

## **KNIGHT ROSE CROX (18°)**

### **THE INFLUENCE OF EVIL ON SCOTTISH RITE FREEMASONRY**

© Mark C. Phillips, 32°

*Write an essay on the metaphysical and mystical meanings of the Rose Croix Tradition.*

#### *Introduction*

Evil is not all that bad. Such a statement may seem shocking and perhaps even scandalous to those who view evil as the absence of goodness,<sup>1</sup> or those who personify evil as Satan.<sup>2</sup> But such views, no matter how justified, are not the subject matter of this paper. There is also a hermeneutical<sup>3</sup> understanding of evil, one that helps to explain our existence, which is that “well, nobody’s perfect.”<sup>4</sup> We can best reflect upon our human condition when it is done hermeneutically, i.e., direct expressions of the primordial myths of who we are, why we are here, and what we are doing here.<sup>5</sup> This corresponds with the sublime meaning of the Eighteenth Degree, that I am a human being who struggles with conflicting internal messages – Am I good or not? – Am I in control of my life or not? – and it assures me that I can begin to be redeemed through my conflicts as I accept them and work to reconcile them as I liken myself unto Deity.

This is not to say that other views of evil are mistaken. I believe that there is such a thing as ontological evil – it exists as an absence of good, just as darkness can be observed where light does not penetrate. I also believe that there are people who personify moral evil – history books are filled with stories of those who apparently have no conscience or scruples. But there is also a Masonic perspective of evil which is hermeneutical, i.e., it reveals solutions about the ambiguities that plague our human condition. And therein, amazingly enough, is a redemptive pathway to Deity.

The Eighteenth Degree’s message of redemption and perfect charity serves no purpose if there is no evil to redeem and no struggles which deserve our love. I did not fully appreciate this message when the Degree was conferred upon me. But I have come to realize, perhaps with the accumulation of years since then and the possible corollary of more wisdom, that hermeneutical evil is not a bad thing. Unlike its ontological and ethical cousins, it coexists with Deity because Deity coexists with the messiness of our lives. It is simply an intrinsic reflection on what it means to be human. Hermeneutical evil is not something to be despised and rejected. It is a non-judgmental summation of the human condition. It helps to describe who I am – someone who is profoundly human and still working on my aspirations to be as perfect as Deity would have me become.

Hermeneutical evil is not taken lightly; it is part of my psychological DNA and defines who I am, whether I like it or not. I cannot deny my hermeneutical self any more than I can change my skin color or family heritage. It is an essential part of my emotional quotient, in how I assimilate information and relate to those around me.<sup>6</sup>

Hermeneutical evil acknowledges that I have plenty of psychological warts, wrinkles and faults. I do not drink, smoke, gamble or worse, but I have fears, anxieties and emotional uncertainties which I struggle to tamp down even as I comb my hair every morning. There is no topical cream or artificial facelift that can conceal these blemishes. Nor should I try. If I want stop having them, I must acknowledge them, accept them and – *here is the ultimate redemptive key* – change my lifestyle in order to resolve them. My best medicine comes from within me, not from outside me.

I can change my lifestyle by undertaking the journey of a Knight Rose Croix, one that is deeply syncretistic despite its apparent contradictions. One of the great missions of Freemasonry is to encounter Deity.<sup>7</sup> I encounter Deity most prosaically in the deepest, darkest pathos of my humanity; my experience of the Beatific Vision is not more authentic when it was linked to asceticism or somehow denies my humanity. I meet Deity more authentically when I work through my pathos and no longer let me control me.<sup>8</sup>

This is a redemptive process. I still myself deliberately, stretch forth my arms in a cruciform shape, release a deeply-held breath, and make every effort to be effortless as I allow myself to trust-fall into the mystery of eternity.<sup>9</sup> This mystery requires me to venture over rough and rugged roads where I have never traveled before. This is the ultimate form of trust, knowing that I am not sure that I can ever catch myself – and not sure that I want to – and I know that Deity would not have it any other way.

I hope that Deity will catch me and comfort me, but having such a guarantee tucked safely into my pocket would deny the reality of the mystery that surrounds me in my trust-fall. I trust that Deity will do the right thing, but I do not really know for sure. Nor do I know what my trust-fall will require of Deity, what tender feelings of mercy or majestic stirrings of omnipotence it will engender. Will Deity reach out to me, or will I be allowed to fall and fall and fall?

What awaits me at the end of my fall, and when will it end? I do not know. Am I falling downward, or sideways, or some other direction? It is not an abrupt ending – that I do know – but what a journey with all of its unanticipated twists and turns and spills! I want to talk, I want to yell, I want to mumble, but there are no words that do justice to my heart-felt intensities. Others want to help, but they cannot do for me what I am afraid to do for myself. I must continue to trust-fall, not knowing fully where it will lead or what it will give me. But I have begun the journey and a tiny voice within me compels me to keep going, no matter what.

The redemptive value of the trust-fall is that it strips away the self-imposed lie that I am completely in charge of my life. Did I really choose to be born, especially here, now, and within this family? Can I really choose to end my life as simply as flipping off a light switch? I am not as effortless as a bubbling brook as it speeds merrily over smooth, worn river rocks. But I am also not as listless as dank mud that is piled in a heap at the bottom of a deep, dark well either. My heart rejoices with the songs of angels as I weave an awkward path through the dens of iniquity that I encounter every day at work.

I am no better than those whom I serve, but I am not comfortable enough to rub shoulders with them and profess to be their brother. There is a precarious awkwardness that aches within my spirit, not knowing whether I could be happier somewhere else. Where are my true home and sanctuary and asylum? They are not things of my making, but they are capable of being explored as I continue to trust-fall.

My eyes are not closed during the trust-fall. This is an eyes-wide-open state of complete consciousness. I can feel the wind tug figuratively at my hair, my face and my clothes as I slip through eternity. I am by myself but I am not alone. There is a Spirit streaming alongside me. There is no assurance that the Spirit will land where I will land. It might not even be real; it might just be my fanciful imagination playing tricks on me. But a fleeting encounter with Another helps to steel my resolve to continue the fall. I must do this because, unless I allow the lie of my Outer Self to slip away, I can never glimpse the truth that is my Inner Self as I stretch ever closer to Whatever Else is There.

Hermeneutical evil does not scream in my head that I am bad and worthless. It makes an understatement that I am not yet what I can be. Deity would have me lose the lie by losing my False Self, and have me gain the truth by growing into my Inchoate Self. I am middle-aged, a family man and an upright working professional . . . but there are many mornings when I wake up afraid about the repercussions that follow the mistakes which I either have made already or might make that day. My fears leave me anxious, worn out and unduly stressed. Oh how I wish to escape to the South Pacific . . . get me off this rollercoaster and let me just sit on a balmy beach and enjoy the rejuvenating trade winds.

But if I am honest with myself, I must admit that I am my own worst enemy when I ignore that I have intrinsic value and integrity. Some of us are more successful than others in achieving our full potential for goodness, i.e., becoming like unto Deity. I trust that I may be counted in their ranks someday. But for now and always, the effort is not solely mine; I must work in conjunction with Deity. Whether I ever achieve ultimate goodness – and perfect peace of heart – as a human being depends upon my response when Deity reaches out to draw me unto Himself. In the meantime, I must continue my trust-fall.<sup>10</sup>

### ***Hermeneutical Evil as a Synonym for the Human Condition***

Dr. Scott Peck, well-known author of *The Road Less Traveled*, encourages us to explore this hermeneutical understanding of evil. He states that we are all evil because we are all ordinary human beings:

It is as if we automatically assume this is a naturally good world that has somehow been contaminated by evil. In terms of what we know of science, however, it is actually easy to explain evil. That things decay is quite explainable in accord with the natural law of physics. That life should into more and more complex forms is not so easily understandable. That children generally lie and steal and cheat is routinely observable.

The fact that sometimes they grow up to become truly honest is what seems the more remarkable. Laziness is more the rule than diligence. If we seriously think about it, it probably makes more sense to assume this is a naturally evil world that has somehow been mysteriously “contaminated” by goodness, rather than the other way around. The mystery of goodness is even greater than the mystery of evil.<sup>11</sup>

It is understandable that we want to define evil in terms of moral imperatives that distinguish right from wrong, because traditional ethical definitions of evil are a convenient way to label our conduct: do good and avoid evil.<sup>12</sup> Ethical determinism is valuable because it provides clear standards for how we can choose to inculcate good manners and promote social harmony. We can tell when we act appropriately as we understand that morality underlies many behavioral models of evil;<sup>13</sup> morality presumes the existence of objective criteria for knowing good from evil.<sup>14</sup>

But Dr. Peck is not discussing ethical evil here. He is talking about imperfections that are inherent within human life when we struggle to become more perfect. Becoming perfect does not mean that we become less human – it means that we become more authentically human. We are all “works in progress.” We all experience some degree of hermeneutical evil since we have not achieved a complete state of perfection yet, and we are unlikely to do so completely in this life. But this is not an absolute either/or category. Nor is it a matter of ethical directives or moral indictments. It is merely a recognition that we can only progress toward eternity while we remain firmly rooted in the adversities of this life. Our lives are shades of grey, not sharp contrasts of black or white.

Hopefully, mature Freemasons agree with this sentiment and promote principles of positive moral living, recognizing that there are shades of grey whenever we attempt to understand hermeneutical evil – it is not subject to objective standards and it is not a one-size-fits-all condition that applies equally to every man, woman and child on earth. It is inherently subjective because it flows from every person’s unique sense of ascetics<sup>15</sup> and each of us has unique passions and prejudices which we continue to circumscribe in our own ways, at our own speeds and according to our own standards. This is not relativism, although each of us is as unique as our thumbprints.<sup>16</sup>

The Masonic view of hermeneutical evil is exemplified by the Eighteenth Degree. Apart from certain defined conduct that is prohibited by our Masonic Code, the Eighteenth Degree’s view of evil is hermeneutical, not abstract or ethical, and it is much broader than any legislated code of conduct.<sup>17</sup> To understand it, we need to appreciate the hermeneutics of evil – what philosopher Paul Ricoeur calls a descriptive symbol of all the perennial problems that we allow to plague us, specifically our weaknesses, mistakes and limitations.<sup>18</sup> We are more – or less – evil today than we were yesterday, depending on how much we chain ourselves to our fears and anxieties. But there is hope. As we become less fearful, we can begin to overcome evil’s control over our decision-making abilities. As we become less anxious, we can begin to see the possibilities of goodness that might motivate us to become better persons. As we plumb the so-called evils that permeate our lives, we learn how they influence us individually and in our relationships

with others. Hopefully we can gain the courage to reject our crippling limitations and strive to achieve our greater eternal destiny.

Speaking symbolically, hermeneutical evil is as old as humanity itself. It was experienced in the Biblical Garden of Eden where a serpent, portraying a tempter,<sup>19</sup> knew enough about our primordial parents' vulnerabilities to distract them from Deity's standards and caused them to choose exile from their paradisiacal home.<sup>20</sup> Cabbalism speculates that the serpent was not an actual demonic creature, as mainstream Judeo-Christianity teaches, but hermeneutically evil because it served as a psychological mirror that reflected our primordial parents' insecurities back to them.<sup>21</sup> The shock of seeing a portion of their mirrored selves for the first time caused them to doubt their inherent worthiness as being in the image and likeness of Deity,<sup>22</sup> and they partook of the forbidden fruit not because they chose to be rebellious but because they suffered from a crippling, mistaken attitude that they could only become like the gods, knowing good and evil, if they partook of that fruit.<sup>23</sup>

Hermeneutical evil teaches us that so-called "original sin" is a self-limiting attitude that has permeated the human race ever since our primordial parents experienced it for the first time.<sup>24</sup> We might aspire to deification or at least some form of apotheosis, but we continue to create an undeniable chasm between ourselves and Deity due to our ongoing infidelity, lack of perfect hope, and uncharitable nature.<sup>25</sup> But all is not lost. We are not deprived of Deity altogether unless we choose to be ignorant. We can draw closer unto Deity as we admit the imperfections in our lives and refuse to succumb to them any longer.<sup>26</sup>

To aid us in this vital endeavor, Deity can reach us in the ordinariness of our lives. Traditional ethical language says that we must reject evil in order to become good. But, hermeneutically speaking, we cannot deny evil if that requires us to deny our humanity, because we encounter Deity most authentically when our defenses are down and we submit ourselves in our weakness and imperfection.<sup>27</sup> We cannot deny our humanity in order to aspire to nobler ways, for therein lay all the pristine – and inchoate – elements of divinely-created humanity. Divine perfection is not the opposite of human nature, for they complement each other.<sup>28</sup> We need not choose between humanity and divinity, since we can embrace both sides of our essential nature. The path of perfection is a matter of degree, as we move along the spectrum toward the eternal goal that Deity would have us achieve.

The spectrum includes the retention of our natural elements as a counter-balance to our spiritual elements. We do not lose our natural selves but we can refine them as we move along the spectrum toward Deity. Hermeneutical evil is synonymous with the human condition: we must deny Deity if we must deny evil, for Deity desires that we remain human. Likewise, we must embrace hermeneutical evil if we wish to embrace Deity, for we embrace Deity as we work through our weaknesses and aspire to perfection.<sup>29</sup> Accepting our human condition is the beginning of our authentic path to Deity, as surely as life itself: "Life is a symbol, an image, before being experienced and lived,' and the work now is to decipher the wrongdoing wrapped up for the symbol."<sup>30</sup>

Hermeneutical evil resonates with a Freemasonry that is imbued with Biblical imagery. For example, Third Degree Master Masons are encouraged to pattern themselves after Tubal Cain, who is identified in *Genesis* as the first artificer of metals.<sup>31</sup> Tubal Cain was a direct descendent of Cain, who was the primordial son of our primordial parents, the slayer of his younger brother Abel and hardly a paragon of virtue.<sup>32</sup> Cain's legacy through Tubal Cain reminds us that we who are the posterity of our primordial parents are inherently weak despite our longing for the goodness of eternity. But all is not lost or hopeless. Deity can redeem us in our human weakness, which enables us as the descendants of Adams' children to overcome our egoity by slaying the legacy of Cain's fratricide and demonstrating that Abel's pure love is far superior to Cain's self-centeredness.<sup>33</sup> Although Abel left no posterity, he should be a more appropriate role model for us than his brother Cain and Cain's posterity.<sup>34</sup>

Against this background, Albert Pike recognized the redemptive value of human evil in the Eighteenth Degree. Just as the serpent in the Garden of Eden is compared to an old Egyptian symbol of self-absorption that can distract us from our eternal goals, so too we can travel to a new form of existence<sup>35</sup> if we first recognize the travesties and unfairness of human life – Pike said that we can be motivated to reach for eternity only as we begin to ask the difficult questions about our current self-imposed paralysis:

He asks himself whether it is not, after all, the evident and palpable injustices of this life, the success and prosperity of the Bad, the calamities, oppressions, and miseries of the Good that are the bases of all beliefs in a future state of existence? Doubting man's capacity for indefinite progress here, he doubts the possibility of it anywhere . . . the coral insects, the animals and birds and vermin slain by man, have as much right as he to clamor at the injustice of the dispensation of God, and to demand an immortality of life in a new universe, as compensation for their pains and sufferings and untimely death in this world.<sup>36</sup>

As self-contradictory as this might seem, Pike teaches us in the Eighteenth Degree that the inherent frailty of our human condition is the best evidence that we can aspire to become like unto Deity, who is all-supreme:

The Degree of Rose ✠ is devoted to and symbolizes the final triumph of truth over falsehood, of liberty over slavery, of light over darkness, and of good over evil. The great truth it inculcates is, that notwithstanding the existence of Evil, God is infinitely wise, just, and good; that though the affairs of the world proceed by no rule of right and wrong known to us in the narrowness of our views, yet all is right, for it is the work of God; and all evils, all miseries, all misfortunes; are but as drops of the vast current that is sweeping onward, guided by Him, to a great and magnificent result: that, at the appointed time, He will redeem and regenerate the world, and the Principle, the Power and the existence of Evil will then cease that this will be brought about by such means and instruments as He chooses to

employ; whether by the merits of a Redeemer that has already appeared, or a Messiah that is yet waited for, for an incarnation of Himself, or by an inspired prophet, it does not belong to us as Masons to decide. Let each judge and believe for himself.<sup>37</sup>

Hence, the Eighteenth Degree is all about a very sublime principle: we are not passive recipients of profound truths as in the Craft and other Scottish Rite degrees. Instead, we must be active participants in finding the potential for personal apotheosis because of – not despite – the messy imperfection of our lives. There is a folk tale of so-called good people who refuse to help drag an ox out of a ditch, but the unavoidable truth is that we must get into the ditch in order to rescue the ox.<sup>38</sup> We are not motivated to rescue the ox until we realize that the ox is a mirrored reflection of ourselves, and the ditch represents all of our self-imposed limitations, burdens and terrors. Ditches are places of rescue, not of rest.<sup>39</sup>

We must grapple with our own weaknesses in order to improve ourselves. We must embrace the hermeneutical ditch of our faults, failings and limitations so that we can begin to liberate ourselves from them. We must not deny them, but profess them: “The truth shall set you free”<sup>40</sup> is not some external promulgation that is broadcast to us from On High. It is our own internal grunt that summons the redemptive value of truth in our lives.

Deity cannot begin to work with us until we first commit to work with ourselves.<sup>41</sup> The redemptive healing that is associated with the Rosy Cross emanates from within us, not from outside us. Our primordial parents chose to distance themselves from Deity when they partook of forbidden fruit. We who are their posterity share in their legacy as we continue to imitate their behavior. We have an opportunity to stop taking the fruit and allow it to blossom within us instead. Deity’s redemptive efforts are for naught unless and until we allow them to bear fruit in our lives.

### ***The Redemptive Role of Evil in the Eighteenth Degree Ritual and Lecture***

The Chapter Rose Croix was featured in several of the Eighteenth Century *haut* degree systems,<sup>42</sup> and from the beginning it stood out from the degrees which preceded it. The early American versions of the Eighteenth Degree considered it the highest in all of Freemasonry and few early American Freemasons ever advanced beyond it.<sup>43</sup> What set it apart was its recognition of the human condition and that we need to be redeemed in order to advance toward Deity.<sup>44</sup> Some consider it a Christian degree despite its possibly alchemic inspirations, and some even ascribe it to the Jesuits.<sup>45</sup>

Its full-length title, “Knight of the Eagle, and Sovereign Prince of Rose Croix de Heredom,” reportedly derived from a variety of symbols and pious folklore associated with the degree.<sup>46</sup> Early versions of the ritual were set in a series of apartments made up to represent Christian scenes of Calvary, Christ’s resurrection, and Hell. The candidate was made to represent a Knight of the East and West who has traveled throughout the Palestinian desert following the destruction of Jerusalem and Herod’s Temple. But

whereas in the Seventeenth Degree the candidate was forced to travel alone, he is introduced into a band of fellow pilgrims in the Eighteenth Degree.<sup>47</sup> Nonetheless, there are no meaningful interchanges between them and there is no plot as in prior degrees – the candidate is forced to encounter only himself.<sup>48</sup>

In that ancient ritual, the candidate was invested with several aprons, beginning with a black apron as a symbol of “sincere repentance of those evils which was the cause of our misfortunes.”<sup>49</sup> Once confirmed a Knight Rose Croix, he was directed to be charitable to all the poor, including distressed Freemasons, the imprisoned and the sick.<sup>50</sup> Such references to evil and the need for charity are subtle allusions to our human condition, which is inescapable as we travel throughout this life.

Brother Pike’s version of the Eighteenth Degree is somewhat different from the earlier versions, but only in external imagery and not in the underlying message. There is still a progression from room to room, but the apartments now represent a would-be starry night, Hell, and a room designed to display the rose croix.<sup>51</sup> The chapter opens at a moment of greatest spiritual and emotional sorrow:

The instant when the veil of the Temple was rent asunder; when darkness overspread the face of the earth; when the light of the stars was obscured; when the columns and working tools of Masonry were broken; when the blazing star disappeared, the cubical stone sweated blood and water, and the Word was lost.<sup>52</sup>

The candidate, who represents each of us as Everyman in our travels through life’s journey, is seemingly alone and fears that he has recourse to anyone for relief in his abandoned state. At first glance, these terrible conditions seem to be caused by Deity and cannot be attributed to us, but that is not true. Deity’s wrath was enkindled only because of our unfaithfulness and spiritual treason. We, therefore, are to blame for the suffering that we have brought upon ourselves. Brother Pike’s ritual confronts the candidate squarely with the problems posed by the human condition and the positive hope that lies inchoate within our despair:

The great enigma of all ages to the human mind has been the existence of Sin and Evil. The antagonism of the Good and Evil principles, and the necessity and certainty of the coming, at some time, of a Warrior, a Hero, a Savior or a Redeemer, who should conquer and destroy the Genius, the Demon, the Giant, the Principle of Evil, has been an article in all creeds, from the earliest ages of the world.

*It is the great problem of human existence – this, whether any Power of Good has already commenced or will hereafter commence that combat with the Principle or Power of Evil that is ultimately to destroy it; – whether sin and sorrow, and calamity and pain are hereafter to disappear from the universe, and all be thenceforward light and joy and happiness and content; – whether there is another life, in which the power and*



*influence of the Demon of Evil will be unfelt, and where reparation will be made for the sufferings of virtue and the calamities of the good in this life; for it is the great problem whether there be any light; whether there be a Great, Good, Fatherly, Beneficent Deity, who will in his own good time connect together all the thousand links of circumstance and into good and excellent result, and by divine patent and commission arm, if He has not already armed, the Power and Principle of Good with authority to take captive, disarm, and slay outright the Power and Principle of Evil.*<sup>53</sup>

As in earlier versions of the Degree, the candidate in Brother Pike's version is invested with a black apron, this time as an emblem of "sorrow and repentance, fit for one who knows his own weakness and frailties, and who laments the sad condition and untoward fate of his fellows."<sup>54</sup> His sense of gratitude for divine benevolence spurs him on to express repentance for his previous unfaithfulness and lack of charity. As a reward for his redemptive desire, he is transported from a place "emblematic of the condition of the world" to the sanctity of the Masonic temple where he discovers and speaks aloud the Lost Word.<sup>55</sup> At this moment, the earlier experience of spiritual and emotional sorrow is radically transformed:

The moment when the Word was recovered; when the cubical stone was changed into a mystical rose; when the blazing Star re-emerged in all its splendor; when the columns of the Temple were replaced, and the working tools of Masonry restored; when the Stars again shone forth, the True Light dispelled the darkness, and the New Law began to rule upon the Earth.<sup>56</sup>

Modern versions of the Eighteenth Degree continue to endorse this transformative theme by using, for example, a two-sided apron. One side of the apron is black and represents the Chamber of Darkness, or the world that lacks peace and harmony. The other side of the apron is white and represents the Chamber of Light, or the world that exists after rediscovery of the Word.<sup>57</sup> Brother Jim Tresner is spot on when he writes that this symbolizes a transformation of the human condition and that Deity resolves "evil" as we implement the New Law of Love.<sup>58</sup>

The primitive spirituality becomes recodified as the New Love of Love, and the hero learns that the same spiritual power which he has sensed inside himself, recodified and transformed, can be used as a positive force in the world. It is necessary that he readjust his thinking about himself and others in order to bring about this transformation and to live on the basis of love rather than greed, fear, suspicion, prejudice, or hatred. But it can be done and the rewards are enormous.

If, then, the hero (candidate) truly internalizes the lessons of the journey of the Cross and Rose, he becomes a living example of the Rose Croix symbol itself – a man, who has found regeneration in the spiritual center of his being, willing to accept the sacrifices others have made for his well-

being, and even more willing to give of himself and suffer for the benefit of others.<sup>59</sup>

There are parallels between the Fourteenth and Eighteenth Degrees, and not just because they conclude the Ineffable Degrees and Historical Degrees respectively. The Fourteenth Degree witnessed the completion of King Solomon's Temple despite the interruptions caused by Hiram Abif's death, and was accompanied by the discovery of the Ineffable Word and all the wondrous beauty which that discovery connotes. The Fourteenth Degree, therefore, represents the culmination of Hiram Abif's work in building an meeting-place where Deity may communicate freely with humanity. Deity is associated with a magnificent physical structure and with a combination of spiritual and intellectual edification.

Analogously, the Eighteenth Degree witnesses the completion of a new temple accompanied by another new combination of spiritual and intellectual edification. But this time the temple is not a physical structure; it is a spiritual indwelling which is inculcated by our personal improvement as we, the religious and cultural posterity of the ancient Covenant People, wander like them following the loss of our physical dependencies. Like them, we need look no longer to an artificial edifice as the perfect meeting-place with Deity. The evil of the human condition is resolved as every member of the human race is transformed into a spiritual temple of our own making.<sup>60</sup> Solomon's Temple was erected in the Fourteenth Degree to provide divine instruction, and our spiritual temples are erected in the Eighteenth Degree to provide charitable service. These are not mutually exclusive principles, for Deity is discovered in our perfected relationships with others: *ubi caritas et amor, Deus ibi est.*<sup>61</sup>

Where the Fourteenth and Eighteenth Degrees differ is also noteworthy. The great discovery found in the Royal Arch Degree has reduced value in the Rose Croix Degree: the solemn trifold name of Deity has been replaced by a solemn trifold lifestyle embodied by the three cardinal virtues of faith, hope and love.<sup>62</sup> The Fourteenth Degree, for all its mysticism and suspense, is very passive in nature, for we become better people as we assume the proper form to receive divine instruction. The Eighteenth Degree, for all its sweat and anguish, is very proactive in nature, for we become better people as we do not deny who we are, but take the initiative to implement what we have learned about the importance of divine service.<sup>63</sup>

### ***The Rosicrucian Contribution to the Eighteenth Degree's Understanding of Evil***

The Masonic view of hermeneutical evil is not unique to Freemasonry. It shares similar perspectives on evil with modern-day Rosicrucianism, and a brief comparison between the two movements can help to validate what is being written here.

Although there is no direct connection between Freemasonry and Rosicrucianism, there does appear to be a common source of inspiration.<sup>64</sup> Freemasonry's features are both similar to and distinct than Rosicrucianism. The Rose Croix Degree in particular displays an interesting adaptation of Rosicrucian motifs,<sup>65</sup> but that does not mean it is

Rosicrucian in nature. Rosicrucian teachings spread like wildfire across Europe, as did Freemasonry, yet its origins are likewise shrouded in mystery.<sup>66</sup> Their distinctions are equally significant. The Chapter Rose Croix has Christian overtones, is devoted to knowledge of the good, and is heavy ritualistic.<sup>67</sup> Rosicrucianism, on the other hand, is not Christian *per se*;<sup>68</sup> it safely can be considered a school of spirituality and does not include an initiatory process like Freemasonry.<sup>69</sup>

Nonetheless, due to their shared heritage, it is helpful to note that modern Rosicrucians shares a similar view of hermeneutical evil with Freemasonry. Like other spiritual movements who experienced an infusion of enthusiasm during the late Nineteenth Century Theosophical movement,<sup>70</sup> modern Rosicrucianism can model itself anyway it likes because its ancient roots lie hidden.<sup>71</sup> Modern Rosicrucians tend to believe that evil has no independent ontological existence, nor is it man-made or cosmic in nature. Evil is nothing more than the absence of divine perfection, which is a matter of degree and not a matter of absolutes. According to Rosicrucianism, one is redeemed as he or she is brought into closer proximity with godliness.<sup>72</sup> Therefore, like Freemasonry, Rosicrucianism teaches that hermeneutical evil is about degrees of perfection and incremental progress toward Deity. In everything, however morally evil it might appear, there is always a germ of goodness and evil can be transformed into goodness so long as we will it to be so:<sup>73</sup>

A broader interpretation of evil brings to our attention the fact that evil means anything that interferes with our plans, that may cause us to abandon our hopes and aspirations, that destroys what we have worked to create, and causes us to suffer bodily or mentally.<sup>74</sup>

Evil, therefore, is something that is very limiting and restrictive; it can kill anything that is good but it can also be transformed into goodness so long as we focus our energies properly:<sup>75</sup> “Even that which is evil is transmuted by the subtlest spiritual alchemy into stepping stones to a higher good than could have been achieved without it.”<sup>76</sup> Evil is very hermeneutical; it is what we make of it. And it is nothing more than the potential for good.<sup>77</sup> It is very Rosicrucian to think that those who purport to see evil in others are merely seeing the evil that exists within themselves and which is reflected and mirrored forth from others.<sup>78</sup> This is reminiscent of the serpent-mirror hermeneutics mentioned above.

## CONCLUSION

The Eighteenth Degree is full of rich symbolism and important lessons, but they are for naught unless we make them meaningful by applying them to our lives, so that we can become better men, better husbands and fathers, and better Freemasons. That is only possible as we acknowledge the need for redemption in our lives, because we cannot redeem what does not need redemption. We acknowledge that need as we take an honest look at the areas of imperfection in our lives. Hermeneutical evil is not moral or ontological, but a strong sense of personal relevance as we evaluate what is holding us back from perfect union with Deity.

Let us trust-fall into the mystery of eternity, holding nothing back. Only then may we discover our most authentic natures and liken ourselves unto Deity.

---

## END NOTES

<sup>1</sup> Thomas Aquinas, *On Evil*, ed. Brian Davies, trans. Richard Reagan (New York: Oxford University Press, 2003), p. 21.

<sup>2</sup> Jeffrey Burton Russell, *The Devil: Perceptions of Evil from Antiquity to Primitive Christianity* (Ithaca, N.Y.: Cornell University Press, 1977), p. 170.

<sup>3</sup> Hermeneutics is the study of interpreting meaning and signification; it is more than just phenomenology because it appeals to our deepest longings in very poetic ways. It is becoming an increasingly common method of discourse on theological, philosophical and literary subjects. See, e.g., Richard E. Palmer, *Hermeneutics* (Chicago, Ill: Northwestern University Press, 1969). The word “hermeneutics” derives from Hermes, the mythological messenger of the ancient Greek gods. The reference is appropriate because Socrates taught that words have the power to reveal or conceal, like Hermes, who enjoyed the discomfort of those who received the ambiguous messages that he transmitted from Olympus. Bruce Krajewski, *Traveling with Hermes: Hermeneutics and Rhetoric* (Amherst, MA: University of Massachusetts Press, 1992), p. 7.

<sup>4</sup> This is the famous last line that Joe Brook’s character quipped to Jack Lemmon’s character in *Some Like It Hot* (United Artists 1959).

<sup>5</sup> T.M. Van Leeuwen, *The Surplus of Meaning: Ontology and Eschatology in the Philosophy of Paul Ricoeur* (Amsterdam, Netherlands: Rodopi, N.V., 1981), p. 135.

<sup>6</sup> See, e.g., Daniel Goleman, *Emotional Intelligence* (New York: Bantam Dell, 2006); see also, e.g., Daniel Goleman, *Social Intelligence* (New York: Bantam Dell, 2006).

<sup>7</sup> “Who seeks alone to save his soul / May keep the path but will not reach the goal / But he who walks by love may wander far / But God will bring him where the blessed are.” Melville Rosyn Grant, *True Principles of Freemasonry* (Whitefish, MT: Kessinger Publishing Co., 1992), p. 363.

<sup>8</sup> “[T]he essential nature of humanity – our identity with the Infinite – is not part of our immediate consciousness. Thus we are led to think of it as uniquely realized in one person only and are excluded or cut off from our own essential nature.” Diogenes Allen and Eric O. Springsted, *Philosophy for Understanding Theology* (Louisville, KY: Westminster John Knox Press, 2nd ed. 2007), p. 183.

<sup>9</sup> The “mystery of eternity” is tied to our relationship with Deity. Tibor Horvath, *Eternity and Eternal Life: Speculative Theology and Science in Discourse* (Waterloo, Ontario: Wilfrid Laurier University Press, 1993), p. 79.

<sup>10</sup> “And I have promises to keep / and miles to go before I sleep / and miles to go before I sleep.” (Robert Frost) James Dickey, *Classes on Modern Poets and the Art of Poetry*, ed. John G. Greiner (Columbia, SC: University of South Carolina Press, 2004), p. 123.

<sup>11</sup> M. Scott Peck, *People of the Lie: The Hope for Healing Human Evil* (New York: Touchstone, 1981), p. 41.

<sup>12</sup> “Depart from evil, and do good: and dwell for evermore.” *The Holy Bible* (KJV 1979), Psalms 37:27. There is a difference between ethics and morals. Ethics is the science that guides human judgment on the morality of certain human acts, whereas “morals” is the human conduct that complies with ethical

---

standards. Reynaldo A. Padilla, *Ethics of Nursing* (Sampaloc, Manila, Philippines: Rex Book Store, Inc., rev. 2005), p. 14.

<sup>13</sup> Jeanine Grenberg, *Kant and the Ethics of Humility: A Story of Dependence, Corruption and Virtue* (Cambridge, Eng.: Cambridge University Press, 2005), p. 43.

<sup>14</sup> Certain conduct is universally condemned as wrong. For example, in 1983 a Russian MIG shot down a Korean Airlines civilian airliner without warning or provocation when it wandered into Soviet air space. The United Nations condemned the tragic loss of life. Richard Schwartz, *Coming to Terms: Zimbabwe in the International Arena* (London: I.B. Tauris & Co., Ltd., 2001), p. 113.

<sup>15</sup> George J. Stigler and Gary S. Becker, “De Gustibus Non Est Disputandum” in *The Limits of Rationality*, ed. Karen Schweers Cook and Margaret Levi (Chicago, Ill: University of Chicago Press, 1990), p. 191.

<sup>16</sup> Thumbprints are as individual as snowflakes. Alexandra Stoddard, *The Decoration of Houses: A Definitive Guide to Making a Home a Visual and Uplifting Delight* (New York: First Quill HarperResource, 2002), p. 245.

<sup>17</sup> Yvonne Denier, *Efficiency, Justice and Care: Philosophical Reflections on Scarcity in Health Care* (Dordrecht, The Netherlands: Springer, 2007), p. 62; James Joseph Fox, *Religion and Morality: Their Nature and Mutual Relations, Historically and Doctrinally Considered* (New York: William H. Young & Co., 1900), p. 189. Philosopher Immanuel Kant taught that morality necessarily is subjective because it is motivated by personal needs, what fellow philosopher Alfred North Whitehead described as a matter of aesthetics. Steven Shapiro, *Without Criteria: Kant, Whitehead, DeLeuze, and Aesthetics* (Cambridge, Mass.: Massachusetts Institute of Technology, 2009), p. 139, fn 23.

<sup>18</sup> Richard Kearney, “On the Hermeneutics of Evil” in *Reading Ricoeur*, ed. David M. Kaplan (Albany, N.Y.: State University of New York Press, 2008), p. 71.

<sup>19</sup> James H. Charlesworth, *The Good and Wise Serpent: How a Universal Symbol Became Christianized* (New Haven, Conn.: Yale University Press, 2010), p. 470. Curiously, the Jewish *Hagaddah* described the serpent of *Genesis* as legged and human-like, since it was the shrewdest of all creatures found in the Garden of Eden. R.A. Boulay, *Flying Serpents and Dragons: The Story of Mankind’s Reptilian Past* (Escondido, CA: The Book Tree, 1999), p. 16.

<sup>20</sup> It is important to keep the serpent’s influence in perspective – it can distract us, but it cannot destroy us. Jozanne Moss and Michael Wenham, *I Choose Everything: Embracing Life in the Face of Terminal Illness* (Oxford, Eng.: Monarch Books, 2010), p. 81.

<sup>21</sup> Some who advocate the iconography of the mirror think the serpent appeared in female form in order to attract Adam. Alison V. Scott, “Dipsas and Traditions of the Serpent-Woman in Early Modern Literature” in *Word and Self Estranged in English Texts, 1550-1660*, ed. Philippa Kelly and L.E. Semler (Burlington, VT: Ashgate Publishing Company, 2010), p. 78.

<sup>22</sup> *The Holy Bible*, Genesis 1:26.

<sup>23</sup> *The Holy Bible*, Genesis 3:5; Josef Blaha, *Lessons From the Kabbalah and Jewish History* (Brno, Czech Republic: Marek Konečný, 2010), pp. 192-93. “Man is a satan just as satan is a man . . . the power of illusion is found within man.” Moshe Idel, *Studies in Ecstatic Kaballah* (Albany, N.Y.: State University of New York Press, 1988), p. 34, ellipses added.

<sup>24</sup> Philip L. Quinn, *Essays in the Philosophy of Religion*, ed. Christian B. Miller (New York: Oxford University Press, 2006), p. 219. For an alternative view of our primordial parents’ possibilities, see, e.g., Matthew Fox, *Original Blessing: A Primer in Creation Spirituality* (New York: Putnam, 2000).

---

<sup>25</sup> See, e.g., Karl Barth, *Church Dogmatics*, ed. G.W. Bromiley and T.F. Torrance (London: T&T Clark International, 2004), p. 223.

<sup>26</sup> Christian Link, “The Riddle of Evil – the Auschwitz-Question,” *The Problem of Evil and its Symbolism in Jewish and Christian Tradition*, ed. Henning Graf Reventhow and Yair Hoffman (London: T&T Clark International, 2004), pp. 165-66.

<sup>27</sup> A charming story is told about a Christian bishop who sought permission from his religious superiors to incur the expense of building a large theological institute. He submitted the plans and specifications for their approval and waited the longest time for a response. Finally a brief handwritten note was returned: *Sintne angeli?* (Are they angels?) The good bishop puzzled over the query until he realized that the facilities did not include bathrooms. His adroit religious leadership wished to impart a valuable lesson that teaching spirituality is important so long as we do not forget the more mundane necessities of temporal life.

<sup>28</sup> “Grace is not a second nature superimposed on natural nature; it is the opening out of the of the natural spiritual essential ground of man towards the immediate possession of God, the teleological orientation of man’s spiritual natural nature towards the life of God.” Edward Collins Vacek, *Love, Human and Divine: The Heart of Christian Ethics* (Washington, D.C.: Georgetown University Press, 1994), p. 320.

<sup>29</sup> “If we deny God in ascribing evil to Him as its cause, we no less deny Him if we suppose to emerge in a universe of His making without His permission, His bounding and limiting, His control, and His utilization of it.” Henry Collin Minton, “Apologetical Theology,” *The Princeton Theological Review*, Vol. V (1907): 477.

<sup>30</sup> Alison Scott-Baumann, *Ricoeur and the Hermeneutics of Suspicion* (London: Continuum International Publishing Group, 2009), p. 34.

<sup>31</sup> *The Holy Bible*, Genesis 4:22; Ronald E. Young, *Traveling East* (Lincoln, NE: iUniverse, 2005), p. 190. A calculation of generations down from Adam suggests that Tubal Cain would have been a contemporary of Enoch, another revered Masonic hero. *The Holy Bible According to the Authorized Version (A.D. 1611)*, ed. F.C. Cook, Vol. I – Part I (New York: Scribner, Armstrong & Co., 1825), p. 57.

<sup>32</sup> George Oliver, *The Antiquities of Freemasonry* (New York: Macoy Publishing and Masonic Supply Co., 1823), p. 31. Tubal Cain was the son of Lamech, who was also a murderer, like Cain. Allen Walton Gould, *Beginnings According to the Legends and According to the Truer Story* (Chicago, IL: Western Unitarian S.S. Society, 2nd ed. 1893), p. 53.

<sup>33</sup> Leonard Bosman, *The Light of a Master Mason* (Whitefish, MT: Kessinger Publishing Co., 2004), p. 6. “. . . [O]ne of the first aspects of any of the great mystic quests is the death of the ego – the same kind of ego death which is symbolized at the beginning of the Entered Apprentice Degree. If that does not happen, the quest is doomed.” Jim Tresner, *Vested in Glory* (Washington, D.C.: Scottish Rite Research Society, 2000), p. 47.

<sup>34</sup> Because Deity accepted Abel’s sacrifice and rejected Cain’s sacrifice, the brothers’ birth order was morally reversed – Abel may have been the younger brother chronologically but he is the leading brother in Deity’s sight. Mark Gibbs, *The Virgin and the Priest: The Lost Secrets of the Messianic Code and the True Identity of Jesus’ Father* (Lulu.com, 2008), p. 144.

<sup>35</sup> “Man had fallen, but not by the tempting of the serpent.” Albert Pike, *Morals and Dogma* (Charleston, S.C.: Supreme Council, 33°, S.J., 1871), p. 278.

<sup>36</sup> Pike, *Morals and Dogma*, pp. 299-300. “If knowing answers to life’s questions is absolutely necessary to you, then forget about the journey. You will never make it, for this is a journey of unknowables – of unanswered questions, enigmas, incomprehensibles, and most of all, things unfair.”

---

Peter Briscoe and Patricia Hickman, *Secrets From the Treadmill: Discover God's Rest in the Busyness of Life* (Nashville, TN: Thomas Nelson, Inc., 2004), p. 47.

<sup>37</sup> Pike, *Morals and Dogma*, pp. 307-08; compare Albert Pike, *Magnum Opus or the Great Work of the Ancient and Accepted Scottish Rite of Freemasonry* (Whitefish, MT: Kessinger Publishing Co., 2004), pp. XVIII...21-22. Deity may choose to interact with evil as a secondary cause of weak human nature. Alister E. McGrath, *Science and Religion: An Introduction* (Malden, MA: Blackwell Publishing, Ltd., 2003), p. 104.

<sup>38</sup> James Lee Witt, *Stronger in the Broken Places: Nine Lessons for Turning Crises into Triumphs* (New York: Times Books, 2002), p. 225. Deity mandates that we get into ditches to rescue the oxen in our lives. Charles Anderson Godby, Jr., *God's Kingdom on Earth: A History of Mankind* (Bloomington, IN: AuthorHouse, 2005), p. 214.

<sup>39</sup> Betty Hasler, *Living Between the Ditches: When God Makes No Sense* (Bloomington, IN: CrossBooks, 2009), p. 2.

<sup>40</sup> "And ye shall know the truth, and the truth shall make you free." *The Holy Bible*, John 8:32.

<sup>41</sup> ". . . [I]n every time and place, redemption is possible. It begins with a cry, as those who suffer become aware of their suffering. It continues with rage at the injustice, and a willingness to act." Jonah Dov Pesner, "Redemption for Radicals: Jewish Congregation-Based Community-Organizing" in *Righteous Indignation: A Jewish Call for Justice*, ed. Rabbi Or N. Rose, et al. (Woodstock, VT: Jewish Lights Publishing, 2008), p. 91.

<sup>42</sup> It was included, for example, as the Seventh Degree in the French Rite, the Seventh Degree of Philathenes, the Eighth Degree of the Mother Lodge of the Philosophic Scottish Rite, the Twelfth Degree of the Elect of Truth, the Eighteenth Degree of the Mother Scottish Lodge of Marseilles, and the Eighteenth Degree of the Rite of Heredom. Albert G. Mackey, *Encyclopedia of Freemasonry*, Vol. II (Chicago, Ill.: The Masonic History Co., 1946), p. 873. Some say that it originated as Arras, France in 1747 as a Christian degree. Robert Ingham Clegg, *Mackey's History of Freemasonry*, Vol. II (Chicago, Ill: The Masonic History Co., 1921), p. 377.

<sup>43</sup> Arturo de Hoyos, *Light on Masonry: The History and Rituals of America's Most Important Masonic Exposé* (Washington, D.C.: Scottish Rite Research Society, 2008), p. 446. This is because many early American Freemasons never advanced past the Eighteenth Degree. Tresner, *Vested in Glory*, p. 45.

<sup>44</sup> Interestingly, the Craft Masonry Degrees culminate in the Hiram legend, which some say prefigure the Rose Croix's emphasis on the Christ as a new Masonic Master who likewise was slain and whose example is an encouragement for all worthy Freemasons to rise to a new form of life. The perfection of Freemasonry lies in imitating the Christ's example toward all humanity. Tobias Churton, *The Invisible History of the Rosicrucians: The World's Most Mysterious Secret Society* (Rochester, VT: Inner Traditions, 2009), p. 403.

<sup>45</sup> Fr. Wittemans, *A New and Authentic History of the Rosicrucians* (Whitefish, MT: Kessinger Publishing Company, 1996), p. 127; Nesta H. Webster, *Secret Societies and Subversive Movements* (Escondido, CA: The BookTree, 2000, p. 143.

<sup>46</sup> De Hoyos, *Light on Masonry*, p. 446.

<sup>47</sup> De Hoyos, *Light on Masonry*, pp. 449-50.

<sup>48</sup> Rex R. Hutchins, *A Bridge to Light* (Washington, D.C., Supreme Council, 33°, S.J., 2nd ed., 1995), p. 144.

---

<sup>49</sup> De Hoyos, *Light on Masonry*, p. 451.

<sup>50</sup> De Hoyos, *Light on Masonry*, p. 457.

<sup>51</sup> Pike, *Magnum Opus*, pp. XVIII...1-2.

<sup>52</sup> Pike, *Magnum Opus*, p. XVIII...4. Technically a Chapter of Knights Rose Croix is never opened because the ongoing need for their charitable work never permits them to close a Chapter. Tresner, *Vested in Glory*, p. 46.

<sup>53</sup> Pike, *Magnum Opus*, p. XVIII...7, emphasis added.

<sup>54</sup> Pike, *Magnum Opus*, p. XVIII...10.

<sup>55</sup> Pike, *Magnum Opus*, pp. XVIII...11-12.

<sup>56</sup> Pike, *Magnum Opus*, p. XVI...24.

<sup>57</sup> Tresner, *Vested in Glory*, p. 57.

<sup>58</sup> Tresner, *Vested in Glory*, p. 59; Hutchins, *A Bridge to Light*, p. 143. A Knight Rose Croix is mandated to perform charitable acts for all persons, whether brother Freemasons or not. Tresner, *Vested in Glory*, p. 45. The New Law of Love is that “each man and woman is of worth and dignity, and that no one may compromise that dignity. And especially to teach toleration as an example of the Law of Love in action in the world, and to practice toleration at all times and under all circumstances.” *Id.*, p. 46.

<sup>59</sup> Tresner, *Vested in Glory*, p. 47. But this is not to say the war has been won yet. “It is, for the moment, enough to recognize that both natural and moral evils exist and that much of this evil can be overcome by simple human exertion.” Hutchins, *A Bridge to Light*, p. 147.

<sup>60</sup> The Chapter Rose Croix may confer perfection on its members. There are many false substitutions for the Eighteenth Degree floating throughout the *haut* degrees; the true Eighteenth Degree “is concerned with the search, suffering and attainment of those who have come out of Craft Masonry demanding a better title than that which distinguishes Brethren who have been raised to a substituted Masterhood in the kind of light which only makes darkness visible, and have found no lasting profit in reunion with companions of their toil whose position is no better than their own.” Arthur Edward Waite, *A New Encyclopedia of Freemasonry*, Vol. 2 (New York: Weathervane Books, rev. ed. 1971), p. 372.

<sup>61</sup> “Where love and loving-kindness are together, God is in their midst.” Cynthia Caldis, *Latin Music Through the Ages* (Wauconda, Ill: Bolchazy-Carducci Publishers, Inc., 1991), p. 37.

<sup>62</sup> Mackey, *Encyclopedia of Freemasonry*, p. 876.

<sup>63</sup> “Banished forever from the lips of a Knight Rose Croix are the words, ‘God, I thank thee, that I am not as other men are,’ (Luke 8:11), for we know we are, in all that matters, like them indeed.” Tresner, *Vested in Glory*, p. 59.

<sup>64</sup> Webster, *Secret Societies and Subversive Movement*, p. 143; Rosicrucian Editors, *The Rosicrucian Forum 1935* (Whitefish, MT: Kessinger, 2004), p. 111. The Chapter Rose Croix is said to be tinged with occultism, Rosicrucianism, Christianity and alchemy. Ray V. Denslow, *Masonic Rites and Degrees* (Whitefish, MT: Kessinger Publishing Co., 2006), p. 224. Some say the principal shared inspiration is alchemy, but others dispute that contention because the Chapter Rose Croix has not specific alchemical references. Charles William Heckethorne, *The Secret Societies of All Ages and Countries*, Vol. II (London: George Redway, 1897), p. 40.



---

<sup>65</sup> Christopher McIntosh, *The Rosicrucians: The History, Mythology and Rituals of an Esoteric Order* (York Beach, ME: Samuel Weiser, Inc., 1998), p. 141. The Chapter Rose Croix is suggestive of Rosicrucianism but there are no explicit references, and the Chapter Rose Croix does not purport to continue either Rosicrucian teachings or other Hermetic philosophies. Manly Hall, *Codex Rosae Crucis* (Whitefish, MT: Kessinger, 2006), p. 50.

<sup>66</sup> Rosicrucianism is said to have been founded by one Christian Rosenkreutz, but there is no trace of him before the middle of the 18th Century and there are references to Rosicrucianism centuries earlier, including two anonymous manuscripts said to date between 1607 and 1616: *Fama Fraternitas* and *Confessio Fraternitas*. He professed to be alchemical and searched for the philosopher's stone, but the lessons attributed to him are more spiritual than material. Arthur Edward Waite, *The Real History of the Rosicrucians* (Forgotten Books, 2005), p. 300.

<sup>67</sup> Dan Burnstein, *Secrets of the Widow's Son* (New York: Sterling Publishing Co., Inc., 2005), p. 70; C.W. Leadbeater, *Ancient Mystic Rites* (Wheaton, Ill: The Theosophical Publishing House, 1995). p. 42; Reuben Swineburne Clymer, *The Rose Croix Order* (Allentown, PA: The Philosophical Publishing Co., 1916), p. 198.

<sup>68</sup> Rosicrucian Editors, *The Rosicrucian Forum 1935*, p. 111.

<sup>69</sup> Reuben Swineburne Clymer, *Rosicrucians and Their Teachings* (Whitefish, MT: Kessinger Publishing Co., 2003), p. 107.

<sup>70</sup> See, e.g., Katherine Tingley, *Theosophy: The Path of the Mystic* (Point Loma, CA: The Theosophical Publishing Company, 2nd ed. 1922); Richard Clarke, *Theosophy: Its Teaching, Marvels and True Character* (Whitefish, MT: Kessinger Publishing Co., 2005).

<sup>71</sup> Willy Schrödter, *A Rosicrucian Notebook: The Secret Sciences Used by the Members of the Order* (York Beach, ME: Red Wheel/Weiser, LLC, 1992), p. 296.

<sup>72</sup> Rosicrucian Editors, *The Rosicrucian Forum 1937* (Whitefish, MT: Kessinger Publishing Co., 2004), p. 13.

<sup>73</sup> W. Wyatt Westcott, *Rosicrucianism* (Whitefish, MT: Kessinger Publishing Co., 2005), p. 44.

<sup>74</sup> The Supreme Secretary, "Some Considerations of the Problem of Evil" in *Rosicrucian Digest 1942* (Whitefish, MT: Kessinger Publishing Company, 2004), p. 218.

<sup>75</sup> Max Heindel, *The Rosicrucian Cosmo-Conception* (Forgotten Books, 1929), p. 28.

<sup>76</sup> Max Heindel, *Lucifer, Tempter or Benefactor? Rosicrucian Christianity Lecture 14* (Whitefish, MT: Kessinger Publishing Co., 2006), p. 9.

<sup>77</sup> Paul Foster Case, *The True and Invisible Rosicrucian Order* (York Beach, ME: Red Wheel, Weiser, LLC, 1985), p. 232.

<sup>78</sup> K. Wynn Westcott and Franz Hartmann, *Rosicrucian Light* (Whitefish, MT: Kessinger Publishing Co., 2003), p. 43.