publicity. Error is presented in the raiment of the harlot and Truth in the rags of the mendicant.

It is the duty of Freemasons, as well as their privilege, "to unloose the heavy burdens, break every yoke and let the oppressed go free."

### Knight of the East, or Sword

No man is a Mason "in his heart" who becomes indifferent to his obligations. No man can continue to think of himself as a Mason who ignores his obligations to God, his neighbor and himself. No man can make progress in Masonry who does not strive constantly to achieve self-control, to improve himself in the building of his character and becomes more efficient in service.

The life of a Mason is a continuous struggle

with destructive influences within himself. He must work constantly with the Sword in one hand to keep the powers that prey at a distance—and the Trowel in the other hand to spread the cement that is so essential to the building of that Temple upon which he is engaged. He cannot neglect his duty of defense while performing his obligation of construction.

Nor can he depend upon his associates to defend him while he works. Others may encourage us as they work with us. Others may assist us as we fight and work ourselves. But only as we take up our own burdens, face our own personal responsibilities and perform through making individual effort may we make progress.

Fidelity is a personal achievement. We only become proficient as we achieve through our unaided efforts. We do not grow as the result of the growth of those with whom we associate. The only help that can come from our associates is the encouragement that may inspire us to effort. Individual effort is the mainspring of our improvement in Masonry.

### The Individual Obligation

Fidelity, that unswerving devotion to duty, that unerring fulfillment of obligation, that unwavering life and conduct in harmony with right principle, is the goal toward which all intelligent Masons are striving.

To be a Free Mason one must be faithful to the trust reposed, be ever watchful for opportunities to fulfill obligations, be constantly on the alert to avoid delinquencies and to live and act in accordance with those constructive principles upon which Freemasonry is founded.

An obligation unfulfilled is a debt unpaid. It is not difficult to take a vow, nor to assume an obligation, nor to accept a principle as a guide, when all those who hear the vow, who witness the obligation and who pronounce the principle are alleged to be in sympathy with what is transpiring. But it is quite another thing to keep the vow, to fulfill the obligation and to live and act in harmony with the prin-

ciple, when those who surround us are indifferent to their vows and obligations. It is still more difficult when those who surround us are actively hostile to the principles we espouse.

In our early experience in Masonry we are prone to think of our obligation as that which makes us Masons. As we advance in Masonry we learn that this is only true until the test is applied. Then we learn, as a matter of personal experience, that the fulfillment or the non-fulfillment of our obligation determines our status. Then we are given the opportunity to improve ourselves in Masonry or to fall back into our former state of indifference to Masonic progress.

---

*"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."*

—Isaiah, the Prophet.

*"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and the recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."*

—Jesus of Nazareth quoting Isaiah.

*"But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."*

—James 1:25.

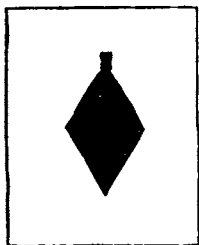
*"So speak ye, and so do, as they shall be judged by the law of liberty."*

—James 2:12.

## The Sixteenth Degree.

### Prince of Jerusalem

**T**HE EXPRESSION of a single virtue, or the occasional expression of all of the virtues, is not conclusive evidence of Moral Character. Unless the life is lived Masonically, that is, independent and consciously rational, expressing intelligent and loving service, thus demonstrating the Principles of Liberty, Equality and Fraternity; the individual is not in possession of that evidence which he will need to assure himself that he is Living the Masonic Life.



Rightly apprehended, this degree is a biographical study, in which the intelligent Freemason may find food for reflection upon the subject of Morality. Here we have an Individual, only recently self-evolved from the subjection of physical bondage, consciously exercising that intelligence, in-

dependence and love for his fellowmen which marks him as one Living the Masonic Life.

His conception of the Right of Liberty of Thought, Liberty of Conscience and Liberty of Expression is clearly set forth. His conception of the Duty of Demonstrating Equality is so plainly discharged that "he who runs may read it." His conception of the Privileges of Fraternity, which grows out of the exercise of his Rights and the discharge of his Duties, is displayed in his contact with the Ruler of the Earth, in such positive and unmistakable form that even the least intelligent may apprehend it. Surely here is Moral Character expressed in forms worthy of study.

While the demonstration of the Power of Truth is the main point developed, this should not too greatly over-shadow the display of Intelligence, the psychological insight shown in the manner and method of approaching the



subject, nor the equal evidence of loving thought, moral courage and freedom of will exhibited under conditions that remove all doubts as to the Sincerity of the Character of Zerubbabel. The basis of his Faith, his Hope and his Love is clearly expressed in his own words: "Blessed be the God of Truth."

**"Why Is It You Are Thus Idle?"**

Liberty increases responsibility.

When man achieves freedom from the control of his emotional or passionate nature, he does so by reason of the development of his powers of Intellect and Will, the static and dynamic energies with which Nature has endowed him.

But, "eternal vigilance is the price of liberty," and he cannot retain his freedom from the control of his emotions, sentiments and passions unless he continues to exercise the faculties and powers which made him free. The moment he neglects the use of either the Sword or the Trowel in his work; the moment he becomes discouraged on account of the necessity for continuous effort; the moment he rebels against the dictates of his Reason and the urge of his own Free-Will; that moment he surrenders to ignorance, or indolence, or both, and his Liberty is lost.

All of the Subjecting Powers of the world are in conspiracy against the Independence and Liberty of the Individual. Society conspires to keep man from evolving. Only as Man achieves Liberty can he work out his own evolutionary perfection, or salvation. And he must work "with the Sword in one hand and the Trowel in the other," or with his own Reason and his own Will, if he is to retain that Liberty which Nature intended him to enjoy.

And in this Sixteenth Degree we have an allegorical presentation of the Struggle of Truth for expression. The Liberty achieved, through the exercise of Reason and Will, has been lost again and ignorance and indolence are in control.

Conscience comes to the rescue with the question, "Why is it that you are thus idle?"

And the chidings of Conscience arouse the dormant powers of Reason and Will, suggesting that, the way through which Liberty was achieved is the way to regain it.

The attributes of Reason and Will are Truth and Love. Truth throws Light upon the path and Love supplies the motive power. Reason is stimulated by the Light of Truth, and Will is inspired by the Power of Love.

So we see Man, illustrated by the symbol of Zerubbabal, guided by Truth and inspired by Love, returning to the point where Liberty was achieved. We see Truth gaining the victory over Error. We see Truth under the inspiration of Love, the dynamic power of which supports and sustains Truth in its conflict with Error.

We see the Individual, in his attack upon entrenched Institutionalism, going into the conflict with only Truth and Love to sustain him; and, like David in his conflict with Goliath, using the small, smooth stone which hits the mark, notwithstanding the armored protection of the King's Court.

And, the lesson is plain. Truth will prevail if inspired and sustained by Love. No entrenched citadel of Error can withstand the onslaught of Truth. But the mission of Love should not be overlooked; because, Love supplies the inspiration, the power, the force, which Truth needs to carry its message.

Life is a continuous struggle and only the intelligently courageous Man keeps to the straight path. Most of us are prone to become disheartened, or discouraged, as we find it necessary to meet the continuous attacks of the ruffian and barbarian passions within.

But, as one victory follows another, if we continue to strive, we gain power and momentum as we make progress. However, we must struggle so long as we live, because Man is a Being Evolving; and evolution assumes constant change. We change only as we advance, or retreat. We must continue to advance unless we are willing to lose all we have gained. The question before every man, which must be answered daily, is this: "Shall

I show the intelligence and courage required to advance, or shall I be overcome by ignorance and indolence?"

And the answer tells whether Man is advancing or retrograding.

### Wise as Serpent: Harmless as Dove

Few persons understand how "the meek shall inherit the earth," because most men misapprehend the qualities of meekness. Most men, and some women, believe that self-assertiveness is necessary to progress. But Great Characters exemplify the Power of Meekness.

Meekness, like all other qualities, consists of both static and dynamic elements. The Meek Man is as Wise as a Serpent and as Harmless as a Dove. Meekness assumes Intelligence with a Will directed by Reason. The Meek Man accomplishes by the use of Reason and Will what the self-assertive individual tries to accomplish by the use of subjection and force.

"Blessed are the meek, for they shall inherit the earth," and the reason this is true is because the Power of Meekness is never possessed by the Ignorant, nor by the Willful.

Perhaps no character in Freemasonry typifies meekness so well as Zerubbabel. In the accomplishment of his mission Self-assertion would have been fatal. Only because Zerubbabel understood this important fact, and then acted in harmony with his understanding, did he accomplish what appeared to be impossible.

The meek inherit the earth because they are the children of Light. They know and they order their conduct, or express Free-will, in harmony with what Reason dictates. Nature supplies freely what it will not surrender to force.

Wisdom is the great Masonic Light, but Virtue is as necessary to Constructive Accomplishment as is Wisdom. The characteristics of the Serpent must be modified by the characteristics of the Dove if success in Building Character is to be achieved.

Had Zerubbabel been as Wise as Solomon and as lacking in Control of his Heart qualities as was a certain Celebrated Artist, he

would not have accomplished his mission. He would have been overcome by his Ruffian Passions instead of Overcoming those Passions in Ruffian form, which beset him, when his Mission (his Temple) was almost completed.

In the "Legend of the Builder," we have the story of Man's Failure to overcome his own passions. In the "Legend of Zerubbabel," we have the story of Man's Victory over Himself. One of these stories is "The Story of the Christ." Masonry leaves it to each brother to draw his own conclusions. Masonry is never dogmatic.

\* \* \*

And Jesus said: "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and as harmless as doves."

### What Is Truth?

The question asked by Pilate—What Is Truth?—has been asked by men throughout the ages. Some have asked with a sneer, some have asked with fear and trembling, some have asked with hope in their hearts, some have asked with faith; but, all of these have asked in vain.

Truth may be apprehended but cannot be discovered, nor can it be found by those who do not put forth the individual effort, needful, "by adding to faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity."

Truth is the Cornerstone of Character. Truth is that Vital Principle in Nature opposed to Error. Truth is the enduring, eternal foundation upon which all Constructive Superstructures must be built. Truth is the one unchangeable Standard of Comparison to which everything must be brought for trial, test and proof. Truth is man's conception of the eternal verities.

Only those who Hope that Truth is a reality, who have Faith or a Reasonable Expectation that Truth may be apprehended, who Ask and Seek and Do, making the individual

effort, who live the life fraternal, who do as they would be done by; only these may find Truth.

It is not uncommon to find ourselves confusing facts with concepts, or concepts with truth, or facts with truth; neither is it unusual to find men who do not recognize any distinctions between the three different things.

Most of us function on the physical plane so much more readily than we do on either the mental or the moral that we are prone to attempt, oft times unconsciously, to reduce the meanings of all terms to the physical, or else ignore them.

Because of this habit we attribute powers to symbols (which are physical things) that the symbols do not possess. So we find men reverencing symbols, such as squares, levels and plumbs, or crosses, sheets of printed paper bound in covers, and buildings or institutions, or flags, documents and the impedimenta of government, just as though these physical things were sacred and should be revered.

There is nothing sacred but man himself, the physical being endowed with mental and moral powers, that being of whom Jesus, the Great Master, said: "The kingdom of God is within you," when he was asked by the Pharisees to tell them when the kingdom of God should come. Within is the power and it cannot be secured from without.

Facts are physical things demonstrable by the physical senses. Theories, or concepts, are creations of the mental faculties and cannot be demonstrated by the physical senses; although they can be illustrated, in part, by using physical symbols and by interchanging thoughts insofar as the power of expression and the capacity of apprehension may permit. But Truth is a product of the moral powers of each individual; it must be achieved by each individual from within; it cannot be transmitted, nor illustrated, nor demonstrated.

Yet men are seeking Truth, constantly, from sources outside themselves. They are like Three Notorious Men of Tyre, whose symbolic color was Red, and who assumed that Truth

could be secured through the exercise of physical force. Notwithstanding the information they were given that it could not be so given, or received, and that only through the exercise of the physical senses, the mental faculties and the moral powers—all three—could it be achieved, they insisted upon following their evil designs and attempting to extort Truth by the use of the physical alone. And, as is always the case in such circumstances, they destroyed the source of Truth within themselves; and then consciously and voluntarily called down upon themselves the penalties of the violation of their obligations to themselves.

And so must it ever be with any of us when we violate any of our obligations to ourselves, our neighbors, or our God.

Not until we realize and recognize that our only natural obligations are those we owe to ourselves, our neighbors and our God are we ready to seek Truth.

So long as we confuse facts with concepts, or either of these with Truth, we shall not discover Truth. So long as the symbols are confused with the things symbolized; so long as the physical institution organized to teach Masonry is confused with the thing taught, which is Moral Science; so long as the church and its symbols are confused with its mental concepts in the form of creeds, or either of these with God, or Religion; so long as the American Flag, or the Declaration of Independence, or the Constitution of the United States, are confused with the concepts of Government for which these stand, or with the Moral Truth from which those concepts of Government are descended; we shall not learn to think, nor to live religiously, nor be true Masons, nor Religious Men, nor Intelligent and Loving Americans.

In this degree of Prince of Jerusalem we shall find these lessons if we seek for them. They are not thrust upon us; they are not taught dogmatically; they are illustrated in and by that ancient method, through types,

emblems and allegorical figures, which is the only guide for the One Who Seeks TRUTH.

**"Blessed be The God of Truth."**

**"Blessed Be the God of Truth"**

The search for Truth must ever be an individual search. He who seeks Truth must "tread the wine-press alone." The search must be secret as its discovery is sacred. The labor must be continuous because one discovery leads to another.

The method of seeking truth is through asking, seeking and knocking, with the right knock, until the Door of the Sacred Vault opens and Truth is revealed. When Truth is found it will be discovered to be useless until expressed in conduct.

The Teacher of Truth is the man whose conduct is in harmony with Truth. Only those who have apprehended Truth can recognize Truth in the conduct of another who expresses Truth.

No wise discoverer of Truth expects to gain the plaudits of the mob; nor does he welcome mob attention; because he is aware that the plaudits of the mob signifies the nearness of his crucifixion.

Seek Truth in secrecy. Make it an individual possession. Impart it only to those duly and truly prepared, worthy and well qualified to receive it. "Give not that which is holy unto the dogs, neither cast ye pearls before swine, lest they trample them under their feet, and turn again and rend you."

The mob follows the Teacher of Truth in expectation of receiving, without labor, that which can only be received through Individual Effort. Mobs never care for Truth, but only for that profit which comes through the operation of Truth, when it is apprehended and expressed. Not being either worthy or well qualified to apprehend Truth mobs applaud one minute and cry "crucify him" the next.

Politicians understand mob psychology. They watch the mob and follow in its wake. They applaud with the mob, and when the mob ceases to applaud they incite the mob to passionate action.

## The Philosophical Degrees

**S**CIENCE MAY be said to be the systematic search for, and classification of physical facts, or the phenomena of nature; while Philosophy may be defined as the systematic search for the meaning to the Mind of Man, of the facts which Science has collected and classified.

Symbolic Masonry is termed, a Progressive Moral Science, because it presents by its "types, emblems and allegorical figures," or symbols, the phenomena of The Mind of Man; but it does not present philosophical conclusions concerning that phenomena.

What is true concerning Symbolic Masonry also is true concerning the Ineffable Degrees, to great extent; except that, the Work in the Ineffable Degrees presents the phenomena in greater detail; and, in the Fourteenth Degree, begins to encroach upon the philosophical.

The Historical Degrees, so-called, still further elaborate through the presentation of illustrations of other phenomena, and still further enter into the philosophical domain.

But, with the beginning of the Seventeenth Degree, we enter into the domain of Philosophy exclusively. Here we begin to speculate upon the meaning of natural phenomena; to study the numerous expressions in relation to each other; and to deduce those conclusions which are necessary to Man in building up his Individual system of philosophy, for his guidance in the Religious Living of His Life.

As the Philosophical Degrees were arranged, they presented philosophical deductions in orderly groupings; but the systematic order has been changed somewhat to meet exigencies of one kind and another, so that now the group presentations are not so easily distinguished in all parts.

But, in the Seventeenth, Eighteenth and Nineteenth Degrees we have an unbroken group, which always should be studied as several expressions of the single thought; and, in the opinion of the writer, these degrees should be presented in sequence upon every occasion.



### **Light and Darkness**

In all ancient philosophies Light and Darkness have been used to symbolize Truth and Error, or Good and Evil; and in all of the Theological Systems of Antiquity, God Is Light and the Antagonist, under whatever name, is symbolized by Darkness.

In the experience of Man, while in the earlier stages of evolutionary development, Darkness of Mind is the normal condition. Only an occasional flash of Spiritual Light is noted, and that momentarily. As he makes progress and his consciousness begins to expand, and the intellectual faculties begin to develop, and the will begins to inspire the efforts to evolve consciously and rationally, the flashes of Light come with greater frequency and dwell for longer periods.

As Man continues to evolve, through the effort he makes to apprehend the Truth which the Light unveils, the normal state of The Mind changes and Light is enthroned in the place where Darkness ruled, except for occasional lapses.

As with Man, so with nations, races and all mankind. Darkness reigns when materialism controls. Here and there Light flashes for an instant and then disappears. Here and there Truth appears in the Light, but Error promptly veils Truth and Darkness returns. Here and there Good is seen while the Light shines, but Evil ever lurks in the background and, anon, breaks into the foreground and shadows Good.

### **What Philosophy Discloses**

No more convincing evidence of the reasonableness of life beyond the grave is to be found than in the contemplation of the need for a future life upon the part of Man.

Life is disclosed to the student of philosophy as the unity of all material, mental and moral experience; and life cannot be complete until the Spiritual Man controls.

Throughout all the phases of this earth experience, physical phenomena help to interpret material things; the realities of imagination

develop mentality; and illuminating and evolving concepts of God supply the needed inspiration to the effort for moral perfection.

And, yet, in the experiences of individuals, nations, races and humanity as a whole, the pendulum of experience swings ever from one extreme to the other. From right to left and from left to right; from blue to red and from red to blue; from north to south and from south to north; from intellectual vanity to emotional insanity—back and forth—with only occasional glimpses of the Light of Understanding, as the center, the white, the equator or the balance point, is passed in the mad riot of thoughtless activity.

Man, in his physical capacity, has no power to lift himself out of the darkness of materialism. When man begins to use his imagination, to make images of himself in a nobler environment, he uses his dormant mentality and begins to aspire. But man cannot rise without using his will, that inspirational power with which he has been endowed to furnish the motive force which carries him upward into the moral realm; only as the will is called into action for the support of the imagination does man rise into that state where he can gain intelligent concepts of his relation to God and make the efforts to evolve consciously into One-ness with God.

And, in the Eighteenth Degree we see Man symbolized as the Son of God, the being with material body and mental faculties becoming like God, because of his efforts to apprehend the purposes and the laws of God, or Nature, or the Universe, to which Higher Intelligence and Power his life accords, or harmonizes, as he continues to live his life in the Light of Truth and the Warmth of Love.

But the lesson will not be apprehended if the symbol is personified and made an idol; it is only as we apprehend principles that we gain the intelligence and the will-power to live in harmony with the principles, instead of in imitation of the personality used to symbolize the principles.

We need to learn that Morality is the Science of being; Philosophy those natural deductions for Individual guidance; while Religion is the art of living in harmony with the facts of the science, and the principles deduced through philosophy, upon which it is based.

*"Pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their afflictions and to keep himself unspotted from the world."*

### The Rose Croix Degrees

The great commandment, "Know Thyself!" has been given by every Great Teacher to the "Seeker-for-Light" in every age. These particular words have not been used in every instance but the same thought—expressing the necessity for the search for knowledge concerning self—will be discovered to be the basis of every constructive philosophy.

Without attempting to furnish complete and comprehensive proof, which would not be possible in the space available, one illustration may be given to indicate the point being developed: *"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."* We need not attempt to interpret the meaning of the words spoken; because the Great Teacher interpreted them himself, when he said: *"Behold, the kingdom of God is within you,"* thereby disclosing agreement on that statement, "The proper study of Mankind is Man."

When men begin to seek within themselves for Light and Truth and Understanding they take the first step towards freedom. When they seek further they discover that the Strength of Love and Will-power are sufficient unto their own completion, perfection or salvation, and that these are an inherent natural possession, they take the second step. And when they make Right Use of these static and dynamic capacities and powers they take the third step and become Masters of themselves, or Master Masons.

In the Symbolic Lodge we are taught the sig-

nificance and importance of the development of both static and dynamic energy by the use of two symbols peculiar to Masonry. We may find the same lesson taught by the use of two other symbols in 1 Kings, 7:21, where we learn that Solomon set up two pillars in the porch of the Temple and characterized them as Jachin and Boaz. If the marginal notes are read it will be discovered that Jachin means "He shall establish," or become the symbol of the static energy of the mind; and that Boaz means "In it is strength," or the dynamic powers of the mind. It will be discovered by the students of Masonry that the symbols used in the Symbolic Lodge, as well as those used by the writer of Kings, both teach the importance, yea necessity, of seeking for Self Knowledge.

In the Ineffable Degrees, from the fourth to the eighth, inclusive, we learn that no progress towards Self Knowledge can be made while the Human Passions are at large and that the Passions cannot be apprehended so long as Wisdom and Strength, or Reason and Will, or Truth and Love, are not working, co-operatively, in harmony. Then in the ninth, tenth and eleventh degrees we are taught the Constructive Method of Working. We see the process through which the Passions are apprehended and brought under the control of Reason and Will; and we see also, if our eyes and ears are performing their proper functions, how the established harmony results in Construction.

In the Knight of the East, or Sword. 15°, we again find confusion; because, while the sword has been used the trowel has been neglected. In the Prince of Jerusalem. 16°, harmony is again restored because Truth and Love work hand in hand.

In the Knight of the East and West. 17°, both symbols are indicated but the meaning of both has been lost. East and West have been brought together but the darkness of Ignorance and Superstition obscures them from the minds of men. Because of the lack of the static Reason and the dynamic Will there is neither Intelligence nor Power to open the Book of Life

so that men may learn to follow the command:  
 "Know Thyself!"

But, in the Knight of the Eagle and Pelican .'.18°, the Light appears, Truth and Love, Understanding and Will, Knowledge and Power, Wisdom and Strength, are again joined together in harmony. Intelligence is placed upon the throne and Ignorance is driven to its place in thick darkness. Love again reigns supreme and Superstitious Hatred is dethroned from the hearts of men. Again man is taught the necessity of Studying Himself; of Finding Within both Truth and Love; of depending upon himself instead of depending upon Principalities and Powers Outside Himself; of the necessity of Seeking first the kingdom of God, within Himself.

---

*"God is neither the object of sense, nor subject to passion, but invisible, only intelligible, and supremely intelligent. In His body He is like the Light, and in His soul He resembles Truth. He is the universal spirit that pervades and diffuseth itself over all nature. All beings receive their life from Him. There is but One God, who is not, as some are apt to imagine, seated above the world, beyond the orb of the Universe; but being Himself all in all, He sees all the beings that fill His immensity; the only Principle, the Light of Heaven, the Father of all. He produces everything; He orders and disposes everything; HE is the REASON, the LIFE, and the MOTION of all being."*

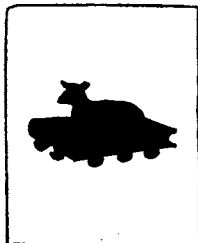
*—Pythagoras.*

## The Seventeenth Degree

### Knight of the East and West

**T**HE CENTURIES just preceding that of the Christian era were a period of Darkness. India, Persia, Greece and Carthage had become enlightened, turning to materialistic thought, and from the Light disappeared in Darkness.

Rome succeeded to the place held by the ancient civilizations and then followed the same course. Those spiritual concepts of God and Man, which came from the East, were shadowed and swallowed up by the materialistic concepts of Deity and Mankind, which came from the West, by way of the South, and introduced Anthropomorphism, or the concept of God as a Superman, and Rome declined and followed in the wake of its predecessors.



"The Word," the Spiritual Essence emanating from Deity, which had been preserved through all the vicissitudes through which civilization had passed, by the enlightened few who had preserved it, now appeared to be lost entirely. That concept of Deity which held God to be Spirit expressed through the phenomena of Nature; and which had evolved, gradually through the centuries, until it had become a Pure Spiritual Concept of Deity, now appeared to be dethroned in favor of that Gross Materialistic Concept which had its rise in the worship of Deified Men, Kings and Tribal Ancestors, which a corrupt priesthood had substituted for the Pure Worship of God.

But, "God left not himself without witness," and a small group of Men in Palestine, and another small group in Alexandria, Egypt, both of which appear to have been of that little known sect, The Essenes, kept The Light of Truth burning; and the Knights of the East and West symbolize those devoted Men.

Man is weak and never succeeds in fully overcoming the Powers of Darkness within himself. His life is a constant struggle to keep his animal nature from controlling his Mind, the Spiritual Man; so we see these devoted Men in the effort of searching their own Minds, trying to discover therein the Intelligence and Power requisite to the recovery of The Word.

They have The Word, sealed with Seven Seals; but no Man among them is worthy to unloose the Seals and Open The Book, the Inner Consciousness of The Mind, wherein The Word has been preserved. And thus is taught again that ancient Truth, the necessity of Knowing Self and of cultivating that Moral Courage required to express what Reason dictates and Will inspires.

### The Lost Word

The Great Work of Building Individual Character makes progress when men and nations are inspired by Constructive Thought, Sentiment and Conduct. Then men are self-controlled and self-reliant, and engage in rendering mutual service.

At such times democracy makes headway. But autocracy is ever jealous of the progress of individuals. When individuals begin to evolve destructive institutions are endangered. Institutions thrive only when men become machines, unthoughtful, unkind and self-serving.

A few centuries before the Christian era Rome became a republic. At that time the Workers of the World were gradually escaping from age long thralldom. For a time they governed Rome without the assistance, or hindrance, of the aristocracy. Their progress was so steady that aristocracy became frightened at the growing political power of the people.

Then the age long remedy of priestcraft, polycraft and plutocracy was applied. The Workers were turned from their peaceful pursuits and encouraged to manufacture implements of war. Then followed the Roman conquests, the slaughter of the people, military rule of autocracy, and destruction. *The Word was Lost.*

### Moral Darkness Is Death

Freemasonry teaches both positively and negatively. It presents Truth by direct reference and then illustrates Truth by comparing it with Error. It displays Light and then turns off the Illuminating Rays so that the contrasting darkness may impress the student of Masonry with the excellence of Light. In every degree it indicates the Source of Light and the Source of the Darkness. Here we return to a lesson to be drawn from the Gloom of Despair.

In every age Man has had the Word of Life—and in every age the great mass of the people have lost it. God has ever given to man the intelligence, the moral courage and the love essential to his guidance into the Realm of Light. But man has ever been prone to ignore his personal responsibility to make the effort necessary to his Individual Evolution. He has chosen to take the easy way, ignoring his Rights, neglecting his Duties and thus losing his Privileges, to become an Independent, Intelligent, Loving Power for Good, and an Expression of that At-one-ment with the Source of All Wisdom, All Strength and All Beauty which the Great Architect appears to have planned.

The Way which Man has trod in his Unconscious, Subjected and Enslaved separation from the Source of Light is indicated in this degree. The Way he may turn is also indicated. The Word is again lost, but the same method of recovery is clearly evidenced. "To him that overcometh will I give to eat of the Tree of Life which is in the midst of the Paradise of God." Individual effort is necessary in conscious evolution.

Again do we find that, the assumption of Personal Responsibility and the making of Individual Effort to discharge it, is the Way out of Darkness into Light. Time after time are we enjoined to overcome, to subdue the Evil within Ourselves, to Look for the Way in the Book of Life, to gain the Intelligence and the Power requisite to the Opening of the Book. If we look to others, instead of Looking Within, we shall remain in the Spiritual Darkness.



## The Eighteenth Degree

### Knight of the Eagle & Pelican

**F**ROM DARKNESS to Light is but a step. From the northeast corner one may observe the rising Sun by turning to the right, or East; or we contemplate the shadows still lurking in the North, by turning to the left.

"Ye are the Light of the World." Man is a creature within whom is the Spiritual Essence of Deity; but Man also is a physical entity through which he may express his animal nature, or his spiritual nature, as he may elect; because, unlike other animals, Man has the power of choice, the ability to act of his own free-will and accord.



"A city that is set upon a hill cannot be hid." Neither can The Light of Spiritual Man be covered if he Wills to express it. Man is a Free Agent, he has those powers, with which his Creator has endowed him, which permit of his conscious evolution, from the state of Darkness into the state of Light, where he may see himself as a Son of God.

His is the power; his is the choice; his is the responsibility for use or misuse; his is the victory; or his is the failure; according to his use or the misuse of his faculties, capacities and powers.

### The Word Found

When Jesus, the Nazarene, the Carpenter, the Workman, began his teaching, the whole world was under the domination of Force.

Rome ruled the world with the power of might. Right had been forgotten. Only men who believed in brute force had any part in government. Freedom was gone, Equality was a by-word, Fraternity was practiced only among

those who were members of the secret brotherhoods.

When persecution reigns Truth, Morality and Justice do not die; but men who seek Truth, who strive to become Moral, who act Justly, retire to the secret places and there pursue "The Great Work."

In just this manner did Jesus retire from a world consumed by passion. In the secret places, in the wilderness, on the mountain top, in a boat on the sea, and in the houses of the World's Workers, the poor, He Worked His Work.

In His Life and Teachings, uncontaminated by the teachings of the creeds of the institutions built upon His Name, the Seeker for Truth will Find the Word.

Read "The Sermon on the Mount" for information concerning the teachings of Jesus, the Carpenter, the Workman, and, if you Seek Truth you will Find The Word.

### The Will Is the Motor

The Seventeenth Degree is an appeal to the Intelligence. The Eighteenth Degree is an appeal to the Will. As has been indicated, over and over again, in the Symbolic Degrees, in the Ineffable Degrees, and in the Historical Degrees, Intelligence, Knowledge and Understanding are impotent unless refined, purified and vitalized by the Power of Love, Affection and Will.

The Christ Principle in Nature, the Regenerative Power in The Mind, or Soul, of Man, the New Birth into the Spiritual Realm; this One and Only Way has been indicated again and again. Now it is clearly stated. "There is One Name given under Heaven among Men whereby we may be Saved." Having had this instruction, time after time, in every age, and under every form of civilization, Man has Known the Way but has not had the Will Power sufficiently developed to Follow the Path.

"The Spirit has been Willing but the Flesh has been Weak." Man has not had the Power

sufficiently developed to Subdue his Passions; because he has not recognized the Source of that Power, which is Love. Only as Man becomes Conscious of Love, as a Strengthening, Sustaining and Dynamic Force in his Life, will he Evolve into Consciousness of His Oneness with God.

The student of this degree should study the "Legend of the Builder," the Failures and the Final Success in the Ineffable Degrees, the illustrations of Individual Character Building in the Historical Degrees, and compare the teachings of these degrees with the Positive Declarations of this degree of "The Eagle and Pelican," and deduce therefrom a Philosophy of Individual Life and Conduct.

Nor should he be content with the discovery of evidence that confirms any belief in any creed. If he does not discover Elements of Truth which will assist in Building *His* Character, he will have failed.

### "One Shall Chase a Thousand"

Notwithstanding the tendency of modern thought, sentiment and conduct to institutionalize men and women; in opposition to the temptation to act involuntarily, or habitually, as irresponsible parts of the social, economic and political machinery with which we are surrounded; in spite of the influence of the press, the platform and the pulpit, in the tendency to reduce the whole mass to a humdrum level of mediocrity; it still remains true that "one shall chase a thousand and two put ten thousand to flight."

Here and there, hidden by the rubbish of the mob from all but the discerning, will be found a man who has remained an individual. Such an one will be found to be guided by his own thoughts and inspired to action by his love for his fellow men. He remains himself in the face of all of the efforts to subject and submerge him.

In the life of such an individual will be discovered evidence of Mastership, the power

which moves the thousand. At rare intervals the world produces two, or more, such individuals who are found working together—co-operating—and, when this condition obtains, we see the effect of that tremendous potency which moves ten thousand; and, in its effect, appears to influence even the laws of mathematics in its power.

The story of Jesus of Nazareth illustrates the power of individuality. That of the few individuals who worked together with Him illustrates the potency of co-operation.

A careful reading of the story of Jesus will disclose the truth of the foregoing statment. Alone and unaided He moved the thousand as no man had done before or has done since. With the assistance of His disciples, unlettered men as they were, He was enabled to influence the tens of thousands; and the work still advances.

The individual will always find himself opposed by the same powers of darkness which opposed Jesus. The whole force of organized society is against his evolution. Organized priestcraft, organized statecraft, organized plutocraft; all these were against Jesus and are against the individual today. The fact that many who were opposed to Jesus "thought they were doing God service" did not change the fact that they were working against the evolution of the individual, Jesus of Nazareth. The fact that the great mass of men today think they are in the right does not change the destructive character of their conduct.

Only as the individual thinks for himself, brings his emotional nature under the control of this reason and, after he has referred every subject to both reason and conscience, acts of his own free-will and accord, as an independent and rational being, will he become that Creature in the image of his Creator, a Man like unto the Great Example, Jesus of Nazareth.

A Master of Himself—A Freemason.

"SO MOTE IT BE."

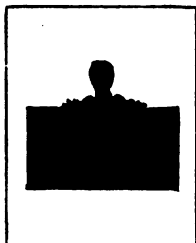
## The Nineteenth Degree

### Grand Pontiff

**T**HE GREAT FALLACY in The Mind of Man, (whether viewed from the records of antiquity or from observation and reflection upon the conduct of Man in this age), is to be noted in the disposition to rely upon powers outside himself for his evolution, rather than to look within himself for the power to assist in his conscious evolution from the physical to the mental, and from the mental to the

moral, and from the moral to that stage of experience which His Mind, or Soul, suggests as the ultimate goal of His Faith.

There is, or was, a philosophical continuity in the Scottish Rite Degrees. A thoughtful Scottish Rite Mason will become educated in moral philosophy if he studies these degrees.



The Nineteenth Degree follows with philosophical

continuity. It should never be omitted, nor be placed in any other order, in the opinion of the writer.

It bears a close relation, in thought, to the 17th and 18th degrees, as will be noted by the careful student.

Here we see the effect of the attempt to institutionalize Truth, after Truth has been apprehended. We also learn that individuals within institutions may escape becoming institutionalized, if they will continue "asking, seeking and knocking" in their effort to discover and apprehend Truth, but not otherwise.

Institutions are erected to give men opportunities to work out their own salvation; but institutions soon become corrupt, and politicians within institutions always work to bring men under subjection—instead of inspiring them to work.

The message to every man within an institu-

tion must ever be—Arouse! Arouse! To Work! To Work!—if he is to save himself from destructive subjection to his institution. Work or be lost.

### The Connecting Link

Having fond The Word, wherein we learned, not only to Seek Wisdom, but also to Apply its Lessons “in our Hearts,” we now turn again to the Spirit of Service.

*“To him that hath shall be given and from him that hath not shall be taken away even that which he hath.”* Thus saith the Law of Compensation which is written in the heart of every faithful Brother. Unless we use the Wisdom and Strength, given us for Right Use in the Service of our Fellow Man, these Invaluable Gifts will cease to abide within us and we shall lose that Power which we have failed to exercise.

The Individual Character of the Service we must render is particularly indicated. Ignorance and intolerance, injustice and superstition, ingratitude, indolence and intemperance all must be met and subdued by intelligence, charity, justice, truth, energy and self-controlled conduct, willing and unselfish service. Especially are we enjoined to recognize our duty, discharge our obligations fully, and leave the rest to God.

In our Finite Condition, our Partial Enlightenment, our Imperfect Love, our Inefficient Service; we cannot hope to Know and Understand, to Apply and to Express all that the Great Architect of the Universe has drawn upon His Trestle-Board. We must ever keep in mind the Necessity for Constant Communion with the Source of All Wisdom and All Love. Therefore we are enjoined, in our hour of Trial and Indecision, to lift up our Thoughts and open our Hearts to the Streams of Light and Truth, that radiate from the Infinite East, with the Intelligent and Loving assurance that we shall find that aid and assistance we need.

“Nothing can harm us but ourselves,” because we have within us the means to our own salvation.

### **The Weakness of Institutionalism**

Freemasonry teaches the Science of Morality by suggestion instead of through dogmatic statement. Therein Freemasonry differs from all institutions which assume to enlighten the understanding and expand the consciousness of man.

In the Work of the degrees it presents illustrations of Truth and Error and then allows the initiate to choose, of his own free-will and accord; to make such deductions as both reason and conscience approve; to learn such lessons as the intelligence of the individual may permit; to apply what is learned in his own way to the building of his own individual character; so that he may be prepared to render service to his fellow man.

No other form of teaching thus recognizes the inherent right of the individual to accept, or to reject, what is presented for the attention of Reason and Will. No other system permits its students to develop, harmoniously and individually, the Two Pillars of Support for the Temple of Character. All other systems of teaching assume authority over the individual and attempt, by one form of force, or another, to compel acceptance of what is taught.

The Freemason who studies the Science of Freemasonry soon learns to recognize that the Masonic Method of Teaching is the only method through which The Mind of Man can be enlightened and strengthened. All other systems tend to darken the understanding and weaken the power of the will.

Every intelligent Freemason understands why Freemasonry stands alone. Only the ignorant, the superstitious and the wilfully ambitious wish to see Freemasonry adopt the destructive methods of other institutions and the institutionalists who support and control them. All institutions, whether in the realm of economics, politics or ethics tend towards the weakening of the understanding and the will of those who come under their domination.

The reason for this weakening influence of institutions is readily apprehended. When The

Mind accepts, on the basis of belief, what any other mind or institution teaches, without using the understanding to determine the rationality of what is taught, The Mind loses its capacity and power to analyze, and its power to choose independently, because the choice is made by the institutional teacher instead of by the student himself.

Whatever is accepted on the basis of dogmatic assertion, without reference to the reason for clarification and to the conscience for purification, may be true, or untrue, but it is not Knowledge. Only as the individual acquires Knowledge and Understanding will he become Wise. Masonry teaches that Wisdom is the Pearl of Great Price, not in these words, but by suggestion. Solomon, the Wise, sits in the East of the Lodge and in the place of honor in The Mind of the Freemason.

In the degree of Grand Pontiff.'19°, we have presented for our consideration an example of the Weakness of Institutionalism. Here the discerning student of the Science of Morality may study the effect produced upon The Mind of Man by the destructive force of institutionalism.

Men who sit in fancied security while the forces of darkness are preparing for attack are unable to meet the issue when the attack is made. Men who depend upon ritualism, forms and ceremonies to protect them in the hour of trial, always find such defense impotent when subjected to the test. Men who expect knowledge to sustain them, without that resolution which causes them to use knowledge, are doomed to find themselves overcome. Ignorance and intolerance, injustice and superstition, ingratitude, indolence and intemperance, either all or any of them, will control.

Freemasonry teaches the necessity of individual intelligence and will-power. It teaches the essentials of justice and intelligent faith, based upon what the individual knows plus what he may learn by making the effort. It teaches the importance of gratitude towards the G.'A.'O.'T.'U. for the opportunities given to



secure Light, and the absolute necessity of making individual effort with the passions controlled by reason.

### **Powers of Light and Darkness**

From the ancient days, Man has made effort to apprehend the mysteries of Life. He has been prone to divide all his experiences into Good and Evil.

In his search to find symbols to express these deductions, he has chosen Light to symbolize Good, and Darkness to symbolize Evil, because he has been able to see the analogy between the influences of the symbols chosen and the Spiritual Truths which he has endeavored to illustrate; and he has used Darkness as a symbol for the Error he has discovered, because of its anthesis to Light.

But the faculties, capacities and powers of Man are limited, because not fully developed; and he has not always been successful in making his distinctions clear. Because of his finite character he has frequently ascribed to Deity characteristics not in harmony with the character of an All Wise, All Powerful and Everywhere Present Divine Essence or Spirit.

In this degree of Grand Pontiff we have presented some conceptions of our ancient brethren concerning the operation of the principles of Good and Evil. The symbols referred to above are used to illustrate the operation of the principles. The main thought, as it appears to the present writer, is contained in the suggestion that idleness results in the opportunity for Evil to hold sway in the affairs of men, while work, or labor, keeps man in a constructive attitude of mind.

As we view the presentation of the drama with this thought in mind, we shall find it to be in harmony with our experiences in life. Whenever we are engaged in any endeavors to build we find ourselves assisted by all of the constructive forces of nature, while either idleness, or efforts to tear down and destroy, seem to bring around us all of the destructive influences in the universe.

Another thought which appears to be clearly

presented is the utter futility of dependence upon any organization, or institution, or power outside ourselves, as a means to individual perfection. We see the two institutions representing, or built up around, the two principles of Good and Evil, and the failure of institutionalized Good to prevent the entrance into its sanctum sanctorum of institutionalized Evil.

The lesson is plain. Only as the individual, as an independent entity, puts forth the individual effort in behalf of Good can he ward off the Forces of Evil and do the work upon the Temple of Character. The problem is an individual problem, only to be solved as he recognizes, assumes and discharges his personal responsibilities. This is the most difficult lesson for us to learn; because most of us have been educated into the belief that schools are the only custodians of education, churches the repositories of religion and lodges the places where fraternity must be sought.

When we learn that institutions are only symbols of the principles for which they stand, and are only constructive in proportion to the constructive work they inspire the individual to perform; and that all institutions become destructive as soon as individuals substitute the symbols, in their Minds, for the principles illustrated by the symbols, we shall put less Faith in institutions, more Faith in ourselves, and begin to improve ourselves in Masonry, or the building of Moral Character.

Masonry teaches, in every degree, the importance of individual evolution, the necessity upon each individual to work out his own salvation.

### **Institutions vs. Fraternities**

Truth is discovered by individuals, conserved and illuminated by fraternities of men who work together for the purpose of studying phases of truth in their relation to every day life and conduct; but Truth is corrupted, prostituted and finally lost when institutions try to confine truth in creeds and compel men to accept creeds instead of inspiring them to seek Truth.

Men make the most progress in discovering truth when they work alone, as individuals. But, on account of the need of most men for assistance and guidance, fraternities are formed so that the least intelligent and loving may have opportunity for association with those further advanced, and fraternities do constructive work so long as they remain fraternal and permit each individual member to accept, or reject, what is taught, using Reason to determine the rationality, and Conscience to determine the rightness of whatever is presented; and to accept or reject through the exercise of Freedom of Will.

Fraternities degenerate into institutions when creeds are adopted and members are obliged to subscribe to creeds as the price of membership. Then Individual Reason and Conscience are dethroned and Freedom of Will is lost. Creeds are static, weak and lifeless. Truth is dynamic, vigorous and vital. Masons are not asked to subscribe to creeds in any degree of Masonry.

---

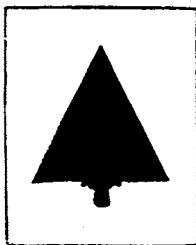
*The power of An Individual, as contrasted with that of a great institutional machine is illustrated by Albert Pike as follows: "It has been well said, that when Tamerlane had builded his pyramid of fifty thousand human skulls, and wheeled away with his vast armies from the gates of Damascus, to find new conquests, and build other pyramids, a little boy was playing in the streets of Mentz, son of a poor artisan, whose apparent importance in the scale of being was, compared with that of Tamerlane, as that of a grain of sand to the giant bulk of the earth; but Tamerlane and all his shaggy legions, that swept over the East like a hurricane, have passed away and become shadows; while printing, the wonderful invention of John Faust, the boy of Mentz, has exerted a greater influence on man's destinies and overturned more thrones and dynasties than all the victories of all the blood-stained conquerors from Nimrod to Napoleon."*

## The Twentieth Degree

### Master Ad Vitam

**S**COTTISH Rite Masonry, like Symbolic Masonry, uses symbols to teach the Moral Lessons it wishes to impress upon The Minds of Men who present themselves for Moral Instruction.

It is important to remember that the characters in the degrees are not intended to represent historical characters, nor to teach anything historical which those characters might, or might not, have represented as men.



Every character part in every degree symbolizes some faculty, some capacity, or some power of The Mind of Man, in its reflections upon Moral problems; and any failure to take account of this fact will result in a misapprehension of what the degree is intended to teach.

This is not an opinion; it is a fact. If the writer wished to secure agreement of the reader, without reference to what the Reason of the reader might dictate, he would "cite authority" that would be accepted without reflection. He prefers to have each reader refer the subject to His Own Reasoning Faculties, which will give greater individual authority to the conclusion than is possible to cite.

This particular degree is one which calls for the correct symbolic interpretation of the characters, at this particular time, if the important lesson taught by the degree is to be apprehended.

No more important illustration of constructive principles is taught, in any of the degrees of Masonry, than is taught in this degree; it should be studied and presented to disclose its symbolic significance and its historical, or alleged historical, setting should be ignored.

No other degree in the Scottish Rite system teaches the particular and specific lesson taught in this degree. No other degree in the series can be modified or amplified to teach what is taught herein. No changes can be made without grave danger of causing the degree to teach a destructive lesson, instead of the constructive lesson it teaches at present, in the opinion of the writer.

### **Loyalty to Truth**

If we become disloyal to our highest conceptions of what is Just, Equitable and Right; if we knowingly and wilfully neglect, evade or violate our Personal Responsibility; if we ignore our Duty and abuse the confidence reposed in us; if we allow ourselves to become subjected to Unjust, Inequitable and Wrong Thoughts; we must expect to pay the penalty of our neglect, our evasion or our wilful violation.

When we have either consciously or unconsciously neglected, evaded or violated our Personal Responsibility we need not despair if we meet the inevitable condition in the Right Spirit. But if we add to our Sin by trying to evade the consequences we shall only increase the severity of the penalty.

Our Rights, Duties and Privileges are not destroyed by our neglect, evasion or violation of Personal Responsibility; they are only deferred. We can re-establish ourselves by acknowledgment of our faults, by repentance for our misdeeds, and by reformation of our conduct. But we cannot re-establish ourselves so long as we are controlled by fear of consequences, or are continuously unmindful of our duties, or are wilful and perverse in our conduct.

All neglect, evasion and violation of Personal Responsibility is Individual in character. We only are responsible for our Own Thoughts, our own Sentiments and our own Conduct. We make advancement or we retrograde in Character wholly as the result of the Right or Wrong Use we make of the faculties, capacities and powers with which we are endowed. The Right Conduct of others will not have any

merit for us no matter how closely we may be associated. Neither will the Wrong Conduct of others affect us, for weal or for woe, if we keep ourselves independent.

All of our problems are Individual Problems.

### **The Evil Genius of Man**

We shall get a better understanding of the lesson of the twentieth degree if we remember that the characters in this degree are presented as Symbols, the same as are all other characters in Scottish Rite Masonry.

Wallraven typifies that state of The Mind of Man when overcome by evil propensities. He determines, knowingly and willingly, to allow vanity, avarice and covetousness to control his conduct.

Love of praise, love of money and love of power seemed more important to Wallraven than Justice, Toleration and Truth. He exercised his choice, of his own free-will and accord, and then complained because the penalty of that choice was visited upon him. All rewards and all penalties accompany the actions.

Man has been given the power of independent choice; he has been given Intelligence so that he may make his choice with a knowledge of the consequences. If he chooses to do that which both Reason and Conscience reject, he must abide by the consequences of that choice.

"No one can harm us but ourselves," and no power can benefit us but the power within ourselves which makes for righteousness or unrighteousness, at will.

### **Destructive Sentimentality**

Many of us have not yet learned the first lesson taught in Masonry. Of the few who have learned the lesson it will be found that, most of these have not yet developed the will-power to apply what they have learned. We have received Light but we have not yet acquired the Wisdom which suggests and the Strength which is required to enable us to walk in the light; that our lives may be embowered in Beauty.

Most of us still permit our impulses, our emotions and our passions to control our conduct. We are not yet Wise enough, nor Strong enough, to resist appeals of sentiment.

When mankind evolves to the point where intelligence, Knowledge, Reason, Understanding and Wisdom rule in the affairs of men, then Justice will obtain and the rule of Ignorance, Error, Sophistry and Superstition will cease. Not until Reason rules in the minds of men shall we see the importance of subduing our passions. Only when we have learned this lesson may we hope to develop Will Power and use it to achieve happiness, the Golden Quest.

Happiness is the goal of man.

From the first to the last degree of Freemasonry we are taught the destructive character of allowing ourselves to be ruled by sentiment. In this degree, *Master ad Vitam*, this lesson is illustrated in a way that will never be forgotten by the man who apprehends it.

The fact that most of us sympathize with Wallraven is to our credit; because sympathy for those in distress is one of the tenets of Freemasonry; but the further fact that we applaud the sentiments of Hinuber is evidence of our misapprehension of the teachings of Freemasonry. The intelligence to recognize the line between sympathy for the sinner and condemnation of the sin is one of the Marks of the Master in Masonry.

Frederick is the symbol of Wisdom which refuses to permit sophistry to rule. He typifies the Master of the Symbolic Lodge, The Rational Mind of Man, from whose judgment there can be no appeal. He is the symbol of Light, Truth, Knowledge, Understanding and Wisdom, those intellectual faculties, capacities and powers which are requisite in the forming of just judgments. Therefore, Frederick is to be regarded as the symbol of the Just Judge, who has rendered his judgment in accordance with the facts; not as an historical character.

### Facing the Facts

Few of us who do wrong are willing to accept full personal responsibility for our wrongdoing. Frequently we attempt to evade the point at issue by calling attention to the defective be-

havior of others. If these do not appear to be suffering for this misbehavior we offer their experience as evidence that we should not continue to suffer for our violations.

It takes a lifetime for most of us to learn that nothing can be gained by attempting to avoid the issue; and, that every endeavor to permit Sentiment to defeat the ends of Justice results in wasted energy. We must learn that we must face the operations of the Law of Compensation; and, that the apparent escape of others has no relation to our own case.

When Truth is apprehended we then see clearly that Justice is of greater worth than Charity; and, that Justice is the beneficent operation of the inviolable Laws of Nature.

### Truth—Justice—Toleration

Evasion, fabrication and falsehood follow one another, in the experience of the Man who begins to leave the road marked Truth, just as surely and logically and regularly as the planets revolve in their accustomed orbits.

If we study the deterioration of the character of men we shall quickly note that the laws of evolution work with just the same precision in the downward path as do the laws of evolution upon the path leading onward and upward into the Light.

Masonry teaches the way to achieve happiness through the development of character; and, in many of its degrees, it teaches this science by positive illustrations. In this degree we have an illustration of the opposite kind, negatively teaching the same facts.

While we learn in many of the degrees how to build, in this degree we find a definite illustration of the process of the destructive principle in nature. The lesson is just as important, and may be of greater value to some intelligences, than are some of the constructive lessons.

Nothing in nature is ever static. All creation is in motion. As in the physical world all matter is constantly seeking new combinations, so in the moral world character is either improv-



ing or deteriorating. No man is ever in a position where his character is safe from the influences of this law of change. Whatever the progress made, it is only progress and is not an attainment of perfection. Eternal vigilance is not only the price of liberty, but is also a necessity to the retention of any advancement we have made in any direction.

*"Let him that thinketh he standeth take heed lest he fall,"* is an injunction that all of us should keep in mind constantly. No man ever reaches such an eminence in his moral development as to be out of danger. The higher the position achieved the greater becomes the personal responsibility. Temptations which do not reach the man in the ranks are being constantly presented to the attention of those who have achieved distinction.

The temptation which assailed Wallraven was one that could not have been presented to any other man of his time. He alone was subject to this particular test. The same opportunity to violate this particular personal responsibility could not have come to any other person; because no other could have either rejected or submitted to it. The story tells of the individual test and the individual failure.

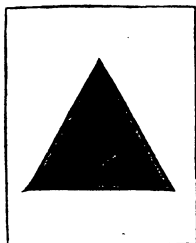
And so, when we reach that point, of judging of the Justice of the penalty of the violation, we should keep before us the individual character of the violation. The practice of making comparisons frequently leads us to overlook the particular individual features of our violations; and this causes us to substitute mushy sentimentalism for Charity. One of the characters in this degree makes this error.

Sin is an individual evasion or violation of personal responsibility, and what is sin to one person may not be, and frequently is not, sin to another. For this reason all Codes of Morality are defective. Each individual must make his own individual code, based upon his Knowledge of the Law, and his opportunities to acquire knowledge. The Freemason assumes greater personal responsibilities than does the man who has not had the Light.

## The Twenty-first Degree

### Patriarch Noachite

**T**HE Just Minded Man, whose purity of heart inclines him to be fair, impartial and equitable in his judgment, whose conduct is righteous because it is the expression of Intelligence and Brotherly Kindness, will not always escape the attacks of unjust, inequitable and predatory men. But such an one does not fear the reference of his case to the judgment of a tribunal of his peers.



Unenlightened men, or men whose hearts are not purified and vitalized by a rational affection, and whose conduct is an expression of warped thinking and adulterated sentiment, frequently are utterly selfish and greedy. These are often controlled by jealousy, covetousness and avarice; they are determined to secure for themselves whatever their desires suggest, without reference

to the Rights of others. Not infrequently, such persons are encouraged, aided and protected in their evil designs by the Powers of Darkness represented by the entrenched forces of plutocracy, politics and priestcraft; all of which work together for the subjection of those whose lives are lived in opposition to the standards set by these.

While it is always difficult to meet attacks at the hands of such men; while the appearances may be against us when we know ourselves to be in the right; and while it may sometimes appear that Injustice, Inequity and Wrong rule more often than otherwise; if we use our Reason and refrain from Hate, placing our dependence upon the higher law, and wait for time to prove what circumstances appear to disprove, Justice, Equity and Right will ultimately prevail; because God, or Nature, is Just.

In the darkest day, when all of the Forces of Evil appear to be in control; when Error appears to be triumphant; when Truth appears to be submerged; from out the clouds will come a rift of Light, dispelling the Night of Gloom and ushering in the Spirit of Truth.

### Reputation vs. Character

"The tongue of good report"—or Reputation—is the basis upon which the Masonic fraternity selects the men who offer themselves for Masonic fellowship.

While this basis is defective, and is so recognized by all intelligent men, it is the only basis upon which men can depend; because Man is not ordinarily gifted with the power to read the mind and heart of his fellow. No Man can *know* the Character of another. The best anyone can do is to form a conclusion, using both intelligence and love, in the process.

Because other men are obliged to depend upon Reputation, instead of having Character for their guidance, many form the habit of giving undue attention to Reputation and not enough attention to Character. They decide to build a good Reputation and ignore the building of Character.

It is not difficult to build a good Reputation, but it requires a life long effort to build a Moral Character. The result of ignorance of the foregoing facts leads many into difficulties.

Character building is the specific Duty and Work of the Freemason.

The Tests of Life develop Character and destroy Reputation, more often than they develop Reputation and destroy Character. Reputation, without a Moral Character to sustain it, is like the house built upon sand; the Tests of Life soon tear it down. The Moral Character will withstand all the Tests to which it may be subjected; because it is builded upon a Rock and cannot be destroyed unless the foundation itself gives way—and the Foundation of Moral Character is The Divinity in Man, which cannot be destroyed.

We are obliged to form our judgments of men upon Reputation and this requires us to make constant revisions of our conclusions.

The lesson to be drawn from this fact is this: we should never allow ourselves to be guilty of forming final judgments of our fellows, because we never can tell when we shall be obliged to revise our opinions, as the result of further information.

We can only judge others by appearances and appearances often are opposed to facts. The appearances were all in favor of Reinfred and against Adolph, the Saxon; but with further light the appearances began to change. Reinfred had an excellent Reputation and that of Adolph appears to have been unknown. But Adolph had moral Character and Reinfred displayed immoral traits.

### Justice an Inalienable Right

Men have struggled, from the beginning of time, to preserve the Right to Justice in the relations between Individual and Individual, and between Individuals and Society. Those who are protected by reason of Possessions, Place and Power have been prone to take advantage of such conditions to Subject, Debase, Exploit and Wrong those of their Fellowmen who are not so protected.

The Guarantee of Justice to its weakest members is the Strongest Characteristic of Good Government. The Refusal or Neglect to Guarantee Justice, or to Fulfill the Guarantee of Justice, are marks of Corrupt Government, whether in a Monarchy, an Aristocracy, a Republic or a Democracy.

When men recognize the Failure of Government to deal Justly with those who cannot protect themselves, they endeavor to find Ways and Means for securing Justice for themselves and their fellows. Whenever Government is Unjust there will be found Individuals, Groups and Societies working for the Right of Justice; and, in view of the Forms of Evil opposed to them, such Men and Societies must Work in Secret to Avoid Destruction.

Masonry has ever stood for Justice to the Individual, in all countries and at all times, and the Patriarch Noachites demonstrated, through an international organization, how

Justice might be Administered and Guaranteed, even under Unjust Governments.

### The Individual Lesson

Notwithstanding what has been said above, the student of Morality will miss the main lesson if the personal application is not made.

Herein is illustrated a conflict between Reason and Sophistry. The Mind of Man is the battle ground. Sophistry presents its side of the question with all of the allurements which mislead. It avoids the main issue and turns attention to side issues. It iterates and reiterates the merit of reputation and avoids the more important point concerning character. It seeks to gain approval for its cause by discourtesy, by cunning insinuation, by resort to slander and wilful deception.

But Reason stands firm. Reason demands facts and will not be content with fallacies in the guise of facts. Reason calls for proofs and will not accept alleged proofs in the guise of proofs. Reason demands Justice and refuses compromise and will not be influenced by threats. Reason subjects Sophistry to the tests which Sophistry hates to face, the tests of Integrity, Fidelity and Sincerity. But Reason is not content with a partial victory; analysis is used to support and prove what appearances disclose.

And Reason wins the verdict, as it must win in every conflict with Sophistry.

---

*"What then are the uses of history and what are its lessons?"*

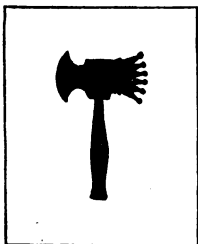
*"First, it is a voice forever sounding across the centuries the laws of right and wrong. Opinions alter, manners change, creeds rise and fall, but the moral law is written on the tablets of eternity. For every false word, or unrighteous deed, for cruelty and oppression, for lust and vanity, the price has to be paid at last, not always by the chief offenders, but paid by some one. Justice and Truth alone endure and live. Injustice and falsehood may be long-lived, but doomsday comes at last to them, in French revolutions and other terrible ways."*

*—James Anthony Froude.*

## The Twenty-second Degree

### Prince of Libanus

**F**REEMASONRY teaches the Principles of Liberty, Equality and Fraternity, as did the Ancient Mysteries, upon which Freemasonry is founded. As Individual Liberty is the necessary forerunner of the recognition of the Principle of Equality, and as the Illumination of the Intellect is necessary to Individual Liberty, the Principle of Liberty is given more attention than the other two in the earlier presentations.



In this degree of Prince of Libanus our attention is directed to the Principle of Fraternity. Here is a dramatic presentation of that Fact in Nature which proclaims that Birth and Rank and Worldly Wealth are not necessarily marks of Merit; that they may be the result of environment, and the labors of those who have preceded us in that environment, and the opportunities which this favorable environment have given without Merit on our part; and that, on this account, we should not be proud, vain and haughty, in our attitude toward those whose opportunities may have been less favorable than our own. The test comes in the conduct when in contact with others.

Clearly is the lesson presented; that Merit only comes from that which we accomplish through Individual Effort, Labor, Work, the product of our own Thought, our own Love and our own Expression of our Thoughts and Affections in our Work; and that we must prove our sincerity by our conduct.

Herein is contained, in the philosophy of the Merit of Individual Effort, and in Fraternal Conduct, the solution of the problem that has separated Capital and Labor into warring camps, suspicious of each other, jealous of the

advances made by each other, covetous of the economic gains of each other, hating one another; because neither employers nor employes will recognize the absolute dependence of each upon the other, under our present economic system, and the further necessity, because of the conditions, of co-operating with each other.

### **Conscious Evolution Depends Upon Individual Effort**

Work is the term applied in Masonry to the effort which must be put forth by those who would apprehend the lessons taught by allegories and illustrated by the symbols used.

In this degree we are again taught that he who would learn to live his life constructively must depend upon his own individual efforts, without regard to the quality of his endowments, his political preferments, his social standing or his economic position.

No man is entitled to rest so long as he has not achieved perfection, no matter how much effort he may have made to reach his present position. Each step upward on the ladder of life increases his power of vision and his individual responsibilities. Each victory gained gives strength to gain another and must be used for that purpose, if progress is to be continued.

No man can rest content under the crown of past performance; if he ceases to work he will lose place and power.

And again do we see illustrated the fact in human experience that, we must return to first principles ever and anon, or we shall forget our triune character. In the contemplation of the beauties of morality we must not neglect the mental and the material elements in our nature. Here is an illustration of the necessity of remembering that physical well being must be given thought; and that thought must be expressed in conduct.

### **The Philosophy of Work**

There are numerous systems which assume to teach Morality, but Freemasonry is the only

one, known to the writer, which confines its teaching exclusively to the philosophy of Individual Initiative and Effort as the means of Individual Evolution, or Salvation.

In all other systems, or schools, the initiate, or pupil, or disciple, is obliged to accept much that is presented on faith, or belief, notwithstanding the dogmatic or didactic form in which it is presented. Moreover, all other forms of teaching Morality interject the idea of some form of vicarious atonement as the means through which the initiate will reach Perfection.

Freemasonry does not dogmatize, nor does it present its illustrations in didactic form, nor does it insist upon acceptance of what is presented.

On the contrary, Freemasonry presents illustrations of truth, by the use of "types, emblems and allegorical figures," without dogmatic interpretations, and it leaves it to the intelligence, and reason, and understanding of each individual to make his own deductions.

In every degree of Freemasonry, from the first to the thirty-second, the intelligent Mason must be impressed with the importance of Work as the essential element in Individual Progress. The subject of Effort, or Labor, or Work, is illustrated continuously.

In this degree of Prince of Libanus Work is again the keynote. No previous gift, or achievement, or accomplishment is a sufficient light, right, or benefit entitling the candidate to advancement.

The Intelligence to recognize the importance of further effort, and the Will to make that further effort, in addition to proficiency in the preceding degrees, is found to be the essential to advancement.

In its own way, and by the use of its own symbols, Freemasonry teaches the lesson: "I must work the works of Him that sent me while it is day, for the night cometh when no man can Work."

Progress in Masonry can only be made by the man who is Intelligent enough and Willing



enough to make the Individual Effort to Achieve.

### **Masonry Exalts the Worker**

Masonry treats of the art, science, philosophy of Work. The God of the Intelligent Freemason is The Great Architect—The Cause, Creator and Controller of the Universe—The Supreme Essence of Thought, Energy and Efficiency—The Master Workman is the symbol of God.

Work, labor, applied energy—whether manual, mental or moral—controls the thought, time and conduct of every man who aspires to growth; whether that growth be physical, intellectual or spiritual. The Law of Life calls for the expenditure of Individual Effort, if the Life is to be progressive. Activity is necessary to Life, while stagnation tends toward dissolution and Death. This is Nature's Law.

Every Freemason is given Working Tools. These Working Tools have physical, intellectual and moral significance. The Freemason is taught the uses of the Tools he receives for the purpose of Self-development. This development must be comprehensive—all inclusive—if Perfection is to be achieved. Therefore, Freemasons must strive to improve in physical health and stature, to expand in intellectual grasp and strength, and to improve in Moral Character. Wisdom, Power and Harmony must be attained.

The Work of the Freemason is the important Work of life. It involves the development of his body so that he may be the better enabled to support himself and family; the development of his mind so that he may be enabled to act intelligently and rationally; the development of his Soul so that he may gradually evolve into that more perfect condition—The Master—and become Master of Himself and all of his faculties, capacities and powers.

---

*"I must work the works of him that sent me while it is day."*

*"The night cometh when no man can work."*

\* \* \*

*"My Father worketh hitherto and I work."*

*—Jesus of Nazareth.*

## The Twenty-third Degree

### Chief of the Tabernacle

**A**PPEALS to the reflective faculties must be made through the senses; and wise is the teacher who makes as many sense contacts as is possible in his presentations.

But the most dramatic presentation is lost upon The Mind of Man which has not been trained to think, to analyze, to reflect upon the messages received through the senses and the nerves which carry sensations to the brain.



Man may see, hear, touch, taste and smell without any but emotional reaction, unless he has learned to reflect upon, think over, analyze and dissect, the significance of the sensations which comes through the senses.

It is easier to doubt than to believe, if belief calls for action we do not wish to take. It is easier to believe than to know, if belief seems to call for less effort. It is easier to know than it is to act upon knowledge, if we do not wish to do what Reason suggests and Will approves.

It is easier to see in this degree a miracle than to see in it the operation of Natural Law. It is easier to be credulous, or to be sophisticated, than to make the mental effort required to understand the lesson taught.

We may dull the reasoning faculties by drugs, or inflame them and set them in rapid operation for a time by stimulants of various kinds; but if we are sane, rational, natural, we will depend upon the soothing influence of sleep in the one case and the inspiration which comes from conscious, rational and independent thinking upon the other.

Only when The Mind is normal, performing its functions naturally and under the inspiration of obligation to fulfill the requirements of

duty, will thinking be clear, logical, inspiring. Neither forced thinking; nor day dreaming, nor visions conjured up by drugs or stimulants will furnish safe direction. When the mental balance is disturbed, either by emotional control, or by reason of outside influence of any kind, action should be deferred until Reason again takes its seat upon the throne.

Habitual action, subjected action, any kind of action but that which follows rational reflection, should be avoided by The Man whose Mind is not in control; disaster awaits him who acts other than rationally.

The Holy Flame of The Mind is the Will. When it is fed with rational fuel it burns brightly but safely; but when the emotions feed The Flame explosions are to be expected.

### **The Flame of Devotion**

In the Twenty-third Degree is symbolized the necessity of keeping the flame of devotion to duty lit and burning, if we would preserve inviolate the power of the Will.

From the physical plane, in the Twenty-second Degree, we rise to the mental plane in the Twenty-third. Here Truth and Love are symbolized in the two chief characters, who teach their disciples the importance of observing the Laws of the One God.

Only through appeals to the perceptions and thence to the reasoning faculties, can evidences of Truth be imparted; but, as has been indicated in this series of articles, man only learns through experience and does not learn through precepts, as a rule.

So we see the pupils ignoring the instructions of the teachers and setting in motion those destructive vibrations which, in their reaction, always bring punishment to the violators of Nature's Laws.

Men may use precepts, the instruction of those who know; and, by using their reasoning faculties to determine the rationality of the instruction given, they may apprehend Truth without suffering from the experiences which physical demonstrations bring.

But each individual has the right to learn

through physical demonstration if he will; but, in the exercise of that right he must face the responsibility which is inseparable from it.

The wise man uses his reason and his will-power. The un-wise demands a sign which he can see, hear, smell, taste or touch, by using his physical senses. None can be denied the right to experiment on the physical plane, neither can they be saved from paying the penalty; this is Nature's Law.

### Chiefs of the Tabernacle

If we would study the Scottish Rite degrees with our minds upon the Principles Illustrated instead of giving so much attention to the Illustrations of the Principles, we should find a Continuity of Thought, and an Inter-relation between the degrees, which is not apparent in a hasty examination of the Exoteric Work, without reflection.

The Chiefs of the Tabernacle were honored because of the Merit of Individual Effort. They were rewarded for their Work. They gained the favor of Intelligence and Love because they had expressed Wisdom and Strength in the discharge of their Personal Responsibility.

Immediately they met with the opposition of the proponents of the Divine Rights of Kings, Rights of Birth and Rights of Vested Privileges. These Blind Forces of Darkness did not have the Intelligence to Understand the Clear Distinctions between the Rights of Man and the Rights of Property. Because their Hearts were subjected to jealousy, covetousness and avarice, they could not accept the illustrations of Truth which were presented.

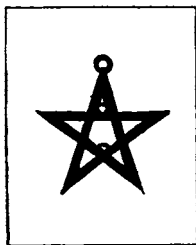
When men are blinded by Passion they rebel against Nature, but Nature's Laws are immutable; they cannot be set aside by Man. He who sets himself against the Wisdom, Strength and Harmony of Nature, and undertakes to meet the Omniscience, Omnipotence and Omnipresence of Deity with his own puny Intellect, Hatred and Perverse Conduct must abide by the consequences.

God is not mocked by the Ignorance, the Prejudices nor the Perversities of his Creatures.

## The Twenty-fourth Degree

### Prince of the Tabernacle

**T**HE PRINCE of the Tabernacle, 24°, will be better apprehended if studied as the concluding lesson in Ancient Craft Masonry.



Here we see the culmination of thought begun in "The Legend of the Builder." The necessity of both Wisdom and Strength in Constructive Work is here developed in one of the most intelligently conceived, inspiring and beautifully presented allegories in the whole Scottish Rite system.

No Mason can have as clear a conception of "The Legend of the Builder" without this degree as he will get from an understanding of the lesson taught herein, unless he is one of those rare men, a student of Masonry, of which the world contains very few.

The Mason whose only concept of "The Legend of the Builder" is that formed from a study of the Third Degree of Symbolic Masonry will rarely understand what that legend teaches without further Light. He may get this Light by the most painstaking study, if his desire is great enough; but he will be greatly assisted by what he will learn in the Twenty-fourth degree of the Scottish Rite.

### Harmony Essential to Happiness

Priestcraft has always flourished in proportion to its success in keeping the attention and interest of its votaries centered upon opinions, creeds and assumptions which divide men into classes, cults and castes.

It is said that the Priests of India, Egypt, Greece and Rome all adopted the slogan: "Divide, Demoralize and then Destroy." It will be noted that Division precedes Demoralization and that Destruction follows—as a logical

consequence. Therefore, all things that tend to divide men are destructive.

In the Prince of the Tabernacle. 24°, the Scottish Rite Mason is given an illustration of the Destructive dogmatism of Priestcraft followed by an illustration of the Constructive teaching of Masonry. It will be noted that the dogmatic method of the Priests results in division and demoralization, which would have soon become destruction, had it not been for the intervention of Solomon, the Wise, The Mason, The Symbol of Reason.

Everything that tends to emphasize the differences among men is destructive in character. Everything that induces men to seek for points of agreement is constructive—in character.

The Priests present their opinions, assumptions and creeds, one after the other, giving in order their concepts of the Essence, Attributes and Powers of their gods. Each strives to emphasize the differences, the points of superiority and the multifarious character of the Being, or Beings, he worships, until Phrenes calls attention to the Great Central Truth running through the mass of error; but even he suggests the danger of giving Truth to the common people.

It is Solomon who asks: "Can you not see that all religion is one?"

But neither the suggestion of Phrenes, nor the question of Solomon, carried conviction to all. Hadad, the Prince of Edom, rejects the whole mass without seeing any Truth in the presentation. He represents the symbol of Doubt which always follows the application of Intelligence to the claims of Creed. Like all men who have been deceived by priestcraft Hadad requires something more than assertion to convince His Mind.

Masonry supplies the deficiency. The Freemason demonstrates, in the Life he Lives, the evidence to convince the man who demands food for his reason to feast upon and wine for his broken heart.

### **The Story of Regenerated Man**

It is a far cry from the degree of Intendants

of the Building to that of Prince of the Tabernacle, if we look upon the degrees from the chronological standpoint. But if we concentrate our thoughts upon the Principles of Morality, and allow ourselves to make comparisons between the Sixth, Seventh and Eighth Degrees and the Twenty-second, Twenty-third and Twenty-fourth, we shall find an amplification of the same Principles, and be illuminated thereby.

The necessity for co-operation between Reason and Love is presented in the Sixth and the Twenty-second. The necessity for the recognition of Justice, Equity and Right, in the relations between man and man, is presented in the Seventh and the Twenty-third. While the necessity for the establishment of Harmony as a precedent to all Constructive Endeavor, and the Happiness which results from Building upon this Firm Foundation, are presented in the Eighth and the Twenty-fourth. Careful comparisons will develop this.

Intendents of the Building are advanced to be Princes of the Tabernacle, only after they have learned the lessons and have made suitable proficiency in the degrees which intervene. They Studied, Applied and Expressed, sometimes failing and sometimes succeeding, losing the Word anon and again finding it and using it as a guide in assuming their Personal Responsibilities and discharging their Obligations through making Individual Effort, and finally have earned and received their Wages, as the Just Reward for Service towards their fellow men.

The Wisdom of the Fathers in Masonry, who strung these Jewels together on a Golden Thread, first a Diamond, then a Ruby, then a Sapphire, furnishing feasts Practical, Intellectual and Religious, is a source of Inspiration to any Freemason who will use Intelligence, Courage and Perseverance to apprehend their meanings.

#### **The Sufficiency of Service**

Hiram the Builder is the symbol of Natural Man, the Physical Being endowed with the mental faculties and moral powers requi-

site to his conscious evolutionary development. As a Physical Being, with mental faculties for his rational direction, and will power to exercise freedom of choice, he begins the construction of His Temple of Character, shows suitable proficiency and makes suitable progress.

His Temple is almost completed. He has worked under the direction of Reason and under the inspiration of Will. His work of Perfecting His Character is nearly finished. But, in an evil moment, the necessity for continuous conscious and rational thinking, and the necessity for continuous exercise of free-will, appear to be forgotten. His emotions, appetites and passions, which have been kept under the direction of his Reason and the control of his Will, break out of bounds and demand control. The animal in Man struggles for enthronement. And, because Reason and Will have been dethroned, the physical powers regain possession and Moral Man is dead.

The Word does not pass to the physical, it cannot, shall not, will not; because, The Word is the manifestation of the Essence of Deity, and Deity in Man dwells in The Mind, or Soul; not in the physical organism, except when The Mind, or Soul, may be said to be within the Physical Body; then Man is a Triune Being, with a physical body directed by Reason and inspired by Will. Only when The Three are One can The Word abide.

The purpose of the evolutionary development of Man is that he may Serve. He can serve efficiently only when he thinks rationally and acts of his own free-will, or in accord with the dictates of reason. When he fails in his development, or when he succeeds for a time and then permits himself to become reactionary, by allowing the physical to overcome the mental and the moral, he cannot render service and he must be regenerated, born again, so that he may begin again to rebuild His Temple of Character.

In the Prince of the Tabernacle, 24th degree, Adoniram symbolizes the regenerated



Hiram, The Moral Man, reborn, or regenerated, through the return of the direction of Reason and the assistance of Will. Intelligence and Love, attributes of Reason and Will, now direct and inspire Regenerated Man. The result is seen in the rendering of Perfect Service.

One of the most frequently debated subjects, "from time when the memory of man runneth not to the contrary," in all the ancient theological systems, and in the theological systems of today, is this:—"Which is the greater virtue, Service or Sacrifice?"

In this degree, Prince of the Tabernacle, the answer is, Service.

All ancient creeds taught the necessity for Sacrifice. The more bloody the Sacrifice the more meritorious was the sacrificial act. In its extreme expression the sacrifice of offspring was more meritorious than the sacrifice of beasts. In the effort to comply with the ideal symbolized in sacrifice, primitive man forgot the principle symbolized and worshipped the symbol.

Sacrifice is the antithesis of Selfishness. Primitive Man, Undeveloped Man, Man in bondage to his physical nature, His Mind in Embryonic Darkness, needed to be taught the necessity for the consideration of others. In the offering of sacrifices he gave, "without money and without price," the first fruits of his flock and field. And because the idea of fraternal conduct was not comprehensive to His Darkened Mind, he was taught to offer his Sacrifice to God; thus setting up, in The Darkened Mind of Man, an Ideal.

Sacrifice intended to impart interest in An Ideal became in time corrupted. That which was intended to be a means to an end became the end itself. Sacrifice as a means to the rendering of Service is Masonic, or Constructive; but Sacrifice for the sake of Sacrifice is Destructive; because Service is the objective; and if Service requires Sacrifice, as it does sometimes, then Sacrifice must be offered, or made.

But the Sacrifice must not be Destructive if

the rendering of Service is the objective; because Service is Constructive and does not call for Destructive means for its accomplishment.

In the Character of Adoniram, disclosed in this allegory, there is no element of Sacrifice in the theological sense; no consciousness of self-sacrifice upon the part of Adoniram; no evidence of the idea of propitiation, or atonement for sin; no evidence of anything but an independent, conscious, rational thought of Service, inspired by the desire to render the Service, therefore disclosing The Mind of Man directed by Intelligence and inspired by Love, expressing The Spirit of The Christ.

Here we have a symbol of Regenerated Man, Moral Man, Spiritual Man, Man in Triune Perfection, doing Good through means of the physical mechanism; Man directed by Reason and inspired by Will to disclose Intelligence and Love in his conduct towards his fellow Man.

This allegory should be studied by comparison with the allegory in the Third Degree and the allegory in the Thirty-second Degree, if the student of Masonic Philosophy is to get clear, in His Mind, the respective merits of Sacrifice and Service.

In this degree the merit of Intelligent and Loving Service is presented. In the other two degrees the merit of Sacrifice is emphasized; in the Third Degree the Sacrifice is made without the completion of the Service. In the Thirty-second Degree the Sacrifice is made and the Service rendered. But the question of the Necessity for the Sacrifice, in both cases, is a subject for Individual Interpretation.

Adoniram renders the Service and lives to render Further Service, because his conduct was directed by Reason and inspired by Free-Will.

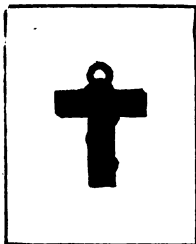
In both of the other allegories, in the opinion of the writer, Reason is dethroned and Will impotent. The conduct in both cases is emotional; therefore, it is destructive. And it does not avail whether the Service is rendered, or not rendered, if means of Further Service is destroyed.

## The Twenty-Fifth Degree

### Knight of the Brazen Serpent

**T**HE ROAD on the way to Knowledge, Understanding and Wisdom is long; the roadbed is Rough and Rugged; there are pitfalls of Ignorance, Misapprehension and Frivolity to be avoided, as well as pastures of Delight and Groves of Refreshment where we may be tempted to Indolent Repose for periods longer than our needs require; but it is only as we meet the difficulties and overcome them

and continue in The Way intelligently, courageously and persistently, not permitting ourselves to be led into Indolence or Intemperance, that we shall reach the Goal.



Both Indolence and Intemperance will interfere with our progress, as we learn in this degree of Knight of the Brazen Serpent. Indolence does not mean merely the indisposition to make physical

exertion. Intemperance does not mean only excessive indulgence in intoxicants. Mental and moral inertia, or violent emotional conduct, are evidences of indolence and intemperance.

In one of the lessons before us, we find an illustration of Indolence in the man who became disheartened and discouraged, because he would not make the mental effort to Reason out the Problems of Life, and was ready to lie down in discouragement, until aroused to a sense of his Personal Responsibility, by having his heart quickened by an appeal to the memory of those whom he held most dear on earth. When every appeal to his Intelligence had failed he responded to the appeal of his Emotions. This Man lacked the Will required to inspire Thought.

In the other lesson, we see Intemperance illustrated in the form of Impatience, the will-

ingness to return to slavery rather than make the continuous and persistent Individual Effort that the achievement of Liberty required. The result of this Impatience was the Thought, Feeling and Expression of Rebellion and Disloyalty, which, when it had been expressed in Conduct, brought about the Destruction of the man who violated the Law of Personal Responsibility.

### The Necessity of Will-Power

The natural inclination of most of us is to travel along lines of least resistance. We note conditions that are wrong between man and man, and between man and society; yet we are reluctant to make any effort to change conditions, if this requires any personal exertion upon our part. Usually inertia is stronger than our good intentions. Yet we are not backward in our criticisms of those who undertake to do that which we are not willing to do ourselves. The man who is willing to exert himself, in the endeavor to right the wrongs of men or society, is always the target for those who recognize the defects without having the initiative and courage to make endeavor to correct them.

Yet the progress of man and, therefore, of society, depends upon action and the expenditure of energy. Nothing is accomplished by those who think and feel only. "Force is not given—it must be seized." Progress is not made except by those who are willing to do the thing necessary to accomplish what must be done. Speculations result in the formation of plans; but the plans are of no value unless put into effect by action. Aspiration is of no value unless personal effort is put forth to achieve.

In our Masonic experience we do well to speculate upon life; but we do better when we endeavor to live the Masonic life. Work is necessary if we would build character. We cannot become Perfect Masons unless we are ready and willing to make the effort required to evolve consciously and rationally and of our own Free-Will.

### **Destructive Criticism**

Destructive criticism, chronic fault-finding and habitual grumbling will be found to mark the conduct of ignorant, indolent and intemperate men, and women, who lack both the intelligence and the initiative to perform constructive work.

It requires much less mental effort to tear down than it does to construct. The individual effort necessary to erect, or to build, does not appeal to the person who dislikes to exercise his reasoning faculties and his will-power.

To such persons the Laws of Nature appear to be contrived, ordered and operated, by the Great Architect of the Universe, in a sort of conspiracy against mankind, especially themselves.

This is the reason why ignorant and designing men find it so easy to influence the unthinking mob, in every community, to act upon destructive suggestions, without taking thought to determine the intelligence and the rightness of the suggested action.

It is through a knowledge of this weakness of the great majority, that designing men are enabled to gain ascendancy in social and political organizations among men, to the undoing of those who are so controlled.

The religious concept of any Man may be judged, with more or less accuracy, by the intelligence and moral courage, he displays in his own conduct; and by the toleration or charity he shows towards others who have different opinions, especially towards those who are making effort to achieve.

Such men know that any individual effort to achieve, in whatever field the endeavorer chooses to work, is laudable and commendable, no matter how many errors he may make in the exercise of his energies. The fact that he is striving, trying to accomplish, endeavoring to build is, in itself, the main consideration. The man who is putting forth energy of mind, heart and body, is to be commended for his effort. If he continues, in the

spirit of temperance, fortitude, prudence and justice, he will ultimately succeed.

The man whose entire thought, energy and will are employed in criticism, fault finding, grumbling and destroying will not grow, but will continuously and positively disintegrate and, in the final test, will destroy himself.

The careful student of the Knight of the Brazen Serpent will find this lesson in this degree. To make progress we must make individual effort; because Character is built, it does not grow.

---

*"The property possessed by the Serpent, of casting its skin, and apparently renewing its youth, made it an emblem of eternity and immortality. The Syrian women still employ it as a charm against barrenness, as did the devotees of Mithras and Saba-Zeus. The Earth-born civilizers of the early world, Fohi, Cecrops, and Erechtheus, were half-man, half-serpent. The snake was the guardian of the Athenian Acropolis. NAKHUSTAN, the brazen serpent of the wilderness, became naturalized among the Hebrews as a token of healing power. "Be ye," said Christ, "wise as serpents and harmless as doves."*

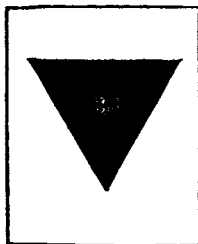
—Albert Pike.

## The Twenty-Sixth Degree

### Prince of Mercy

**F**ROM THE Emotional appeals made in the Twenty-fifth Degree, we turn to the Contemplative, the Introspective and the Inspirational appeals of Prince of Mercy—26°; through which we are inclined to look Within for that Light which shall be our Guide in the Quest for Truth.

If we reflect carefully upon the lessons of this degree we shall find, in the study of the History of Man's Effort to Apprehend God that, God is Unknowable and can only be partially apprehended by Man through the Contemplation of Wisdom, Power and Harmony, expressed in the Works of the Creator, Preserver and Transformer, upon the Operation of whose Laws the Integrity of the Universe depends.



As we study the gradual development of the Ideal, in the minds of men, as we note the expansion of the Consciousness of Man as he evolves; as we see him Expressing a higher Conception of Deity with the Increase of Intelligence and the Purification of Heart, we are prone to speculate upon the influences which have brought about the change. We find them to be the apprehension of Liberty, Equality and Fraternity; brought into the Light, applied to the Life and expressed in the Conduct of those who have had the blessings of Education, through which Brotherly Kindness has been instilled into their minds and hearts.

From being worshipers of the Elements, Earth, Air and Water; and the Sun, Moon and Stars; and the Symbols which the Wise, Loving and Courageous have set up as Emblems to be studied, and not Idols to be worshiped; we find men gradually beginning to apprehend

Principles; some of them finally being developed to a Knowledge and Understanding of The Christ Principle, as illustrated in the Life and Conduct of Jesus of Nazareth—the Son of God.

### Man's Concepts of God.

The ideas of Intuitive Intelligence, Creative Initiative and Omnipotence, as attributes of Deity, will be found to have been in men's minds from the earliest times. The combination of these attributes in One Person is also to be found in the Ancient Creeds of many lands and does not appear to have been the discovery, or invention, or creation of the Israelites.

Man has ever been prone to speculate concerning the nature, the attributes, and the places of the abode of the Deity. As the intelligence of Man has been increased, through the better understanding of the phenomena of nature, his concepts of God have undergone changes to the great improvement of the Moral Character of God.

The more intelligent the Man, or the people, of a race, or nation, the more rational will be the concepts of Deity. As Man makes progress his God increases in Intelligence, in Love, and in the Expressions of Intelligent Love in His relations to His creatures. It follows, with irresistible logic, that Man makes his God in his own image. As Man evolves his God evolves with him. The more Moral The Man, the More Moral His God.

It should not be assumed, by the careless reader, that the Character of God is here represented as being changed by Man. It is a reasonable assumption that: "No man hath seen God at any time," but that concepts of Deity will continue to become more rational as Man receives further light.

For this reason Masonry does not ask its initiates to make any statement concerning their concepts of God. It only asks that those who are seeking light shall indicate a rational attitude towards the Source of Light, the Great Architect of the Universe, from whom cometh All Things, both great and small.



In the Search for Light the Freemason examines all evidences presented to his intelligence. One Freemason gains one ray, another gains a hundred, and another gains a thousand, from the same evidence. On the other hand some may not gain a single ray from the evidence that supplies a thousand rays to his brother. Light increases with the increase of intelligence. It decreases as the intelligence becomes clouded with superstition and sophistry.

God gives us light that we may more perfectly apprehend an Ideal Character which must be our example in the building of our character.

### Two Concepts of God and Man

In all the records of ancient peoples, whether in the form of myths, fables, folklore, or sacred writings, we find two separate and distinct concepts of God and of Man. For purposes of contrast we may term one of them the Spiritual concept, and the other the Materialistic concept, for want of better terms. They might be termed the Moral and the Unmoral, but the demarkation between Unmoral and Immoral might not be clear, so we shall use the terms, Spiritual and Materialistic.

As we learn in this degree, Prince of Mercy, "Golden threads of Truth run through the warp of Error," and the Prince of Mercy must trace those Golden Threads in his search through the scriptures for the Light which reveals Truth.

Wherever we turn, in all of the Holy Books of Antiquity, we find the Golden Thread of Truth, the expression of the Spiritual concept of God. God is Spirit, Spiritual Essence pervading the Universe. Therefore God is Unknowable, Undefinable, Ineffable. The Mind of Man cannot compass the Idea of God except as Spirit; yet any rational concept of God must include the suggestion of All Wisdom, All Power, All Pervading Essence; because limitation is inconceivable in any Spiritual concept of God.

In contrast to this Spiritual concept of God we find, in all the ancient records, the Ma-

terialistic concept, which takes form in God created in the image of Man, an anthropomorphic God, a God with all of the emotions, passions and prejudices of Man, a God remote from the Universe and not a part of it, a Materialistic God; not a Spiritual Essence pervading all Nature.

The Spiritual concept of Man, held by The Mind of Man which conceives God to be All Pervading Spiritual Essence, is that of an Intelligent Individual Entity created, or naturally evolved through the harmonious operation of the Laws of Nature; a Being in the image of his Creator, because emanating from, and being a part of, the All Pervading Spiritual Essence—and existing by virtue of the orderly operation of those Spiritual Laws which are the expression of the Wisdom and Strength of that Beautiful Spirit which brought him into being; that creative spirit which endowed him with those faculties, capacities and powers, through the exercise of which he may continue to develop, or evolve, until he reaches the goal of his destiny and becomes, in verity, a Son of God, a Spiritual Counterpart of his Spiritual Creator, an Heir to that Inheritance which Reason and Conscience lead him to look forward unto with Faith as his reward for Service.

The Materialistic concept of man discloses a demoralized, degraded, dispossessed creature, separated from God, doomed to destruction—unless assisted by some power outside himself to re-establish his relation with Deity.

Records of this Spiritual Concept of God and Man may be found in the scriptures of the most ancient peoples known to this present age. One of the most beautiful illustrations, or allegories, of the spiritual concept of God and of Man is that contained in the Vedas, the holy books of the Ancient Hindoos. Another may be found in the Avesta of the Zoroastrians. Another in the First Chapter of Genesis, which will be noted in detail herein. And the most beautiful, inspiring and rational of all in the stories of the teachings of Jesus of Nazareth, called The Christ—which rational

Christians, from Athanasius and Augustine down to the present day, have recognized as being the same Spiritual Concept of God and Man which has inspired The Mind of Man from the earliest times.

With few, if any, exceptions, the most rational and most spiritually minded scholars of the ages have found, in this concept of God as Spiritual Essence, that concept which has appealed both to Reason and Conscience as the most elevating, lofty and moral conception possible for The Mind of Man to compass.

In the First Chapter of Genesis, Elohim, the Worshipful One, is represented as transforming chaos into cosmos; or establishing order in place of disorder; or promoting harmony where discord had ruled; or substituting the rule of law where anarchy had held sway; and of creating Man as the crowning act of a series of constructive actions.

The careful reader of this "story of creation" will note it to be a transformation, or evolution, rather than a creation, which many fail to grasp.

In this account, which harmonizes with the more ancient accounts of creation in the Vedas and the Avesta, God Is Spirit. No effort is made to indicate either the method or process of creation; or to indicate the character of the materials used by the Creator in the work of creation. An orderly, harmonious and evolutionary development of the action is unfolded without attempt to explain *how* God accomplished His Work.

Not the least noteworthy particular in this Spiritual concept of God and Creation, is the clear expression of the unity of the duad, Man and Wo-man. Here the two are one, created at the same time, equal in endowments, with equal obligations in the exercise of their endowments.

"Elohim said: 'Let us make Man in our image, according to our likeness, and let him have dominion over the fishes of the sea, over the fowls of the air, over the cattle and over all the (wild) beasts of the earth, and over

every reptile) that creeps upon the earth.' (Genesis 1:26.)

"And Elohim created Man in his image; in the image of Elohim he created him; male and female he created them. (Gen. 1:27.)

"And Elohim blessed them, and said to them: 'Be fruitful, multiply, fill the earth and subject it; have dominion over the fishes of the sea, over the fowls of the air and over every living being that moves over the earth!'" (Gen. 1:28.)

Essentially pure and rational in concept, moral and spiritual in its philosophical aspects, religious in its inspiring suggestions, this "Story of Creation" appeals to the intelligence, inspires moral sentiment and leads The Mind of Man to direct him into The Path of Rightness.

Jesus of Nazareth, who is called The Christ, answered the materialistic and carnally minded who sought his definition of God, in these words:—

"God is Spirit: and they that worship him must worship in spirit and in truth."

And, at another time:—

"The Kingdom of God is within you."

The Anthropomorphic God, the Super-Man, the Super-Natural or Un-natural Being is, and has been, the God of the great mass of Humanity throughout the ages, even until to-day; because this is a symbolic representation of God which materialistic men have conceived and taught to be God Himself.

This is the God of the Egyptians, the concept of God presented by priestcraft to ignorant humanity, through belief in and worship of which mankind has been kept in subjection to The Powers of Darkness, the powers of mental and moral subjection.

Proponents of this God teach that man is a degraded, dishonored, dispossessed creature, cast out from the presence of an Offended Deity, destined to eternal damnation and death, unless brought back into relation to Him through some intelligence, power and activity outside Man himself. It is well that, the scriptures of the Egyptians are named "The Book of the Dead."

The Egyptian "Story of Creation," found on monuments and on rolls of papyrus, discloses God at a potter's wheel, manufacturing the Universe, in the form of an egg; and God creating man out of the same material, clay, in the same manner and through the same means. And this concept should be compared with that presented in Genesis II.

Here we may read concerning the same Anthropomorphic God, the God created in the image of Man, creating the Universe, and all that is therein, by fiat, by the words of his mouth and the work of his hands; and not through the orderly, lawful and spiritual operation of Nature's Laws.

Here we find Man created out of inorganic mineral matter, the same as the clay of Egypt, "*the dust of the ground*," (King James version); or "*the slime of the ground*," (Latin Vulgate translated into English in the Douay, or Roman Catholic, Version).

Here we find the alleged process used by Yahveh Elohim, a process fashioned after those processes used by man in fabricating, or manufacturing, working with the hands.

"And Yahveh Elohim formed man of the dust of the ground, and breathed in his nostrils the breath of life, and man was made a living being."

But Wo-man, the other half of Man, the other element of the duad required to make the unit, appears to have been manufactured as an afterthought. Because we read, "God formed from the side which he had taken from man into a woman, and he led her to the man," as translated by Lenormant, an orthodox Christian. The King James version says rib, instead of side; but the material substance of woman is clear in all of the versions. Further evidence of the designed degradation of woman may be noted in the absence of any evidence that, God breathed in her nostrils the breath of life, as he had done in his creation of man. Woman is not given a soul in this story.

When we begin to "search the scriptures," those of The Bible as well as in other ancient manuscripts, we begin to understand what

Jesus meant when he said:—"Search the scriptures; for in them ye *think* ye have eternal life; and they are they which testify of me," because we find in the scriptures things to reject as well as things to accept.

When we begin to study this concept of God and of Man, as written in this second "Story of Creation," and note how both God and Man are degraded from that lofty conception in the first story, we are not surprised to find that the story of the Serpent and the Woman, the Temptation, the Fall of both Man and Woman, the Dispersion from the Garden, and all of the other stories which disclose man as a degraded, dishonored and dispossessed creature, are apparently written by the writer of this second story of creation, according to the findings of the most rational and spiritually-minded scholars of this age.

In the various stories based upon a materialistic concept of God, we find the basis for those theological dogmas and doctrines which represent Man as a fallen creature, without intelligence or freedom of will, without reasoning faculties or moral powers, without that Wisdom and Strength given him by his Creator, through the exercise of which he may make the individual effort required to fulfill his destiny and become Beautiful in Character, by reason of His Work to that end.

Man means The Thinker. Masons are giving Masonic instruction by reason of their being Men, Thinkers, Rational Beings.

And, when a Man becomes a Mason he owes an obligation to God, his neighbor and himself, to use the faculties, capacities and powers, with which he has been endowed by His Creator, in working out his own salvation, or perfection, so that he may achieve a spiritual conception of God.

What has been here written has been taken from the records. The writer did not make the records, nor is he in any degree responsible for them. The records may be read by those who will.

The purpose of the introduction of this subject, in this place, has been to present that point where the teachings of Constructive

Theism, as presented in Masonry, depart from the teachings of Destructive Theism, as taught by priestcraft.

In the first case we have that pure, rational and spiritual conception of Deity, which began with the adoration of Nature, through which the earliest known Men formed their concepts of God. We may trace this mental and moral idea, or ideal, from ancient India, through Persia, to Greece, where it later became corrupted.

In the second case we have that perverted, immoral and materialistic conception of Deity, which began with the worship of ancestors and the deification of men, whereby designing priests were enabled to subject the living to the dead, and to themselves as the alleged representatives of the dead. Here we find the basis for canonization, the making of saints, the setting up of priestcraft as the mediatory means of contact with an Anthropomorphic God.

This materialistic concept of God and Man also may be traced from India, after India had become subjected to the priestly caste system; thence it is discovered in Egypt, where the system was still further degraded; and thence it may be traced to Rome, whence it spread over the entire earth during the time of the Holy Roman Empire.

While it may be assumed that the spiritual concept of God and Man was preserved in the minds of a very few during the Dark Ages, it was not until the time of the Reformation that the spiritual conception began to be taught openly.

The materialistic conception of God and Man has been forced upon Humanity by the sword more than a few times during the historical period. It behooves Masons, Men who are Thinkers, to do more Thinking upon this subject than many of them have been accustomed to do in these latter days.

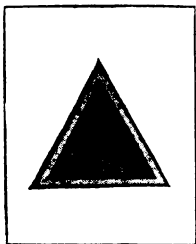
"Eternal vigilance is the price of Liberty," Freedom of thought and conscience, and freedom to express the dictates of reason and conscience, are Rights which mankind has lost time after time through neglect of obligation to preserve freedom of Will.

## The Twenty-Seventh Degree

### Knight Commander of the Temple

**T**HE SETTINGS, characters and historical background of this degree will not be understood without some information concerning the institutions therein brought into prominence.

Not until about three centuries after the beginning of the Christian era, did the teachings of Jesus of Nazareth become thoroughly institutionalized. Not until the time of the Roman Emperor, Constantine, was the church organized and institutionalized into a politico-ecclesiastical institution for the more complete subjection of the whole world.



"An institution is the lengthened shadow of a man," according to Emerson, the sage of Concord. It is a physical symbol erected by men to represent the ideas and ideals of A

Man, or a number of men. And every institution begins to decay from the moment it reaches its maturity, like all other physical things.

Whatever may be the principles upon which an institution is founded, whether they are constructive or destructive, the men in control of the machinery of the institution begin to give thought and energy to the perpetuation of the institution, rather than to the principles upon which the institution is founded.

It follows that no institution is sacred. The principles upon which it is founded may be constructive; the ideas and ideals of the Man whose life has inspired the study of the principles may have been godly; The Man may be sacred; but the institution never can be sacred, because its very form and constitution carries in it the seeds of its own demoralization, decay and destruction.



Christianity, in its institutionalized form, became the state religion of Rome under Constantine, when he adopted the Cross as his banner in A. D. 312. With the assistance of 318 Bishops of the church, he is said to have gathered the various manuscripts which now compose The Holy Bible. Many other manuscripts were brought together at the same time; but a great number were rejected and those now in the various versions of The Bible were retained.

With the institutionalizing of the Christian religion began the struggle between ecclesiasticism and statecraft for the domination of the peoples of the whole world.

When Constantine adopted the Cross he moved the seat of government to Constantinople.

Theodosius, who died in 393, A. D., was the last Emperor of Rome who ruled both the Eastern and Western world.

At his death he divided the Empire into two separate nations. The elder son remained at Constantinople and ruled the East, or Asiatic part of the empire; while the younger went to Rome and became the ruler of the Western, or European part of the empire.

While ancient civilization was in state of decay, while Roman paganism gradually was giving way before Christianity, while the power of statecraft was becoming weaker and weaker, and the power of ecclesiasticism was becoming stronger, a new force was gathering which was to have a tremendous influence upon future civilization.

From the North and West the Goths and the Vandals were being driven into Western Europe by the Huns. These Goths and Vandals were Teutonic. The Huns were Asiatic. The Teutons were Aryans. The Huns were non-Aryans. And these Teutonic peoples began to settle in the countries of Western Europe.

It has been said that, our present civilization owes its culture to the Graeco-Romans, its religious concepts to the Hebrews and its healthy,

sturdy, uncontaminated physique, honest bodies and clean minds to the Teutons.

Certain it is that all we enjoy in the way of political liberty, freedom of conscience and freedom to express the dictates of Reason and Will, have come through that Anglo-Saxon civilization which had its rise among the Teutonic peoples, so far as history discloses.

Whatever may be the opinion of the reader concerning the German peoples of today, the facts of history cannot be ignored by the intelligent student of history and philosophy.

What has been said upon this subject has been said to make clear the reason for the characters which this degree presents for our study.

The Popes of Rome had succeeded the Emperors of Rome as the real rulers of the Roman Empire. From the death of Theodosius, in 395, the power of the Popes as temporal rulers had increased until, in 962 A. D., Pope John XII crowned Otto I as Emperor of The Holy Roman Empire.

The story of this degree is placed at the time of the dominance of the Popes; but, just when the temporal power was being questioned by the new influence which was to wrest that power from the church.

### The Philosophy of the Degree

When the Masonic, or Constructive, Principles of Individual Liberty, Manhood Equality and Fraternity, or Brotherhood of Man, are compared with the Destructive Principles of the Divine Right of Kings, the Divine Appointment of Spiritual Rulers and the Divine Guidance of Physical, Mental, or Psychical Force, as means of keeping under the Control of Destructive Suggestion, are studied in connection with the presentation of this degree, the lessons taught will be better understood.

Differences among men largely are the result of a misunderstanding of the other man's viewpoint and may be traced, almost invariably, to opinions upon non-essentials, frequently upon questions outside the realm of the knowable. Aside from differences of opin-

ion based upon the foregoing, most of the other quarrels of men have an economic foundation. In both classes of quarrels there is usually a struggle for Power. The presentation in this degree covers the whole field.

Institutions of every kind, whether based upon Social, Political or so-called Religious foundations ever tend towards corruption, rapacity and the subjection of the Individual; because delegated power soon is transformed, by personal ambition, into Usurpation of Divine Power. When designing men gain control of the machinery of Institutions, which they can manipulate for their personal advantage, they are prone to do so, and the adherents of the Institutions are only used to furnish the support required to sustain the Institutions.

The utter neglect of the Rights of Individuals, by both parties to this controversy, and the rapidity with which both sides were mollified when each had received the promises of support which each needed, is worthy of study, in the light of the neglect of the Rights of Individuals from which must come the funds and the lives to fulfill the pact.

### **The Primary Cause of Discord**

Honest men never disagree upon facts. It is only when they begin to make deductions, draw conclusions, and form opinions that divisions are created, demoralizing arguments ensue, and discords obtrude where harmony should reign.

Men usually agree upon the primary object to be accomplished, are a unit in everything pertaining to desirability, policy, or need; but immediately begin to disagree, divide and disintegrate into warring parties—when means for accomplishment and methods to be pursued are introduced into the discussion.

As a rule, with occasional exceptions, the reasons for disagreements, divisions, and quarrels upon questions of method will be found to rest upon misinformation, ignorance and the prejudices which flow from these two causes. Misinformation may come from ig-

norance or from the design of the person who starts it on its destructive way. Ignorance may be the result of inability to get the facts, or a disinclination to seek for the facts, or to accept them when offered. Prejudice always is the result of thinking, feeling, or acting from the standpoint of what the prejudiced person prefers to believe instead of from the viewpoint of reason. Prejudice poisons the wells of truth.

In this degree of Knight Commander of the Temple'.27°, is presented a picture of the destructive progress of passion when reason has been dethroned; and the re-establishment of harmony when understanding supplants misinformation, knowledge takes the place which ignorance has usurped, and the reasoning faculties are brought into play to dispel the rule of prejudice.

#### **The Individual Application**

The symbol of Priestcraft in this degree is an allegorical representation of The Mind of Man obsessed with the fallacy that mental acumen, sophistry and craft can be sustained without moral purpose; and that neither Integrity, Fidelity nor Fraternity are essentials in human relations.

The Mind obsessed with sophistry cannot conceive itself to be on an Equality with other minds; and, when Equality is denied, Paternalism is substituted for Fraternity.

Parternalism grew out of that Ancestor Worship which we have seen to have been the basis for Anthropomorphic Theism; that Materialistic and Destructive conception of God as a Super-man, a Being in the image of Man, with all of the emotions and passions of Man magnified and intensified.

The Mind controlled by sophistry grasps the concept of Paternalism without effort. When Man begins to conceive himself superior to others, not on the level but elevated above his fellows, it is not difficult for that Man to "think of himself more highly than he ought to think." And when any Man begins to ignore his common origin, his common endowments, his common duties, As a Man, his con-

duct becomes Paternalistic instead of Fraternal.

It is only a short mental step from Paternalism to the concept of Man as the Vicegerent of God. Granting any Man the premise of Superiority, instead of holding to the truth that "All Men are created equal, that they are endowed by their Creator with certain inalienable Rights, that among these are Life, Liberty and the pursuit of Happiness," The Superior Man becomes, in His Mind, and in The Minds of his Subjects, a God-Man, a Super-Man, a Being to be worshiped the same as the Anthropomorphic God he claims to represent.

Few men are free from the temptation to assume themselves to be superior individuals, when "clothed with a little brief authority." We are inclined to scoff at the pretensions of others; but we are not so free from pretension that we can afford to do this, if we are honest with ourselves.

We resent the attempts of others to subject us to their pretentiousness; but we find ourselves being obliged to guard against pretentiousness in our own thought, feeling and conduct.

The symbol of Statecraft, the antagonist of Priestcraft in this degree, is an allegorical representation of The Mind of Man obsessed with the fallacy that Physical Force can successfully oppose Mental Sophistry.

The symbols of both Priestcraft and Statecraft are representations of mental fallacies. But Honorius functions on the Mental Plane while Frederick functions on the Material Plane. Any conflict between the Psychical and the Physical must result in the subjection of the Physical to the Psychical. The Mind controls the Body when The Mind is on its Throne. No other result can come from any conflict between these two than the subjection of the material to the mental.

But The Mind is not in Equilibrium when Reason, Intellect, Rationalism, attempts to act without Will, Affection, Love. When Reason directs it fulfills its proper function; but,

when Reason attempts to act without Will, the conduct is Destructive and not Constructive. In this conflict between the Mental and Physical Powers we see how destructive the result promises to become; but, just on the verge of willful destruction, The Will acts. De Salza, the symbol of The People, springs into the fray—and both Mental and Physical Man cease their headlong plunge. Will, Affection, Love, brings into the controversy the Leavening Agent, The Motive Power, The Dynamic Force of Truth and Love Combined, which sheds Light, reveals Truth and Serves.

Attributes of Reason, both Constructive and Destructive, support Reason.

Physical Force generates Physical Force in agreement and opposition.

Only when the Moral Element enters into the controversy does Peace rule in The Mind of Man.

Neither Priests nor Kings can sustain their pretensions without the support of The People. Neither Priestcraft nor Statecraft can subject The People without their consent and approval and support.

Government, whether allegedly spiritual or temporal, rests upon the consent of the governed. Government exists only by reason of the willingness of The People to be governed. Government is good or bad, depending upon the character of those who consent to be governed by its laws. Good Government only exists where Good People exist. Bad Government reflects the character of The People living under that kind of Government.

Ideals under any form of Government, represent the ideals of the individuals who form Governments. When ideals are lost Government becomes corrupt. When ideals are in The Minds of The People they are reflected in the Government of that people.

No Government will be any better than are The People living under the Government.

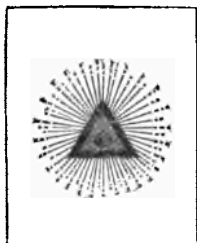
When Government becomes corrupt The People will be found to be corrupt.

Everything depends upon the character of The Individual, in the last analysis.

## The Twenty-Eighth Degree

### Prince Adept, or Knight of the Sun

THE STUDY of the Nature of Men and speculations upon the Character of Deity have been two subjects which have engaged the thought of some of the Wisest and Best men in every age. The Work of advanced thinkers rarely appeals to the people of their own time, but their Work is important because it influences the progress of the race long after the laborers are forgotten.



This fact is one of the inspirations to all constructive endeavor and the more we study this degree, and apply its lessons to ourselves, putting into practice whatever we can understand, the more inspiration we shall have to do our Work as well as we can without thinking of the immediate reward.

While the study of the ancient philosophies will disclose some things that modern scholarship has determined to be erroneous, it will also be discovered that much that the Ancients knew is only just becoming a matter of common knowledge. Modern Masonry has been taught for two hundred years, and these same Truths have been taught for thousands of years in the Ancient Mysteries; and many of the facts concerning the Nature of Man, which modern psychologists are just discovering, were known to the ancients.

The lessons in this degree of Prince Adept, or Knight of the Sun, are numerous and intensely interesting to the student, but cannot be covered in a short treatise of this character.

One point is dwelt upon insistently: the Law of Compensation works in the Realm of Morality with the same precision as in the Realm of Physics. Good and Evil always are in balance, producing Harmony; that Harmony which

causes the planets to revolve, and keeps Man constantly Evolving into Higher and Higher Experiences, if he assists Nature, or Works in Harmony with Nature.

### Reason and Faith.

Materialists deify Reason and debase Faith; Theologians exalt Faith and ignore Reason; but the Freemason, especially the Knight of the Sun. 28°, says that Reason and Faith are One, the two halves of a whole. He reaches this conclusion by the analogy of contraries; using Reason to discover its own limitations and thereby proving that "Faith is the *substance* of things hoped for, the *evidence* of things not seen."

It will therefore be seen that the Faith of the Knight of the Sun is not to be confused with blind belief, even though belief or credulity be misnamed Faith. Faith is not an assumed premise but a logical conclusion. It begins with the fact that God has revealed himself, and continues to reveal Himself to man through His Works.

All about him the Knight of the Sun perceives evidences of life. In all of his seeking for knowledge he has never found death, but rather change. Ignorant man sees life changing from one form to another and calls it death; but the Knight of the Sun notes that each change results in an evolution, an unfoldment, or progress in form; and that life continues onward and upward, so far as he can trace its progress.

So, when the Knight of the Sun proclaims that "God is the Author, or Conceiver and Creator, of everything that exists," he attributes to God the faculties of Infinite Intelligence and the powers of Supreme Will to use His Intelligence with unerring accuracy and precision.

In thus ascribing to Deity those faculties and powers which, in finite quality, we have learned to cherish as God's Greatest Gift to Man, we are paying to Deity the highest tribute that Man can pay to An Ideal, The Great Architect of the Universe; because the Knight of the Sun thus lifts up, or exalts, God into



that realm of Reason, and Understanding and Wisdom which finite Reason, and Understanding, and Wisdom, inspires Man to attribute to Infinite Intelligence.

When we ascribe to God the faculties and powers of Infinite Mind and Supreme Intelligence, we credit Him with having the Two Perfect Pillars in One Person; the Sure Foundation of Static and Dynamic Energy which, when in Balance, or Equilibrium, insures a Harmonious, or Perfect, Result.

When we say that God made Man in His Own Image, we base our conclusion upon the fact that Man possesses Mind and Intelligence that he does not find in the mineral, the vegetable, or the animal kingdoms, as life is there expressed; and that this Spiritual Essence emanated from The Supreme Spiritual Essence.

It is true that Man has no *knowledge* upon the subject of the Author of his Being; that he does not *know* God, nor God's purposes concerning him; but Man does *know* that all that he is, in addition to the animal, appears to be the result of his possession of Mind, (Intelligence and Will), which he does not find in any lower creatures, in any of the kingdoms of nature which he has demonstrated to be under his dominion.

The Knight of the Sun finds it more rational to exercise his Reason until he reaches the limitations of that Reason, and to conclude that the laws of His Being tend to evolution instead of devolution, which establishes his Faith, than he does to conclude that the Laws of Nature reverse their operation when Man has been evolved, and that Man—in this triune nature—is the end. The idea of Immortality is rational to the rational Mind.

So, through Reason, the Knight of the Sun establishes Faith, the logical outcome of the process of reasoning which he has followed. Through analogy of contraries, whereby Man learns that opposites are parts of a whole, Man demonstrates that he is the Son of God; because no other Source of his Being can be discovered through the use of the Highest Gifts he has received.

## The Twenty-Ninth Degree

### Knight of St. Andrew

**I**N THE TWENTY-SECOND degree we were taught the lesson of the Duty of Recognizing the Principle of Equality on the basis of the Merit of Individual Effort. In this degree of Knight of St. Andrew, we are taught the Duty of Recognizing this same Principle on the basis of Individual Achievement.

In the lesson of the former degree we were taught that the Favor of Nature and the Accident of Birth were not to be considered as Merit in the Individual; but that this Favor rather increased the Personal Responsibility of the Favored Individual, because of the Increased Opportunities for rendering Service, thus emphasizing Equality of Opportunity, based upon the Talents of the Individual.



Now we are given an illustration of the Recognition of Equality based upon Individual Accomplishment, in contradistinction to Individual Effort. Instead of the Merit of Effort we here are invited to a view of the Merit of Achievement. The chronology of Thought in the Two Degrees is made very plain, and the Compensation which accompanies the Action as well as that which follows the Accomplishment of the Purpose is demonstrated clearly.

The Virtues of Humility, Patience and Self-Denial, which are the Possessions of those who have Overcome the Destructive Propensities to Intolerance, Intemperance and Intellectual Vanity are shown to be the Marks of the True Knight of St. Andrew, the Exponent of the Christ Principle in the Masonic Life.

While the Principle of Equality is emphasized and stated in the lesson, it should not be overlooked by any that the Principle of

Fraternity is actually demonstrated in the Life of the Knight of St. Andrew.

### **Religious (?) Intolerance**

Intolerance is the offspring of Ignorance and Superstition. The more unenlightened The Mind and the more Impure the Heart, if such term may be used, the more Intolerant is the man.

No expression of Intolerance is so lacking in Intelligence and Love as that which is called Religious Intolerance. Of course, there cannot be any such thing as Religious Intolerance, because all forms of Intolerance are unscientific, unphilosophical and irreligious.

When we think or speak of Religious Intolerance, we mean that form of Intolerance which arises from belief in some particular creed. And, as all forms of creeds are destructive, except those individual forms made by Man for his individual guidance, the Intolerance based upon creeds is also destructive.

As the Knight of St. Andrew has learned in the preceding degrees, Spiritual Concepts of God have been held by Man from the earliest times. So we are not surprised to learn that, the Saracens had the same fundamental concepts of God held by Christians. When the interchange of thought concerning God developed the Truth, then all barriers were down.

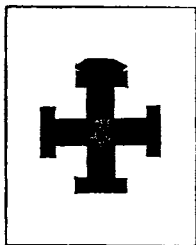
Masonry asks Man if he believes in God. There the inquiry ends. He is not asked to define God, speculate concerning His Attributes, express his opinion on the subject of the Number of Persons in the God-head, or any other questions inspired by theologians. If Man has Faith in the existence of God he is fitted to receive Masonic instruction. He may have such other beliefs as his intelligence inspires; but these are not subjects for inquiry upon the part of any other individual in the Universe.

All this, and more, will be disclosed to the students of this degree.

## The Thirtieth Degree

### Grand Elect Knight Kadosh

**S**ERVICE TO HUMANITY is the keynote of the lessons taught in the Knight Kadosh. 30°, and thus is continued the instruction on Fraternity begun in the preceding degree. Fraternity is the Expression, in the Life and Conduct of the Individual, of the Rights of the Individual and the Duty of Recognizing those Rights as Inherent in every other Individual.



In this degree we reach a climax, as we have hitherto done in the Third, Twelfth, Fourteenth, Sixteenth, Eighteenth, Twenty-fourth and Twenty-seventh degrees. These all teach, primarily, the Expression of Liberty and Equality, or Fraternity; or, as in the Third and Twenty-seventh degrees, the opposite of these, for the purpose of teaching negatively the same lessons that are taught positively in the other degrees. We thus have illustrations of both success and failure; and, in the degrees illustrating failure, we have illustrations of the method to correct the defect.

In this degree Fraternity is taught positively and is shown to be Expressed in Service to Man, the only Service we are capable of rendering that both Reason and Conscience tell us will be acceptable Service to God.

In the Ancient Ceremonies of this degree was a review of all of the preceding degrees, symbolizing the continuity of Masonic Instruction and the necessity of keeping constantly in mind the Search for Light, Knowledge and Understanding, so that Wisdom might be achieved; and so that Love, Affection and Will might be developed as the basis for Strength; and that both Reason and Will might find Ex-

pression in Living the Masonic Life, that beauty might be shown in Character.

If the lessons taught in this degree of Knight Kadosh are studied as a review of the lessons in all of the preceding degrees, the student of Moral Science and Philosophy will discover many new lights in other degrees.

### Love of Man—Faith in God

Only as Love overcomes Fear are we worthy to be advanced to the degree of Knight Kadosh.

Liberty must be expressed by demanding the right to be heard in the cause of Truth. Equality must be expressed through recognition of the Rights of Others. Fraternity must be lived by rendering Service to our fellow men. Thus is illustrated in this degree the three Masonic Principles upon which men must rely for guidance in their efforts to advance in Masonry.

"Eternal vigilance is the price of Liberty." We must ever be on our guard to keep the Evil Forces within us from encroaching upon us. We must ever study to keep our relations with others free from intellectual haughtiness and hateful self-assertion. We must ever be on the alert to render Service to those in need, so that we may actually practice those Virtues which Knowledge and Love have taught us to be Masonic in character.

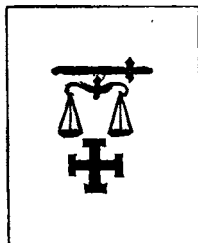
Humility without self-abasement, Meekness with loyal defense of the Right, Fidelity to duty and Prudence in the performance are some of the Moral Characteristics of the Knight Kadosh, which must be kept in the mind and heart of every Faithful and Loving Brother.

The Standards of Conduct are high but not unattainable, because the Example is set in the Life of the Christ, whose disciples we are. A study of the 3rd, 14th, 18th, 24th and 26th degrees is recommended in conjunction with the study of the degree of Knight Kadosh—30°.

## The Thirty-First Degree

### Grand Insp. Inquisitor Commander

THE DEGREE of Grand Inspector Inquisitor Commander should be studied in conjunction with those of Provost and Judge, Master ad Vitam and Patriarch Noachite; not because the lessons are identical but because all of these degrees place those in authority in the position of men who usurp, to some extent, the functions which both Intelligence and Love lead us to ascribe to Deity; the Judgment of our Fellow men.



The man who assumes the Personal Responsibility of judging his fellow man needs to study himself that he may be sure that he is familiar with the Principles of Justice and Equity, as a basis of Intellectual Fitness; that his Heart is divested of all impurities, as a basis of Moral Fitness; and that his own Conduct

Expresses an Understanding and a Moral Conception of the Rights of the Individual and the Duty of giving to every Man that Equality of Opportunity which God intended him to enjoy when he created and endowed him.

The lessons of this degree apply, not only to the rendering of Individual Judgments upon the Conduct of those with whom we come in contact; but the Judgments rendered by Individuals as representatives of Society, legally and constitutionally endowed by the franchise of their fellows with the Power of Guaranteeing Rights or of Limiting or Depriving others of their Rights, of Defending Liberty or of Curtailing Liberty, of Permitting the Individual to Perform his Duty as an Equal, or of Depriving the Individual of his Right to Perform his Duty, of Granting to the Individual the Opportunity to repent, confess his faults, and reform his Conduct, or of De-

priving the Individual of his Right so to do, in the name of the Superior Right of Society.

Each Individual, as an Individual, and each Individual, as a Representative of Society, must study his Personal Responsibility, assume and discharge it.

### The Merit of Justice

The more we study philosophy and religion the more clearly we discern the merit of Justice in the relations between man and man. It is more important that Equity, Justice and Right should be present in our relations than that we should be philanthropic. Where Justice rules philanthropy is not needed. Philanthropy is a substitute—and an inefficient substitute—for Justice. If we were always Just in our relations with others, and Justice obtained among all men in their relations with one another, this world would be the most beautiful place the mind of man could conceive.

From the most ancient times the Great Teachers of all nations have taught the merit of Justice. The injustice in the world is not the result of any lack of information on the subject. All injustice may be traced to the greed of man, his disposition to take advantage of others, his desire to gain that which belongs to him and that which belongs to his brother as well.

We never shall have Justice until men begin to practice fraternity in their relations with one another. Only when men begin to live the Golden Rule will injustice begin to hide its ugly head. Only when men learn to love their neighbors as themselves, treating others as they would like to be treated under like circumstances, will Justice rule.

As Masons we are taught to be Just in our relations with all men. We shall never be Just with others until we become Just in our relations with one another, as Masons.

*"For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."*

—Sermon on the Mount.

## The Thirty-Second Degree

### Sublime Prince of the Royal Secret

**F**ITNESS TO POSSESS the Royal Secret is predicated upon proficiency in the preceding degrees. This secret is given symbolically to each Scottish Rite Mason who receives the Thirty-second Degree, but like all Symbolical Gifts it is only a physical counterpart, or shadow, of the Spiritual Reality which lies behind it, the possession of which only comes to each Individual as the result of making the Individual Effort Intelligently, Lovingly and Persistently until the Royal Secret has been Achieved.



The Way to Achieve is illustrated in the Individual Effort of Man to Overcome the Evil Propensities in his Nature, to Build his Character upon a Pure Foundation and to Express in his Life and Conduct that Understanding and Love

which his Individual Effort has developed, in Rendering Service to his Fellow Man.

When this conception of the degree of Sublime Prince of the Royal Secret is apprehended and the "Legend of the Builder" is studied in conjunction with it, and the Search for the Ineffable Word and its Discovery is compared, and the Story of the Life and Character of Jesus of Nazareth is laid alongside of the "Story of Constans," the Reason for the Allegory will be better Understood.

Life is a struggle in the midst of a Hostile Environment—the Environment of what we have learned to designate as the Evils Within Ourselves, because we are yet in Darkness as to the Purposes of the Great Architect of the Universe. But we do Know that we make progress in Life only as we learn to "look to the East" for Light, to the West for Strength to subdue the Passions which tear down and destroy, and to the South for that Example of



Individual Conduct which illustrates the Necessity of Regeneration, as a means of Advancement after Failure.

### Singleness of Purpose

The happiest man in the world is he who is on terms of intimacy with his own reason and his own conscience; who is able to stand alone, if need be, actuated wholly by the dictates of his own reason and his own conscience, and inspired by his own free-will, even though the whole world beside appears to be in opposition.

To whatever extent one permits himself to be influenced by the suggestions, advice or commands of another, when such are found to be out of harmony with the dictates of his own reason and conscience, and in opposition to the impulse and inspiration of his own free-will; to that extent he has become a subject, a prisoner, a slave; and, if he continues in his sin, will become a subject of some institution erected by men, wherein he will be obliged to do penance during the balance of his natural life.

It has been said that "a double-minded man is unstable in all his ways," and this state of consciousness has been assumed to indicate weakness. This is not always the case. The man who has reached the stage of double-mindedness is on the way to Liberty, if he takes the next step forward.

Man only reaches the condition of double-mindedness on his way to single-mindedness. He arrives there from the condition of triple-mindedness, or many-mindedness. He has only one step more to make before he will reach single-mindedness, or individual independence. The double-minded man is in the middle-chamber of his experience, he is passing the final test on his road to Mastership.

If he meets the condition confronting him in the middle-chamber; if he recognizes, assumes and discharges his personal responsibility; if he makes the supreme individual effort to be guided by his own reason and his own conscience, and acts of his own free-will and ac-

cord, without equivocation or mental reservation; he will pass from double-mindedness to single-mindedness and will have demonstrated his Mastership, his discovery of the Royal Secret.

### The Golden Quest

Every age has had its Golden Quest. Likewise every age has discovered that quest to have been a vain ambition, an inglorious substitute for aspiration, a veritable rainbow which has had no more substance than the Pot of Gold at the rainbow's end.

The ancient Brahmans of India sought and worshipped the Golden Child. The Egyptians set up the Golden Bull Apis, to typify the Golden Sun God-Ra. The Israelites made and worshipped the Golden Calf, in the wilderness, and at later periods in their history. The Greeks sought to find the Golden Fleece. The Seers and Sages of every race foretold the coming of the Golden Age, when sin and sorrow should be no more, and hope and happiness should rule in the experience of man.

Modern man is still engaged in the Golden Quest. Many men appear to assume that their quest will end with the possession, in great abundance, of the Golden Dollar. The failures of the past do not appear to have any influence upon their conduct. The delusion of happiness to be achieved through material quest and possession appears to be as strong now as at any time during the history of mankind. Mankind is, largely, materialistic. The concepts men form of God and Man make materialists of men.

In like manner we find men seeking honor, and place, and power, through various relations with their fellows. In business, in the professions, and in social and political relations, men are seeking, through material means, to achieve that happiness which ambition appears to suggest, not appearing to realize that until aspiration takes the place of ambition, and sibboleth is turned into shibboleth, can happiness be achieved.

The Royal Secret will never be found by the man who expects to receive it as a gift. Not

until he aspires, seeks and works will the secret be discovered. It is only to be achieved by individual initiative, followed by individual effort, after the lesson of self-control has been learned, the lesson of self-reliance has been demonstrated, and the lesson of the necessity of Service has become the guiding influence in life.

If we study the 32° of Scottish Rite Masonry, and make the effort to apprehend the significance of the order in which the lessons are taught, we shall learn that we cannot hope to render acceptable service to our fellow men until we have learned to submit our desires, our emotional propensities, our selfish sentiments, to the control of our reason; nor until we have become proficient in the practice of acting of our own free-will and accord, without equivocation, or secret evasion of the duties we owe to others, to the point where our conduct is the result of self-controlled, self-reliant, and self-inspired action.

The Golden Quest never will be successful so long as it remains upon the material plane. It can only result in the achievement of happiness when it is raised into the realm of the Ideal. So, likewise, the Royal Secret will never be disclosed to the man who seeks it with the desire to possess it. It can only come to him who asks and seeks and works to achieve it, for the purpose of using it in the Service of his fellow men.

### The Royal Secret

The "Lost Word," the "Ineffable Word," the "Truth," the "Word of God," the "Word of Life," the "Mystery of Being," the "Royal Secret," have been the quest of Man throughout the ages.

The record of this quest has been preserved in tradition and allegory. More than thirty variations of the story have been discovered by scholars, who have learned to refer to them collectively, as the "Story of the Christ."

The "Story of the Christ" is the story of the Quest of Man for Good, or God. In each variation of the story, Man may be discovered, in

the midst of the hostile environment of his passions, destructive habits, and vanities, striving to find God, and to become like God.

In each of these variations of the story may be discovered evidence of the relation of each to the others. This fact discloses that all have a common origin; or, that all are founded upon the common experience of Man in his evolutionary development, without regard to limitations on account of sex, color, race, creed, philosophy, nationality, or social, political or economic environment.

The universal character of the "Story of the Christ" is most convincing testimony in favor of the recognition of the Brotherhood of Man.

Carefully studied, thoughtfully reflected upon, prayerfully examined and applied to the individual experience, this story discloses, to him who has learned to "ask, seek and knock," the necessity of using his individual intelligence, his free-will and his own initiative, if he would understand, love and align himself with Nature, and Nature's God.

Notwithstanding the universal knowledge of the "Story of the Christ"; notwithstanding the universal record of failure disclosed in all of the various allegories; notwithstanding the clear presentation of the reason for the failure in each story; mankind is slow to learn the simple lesson taught.

Man has The Word; but man has not developed the power to live his life in harmony with the message which The Word contains. Man knows; but man has not yet developed the moral strength to live in harmony with his knowledge. Man has evolved from the physical to the mental stage; but man has not yet achieved the moral courage to order his life and conduct in harmony with the dictates of reason and conscience.

In this Thirty-second degree of the Ancient Accepted Scottish Rite we have an allegorical presentation of the Truth handed down through the ages in the "Story of the Christ."

Constans enters upon his test with full knowledge of the equal necessity of Temperance, Fortitude and Prudence, if Justice is to

prevail. But he fails because he neglects to order his conduct in harmony with the facts.

Man sympathizes with man in his failures and neglects to learn the reasons for the failures. Or, Man does not sympathize with others when they fail because, forsooth, Man thinks himself wiser than those who have failed and must have the experience, himself, before he understands. Or, man sympathizes with those who have failed but does not allow his sympathy to rob him of the use of his own reasoning faculties—and only this Man is Wise.

### Does The Initiate Pass?

"In the beginning The Word was, and The Word was with God, and The Word was a god," or expression, or manifestation, or emanation flowing from Divine Wisdom and Divine Power in Perfect Equilibrium.

The Word is the Transforming, Regenerating, Renewing Force flowing from Divine Essence, or Divine Spirit, expressed, or made manifest, in and through the operation of Divine Law.

Jachin and Boaz standing erect demonstrate the test by the Plumb. As they are parallel with each other, they thus disclose the common foundation to have been tested by the Level; and, that both Plumb and Level have been squared, or proved by themselves, in combination.

Integrity and Fidelity stand, side by side, parallel with each other, symbolizing the Individual Liberty and Perfect Equality of Wisdom and Strength, or Reason and Will, one the static and the other the dynamic elements in Nature, and in The Mind of Man. One is the Male and the other the Female unit in the duad. One is the conceiving and the other the receptive, or assisting principle, in Nature. One is the Creative and the other the Conserving principle. And the product of the duad, the offspring, the expression, is the third element, demonstrating the unity in the Trinity.

Here we have a symbol of The Mind of Moral Man in Equilibrium, directed by Reason and inspired by Will; but until these Powers

of The Mind of Moral Man are expressed in Service, until The Arch has been placed in position on the tops of The Pillars, until The Word has been made manifest through Expression, The Son of God is not incarnate, is not made manifest in the flesh, through the physical body.

Integrity and Fidelity have not yet been expressed through Sincerity.

Liberty and Equality have not yet been demonstrated through Fraternity.

Wisdom and Strength have not yet produced Beauty, or Harmony, or Order.

The Initiate in the Thirty-second degree symbolizes The Mind of Moral Man, divested of the vices and superfluities of heart and conscience through the use of The Gauge and The Gavel. He has been tested by the Plumb and the Level and tried by the Square, and has been found to be A Living Stone, straight, true and square, fitted for the Building but not placed in The Temple. He has been proved to be ready for Service, but not yet subjected to The Final Test, The Service Itself.

Integrity and Fidelity have been demonstrated, but Sincerity must be proved in Service. Only if Service is rendered will the Goal be reached, the Royal Secret be discovered, or achieved, and The Word be made manifest, or expressed in conduct.

Only as Temperance, Fortitude and Prudence are practiced will Justice reign.

Only as the Cuirass, the Helmet, the Shield and the Sword are used symbolically, expressed in Temperance, Fortitude, Prudence and Justice, can Service be rendered without needless sacrifice.

Only as physical conduct is directed by Reason and inspired by Free-Will can Triune Man Express the Divine Essence in His Nature, "The Kingdom of God Within."

Only in Service to his fellow man can he render Acceptable Service to God.

Only as Truth and Love are expressed as One, in defense and construction, can Sincerity, or steadfast purpose, be made manifest.

Only as Faith is joined to Hope will Charity,

or Love, shine forth as the Perfect Expression of God Within Man, whereby Life will rise triumphant over Death and Immortality be manifested as a fact in Nature.

Only as The Mind and The Heart are Expressed in Service to Man will consecration of The Life to God be manifested in the daily Life and Conduct.

The obligations, or duties, owed to God, neighbor, or fellow man, and self, must all be discharged if the Royal Secret is to be discovered; if Perfection is to be achieved; and if The Word, the Transforming Power, the Regenerating Force, is to be expressed.

Service is The Objective.

Only through Service can The Word be made manifest; only through expression can the Transforming Power be demonstrated; only in the rendering of the Service will the Regenerating Force act to re-create.

The Initiate Serves his fellow men; but does he fulfill the obligations he owes to God, the obligation to use both Reason and Will, so that the Service shall be constructive and without needless destruction; and does he fulfill his obligation to Himself, the obligation to sustain His Life in the physical body until he has reached that point in His Experience where he cannot longer render Service to God, His Neighbor and Himself?

"Greater Love hath no Man than this, that he lay down his life for his friend." Sublime Truth expressed in words; but was Love expressed in conduct? Was it that "Perfect Love" which castest out fear, or was it emotional affection inspired by fear?

What of Truth?

Is the Error of Superstition fully overcome?

Does the Light of Reason dispel the gloom, or is the conduct emotional instead of rational?

If the conduct is rational, why does he ignore the cuirass and helmet?

Is Wisdom displayed as the companion of Strength, or Reason as the director of Will, or do Truth and Love appear as One?

"My hope is in God," but Faith has not been

established. "The substance of things hoped for," the evidence of the seen has not yet completed, or made perfect, the evidence of the things not seen.

Faith must be joined to Hope before Love can manifest itself in Man.

The Sword and The Shield, the symbols of Fortitude and Justice, are not sufficient without the Cuirass and The Helmet, the symbols of Temperance and Prudence.

Moral courage not directed by intelligence leads to disaster, because Reason must direct Will or the conduct becomes wilful, emotional, passionate, revengeful, and therefore destructive.

Service is the objective. If Sacrifice is necessary to the performance of Service, Sacrifice must be made. But Service is the End, while Sacrifice is only a means to an End. And Needless Sacrifice, sacrifice not essential to the accomplishment of Service, ignores the merit of the virtues, Temperance and Prudence, while it over-emphasizes the merit of the virtue of Fortitude, with the result that Justice is perverted and becomes Injustice.

Truth and Love, balanced against each other, produce Harmony in The Mind of Man.

Reason and Will, when in equilibrium, permit The Mind of man to express Thought and Purpose constructively.

Intelligence and Moral purpose, when in co-operation, direct and inspire Man to act of His Own Free-Will, without subjection, evasion or equivocation.

Nature is in equilibrium, every force counterbalanced by every other force and kept in balance by the Laws of Nature, which are the expression of the God of Nature, that Divine Essence which permeates All Nature, The Divinity Within.

Man and God are in equilibrium, in At-onement, when The Mind of Man, the Spiritual Essence of Man, controls and preserves The Perfect Balance, preparatory to The Great Transformation, The Regeneration, or Rebirth, whereby he becomes A SON OF GOD.



*The Pillar or column on the right, or in the south, was named, as the Hebrew word is rendered in our translation of the Bible, Jachin; and that on the left Boaz. Jachin means "he will establish," or plant in an erect position. \* \* \* \* Active and Vivifying Energy and Force. Boaz means "In it is strength." Stability, Permanence, in the passive sense. (Conserving Power.)* —Albert Pike.

*THE right hand pillar symbolizes Physical Force; its color is blue. The left hand pillar symbolizes Emotion or Love; its color is red. The light from the east shines between the pillars upon the altar and symbolizes Spiritual Purity, Intellectual Light, its color is white.*

*Thus is symbolized The Mind of Man, the Spiritual Essence, the God Within, which supplies The Light, the Direction, for the control of the Physical and the Emotional elements in The Triune Man.*

—E. A. R.

*"There is a time in every man's education when he arrives at the conviction that envy is ignorance; that imitation is suicide; that he must take himself for better or worse as his portion; that though the wide universe is full of good, no kernel of nourishing corn can come to him but through his toil bestowed on that plot of ground which is given him to till."*

—Ralph Waldo Emerson.

*"The social group, community, tribe or nation which develops an unworkable scheme of morality, or within which those social acts which weaken it and unfit it for survival habitually create sentiments of approval, while those which would strengthen it and enable it to expand habitually create sentiments of disapproval, will eventually be eliminated."*

—Thomas Nixon Carver.

*"Though I speak with the tongues of men and of angels, and have not Love, I am become as sounding brass, or a tinkling symbol. \* \* \* And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not Love, it profiteth me nothing. Love suffereth long, and is kind; Love envieth not; Love vaunteth not itself; is not puffed up. \* \* \* Rejoiceth not in iniquity; but rejoiceth in the Truth."*

—Paul to the Corinthians.

### MINISTER TO THE LIVING

Do not keep your box of ointment;  
 Break it o'er your friends today.  
 Do not keep it in the darkness,  
 Half forgotten, laid away.  
 Little deeds of love and kindness—  
 Don't forget to give them now;  
 Don't forget to smooth the pillow,  
 Don't forget to bathe the brow.

Send the flowers to the living;  
 Do not keep them for the grave;  
 They may comfort some poor mourner;  
 They may strengthen, help and save.  
 Send them in their fragrant beauty,  
 Show your friendship true and warm;  
 What would care a rosewood casket?  
 What would care a lifeless form?

Hearts there are with burden laden,  
 Bearing bravely toil and care;  
 Ready to receive your kindness,  
 Should you leave your ointment there.  
 Don't forget the kindly counsel;  
 Don't forget the loving tone;  
 They will make the cross seem lighter  
 To some sorrow-laden one.

All along life's rugged pathway  
 Stretch your hand and lift your voice;  
 Bringing all your love and kindness,  
 Making every heart rejoice.  
 Keep your ointment ever ready;  
 Use it freely, there is room,  
 It will bring you richest blessings,  
 Smooth your passage to the tomb.

—Author Unknown.

*"If a man should be able to assent to this doctrine as he ought, that we are all sprung from God in an especial manner, and that God is the Father both of men and of gods, I suppose he would never have any ignoble or mean thoughts about himself. But if Caesar, the emperor, should adopt you, no one could endure your arrogance; and if you know that you are the son of Zeus, will you not be elated?"*

*Yet we do not so; but since these two things are mingled in the generation of man, body in common with the animals, and reason and intelligence, in common with the gods, many incline to this kinship, which is miserable and mortal; and some few to that which is divine and happy."*

*—Epictetus.*















25

495 SU  
BR

4947

11/01

31150-105

NULB









