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This is a collection of the lectures given at Cornell University by Robert A. Kerr (1890-1954). Robert Albert Kerr was born in Philadelphia, but spent most of his professional life in Honolulu, where he was a professor of astronomy at the University of Hawaii and a director of the Kamehameha Schools. He left the faculty to begin the work of tracing Albert Pike's career, and during a visit to Albert Pike's grave in Mississippi in 1921, he met and

befriended Albert Pike's daughter, Marion Pike Ewing. She shared her father's love for Albert Pike and presented Kerr with some of her father's letters. Kerr subsequently began making annual visits to Mrs. Ewing's home in Philadelphia, and the bulk of this collection was accumulated by her son. The strongest aspect of Freemasonry is the Masons strong spiritual commitment to God, and to moral duty, and his concern for the human condition. We are taught to have faith in each other, to love our neighbors as ourselves, to share our resources with those less fortunate, and to seek truth, beauty, and virtue. Our ritual is a vehicle for this spiritual endeavor. Like a figure, like a symbol it may not reveal the mysteries that reside within it, but it is in itself

symbolic. The most extended analysis of ritual is given in the Ritual Monitor, which enforces certain regulations for, and makes recommendations regarding, the conduct of the ceremony. Esoterika, which expands upon the mythic symbolism of masonic ritual, further illuminates and enlarges these rather standard definitions. Drawing from the traditions of Plato, Plotinus, and of Emanuel Swedenborg, as well as from the occult, esoteric, and mystical societies which flourished in the last century, Albert Pike, himself an initiate of the Scottish Rite, was a profound rationalist. He consistently sought to understand the secrets of the universe according to scientific reason. This gave Freemasonry an important common ground with his own beliefs. That Albert Pike did not

write about Freemasonry may seem hard to understand, for in the legend of Hiram, King of Tyre, the Freemasons say that of all men who devoted themselves to the sciences and to the arts, Albert Pike was the greatest. Albert Pike, in *Morals and Dogma*, continually refers to what the Gnostics of the Renaissance discovered about the true nature of the universe, and what the Pythagoreans realized about the structure of all things. He speaks with particular clarity about the nature of the Holy Spirit, the Holy Fire, the Cosmogenic Man, the Creator and the Word, the Trinity, and the Logos. What he describes as the Golden Key to Masonic ritual, the Logos, the Word, is a symbolic form of Newtonian gravitation. This symbolism is further developed in his

journal, Masonic Notes (Notes and Letters on the Masonic Fraternity), from which nearly all of this article has been transcribed. These notes were written for a monthly magazine, and were not intended to be published. They are much more open to interpretation than Morals and Dogma. In these notes, Albert Pike also reveals that Freemasonry is a type of religion. It is concerned with the future state of man. It is a type of worship, and is a method of grace by which one prepares for that future state. Morality is the most important subject discussed. The system of morals is adapted from that of Masonry. One learns to love and serve God, to love one another, and to be kind to one another. To do good to all men, and to withhold injury from none. To worship only God, our

Creator. To worship Christ our Redeemer, and to imitate His passion, suffering, and death. To worship the Holy Spirit as a divine manifestation, a spiritual power, a personage of light, or a cosmic fire. To worship the Holy Spirit as a divine power, a divine manifestation, a divine personage, or a cosmic fire. To worship the Holy Spirit as the cosmic force, or as the evolving spirit of the universe. To worship Him as the light. To worship Him as love. To worship Him as the life. To worship Him as fire. And, finally, to worship Him as the divine fire.³

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furthermore, albert pike reveals that ancient pagan and heretical ancient greek and roman civilizations

developed their philosophies (and even their rituals) for thousands of years before the bible appeared, as a holy testament given by god! (pg. 9)

without doubt, the first ritual of ancient kings was the golden apple ceremony of the templars, and the proceedings of the mystery religions, among others. albert pike's morals & dogma, annotated edition is the cornerstone of 'program iii', scottish rite philosophy. in the ritual, the candidate, upon being admitted, makes the statement that "he is seeking more light." what he is actually seeking is a source of light, a light source, to illuminate. at the end of the fourteenth degree, the order may be asked to state what he wishes he had known in the previous degree. is the candidate seeking to be more enlightened; or is he

seeking to be a more enlightened person? the answer should be the latter. the fourteenth degree, however, presents a new question. the candidate is asked to state what he wishes he had known in the present degree, upon which it is revealed that he will soon be a master mason. with this knowledge, he is to masterfully bring light to others, and shall he be successful, one day he shall be the only light on earth. annotated, colored and formatted for quick and easy reading; this is the complete text of albert pike's esoterika: the symbolism of the blue degrees of freemasonry translated into direct speech with accompanying commentary, footnotes, and endnotes.contains high quality scanned images and an original

pearson's 8-color full-color facsimile set of this classic work. 5ec8ef588b

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