

subconscious mind—by repeated impressions or by mixing thoughts with the emotions. Later, these thoughts come up from the subconscious mind, to submit themselves to the will and judgment of the active mind.

The Operative Freemasons lifted themselves by study of the Liberal Arts, as indicated in the Middle Chamber Lecture of the Fellowcraft Degree. The Speculative Freemason of today should likewise apply himself to consideration of the Laws of The Mind.

He should listen attentively to the Lectures and seek out a personal interpretation of our Masonic philosophy.

MEMBERS OR MASONS

By GABRIEL RUSCITTI, *M.P.S.*
Berkeley, California

No whole is better than its component parts. If Freemasonry is to continue its noble objective and maintain its dignified record, we must not and cannot deviate from the standards set forth by our leaders of the past. Accordingly, the induction into our Order of applicants merits the keenest of judgment. Great caution should be exercised in the admittance of new candidates.

Participation into our Fraternity with enthusiasm and reverence for its spiritual philosophy should be a 'must' in a new Mason. We believe "as one" in the teachings of Freemasonry, for, in our spiritual solidarity depends the strength and growth of our institution. This cannot be accomplished without exemplary conduct reflecting day by day thinking and living in accordance with the basic principles of Freemasonry.

It is obvious then, that the applicant being considered must possess a genuine aptitude for our work along with the desire to join. The Symbolic Lodge is or should be cognizant of this very important stipulation and in accepting applicants no circumstance, no matter how expedient, justifies ignoring the principles involved. A Freemason is duty-bound not to recommend anyone unless he is reasonably certain that he will prove a credit to the Fraternity in general and his Lodge in particular. We, in building character, like the Craft in building an edifice, have certain specifications that must be met. The plans of our Supreme Architect cannot be put to work without zealous and competent workers.

One must not lose sight of the fact the candidate is in the "dark" about everything pertaining to his undertaking. He thinks he would like to be a Freemason for one or more reasons, none of which includes

"any knowledge of the science and philosophy of Freemasonry." He cannot be sure it is what he wants until the Third Degree and some knowledge of our work is his. Then, the kind of a man we accept as a candidate will determine whether or not Freemasonry has won another disciple and a credit to the Fraternity or the Symbolic Lodge another member—one who will drop in occasionally when time permits, or stops coming entirely after a few meetings.

DUTY TO ONE'S SELF
By LEONARD A. WENZ, 32° K.C.C.H.
In The Masonic World
(San Francisco)

One has a duty to one's self whether he realizes it or not. As one goes about his daily tasks he is reminded continually about such obligations as his duty to his country, duty to his fellow citizens, duty to society and prosperity. These are all commendable in themselves but seldom does one hear about duty to one's self. Nevertheless, one does have a duty to himself if he wants to live a rich, full life and add treasures to his soul. On the surface, duty to oneself seems rather selfish but, on critical analysis, it will be a selfishness that does nothing but good.

Your duty to yourself is genuine. The ideal reformer has his eyes turned toward himself. By building and developing his own character and intelligence, he will be doing the only kind of reforming that will eventually build a better world. He who meddles with the minds and souls of others dims the light in his own soul. He who tries to reform others without looking into the dark recesses of his own soul becomes nothing but a social nuisance.

Cease worrying about the faults and shortcomings of your neighbor. Instead take an inventory of your own failings and derelictions. Ask yourself these searching questions: Have I been keeping abreast of the new knowledge that comes my way every day? Have I been absorbing fresh viewpoints? Have I curiosity about the great ideals and philosophies of the past? Have I the moral intelligence to understand the stresses and strains underlying the ills that beset mankind today? Am I becoming more tolerant of the opinions and beliefs of my neighbors and associates? Have I stopped thinking and closed the doors of my mind for the duration? Am I making an effort to divest myself of many prejudices that have accumulated over the years? These are the things that show how clear and obvious is our duty to ourselves.

In the final analysis, duty to oneself really means the performance of a greater duty to one's fellow man. It is the duty of every man to make himself more civilized, more tolerant of the ideas of others, more